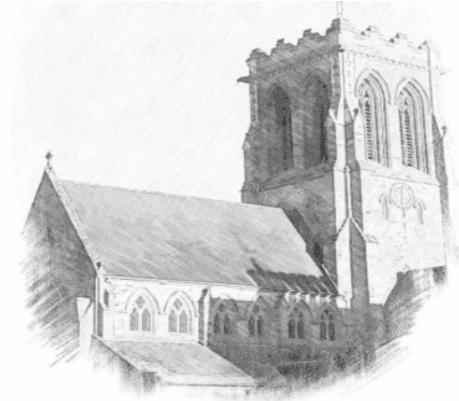


# *St Michael and All Angels Belmont Abbey*



## PARISH NEWSLETTER

**26<sup>th</sup> March**

Laetare Sunday

PARISH PRIEST

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Rev Deacon Eddie Wyman

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Items for the Newsletter to  
[admin@belmontparish.org.uk](mailto:admin@belmontparish.org.uk)  
or The Parish Office

The fourth Sunday in Lent derives its Latin name from the first word of the Mass Entrance Antiphon, "*Laetare Jerusalem*" (Rejoice, O Jerusalem). It is a day of joy within the penitential season. The altars may be decorated with flowers, organ playing is permitted, and the priests may wear rose-coloured vestments instead of purple, all symbolizing the Church's joy in anticipation of the Resurrection. It's also Mothering Sunday, so we wish all mothers a very special and relaxing day.

The organisers of the Parish Jumble sale, next Saturday 1<sup>st</sup> April, at 12:00 pm are looking for volunteers to help on the day and on Friday to set up. They are also looking for a few cakes to help stock the Tea Room. Thank you.

The financial tax year draws to a close in a few weeks and the new Gift Aid envelopes will shortly be ready for collection. **Please could those who currently give via Standing Order for their First Collection let me know if they require a set of envelopes for the Second collection.** Don't forget, Gift Aiding costs you nothing but allows the parish to reclaim the tax paid.

The second collection today is for the East Africa Famine Appeal.

As there is no planned Children's Liturgy for Holy Week, is anyone interested in organising this? Please contact Fr Nicholas asap.

*Fr Nicholas*

Last Sunday's	1 <sup>st</sup> Collection	<b>£464.08</b>
	Standing Orders	<b>£412.50</b>
The 1 <sup>st</sup> collection goes towards the maintenance of our Abbey church and parish, diocesan levies and other related costs.		
	2 <sup>nd</sup> Collection	<b>£613.28</b>
The 2 <sup>nd</sup> collection is reserved for specific charitable causes or appeals and our own Outreach projects as detailed in the Newsletter. Last week was for: - <b>Aid to the Church in Need Thank You!</b>		

† † † † †

### APF Red Box Collection

This is my first collection of the boxes and I would like to thank Liz Norman for all her hard work in past years.

Could you please give your red boxes to your promoter as soon as possible as they need to be in by end of March.

If your promoter was Liz Norman or Eddie Wyman please give the boxes to me. I attend the 8:30 Mass. Many thanks for your continued support for this great cause. *Mandy Cooper*

† † † † †

With sadness we report the death of Mary Jo Donnelly who died on 15 March after a brief stay in hospital. Her Requiem Mass will be on Tuesday 28<sup>th</sup> March at 2.30 pm. May she rest in peace.

† † † † †

### Lent Study Lunches at Ewyas Harold:

*Living an Authentic Life*

On five Thursdays beginning 9<sup>th</sup> March at 12.30 in the Ewyas Harold Baptist Hall. (With soup lunch first)

† † † † †

The **Deanery Station Mass** will be celebrated by Archbishop Stack at Our Lady's Church on Thursday 30<sup>th</sup> March at 7pm. All welcome, refreshments follow.

† † † † †

### Hereford Catholic History Society

Please note that the next meeting of the HCHS will be on Monday 27 March in the Kemble Room at Belmont Abbey at 2.30 p.m. when we will look at the fascinating history of the pre-Reformation monastic foundations of Herefordshire. Visitors welcome. More information from [bmwarde@aol.com](mailto:bmwarde@aol.com)

† † † † †

### The March for Life

will take place in Birmingham on Saturday 20 May. A small group of us from Hereford are planning to join it. We will be travelling to Birmingham by train on the morning of the March for Life. Please think about coming with us and if you think that you might be there don't do anything yet except circle the date in your diary and

resolve to meet us at Hereford station on Saturday 20 May there will be more details posted a little nearer the time. Lynne and Josephine. (Any questions please ring 01432 371654).



