

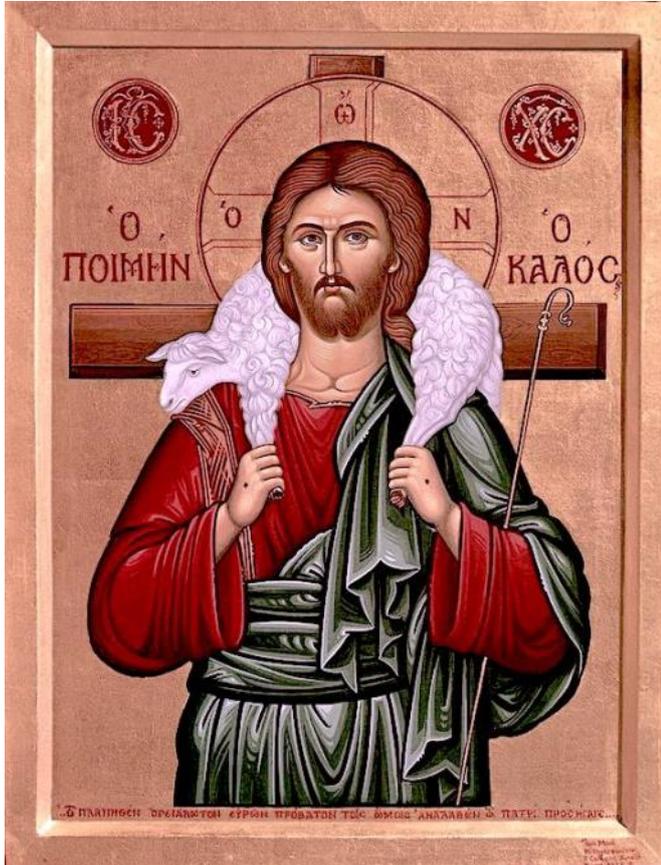
25th April 2021

Served by the Carmelite Friars

# Parish of Our Lady of Mount Carmel Faversham with Teynham

Whitefriars, 35 Tanners Street, Faversham ME13 7JW  
Tel. 01795 532449 faversham@rcaos.org.uk  
Website : www.whitefriarsfaversham.org

## He is risen! He is the Good Shepherd.



### MASS INTENTIONS: 24th April - 1st May Fourth Week of Easter

Sat	24	6.00 pm	George Castelino, RIP
Sun	25	9.30 am	Parish
		11.00 am	Mark Castelino - well being
Mon	26	10.00 am	Easter remembrance - lilies
Tue	27	10.00 am	Donohoe family
Wed	28	10.00 am	Susan Possey, RIP
Thurs	29	10.00 am	Pat Burton - intention
Fri	30	10.00 am	Fr Kevin Alban & family
Sat	1	6.00 pm	Personal intention

### We hold each other prayerfully in our hearts

**PLEASE PRAY FOR** the sick and housebound: Gloria Barnes, Shelagh Bradley, Margaret Bridgen, Bill and Millie Castelino, Wendy Coley, Bob Costa, Michael Earls, Carole Gostling, Jeanne Harvey, Gladys Hatch, James Kilcoyne, Janet MacKay, Ruth Mackay, Terry Mahoney, Barnaby Marchant, Mike Money, Terry Newbery, Margaret Nicolas, Gail O'Connor, Joan O'Sullivan, Geraldine Paine, Julian Philips, Ann Rake, Lola Rinvoluceri, Mario Rinvoluceri, Patrick Sheehan, Ginny Woodroffe, Fr. Kevin Alban, O.Carm.

**Please also remember** in your prayers all those who have died recently, especially Fr. John Kearns, C.P., Dean Brazier, Patrick (Paul) Sheehan, Lawrence Willis and Jacquie Hitchcock, and those whose anniversaries are about this time, including Joseph Park, Mary Martin, Bernard Jeffrey, Philip Ardizzone, Marie Maxwell, Hilda Galligan, Constance Vialls, Margaret Hex, Frank Wortham, Gladys Robinson, Margaret Johnstone, Kenneth Lambe and Alfred Fielding.

