



ST CLEMENT'S CHURCH, EWELL
Parish Priest: Fr. Graham Bamford
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 Roman Catholic Diocese of Arundel and Brighton
 Charity No. 252878



All Masses are now live streamed. Access via the Parish Website

29th Sunday of Ordinary Time
Sunday 22nd 2023 Psalter Week 1 Cycle A

Saturday (Vigil)	6.00 pm	All Parishioners
Sunday 22 Oct	8.30 am	Carmelina Vella RIP
	10.30 am	Kay and Jan Higgs RIP
Wednesday	10.00 am	Wellbeing John & Pine Mahon
Friday	10.00 am	Margaret Leonard RIP

30th Sunday of Ordinary Time
Sunday 29th October 2023 Psalter Week 2 Cycle A

Saturday (Vigil)	6.00 pm	Joseph & Louisa D'Vaz RIP
Sunday 29 Oct	8.30 am	All Parishioners
	10.30 am	Clifford Mandry RIP
Holy day of Obligation		
Wednesday All Saints	10.00 am	Denise McDonald RIP
	8.00 pm	Holy Souls
Friday (All Souls)	10.00 am	Wellbeing Rod Cossou
Saturday (Vigil)	6.00 pm	All Parishioners
Sunday 05 Nov	8.30 am	Anna Kutty Joseph RIP
	10.30 am	Wellbeing Elpedio Tavares

FEAST DAYS: 22ND – 28TH OCTOBER

Saturday: Ss Simon and Jude, Apostles

ANNIVERSARIES: 22ND – 28TH OCTOBER

Sid Clark, John Kavanagh, Lena Fairman, Klemens van der Linden, Doris Henry, Anthony Collins.

COFFEE AFTER 10.30AM MASS

St Anthony's Group

FEAST DAYS: 29TH OCTOBER - 4TH NOVEMBER

Wednesday: All Saints

Thursday: All Souls (To be celebrated Friday)

Friday: All Souls – Transferred from Thursday

Saturday: St Charles Borromeo, Bishop

ANNIVERSARIES: 29TH OCTOBER - 4TH NOVEMBER

Jim Randall, Vivienne Jackson, Patricia Cotmore, Ziska Lawless, Patrick Fisher, Fr Michael Aust.

COFFEE AFTER 10.30AM MASS:

Parish Funds - Eunice Onyeonoro Akomah

SACRAMENT OF RECONCILIATION:

Saturday, 10.30 am – 11.00 am or by appointment

RECOVERY AND WELL-BEING: Please pray for: Steve Kamm, Chris Williamson, Jocelyn Bowen, Joseph Ewing Maritina Savage, Mel Alvarez, John Stratford, Shona Dane, Sheila Hall, Elpedio Tavares.,

WEDNESDAY, 1ST NOVEMBER IS A HOLY DAY OF OBLIGATION. Mass will be celebrated at 10.00am and 8.00pm.

OCTOBER 200 CLUB WINNERS: Margaret Marshall No.19 £30 Anne O'Connell No.90 £20. Congratulations!

DATES FOR YOUR DIARY:

26th November – Winter Fair

BAPTISMS: We welcome into our church community Ophelia Rose Hall and Noah John Fern-Farrugia who were recently baptised. Please keep them and their families in your prayers.

CONFIRMATION 2024: If you will be aged at least 15 by 31st August 2024 and attend mass regularly at St Clement's and would like to make your confirmation next year, please collect "an expression of interest" form from Father Graham. This is so we can gauge numbers before arranging the course. Forms should be returned to Father Graham no later than **22nd October 2023**.

DOES YOUR CHILD ATTEND A NON CATHOLIC SCHOOL? The parish runs a programme to help parents teach these children about their faith. If your child is at least 8 years of age, and you are interested, please contact Pauline Groves on 020 8394 0169

WORLD MISSION SUNDAY: Today is World Mission Sunday. Missio supports missionaries who work alongside communities that are poor or in need, regardless of their background or belief. Please give what you can this weekend (via envelope or contactless machine) Please call 0207 821 9755 or visit Missio's website to give a single gift , set up a Direct debit and Gift Aid your donation if possible.

SYNOD IN ROME: Talk on Friday, 10th November at 7.30pm by Austn Ivereigh (present at the Synod), at St Joseph's Church, St Margaret's Drive, Epsom. All welcome.

ADVENT COURSE: Wednesday November 8th - December 13th at 7.30pm. A six-part series showing us the wisdom and teaching of the saints which can be of practical help today. Each session will include two 15-minute films with time then for discussion in small groups and reflection at the end. The saints that will be presented are: St Patrick, St Benedict, St Francis, St Catherine of Siena, St Ignatius and St Therese of Lisieux. Father Graham will then present a session on St Clement in the New Year. Please look on the Parish website for further details and to register your interest so that an email link for the zoom session can be sent out to you.