### DATES FOR YOUR DIARY

29 March  
Beloved Disciples  
Parish Hall 2:30

30 March  
Deanary Station Mass  
OLQM at 7:00 pm

1 April  
First Holy Communion Class  
10:30

1 April  
Jumble Sale At OLQM  
12:00

4 April  
Diamond Diners  
Three Horseshoes  
1:45

7 April  
Church Cleaning  
9:00 am

19 April  
Tea & Chat  
Parish Hall 2:30



### The Fires of Mount Carmel

Morning Coffee 10.00, Talk 10.30, Mass 12.00, 1.00 Simple Bread and Soup lunch; Talk 2.00; Finishes with Tea 3.30pm. Suggested Offering £10, including soup lunch.

### 29 March

Teresa of Avila,  
Daughter of the Church  
Dom Bernard

### 5 April

Edith Stein:  
The Science of the Cross  
Dom Andrew



### EMMAUS YOUTH

We are putting on an overnight retreat on 8 and 9 April with some fantastic activities planned. If you are interested please contact us to reserve a space on: 01432 352241 or at jacqui.corrigan@btopenworld.com There will be more details to follow. We hope you can join us. Annie, Ben, Jacqui & Rob.



Don't forget on Palm Sunday (9<sup>th</sup> April) there are only two Sunday Masses at Belmont Abbey - **8.30 & 10.00** am only. The Abbot will preside at the 10 am Pontifical High Mass, which, because of the long liturgy, replaces the 9.30 & 11 am Masses. Blessed Palms will of course be available at the 8.30 am Parish Mass .



## Catholic Social Teaching

Catholic Social Teaching is a collection of teachings that are designed to reflect the Church's social mission in response to the challenges of the day. The teachings are founded in scripture and includes statements and letters written by popes and bishops and reflections on Christian tradition.

### **This week's theme is: Creation and Environment**

In Genesis the first humans are given responsibility for caring for creation, but despite this it hasn't always been a strong theme of Christian thinking over the last 2000 years. Care for creation is even a latecomer to Catholic Social Teaching. Now the world's resources grow scarcer, caring responsibly for creation is being considered more of a way to ensure respect for human dignity and peace than an end in itself.

Creation provides us with the physical fabric of our lives; the natural environment gives us the stuff we use every day. It gives us the food for our tables, the material for our clothes and the materials to build our houses and churches. It is also a place where people have experienced a great closeness with God through its beauty and wonder. Creation is a gift from God and provides us with these things, the basics for our lives, yet it

can so easily and so often be taken for granted.

Modern technology has given us a huge amount of benefits that have helped alleviate suffering and create new methods of solidarity among people. At the same time we can also see how it has made it easier for us to become alienated from our environment, and its given new and efficient ways to plunder the world's natural resources en-masse. Care for Creation ensures that we don't neglect, but protect and respect the gift that is our natural environment.

The Catholic Bishops of England and Wales produced a document in 2002, called The Call of Creation, which urged us to see ourselves as stewards of God's creation and to safeguard natural resources for future generations. The threat of climate change is addressed specifically in the Vatican's Compendium of the Social Doctrine of the Church which says, in paragraph 470, that the relationship between human activity and global warming must be constantly monitored for "the climate is a good that must be protected". There is a link with the 'Option for the Poor' element of Catholic Social Teaching since vulnerable communities in the Global South are the first to suffer during water shortage, drought and extreme weather.

In Benedict XVI's third encyclical, **Caritas in Veritate** – "Charity in

Truth”, issued in 2009, Chapter 4 addresses environmental concerns. He says that, “the environment is God’s gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole”. He calls for a review of consumerist lifestyles and calls on world leaders, “to make every effort to ensure that the economic and social costs of using up shared environmental resources are recognised with transparency and fully borne by those who incur them, not by other peoples or future generations”.

