

Other events and notices.  
Monday

2000 Meeting of *Pro Musica*.

Tuesday

1930 for 2000 in the Church Hall. Coffee from 1930.

The third of *Dr Patrick Miller's*

**DIALOGUES WITH A DIFFERENCE.**

Tonight: **The Religious Society of Friends (Quakers)**

with Ruth Bradbury, Member.

Wednesday

1030-1200 Coffee Morning in the church hall. Tea-drinkers should not feel excluded: the leaf is provided as well as the bean. A pleasant and relaxing time with friendly company.

1215-1345

**LENT LUNCH**

£3.50.

in the church hall in aid of our Lent Project,

**The Lazarus Home for Girls in Bethany.**

There are four Lent Lunches this year, in consecutive weeks.

1300 The Vicar will be at the Epsom Deanery Clergy Chapter.

Warm congratulations from us all to **Gill and Richard Bird**, who celebrate their Golden Wedding on Saturday. **W.R.H.**

Slight changes to **today's music** from what is on the published list. The setting at 0930 is the one we should have had last week, but didn't, because the choristers were on half-term leave. The anthem at Mattins also comes from last Sunday's list, replacing the one set, which was sung earlier this term on Ash Wednesday evening. Today's Mattins psalm has a line to make one grin; it talks about '*the congregations of naughty men*'. Some English words have clearly changed their basic shade of meaning since Tudor times, and 'naughty' is one of these.

'**Broken hosts.**' For the benefit of those who did not hear a recent oral explanation, it is not because of some mysterious Lenten feature that some people are receiving pieces of larger eucharistic wafers, which are broken (usually) into four pieces. The reason is much simpler: every so often we find we have more priest's hosts in proportion to the smaller ones for the general congregation, and this is the most convenient way of dealing with the matter. The real purpose of the larger host used by the priest at the Eucharist ('host' is the conventional term) is that it is more clearly visible both at the consecration and afterwards at the 'fraction', the 'breaking'. However, this also helps us to remember that individual wafers are, in the end, only a matter of convenience, for the basic idea is (as St Paul said) that we are all 'partakers of the one loaf.' In the Church of England this point is perhaps more apparent in the concept of the 'common cup', but the same underlying theology of 'one bread, one body' is there all the time. Not everyone will be receiving a 'piece' rather than the usual wafer, though for a week or so those communicating at the High Altar (Nave Altar today) may normally expect to receive a portion of broken host. Our normal practice will resume once the numbers are sorted out, but some broken hosts will occasionally appear at the side chapel from the Reserved Sacrament. **W.R.H.**

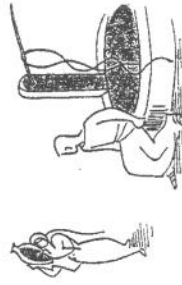
*Sharing the love of Christ, the Light of the world, with the people of Ewell.*

St Mary the Virgin

EWELL PARISH CHURCH

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## WEEKLY NOTES

24 February 2008

### THE THIRD SUNDAY IN LENT.

**About readings.** The themes of the gospels for the three Sundays beginning today are Living Water (today, with the story of Christ and the Woman of Samaria), then Enlightenment (the story of the man born blind), and finally New Life (the raising of Lazarus). There is something special of this provision of readings, and anciently they were used in the preparation of candidates for Baptism and Confirmation. The readings are all paschal in character: our human thirst is fully assuaged through the Water of Life; the darkness of this world is illuminated by Christ the true Light; the death of sin and the death of the body are overcome by the risen life of Christ. Because of this, these readings may even be used in Years B and C instead of what is provided. One may grumble about the length of these readings (if one is disposed to do such things), but they are a decided improvement upon the Lenten provision of gospel readings in the Book of Common Prayer, where the general criterion just seemed to be that of sheer obscurity: all that stuff about the Canaanite woman – with Jesus appearing to act decidedly oddly – then Beelzebub, and finally the convoluted dialogue with the obstinate chorus of Jews. The Epistle readings were also extremely obscure, the classic one from Galatians falling next Sunday, talking about the two covenants, 'the one from the mount Sinai, which gendereth to bondage, which is Agar.' Amazingly, the entire cultus of Mothering Sunday owes its origin to a line in this difficult passage: it runs, 'But Jerusalem which is above is free, which is the mother of us all.' On that subject, we shall be having our usual Mothering Sunday service at 1100 next Sunday, when we often welcome visitors to St Mary's, and there will be the blessing and presentation of flowers. Eve Myatt-Price has written another delightful hymn for the occasion. The Sung Eucharist, however, will be 'of the Sunday'. Some years we have the propers from the Book of Common Prayer on this day, which give us the account of the multiplication of the loaves and fishes (hence the name 'Refreshment Sunday'), as well as that strange passage from Galatians. This year it seems more sensible to follow what is provided for in Year A. Next Sunday, mid-Lent, has traditionally always been a bit of a break from the general Lenten flavour. Meanwhile we very much in deepest Lent today.