**May they and all the faithful departed  
rest in peace.**

### Scripture Readings for Sunday

You can read them online by clicking [here](#).

## PARISH OFFICE

The Parish Office is staffed

**Tuesday-Friday 8.30 am - 1.00 pm**

Parish Email: [faversham@rcaos.org.uk](mailto:faversham@rcaos.org.uk)

Parish Phone: **01795 532449**

Parish Website

[www.whitefriarsfaversham.org](http://www.whitefriarsfaversham.org)

Parish Facebook Page

[www.facebook.com/OLMCFaversham](https://www.facebook.com/OLMCFaversham)



Our parish is served by a  
**Community of Carmelite Friars.**  
We pray for you daily. Please pray for us too.



# Honouring an abundant and prodigal God

The word “inclusivity” is often glibly dismissed as being part of the “I am spiritual but not religious” ethos, as if being inclusive were some kind of light-weight, New-Age, thing rather than a central demand within Christian discipleship itself.

What does it mean to be inclusive? We can begin with the word “Catholic”: The opposite of being “Catholic” is not being “Protestant.” The opposite of “Catholic” is being narrow, exclusive, and overly selective in our embrace. The opposite of being “Catholic” is to define our faith-family too-narrowly. “Catholic” means wide, universal. It means incarnating the embrace of an abundant and prodigal God whose sun shines on all indiscriminately, the bad as well as the good. Jesus once defined this by saying: “In my father’s house there are many rooms.” God’s heart is wide, abundant, prodigal, and universally embracing, a heart that takes care to pray for those “other sheep who are not of this fold.” To be “Catholic” is to imitate that.

Everyone else, without a single exception, falls short. In the gospels we see that Jesus’ passion for inclusivity virtually always trumps his concern for purity and worthiness. He associates and dines with sinners without setting any prior moral conditions that have to be met to before those sinners are deemed worthy of his presence. His disciples, much like some good sincere church-people today, were forever trying to keep certain people away from him because they deemed them unworthy; but Jesus always answered that he didn’t need that kind of protection, and that, indeed, he wanted them all to come to him: let them come to me! Indeed, that is still Jesus’ call: Let them come to me, all of them!

We need to be more inclusive. I highlight this because today our faith families are shrinking and instead of us weeping empathically about this loss of wholeness, some are more prone to be secretly gleeful about it: good riddance: they weren’t real Christians anyway! Or, in the words of some Catholic commentators, they were Cafeteria-Catholics, picking and choosing which parts of the Gospel they liked and turning a meaty Catholicism into Catholic-Light.

Such a judgment, however sincere and well-intentioned, needs to operate under two huge caution flags: First, such a judgment leaves the person making it rather vulnerable. Who is a true, fully practicing Catholic? Several years ago, I was asked by a Roman Catholic School Board to write a definition of what it means to be a “practising

Catholic.” I agonized over the task, examined the classical working definitions for that, and eventually produced a bit of a formula. But I prefaced the definition with this preamble: only Jesus and Mary were fully practising Catholics. Everyone else, without a single exception, falls short. We are all Cafeteria-Catholics. We all fall short; all have shortcomings, and all live the Gospel somewhat selectively. To cite the most salient example: many of us bear down more on church-going and private morality, to the neglect of the non-negotiable Gospel demand regarding justice; others simply reverse this. Who’s closer to Jesus? Who’s more of a Cafeteria-Catholic?

*Inside God  
there is  
no scarcity,  
no stinginess,  
no sparing of  
mercy.*

The answer to that question lies inside the secret realm of conscience. But what we do know is that none of us gets it fully right. All of us stand in need of God’s forgiveness and all of us stand in need of the patience of our church communities.

