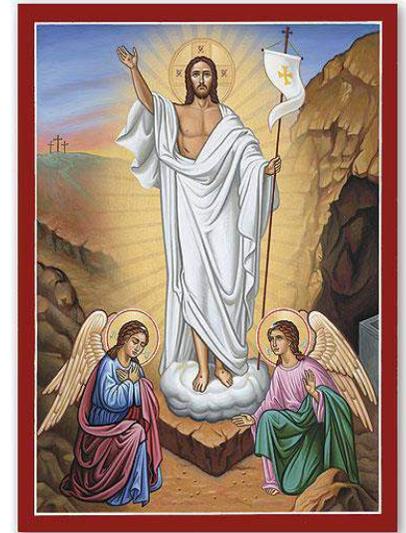


Coloma Catholic Life.



uploaded in HD @ TunesToTube.com

Resurrexit
SICUT DIXIT

Regina caeli * laetare, alle-lu-ia: Qui-a quem me-
ru- isti portare, alle-lu-ia: Resurrexit, sic-ut dixit, alle-
lu-ia: Ora pro no-bis De-um, alle-lu-ia. **ALLELUIA**

www.philipchurch.co.uk

Divine Mercy Sunday (Low Sunday)



On that day all the divine floodgates through which graces flow are opened. Let no soul fear to draw near to Me, even though its sins be as scarlet. My mercy is so great that no mind, be it of man or of angel, will be able to fathom it throughout all eternity. Everything that exists has come forth from the very depths of My most tender mercy. Every soul in its relation to Me will contemplate My love and mercy throughout eternity. The Feast of Mercy emerged from My very depths of tenderness. It is My desire that it be solemnly celebrated on the first Sunday after Easter. Mankind will not have peace until it turns to the **Fount of My Mercy.**
(Diary of Divine Mercy #699)

This message, spoken by Jesus to Saint Faustina in 1931, has now come true. What was spoken in the solitude of a cloistered convent in Płock Poland, now is celebrated by the Universal Church throughout the whole world!

Saint Maria Faustina Kowalska of the Blessed Sacrament was known to very few people during her lifetime. But through her, God has spoken the message of His abundant mercy to the entire Church and world. What is this message? Though its content is endless and unfathomable, here are five keyways that Jesus desires this new devotion to be lived:

The first way is through **meditation on the sacred image of The Divine Mercy**. Saint Faustina was asked by Jesus to have an image of His merciful love painted for all to see. It's an image of Jesus with two rays shining forth from His Heart. The first ray is blue, indicating the

font of Mercy coming forth through Baptism; and the second ray is red, indicating the font of Mercy poured forth through the Blood of the Holy Eucharist.

The second way is **through the celebration of Divine Mercy Sunday**. Jesus told Saint Faustina that He desired an annual solemn Feast of Mercy. This Solemnity of Divine Mercy was established as a universal celebration on the Eighth day of the Octave of Easter. On that day the floodgates of Mercy are opened and many souls are made holy.

The third way is **through the Chaplet of Divine Mercy**. The chaplet is a treasured gift. It's a gift that we should seek to pray each and every day.

The fourth way is **by honouring the hour of Jesus' death every day**. "It was at 3 o'clock that Jesus took His last breath and died upon the Cross. It was Friday. For this reason, Friday should always be seen as a special day to honour His Passion and ultimate Sacrifice. But since it took place at 3 o'clock, it is also important to honour that hour each and every day. This is the ideal time to pray the Chaplet of Divine Mercy. If the Chaplet is not possible, it's at least important to pause and give thanks to our Lord every day at that time.

The fifth way is **through the Apostolic Movement of The Divine Mercy**. This movement is a call from our Lord to actively engage in the work of spreading His Divine Mercy. This is done by spreading the message and by living Mercy toward others.

On this, the Eighth Day of the Octave of Easter, Divine Mercy Sunday, ponder the above desires of the heart of Jesus. Do you believe that the message of Divine Mercy is meant not only for you but also for the whole world? Do you seek to understand and incorporate this message and devotion into your life? Do you seek to become an instrument of mercy to others? Become a disciple of The Divine Mercy and seek to spread this Mercy in the ways given to you by God.

'My merciful Lord, I trust in You and in Your abundant Mercy! Help me, this day, to deepen my devotion to Your merciful heart and to open my soul to the treasures that pour forth from this font of Heavenly riches. May I trust You, Love You and become an instrument of You and Your Mercy to the whole world. Jesus, I trust in You!'

