



Whitchurch

Parish of St. Teilo's with Our Lady of Lourdes

A Parish of the Archdiocese of Cardiff, Registered Charity 242380

Old Church Road, Whitchurch, Cardiff, CF14 1AD Tel: 029 2062 3444

Email: whitchurch@rcadc.org Web: www.stteilos-olol.co.uk

Parish Priest: Canon William Isaac

Parish Safeguarding Officer: Gerry Lewis – Tel: 029 2061 6557



Parish Newsletter

Weekend 9th and 10th January 2021

The Baptism of the Lord

List of Topics in this newsletter – click on the topic to get to the relevant section

Mass Times and Intentions week beginning 10 th January 2021.....	2
Quote of the Week.....	2
St. Teilo's remains closed for public worship	2
Live Streaming.....	2
The Baptism of the Lord.....	3
Weekday Mass Readings – Cycle 1	3
Mass Times	3
Dial for Mass.....	4
Polish Masses.....	4
Rest in Peace	4
Canon Isaac.....	4
Virtual Volunteers	5
Christ the King Catholic Primary School – Nursery Applications	5
Prayer for the year ahead from Medjugorje and Fr. Slavko Barbaric.....	5
Year of the God Who Speaks	6
Marriage Care.....	9
Housebound Parishioners without internet access	9
Christ the King Catholic Primary School – Reception Class Applications.....	10
Donations to the Parish – Virgin Money Giving.....	10
Mass Intentions.....	10
Praying for the Sick and the Dead	10
Online Newsletter	10
Staying in touch with the Parish.....	10
Children's Liturgy and Family Time.....	11

Mass Times and Intentions week beginning 10 th January 2021				
Sunday 10 th January The Baptism of the Lord – Feast	Online	10.00am	Brian Whiting – Anniversary (PW)	Wellbeing of Canon Isaac (CR)
Monday 11 th January	Online	10.00am	The Walker and Marsh family and friends	
Tuesday 12 th January	Online	10.00am	Wellbeing of Canon Isaac (TC)	
Wednesday 13 th January St Hilary, Bishop, Doctor of the Church	Online	10.00am	Wellbeing and Intentions of Canon Isaac (PW)	
Thursday 14 th January	Online	10.00am	Wellbeing of all the Clergy in South Wales (TC)	
Friday 15 th January	Online	10.00am	Wellbeing of Daniel (TC)	
Saturday 16 th January	Online	10.00am	Wellbeing and Intentions of Derek Phillips (PW)	
Sunday 17 th January Second Sunday in Ordinary Time	Online	10.00am	Paddy Mullins – RIP (RCB)	

Quote of the Week



“The Lord’s voice resounding on the waters, the Lord on the immensity of waters; the voice of the Lord, full of power, the voice of the Lord, full of splendour”

Responsorial Psalm – The Baptism of the Lord 28:9-10



St. Teilo’s remains closed for public worship

Due to the Alert Level Four in place for the whole of Wales with a very high risk of infection and the ‘at risk’ profile of many of our parishioners, **Mass will be live streamed only from St. Teilo’s** until further notice.

Please take the Welsh Government advice and **STAY AT HOME** if at all possible.

The Bishops’ Conference of England and Wales has confirmed that the obligation to attend Sunday Mass remains suspended.

Live Streaming

The webcam in St. Teilo’s will be left on at all times, so please take the opportunity to ‘look in’ on the Church for prayer at any time.

The Baptism of the Lord

Today the Church celebrates the Feast of the Baptism of Our Lord. This brings to an end the season of Christmas. The Church recalls Our Lord's second manifestation or epiphany, which occurred on the occasion of His Baptism in the Jordan. Jesus descended into the River to sanctify its waters and to give them the power to beget sons of God. The event takes on the importance of a second creation in which the entire Trinity intervenes. In the Eastern Church, this feast is called Theophany because, at the Baptism of Christ in the River Jordan, God appeared in three persons. The Baptism of John was a sort of sacramental preparatory for the Baptism of Christ. It moved men to sentiments of repentance and induced them to confess their sins. Christ did not need the baptism of John. Although He appeared in the "substance of our flesh" and was recognised "outwardly like unto ourselves", He was absolutely sinless and impeccable. He conferred upon the water the power of the true Baptism which would remove all the sins of the world: "Behold the Lamb of God, behold Him Who takes away the sin of the world".