In 2015, Pope Francis brought together decades of Church teaching in the encyclical, *Laudato Si’*. In this deeply influential letter, Pope Francis invites everyone on the planet to consider how our actions are affecting the earth and the poorest people. Everything is interconnected, and all of creation praises God. It is our Christian vocation to care for creation.

As people of faith we should be considering our response to the words of Pope Benedict XVI: **“Encouraged by the growing recognition of the need to preserve the environment, I invite all of you to join me in praying and working for greater respect for the wonders of God’s creation!”**



### **HOMILY**

*“Blind? If you were, you would not be guilty, but since you say, ‘We see’, your guilt remains.”*

### **Illustration**

People with sight can only partially understand the issues faced by those who are blind. Even modern aids for those with little or no visual capacity are of limited assistance, and people with impaired sight may only see a fraction of the world familiar to those with sight.

Biblical writers frequently turned to blindness and darkness as metaphors for the ability or otherwise of people to grasp God’s ways. Those who reject God are described as walking in darkness; those who follow God’s ways walk in the light. In a reading that we hear especially at Christmas, the prophet Isaiah says: “The people that walked in darkness has seen a great light.” The Gospel of John follows this tradition in the story that we have just heard.

### **Gospel Teaching**

In the ancient Jewish world, blindness was not just a physical ailment. In popular thought it carried a terrible stigma. This arose from a false interpretation of the Law of Moses, which stated that people who were blind or lame could not fight in the army of God’s people. There was

good reason for this: soldiers who cannot move fast or see the enemy are not going to be much help to their comrades. However, an extreme interpretation of the rule concluded wrongly that anyone who could not fight in God's army could never enter God's kingdom. The next step was to class them as sinners, and that in turn led to them being refused work and reduced to begging.

This view was never officially endorsed, but its popular acceptance is seen when Jesus' disciples ask him a question: was this man born blind because of a sin he committed before he was born – or was it because of his parents' sins? Jesus emphatically denies that the man's blindness was caused by anyone's sin: on the contrary, this man will make God's works visible.

This passage is long and complicated, but we hear of a formerly blind man – notice how briefly the miracle itself is described: over and done with in a couple of sentences – who becomes increasingly full of life and who very soon teaches the Pharisees the ways of God. They meanwhile regress further and further into spiritual darkness. They become more and more obsessed about how a sinner could possibly open the eyes of a man born blind (they can't see past Jesus' breaking the law by healing on the Sabbath, and dismiss him as a sinner). They persist in questioning the man,

so he repeats the story, and even asks them if they want to become Jesus' disciples. They furiously insist that they are disciples of Moses. As the man moves towards Jesus, the light of the world, the Pharisees move further away, into deeper darkness.

### **Application**

There is a third aspect to this light/darkness scenario, exemplified by the parents of the blind man. They try to remain non-committal. They're asked if this is their son, if he was born blind and, if so, how he can now see. They reply "yes" to the first two questions, but refuse to comment on his new sight. "He is old enough: let him speak for himself," they say, because they fear being expelled from the synagogue if they are perceived to be followers of Jesus. In the Gospels people either accept Jesus as the light, or they reject him, remaining in darkness. There is no middle road. Later, Jesus will insist that there is only one sign for those who claim to be his disciples, who follow his light: they love one another in the same way that he has loved us.



**Ministers, etc. For next Sunday 2 April 5<sup>th</sup> Sunday of Lent Year A - Cycle 1**

	<b>08:30</b>	<b>09:30</b>	<b>11:00</b>
Celebrant	Fr Nicholas		Fr Nicholas
Welcomers	Kath Parry	Nickerson Family	Rita Chamberlain & Monica Russell
Sacristan			Tony Archer
1 <sup>st</sup> Reading	Fran Grant	Frances Wood	Lucy Reed
2 <sup>nd</sup> Reading	Julia Davey		Monica Tomlin
Bidding Prayers	Bill Jackson		Pat Draper
Offertory	Hayes Family	Maria Large & Teresa Harriss	
Extraordinary Ministers	Seamus Hayes & Fran Smallwood		Jan Wyman & Joa Pavia

