

6th June 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

Solemnity of the Body and Blood of Christ



Scripture Readings for this 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

Parish Phone: **01795 532449**

Parish Website

www.whitefriarsfaversham.org

Parish Facebook Page

www.facebook.com/OLMCFaversham

MASS INTENTIONS: 5th - 12th June 10th Week in Ordinary Time

Sat	5	6.00 pm	Chris Carr, RIP
Sun	6	9.30 am	Parish
		11.00 am	Frank & Mary Dobner, RIP
Mon	7	10.00 am	Henry Saunders, RIP
Tue	8	10.00 am	William Marston
Wed	9	10.00 am	Jonathan & Victoria Allies
Thurs	10	10.00 am	Sophie Ann Castelino
Fri	11	10.00 am	Joseph & Mary Castellino
Sat	12	6.00 pm	Clemence Reayl

We hold each other prayerfully in our hearts

PLEASE PRAY FOR the sick and housebound: Angela Band, Gloria Barnes, Shelagh Bradley, Nick Brian, Margaret Bridgen, Bill and Millie Castelino, Wendy Coley, Bob Costa, Peter Coulson, Michael Earls, Lucas Harmsworth, Jeanne Harvey, Gladys Hatch, David Jones, Janet MacKay, Ruth Mackay, Terry Mahoney, Barnaby Marchant, John McGuire, Terry Newbery, Gail O'Connor, Joan O'Sullivan, Julian Philips, Lola Rinvoluceri, Mario Rinvoluceri and Paul Williams.

Please also remember in your prayers all those who have died recently, especially Margaret Nicolas, Fr. Kevin Alban, O.Carm., Michael O'Leary, John Cole, and those whose anniversaries are about this time, including James Hunt, Princess Andrew, Harriet Demomme, T Dobbyn, Celia Quinn, Doris Pelling, Alfred Bushell, Joan Kelly, Alex Goodwin, John Robinson, Sheilagh Doyle and Ann Webb.

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



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



Eucharist as God's Physical Embrace

There's a story told of a young Jewish boy named Mortakai who refused to go to school. When he was six years old, his mother took him to school, but he cried and protested all the way and, immediately after she left, ran back home. She brought him back to school and this scenario played itself out for several days. He refused to stay in school. His parents tried to reason with him, arguing that he, like all children, must now go to school. To no avail. His parents then tried the age-old trick of applying an appropriate combination of bribes and threats. This too had no effect.

Finally, in desperation they went to their Rabbi and explained the situation to him. For his part, the Rabbi simply said: "If the boy won't listen to words, bring him to me." They brought him into the Rabbi's study. The Rabbi said not a word. He simply picked up the boy and held him to his heart for a long time. Then, still without a word, he set him down. What words couldn't accomplish, a silent embrace did. Mortakai not only began willingly to go to school, he went on to become a great scholar and a Rabbi.

What that parable wonderfully expresses is how the Eucharist works. In it, God physically embraces us. Indeed, that is what all sacraments are, God's physical embrace. Words, as we know, have a relative power. In critical situations they often fail us. When this happens, we have still another language, the language of ritual. The most ancient and primal ritual of all is the ritual of physical embrace. It can say and do what words cannot.

Jesus acted on this.

For most of his ministry, he used words. Through words, he tried to bring us God's consolation, challenge, and strength. His words, like all words, had a certain power. Indeed, his words stirred hearts, healed people, and affected conversions. But at a time, powerful though they were, they too became inadequate. Something more was needed. So, on the night before his death, having exhausted what he could do with words, Jesus went beyond them. He gave us the Eucharist, his physical embrace, his kiss, a ritual within which he holds us to his heart.

To my mind, that is the best understanding there is of Eucharist. Within both my undergraduate and graduate theological training, I took long courses on the Eucharist. In the end, these didn't explain the Eucharist to me, not because they weren't good, but because the Eucharist, like a kiss, needs no explanation and has no explanation.

If anyone were to write a four hundred page book entitled, *The Metaphysics of a Kiss*, it would not deserve a readership. Kisses just work, their inner dynamics need no metaphysical elaboration.

The Eucharist is God's kiss. Andre Dubus, the Cajun novelist, used to say: "Without the Eucharist, God becomes a monologue." He's right. A couple of years ago, Brenda Peterson, in a remarkable little essay entitled, *In Praise of Skin*, describes how she once was afflicted by a skin-rash that no medicine could effectively soothe. She tried every kind of doctor and medicine. To no avail. Finally, she turned to her grandmother, remembering how, as a little girl, her grandmother used to massage her skin whenever she had rashes, bruises, or was otherwise ill. The ancient remedy worked again. Her grandmother massaged her skin, over and over again, and the rash that seemingly couldn't be eradicated disappeared.