Thought from the Cure D'Ars: "The saints did not all begin well, but they ended well" *St John Vianney*

papal power reaching out across Christendom. But such an approach distorts a complex reality. There was no homogeneous Celtic Church, for there were substantial differences in the organisation and practices between the Churches of Ireland, Wales and Scotland.



Neither did the role of the Archbishop of Canterbury suddenly expand greatly after Whitby. In part this was because plague swept through the land, causing chaos and a four-year hiatus in replacing the incumbent Archbishop Deusdedit, the first native-born Archbishop, who had died in 664 of the pestilence. His eventual successor, Theodore, an already elderly monk from Tarsus in Asia Minor, managed during his 22 years in office to introduce discipline and resilience into the Church, calling the first General Synod of the Church in England in 672, carefully implementing the decisions of Whitby, dividing dioceses and appointing new bishops.

Such an outcome did not mean the monasteries of Wales and Scotland suddenly lost their independence or had to fall into line with bishops doing Rome's bidding. In north-west Wales, the island monastery on Bardsey was still following its own distinctive path into the twelfth century, travellers report, while at Iona Easter continued to be dated in its Celtic way well into the eighth century.

Peter Stanford is a former editor of the Catholic Herald whose latest book, *If These Stones Could Talk: A History of Christianity in Britain and Ireland Through Twenty Buildings*, is published in paperback by Hodder.

Mass text

ENTRANCE ANTIPHON

To you I call; for you will surely heed me, O God;
turn your ear to me; hear my words.
Guard me as the apple of your eye;
in the shadow of your wings protect me.

FIRST READING **Isaiah 45:1. 4-6**

PSALM **Psalm 95**

RESPONSE **Give the Lord glory and power.**

1. O sing a new song to the Lord,
sing to the Lord all the earth.
Tell among the nations his glory
and his wonders among all the peoples. **R.**
2. The Lord is great and worthy of praise,
to be feared above all gods;
the gods of the heathens are naught.
It was the Lord who made the heavens. **R.**
3. Give the Lord, you families of peoples,
give the Lord glory and power,
give the Lord the glory of his name.
Bring an offering and enter his courts. **R.**

4. Worship the Lord in his temple.
O earth, tremble before him.
Proclaim to the nations: "God is king."
He will judge the peoples in fairness. **R.**

SECOND READING **1 Thessalonians 1:1-5**

GOSPEL ACCLAMATION

Alleluia, alleluia!
Your word is truth, O Lord,
consecrate us in the truth.
Alleluia!

GOSPEL **Matthew 22:15-21**

COMMUNION ANTIPHON

Behold, the eyes of the Lord
are on those who fear him,
who hope in his merciful love,
to rescue their souls from death,
to keep them alive in famine.

Next Sunday's Readings:
 Exodus 22:20-26
 1 Thessalonians 1:5-10
 Matthew 22:34-40

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THE SYNOD OF WHITBY (664)

By the second half of the seventh century, the dominant position of an all-male clergy within Christianity was clearly defined and accepted, notably around their responsibility for the sacraments of baptism and the Eucharist. Ordination made these their preserve and so marked them off from the laity. That gap was now tangibly demarcated by clothing and by tonsure – a shaved patch on the middle of the head. However, what seems like the simple matter of exactly where that tonsure happened on each head proved anything but – it is perhaps the best-known of the disputes in British Christianity that were settled at the landmark Synod of Whitby in 664.

Abbess Hilda – the head of the "double" monastery there (containing male and female houses) – played host, but it was her close relative King Oswiu of Northumbria who called the gathering. Clergy in what we now know as England (though it was at the time a patchwork of kingdoms) had largely been brought to the faith by Augustine of Canterbury, the papal envoy who landed in Kent in 597. They took a modest approach to tonsure. Those in northern England, Wales and Scotland, whose principal influence came via Celtic monks from Ireland and Brittany, went much further with the blade and shaved the whole of the front of their heads in what was, and was intended as, an eye-catching detail to draw attention to their calling.

Which approach was correct was not, though, the main business of the synod. The issue that most divided the two sides at Whitby concerned the dating of Easter. The "Celtic" strand used a different method for calculating it from the "Roman" group, with both claiming gospel authority for their way of doing it. For King Oswiu, the problem was a practical rather than a scriptural one. He had been raised on Iona by the successors of monks who had travelled there from Ireland in 563 under Columba to establish an abbey. Yet his wife had grown up in Kent, and so, he pointed out, while his Queen was still observing Palm Sunday, he was already on Easter Sunday.

Great set-piece debates took place at the synod. Still, finally, it was Oswiu who decided in favour of the Roman approach. He reportedly remarked that he would rather be on good terms with Saint Peter at the gates of heaven than Columba.

It is easy to regard the Synod of Whitby as the crushing of the Celtic Church by the Roman Church, with the former's independence, quirkiness and concentration on the small things, nature and inner life replaced by a centralised bureaucracy keen on rules, conformity, hierarchies and

Past Synods and Councils



We continue our look at past synods and councils with Peter Stanford.



