

30 August 2020

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

Next week we will move to the church for Sunday Mass

VIRTUAL PARISH OFFICE

The physical Parish Office is closed until further notice

Emails to the Parish Email address will still be received and answered.

Parish Email:

faversham@rcaos.org.uk

We continue to have phone contact through the usual number

Parish Phone:

01795 532449

We will keep parishioners regularly updated via our

Parish Website

www.whitefriarsfaversham.org

Parish Facebook Page

www.facebook.com/OLMCFaversham

Mass Intentions for the week 22ND WEEK IN ORDINARY TIME

Sun	30	9.30 am	Parish
		11.00 am	Thomas Blick - Intention
Mon	31	10.00 am	Debbie Tombs, RIP Anniversary
Tue	01	10.00 am	Grace Pilgrim - Birthday
Wed	02	10.00 am	Maureen Lehane - wellbeing
Thurs	03	10.00 am	Michael Petryszyn - wellbeing
Fri	04	10.00 am	Bernadette Tansey - Intention
Sat	05	10.00 am	Mr. Francis - Intention

SUNDAY'S SCRIPTURE READINGS



Jeremiah 20:7-9

You have seduced me, Lord,
and I have let myself be seduced;
you have overpowered me: you were the stronger.
I am a daily laughing-stock,
everybody's butt.

Each time I speak the word, I have to howl
and proclaim: 'Violence and ruin!'

The word of the Lord has meant for me
insult, derision, all day long.

I used to say, 'I will not think about him,
I will not speak in his name any more.'

Then there seemed to be a fire burning in my heart,
imprisoned in my bones.

The effort to restrain it wearied me,
I could not bear it.

Romans 12:1-2

Think of God's mercy, my brothers, and worship him, I beg you, in a way that is worthy of thinking beings, by offering your living bodies as a holy sacrifice, truly pleasing to God. Do not model yourselves on the behaviour of the world around you, but let your behaviour change, modelled by your new mind. This is the only way to discover the will of God and know what is good, what it is that God wants, what is the perfect thing to do.

Matthew 16:21-27

Jesus began to make it clear to his disciples that he was destined to go to Jerusalem and suffer grievously at the hands of the elders and chief priests and scribes, to be put to death and to be raised up on the third day. Then, taking him aside, Peter started to remonstrate with him. 'Heaven preserve you, Lord;' he said 'this must not happen to you.' But he turned and said to Peter, 'Get behind me, Satan! You are an obstacle in my path, because the way you think is not God's way but man's.'

Then Jesus said to his disciples, 'If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it. What, then, will a man gain if he wins the whole world and ruins his life? Or what has a man to offer in exchange for his life?

'For the Son of Man is going to come in the glory of his Father with his angels, and, when he does, he will reward each one according to his behaviour.'

The Cost of Discipleship

If invited to pick and choose within the Gospels and form our religion only with what appeals to us, what a cosy, comfortable church we would have! We might keep the stories about Christ's birth and infancy, his temptation in the desert and his healing miracles. We would include our favourite parables, like the Prodigal son, the Pharisee and the Publican, and of course, the Good Samaritan. But would we leave out that Gospel for today, that hard teaching about renouncing self, taking up the cross, losing our lives for the sake of Jesus? And even if we have not removed those words from our Gospels, do we remain deaf to them in practice, in our lives?

In a way, isn't following Christ like accepting a friend whom we must accept in full or not at all, welcoming the demands as well as the benefits of friendship? Just as we need to take people as they are, without trying to change them to suit ourselves, so with the Gospel: we accept the whole of Christ's recorded words, because we trust him and know that his ways are truth.

So what does the Lord want from us? What does he mean by "renounce yourself," "lose your life for my sake," "carry your cross," or (in the epistle) "present your bodies as a holy sacrifice?" Surely these words don't refer to anything suicidal, to devaluing of this present life, its joys and its achievements? And yet, are these not something more than a pious way of saying: Put up with what cannot be changed? These are questions to revolve in the mind, without expecting any quick or simple solution. If we will allow, God's Word challenges us out of any complacency with a comfortable, conforming religion. It unmasks our many evasions, our double standards, our desire for "cheap grace" — wanting salvation at cut price, unwilling to involve ourselves in sacrifice.