Easter Duties

The Bishops of England and Wales have, for this year due to the exceptional circumstances, suspended our East Obligations. Cardinal Vincent Nicholls has issued a statement which can be viewed at <https://vimeo.com/402299482>



The Bishops have asked that all should make a Perfect Act of Contrition at this time. Perfect contrition (or a Contrition of Charity) is true and real sorrow for our sins which is created when we realise the immense love of God for each one of us. St Maximilian Kolbe encouraged parishioners to this during World War II

This act involves an examination of conscience, as well as a desire for forgiveness and the intention to make a confession when it's safe to do so.

A Perfect Act of Contrition

An Act of Contrition - My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Saviour Jesus Christ suffered and died for us. In his name, my God, have mercy.

How to watch Mass online

Churchservices.tv is a platform that connects communities and provides churches with a space to broadcast – particularly Mass, Adoration and prayer.

Churches in England

Here is a [list of churches in England that use the service](#).

Schedule

Here's a [full schedule arranged by time and date](#).

LIVE: National Shrine – Walsingham

The National Catholic Shrine to Our Lady at Walsingham has a full broadcast schedule – including Mass, Rosary, Vespers, Exposition, Mass in Latin and even some talks. Visit its [Livestream area](#).

Spiritual Communion – Prayer of St Alphonsus

My Jesus,
I believe that you are present in this Holy Sacrament of the altar.
I love you above all things
and I passionately desire to receive you into my soul.
Since I cannot now receive you sacramentally,
come spiritually into my soul so that I may unite myself wholly to you
now and forever.
Amen.

[When Mass cannot be celebrated publicly \(A4\)](#)

[When Mass cannot be celebrated publicly \(A5\)](#)

How to create an Easter Garden



Make An Easter Garden With the Children to Remind Them What Easter is Really About

An Easter garden is more than just a pretty centre piece for your [Easter](#) lunch, it is a way to help teach children about Jesus and how he died for us and rose into Heaven. They were a big part of my church's Good Friday and Easter Sunday services so this year I thought I would make one with my charges to help them understand Easter is not just about chocolate.

For your own garden you will need:

- A tray
- Soil
- Grass seeds or moss
- Small stones
- A large stone
- A piece of small white cloth
- A small flower pot
- 6 sticks to make into 3 crosses
- String

1. Place your flower pot on its side on the tray (this will be tomb) and cover half the tray (including over the side of the flower pot) with soil, this will make a hill side. On the other half put your small stones.

2. If you are doing this with over week before Easter you could always plant some grass seeds in the soil and watch them grown. If like us you don't have that long find some moss that is growing on a wall and peel it off to cover the soil area. We also dug up some pansies that were growing between some paving stones in the garden to add some colour to our garden.

3. With your sticks use them to make three crosses and secure them with bits of string. Stick them into the top of the "hill", if you have one cross that is bigger than the others, place it in the centre of the three crosses to represent the cross which Jesus was crucified on.

4. Finally with the piece of white cloth, fold it up and put it in the tomb and place the large stone in front of the entrance to the tomb. On Easter Sunday roll the stone away to show that Jesus has risen.



There are also lots of ideas to be found on Youtube.

Catholic Young Writers Competition

This competition is open to girls in Years 9 – 11. Last year Maansi Richard, now in Year 10, won the competition for her essay on pilgrimage. Below is the poster giving details. If any girl wishes to submit an entry, please contact her Religious studies Teacher. The closing date has been extended to 31st July 2020.

CATHOLIC YOUNG *Writer* AWARD 2020

SUNDAY MASS AT THE HEART OF OUR LIVES

Sunday Mass is the most important fixture of the week for Catholics.

Sunday is the day of the Resurrection, the day when God's promise at the very beginning of time was fulfilled. At Mass, we unite ourselves with Jesus Christ, our Saviour and Redeemer, who died on Calvary for us, and rose again, offering each one of us eternal life in Heaven.

From the earliest days of the Church, even when persecuted, Christians have gathered with their priests on Sunday to celebrate Mass.

A project for pupils at Catholic schools, in Years 9-11 (E&W) and Years S3-S5 (Scotland).

TO THE TEACHER:

This is a project aimed at supporting RE teachers in Catholic secondary schools. It can be easily explained in class and set as homework. There are attractive book prizes for the best entries—and for the teachers—and the coveted Young Writer shield to be kept for one year, plus a cash prize of £50, for the young writer of the best entry.

