

18th 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! We are witnesses to this.

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

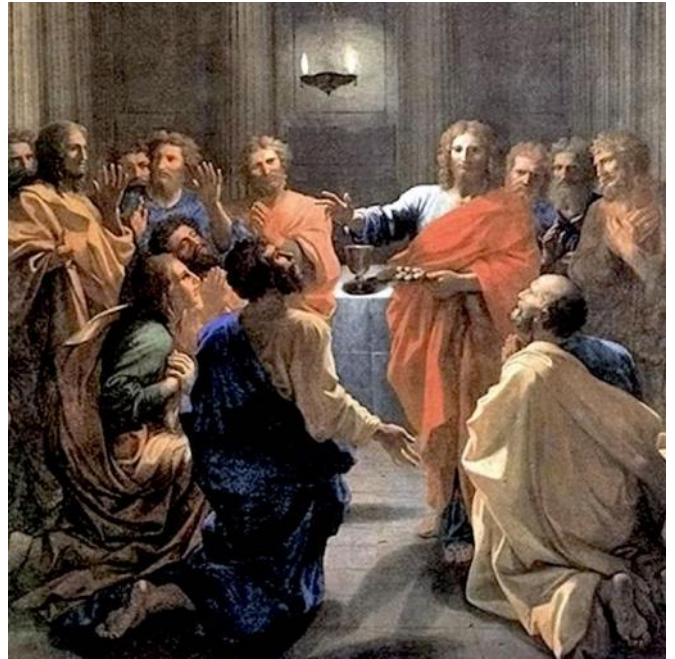
Parish Phone: **01795 532449**

Parish Website

www.whitefriarsfaversham.org

Parish Facebook Page

www.facebook.com/OLMCFaversham



Nicolas Poussin, *The Eucharist*, 1637

MASS INTENTIONS: 17th-24th April Third Week of Easter

Sat	17	6.00 pm	Tony Cartwright - birthday
Sun	18	9.30 am	Parish
		11.00 am	Jo Donohoe - health
Mon	19	10.00 am	Easter remembrance - lilies
Tue	20	10.00 am	Dean Brazier, RIP
Wed	21	10.00 am	John Joe Hennessy - health
Thurs	22	10.00 am	John Aisling Hackett & family
Fri	23	10.00 am	Mr & Mrs Minashi & Son
Sat	24	6.00 pm	Mr & Mrs Shaw

Timor-Leste Urgent Appeal

Thank you to all who have supported the Urgent Appeal for Timor-Leste. In addition to donations made online, our additional collection at church raised **£598.61**.

We will have another opportunity at Masses this weekend to contribute to this fund. How marvellous it would be if we could make £1,000 our Parish target.

**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 Rinvolucri, Mario Rinvolucri, Patrick Sheehan, Ginny Woodroofe, 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 Elaine Miller, Dora Donovan, Peter Harris, Douglas Loadman, Alfred Tweed, Donald John McDonald, Matthew Lewis, Peggy Holdern, Ethan Noden and Joan Goodman.

**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.



The Jesus Code - Unravelling the Secret

We all love to unearth hidden things, to crack some puzzle or code. We need only to look at the hoopla that surrounded *The Da Vinci Code* to see how true this is. Like children, we all still believe there's a buried treasure somewhere, a secret wisdom, just waiting to be found.

Interestingly, Jesus speaks of just such a hidden secret. The gospels tell us he spoke in parables and that these were only understood by those who were inside a certain circle, but they remained riddles to everyone outside that circle.

That, of course, begs the question: what is the hidden secret, and who is inside and who is outside the circle of understanding? In the message of Jesus, what's the secret to be discovered, the code to be cracked?

Mark's gospel takes this up explicitly. His Jesus makes it very clear that there is a hidden, secret wisdom that needs to be grasped if one is to understand the deep design of things. What is it?

In short, it's the cross of Christ and the wisdom that's contained within it. The hidden secret is that love is most truly revealed in the brokenness of Jesus on the cross. What's hidden in the cross of Christ is the code that we have to break open if we are to learn the deep secrets of life. The cross contains a wisdom, the wisdom of the crucified, which is a prism through which all else is to be viewed.

More specifically, what is this wisdom?

