



**ST CLEMENT'S CHURCH, EWELL**  
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 Roman Catholic Diocese of Arundel and Brighton  
 Charity No. 252878



**All Masses are now live-streamed.**  
**Access to the live streaming can be acquired through the Parish Website.**  
**Mass on Friday is behind closed doors**

**Corpus Christi (The Body and Blood of Christ)**

**Sunday, 6<sup>th</sup> June 2021 Psalter Week 2 Cycle B**

Saturday (Vigil)	6.00 pm	Mary, Felix & Vincent Edwardson RIP
<b>Sunday 06 June</b>	8.30 am	Pat Bracken RIP
	10.30 am	Carman Orlanda Narra RIP
Wednesday	10.00 am	Kathleen O'Halloran RIP
Friday behind closed doors	10.00 pm	All Parishioners

**11<sup>th</sup> Sunday of Ordinary Time**

**Sunday 13<sup>th</sup> June 2021 Psalter Week 3 Cycle B**

Saturday (Vigil)	6.00 pm	Denis Corcoran RIP
<b>Sunday 13 June</b>	8.30 am	Holy Souls
	10.30 am	Dec'd Members of Fallon Family
Wednesday	10.00 am	Ted Laughlin RIP
Friday behind closed doors	10.00 am	All Parishioners
Saturday (Vigil)	6.00 pm	Theresa Pinch RIP
<b>Sunday 20 June</b>	8.30 am	Holy Souls
	10.30 am	Leopoldo Orlanda Narra Jnr

**FEAST DAYS: 6<sup>th</sup> JUNE – 12<sup>TH</sup> JUNE**

Friday: The Most Sacred Heart of Jesus

**ANNIVERSARIES: 6<sup>th</sup> JUNE – 12<sup>TH</sup> JUNE**

Agnes Morrison, Trudy Keenan, Anna Holliday.

**FEAST DAYS: 13<sup>TH</sup> JUNE – 19<sup>TH</sup> JUNE**

Wednesday: St Richard of Chichester. Bishop

**ANNIVERSARIES: 13<sup>TH</sup> JUNE – 19<sup>TH</sup>**

John Brennan, Christine Fallon, Joseph Foster

**RECOVERY AND WELL-BEING:** Please pray for: Steve Kamm, Chris Williamson, Mary Frost, Maureen O'Sullivan, Margaret Harris, Jocelyn Bowen, Joseph Ewing and Martina Savage

**MAY 200 CLUB WINNERS:** 1<sup>st</sup> Korina Cox No.238 £30 2<sup>nd</sup> Colin Tanner No.151 £20 Congratulations!

**CAFOD:** "Relieving the burden of debt of so many countries and communities today, is a profoundly human gesture that can help people to develop, to have access to vaccines, health, education and jobs" - Pope Francis. If you haven't taken online action yet, please read about it here: [cafod.org.uk/cancelthedebt](http://cafod.org.uk/cancelthedebt)

**THE PARISH BOOKSTALL** is now open remotely. If you are interested in buying Missals, Bibles or other holy books for children or adults, please ring the Parish Office and leave a message with your name and phone number and we will contact you.

**PASTORAL LETTER:** A copy of Bishop Richard's letter is at the end of this newsletter on line.

**REFLECTIONS**

**CORPUS CHRISTI:** "This is my body.....This is my blood" Mark 14: 25

When we receive Christ in communion, it is the whole Christ we are receiving – the being, the life, the fullness. By taking his life into our own we are allowing him to take us into his life, the life of the most fully human person who has ever lived. That has consequences in the here and now.

Instead of using the expression, "It's only human" for some lapse of standards, we can now pray to become more fully human. For only when we are conformed to the humanity of Jesus we are truly human. If we are fully conformed to Christ we cannot be petty, cruel, spiteful, malicious – or anything else that reduces the stature of that humanity. We may even be willing to give up our own lives for others. May we honour, revere and love the sacrament that builds up our humanity by conforming us more and more to the body of Christ.

**11<sup>TH</sup> SUNDAY OF ORDINARY TIME:** "Once it is sown it grows into the biggest shrub of them all" Mark 4 : 31

There are times when we might feel discouraged by the slow growth or even apparent decline of the kingdom of God throughout the world. In the West, for example, there are whole areas that have become completely secular in outlook. If we despair about this, however, we have forgotten that the growth of God's kingdom does not depend on us. It is God who is the sower, and it is God's providence, not our efforts alone, that enable the kingdom to grow.