Collect all the entries together and, after checking that **each entry has the full name, including SURNAME, plus date of birth, of the writer, and the FULL NAME AND POSTAL ADDRESS** of the school, send them to:

Catholic Young Writer Award
Catholic Union Charitable Trust
St Maximilian Kolbe House
63 Jeddo Road London W12 9EE



Catholic Union
Charitable Trust

To arrive no later than 31st July 2020

TO THE STUDENTS:

Imagine that a friend has asked you "Why is Sunday Mass so important?" Write a reply. You will find useful ideas in the Scriptures, the *Catechism of the Catholic Church*, and other material such as St John Paul's letter *Dies Domini*. Some links are given below. But write in your own words.

Your essay should be no more than four A4 pages in length, and can be hand-written or produced on a computer.

IMPORTANT: at the end of your essay you must list any websites or books you have consulted. ALSO: to complete your entry for this project, at the end of your essay you should write out, in handwriting, in English, one of the following prayers we all say together at Mass:

The *Gloria*
The *Sanctus*
The *Agnus Dei*

Look up some of these links:

The Scriptures:
Luke 22:19
1 Cor 11: 23

Catechism of the Catholic Church:
Sections 2174-2188 and 1337-1365
Dies Domini John Paul II
Sections 31-36

Religious Festivals This Week

Yom Hashoah, 21st April – Judaism

On Yom HaShoah, many people commemorate the murder of about 6 million Jews during the Holocaust. This Jewish observance is not to be confused with the United Nations' Holocaust Remembrance Day.



Cattle wagons were used to transport victims.

Yom HaShoah in the Jewish Calendar

Yom Hashoah is usually observed on the 27th day of Nisan, the first month of the Jewish calendar. If the 27th of Nisan falls on a Friday, the event is moved to Thursday; if it falls on a Sunday, it is moved to Monday. Either way, Yom HaShoah always falls

in April or May in the Gregorian calendar.

Although some Yom HaShoah commemoration events in the UK draw large crowds, the day is not a public holiday in the United Kingdom. In synagogues all across the United Kingdom, special services are held to mark Yom HaShoah and offer prayers for the victims of the Holocaust. These may include the *Mourner's Kaddish*, a prayer for the departed, as well as the *El Maleh Rahamim*, a memorial prayer. It is also customary to light memorial candles to mark the day. Each year, the *Forum for Yom HaShoah* organizes the National Yom HaShoah Commemoration in London. This large-scale event usually draws thousands of people, both those belonging to the Jewish community and people from all walks of life wishing to show their support.

Yom Hashoah commemorates the genocide of about 6 million Jews during the Second World War by Germany's Nazi regime. This event, during which about two-thirds of Europe's Jewish population was systematically murdered, is referred to as Holocaust or Shoah.

Yom HaShoah, along with other Holocaust memorial days, such as the UN's Holocaust Remembrance Day, plays an important role in preventing similar events from happening again by disseminating the stories of survivors to a wide audience and keeping the memory of one of the worst genocides in history alive.

Ramadan, 24th April to 23rd May - Islam

Ramadan is the name of the 9th month of the Islamic Calendar. The Muslim year is a lunar year which is about 11 days shorter than the solar year on which the Gregorian (British) calendar is based, so in the Gregorian calendar Ramadan occurs ten or eleven days earlier each year.



During the month of Ramadan Muslims fast from dawn to sunset. Fasting (sawm) is the fourth of the five pillars of Islam, requiring self-discipline and giving everyone some experience of deprivation. Those who are not able to fast are expected to give charity to compensate for the 'lost' days. While children may be encouraged to fast, the full fast is not

compulsory until puberty is reached, often by the age of 12, but many young people still attempt to keep some, or even all of it.

It is most important that Muslims show intent before they fast. It is a requirement that they recite a short prayer of intent either before they sleep or just before Suhoor, the pre-fast meal. No food or drink may be consumed during the hours of daylight during Ramadan, and those fasting must also abstain from smoking and from sexual relations. According to the Quran, one may eat and drink at any time during the night '*until you can plainly distinguish a white thread from a black thread by the daylight: then keep the fast until night*'.

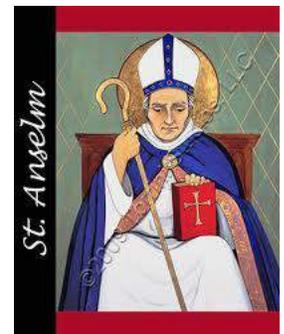
Muslims who are travelling or sick and women who are pregnant or nursing a child are allowed to postpone their fast. These are all required to make up the days of missed fasting during the year ahead. After the custom of the Prophet, the fast is traditionally broken each evening by taking dates and water (*iftar*).

