



ST CLEMENT'S CHURCH, EWELL
 Parish Priest: Fr. Graham Bamford
 Web Site: www.stclementsewell.org
 307 Kingston Road KT19 0BW Tel: 020 8393 5572
St. Clement's Primary School: 020 8393 8789
St. Andrew's Secondary School: 01372 277881
 Roman Catholic Diocese of Arundel and Brighton
 Charity No. 252878



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

27th Sunday of Ordinary Time

Sunday 8th October 2023 Psalter Week 3 Cycle A

Saturday (Vigil)	6.00 pm	All Parishioners
Sunday 08 Oct	8.30 am	Carmen Vella RIP
	10.30 am	P P Varghese RIP
Wednesday	10.00 am	Steven Davies RIP
Friday	10.00 am	TheresaJoseph RIP

FEAST DAYS: 8TH – 14TH OCTOBER

Monday: St Joh Henry Newman, Priest
 Thursday: St Wilfrid, Bishop, Secondary Patron of the Diocese

ANNIVERSARIES: 8TH – 14TH OCTOBER

Need Mann, Francis Burke, Susan Goddard Kallanger, Teresa Knowles.

COFFEE AFTER 10.30AM MASS

Parish Funds - Robin and Ann Hannan
 Anne and Brian Bromfield

28th Sunday of Ordinary Time

Sunday 15th October 2023 Psalter Week 4 Cycle A

Saturday (Vigil)	6.00 pm	Wellbeing Chris & Daon Lawler
Sunday 15 Oct	8.30 am	All Parishioners
	10.30 am	Michael Haigh RIP
Wednesday	10.00 am	NO MASS
Friday	10.00 am	Mary Schneider RIP
Saturday (Vigil)	6.00 pm	All Parishioners
Sunday 22 Oct	8.30 am	Carmelina Vella RIP
	10.30 am	Kay and Jan Higgs RIP

FEAST DAYS: 15TH – 21ST OCTOBER

Tuesday: St Ignatius of Antioch, Bishop, Martyr
 Wednesday: St Luke, Evangelist
 Thursday: St Philip Howard, Martyr, Patron of the Diocese

ANNIVERSARIES: 15TH – 21ST OCTOBER

Michael Haigh, Eileen Clifford, Ziska Lawless, Archbishop Bowen, Germaine Chamoine, Joan Kistner, Mary Foley, Michael McCormack

COFFEE AFTER 10.30AM MASS:

Rainbows

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, Martina Savage, Mel Alvarez, John Stratford, Shona Dane, Sheila Hall, Elpedio Tavares.

SEPTEMBER 200 CLUB WINNERS: Jim O'Reilly No. 137 £30 Anne Hannan No.227 £20 Congratulations!

DATES FOR YOUR DIARY:

26th November – Winter Fair

PARISH QUIZ NIGHT, 14th October 2023: Our Parish Quiz Night will be at 7 pm in the church hall. Entry will be £1 and bring your own drinks. Teas, coffees, biscuits and nibbles will all be provided and there will, of course, be a raffle. Please sign up in the narthex for a **social and fun evening**. Any queries, please ask our quiz master Robin Hannan on 07810 647733.

CAFOD Harvest Family Fast Day: Please remember to return your envelope and donation to CAFOD's appeal to provide mobile medical aid in remote areas in Pakistan and elsewhere. You can also donate online at cafod.org.uk.

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

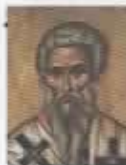
ST CLEMENT'S PRIMARY SCHOOL OPEN MORNINGS: Wednesday 11th October and Wednesday, 18th October. 9.30 am to 11.00 am. To book please call the school on 020 8393 8789. Further details please see notice board by entrance.

WORLD MISSION SUNDAY is on 22 October this year. With that in mind, could all red box holders please return them to Church for counting. Any amount, however small is welcome. There will be a large red box left by the Sacristy for this purpose. The boxes will then be returned to the narthex of the Church for collection. Thank you, Fiona Perks (Local Secretary, Missio)

A THOUGHT FROM A FAMOUS THEOLOGIAN

"Human beings judge one another by their external actions. God judges them by their moral choices"

"This silenced the entire assembly". Next Paul and Barnabas spoke, "describing the signs and wonders God had worked through them among the pagans". And then – significantly, given his leading role in the Church in Jerusalem – it is James who pronounces the pastoral action to be taken.



"I rule, then, that instead of making things more difficult for pagans who turn to God, we send them a letter." The letter would set out what would be expected of them if they converted – no longer circumcision but avoiding certain dietary practices and unchastity.