The second caution flag is this: the God that Jesus reveals to us is a God of infinite abundance. Inside God there is no scarcity, no stinginess, no sparing of mercy. As the parable of the sower makes clear, this God scatters his seed indiscriminately on every kind of soil—bad soil, mediocre soil, good soil, excellent soil. God can do this because God’s love and mercy are limitless. God, it seems, never worries about someone receiving cheap, undeserved grace. As well, Jesus assures us that God is prodigal: like the father of the prodigal son and his older brother, God embraces both the missteps of our immaturity as well as the bitterness and resentment within our maturity. Good religion needs to honour that.

Today, on both sides of the ideological divide, conservative or liberal alike, we need to remind ourselves of what it means to live under an abundant, prodigal, universally embracing, and “Catholic” God. What it means, among other things of course, is a constant stretching of the heart to an ever-wider inclusivity. How wide are our hearts?

Exclusivity can mask itself as depth and as passion for truth; but it invariably reveals itself, in its inability to handle ambiguity and otherness, as rigidity and fear, as if God and Jesus needed our protection. More importantly, it often too reveals itself as lacking genuine empathy for those outside its own circle; and, in that, it fails to honour its own abundant and prodigal God.

*Ron Rolheiser*



*Fr. Kevin Alban*  
*O.Carm.*



**We renew our thanks  
for your prayer for Fr. Kevin**

*Prior Provincial  
of the British Province of Carmelites*

Following an operation on 12th April,  
it was confirmed that Fr. Kevin  
is living with inoperable cancer.

Unfortunately, no further treatment is possible,  
and so Fr. Kevin will now be moving into  
a period of palliative care.

Fr. Kevin is so grateful for all the prayer that has been  
offered for him, which he says has brought him  
a tremendous sense of peace.

Please continue to pray for him  
as he enters into this next stage of his journey.

*In God alone is my soul at rest*

## Priest Training Fund Collection

This Sunday is the World Day of Prayer for Vocations to the Priesthood and Religious Life. As members of the Church, we are encouraged to pray earnestly for an increase in priestly and religious vocations. This week we take up an additional collection in support of the Archdiocese's Priest Training Fund, which pays for the formation of Southwark seminarians and deacons and the work of its vocations team.

Our parish's offering will support seven men currently in formation to the Priesthood for this diocese. There are donation envelopes available at Mass this weekend, which can be used to Gift Aid donations. Donations may also be made online [here](#).

## Timor-Leste Urgent Appeal - Thank You



Thank you to all who supported the Urgent Appeal for Timor-Leste. In addition to donations made online, our additional collection at church raised a total of £935.28. We have topped this up from ordinary parish funds to **£1,000** and this superbly generous amount has now been transferred. We know that the people in Timor-Leste will be incredibly grateful for this concrete act of solidarity. We guarantee also that this money will go to where it is needed most to help them re-build their lives without any administration costs.

## Easter Remembrance of our Loved Ones



Thank you to all who have dedicated lilies in remembrance of loved ones. The church is looking appropriately beautiful, adorned with so many lilies and plants. The list of Remembrance has been placed at the foot of the Paschal Candle and we remember the names recorded each week at Mass.

We also thank parishioners who arranged the flowers and those who prepared the Easter Garden under the altar.

## Dean Brazier, RIP

We offer our most sincere condolences to Ray and Nancy Dalgarno on the death of their son-in-law, Dean, who died on Sunday, 11th April. Dean was a good Christian father to his two sons and a wonderful husband to his wife, Frances. He is sorely missed. Please pray for Dean's family and friends and they grieve his loss. May he rest in peace and rise in glory.

## Patrick (Paul) Sheehan, RIP

Please also remember in your heart when you pray the repose of the soul of Patrick Sheehan who died on 2nd April, strengthened by the Anointing and Prayer of the Church. We pray also for his wife Jenny and daughter, Kathleen as they mourn his death. May he rest in peace. His funeral is on 28th April.