Unlike false, gnostic teachers who are forever playing games and giving the impression that learning the deep secrets is a question of luck, brilliant intelligence, or of becoming their disciples, Jesus tries everywhere to reveal the secret in public and in a language open to everyone. His whole life and mission are an attempt to lay open for everyone the deepest secret of all and to make that secret accessible to everyone, as accessible as the nearest water tap or the village well.

Since Jesus, the deepest secret is an open secret. What is it?

One entry into it is through the words Jesus speaks to his uncomprehending disciples on the road to Emmaus. In trying to explain this secret, he asks them: "Wasn't it necessary?" Wasn't what necessary?

That there is a necessary connection between certain things: isn't a certain prior suffering and humiliation always the condition for glory? Don't we all, like Cinderella, first have to sit in the ashes before the glass

slipper will fit our feet? Isn't sublimation always the means to the sublime? Isn't it precisely when we are vulnerable and unable to impress or overpower others that we are finally open to intimacy, love, and family? Aren't self-sacrifice and self-denial, in the end, the way real love manifests itself? Isn't the crucifixion of the private ego the route to empathy and community? Isn't the forgiveness of those who hurt us the final manifestation of human maturity?

And, most graphic of all, isn't the way Jesus died—innocent, trusting, unwilling out of love to protect himself against suffering, absorbing hatred and sin, understanding and forgiving those who were murdering him, refusing to resort to any kind of superior physical power to overwhelm his adversaries, refusing to give back in kind, and refusing to give himself over to bitterness and cynicism—the paragon of mature human love?

Love is the deepest mystery within the universe. It lies at the base of everything, the cosmic, the biological, the emotional, the psychological, the sexual, the spiritual. There is a level of reality inside of all things where one sees the relentless deep pull towards a unity, community, fusion, and oneness beyond self. Love stirs all things, speaking to every element in the language it can understand. Deep inside of us, we know too that this alone can bring us home.

And there is an inner code, a certain DNA, within love itself. It too has inner secrets, an inner structure, and a code that needs to be cracked if we are to properly understand its dynamics. And we don't crack that code all at once, at a weekend retreat or at religious rally. We crack it slowly, painfully, with many setbacks, over the course of a lifetime.

But Jesus gave us the keys to crack it. They can be named: vulnerability, the refusal out of love to protect ourselves, self-sacrifice, putting others before ourselves, refusing to give back in kind when someone hurts us, a willingness to die for others, the refusal to give ourselves over to cynicism and bitterness when things beset us, continued trust in God and goodness even when things look the opposite, and especially forgiveness, having our hearts remain warm and hospitable, even when we have just cause for hatred.

These are the keys to the wisdom that Jesus revealed and the gospels tell that we are "inside" or "outside" the true circle of love, depending upon whether or not we grasp this wisdom.

Ron Rolheiser

Vatican message for the world's Muslims as Ramadan starts



Cardinal Miguel Ángel Ayuso Guixot, president of the Vatican's Pontifical Council for Interreligious Dialogue, has sent a message to the world's Muslims as the Islamic holy month of Ramadan gets underway.

"We at the Pontifical Council for Interreligious Dialogue are glad to offer you our fraternal good wishes for a month rich in divine blessings and spiritual advancement. Fasting, along with prayer, almsgiving and other pious practices, brings us closer to God our Creator and to all those with whom we live and work, and helps us to continue walking together on the path of fraternity."

Hope and common ground are central themes of the message, very much in keeping with other messages from the Pontifical Council to the world's religious communities during the pandemic.

Allying Christians and Muslims as 'Witnesses of Hope', Cardinal Ayuso Guixot praises the contribution of religious believers during lockdown:

"During these long months of suffering, anguish and sorrow, especially during the lockdown periods, we sensed our need for divine assistance, but also for expressions and gestures of fraternal solidarity: a telephone call, a message of support and comfort, a prayer, help in buying medicines or food, advice, and, to put it simply, the security of knowing that someone is always there for us in times of necessity.

"The divine assistance that we need and seek, especially in circumstances like those of the current pandemic, is manifold: God's mercy, pardon, providence and other spiritual and material gifts. Yet, what we need most in these times, is hope. At this time, then, we think it fitting to share with you some reflections on this virtue."