Many of the incidents, which accompanied Christ's Baptism, are symbolic of what happened at our Baptism. At Christ's Baptism the Holy Spirit descended upon Him; at our Baptism the Trinity took its abode in our soul. At His Baptism Christ was proclaimed the "Beloved Son" of the Father; at our Baptism we become the Sons and Daughters of God. At Christ's Baptism the heavens were opened; at our Baptism heaven was opened to us.

Weekday Mass Readings – Cycle 1

The First Week of Ordinary Time begins on Monday. Next Sunday is called the Second Sunday of Ordinary Time as it starts the Second Week of the Period. This year we use the weekday readings from Cycle 1 of the two-year cycle.

Mass Times

Mass will continue to be broadcast live on the Parish Website from St. Teilo's at 10am each day. You are encouraged, not only to listen and watch the Mass but to take part by making the responses in your own home.

At Communion time each day, we will be led in praying St. Alphonse Liguori's Act of Spiritual Communion:

My Jesus,
I believe that You
are present in the Most Holy Sacrament.
I love You above all things,
and I desire to receive You into my soul.
Since I cannot at this moment
receive You sacramentally,
come at least spiritually into my heart.
I embrace You as if You were already there and unite myself wholly to You.
Never permit me to be separated from You.
AMEN.

Dial for Mass

We continue to operate the 'Dial for Mass' scheme for those who do not have access to the Internet. Ring to access our 'Dial for Mass' service. Mass will be available each Sunday from about 2.00pm and you can hear the previous Sunday's Mass by ringing the service at any time of day or night during the week.

The number is a local number from Cardiff based landlines – 22 670 999. If you are dialling from outside Cardiff or from a mobile phone, you will need to dial 029 2267 0999.

Polish Masses

Fr. Michał Oszczudłowski will continue to say Mass at St. Teilo's and broadcast it online. Times of Polish Masses and other updates will appear on the Polish Community website in Polish at <http://polskaparafiaincardiff.org/>.

Rest in Peace



In your mercy, please pray for the repose of the souls of Peter Rennie, Joan Gwendoline Collins, Stella Lawson and Mary Pullen. Mr. Rennie's funeral is on Monday, January 11th at Thornhill, Mrs. Collins' funeral is on Wednesday, January 13th at Thornhill, Mrs. Lawson's Requiem Mass is on Thursday, January 14th at St. Teilo's at 11.30am and Mrs. Pullen's Requiem Mass is on Wednesday, January 22nd at St. Teilo's, time to be confirmed. Due to COVID-19 restrictions, attendance is limited to family members and invited guests. However online attendance at Mrs. Lawson's and Mrs. Pullen's Requiem Masses will be available on the Parish Livestream.

Please pray also for those whose anniversaries occur at this time: Maria Damiani, William Ball, William Leucie, Kathleen Heamer, William Chidlow, Sylvia Simpson, Roisin Coombes, John Burke, Manuel Delgado, Kathleen Brockway, Martha Harper, Moira Williams, Patricia Lake, Donald Parry, Andrew Davidson, Helen Moore, Antoni Staniewicz, Kathleen Forbes, Moira Conlan, Albert 'Max' Davies, Eugene Wade, Ena O'Connor, Ambrose O'Farrell, George Hutchings, Arthur Coughlin, Patrick Owens, Courtney Spencer, Kathleen Evans, Alice Rees, James Driscoll, Barbara O'Meara, Sydney Howitt, John Norris, Gordon Hughes, John Freeta, Anna Jonker, Ann Hewitt, Michael O'Shea, Terry Cuddihy, Kathleen Hume, Minnie Williams, Reginald Lloyd, Fernand Montserin, John O'Leary, John Callaghan and Valentine Clifford.

Canon Isaac

Unfortunately for medical reasons Canon Isaac's operation has had to be delayed. We hope to have a further update for next week's newsletter. Please keep Canon Isaac in your prayers at this time. Canon is very grateful for your ongoing prayers and the many messages, electronic and on paper, he has received over the last few days.