On our own it's easy for us to feel dispirited, disillusioned, or simply confused. The Gospels reveal that the disciples in Jesus' day often felt the same. They needed the teaching of Jesus to help them begin to understand the kingdom. It is one to the tasks of the Church today to help interpret the parables of Jesus to us, just as he once explained them to his disciples.

Even if the kingdom may have the appearance of being small and insignificant, Jesus tells us that like the mustard seed it will eventually become large and will contain people from all the nations of the world. We are called to be a people of hope and to trust in the providence of God.

Richard



Bishop of Arundel & Brighton

**PASTORAL LETTER**  
**for the 6<sup>th</sup> June 2021**  
**The Solemnity of the Most Holy Body and Blood of Christ**

Dear brothers and sisters in Christ,

This great Feast of the Most Holy Body and Blood of Christ - Corpus Christi - calls us to reflect on the Lord's gift of Himself in the Eucharist. This celebration is "the heart and summit of the Church's life."<sup>1</sup> It is the greatest prayer, the highest action possible, for "Christ Himself, acting through the ministry of the priests, offered the Eucharistic sacrifice."<sup>2</sup> The Lord is truly present, sacramentally, and we are called to share in the gift of His Body and Blood. Through our sharing in Him, so we become ever closer to Him and to each other in the life and mission to which He has called us. The prayer of the Eucharist goes beyond our understanding and its impact on the life of the world will be greater than we can ever comprehend.

In the Eucharist, the Lord calls us to "share in his divinity, as he humbled Himself to share in our humanity."<sup>3</sup> This is the great moment of conformity to Christ. The closeness that we have with Him through the Eucharist enables us to be the disciples He calls us to be; our Mission as His Church becomes possible. Let us pray and prepare ourselves that nothing would ever stand in the way of our openness to the gift and grace of the Eucharist.

During this last year, it has not always been possible for us to gather for the celebration of Mass. There were times, in the early months of the pandemic, when the priest celebrated alone in the Church. Knowing that the Eucharist was being celebrated in those times was a source of blessing and the live-streaming of the Liturgy enabled great numbers of people to join the celebration remotely. This has been a gift and will continue to be so for those who are infirm and housebound. However, sharing 'virtually' in the celebration that is at the very heart of our lives will never be the ideal. We are remote from our brothers and sisters in our parish communities and while the Spiritual Communion brings many graces, the participation in the celebration of Mass is the source of our lives.

On this Corpus Christi Day, therefore, I offer a deliberate invitation to return to the public celebration of Mass. Come once more to be with your sisters and brothers, gathered around the altar to meet with the Crucified and Risen Lord, truly present in the gift of the Sacrament.

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<sup>1</sup> CCC, n.1407.

<sup>2</sup> CCC, n.1410.

<sup>3</sup> THE ROMAN MISSAL, Offertory Prayers.

I call on you to extend this invitation to those whom you know who have not yet returned to the parish community. Extend this invitation to those who have found themselves searching for God during this time of pandemic, for we are at a moment of evangelisation: the Lord calls us to action.

The experience of the last year, with its many deep sufferings, calls us to rely on the One who brings us healing and wholeness - a healing and wholeness that we find in the Eucharist. "No other Sacrament" St. Thomas Aquinas reminds us, "has greater healing power."<sup>4</sup> In the Eucharist, there is healing for ourselves, for our communities, for the world.

The Eucharist is a gift so amazing that our faltering human language cannot grasp its wonder. The Lord gives us His very Self as the food for our pilgrimage of life. It is the Lord who sustains us, not simply as individuals but as a community, for the work He has given us to do. Our present circumstances call us to remain faithful to this greatest of all celebrations, for the Eucharist is the source from which our lives are fulfilled. It is the moment from which the Lord sends us out on the Mission to which He has called us. How can we stay away?

With every Blessing,

+Richard

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<sup>4</sup> St. THOMAS AQUINAS, On the Feast of Corpus Christi.



own imminent suffering and death, he gives them something simpler and more concrete: something to touch, taste, repeat and remember – something that would keep them together over the days ahead.

As well as being a sacrament of God’s self-gift to us, the Eucharist is also a sacrament of our self-gift to one another. In his first letter to the Corinthians, St Paul tells the Corinthians off for the way that they are celebrating the Lord’s Supper, and talks about the dangers of eating and drinking “without recognising the Body” (1 Corinthians 11:29). He is not just talking about the need to receive the bread and the cup carefully, conscious that they are the body and blood of the Lord. He

is also talking about the need to receive them in a way that recognises the body who are gathered to celebrate and remember together. The word “body” is significant: it’s not just a group of people, it is a body of people, a unit, who belong to one another and depend upon one another. Celebrating as the Corinthians have been doing, with one person going hungry while another is getting drunk, fails to recognise that.