After a reflection on hope, Cardinal Ayuso Guixot calls on Christians and Muslims to stand alongside society's most vulnerable to help them towards a better future:

"We, Christians and Muslims, are called to be bearers of hope, for the present life and for the life to come, and to be witnesses, restorers and builders of this hope, especially for those experiencing difficulties and despair."

Click [here](#) for the full message.

PARISH BIRTHDAYS

We offer our birthday greetings and prayers to

Tony Cartwright

who is 80 on Sunday

Fr. Richard

who is 85 on Monday

**HAPPY BIRTHDAY
NOW, WASH YOUR HANDS
AND SING HAPPY BIRTHDAY
TO YOURSELF**



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



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

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.

Thanks from CAFOD



Thank you for your generous donations to CAFOD's Family Fast Day during Lent. We featured Marian and her son Svondo in Zimbabwe in Lent 2018. The community vegetable garden that your donations helped provide is growing well and during the pandemic the family has survived on the vegetables. Your support has also helped to provide soap and handwashing stations in the garden and in family homes. This is just one of many long-term development projects that CAFOD has funded with the money from that Fast Day. Thank you for your steadfast support.

Priest Training Fund Collection

Next week 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. Next week we take up the second 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 will be donation envelopes available at Mass this weekend, which can be used to Gift Aid donations. Donations may also be made online [here](#).

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.

Pope's condolences for death of Prince Philip



Vatican Secretary of State Cardinal Pietro Parolin has sent a telegram on the Pope's behalf to Queen Elizabeth II, recalling her husband's "record of public service".

"Saddened to learn of the death of your husband Prince Philip, Duke of Edinburgh, His Holiness Pope Francis offers heartfelt condolences to Your Majesty and the members of the royal family," Vatican Secretary of State, Cardinal Pietro Parolin wrote in a telegram addressed to Queen Elizabeth. "Recalling Prince Philip's devotion to his marriage and family, his distinguished record of public service and his commitment to the education and advancement of future generations, His Holiness commends him to the merciful love of Christ our redeemer," the Cardinal wrote. "Upon you and upon all who grieve his loss in the sure hope of the resurrection, the Holy Father invokes the Lord's blessings of consolation and peace," he concluded.

Prince Philip died at the age of 99. He spent a month in hospital earlier this year before being released on March 16 to return to the royal residence of Windsor Castle, where he passed away. Born into the Greek and Danish royal families, Prince Philip married Princess Elizabeth in 1947. She was crowned the British Queen in 1953. Prince Philip was the longest-serving consort in British history. He retired from public engagements in 2017 after carrying out more than 20,000 of them.

Philip was born on the Greek island of Corfu in 1921. He was an avid sportsman who loved country pursuits. He has four children, eight grandchildren and nine great-grandchildren.

The popes and the queen

The 94-year-old queen has had warm relations with the popes for some 60 years. She first visited the Vatican as princess during the pontificate of Pope Pius XII, a year before her accession to the throne. Her first visit as queen to the Vatican was on 5 May 1961, when she and Prince Philip were received privately by Pope John XXIII.

Queen Elizabeth made history on 17 October 1980, when she became the first British monarch to make a state visit to the Vatican. During her meeting with Pope John Paul II, she welcomed the Pope's plans to visit Great Britain. The two met again on May 28, 1982 at Buckingham Palace. The visit was the first by a pope on English soil. Queen Elizabeth met the pope for the third time in the Vatican on October 17, 2000.

Pope Benedict XVI visited Great Britain in 16 September 2010, during which he met the queen in Edinburgh. Queen Elizabeth and Prince Philip met Pope Francis in the Vatican on 3 April 2014, during a state visit to Italy.

However, other members of the British royal family have visited the Vatican on various occasions.

Wisdom for the masses: what the Book of Proverbs can teach us today

by Fr John Deehan



For the writers of the Old Testament the education of children and young people was as important as it is for us today, though on a cursory glance at the Old Testament this might not be obvious. However, we can get some sense of the Israelite respect for education, even if the pages of Scripture give us a mere glimpse into the details.

