



Coloma Catholic Life.



Holy Week

During Holy week we follow Christ from his triumphant entrance into Jerusalem to the foot of the Cross as sorrowful bystanders to his Passion, before rolling back the stone of the empty tomb and the joy of the resurrection.

Passion Sunday, or Palm Sunday as many people commonly know it, marks the beginning of Holy Week, the final Sunday of Lent – a day we commemorate the triumphant arrival of Christ into Jerusalem, just days before the crucifixion. On Palm Sunday the faithful receive palm fronds which are used to re-enact the triumphant arrival



of Our Lord in Jerusalem. The palms are seen as a symbol of peace and victory. During the Palm Sunday Mass, palms are distributed to parishioners who carry them in a ritual procession into the church. The palms blessed on Palm Sunday are used in the procession of the day, then taken home by the faithful and used for personal devotion. Some people leave them in the church but the palms must not be thrown away as they are blessed. From the blessed palms the ashes are procured for the following year's Ash Wednesday observance.

The faithful will participate to one of the Gospel accounts of Christ's Passion.

The Liturgical colours of the Palm Sunday Mass are red and white, symbolising the redemption in blood that Christ paid for the world.

Pope Francis



Prayer Intention for April:

Fundamental Rights.

'We pray for those who risk their lives while fighting for fundamental rights under dictatorships, authoritarian regimes and even democracies in crisis.'

Video:

Tweet: 'God is at our side in every affliction, in every fear, no evil, no sin will ever have the final word. God triumphs, but the palm of victory passes through the wood of the cross. For the palm and the cross are inseparable.'

Liturgical Year

Week: Palm Sunday.

Colour: Red

Wednesday of Holy Week is sometimes called **Spy Wednesday**, when we commemorate the betrayal of Jesus by Judas, one of the 12 disciples. On the Wednesday before his death, Jesus was in Bethany, in the house of Simon the Leper. As he sat at the supper table with his disciples, a woman named Mary anointed Jesus' head and feet with a costly oil of spikenard. The disciples were indignant, asking why the oil was not instead sold and the money given to the poor. But Judas Iscariot wanted to keep the money for himself. Then Judas went to the leading body of the Jews, the Sanhedrin and offered to deliver Jesus to them in exchange for money. From this moment on, Judas sought an opportunity to betray Jesus.



Spy Wednesday

Maundy Thursday



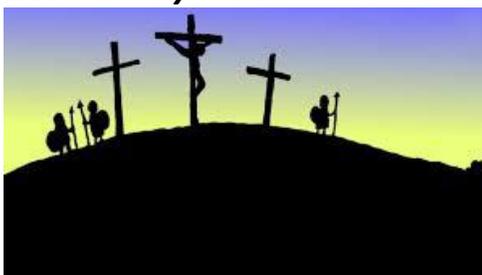
“Maundy” comes from the Latin *mandatum*, or commandment, reflecting Jesus' words “A new commandment I give you, that you love one another as I have loved you.” [Jn 13:34]. Maundy Thursday begins the Easter Triduum, the period which commemorates the passion, death, and resurrection of Jesus; this period includes Good Friday and Holy Saturday and ends on the evening of Easter.

The Mass of the Lord's Supper is normally celebrated in the evening, when Friday begins according to Jewish tradition, as the Last Supper was held on the feast of Passover, according to the three Synoptic Gospels.

The liturgy commemorates the Washing of the Feet and Last Supper of Jesus Christ with the Apostles, as described in the canonical gospels. After Communion, the Blessed Sacrament is taken in procession, accompanied by torches and incense through the Church to a place of repose suitably decorated with flowers and candles for a Vigil of prayer and adoration into the night. This recalls the words of Jesus in His agony in the garden of Gethsemane when he asked His disciples to “Watch with me”, to pray to the God the Father.

This year the washing of the feet and procession to an altar of repose will not take place. The reserved sacrament will be kept in the tabernacle. It may not be possible for the ‘watching’ to take place.

Good Friday



According to the Gospel accounts, the Royal Guard arrested Jesus in the Garden of Gethsemane after Judas Iscariot had told the guards that whomever he kissed was the one they were to arrest. Following his arrest, Jesus was taken to the house of Annas, the father-in-law of the high priest, Caiaphas.

There he was interrogated with little result and sent bound to Caiaphas the high priest where the Sanhedrin had assembled (Jn 18:1–24).