"Then the apostles and elders decided to choose delegates to send to Antioch with Paul and Barnabas; the whole Church concurred with this." Or, more precisely, the whole gathering agreed to it, in so far as those attending represented the "whole" Church.

Taking the long view, this was *the* moment Christianity decided to break away from Judaism and not restrict the spreading of the Good News only to Jews. Although those gathered could hardly have grasped the consequences of what they had agreed, this council made Christianity what it has become today.

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

Within your will, O Lord, all things are established, and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are the Lord of all.

FIRST READING **Isaiah 5:1-7**

PSALM **Psalm 79**

RESPONSE **The vineyard of the Lord is the House of Israel.**

1. You brought a vine out of Egypt; to plant it you drove out the nations. It stretched out its branches to the sea, to the Great River it stretched out its shoots. **R.**
2. Then why have you broken down its walls? It is plucked by all who pass by. It is ravaged by the boar of the forest, devoured by the beasts of the field. **R.**
3. God of hosts, turn again, we implore, look down from heaven and see. Visit this vine and protect it, the vine your right hand has planted. **R.**

4. And we shall never forsake you again: give us life that we may call upon your name. God of hosts, bring us back; let your face shine on us and we shall be saved. **R.**

SECOND READING **Philippians 4:6-9**

GOSPEL ACCLAMATION

Alleluia, alleluia!
I call you friends, says the Lord, because I have made known to you everything I have learnt from my Father. Alleluia!

GOSPEL **Matthew 21:33-43**

COMMUNION ANTIPHON

The Lord is good to those who hope in him, to the soul that seeks him.

Next Sunday's Readings:

Isaiah 25:6-10
Philippians 4:12-14, 19-20
Matthew 22:1-14

@redemptorist

www.rpbbooks.co.uk

rp@rpbbooks.co.uk



COUNCIL OF JERUSALEM (AD 48–50): JEWISH OR CHRISTIAN?

If we are searching for a prototype for the sort of synod that Pope Francis is hosting this month in Rome, then – as with so many things to do with the Church – it's probably best to look back to first-century Jerusalem. This was where, between AD 48 and 50, the Council of Jerusalem took place, the first formal meeting of the fledgling Church, with Saints Peter and Paul in attendance. There, too, were Barnabas and James – the latter referred to in the gospels of Mark and Matthew as Jesus' brother (though Church tradition sees him as a cousin or possibly step-brother, son of Joseph by an earlier marriage).

These four and others, including Silas and Judas (not Iscariot, the traitor), also took part, "gathering in Christ's name", as has every synod and Church council since. And by doing so, that earliest council remains to this day the cornerstone of the enduring belief that such meetings are the oldest form of Church decision-making in Christianity, older even than papal authority.

How do we even know the Council of Jerusalem took place? Because it is there in the pages of chapter 15 of the Acts of the Apostles, which is believed to be a sequel to the Gospel of Luke and written by the same author somewhere between AD 70 and 90. It contains a detailed account of how Paul and Barnabas had been among those followers of Christ who undertook missionary journeys to spread the Good News. In Antioch (located in modern-day Turkey), there had been a dispute as to whether the men among the non-Jews (Gentiles) they converted should have to undergo the Jewish ritual of circumcision.

This detail arose from a bigger question facing the Church – whether it was effectively an internal Jewish reform movement or something for all-comers. Paul and Barnabas were keen to take Jesus' message to everyone. Thus, they wanted to do away with following the Jewish insistence on circumcision. But back in Jerusalem, where the followers of Jesus were operating largely within Judaism, there was resistance. As Acts recounts, "certain members of the Pharisees' party who had become believers objected, insisting that the pagans [i.e. non-Jews] should be circumcised and instructed to keep the law of Moses".

In the teaching of Paul, the figure of Moses had been supplanted by Jesus. He was the new covenant between God and his people. And Paul won the day, though not without a struggle. First, Acts records, Peter stood up, addressed the gathering and threw his lot in with Paul. It is God, Peter says, who can read people's hearts and give them the Holy Spirit, "just as he had to us". There is no need to require circumcision.

Past Synods and Councils



As the Synod of Bishops is underway in Rome, Peter Stanford leads us through a four-week series looking at the role of synods and councils in the Church's history.



8 OCTOBER 2023

27TH SUNDAY IN ORDINARY TIME

YEAR A

DIVINE OFFICE WEEK III

quite a skilled publicist and garnered grass-roots support for his views by composing theological sea shanties to be sung by sailors and stevedores on the docks of Alexandria.)