In the Book of Deuteronomy, for example, Moses makes a speech to the people where he introduces the Decalogue, the commands that proceed from it, and their implications for the wellbeing of the people, as they end their journey in the wilderness and cross over to the Promised Land. He says:

'Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates.' (Deuteronomy 6:6-9)

Although technology and curriculum may have changed in modern times, content, discussion, repetition and revision, and visual aids still form the essentials of our own education system. Questioning too played an important part. Moses tells the people that in times to come their children will ask them:

'What is the meaning of these instructions, laws and customs which YHWH our God has laid down for you'. (Deuteronomy 6:20)

Laws and instructions on their own do not make sense to the younger generation unless they are initiated into the story of the community and can see a context. Moses instructs their parents to tell their children the story of the Exodus, the wandering in the wilderness and the giving of the Law 'to fear the Lord our God for our lasting good, and so as to survive'. Every year the Israelite ancestors like their Jewish successors today celebrated the Passover meal, a meal eaten at home in a family context, in which the children still play a part, asking why some of what are to them strange customs, are part of the meal.

Christian readers who expose themselves to the Lectionary at Sunday Mass will be familiar with much of this content. They will frequently hear aspects of that great sweep of stories that make up what we sometimes call 'the History of Salvation'; they will hear about the Jewish Feasts, especially Passover that lies behind our Easter celebrations.

Israelite education, no more than our own, did not take place in controlled laboratory conditions. The Israelites inherited a land where others had lived for centuries before them, other people who had their own gods, their own worldviews and morality that were alien to

the new arrivals. The story of their time in the land, followed by exile to Babylon reflects the Deuteronomic Tradition. It is the story of how Israel compromised with or capitulated before these other beliefs and practices, so contributing to their own downfall and eventual exile.

But there is another stream of tradition represented by the Book of Proverbs, which is less concerned with the great sweep of history, the stories of kings and battles, and focusses on the day to day education of the young. Compared with the tradition represented by Deuteronomy, this 'wisdom' tradition does not feature so widely in our Sunday Lectionary. While the standard form of address is specifically 'my son' (e.g. Proverbs 1:8) the handing on of 'wisdom' is not confined to the males; both fathers and mothers are the teachers, which would presume that both father and mother had been recipients of education themselves:

'Listen, my son, to the teaching of your father, do not abandon the instruction of your mother.'
(Proverbs 1:8)

We see that the pursuit of wisdom begins at home.

In the Book of Proverbs, we are given an insight into the content and the methodology of this instruction of the young. The instruction is conveyed through the use of Proverbs. The Proverb as a literary genre is difficult to define but easy to recognise. A bird in the hand is worth two in the bush; don't count your eggs before they are hatched. Look before you leap, he who hesitates is lost. Just as in our culture, biblical proverbs come in different forms and even contradict one another. Proverbs are distillations of human experience, never the last word but they insist on a hearing. They are the summaries of lectures from the University of Life.

The Hebrew word we translate as proverb has a wider connotation. The same word *Mashal* can mean a proverb in the regular sense, a riddle, or a parable, and much more. The common link between them all is that they force the reader or listener into thinking – do I recognise this in my own experience, is it always true, or only true within a context? Sometimes this leads to a sense of awe and wonder:

'There are three things too wonderful for me, four I do not understand; the way of an eagle in the sky, the way of the snake on a rock, the way of the ship on the high seas, and the way of a man with a woman.' (Proverbs 30:18-19)

Human beings, and how they relate to one another, are the greatest mystery of all.

What linked all these different searches for wisdom is that they were all intensely practical. The Hebrew word for wisdom, *hokmah*, literally means 'skill'. It could apply equally to the carpenter or other craftspeople as to the philosopher or theologian. So the wisdom of the king would consist in knowing how to rule in a world where

many ambitious people with their competing interests would be trying to influence him. Much of the Book of Proverbs has to do with the skills of day to day living, make good friends and avoid the temptations of those who would lead one astray.