Conflicting testimony against Jesus was brought by many witnesses, to which Jesus answered nothing. The high priest condemned Jesus for blasphemy, and the Sanhedrin concurred with a sentence of death (Mt 26:57–66).

He was sent to the Roman governor Pontius Pilate under charges of subverting the nation, opposing taxes to Caesar, and making himself a king (Lk 23:1–2).

Pilate authorized the Jewish leaders to judge Jesus according to their own law and execute sentencing; however, the Jewish leaders replied that they were not allowed by the Romans to carry out a sentence of death (Jn 18:31). Pilate referred the case to the ruler of Galilee, King Herod, who was in Jerusalem for the Passover Feast.

Herod questioned Jesus but received no answer, so sent Jesus back to Pilate. Pilate found Jesus innocent, but sent him to be flogged and released. Under the guidance of the chief priests, the people demanded that Jesus be crucified “because he claimed to be God’s son.” (Mk 15:6–14).

Out of fear, Pilate handed Jesus over to be crucified in order to forestall a riot. Jesus carried his cross to the site of execution called the “place of the Skull”, or “Golgotha” in Hebrew and in Latin “Calvary”. There he was crucified along with two criminals, the sentence written was “Jesus of Nazareth, King of the Jews.”.

Jesus agonized on the cross for six hours. During his last three hours on the cross, from noon to 3 pm, darkness fell over the whole land. Jesus spoke from the cross, quoting the messianic Psalm 22: “My God, my God, why have you forsaken me?” With a loud cry, Jesus gave up his spirit and died on the Cross.

There was an earthquake, tombs broke open, and the curtain in the Temple was torn from top to bottom. The centurion on guard at the site of crucifixion declared, “Truly this was God’s Son” (Mt 27:45–54).

On this day, and the Saturday of Holy Week, the Church does not celebrate the Sacraments at all, except for Penance and the Anointing of the Sick.

Veneration of the Cross may be limited to the celebrant only, with the congregation being invited to adore the cross in silent prayer from their place in the church.

Holy Saturday

Following the Death of Jesus on the Cross, Joseph of Arimathea, a member of the Sanhedrin and a secret follower of Jesus, who had not consented to his condemnation, went to Pilate to request the body of Jesus (Lk 23:50–52).

Another secret follower of Jesus and member of the Sanhedrin named Nicodemus brought about a hundred-pound weight mixture of spices and helped wrap the body of Jesus (Jn 19:39–40).

Pilate asked for confirmation from the centurion of whether Jesus was dead (Mk 15:44). A soldier had pierced the side of Jesus with a lance causing blood and water to flow out and Pilate was informed that Jesus was dead. Joseph of Arimathea took Jesus’ body, wrapped it in a clean linen shroud, and placed it in his own new tomb that had been carved in the rock (Mt 27:59–60) in a garden near the site of the crucifixion.

Nicodemus brought myrrh and aloes, and placed them in the linen with the body, in keeping with Jewish burial customs (Jn 19:39–40).

They rolled a large rock over the entrance of the tomb.

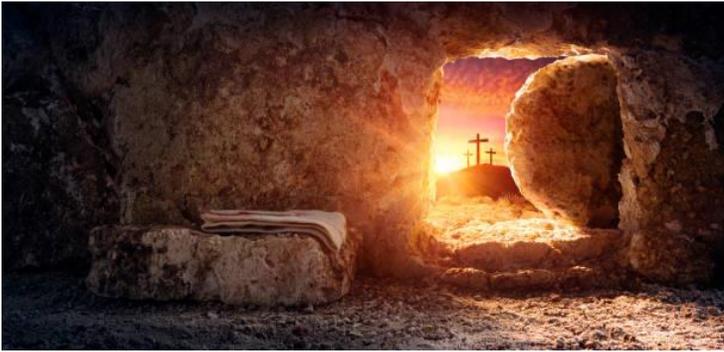
Then they returned home and rested, because Shabbat had begun at sunset (Lk 23:54–56). The Church spends this day in prayer and fasting, meditating on the Passion and Death of Jesus and His Descent into Hell, awaiting his Resurrection.



The Easter Vigil Following ancient tradition, the Church keeps vigil for the Lord, the faithful carry lighted lamps, as if looking for the Lord when He returns. The ceremony begins after nightfall and must end before daybreak. Even though it be celebrated before midnight, this is a Paschal Mass of the Resurrection.