For Muslims Ramadan one of the holiest months of the year, and one they dedicate to spiritual renewal, prayer and intensive devotional reading of the *Qur'an*. It is the month in which, according to Islamic belief, the Prophet received the first revelation of verses of the *Qur'an*, though the actual night is unknown. This night is called *Lailat ul Qadr*. To stand in prayer throughout the night is said to be 'better than a thousand months of worship'. Ramadan is often called 'the month of the *Qur'an*', and many Muslims attempt to recite as much of the *Qur'an* as they can during the month. Most Sunni mosques arrange a recital of one thirtieth of the *Qur'an* each night during the *Taraweeh* prayers, which are longer than the usual evening prayers and are special ones for Ramadan. *Surah 2:183-188*.

Saints of the Week

St Anselm of Canterbury, Bishop & Doctor – 21st April

Anselm was born at Aosta in the Italian Alps. His family was noble and seems to have been related to the house of Savoy, the leading territorial magnates of the region. But Anselm's parents no longer possessed political or social prominence, and the family's economic resources were declining. After the death of his mother about 1056, Anselm argued with his father and left Aosta forever. He traveled across the Alps and contacted his mother's relatives in the kingdom of Burgundy. After a period of study in Burgundy and northern France, he went to the monastery of Bec in Normandy to study under its prior, Lanfranc, a leading teacher in northern Europe.



In 1060 Anselm entered the monastic life at Bec. His proficiency in learning was such that 3 years later, on the occasion of Lanfranc's departure from Bec in order to become abbot of St. Stephen's in Caen, Anselm was appointed prior of Bec and head of the monastic school. Prior and Abbot of Bec. The office of prior did not initially alter Anselm's love for solitude and meditation. In spite of his teaching activity, little is known of Anselm during his first 10 years at Bec. After 1070, however, he became more active, and the demand from

his students to write down some of his teachings resulted in the writing of several works of major import.

The first of these works was the *Monologion* (ca. 1077), a treatise which examines the existence and nature of God. For Anselm, God is that highest good. Anselm also used the argument of contingency—that is, everything must come into existence through the agency of something prior. It is thus necessary to posit a first cause or being on which everything else depends, for if there were nothing on which it depended, it could not exist. That first cause, for Anselm, is God.

More revolutionary in nature was the work which Anselm entitled *Proslogion* (ca. 1078). It was the result of a "discovery" of a definition of God, and the ontological argument based upon the definition seemed to Anselm (and to many later philosophers) to be convincing by its very logical simplicity. Anselm's biographer, Eadmer, later described the discovery: "Behold, one night during Matins, the grace of God shone in his heart and the matter became clear to his understanding, filling his whole being with immense joy and jubilation."

The discovery of Anselm was a definition of God that was anticipated in part by Augustine and Seneca; namely, God was that being a greater than which could not be conceived. Using that definition as the basic content of anyone's idea of God, Anselm went on to argue that such a being necessarily existed not only as an idea in the mind but also in external reality. Although attacked in his own time and in later centuries, Anselm's ontological argument greatly influenced the course of philosophical and theological thought.

In 1078 Anselm was elected abbot of Bec, a position he held until 1093. In spite of the demands of the office, Anselm found time to complete several works on philosophy and theology. Among them were his philosophical works on grammar and truth and his theological treatises on free will and the devil. While these works are significant in the thought and development of Anselm, they did not make as great an impression on his contemporaries or later generations as did his earlier works.

From 1090 to 1093 Anselm was drawn into two controversies that changed his career. One was over the understanding of the Incarnation of Christ and the doctrine of the Atonement.

The other conflict that influenced Anselm in this period was the political and ecclesiastical situation in England. Lanfranc had become archbishop of Canterbury in 1070. After his death in 1089, King William Rufus allowed the position to remain vacant to avoid creating a strong ecclesiastical opponent and to appropriate Church revenues. The King wished to avoid accepting an archbishop who would oppose royal control of the English Church. Illness and fear of eternal retribution, however, finally caused him to appoint a successor to Lanfranc, and to that post he called Anselm. In spite of Anselm's initial reluctance, he was consecrated archbishop of Canterbury on Dec. 4, 1093.

Anselm's advocacy of Church reform and the recognition of Urban II as the rightful pope precipitated a conflict with the King. To gain support, Anselm convened a council of bishops and noblemen at Rockingham in 1095, but the indecisive results of that council and the growing animosity of the King forced Anselm to flee England in 1097.

Anselm went to central and southern Italy, where he remained for several years as a close associate of the papacy. After the death of William Rufus in 1100, his brother and successor, Henry I, summoned Anselm back to England. The problem of lay investiture and Henry's demand that Anselm renew his oath of feudal homage to the English king brought the two men into conflict. The opposition of the King soon forced Anselm to journey once more to Rome, and Anselm remained away from England until 1106. A compromise was finally worked out whereby the King gave up the right of investiture in return for a guarantee that Anselm would consecrate all candidates for episcopal and monastic office who had already been appointed by the King and had taken the oath of homage.