At Nicaea, the debate was austere and academic. To settle the matter, Constantine – no theologian and given to impatience – suggested that a creed be agreed upon as a statement of belief to which all Christians could sign up. The Nicene Creed contains the line that Jesus was “begotten, not made, consubstantial with the Father”, a form of words designed to end the Arian heresy and show that Jesus is equal to the Father. Many, however, maintained their different positions. Nicaea did not end the Arian controversy. Indeed, Constantine’s son, Constantius, joined the Arian side.

The creed that the council bequeathed to the Church has lasted much longer and is still in use today. Moreover, the rules – or canons – that Nicaea formulated around the ordination of clergy and the election and authority of bishops played their part in building a Church structure capable of taking the place of the Roman Empire, in its Western half at least, when it collapsed in the next century. Another of its canons required that bishops should hold synods twice a year.

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

If you, O Lord, should mark iniquities, Lord, who could stand? But with you is found forgiveness, O God of Israel.

FIRST READING **Isaiah 25:6-10**

PSALM **Psalm 22**

RESPONSE **In the Lord’s own house shall I dwell for ever and ever.**

1. The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose. Near restful waters he leads me, to revive my drooping spirit. **R.**
2. He guides me along the right path; he is true to his name. If I should walk in the valley of darkness no evil would I fear. You are there with your crook and your staff; with these you give me comfort. **R.**
3. You have prepared a banquet for me in the sight of my foes. My head you have anointed with oil; my cup is overflowing. **R.**

4. Surely goodness and kindness shall follow me all the days of my life. In the Lord’s own house shall I dwell for ever and ever. **R.**

SECOND READING **Philippians 4:12-14. 19-20**

GOSPEL ACCLAMATION

Alleluia, alleluia! The Word was made flesh and lived among us; to all who did accept him he gave power to become children of God. Alleluia!

GOSPEL **Matthew 22:1-14**

COMMUNION ANTIPHON

The rich suffer want and go hungry, but those who seek the Lord lack no blessing.

Next Sunday’s Readings:
Isaiah 45:1, 4-6
1 Thessalonians 1:1-5
Matthew 22:15-21

www.rpbooks.co.uk rp@rpbooks.co.uk @redemptorist



THE COUNCIL OF NICAEA (325): CONTROVERSY AND CREED

Today it is the Pope who summons councils and synods (the two words are largely synonyms, the first came from Latin, the second from Greek). The second and third centuries saw numerous Church councils and synods take place across the Roman world, with evidence surviving of at least fifty anywhere from Palestine to Carthage to Gaul. It was how disputes between believers were settled.

Often the matter at stake was a local issue that needed solving. Hence local bishops would take the lead in gathering those from around and about. In some cases, a messenger would be sent to the Pope in Rome afterwards to report on the agreement reached. So, even though Church governance was steadily becoming more hierarchical in nature, with bishops in charge of whole areas, there also remained – thanks to synods and councils – a collegial approach to decision-making.

The Council of Nicaea in 325, though, was different. It was ecumenical in scope – a word which at the time was used to signify worldwide. However, in effect, it covered only that part of the world where Christianity was growing and flourishing. And it wasn’t just any cleric who convoked Nicaea (now Iznik in north-west Turkey): it was the Roman Emperor Constantine who played host in his palace, set the agenda and served as the council’s honorary chair. The Pope in Rome, Sylvester, had been invited but declined to attend on the grounds of old age. Instead, he sent two representatives who played only a minor part in the proceedings.

The backdrop to the Council was the Edict of Milan in 312, when Constantine had conceded legal status to Christianity throughout the empire. He had hoped that the Church might provide some sort of cement to bind together his scattered realm (as Nicaea took place, he was in the process of building great basilicas in Constantinople, his new imperial city on the site of the ancient Greek city of Byzantium – much later Istanbul). But instead, he was exasperated to find that Christians, no longer needing to be united in resisting their Roman persecutors, were now divided internally over a theological dispute: the Arian controversy that had arisen in Alexandria.

At issue was the nature of God and the relationship between God the Father and his son, Jesus. Were the Father and the Son equal within the Trinity, the three persons in one God, or was Jesus secondary to the Father – as the priest Arius and his followers claimed? (Arius was

Past Synods and Councils



Peter Stanford continues this series on past synods and councils.



15 OCTOBER 2023

28TH SUNDAY IN ORDINARY TIME

YEAR A

DIVINE OFFICE WEEK IV