It is unlikely that the usual lighting of the Easter fire and candles will take place. Further, the Baptism of Catechumens, the Reception of other Christians into full Communion with the Catholic Church and the Confirmation is not recommended at the Easter Vigil this year, but should take place at another time.

Easter Sunday or Resurrection Sunday



On the third day after his Crucifixion and Death, after the Shabbat, at dawn on the first day of the week, Mary Magdalene and the other Mary went to the tomb of Jesus. They found the tomb empty and the stone rolled away and they proclaimed: "He is not here; he has risen, just as he said....". (Mt. 28:6).

Easter is linked to the Jewish Passover and the Exodus from Egypt recorded in the Old Testament through the Last Supper, sufferings, and crucifixion

of Jesus that preceded the resurrection. According to the New Testament, Jesus gave the Passover meal a new meaning, as in the upper room during the Last Supper he prepared himself and his disciples for his death. He identified the unleavened bread and cup of wine as his body soon to be sacrificed and his blood soon to be shed.

The Resurrection of Christ is the fruit of his perfect obedience to God's will. St Paul write: "He humbled Himself and became obedient unto death, even death on a cross. Therefore, God has highly exalted him and bestowed on him the name which is above every other name, that at the name of Jesus every knee should bow, in heaven, on earth and under the earth and every tongue confess that Jesus Christ is Lord to the glory of God the Father." (Phil 2:8-11).

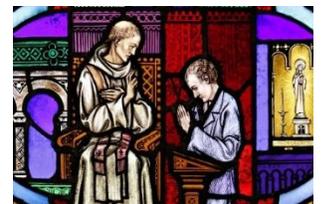
There is a four-part art series for the Paschal Triduum prepared by the Bishops' Conference, which begins at this link: <https://www.cbcew.org.uk/home/events/holy-week-2021/maundy-thursday/the-last-supper/>

Stations of the Cross: Cardinal Nichols invites us to follow him through the stations of the Cross on Good Friday: <https://www.cbcew.org.uk/home/events/holy-week-2021/good-friday/stations-of-cross/>

The pictures of the stations of the cross used in this meditation are those of the High Stations found in Lourdes.

Sacrament of Reconciliation

Reconciliation is a sacrament which can be celebrated repeatedly throughout one's life. Catholics are encouraged to receive this sacrament frequently. The Church suggests regularly confessing our sins in the Sacrament of Reconciliation, *at least once a year* during the Easter Season. It helps us to return to Jesus and strengthen our relationship with him.



Religious Festivals

Pesach/Passover, Judaism - 28th March



This major Jewish festival lasts eight days and commemorates the liberation of the Children of Israel and their Exodus from slavery in Egypt. The highlight is the *Seder* meal, held in each family's home at the beginning of the festival, when the story of their deliverance is recounted, as narrated in the *Haggadah* (the Telling, or the Story). *Matzah*, (unleavened bread) is eaten throughout the festival, as are other foods that contain no leaven (yeast). There is a major spring cleaning in the home shortly before the festival to ensure that no trace of leaven is left in the house during Pesach. Coconut pyramids

and *matza* balls (which are put in soups) are foods that might be eaten at this time.

Marking the key events in Jewish history is part of the Jewish calendar's annual programme. Right at the heart of Jewish history is the Exodus with its theme of God's unconditional relationship with his chosen people. A relationship that does not preclude suffering but eventually demonstrates both God's power and His continuing commitment to his people. As a result of the regular telling of the story of slavery and freedom, Jews are called upon (more than 30 times in the Torah) to remember the stranger 'because you were strangers in Egypt'. This sense of having been a slave people and a migrant people is central to Jewish consciousness and is recalled daily in Jewish liturgy and weekly in the practice of *Shabbat*.

Holi, Hinduism - 28th March

A spring festival lasting one to five days. Bonfires are lit and revellers throw coloured powders and dyes over each other. Various stories and customs are associated with the festival: the throwing of coloured dyes is linked with Krishna and his antics with Radha and the gopis (milkmaids); another story associated with Holi is that of Prahlada and Holika: Prahlada worshipped Vishnu in defiance of his father, King Hiranyakashipu's wishes. Prahlada survived when his aunt, Holika, who was supposedly immune to fire, held him while, as instructed by the king, she sat on a bonfire intended to kill him.