Perhaps a clue to this demand is in the first reading, in Jeremiah's extraordinary accusation that he was se-



Eugene Delacroix, Sketch after Ruben's painting, *Coup de Lance*

Isn't following Christ like accepting a friend whom we must accept in full or not at all, welcoming the demands as well as the benefits of friendship?

duced by God. Letting his prophetic vocation overpower him, Jeremiah was involved in many a thankless task. He had *fallen in love with God*, so that nothing held him back from doing God's will, no matter where this might lead. Have we fallen in love with Christ? Are we seduced by him, so as to give to his service all that is ours to give? Wouldn't that be *becoming a living sacrifice*?

We might overly focus on the "renunciation" in today's Gospel so as to miss its positive aspect. All growth, all lasting achievement demands effort and sacrifice. Yet the sacrifice can be a satisfying part of experience, when orientated towards a high and valued goal. (Examples: athletic training; mountain-climbing; studying a language; practising any skill.) So, the self-discipline involved in Christian life, and accepting the circumstances in which God places us, contribute to our personal destiny. And we look forward in hope to the great reward of loyal service — when the Son of Man, coming in glory, will reward all according to their behaviour.

God's Word challenges us out of any complacency with a comfortable, conforming religion.

SUNDAY MASS IN THE CHURCH FROM 5TH SEPTEMBER

We renew our thanks to parishioners who have been able to return to Sunday and weekday Mass. It has been a real blessing to be together again and to celebrate our identity as a community of faith.

Since being permitted to resume public Mass, our Sunday celebrations have been in the garden. The feedback about this arrangement has been positive. We estimated that two Sunday Masses (9.30 & 11.00 am) in the garden, each with a capacity of 60 spaces, might be sufficient. Our calculation has proven to be correct. Since the resumption of public Mass, each Sunday about 80 people have congregated. Others are not yet able to join us for a variety of understandable reasons. We look forward to welcoming them later.

We know that the weather will become more variable once we move into September. With this in mind, **from 5th September** there will initially be three Sunday Masses in the church:

SATURDAY 6.00 PM

SUNDAY 9.30 AM & 11.00 AM

Clearly, space will be more limited and it will be even more important, as far as possible, to register in advance to avoid disappointment. We also ask that parishioners try to be flexible. We may need to spread over the whole week, so that everyone who wishes can participate at Mass. Thank you for your support, understanding and patience during this challenging time.

PLEASE HELP BY REGISTERING FOR MASS BEFOREHAND

Beth Durkin

In your kindness, when you pray please remember in your heart Beth Durkin who died on Friday, 28th August. Beth had been struggling with cancer. Now we pray that she may be at peace and find a loving welcome from our compassionate God. Please do continue to pray for her husband Mark and their two daughters. Please also pray for parishioners Linda and Paul Durkin as they support this young family.

Daphne Tucker

In your kindness, when you pray please remember Daphne Tucker who died on 19th August. We offer our condolences to her husband, Laurie, and their devoted family. Before they moved from Faversham, Laurie and Daphne lived near the Creek. Despite her illness, Daphne always greeted visitors with a beautiful smile and great warmth. May she rest in peace and rise in glory.



PLEASE PRAY FOR the sick and housebound: Audrey Bampton, Angela Band, Gloria Barnes, Shelagh Bradley, Margaret Bridgen, Paule Cailleau, Bill and Millie Castelino, Wendy Coley, Bob Costa, Baby Olivia Durkin, Michael Earls, Anthony Freed, Carol Gostling, Jeanne Harvey, Jackie Hitchcock, James Kilcoyne, Janet MacKay, Ruth Mackay, Barnaby Marchant, Terry Newbery, Margaret Nicolas, Gail O'Connor, Joan O'Sullivan, Geraldine Paine, Julian Philips, Ann Rake, Lola Rinvolucri, Mario Rinvolucri, Sadie Taylor, Helen Wilkinson and Ginny Woodroofe.

Please also remember in your prayers all those who have died recently, especially Beth Durkin, Daphne Tucker, Sophie Rinvolucri, Denis Wood, Mary Henderson and Antony Roberts, and those whose anniversaries are about this time including: Susy Richards, Anne Brown, Maurice Lewis, Raymond Turner, Carolyn Gabb, Agnes Riddle, Eileen Higgs, Angela Roberts, Kay MacDonald and Elizabeth Coffey.

May they and all the faithful departed rest in peace.

***We hold
each other
prayerfully
in our hearts***



OUR CHURCH IS OPEN FOR MASS AND PRAYER

VOLUNTEERS ENABLE OUR PARISH AND CHURCH TO FUNCTION

We are very grateful to parishioners who have already volunteered to assist in stewarding and those who have come to pray in our church.

