

Coloma Catholic Life.

Liturgical Year

The Most Holy Trinity; Liturgical colour – white
10th week of Ordinary time – liturgical colour - green

Pope Francis' Prayer Intention for June

The Way of the Heart

We pray that all those who suffer may find their way in life, allowing themselves to be touched by the Heart of Jesus.

Video link: <https://www.vaticannews.va/en/pope/news/2020-06/pope-francis-prayer-intention-june-2020-compassion.html#:~:text=In%20his%20prayer%20intention%20for,of%20difficulties%20around%20the%20world.>

In his prayer intention, Pope Francis asks everyone to pray for those who are suffering, as the Covid-19 pandemic continues to inflict all sorts of difficulties around the world.

Pope Francis Tweet

“The feast of the Most Holy Trinity invites us to let ourselves be fascinated by God's beauty, goodness and inexhaustible truth. He is humble, near, who became flesh in order to enter into our history, so that every man and woman may encounter Him and have eternal life.”



The Most Holy Trinity

The fundamental dogma, on which everything in Christianity is based, is that of the Blessed Trinity in whose name all Christians are baptized. The feast of the Blessed Trinity needs to be understood and celebrated as a prolongation of the mysteries of Christ and as the solemn expression of our faith in this triune life of the Divine Persons, to which we have been given access by Baptism and by the Redemption won for us by Christ. Only in heaven shall we properly understand what it means, in union with Christ, to share as sons in the very life of God.

The feast of the Blessed Trinity was introduced in the ninth century and was only inserted in the general calendar of the Church in the fourteenth century by Pope John XXII. But the cultus of the Trinity is, of course, to be found throughout the liturgy. Constantly the Church causes us to praise and adore the thrice-holy God who has so shown His mercy towards us and has given us to share in His life.

Trinity Sunday

The dogma of faith which forms the object of the feast is this: There is one God and in this one God there are three Divine Persons; the Father is God, the Son is God, the Holy Spirit is God. Yet there are not three Gods, but one, eternal, incomprehensible God! The Father is not more God than the Son, neither is the Son more God than the Holy Spirit. The Father is the first Divine Person; the Son is the second Divine Person, begotten from the nature of the Father from eternity; the Holy Spirit is the third Divine Person, proceeding from the Father and the Son. No mortal can fully fathom this sublime truth. But I submit humbly and say: *Lord, I believe, help my weak faith.*

Why is this feast celebrated at this particular time? It may be interpreted as a finale to all the preceding feasts. All three Persons contributed to and shared in the work of redemption. The Father sent His Son to earth, for "God so loved the world as to give His only-begotten Son." The Father called us to the faith. The Son, our Saviour Jesus Christ, became man and died for us. He redeemed us and made us children of God. He ever remains the liturgist *par excellence* to whom we are united in all sacred functions. After Christ's ascension the Holy Spirit, however, became our Teacher, our Leader, our Guide, our Consoler. On solemn occasions a thanksgiving *Te Deum* rises spontaneously from Christian hearts.



The feast of the Most Holy Trinity may well be regarded as the Church's *Te Deum* of gratitude over all the blessings of the Christmas and Easter seasons; for this mystery is a synthesis of Christmas, Epiphany, Easter, Ascension and Pentecost. This feast, which falls on the first Sunday after Pentecost, should make us mindful that actually every Sunday is devoted to the honor of the Most Holy Trinity, that every Sunday is sanctified and consecrated to the triune God. Sunday after Sunday we should recall in a spirit of gratitude the gifts which the Blessed Trinity is bestowing upon us. The Father created and predestined us; on the first day of the week He began the work of creation. The Son redeemed us;

Sunday is the "Day of the Lord," the day of His resurrection. The Holy Spirit sanctified us, made us His temple; on Sunday the Holy Spirit descended upon the infant Church. Sunday, therefore, is *the* day of the Most Holy Trinity.

Excerpted from *The Church's Year of Grace*, Pius Parsch

Symbols of the Trinity:

Equilateral Triangle; Circle of Eternity; Three interwoven Circles; Triangle in Circle; Circle within Triangle; Interwoven Circle and Triangle; Two Triangles interwoven in shape of Star of David; Two Triangles in shape of Star of David interwoven with Circle; Trefoil; Trefoil and Triangle; Trefoil with points; Triquetra; Triquetra and circle; Shield of the Holy Trinity; Three Fishes linked together in shape of a triangle; Cross and Triangle overlapping; Fleur de Lys; St. Patrick's Shamrock.