Virtual Volunteers

The Archdiocese of Cardiff, in conjunction with Digital Communities Wales, is offering training to those parishioners who would be interested in Virtual Volunteering to support individuals on their digital journey. Do you think that you could become a Virtual Volunteer supporting the most vulnerable in society with simple online tasks, that can make the world of difference and brighten their day? There are many members of the Welsh public who own digital devices but require support or guidance in how to make the most of being online. Before lockdowns and restricted travel, a family member or friend may have offered these individuals one-to-one support. Unfortunately, not everyone has this support network around them and for those who have, access to support has been made even more difficult due to the Social Distancing and Lockdown procedures.

Training is offered to those who may be interested in Virtual Volunteering to support individuals on their digital journey. We are not expecting volunteers to access client's personal information, but to support individuals with achieving the best out from being online. Whether that is through apps to keep in touch or options for accessing entertainment media, your support can make a world of difference to someone's day.

The training event will be on Tuesday, January 19th between 2:00 pm - 3:00 pm. If you would like to register, please click on the following link and a Zoom meeting link will then be sent to you. https://zoom.us/meeting/register/tJwtc-yorzssHtzvbDsc_WTMNF_Fgm_VkrzR

Christ the King Catholic Primary School – Nursery Applications

The application system for nursery admission to Christ the King Catholic Primary School will be open from Monday, January 18th to Monday, February 22nd. Application forms will be available on the School website – <https://www.christthekingcathprm.co.uk/> or by email – christthekingprm@cardiff.gov.uk

Prayer for the year ahead from Medjugorje and Fr. Slavko Barbaric.

Be praised, my Lord, for eternity, because with Your Words You are calling me to Yourself. You are my Lord and my Master. It is only You Whom I want to serve and no-one else. In this moment, I place at Your feet all my worries and fears, my sadness and my mistrust. I entrust to You everything that is tormenting me. Life is difficult when we are bound, held captive, and overwhelmed by our concerns. But You, in Your love, You offer us the freedom of birds and the beauty of lilies. Because of my worries and plans, I do not have the time for those close to me, not even for my friends. And yet, You promised me that You would take care of me.

Oh my God, You want me to become like a child, so that from the early morning until late at night, I live joyfully with total devotion to You, without wracking my brain as to how I should continue. Naturally, I also wonder if it is possible to live in such a carefree manner. Yes, it is possible because You tell me that it is, Lord Jesus. I will certainly understand it when I reach the point when You are everything to me and my highest good. My Jesus, how could You not be praised, not be adored! How could I not pray to You day and night! Therefore, My Jesus, make me understand that You are the only love, the ultimate goal of my life! (p. 259)

Year of the God Who Speaks

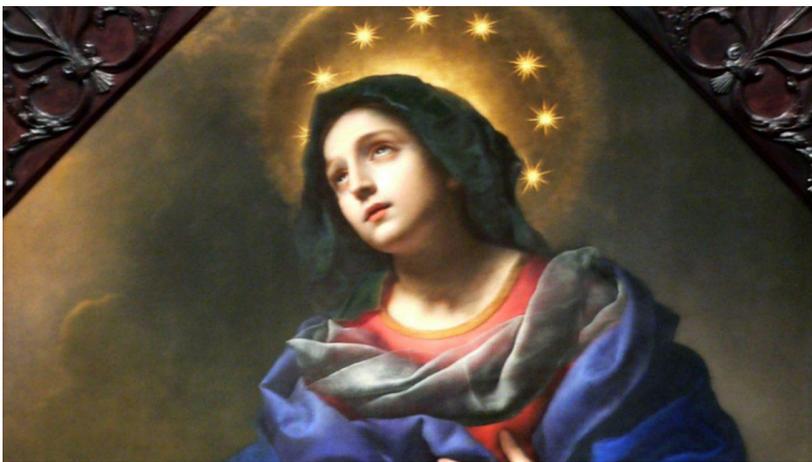


With one of the Archdiocesan leads for the Year of the God Who Speaks being from our parish community, Mrs. Madeleine Walters, the parish has continued to share the good practice which is going on during this special Year.



Recently the Right Reverend Peter M. Brignall, Bishop of Wrexham and Chair of the God Who Speaks initiative, on behalf of the Bishops' Conference of England and Wales, reflects on the origins of the campaign and celebrates its impact and future. Bishop Brignall's reflection can be read [here](#).