***Next Sunday - Parish Outreach (East Africa Famine Appeal)***

<p><b>Anniversaries</b></p> <p>These are noted below. Our week starts on Sunday- the anniversaries include all those which occurred on the Sunday date to the following Saturday.</p>	<b>CHILDREN'S LITURGY</b>	
	<b>8.30 Children's Liturgy - temporarily cancelled</b>	
	<b>26-Mar</b>	Jackie King & Monica Russell
	<b>02-Apr</b>	Jacqui Moore & Monica Russell
	<b>09-Apr</b>	<b>No Children's Liturgy</b>
	<b>HOLY WEEK</b>	<b>NO Children's Liturgy</b>
<b>16-Apr</b>	<b>No Children's Liturgy</b>	

Please pray for all who have died: **May they rest in peace.** (W/C 26 Mar)

**Deaths:** *Mary Jo Donnelly, Edwards Sardiko, Tom Supple and Gordon Wilson.*

**Anniversaries:** *Anthony Preddy, Patrick Campbell, Catherine Holtom, Winifred Hayes, Richard Hayes, Ann T McNally, David Methven, Dom Theodore Morris OSB, Lousia Dupak, Elizabeth Gwillam, Bernard Clayton, Francis Howell, Dom Winfred de Normanville, Eileen Larkin, Thomas Kelly and Dom Francis Metcalf OSB*

**The Sick:** Please pray for: *Jennifer Hackman, Betty Murray, Maureen Toner, Rachel George, Norma Naudain, Ann Thomas, Mary Smith, Fr Michael Cronin, Sheila Langford, Dominique Wetz, Marie Williams, Sally Hayward, Stephen Fisher, Denise Ellis, Lillian Allsopp, Kenny Hanna, Shirley Brymer, Edward Medlicott, Sr Philipa, Elaine White, Sue Rogers, Joanne Savory, Sr Catherine, Vincent Hanna and Sadie Bowyer.*

**Liturgy for Sunday 26<sup>th</sup> March 2017** *Cycle A; Weekdays: Cycle 1*

<p><b>LAETARE SUNDAY</b></p>	<p><b>Entrance:</b> Rejoice, Jerusalem and all who love her. Be joyful, all who were in mourning; exult and be satisfied at her consoling breast.</p> <p><b>Acclamation:</b> We proclaim your Death, O Lord.....</p> <p><b>Communion:</b> The Lord anointed my eyes: I went, I washed, I saw and believed in God.</p>
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<b>Principal Celebrants, Extraordinary Ministers, Readers, etc.</b>			
	08:30 am	09:30 am	11:00 am
Celebrant	Fr Nicholas		Fr Nicholas
Welcomer	Hayes Family	Clare Wichbold	Brenda Sherwood & Maureen Stacey
Sacristan			Chris Moore
1 <sup>st</sup> Reading	Jacqui Ramage-S	Menna MacBain	Margaret Rose
2 <sup>nd</sup> Reading	Josie Gwizdala		Jacqui Corrigan
Bidding Prayer	Fran Smallwood		Niamh Coyle
Offertory	Parish Children	Frances Wood & Anthea Morton-S	
Extra-Ordinary Minister(s)	Frances Dees & Kath Parry		Monica Tomlin & Tony Archer
Mass Intention	<i>Eduards Sardiko RIP</i>	<i>Dick Hayes</i>	
<b>Second Collection - Parish Outreach <i>East Africa Famine Appeal</i></b>			
<b>Food Bank Delivery: Chris Moore</b>			

<b><i>What's On for the week</i></b>	
Mon	<b>Feria:</b> Mass at 8:00 am
Tue	<b>Feria:</b> Mass at 8:00 am: <b><i>Requiem Mass at 2:30 pm for Mary Jo Donnelly</i></b>
Wed	<b>Feria:</b> Mass at 8:00 am: Midday Mass in Church: Tridentine Mass at 7:00 pm
Thu	<b>Feria:</b> Mass at 8:00 am: <b><i>Lenten Station Mass 7 pm at OLQM</i></b>
Fri	<b>Feria:</b> Mass at 8:00 am: Exposition 11:00 Midday Mass in the Oratory
Sat	<b>Feria:</b> Mass at 8:00 am: Reconciliation at 10:00 am