**SAVED TOGETHER**

Pope Francis’ encyclical *Fratelli tutti* (Brothers and sisters all), released in October last year, is about how we belong to one another as a body, not only as the Church gathered around the Eucharist, but as a global community. The coronavirus pandemic, the Pope says, has shown that “one person’s problems are the problems of all”, and that “no one is saved alone; we can only be saved together” (32). When we fail to recognise the rights of migrants, or pursue exploitative trade deals with poorer nations, when we treat political opponents with contempt, or ignore the equality of women, we are guilty of “not recognising the body”. The feast of Corpus Christi invites us to renew our devotion, both to the Eucharist and to one another.

**Mass text**

**ENTRANCE ANTIPHON**

**He fed them with the finest wheat and satisfied them with honey from the rock.**

**FIRST READING Exodus 24:3-8**

**PSALM Psalm 115**

**RESPONSE The cup of salvation I will raise; I will call on the Lord’s name.**

**Or Alleluia!**

1. How can I repay the Lord for his goodness to me?  
The cup of salvation I will raise;  
I will call on the Lord’s name. **R.**
2. O precious in the eyes of the Lord is the death of his faithful.  
Your servant, Lord, your servant am I;  
you have loosened my bonds. **R.**
3. A thanksgiving sacrifice I make:  
I will call on the Lord’s name.  
My vows to the Lord I will fulfil  
before all his people. **R.**

**SECOND READING Hebrews 9:11-15**

**GOSPEL ACCLAMATION**

**Alleluia, alleluia!  
I am the living bread which has come down from heaven, says the Lord.  
Anyone who eats this bread will live for ever. Alleluia!**

**GOSPEL Mark 14:12-16. 22-26**

**COMMUNION ANTIPHON**

**Whoever eats my flesh and drinks my blood remains in me and I in him, says the Lord.**

**Next Sunday’s Readings:**

Ezekiel 17:22-24  
2 Corinthians 5:6-10  
Mark 4:26-34



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**REAL PRESENCE**



The last twelve months have taught us a huge amount about the importance of bodies and physical presence to one another. With households, families and friendship groups separated by lockdown and mixing restrictions for long periods, many of us have got better at staying in touch in digital ways. Couples have met and started dating over FaceTime, grandparents have met new grandchildren over Zoom, and the funerals of loved ones have been livestreamed: the whole cycle of life has moved online. But even as we are enormously grateful for how technology brings us together and enables us to connect in ways that were unimaginable fifty years ago, we know it’s just not the same. We feel the absence of real presence: we miss being able to stroke the brow of someone who is sick, or hug someone who is exhausted and stressed, we miss the way a new baby grips our fingers. Amid the anxiety and hardship the pandemic has brought for many people, we are deeply conscious of our need for this real presence to each other.

Corpus Christi, the feast of the body and blood of Christ, is all about real, flesh-and-blood presence. The Gospel tells the story of Jesus sharing a Passover meal with his disciples. As he has done many times before, Jesus takes bread and, in a recognisable gesture, breaks it and gives it to them, saying, “This is my body.” He then offers them the wine, saying, “This is my blood, the blood of the covenant, which is to be poured out for many.” The words are so familiar to us that it is hard to hear them like the disciples, as something new and perplexing. Jesus had tried to tell them about his suffering and death, and prepare them for the collapse of their dreams of what the kingdom of God was going to be like, but they hadn’t really understood. So, facing his

**Building a civilisation of love**



Today we begin a new series in which Dr Theodora Hawksley, a theologian working at the London Jesuit Centre, looks at the Church’s social teaching.

**6 JUNE 2021**

THE MOST HOLY BODY AND BLOOD OF CHRIST (CORPUS CHRISTI)

YEAR B

DIVINE OFFICE WEEK II



the way it unfurls determines the kingdom we end up with. If we plan a peaceful utopia, but try to get there by violence and coercion, we will end up with what Tacitus said the Romans had: "They build a desert and call it peace." If we want a future of prosperity, but our economic system is designed to enrich a tiny minority at the expense of the majority, then we will end up with inequality.

In a remark made to young people last year, Pope Francis told them not just to prepare *for* the future, but to *prepare the future*. The Christian life is not about responding passively to a future that is prepared by other hands, or determined by other forces. It is about actively preparing the future that we hope for, by striving to live as citizens of the kingdom of God.