## Annual Migrants' Mass

The 16<sup>th</sup> Migrants' Mass is being hosted online this year by the Diocese of Southwark on **Saturday 1<sup>st</sup> May 2021** at 11.20 am from St. William of York, Forest Hill, London SE23. In honour of St. Joseph the Worker, the dioceses of Westminster, Southwark and Brentwood come together to give thanks in celebration for the international nature of our churches, the work migrants contribute to our society, our concern for their welfare, welcome and human dignity. The main celebrant is Bishop Paul McAleenan. All are welcome.

Please join the Mass by clicking this link:

[Migrants Mass \(actionnetwork.org\)](https://www.actionnetwork.org)

## Vatican encourages Christians and Jains to re-build hope post-pandemic



*The Jain community celebrates the holy festival of Mahavir Janma Kalyanak Diwas – Mahavir Jayanti – on 25 April 2021.*

In Jainism, this festival is a celebration of the birth anniversary and life of Tirthankar Vardhaman Mahavir. Lord Mahavir, whom Jains revere as the twenty-fourth and last Thirthankara of this era, lived in the 6th century BC. The Thirthankaras are teachers of the Jain faith – or dharma, way of life – who are venerated for having overcome earthly desires and attachments.

The Vatican's Pontifical Council for Interreligious Dialogue has, for the last decade, sent an annual message to the world's Jains on the occasion of Mahavir Jayanti.

This year's message, acknowledging the challenging times of the COVID-19 pandemic, expresses the Holy See's appreciation for the Jain community for "compassionate services" expressed individually and collectively to "those affected by the present pandemic, in different parts of the world."

The message looks to the fraternal common ground occupied by Christians and Jains and how believers can work together to rebuild hope in the present and post-pandemic times.

Quoting Pope Francis who said "No one 'rebuilds' by himself or herself; nobody can start over alone", the message, from the President of the Pontifical Council,

Cardinal Miguel Ángel Ayuso Guixot, encourages Jains and Christians to be 'bearers of hope':

"Rebuilding hope in the present pandemic times can usher in a future in which humans will have learned to unite all their forces and resources to eliminate all forms of 'viruses' – even the social ones like inequality, injustice, religious fundamentalism, extremism, racism, unhealthy nationalism and exploitation of the most vulnerable of society- which not so infrequently come in the way of a harmonious and peaceful coexistence among individuals and communities."

### Full Message

You can download an English-language PDF of the full message: [Vatican Message – Mahavir Jayanti – 2021](#)



St Vincent  
de Paul Society

England and Wales

Turning Concern into Action

The Parish SVP Conference is a small and buoyant group of parishioners that seeks to help people in need of emotional and/or financial support in Faversham and the surrounding villages. You can help as much as you like; it is entirely up to you. We currently have Zoom meetings at 3 week intervals to discuss and update the membership. If you are considering joining us and would like to know more about what we do, please call our helpline

**07563 702033**

## 2021 WEDDINGS

Thomas do you take Hellen to be your wife?  
If YES please press ENTER  
If NO please press ESCAPE



# LET US DREAM

THE PATH TO  
A BETTER FUTURE

# POPE FRANCIS



## INSPIRING WORDS FROM LET US DREAM

1. To come out of this crisis better, we have to see clearly, choose well, and act right. Let's talk about how. Let us dare to dream.
2. We must redesign the economy so that it can offer every person access to a dignified existence while protecting and regenerating the natural world.
3. What is the greatest fruit of a personal crisis? I'd say patience, sprinkled with a healthy sense of humor, which allows us to endure and make space for change to happen.
4. When I speak of change I mean that those people who are now on the edges become the means of changing society.
5. We do not possess the truth so much as the truth possesses us, constantly attracting us by means of beauty and goodness.
6. Sin is a rejection of the limits that love requires.
7. Our greatest power is not in the respect that others have for us, but the service we can offer others.