We will need more volunteers to help from 5th September

Now that Public Mass has resumed and taking account of people's habits the church will now be open during the week at these times:

MONDAYS - SATURDAYS 9.30-10.30 am

SHRINE TO ST. JUDE

The Shrine to St. Jude will remain closed until at least September. More volunteers who will be able to make the re-opening of the shrine possible. The shrine is held with great affection by parishioners and our many visiting pilgrims, so we hope we can find a way to open it soon through the generosity of parishioners.

BE SAFE - BE SENSIBLE - BE CO-OPERATIVE

Our volunteer stewards will help us all to be safe when we visit. Please do follow their guidance.

Do not enter the church or grounds if you have any Covid-19 symptoms

PUBLIC MASS IN OUR PARISH

As we return to Mass together we will notice some differences to reduce any risk of spreading the virus.

Masses will be shorter than usual (including the homilies!) and initially will normally be at these times:

FROM 5TH SEPTEMBER

SATURDAY 6.00 PM - SUNDAY 9.30 AM & 11.00 AM (30 MAX.)

MONDAY-SATURDAY: 10.00 AM (30 MAX.)

We will be asked to sanitise our hands on entering and leaving, and observe social distancing before, during and after Mass. Holy Communion will only be offered on the hand and there will be no physical Sign of Peace. Unfortunately, toilet facilities will not be available.

FACE COVERINGS MUST BE WORN IN THE CHURCH

Registering for Mass

There will obviously be limited space. Therefore, we encourage parishioners to "register" for a Mass, so that people are not disappointed if capacity for each Mass is full. We will all need to be flexible, respectful of others' needs and may need to spread ourselves out over the whole week.

If you have email, we ask you to use this to indicate in advance (at least 1 day before) which Mass you wish to attend. If you do not have email, please phone.

Please be patient, as the Parish Office is not currently staffed.

We will confirm as soon as we can that there is adequate space at your desired Mass.

Each of us is requested to give our name, contact details and which Mass we attend.

Teynham

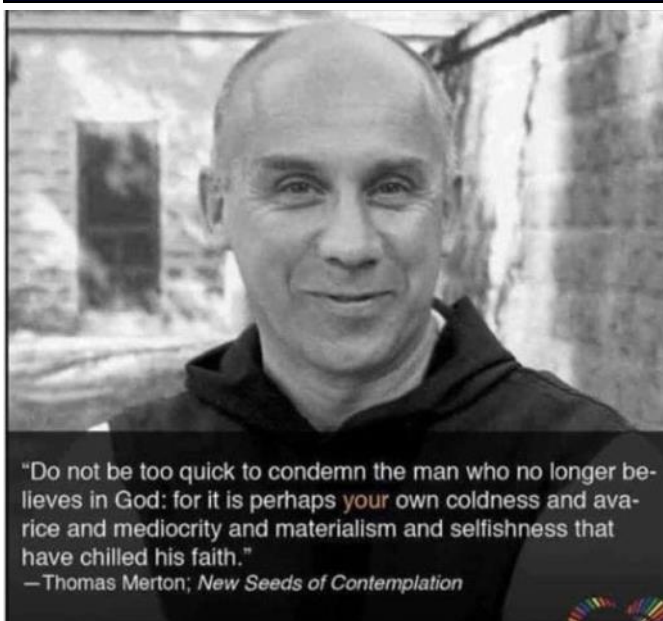
Unfortunately, as it is not our building and no risk assessment has been completed for the Greenstreet Chapel, there will be **no Mass** at this time in Teynham.

Volunteers

We need additional volunteers to help with stewarding at each Mass and sanitising afterwards.

With all of this, we know that our parishioners are understanding, sensible and aware of the need for these measures. Thank you for your patience as we do our best to get things right for the benefit of all.

**Need the SVP?
Tel. 07563 702033**



PARISH FINANCES

We fully appreciate these difficult times.

- WEEKLY COLLECTION ENVELOPES -

These are now available for collection.

- STANDING ORDERS -

Some parishioners have asked about making their regular contribution by Standing Order. If you would like to do this, please send an email to faversham@rcaos.org.uk asking for a form.

THANK YOU!

BREAKING THE MYTHS



1

It's **NOT** illegal to cross the Channel

2

Refugees are neither migrants nor illegal nor invaders.

3

Under International law, **anyone** has the right to apply for asylum in **any** country that signed 1951 Convention - to remain there until the authorities have assessed their claim.



4

Last year approx **79.5** million refugees were forced to flee their homes.

For its share, the UK took **20,339** refugees - just **0.026%** of the world's refugees.

