

WEEKLY NOTES

27 January 2008

SEXAGESIMA

The somewhat naïve words, written in Middle English, in the anthem at the Sung Eucharist have a literalness of approach which not everyone would find particularly helpful today. But then they thought like that in the Middle Ages, and also (it must be admitted) for by far the greater part of Christian history. True, Our Lady was marginalized in non-Catholic cultures, but the basic point of 'first parents', a Garden of Eden and a talking snake, was not seriously disputed until the rise of formal Biblical Criticism in the nineteenth century. It is sometimes salutary to realise quite what our ancestors were actually expected to believe. Whatever understanding we have about the Christian doctrine of The Fall, it is important to realise that the reality of 'a fallen world' is something which does not in itself need to be bolstered up by details from the first eleven chapters of Genesis (especially Chapter 3) none of which belong to sober history in any meaningful sense. Chapter 12 is perhaps the real starting-point, when Abraham, the Father of the Nation, comes on the scene, and even that is in no way history in the sense that, say, the French Revolution is. As far as the Fall is concerned, the evidence for it is all around us, if we would but look, and the basic Christian message is that in and through Christ the fallen can be raised. The reality of what needs raising does not depend on having to look back to some primeval time, when two people in an old tale behaved foolishly, but on being aware that the world in every age stands in need of total rebuilding from the ruins that we have made of it. That re-builder is Christ. Now we are about to follow once again in the Christian calendar the events leading to the climax in historical human time, when our fallen human nature was taken, used, transformed and restored by the incarnate Lord in the Paschal mystery of Good Friday and Easter. Lent is ten days away, and a people, fallen but redeemed, is once again given the annual call to lay this mystery to heart, and to realise that Jesus came because we needed him, and still do. W.R.H.

Our prayers today. We pray for this church and parish, for its life, worship and witness. In the worldwide Anglican Communion we pray today for the Province of the Central American Region. In the Diocese of Guildford we pray for all spiritual directors and confessors. Within the parish we pray for all who have lapsed from regular Christian worship, and for the people living in Tudor Close.

*The count-down to Lent is upon us.
Thought about your Lent Rule yet?*

SUNDAY SERVICES

0800 HOLY COMMUNION *Common Worship rite*
Order 1 in traditional language: page 207. Collect of the Day: page 462.
Eucharistic Prayer A: page 216.

0930 SUNG EUCHARIST *Common Worship rite*

Wayfarers and Children's Hour; Crèche available on request.
Order 1: page **167**. Collect of the Day: page **389**.
Eucharistic Prayer **F**: page **198**.
Setting of the Eucharist: *Millington*, Missa Alme Pater.
This is the setting commissioned for the 150th anniversary of St Mary's in 1998.
*By exception, the choir will be singing **Kyrie and Gloria** (the one straight after the other) at the service today. See the box below, and a note on the next page.*
The hymns at this service today are all from the small, older **red** books.

Introit hymn: 164 [Second tune]
Black book: page 167. The Invocation, Greeting, and Prayers of Penitence.

Kyrie eleison and Gloria in excelsis. Latin text today for the choral setting of the Gloria. Please sit when the Gloria begins and follow the English version on page 171. All stand at the end of the Gloria for the Collect.

Collect of the Day: page 389. *Readings on separate paper.*
 Old Testament Reading from the Book Genesis.
 Gradual hymn: 83
 A reading from the Holy Gospel according to St. Matthew.
 Sermon by *the Reverend Dr Patrick Miller*.
 Nicene Creed (sung today): traditional language text on page 213.
 Intercession; then all stand for the Greeting of Peace.
 Offertory hymn: 217; Collection. [Tune: 297; or use MS]
 Eucharistic Prayer **F**; the Lord's Prayer, etc. back on page 178.
 Hymn after the Invitation to Communion: 411 [Second tune]
 During the Communion: *Agnus Dei* (Lamb of God).
 Anthem: Adam lay ybounden. *Boris Ord*

Adam lay ybounden, bounden in a bond,
 Four thousand winter thought he not too long,
 And all was for an apple, an apple that he took,
 As clerkes finden written in their book.
 Ne had the apple taken been, the apple taken been,
 Ne had never Our Lady a-been heavene Queen.
 Blessed be the time that apple taken was:
 Therefore we moun singen '*Deo gratias.*'

All stand after the anthem for the Post-Communion prayer: page
 The Mutual Salutation, the Blessing and Dismissal.
 Hymn 185 [Tune: **NEH 257**]
 Organ: Psalm Prelude: Set 1, No.1. *Howells* JC

Welcome to any visitors or newcomers to St Mary's today. Please make yourselves known, and join us for coffee in the church hall across the road between the 0930 and 1100 services.

1100 CHORAL MATTINS

Sermon by *the Vicar*
 Responses: page 8. Music: *Ayleward*
 Venite (shorter form).
 Hymn 234 [Second tune]
 Psalm 25. *Confession, repentance and trust in the Lord.* Page 167.
 First Lesson: *The story of the Garden of Eden.* Blue book: page 405.
 Jubilate (Psalm 100): page 254. Music: *Howells, Collegium Regale.*
 Second Lesson: *In Christ there is true restoration.* Blue book: page 407.
 Hymn: 472 Page 407 [First tune]
 The Creed and the Greeting; then all kneel for the Lord's Prayer,
 the Responses and the three Collects (the first Collect on page 60).
 Anthem: Call to remembrance. *Farrant*

Call to remembrance, O Lord, thy tender mercies and thy loving-kindness, which have been ever of old. O remember not the sins and offences of my youth, but according to thy mercy think thou on me, O Lord, for thy goodness. (*Psalm 25:3,4*)

Prayers
 Hymn 353; Collection. The Blessing
 Organ: Prelude and Fugue in B. *Dupré.* JH

1200 Holy Communion (Side Chapel)
 Order 1: page 167. Collect of the Day: page 389
 Eucharistic Prayer A: page 184.

1800 Evening Prayer

In church this week.