Sun, moon and stars: The role of Mary in the Book of Revelation



By Fr Michael Hall

Throughout the Christian centuries, the Apocalypse – the “Book of the Revelation of Jesus Christ to John” – has been a happy hunting ground for heretics and others who wish to gain biblical backing for their predictions for the future. It is perhaps for this reason that the Catholic Church “protects” its Mass goers by severely limiting the number of times it uses the Apocalypse in its lectionary: safe, exhortative sections of the “Letters to the Seven Churches”, the vision of the Lamb Who Was Slain, and the All Saints' Day reading of the holy host gathered before the throne of God. Even in the season of Advent, when one might have thought the readings about the “last things”, the second coming of Christ and the new heaven and new earth would be particularly relevant, there is an absence of the Apocalypse.



However, there is one other passage that has regular, or at least annual, exposure. The vision of the Woman in Revelation Chapter 12 takes its place in the readings for the feast of the Assumption of the Blessed Virgin Mary in August. Thus, any modern Catholic, hearing of the woman standing on the moon, and clothed with the sun, would immediately think of Mary. This would be a surprise to some of the teachers of the past, for example, the Venerable Bede and St.

Thomas Aquinas, for whom the Woman very clearly signifies the Church. Protestant interpreters of the Apocalypse, who would shy away from advanced views of either Mary or the Church, see the Woman as depicting Israel.

Like so many of the images in the Book of Revelation, the appearance of the Woman might have several layers of meaning. Two points might support this modern Catholic view. First, this is St John who is having this vision and we should recall how Our Lord refers to His mother in St John's gospel. He calls her "woman" at the wedding at Cana – "woman, why are you bothering me about the wine list?" Then He speaks from the Cross, "woman, behold your son", as he hands her over to the care of St. John. Second, in that word, that pregnant word, "woman", St. John indicates that we are to view Our Lady as the New Eve, the one who symbolises and sums up in herself both Israel and the Church. Since Mary is not only the Mother and icon of the Church, but also the daughter and fruition of God's people Israel, the modern Catholic interpretation includes both of the others.

Chapter 12 sits roughly in the middle of the Apocalypse, among the woes and calamities, the broken seals and trumpet blasts that the book contains. Chapter divisions were quite a late addition to the biblical text, and many feel that the last verse of chapter 11 is worth including to give the context. And so we read:

Then the temple of God in heaven opened, and the ark of the covenant could be seen inside his temple. Then came flashes of lightning, peals of thunder and an earthquake and violent hail. And now, in heaven, appears a great portent; a woman that wore the sun for her mantle, with the moon under her feet, and a crown of twelve stars about her head. She had a child in her womb, and was crying out as she travailed, in great pain of her delivery. Then a second portent appears; a great dragon, fiery red, with seven heads and ten horns... And he stood fronting the woman who was in childbirth, ready to swallow up the child as soon as she bore it. She bore a son, the son who is to herd the nations like sheep with a crook of iron; and this child of hers was caught up to God, right up to his throne, while the mother fled into the wilderness, where God had prepared a place of refuge for her, and there ... she is to be kept safe.

The Catechism of the Catholic Church tells us, "In Sacred Scripture, God speaks to us in a human way. To interpret Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm and to what God wanted to reveal to us by their words." (§109) Further, "In order to discover the sacred authors' intention, the reader must take into account the conditions of their time and culture, the literary genres in use at that time and the modes of feeling, speaking and narrating then current."

So let us look more closely at how this woman is described in this first-century text: clothed in the sun, standing on the moon, and with a crown of twelve stars on her head. We might suggest that this speaks, both then and now, of the triumph of Our Lady and her Divine Son, over all that is

natural and supernatural. It speaks powerfully of Mary's role in the Incarnation and offers a theological counterpoint to our beloved "Christmas Story", highlighting, not only the glory of Mary, but also the intense vulnerability of the Woman and Child as He is born into the world.

Somebody picking up this book in the first century and reading these verses would have heard a little bell ringing in their head, perhaps a whole peal of bells. Depending on their background, they would have understood different things.