On the basis of this agreement, Anselm returned to England as archbishop and remained there for the last 3 years of his life.

St George, Martyr – 23rd April



Very little is known about St. George's life, but it is thought he was a high-ranking officer in the Roman army who was killed in around AD 303. It seems that the Emperor Diocletian had St. George tortured to make him deny his faith in Christ. However, despite some of the most terrible torture even for that time, St George showed incredible courage and faith and was finally beheaded near Lydda in Palestine. His head was later taken to Rome where it was interred in the church dedicated to him.

Stories of his strength and courage soon spread throughout Europe. The best-known story about St. George is his fight with a dragon, but it is highly unlikely that he ever fought a dragon, and even more unlikely that he ever visited England, however his name was known there as early as the eighth-century. In the Middle Ages the dragon was commonly used to represent the Devil. Unfortunately, the many legends connected with St. George's name are fictitious, and the slaying of the 'Dragon' was first credited to him in the 12th century. St. George, so the story goes, killed a dragon on the flat topped Dragon Hill in Uffington, Berkshire, and it is said that no grass grows where the dragon's blood trickled down!

It was probably the 12th century Crusaders however who first invoked his name as an aid in battle. King Edward III made him the Patron Saint of England when he formed the Order of the Garter in St. George's name in 1350, and the cult of the Saint was further advanced by King Henry V, at the battle of Agincourt in northern France.

Shakespeare made sure that nobody would forget St. George and has King Henry V finishing his pre-battle speech with the famous phrase, 'Cry God for Harry, England and St. George!'

St Mark the Evangelist – 25th April



Much of what we know about St. Mark, the author of the Second Gospel, comes largely from the New Testament and early Christian traditions. Mark the Evangelist is believed to be the 'John Mark' referred to in the Acts of the Apostles, the history of the early Church found in the Canon of the New Testament. He was the son of Mary of Jerusalem (Acts 12:12) whose home became a meeting place for the apostles. He is also the cousin of St. Barnabas (Colossians 4:10), a Levite and a Cypriot.

Mark joined St. Paul and St. Barnabas on their first missionary journey to Antioch in 44 A.D. When the group reached Cyprus, Christian tradition holds that Mark left them and returned to Jerusalem, possibly because he was missing his home (Acts 13:13). This incident may have caused Paul to question whether Mark could be a reliable missionary. This created a disagreement between Paul and Barnabas and led Paul to refuse Mark's accompaniment on their second journey to the churches of Cilicia and the rest of Asia Minor. However, it can be assumed the troubles between Paul and Mark did not last long, because when Paul was first imprisoned, Mark, who was at the time in Rome with plans of visiting Asia Minor, visited him as one of his trusted companions (Col 4:10). Mark's hopes to visit Asia Minor were most likely carried out, because during Paul's second captivity and just before his martyrdom, Paul wrote to Timothy at Ephesus advising him to "take Mark and bring him with you [to Rome], for he is profitable to me for the ministry" (2 Timothy 4:11). If Mark returned to Rome at this time, he was probably there when Paul was martyred.

According to Christian tradition, Mark also held a close relationship with St. Peter, who referred to Mark as 'his son' in his letter addressed to a number of churches in Asia Minor (1 Peter 5:13). Clement of Alexandria, Irenaeus and Papias all indicate that Mark was an interpreter for Peter. Although Papias states Mark had not personally heard the Lord speak firsthand and, like Luke, Mark was not one of the twelve apostles, some believe Mark was likely speaking of himself when he wrote the description of Jesus' arrest in Gethsemane. "Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked" (Mark 14:51-52). St. Mark lived for years in Alexandria, where he died as a martyr while being dragged through the streets. He was probably the first bishop of Alexandria, Egypt and the founder of the Church of Alexandria, although he is not mentioned in connection to the city by either Clement of Alexandria or by Origen. In 828, relics of St. Mark were stolen from Alexandria and taken to Venice, Italy. There they are enshrined in a beautiful cathedral dedicated to the saint.

Mark's Gospel was probably written between 60 and 70 A.D. and was based upon the teachings of St. Peter. It is believed Mark provided both Luke and Matthew with basic sources for their Gospels. St. Mark's symbol is a winged lion. This is believed to be derived from his description of St. John the Baptist, as "a voice of one crying out in the desert" (Mark 1:3). The wings come from Ezekiel's vision of four winged creatures as the evangelists. St. Mark is the patron saint of Venice.