## A Parishioner reflects...

Parishioner Tony Cartwright has been reading Pope Francis' recent book, *Let us dream: the path to a better future*. He writes:

Pope Francis' book, *Let Us Dream*, begins with the basic rule of crises: when you emerge from one you will have changed for the better, or the worse, but you will not emerge the same. As for individuals, so for societies; Pope Francis goes on to quote the poet and philosopher Friedrich Holderlin, "Where the danger is, also grows the saving power". There, in the threat itself, is where 'the door opens'. Here, he says, where the threat of Covid is still with us, is the chance to dream big, the chance to rethink our priorities. What follows here are a few samples of the Pope's thoughts.

### **About those NHS staff who have died from the Covid 19.**

"So many of the nurses, doctors and caregivers paid that price of love... They are the antibodies to the virus of indifference. They remind us that our lives are a gift and we grow by giving of ourselves: not preserving ourselves but losing ourselves in service."

### **About the inequalities built in to our socioeconomic structures, our 'throwaway culture' and the scale of the difference between rich and poor.**

"Look at the U.N. statistics about the schooling of children in Africa, the children going hungry in Yemen, and many other tragic cases. Just look at the kids. It's clear that being stopped in our tracks by Covid has to make us think about all this. What worries me is that already there are plans afoot to restore the socioeconomic structure that preceded Covid, ignoring all those tragedies.

We have to find ways for those who have been cast aside to act, so that they become the agents of a new future."

### **About the #Me Too movement and a deeply rooted sin.**

"The sins of the powerful are almost always sins of entitlement, committed by people whose lack of shame and brazen arrogance are stunning... In these cases the root of the sin is the same. It is the ancient sin of those who believe that they have a right to own others, who recognise no limits and, lacking no shame, believe they can use them as they wish. It is the sin of failing to respect the value of a person... It is right that people reclaim the dignity of every human being from abuse in all its forms. Abuse is a gross violation of human dignity that we cannot allow and which we must continue to struggle against."

We highly recommend this book,  
written in accessible language,  
but full of challenge and hope.  
Available from Amazon and other sellers [here](#).

## Bishops encourage Catholics to place Sunday Mass at the heart of their post-pandemic lives

Gathering as Bishops in Conference this week, we wish to pay tribute to all in the Catholic community who have shown such courage, generosity and understanding in the face of adversity this past year. Across England and Wales, families and parish communities have risen to the challenge of sustaining one another through times of great isolation, loneliness and grief in an impressive variety of ways, spiritual, emotional and practical. We thank all who have worked tirelessly in prisons, in hospitals, care-homes and across the medical profession for giving of themselves so generously. We thank all who have worked valiantly in our schools, facing unforeseen demands and meeting them with characteristic professionalism and dedication.

We wish also to pay tribute to those who have given of their time and energy to keep open our churches as havens of peace and prayer. Churches up and down the land have

realised the vision of Pope Francis that they be like village-wells where the thirsty come to drink in the midst of their journey; and centres of “constant missionary outreach.” We thank all who have developed diverse new patterns of outreach – of prayer, catechesis, study and spiritual solidarity; all who have made participation in the Mass possible through the internet.

Also prominent in this tribute should be thanks to all who have contributed to the immense effort of providing food for those most in need. The generosity shown in the distribution of so very many meals has given eloquent expression to the mercy, love and compassion which are at the very heart of God. Many have been touched by the joy of meeting Christ in the poor; and many of the poor by the joy of meeting Christ in selfless parishioners. The provision of food is often the first step into a deeper relationship of help and accompaniment, including the sharing of the gift of faith in our Blessed Lord.

‘Vibrant’ is a word which seems to have characterised so many of our parishes throughout the pandemic. We wish to salute our priests in particular for the leadership they have shown in this time of crisis. We thank them

for their deep devotion to both the liturgy and to their parishioners. We commend every priest who made of his parish “a ‘sanctuary’ open to all” and with a particular care for the poor; and the many Deacons who have exercised with such generosity their mission of charity.