Its target audience would appear to be, specifically, young men, on the brink of adulthood, but the content would equally apply to people of different ages. Similarly, the content was not circumscribed by Israelite culture. The acquisition of wisdom was pursued throughout the Ancient Near East, especially Mesopotamia and Egypt, and one section of the Book of Proverbs (Proverbs 22:17-23:11) reveals a close connection with a writing from Egypt known as the Teaching of Amenemope. This reveals that certain themes were common to Israel and its international neighbours. Both Amenemope and Proverbs instruct, 'Do not rob the poor, or crush the afflicted'. Both warn against cultivating a friendship with someone who is given to anger, and both give tips on the way to eat in the company of superiors. While there are similarities that is not to suggest that there is a direct dependence in one direction or the other, or that the same philosophy underlay both, or even the same target audience. In Egypt, some of the writings seem to be addressed to young men destined to rise through the ranks of the royal court, others to people of lower rank.

As regards content, at first glance the proverbs themselves may appear to be presented in a haphazard fashion, so a statement in one place may be modified, or even contradicted, somewhere else. The first nine chapters of the Book is important because it offers us a key for interpreting the whole that may not be obvious in the individual parts. It is primarily about the formation of character, and inculcating what in later tradition would be called the virtues. Wisdom includes both knowledge and understanding, and the capacity to respond in the light of both. But something more is necessary: *the fear of the Lord is the beginning of Wisdom*. This phrase has been the object of much study. One might equate it with conscience. Its foundation is a sense of divine order and the goodness of life, from which comes an inner sense of what is right and wrong that can be learned in practical situations. But these opening chapters go even further, and propose that Wisdom is more than just the sum of human striving. Wisdom's origins are in heaven, and so Wisdom is personified as a Woman present with God before creation (Proverbs 8:22-31). Beginning with Paul, early Christian theology identified the Wisdom of God with Jesus Christ and continued to use the book of Proverbs as a kind of handbook for Christian living. St Jerome, in a letter to a Christian mother, proposed that if her daughter was to be instructed in Sacred Scripture, she should read the Psalms, followed by the Book of Proverbs.



The people of Timor-Leste are hurting.

They need YOUR support.

Please donate now.

Collection at all Masses

Timor-Leste hit by Floods

Over Easter, Timor-Leste experienced some of the most violent and destructive weather seen in decades. Intense rains and storms have caused major flash flooding. Sadly, to date at least 34 people have died, and dozens are missing.

Thousands of Timorese are now homeless with little access to fresh food or clean drinking water. Landslides are a real threat, roads have been destroyed, and it is expected that the death toll will rise.

Carmelites Responding on the Spot

Fr Bruce Clark, O.Carm. is in Timor-Leste and is witnessing the devastation from the floods. He writes:

“We are all okay, but many of our neighbours and people in Hera have suffered great damage; some lost their whole houses, others all their belongings. Many have no food or water to drink and only the clothes they are wearing.

Many of the children who participate in our Carmelite youth group have lost all their belongings including their house, school items and of course have no useable food.

The past few days we have been going out and helping with some rice, noodles etc. Today we will do so again and help to clean as some are waist deep in mud and rebuild broken houses.

In Dili it has been worse; rivers flooded and houses washed away. The COVID virus has been increasing daily but because of the floods, social distancing is impossible as many people have moved into schools and convents together. We are in our second month of lockdown. However, the damage from the floods is a more urgent problem as many places have no electricity, water, toilets and no food; and many people have little money as many have had no work for six weeks or so.”

How we can help:

RESPOND TO THIS URGENT APPEAL

We can help our Carmelite Brothers to:

- Purchase vital staple and fresh food to distribute to those affected
- Deliver clean water so local communities can drink, cook and bathe
- Provide clean-up tools and equipment so Carmelites and locals can assist with the clean-up of washed-out streets and homes
- Provide building supplies to help people and communities rebuild homes and infrastructure

And just as importantly, our donation will help our Carmelite brothers provide essential pastoral care to a community that is deeply hurting.

**Please, there is no time to waste
- our neighbours need us -**

Please join us in offering hope to the thousands whose lives have been devastated. Because our Carmelite brothers are working on the frontline in the area, any amount you give will go directly to rebuilding lives and hope with no administration costs.

HOW TO DONATE

- ◆ **Contribute to the Special Collection at church this weekend.**
- ◆ **Donate direct online by clicking [HERE](#)**
- ◆ **Send/leave your donation to/at Whitefriars.** Please ensure that your envelope is clearly marked Timor-Leste. Cheques should be made payable to *Whitefriars*.