If their background was Jewish, they would immediately have thought of the first few chapters of the book of Genesis, the ones that deal with the creation of the world. Because we read there that when God created light, he gathered some of it together to make a great light to shine by day, and a smaller light to rule the night – the sun and the moon. By the way, he made the stars as well!

The first chapter of Genesis tells God's people in their sixth-century BC captivity that, however bad their current circumstances, their God is in control. Their captives, the Babylonians, were ruled by the sun, moon, and stars. Well, our God made them! Now this heavenly revelation in the Apocalypse says that there is a woman and her child, who share in this divine mastery over the cosmic powers. If the reader came from a Greek or Roman background, different bells would have rung. Listen to this account of the birth of Apollo, the god traditionally associated with the sun: "Leto had become pregnant by Zeus. The dragon Python foresaw that this child, a son, would replace him as ruler over the oracle at Delphi. He sought to kill the child at birth, but the north wind and Poseidon came to help Leto. She gave birth to Apollo and Artemis, and Apollo slew the dragon." That first-century Hellenist would have understood the message. Here is a woman who, because of the son she bears, is greater than the gods of the sun and the moon. What has happened in history, the incarnation of the Word of God, has brought into our history what previously only existed in myth. The glory of the noonday sun is now a fitting mantle for this heavenly woman. And this woman stands on the moon. Archbishop Fulton Sheen said that Our Lady is like the moon, because her glory is reflected glory. But this passage goes even further. The moon is the great symbol of Artemis, whom the Romans called Diana. And one of the most famous shrines to Artemis in all of the ancient world was at Ephesus, which just happens to be the place where St. John had gone, with the woman entrusted to him by Our Lord on the Cross. And the 12 signs of the Zodiac, which, for the Jews, symbolised the 12 tribes of Israel; and for the pagans spoke of the astrology that ruled their lives; which formed the crown of stars worn by Juno, the Roman queen of heaven, they now adorn the brow of the one who truly is Regina Caeli. Bells and peals of bells. But if this is to be more than just of academic interest, then we need to hear the Gospel that speaks from this passage, adding weight and perspective to our songs of "Maranatha" and "Unto us is born a Son". What, for us, do the sun, moon and stars symbolise? What are the powers, heavenly or otherwise, that dominate our lives?

One modern pop group has a science song for children, which starts, "The sun is a mass of incandescent gas, a gigantic nuclear furnace". Later in the same album they present a different perspective: "The sun is a miasma of incandescent plasma, the sun's not simply made out of gas, no, no, no!". Science, as these songs exemplify, teaches us that the world is not as simple as it seems. We live in a world governed by science and we rightly thank God for that. But when

scientists, as some of them do, exalt their job to a god-like status and say of the world, “this is all there is”, we need to think of the woman with child, clothed with the sun. If we started listing songs which have “moon” in the title, this article would turn into a booklet. The moon for us is not just a satellite; it is mystery, and romance; hopes and dreams. Again, we rightly thank God for those things that enrich our lives. But when they take over, and become our master, our mistress, then we need to think of the woman with child, standing on the moon. Astrology itself has never gone away. But neither has politics. How fascinating is it that the flag of the European Union has twelve stars? For many of our young people and some old enough to know better, their dream, their motivation, is to become a celebrity, to be a star.

There is one, says the Book of Revelation, who wears those stars in her crown. Mary, the New Eve, the fulfilment of Israel, the mother of the Church; Mary, even now playing a cosmic role of bringing Christ to the world; Mary, assumed into heaven, who, with her divine Son, completes and transcends the dreams and desires of every man and woman, every race and nation – including our own.

Fr Michael Hall is a parish priest in the Leeds Diocese. For over 20 years he was also a teacher and school leader in secondary education. He is Lead Associate of Barnabas Education Services.

Marriage Care

Despite the challenges presented by Covid-19, Marriage Care, in partnership with the Cardiff Archdiocese, continues to provide support to local couples at all stages of their relationship. By moving both its Counselling & Marriage Preparation Services to webcam delivery, Marriage Care has been able to continue providing both services, in a timely manner, without having to worry about lockdowns or social distancing.