### A DIFFERENT VISION

One good example is how Catholic social teaching asks us to think about migrants and refugees. Our political conversation about refugees is dominated by the idea that there is not enough for us and for them: to protect our way of life, we need to keep them out. Catholic social teaching invites us to recognise that the kingdom of God is like the tree in Jesus' parable, or in the reading from the prophet Ezekiel: a place where every kind of bird is equally at home. And so it asks us to shape our treatment of migrants and refugees around a different vision: as Pope Francis puts it, "if all people are my brothers and sisters, and if the world truly belongs to everyone, then it matters little whether my neighbour was born in my country or elsewhere" (*Fratelli tutti* 125). We are asked to recognise that migrants are neighbours in need, and to develop policies that reflect this challenging vision.

### Mass text

#### ENTRANCE ANTIPHON

**O Lord, hear my voice, for I have called to you; be my help.  
Do not abandon or forsake me, O God, my Saviour!**

#### FIRST READING Ezekiel 17:22-24

#### PSALM Psalm 91

#### RESPONSE **It is good to give you thanks, O Lord.**

1. It is good to give thanks to the Lord to make music to your name, O Most High, to proclaim your love in the morning and your truth in the watches of the night. **R.**
2. The just will flourish like the palm-tree and grow like a Lebanon cedar. **R.**
3. Planted in the house of the Lord they will flourish in the courts of our God, still bearing fruit when they are old, still full of sap, still green, to proclaim that the Lord is just. In him, my rock, there is no wrong. **R.**

#### SECOND READING 2 Corinthians 5:6-10

#### GOSPEL ACCLAMATION

**Alleluia, alleluia!  
The seed is the word of God, Christ the sower;  
whoever finds the seed will remain for ever.  
Alleluia!**

#### GOSPEL Mark 4:26-34

#### COMMUNION ANTIPHON

**Holy Father, keep in your name those you have given me,  
that they may be one as we are one, says the Lord.**

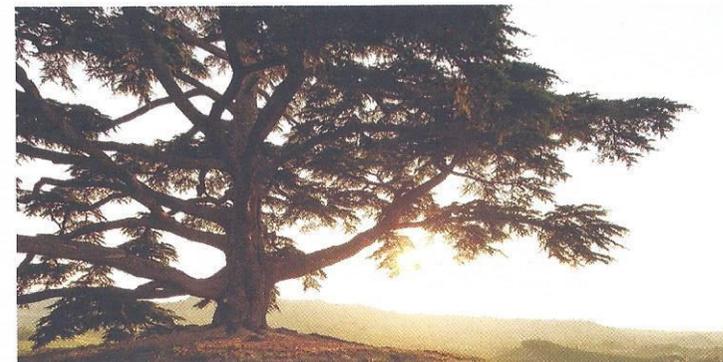
#### Next Sunday's Readings:

Job 38:1-8-11  
2 Corinthians 5:14-17  
Mark 4:35-41



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## PREPARING THE FUTURE



Jesus lived in an era of intense expectation. The Judaism of his time was a ferment of different movements and messiah figures, many of them responding to the pressures of living under Roman occupation, with puppet kings ruling over them. Some thought the answer was to escape to the desert and live a life of purity, others thought the answer was to educate ordinary Jewish people about observance of the Law. Still others dreamed of overthrowing the occupiers altogether, as the Maccabees had done in 167–160 BC, and as another Jewish rebel group would attempt in AD 66–73, only a few decades after Jesus' death. The peasant people among whom Jesus lived also needed hope for the future: life was hard, with taxes adding to the woes of subsistence farmers and day labourers trying to find enough to eat from one day to the next. So, as Jesus describes what the kingdom of God is like, people are hanging on his every word. What will he say it's going to be like? And how can we achieve it?

Jesus' answer might have come as a surprise. The kingdom of God is like a mustard seed, the tiniest of all the seeds, but which grows into the biggest shrub of all, putting out branches for the birds of the air to shelter in its shade. He uses another parable, too: it's like a seed that grows by itself, until it's ready to harvest. What can we understand from this?

I think the answer is to do with means and ends, or how we get where we're going. The kingdom of God is not a destination that we can reach by any means, like I can get to Newcastle by train or bicycle. The way we take to get there determines where we end up. A seed cannot become a large tree by any means: it becomes a tree by growing, unfurling according to its own internal logic, until it becomes a huge tree. Similarly, the "seed" of our ideas and

## Building a civilisation of love



Dr Theodora Hawksley, a theologian working at the London Jesuit Centre, reflects on today's readings in the light of the Church's social teaching.

13 JUNE 2021

11TH SUNDAY IN ORDINARY TIME

YEAR B

DIVINE OFFICE WEEK III