What will be the pace of our emerging from this pandemic remains as yet unclear. What is clear is the challenge we face of bringing our communities and the practice of the faith to a still greater expression and strength. As your bishops, we are aware of a threefold pattern to this challenge.



a) There are the fearful and weary, anxious about coming into the enclosed spaces of our churches; those who have simply lost the habit of coming to church. Personal contact, clear reassurance, and sensitive invitations will all be needed.

b) There are those who will have reassessed their pattern of life and priorities. The practice of faith within the community of the Catholic Church may not be among those priorities. A gap may have opened up, or widened, between the spiritual dimension of their lives and any communal expression of that spiritual quest. They represent a particular focus and concern for our outreach.

c) There are those whom we might describe as the ‘Covid curious’, those who have come into contact with the Catholic Church through our presence on the internet – a contact we may be able to develop through our continuing presence across diverse media platforms.

In facing these challenges, we are endowed with veritable treasures which serve to resource and enrich us. Among them are our schools, in which so many are regaining confidence to come together with others. We believe our schools can indeed be bridges back to church. There is also the remarkable work of social outreach which has grown exponentially during these long months of pandemic. On this, too, we must build. But the greatest treasure is, of course, the sacramental life of the Church, and, pre-eminently, the Eucharist.

It is the Eucharist, the celebration of the Mass, that makes the Church; and it is the Church, in the gift of the Holy Spirit, which makes the Eucharist. The Holy Sacrifice of the Mass is the lifeblood of the Church. It requires our active participation and, to be fully celebrated, our physical presence.

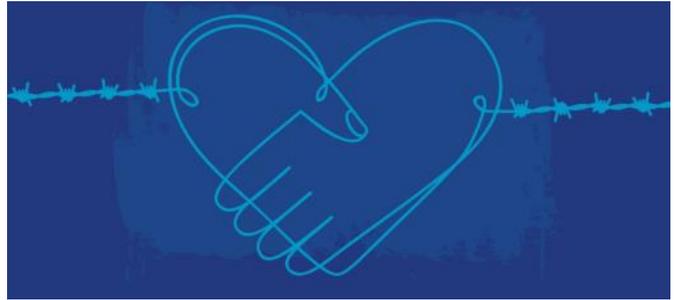
At this moment, then, we need to have in our sights the need to restore to its rightful centrality in our lives the Sunday Mass, encouraging each to take his or her place once again in the assembly of our brothers and sisters. We face the task of seeking to nurture the sense of Sunday as “a weekly gift from God to his people” , and something we cannot do without; to see Sunday as the soul of the week, as giving light and meaning to all the responsibilities we live out each day; to see the Sunday Eucharist as food for the unique mission with which we have been endowed.

In the time to come we can do no better than to rekindle in our hearts, foster and encourage, a yearning for the Real Presence of the Lord and the practice of prayer before the Blessed Sacrament, a gift so deeply appreciated in these times of lockdown. We need to begin by fostering this in ourselves. For the Eucharist should be the cause of our deepest joy, our highest manner of offering thanks to God and for seeking his mercy and love. We need to make it the foundation stone of our lives.

The invitation to Sunday Mass resonates all the more deeply when we consider, as Pope St John Paul II reminds us in the Encyclical Letter *Dies Domini*, that the Sabbath rest is nothing if not a call to remember the gift of God’s Creation. The Eucharist is indeed a celebration of the created world, called into life by the Eternal Word, for the bread and wine of the earth becomes the Body and Blood of Christ who is that same Lord of all life. The Christ to whom we come so close in the Eucharist must be the foundation of our strivings, not least in the urgent task we face of caring for creation and our environment.

Pope St John Paul II spoke of our amazement at the gift of the Mass and the abiding Presence of our Blessed Lord in the Sacrament of the Altar. Herein lies our treasure, enriching our relationship with Jesus and bringing together every aspect of our life and mission. This is such an important focus for our task in the coming months.

## Bishop welcomes report that calls for ‘human-centred’ approach to asylum system



Bishop Paul McAleenan, the Church’s Lead Bishop for Migrants and Refugees, has welcomed the publication of a new report by Catholic organisation Jesuit Refugee Service UK arguing for a radically new ‘human-centred’ approach to asylum.