DISCUSS - REFLECT - SHARE

Although the weekly Scripture Reflection has been suspended, a suggestion that has reached us is that we might find opportunities to share on different pertinent themes together as "stand-alone" topics. If there is something in which you think other parishioners may be interested and which you might like to facilitate, please contact us at the Parish email address:

faversham@rcaos.org.uk

Gather Online

Tuesday, 1st September at 4.00 pm

- VIRTUAL TEATIME -

An opportunity to catch up with other parishioners.

To join others, simply

[click here](#)

Every Saturday at 9.00 am

INTER-CHURCH HOPE PRAYER

Details at <http://www.hopefaversham.org.uk>



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



Your new face mask will help a refugee

Faversham and Villages Refugee Support Group are supplying high quality, hand-sewn masks to World Health Organisation specification.

Each mask has two layers of 100% cotton plus one breathable layer, fused to one of the cotton layers, thus reducing the bulk. There is a nose bridge insert and an inner pocket for the optional additional protection of a tissue. Elastic is inserted into the two side channels for you to knot according to your face size. The knots can then be concealed within the channel. The masks are comfortable to wear and fully washable, making them a good investment. Care instructions are provided.

For more information, please phone 01795 538949



Not Conforming to the Age

You are thinking not as God does, but as human beings do. (Mt 16:23)

Our desire for equilibrium fools us. Smooth sailing and steady stability, we suppose, should be the by-products of faith. That's why we often secretly hope to experience a baptism in the Spirit to end all baptisms or a mighty conversion that solves everything once and for all. But like Jeremiah, we soon enough find out that the calling of God is not the beginning of tranquillity.

"You duped me, O Lord, and I let myself be duped; you were too strong for me, and you triumphed." Jeremiah would live to be mocked, laughed at, derided. Eventually, he told God he'd had enough. To no avail. "It is like a fire burning in my heart, imprisoned in my bones; I grow weary holding it in, I cannot endure it." The gift of prophecy required a life of resistance.

So it is with discipleship according to Paul. "Do not conform yourselves to this age, but be transformed by the renewal of your mind, so that you may judge what is God's will."

Even Peter had a hard time accepting the cost of discipleship. Within moments of his confirmation as leader, he is protesting the struggle, the pain, the failure, and the rejection that Jesus foretells. But Jesus rebukes Peter: "Get behind me, Satan! You are an obstacle to me. You are thinking not as God does, but as human beings do."

Following Christ costs the follower. What must be paid is a willingness to let go of our hunger for security, approval, and comfort; to take up our own cross of love and give ourselves away, to abandon our images of success and schemes of self-indulgence.

The lure of holiness, as Jeremiah found out to his discomfort, provides no warm blanket. Love's love is no crutch, as some critics of religion have imagined. No, it is a harrowing experience, something like a death. Only radical insecurity remains when we entrust all to God, especially our disappointments and failure.

We live in an age when, by all cultural accounts, our faith is foolish. Our ritual is weirdly transcendent. Our vows appear to be unkeepable promises, our sacraments quaint. The practices we aspire to are held in high suspicion.

It is impossible, we are told, for people to be chaste. It is idiotic not to choose what pleases or fulfils us. This cultural scepticism is so deep in our own bones that we, like Peter, balk before the truth Christ proposes.

How often do our church, our preaching, our practice, merely ape the culture's love of money, power, and privilege? The way of faith reaches too high; its paths are too arduous.

Yet in daunting times, let us recall Peter, who himself endured the same. Peter does "get behind" Jesus but does not give up because of his failure. He follows to Jerusalem, even though he fears. He follows to Gethsemane, even though he sleeps there. He follows to the Passion, even though he hides. He waits for Christ in the upper room, even though he is shamed by his betrayals.

May the church that Peter once led, despite all its harrowing trials, have faith to do the same.

John Kavanaugh, SJ

Only radical insecurity remains when we entrust all to God, especially our disappointments and failure.

Following Christ costs the follower.



The Most Rev John Wilson, BA, STB, STL, PhD, KC^{HS}
ARCHBISHOP'S HOUSE,
150 ST. GEORGE'S ROAD, SOUTHWARK, LONDON SE1 6HX
Tel: 020 7928 2495 Email: archbishop@rcaos.org.uk

Clergy in the Archdiocese of Southwark

21st August 2020

Dear brothers in Christ,

I hope this finds you well.

I am writing to let you know that St. Vincent's Residential Youth Retreat Centre, Whitstable will not be re-opening this September. St. Vincent's has been home to Southwark Catholic Youth Service (SCYS) and their peer ministry community for the last 17 years, welcoming residential groups from the Diocese and beyond. I know that many of your young people have benefited greatly from retreats in Whitstable; we are sad that this work is unable to continue at St. Vincent's Centre.

