

Coloma Catholic Life.



Liturgical Year

7th Week in Ordinary Time. Liturgical colour – Green

Pope Francis' Prayer Intention for February Listen to the Migrants' Cries

We pray that the cries of our migrant brothers and sisters, victims of criminal trafficking, may be heard and considered.

Short video on his intention at

<https://www.vaticannews.va/en/pope/news/2020-02/pope-francis-prayer-intention-february-2020.html>

Pope Francis Tweet

"If we want to be disciples of Christ, this is the way: loved by God, we are called to love; forgiven, to forgive; saved freely, to seek no profit from the good we do."

Gospel reflection for Sunday 23rd February: Matthew 5: 38 - 48



The lesson to learn from Sunday's gospel hardly needs any emphasizing. If we are truly Christian, we must forgive those who offend or injure us. We must love all people, whether they be friends or enemies. G. K. Chesterton says: "We are commanded to love our neighbors and our enemies; they are generally the same people." This is very true for all of us.

It is very easy for me to love those we never come in contact with. It is my neighbours, those among whom I live and work, who are liable to injure me and thus become my enemies.

Additionally, At the time of Jesus striking backhand a person deemed to be of lower socioeconomic class was a means of asserting authority and dominance. If the persecuted person "turned the other cheek," the discipliner was faced with a dilemma: The left hand was used for unclean purposes, so a back-hand strike on the opposite cheek would not be performed. An alternative would be a slap with the open hand as a challenge or to punch the person, but this was seen as a statement of equality. Thus, by turning the other cheek, the persecuted was demanding equality.

Upcoming Events

26th February

Ash Wednesday – Service & distribution of ashes during the day. Lent begins.

3rd March – Periods 5 & 6
Reconciliation for Year 7

10th March – Periods 5 & 6
Reconciliation for Year 8

17th March – Periods 5 & 6
Reconciliation for Year 9

24th March – Periods 5 & 6
Reconciliation for Year 10

1st April - Periods 5 & 6
Reconciliation for Year 11

Years 12 & 13 are warmly invited to attend any of the above to celebrate the Sacrament of Reconciliation.

10th April - Good Friday

11th – 18th April - Year 12
Pilgrimage to Lourdes

Handing over one's cloak in addition to one's tunic, he debtor has given the shirt off his back, a situation forbidden by Hebrew law. By giving the lender the cloak as well, the debtor was reduced to nakedness. Public nudity was viewed as bringing shame on the viewer, not just the naked, as seen in Noah's case (Genesis 9:20–23).

The commonly invoked Roman law of *Angaria* allowed the Roman authorities to demand that inhabitants of occupied territories carry messages and equipment the distance of one mile post, but prohibited forcing an individual to go further than a single mile, at the risk of suffering disciplinary actions. In this example, the nonviolent interpretation sees Jesus as placing criticism on an unjust and hated Roman law, as well as clarifying the teaching to extend beyond Jewish law.

Shrove Tuesday

Shrove Tuesday is the traditional feast day before the start of Lent on Ash Wednesday. Lent – the 40 days leading up to Easter – is traditionally a time of fasting and on Shrove Tuesday Christians went to confession and were “shriven” (absolved from their sins). A bell would be rung to call people to confession. This came to be called the “Pancake Bell” and is still rung today.



Shrove Tuesday always falls 47 days before Easter Sunday, so the date varies from year to year and falls between February 3 and March 9. In 2019 Shrove Tuesday will fall on March 5th.

Shrove Tuesday was the last opportunity to use up eggs and fats before embarking on the Lenten fast and pancakes are the perfect way of using up these ingredients. The feast before the famine.

A pancake is a thin, flat cake, made of batter and fried in a frying pan. A traditional English pancake is very thin and is served immediately. Golden syrup or lemon juice and caster sugar are the usual toppings for pancakes.

The pancake has a very long history and featured in cookery books as far back as 1439. The tradition of tossing or flipping them is almost as old: “And every man and maide doe take their turne, And tosse their Pancakes up for feare they burne.” (Pasquil's Palin, 1619).