22 OCTOBER 2023

29TH SUNDAY
 IN ORDINARY TIME

YEAR A

DIVINE OFFICE WEEK 1

Lumen Gentium also embraced a vision of the whole Church as "the people of God". It stressed the complementarity of vocation to the clerical and lay life, to priesthood and marriage. It also set out the principal role of those in high office in the Church as being to serve fellow Catholics and the world.



Catholicism's relationship with other faiths – long a distant, sometimes hostile one – was transformed by *Unitatis Redintegratio* – the Decree on Ecumenism. The Council Fathers endorsed Pope John's support for the ecumenical movement. Moreover, *Nostra Aetate* – the Declaration on the Relation of the Church to Non-Christian Religions – stressed Catholicism's sincere reverence for other faiths such as Hinduism and Buddhism, its common ground with Islam, and its rejection of the accusation that the Jewish people can be blamed for the death of Jesus, reversing almost 2000 years of Christian anti-Semitism.

Significantly for the history of synods and councils, *Christus Dominus* – the Decree on the Pastoral Office of Bishops in the Church – held up the example of the Apostles working with their leader, Saint Peter. It ruled that in all countries there should be a local bishops' conference able to make decisions on the application of the general teaching of Catholicism in the context of their area. It promoted more international synods as a way of encouraging greater cooperation throughout the global Catholic Church. And it was in obedience to that wish that the Synod has met in Rome this month with the Holy Father.

Peter Stanford is a former editor of the Catholic Herald whose latest book, *If These Stones Could Talk: A History of Christianity in Britain and Ireland Through Twenty Buildings*, is published in paperback by Hodder.

THE SECOND VATICAN COUNCIL (1962–65)

To those who participated in or watched its discussions closely, the Second Vatican Council was an exhilarating, intoxicating time that shaped their faith and practice ever after. It was a reappraisal and reform of almost every significant aspect of the Church and its teaching.

The decisions reached by the Council Fathers – 3,000 bishops from all around the world who met in Rome – reshaped Catholicism in a direct and everyday way. Most have become so much a part of Catholic life that they go unquestioned.

When Angelo Roncalli, the third of thirteen children of peasant farmers from Bergamo, was elected as Pope John XXIII in 1958, he was regarded as a compromise candidate between those who wanted to continue Pius XII's legacy of standing resolutely apart from the modern world and those who wanted change and engagement. Pope John was also seen, at the age of 76, as a "caretaker pope", someone whose reign would be brief and who would pave the way for a younger successor. Few expected he would begin a Catholic revolution, but in January 1959 he surprised everyone by announcing plans to call the Second Vatican Council to "promote the unity of all Christian peoples". It would, he said, be an opportunity for *aggiornamento* – a "bringing up to date" of Catholicism.

Those in the Curia who regarded John's initiative with suspicion hoped to restrict the Council Fathers' remit, but the Pope did away with such caution, telling delegates in his opening address to fashion a new pastoral approach rather than engage in sterile academic debate. He did not live to see its fruits, dying in June 1963, but his successor, Paul VI (1963–78), enthusiastically continued his predecessor's work.

The council's most significant results included *Lumen Gentium* – the Dogmatic Constitution on the Church – which reiterated traditional teaching that "the one Church of Christ which in the Creed is professed as one, holy, catholic and apostolic ... subsists in the Catholic Church". But it added: "although many elements of sanctification and of truth are found outside its visible structure" (8). One enduring result is that when Protestants convert to Catholicism today, they do not have to be baptised, since the Catholic Church recognises their Protestant baptism as valid. They are simply received into the Church.

Past Synods and Councils



Peter Stanford concludes this series on previous synods and councils.



Mass text

ENTRANCE ANTIPHON

Let the hearts that seek the Lord rejoice; turn to the Lord and his strength; constantly seek his face.

FIRST READING Exodus 22:20-26

PSALM Psalm 117

RESPONSE **I love you, Lord, my strength.**

1. I love you, Lord, my strength, my rock, my fortress, my saviour. My God is the rock where I take refuge; my shield, my mighty help, my stronghold. The Lord is worthy of all praise: when I call I am saved from my foes. **R.**
2. Long life to the Lord, my rock! Praised be the God who saves me. He has given great victories to his king and shown his love for his anointed. **R.**

SECOND READING 1 Thessalonians 1:5-10

GOSPEL ACCLAMATION

Alleluia, alleluia! Open our heart, O Lord, to accept the words of your Son. Alleluia!

GOSPEL Matthew 22:34-40

COMMUNION ANTIPHON

We will ring out our joy at your saving help and exult in the name of our God.

Next Sunday's Readings:

Malachi 1:14 – 2:2, 8-10
1 Thessalonians 2:7-9, 13
Matthew 23:1-12

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