However, as you know all too well, these unprecedented times are forcing us to respond in creative ways. John Toryusen, Director of SCYS, will be taking time to develop programmes, training, and new opportunities for our young people and those supporting them in parishes and schools. We hope that this will include training, support to parishes and deaneries, and a peer ministry team to deliver programmes from September 2021, including the continuation of day retreats at Aylesford Priory in partnership with the Carmelite Community.

We give thanks for the many blessings received at St. Vincent's Centre: for each moment of encounter with Christ; for each member of the peer ministry team who has given a year in service to the Diocese and for the hospitality and encouragement received by visiting clergy, catechists and youth workers.

Please pass this information on to those in your parish who have connections with SCYS, in particular those catechists and youth workers who have organised retreats to Whitstable.

The Most Reverend John Wilson,
Archbishop of Southwark

Editing your own life

The laws of mathematics and physics have forever been one of our great constants. They are predictable and reliable, not given to strange surprises. But now, more and more, scientists are finding that even the laws of physics sometimes offer unexpected surprises and exhibit a freedom that leaves us baffled. Freedom, it seems, is everywhere.

Novelists have always known this. A novelist creates an imaginary character, begins to write a story, and then discovers that this character doesn't always want to follow what the author had in mind for her. She becomes her own person, develops her own attitude, goes her own way, and shapes the story in a way that the novelist never intended. In the end, partly independent of the author, each character writes his or her own story.

In a book, *A Million Miles in a Thousand Years*, Donald Miller takes this concept and uses it to offer a wonderful challenge within which each of us is invited to edit our own life so as to make our story a better and more noble one.

He does this through a series of autobiographical essays within which he challenges himself to write a better story with his own life and then invites his readers to each edit our own lives so as to build a story which is more interesting and more noble, one which, like a great movie, will leave its audience in tears and longing to do better things with their lives when the final credits roll.

Here's how he describes it:

So I was writing my novel, and as my characters did what they wanted, I became more and more aware that somebody was writing me. So I started listening to the Voice, or rather, I started calling it the Voice and admitting there was a Writer. I admitted that something other than me was showing me a better way. And when I did this, I realized the Voice, the Writer, who was not me, was trying to make a better story, a more meaningful series of experiences I could live through.

His writing is brilliant but deceptive. Because of his particular genre, he can seem almost superficial at times, but, in the end, what you get is a combination of David Sedaris (wit, playful self-effacement), Annie Lamott (earthy, disarmingly direct), Kathleen Norris (outstanding common sense, intelligence), Henri Nouwen (an honest look at yourself) and Ignatius of Loyola (good rules for discernment and a bit of a guide to everything). Donald Miller runs all of this through a blender.

Initially, as I read the first chapters, I was taken only by his language and not by his content. He sounded more the comic wit than the wise elder. But slowly, almost imperceptibly—and this is his genius—depth, idealism, Christian vision, disarming common sense, and his real challenge begin to seep through, becoming clearer and more inviting as his story goes on.

Here's an example of both his writing and his depth. In this a passage he shares how he discerns the real voice of God from the many false, neurotic voices that he, and most everyone else, commonly can confuse with God's voice:

As a kid, the only sense I got from God was guilt, something I dismissed as a hypersensitive conscience I got from being raised in a church with a controlling pastor. But that isn't the voice I'm talking about. ... The real Voice is stiller and smaller and seems to know, without confusion, the difference between right and wrong and the subtle delineation between the beautiful and the profane. It's not an agitated Voice, but ever patient as though it approves a million false starts.

The Voice I am talking about is a deep water of calming wisdom that says: Hold your tongue; don't talk about that person that way; forgive the friend you haven't talked to; don't look at that woman as a possession; I want to show you the sunset; look and see how short life is and how your troubles are not worth worrying about; buy that bottle of wine and call your friend and see if he can get together, because, remember, he was supposed to have that conversation with his daughter, and you should ask him about it.

And that Voice, he says, is forever saying to us: "Enjoy your place in my story. The beauty of it means you matter, and you can create it even as I have created you."

In the end, this book is a healthy apologetic for faith, morality, decency, and God, the kind of challenge we badly need today. I was given the book by friend who has a twenty-something daughter who has long protested her doubts about God and, not least, her agnosticism about the church. This young post-Christian, my friend said, found the book on the kitchen table, picked it up out of curiosity, and then read it cover to cover, admitting that she was much challenged by it.

Now that's not a bad endorsement!

Ron Rolheiser