Titled *Being Human in the Asylum System*, the report draws on principles of Catholic Social Teaching and concludes that new government proposals to reform the asylum system will “deepen hostility to refugees” and “threaten the fabric of society”.

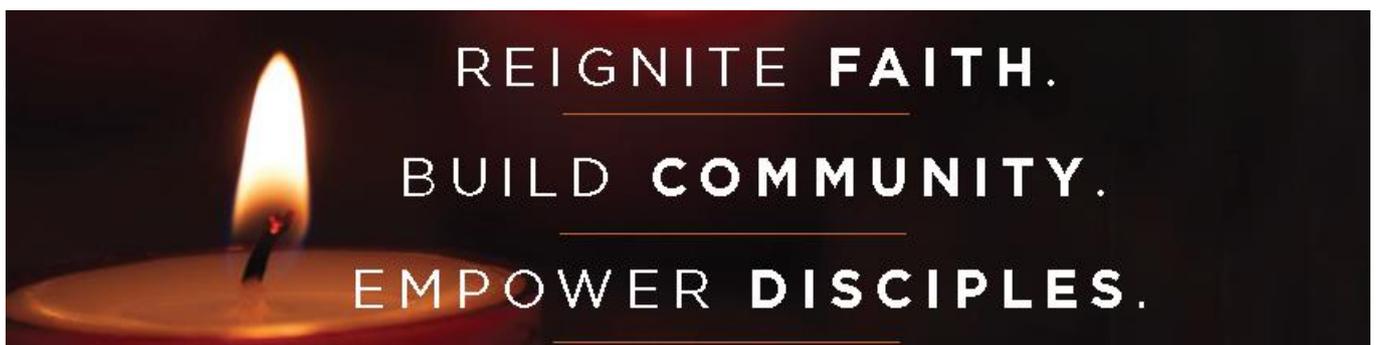
“*Being Human in the Asylum System* is a timely reminder that refugees are not a political problem to be solved, but people with dignity who deserve our respect and protection,” says Bishop McAleenan.

“This report is not only rooted in Catholic Social Teaching but was informed by truly listening to the voices of refugees about their unique experiences, something that we all need to do much more.