During Holi, practices, which at other times could be offensive, are allowed.

Squirting coloured water on passers-by, dunking friends in mud pool amidst teasing and laughter, getting intoxicated on bhaang and revelling with companions is perfectly acceptable. In fact, on the days of Holi, you can get away with almost anything by saying, "Don't mind, it's Holi!"

Women, especially, enjoy the freedom of relaxed rules and sometimes join in the merriment rather aggressively. There is also much bawdy behaviour. It is a time when pollution is not important, a time for license and frivolity in place of the usual societal and caste restrictions.

It is said the spirit of Holi encourages the feeling of brotherhood in society and even enemies turn friends on this day. People of all communities and even differing religions participate in this joyous and colourful festival and in doing so strengthen the secular fabric of the nation.

Mythology of this nature, when re-enacted by the crowds of excited Hindus today, is essentially an act of praise and devotion, and particularly so for those who seek to honour Vishnu, seen as the Lord and Preserver of all life.

Hola Mahalla/Hola Mohalla, Sikhism - 29th March

In 1701 Guru Gobind Singh, the tenth Sikh Guru, introduced this festival at Anandpur in Punjab, India, as an alternative to the Hindu festival of Holi. It included competitive displays of swordsmanship, horsemanship, archery and wrestling, together with displays of weapons and symposia of poetry. It was a colourful occasion, particularly for young Sikhs, and was observed on the day after the Hindu festival of Holi.



It is still celebrated each March in its original format over three days at the Anandpur Sahib Gurdwara. It is nowadays a martial fair, designed by Guru Gobind Singh, to strengthen the Sikh community by carrying out military style training and mock-drills, which are accompanied by religious discussions.

In many countries of the world, wherever Sikh communities are found, Hola Mohalla (or Mahalla, or just Hola) has become an annual festival, also celebrated each March. In the tradition established by Guru Gobind Singh, it follows the Hindu festival of Holi by one day, although sometimes it is celebrated on the same day as Holi. Hola is the masculine form of the feminine sounding name Holi.

The festivities of Hola Mohalla begin by visiting local gurdwaras for early morning prayers. Official gatherings take place where portions of the Guru Granth Sahib are read. Spiritual songs and religious lectures mark the occasion and after the religious ceremonies are over, prasad is distributed among the people.

When the procession sets off, the Panj Pyares walk in front, making visits by arrangement to all the major gurdwaras in the area. Hola Mohalla has become the ideal time to celebrate and also to dedicate oneself to community service, and, as in the Punjab, langars are organised, with local people coming forward to help by providing the raw materials for the cooking the meal, washing the dishes and cleaning the gurdwaras.

In the evening a marked degree of anticipation and excitement takes over, as martial members of the Sikh community (Nihang Sikhs) display their physical strength through daring acts like mock-battles (gatkas), sword-fighting displays, archery, wrestling and exercising on speeding horses. They also splatter coloured powders and liquids on the audience. This is followed by cultural activities including music, dance and poetry programmes and competitions.

The word 'Mohalla' is derived from the Arabic root hal (alighting or descending) and is a Punjabi word that implies an organized procession in the form of an army column. This is accompanied by war-drums and standard-bearers, and proceeds to a chosen spot or moves in state from one gurdwara to another. But unlike Holi, when Hindus playfully sprinkle coloured powder, dry or mixed in water, on each other, the Guru made Hola Mohalla an occasion for the Sikhs to demonstrate their martial skills in simulated battles. Although Sikhism today is a peace loving tradition, it is its pride in the events of its past that has led the Indian government recently to accord the celebration the status of a national festival.

The Night of Forgiveness/Lailat-UI-Bara'ah, Muslim - 29th March

On the fourteenth of Sha'ban, the eighth month of the Muslim calendar and two weeks before Ramadan commences, Muslims seek forgiveness for their sins. Many Muslims believe that it is on this night that a person's destiny is fixed by Allah for the coming year, and the night is often spent in prayer, asking for forgiveness and God's guidance. Some Muslims fast during the daytime in preparation for the night. In certain parts of the world Muslims visit the graves of relatives, and the giving of charity is also traditional. In a number of places, the night is marked with firework displays.



Lailatul Barat

Saints of the Week

No saints' days are commemorated during Holy week.