The marriage preparation and support service, which Marriage Care provides, enable couples to nurture faithful and fruitful marriages that last, as they draw on Catholic teaching and contemporary research to help couples focus on the quality of their relationship with each other. Through their relationship counselling service, they accompany, with compassion and practical wisdom, couples who find themselves in need of support on their journey. Recognising that the coronavirus pandemic has both increased stress and can lead to financial difficulties, they remain unique in asking couples who come for counselling only to pay what they can afford, reflecting their commitment to support those most in need.

If you need to make use of, or want to know more about, either of these services please visit Marriage Care’s website at www.marriagecare.org.uk

Housebound Parishioners without internet access

If any parishioner knows of any Catholic in the parish who is housebound and unable to access the parish newsletter online, please let us know at whitchurch@rcadc.org so that the newsletter can be mailed directly to them. Many thanks to Peter Searle who prints and posts the newsletter to housebound parishioners each week.

Christ the King Catholic Primary School – Reception Class Applications

The application system for admission to Christ the King Catholic Primary School deadline is Monday, January 11th, 2021. Application forms will be available on the school website <https://www.christthekingcathprm.co.uk/> or by email christthekingprm@cardiff.gov.uk or can be sent by post. Please contact the school admin team Tel: 029 2075 4787.

Donations to the Parish – Virgin Money Giving

Donations to the parish made online should be completed at the following web address: <https://uk.virginmoneygiving.com/fund/Stteiloswitholol>

Please continue to donate via Virgin Money Giving for those one-off donations or consider a Standing Order for regular monthly donations to the life of the parish. If you would like to set up a standing order, please e-mail whitchurch@rcadc.org for more information.

Mass Intentions

A reminder that Canon will not be able to say Mass while he is in hospital, so we will have less slots for Mass Intentions than we have had for the last few months. If you do have any special dates you would like to book in advance, you can now do so for the whole of 2021. 75 slots have already been booked in advance, so there are only 280 remaining dates in the year. The sooner you place your request, the more likely it is to be said on your preferred date.

If you would like to book Masses, please do so by email to whitchurch@rcadc.org The donations can be made via the [Donation link](#) on the Parish Website or you can write the intention on an envelope with the donation inside and drop it into the Presbytery letterbox. The guidance is that the minimum donation for a Mass intention should be £10 but your donation amount is at your discretion.

Praying for the Sick and the Dead

We have a long-standing tradition of praying for the sick and the recently deceased by name during our Masses on weekdays. During the pandemic, we are remembering our sick and dead at each Mass. Please do let me know if you would like me to add someone to the sick list or the list of the recently deceased. To do so, please email me on whitchurch@rcadc.org ensuring that you include the person's name and whether (s)he should be added to the sick list or the list of those who have died.

Online Newsletter

If you have any items you would like us to include in the newsletter, please email: whitchurch@rcadc.org.

Staying in touch with the Parish

If there are any updates on the situation or items of parish news, these will be updated first on the parish Facebook page (<https://www.facebook.com/stteilos.olol/>) or the parish twitter account (https://twitter.com/stteilos_olol) followed by the parish website (<https://stteilos-olol.co.uk/>).

Children's Liturgy and Family Time

The sheet that would have been used for Children's Liturgy this weekend is below; many thanks to Nick for all that he is doing to support the children of our parish at this time. You can also access the Family Time Leaflet by clicking on [this link](#).

ROOTS
WORSHIP AND LEARNING FOR THE WHOLE CHURCH

FOR PARENTS

Bible reading
Mark 1:4-11
In this week's reading, John baptises Jesus. The Holy Spirit appears as a dove and God says Jesus is his son who he is pleased with.
We discover how God recognises us as his children and is pleased with us too.

Activity

I am pleased with you.

Draw a picture of yourself in the mirror as a reminder that God loves, and is pleased with, YOU!

Living faith
God loves us no matter what we do. If someone is unkind to you this week, try to show them kindness and love.

Take-home sheet

TRIDOE PRAYER

Thank you Lord, that you love me, at all times and in all places. Help me to show your love to others. Amen.

Talk about...

How do we know that someone loves us?
How do we know that God loves us?
How can we show God's love to others?

CHECK IT OUT!

Read together
Virginia Miller, *I Love You Just the Way You Are*, Walker Books, 1998, ISBN 9780744544343.