Skin needs to be touched. This is what happens in the Eucharist and that is why the Eucharist, and every other Christian sacrament, always has some very tangible physical element to it—a laying on of hands, a consuming of bread and wine, an immersion into water, an anointing with oil. An embrace needs to be physical, not only something imagined.

G K Chesterton once wrote: "There comes a time, usually late in the afternoon, when the little child tires of playing policeman and robbers. It's then that he begins to torment the cat!" Mothers, with young children, are only too familiar with this late afternoon hour and its particular dynamic. There comes an hour, usually just before supper, when a child's energy is low, when it is tired and whining, and when the mother has exhausted both her patience and her repertoire of warnings: "Leave that alone! Don't do that!" The child, tense and miserable, is clinging to her leg. At that point, she knows what to do. She picks up the child. Touch, not word, is what's needed. In her arms, the child grows calm and tension leaves its body.

That's an image for the Eucharist. We are that tense, over-wrought child, perennially tormenting the cat. There comes a point, even with God, when words aren't enough. God has to pick us up, like a mother her child. Physical embrace is what's needed. Skin needs to be touched. God knows that. It's why Jesus gave us the Eucharist.

Ron Rolheiser

PLEASE REGISTER FOR SUNDAY MASS BY FRIDAY 12 NOON

Corpus Christi

The Body and Blood of Christ

Fr. Ged Walsh O.CARM

Click image to view

(4 mins)



Carmelite Spirituality Series



This Sunday celebrates the Solemnity of Corpus Christi - The Body and Blood of Christ. We invite parishioners and friends to take a few minutes to listen to a reflection on this great feast, offered by Fr. Ged Walsh, O.Carm. in Aylesford.

Simply click on the image above or [here](#).

SOLEMNITY OF THE MOST HOLY BODY AND BLOOD OF CHRIST

"FOR MY FLESH IS TRUE FOOD,
AND MY BLOOD IS TRUE DRINK."



The Solemnity of the Most Holy Body and Blood of Christ is also known as the Solemnity of Corpus Christi, which translates from Latin to "Body of Christ." This feast originated in France in the mid-thirteenth century and was extended to the whole Church by Pope Urban IV in 1264. This feast is traditionally celebrated on the Thursday following Trinity Sunday or, as in our country, on the Sunday following that feast.

This feast calls us to focus on two manifestations of the Body of Christ, the Holy Eucharist and the Church. The primary purpose of this feast is to focus our attention on the Eucharist. The opening prayer at Mass calls our attention to Jesus' suffering and death and our worship of Him, especially in the Eucharist.

At every Mass our attention is called to the Eucharist and the Real Presence of Christ in it. We also focus on the Body of Christ as it is present in the Church. The Church is called the Body of Christ because of the intimate communion which Jesus shares with his disciples. He expresses this in the gospels by using the metaphor of a body in which he is the head. This image helps keep in focus both the unity and the diversity of the Church.

Our worship of Jesus in His Body and Blood calls us to offer to God a pledge of undivided love and an offering of ourselves in the service of others.

Changing lives...

That's what we are planning to do. "We" are a group of local like-minded residents who are exploring the possibility of befriending, supporting and sponsoring a refugee family from the war-torn Middle East, to come and resettle in Faversham. We will be accompanying them as they build a new life here. And "Community Support", a government backed initiative, is a wonderful way of achieving this, having already proved itself with spectacular results right across the country.

The aim is to support a family throughout their first year in the UK, sourcing some suitable accommodation for them and then helping them to access English classes and education, benefits, healthcare and employment. To get an idea of "Community Support" in action, you might like to watch these videos on YouTube: [Green life awaits Syrian Refugees in English community](#) and [Community sponsors help refugees come home to Wales](#)

CLICK ON THE LINKS OR ON THE IMAGES BELOW TO WATCH THE BRIEF VIDEOS



In 2017, Syrian refugees Hani, Amneh and their two children were welcomed to a new life in England by a community sponsor group in Devon.



In 2018, Mohanad and his family were welcomed by a community sponsor group in Wales, after fleeing the war in Syria and living in harsh conditions in Lebanon.

If you are interested in finding out more about this exciting project,
join us for a first (Zoom) meeting on

This Thursday
10th June at 7.30 p.m.

Tomasz from Reset, one of the organisations that assist with the process,
will provide advice on how we proceed and answer questions.

Simply click this link to the meeting: <https://us02web.zoom.us/j/86584466333>
or drop a line to Favcommunitysponsorship@gmail.com