Tuesday 1000 **Holy Communion**
 1930 for 2000 **Evening Fellowship in the Parish Room:**
 '*Ruth the Moabitess.*'

Other events and notices.

Wednesday 1030-1200. **Coffee Morning** in the Church Hall. There is a warm welcome to anyone who cares to join us.

Missa Alme Pater. This is the musical setting of the Eucharist at 0930 today. There may be some in the congregation who do not know the 'local background' to this work. It was commissioned for St Mary's at the time of the 150th anniversary in 1998, and financed by a legacy from the late Ancliffe Prince. Andrew Millington was at the time Organist of Guildford Cathedral, and he was asked to write a Mass which was faithful to a plainsong original, rather in the way that Maurice Duruflé did with his Requiem and his Mass *Cum júbilo*. The plainsong *Missa Alme Pater* was anciently used at Christmas Midnight and on feasts of the Blessed Virgin Mary, and it seemed the obvious choice for this particular church. It was first sung at the Midnight Mass of 1998, the composer himself being present. It has since been more finely tuned by the composer, and in the form in use today it is perhaps rather more electrifying in certain parts, particularly at the end of the *Sanctus*. It was subsequently published, and a title-page with the opening of *Kyrie eleison* is on display in the Welcome Area. It also features on a recording of 'Music for the Eucharist' by Exeter Cathedral Choir. We do not normally have a choral *Kyrie* and *Gloria* one after the other, but perhaps this is a special case, since it is 'our' service.

Organ Voluntaries. We have now started to put to the right of the announcement of the voluntary the initials of whoever is playing it, i.e. JH for Jonathan Holmes, the Director of Music, and JC for Jeremy Cole, the Organ Scholar. This applies both to the Weekly Notes and to the termly service-papers. The Hilary term service-paper, which gives *inter alia* full details of the music at the services, is available in the Welcome Area today for those who would like a copy. This leads on the next point:

Our Organ Scholar. It was recently announced in church (but should be on the Notes too) that Jeremy Cole, who gained his **ARCO** last summer, has now also gained the diploma of Trinity College, London, for piano this time – and gained it with distinction. So he is now an **ATCL** as well. To have gained both these awards at the age of sixteen is indeed most remarkable, and for a second time we offer him our good wishes and congratulations. The number of parish churches with an Organ Scholar of this calibre can probably be counted on a maximum of one hand. W.R.H.

The Christmas Collections for *Sense* and *The Smile Train* raised £774.

The Hymnathon. This notice is continuing to appear for the Sundays leading up to the Hymnathon. This is an event designed to raise funds for financing the costs of the Village Fair. Certain things have to be paid for 'up front'. In recent years the Hymnathon has proved to be a painless, but very effective, way of doing this. Here is a note about it from Rosemarie Henson:

'The annual Hymnathon will take place on **Saturday, 9 February**. There will be two sessions: **1000 to 1300**, breaking for lunch, and then **1400-1600**. If you have not taken part before, this is a very relaxed affair in the Parish Room, sitting around the piano. No-one is asked to sing alone, and apart from exercising the vocal chords it is not too strenuous. Those who have taken part before will agree that it is an enjoyable way of raising funds for the Fair. Those wishing to take part need to pick up a Sponsorship Form in the Welcome Area, and make a note on the rota as to what time of day they would like to sing. For any further information, please contact Rosemarie Henson on 020 8224 2713.'

Lent is around the corner, and this is the time to draw attention to *Dr Patrick Miller's Lent Course*. Once again we can look forward to some really stimulating evenings. This time there is an ecumenical dimension to it, which is more than appropriate this year, since the Week of Prayer for Christian Unity (which is happening right now) is 100 years old this year. Handbills and posters are available again today for Dr Miller's course. I hope it will be well supported. W.R.H.

Next Sunday. The Sunday called **Quinquagesima**, or the Sunday before Lent, is a slightly unusual mixture this year. The arrangements at 0800 and 0930 are pretty much as usual, though at 0930 there will be the first of the final four instalments in the course of sermons by the Vicar on The Lord's Prayer. Then at 1100 there will be another in the series of *Christian Family Praise* services, this time taking the form of a '**Candle Mass**', an informal Eucharist for the festival of the Presentation of Christ. This will be the only Candlemas service this year. We have several ways of observing Candlemas here. Our great west window depicts the Candlemas scene, so it is in some ways a bit more special here than in some other places. However, quite *how* we observe it depends on times and dates; sometimes we celebrate it in some style, but because of calendrical factors it seems best to 'keep it simple' this year. In the early evening at **1700** there will be the only Choral Evensong this term. However, there will be some particularly fine music at the service, as well as 'the Closure of the Alleluya' at the last choral service before Lent begins.

Sharing the love of Christ, the Light of the world, with the people of Ewell.