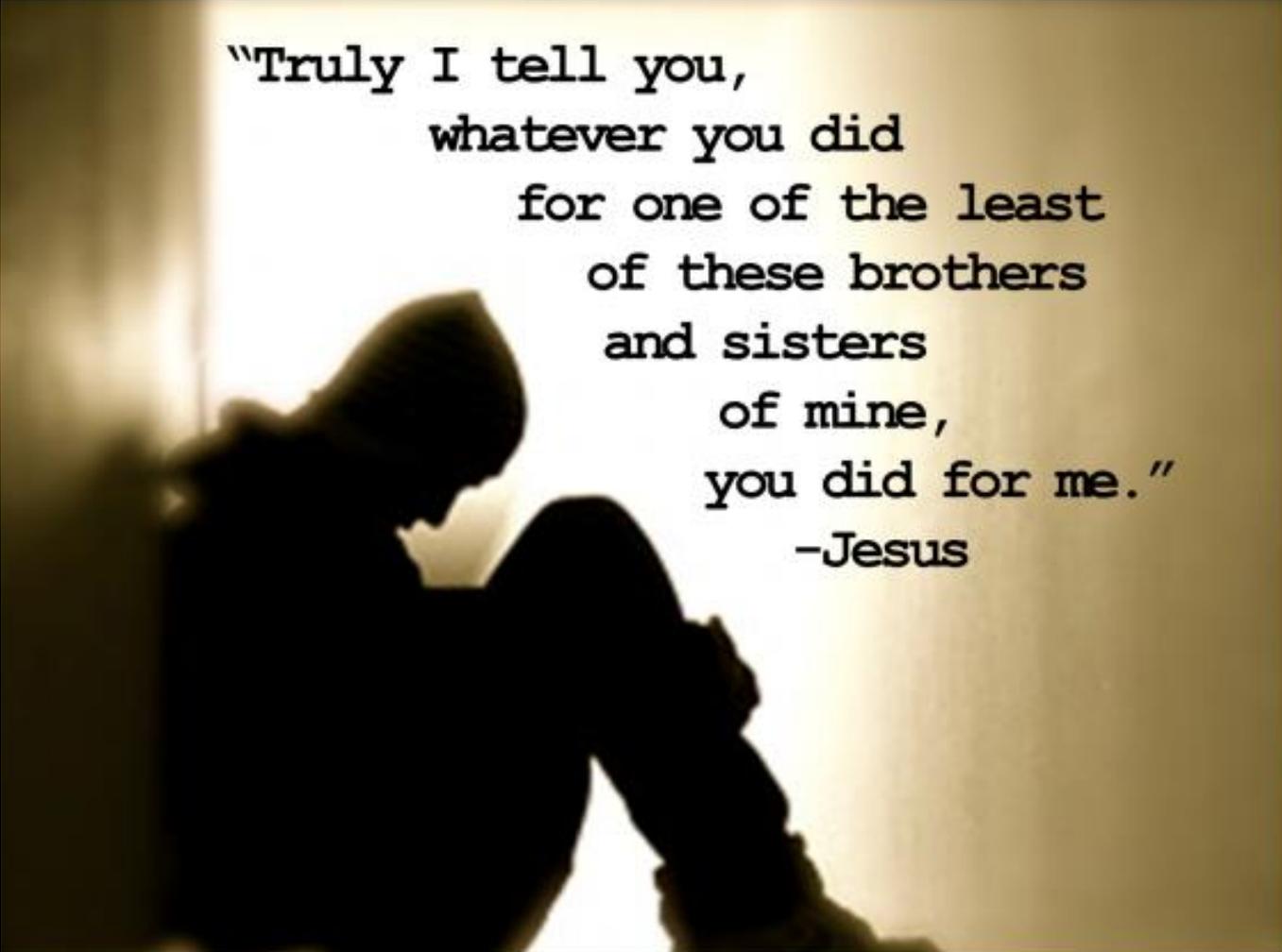
“Engaged in daily encounters with refugees the Jesuit Refugee Service speaks from a position of knowledge and authority. Driven by the principle that ‘we are not being called to share magnanimously what is ours, but to share what belongs in justice, for our common dignity’ the report is uncompromising. Justice cannot be compromised, people’s welfare must be prioritised.

“Therefore I hope that this report will be seriously considered by policy makers and will contribute towards building an asylum system that puts people at the centre.”

Read the full Report by clicking [here](#).



## Day of Prayer for Victims and Survivors of Abuse: 4<sup>th</sup> May



“Truly I tell you,  
whatever you did  
for one of the least  
of these brothers  
and sisters  
of mine,  
you did for me.”  
-Jesus

The Pontifical Commission for the Protection of Minors (PCPM) has highlighted the importance of prayer and suggested to Pope Francis that the worldwide Catholic Church should join together in a day of prayer for victims and survivors of abuse. The pope has welcomed this initiative.

From 2021, in response to a request from the *Let's Be Honest* working group, the Bishops chose the Tuesday of the Fifth Week of Easter as the Day of Prayer for Victims and Survivors of Abuse — **4 May 2021**.

It is vitally important for the local Church to acknowledge and respond in prayer when it is able rather than restrict its activities to just one day in the year.

### PRAYER FOR HEALING AND RECONCILIATION

Praise to you, God of our Lord Jesus Christ,  
the source of all consolation and hope.

Be the refuge and guardian of all  
who suffer from abuse and violence.

Comfort them and send healing  
for their wounds of the body, soul and spirit.

Help us all and make us one with you  
in your love for justice

as we deepen our respect

for the dignity of every human life.

Giver of peace, make us one in celebrating  
your praise, both now and forever. *Amen.*



*“A Church that does not listen...  
cannot be credible, especially for  
the young who will inevitably turn  
away rather than approach.”*