The ingredients for pancakes can be seen to symbolise four points of significance at this time of year:

- Eggs ~ Creation
- Flour ~ The staff of life
- Salt ~ Wholesomeness
- Milk ~ Purity

Ash Wednesday



Ash Wednesday is one of the most important holy days in the liturgical calendar. Ash Wednesday opens Lent, a season of fasting and prayer. Ash Wednesday takes place 46 days before Easter Sunday, and is chiefly observed by Catholics, although many other Christians observe it too.

Ash Wednesday comes from the ancient Jewish tradition of penance and fasting. The practice

includes the wearing of ashes on the head. The ashes symbolize the dust from which God made us. As the priest applies the ashes to a person's forehead, he speaks the words: "Remember that you are dust, and to dust you shall return." Alternatively, the priest may speak the words, "Repent and believe in the Gospel."

Ashes also symbolize grief, in this case, grief that we have sinned and caused division from God. Writings from the Second-century Church refer to the wearing of ashes as a sign of penance.

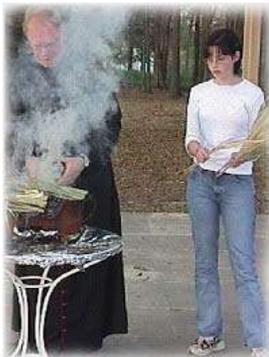
Priests administer ashes during Mass, and all are invited to accept the ashes as a visible symbol of penance. The ashes are made from blessed palm branches, taken from the previous year's Palm Sunday Mass.

It is important to remember that Ash Wednesday is a day of penitential prayer and fasting. It is generally inappropriate to dine out, to shop, or to go about in public after receiving the ashes. Feasting is highly inappropriate. Small children, the elderly and sick are exempt from this observance.

It is not required that a person wear the ashes for the rest of the day, and they may be washed off after Mass. However, many people keep the ashes as a reminder until the evening. Ash Wednesday marks the beginning of the Season of Lent. It is a season of penance, reflection, and fasting which prepares us for Christ's Resurrection on Easter Sunday, through which we attain redemption.



Why we receive the ashes



Following the example of the Ninevites, who did penance in sackcloth and ashes, our foreheads are marked with ashes to humble our hearts and reminds us that life passes away on Earth. We remember this when we are told: "Remember, Man is dust, and unto dust you shall return."

Ashes are a symbol of penance made sacramental by the blessing of the Church, and they help us develop a spirit of humility and sacrifice.

The distribution of ashes comes from a ceremony of ages past. Christians who had committed grave faults performed public penance. On Ash Wednesday, the Bishop blessed the hair shirts which they were to wear during the forty days of penance and sprinkled over them ashes made from the palms from the previous year. Then, while the faithful recited the Seven Penitential Psalms, the penitents were turned out of the church because of their sins. The penitents did not enter the church again until Maundy Thursday after having won reconciliation by the toil of forty days' penance and sacramental absolution. Later, all Christians, whether public or secret penitents, came to receive ashes out of devotion. In earlier times, the distribution of ashes was followed by a penitential procession.

The Ashes

The ashes are made from the blessed palms used in the Palm Sunday celebration of the previous year. The ashes are blessed with Holy Water and are scented by exposure to incense. While the ashes symbolize penance and contrition, they are also a reminder that God is gracious and merciful to those who call on Him with repentant hearts. His Divine mercy is of utmost importance during the season of Lent, and the Church calls on us to seek that mercy during the entire Lenten season with reflection, prayer and penance.

Saints of the Week

From now until after Easter there are very few Saints commemorated during Lent and Holy Week.

Jonah 3-4

⁶ The word reached the king of Nineveh, and he arose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes.

⁷ And he issued a proclamation and published through Nineveh, “By the decree of the king and his nobles: Let neither man nor beast, herd nor flock, taste anything. Let them not feed or drink water,