A reminder that **Iain McKillop** is on *Songs of Praise* (BBC 1) at 1700 tonight, talking about his work to Aled Jones.

**Our prayers today** we pray for our own church and parish, and in the world-wide Anglican Communion for the Church in the Province of the Indian Ocean. We pray in the Diocese of Guildford for *Churches Together in Surrey*. In the parish we pray for the work of our Finance Committee and for Dr David Dance, the chairman; we pray too for the people living in Welbeck Close.

0800 **HOLY COMMUNION**

Order 1, page 167. Collect of the Day: page 394.  
Eucharistic Prayer C: page 191. Other Lenten material: page 308.

*Common Worship rite*

0930 **SUNG EUCHARIST**

Wayfarers and 'Children's Hour'; Crèche available on request.  
Order 1: page 167. Collect of the Day: page 394.  
Eucharistic Prayer C: page 191. Other Lenten material: page 308.  
Setting of the Eucharist: *Victoria*, Missa O Magnum Mysterium.  
Today the longer than usual Lenten gospels begin. They are about half the length of the Passion Gospels of Holy Week. Although they are not *that* long, some people may wish to sit for all or part of the gospel reading. Please do what seems appropriate.

*Common Worship rite*

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

1100 **CHORAL MATTINS**

*Book of Common Prayer rite.*

Sermon by *the Vicar*. Lent Course: *'Three Falls and a submission.'*  
Responses: page 8 Music: *Byrd*  
Venite (Full version during Lent)  
Office-Hymn: 71  
Psalm 86. *Missionary hope in the midst of trusting devotion.* Page 240.  
First Lesson: Genesis 12: 1-9. *The call of Abram.* Blue book: page 515.  
Benedictus: page 11; chant setting (*congregational*).  
Second Lesson: 1 St Peter 2: 19-end. *On Christian conduct.* Page 515.  
Hymn 76

The Creed (page 12) and the Greeting; then all kneel for the Lord's Prayer, the Responses and the three Collects (the first Collect on page 62).  
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. (*Psalms 25:3,4*)

Prayers. Hymn 333 (*ft. Groeswen*); Collection.  
Ash Wednesday Collect and the Blessing. *Dupré* JH  
Organ: *Deuxième Symphonie* (3rd movement).

1200 **Holy Communion** at the Side Chapel. Details as at 0800.

1800 **Evening Prayer** (in the Parish Room)

**In church this week**  
Tuesday 1000 **Holy Communion**  
Saturday, St David 1200 **Offeren Gân** (*Sung Eucharist in Welsh*)

*There is a special leaflet for this service.*  
[See below.]

The Saturday Sung Eucharist for *St David's Day* is a one-off event, and information about it (and about the particular rite) is in *Ewell Parish News*. The service will be mainly, though not entirely, in Welsh, and there will be a bi-lingual service paper, so no-one should get lost. It is perhaps a useful reminder that not all Anglican Provinces are necessarily entirely English-speaking. Some are not English-speaking at all; there are francophone Provinces in Africa, and Spanish and Portuguese congregations in Latin America, and many other languages are used in Anglican services throughout the Third World. The Eucharist on St David's Day is a service for the curious and for the interested, as well as for the Welsh. There is a general invitation to all members of the congregation, and to anyone else.

Introit hymn: 468  
Black book: page 167. The Invocation, Greeting, the Prayers of Penitence and *Kyrie eleison*.

Collect of the Day: page 394.

*Use the readings paper from this point until the end of the Holy Gospel.*  
Old Testament reading from the Book of the Exodus. [HCE 9; LAMR 508]

Gradual Psalm: The *Venite* (Psalm 95). [HCE 9; LAMR 508]

New Testament reading from St Paul's Letter to the Romans. [HCE 44; LNEH 323]

Canticle (*remain seated*): *A Song of the justified.* [HCE 44; LNEH 323]  
*This is a metrical version of part of the preceding reading.*

A reading from the Holy Gospel according to St. John.

*'Living Water': the account of Jesus with the Woman of Samaria.*

Sermon by *the Vicar*. The sermon course on The Lord's Prayer continues.

No.12: *The Lord's Prayer in the Church.*

Nicene Creed: page 173.

Intercession; then all stand for the Greeting of Peace.

Offertory hymn: 376; Collection

Eucharistic Prayer C: page 191.

The Lord's Prayer, etc. back on page 178.

Hymn at the invitation to Communion: 269, part 2

During the administration: *Agnus Dei* (Lamb of God).

Anthem: Hide not thou thy face. *Farrant*

Hide not thou thy face from us, O Lord, and cast not off thy servant in thy displeasure, for we confess our sins unto thee, and hide not our unrighteousness. For thy mercies' sake, deliver us from all our sins.

All stand after the anthem for the Post-Communion Prayer: page 392

The Mutual Salutation and the Lenten Blessing

All sit. **Special Parochial Meeting for the appointment of Auditors.**

(This should only last a few moments.)

All stand. The Dismissal. Hymn 368. *Dupré* JH

Organ: Prelude and Fugue in G minor. *Dupré*