Religious Festivals This Week

The Most Holy Body and Blood of Christ - Corpus et Sanguis Christi - June 11th



In some countries, including England & Wales, the festival is celebrated on June 14, the Sunday after Trinity Sunday. The festival of Corpus Christi, a Latin phrase that refers to the body of Jesus, celebrates the institution of the Mass/Eucharist. It falls 60 days after Easter. The feast is celebrated in the Latin Church either on the Thursday after Trinity Sunday or it may be transferred to the following Sunday. Its purpose is to commemorate the institution by Jesus of the Holy Eucharist during the Last Supper on the day before his crucifixion, as described in the gospels. It has been celebrated by Catholic Christians ever since 1246.

At the end of the Mass, it is customary for there to be a Procession of the Blessed Sacrament (often outdoors), followed by the 'Benediction of the Blessed Sacrament'. Bread and wine are usually offered during Holy Communion/the Eucharist on Corpus Christi. It is also known as the Day of Wreaths, since in the ancient world it was customary to scatter flowers in the path of important people as a sign of respect and reverence, and this custom was adopted by the Church to honour the Blessed Sacrament as it was being carried in procession on this festival day.

In Spain and Provence, the processions often feature saints and characters from the Bible as they follow a path decorated with wreaths and flowers. In Portugal, the feast is known as Dia de Corpo de Deus and since medieval times has been one of the major religious observances. In the city of Ponta Delgada, in the Azores, the people make a flower-petal carpet almost three quarters of a mile long for the procession of the clergy and priests.

In Germany Corpus Christi is celebrated with colourful processions where the sacrament and other holy symbols are carried throughout villages, towns and even on boats on lakes, while streets are decorated with flowers and greenery. Children dressed in white wear wreaths of flowers accompanied by women in regional costume.

The feast was introduced to England from Belgium at some stage between 1318 and 1325. Before the Reformation, there was a famous procession in London on this day. Although the feast of Corpus Christi is no longer observed as a public holiday in England, there was a time when the city guilds were involved in processions and often performed what was known as 'Corpus Christi' plays. In medieval times it was a time for the performance of mystery plays.

Symbols that portray the feast may include images of: the host (the consecrated bread and wine); the chalice (to depict the Blood of Jesus); an altar; a ciborium, which is a chalice-like container used to store the consecrated host of the sacrament; or the simple elements of bread and wine.

Corpus Christi is primarily celebrated by the Catholic Church, but it is also included in the calendar of a number of Anglican churches, such as the Church of England. The feast is celebrated by some Anglo-Catholic parishes even in provinces of the Anglican Communion

that do not officially include it in their calendars. In English-speaking Roman Catholic parishes, the feast is known as 'The Feast of the Body and Blood of Christ (Corpus Christi)'. In the Church of England, it is known as 'The Day of Thanksgiving for the Institution of Holy Communion (Corpus Christi)'.

For Catholics the change of the substance of bread into the substance of the Body of Jesus and of the substance of wine into the substance of his Blood is known as Transubstantiation. They hold that the changes are brought about in the eucharistic prayer through the efficacy of the word of Jesus and the action of the Holy Spirit. Meanwhile, the outward characteristics of the bread and wine remain unaltered.

Saints of the Week

St Columba, Abbot – 9th June



St Columba (b521–d597) was born in Gartan in modern day County Donegal on 7 December 521 into an Irish noble family. His father Fedilmidh is recorded as being a descendent of King Neill of the Nine Hostages and his mother a descendent of Cathair Mór a former King of Leinster. This royal lineage placed him in line to the throne of the Uí Néill clan. Columba is the Latin for Colum-cille meaning 'Dove of the Church'.

As was the tradition in Irish aristocratic society, Columba was given to foster parents to be educated. In Columba's case his foster parent was a priest by the name of Cruithnechan who also baptised him into the church.

Columba's early career involved him being trained in poetry and the bardic tradition under a Christian bard named Gemman and he studied at a series of monastic schools most notably under Finnian of Moville and Finnian of Clonard. While he was studying at Clonard Columba was ordained as a priest by Bishop Etchen in 551. He is known as one of the 'Twelve Apostles of Ireland'. During his early career Columba established a number of monastic foundation most notably in Derry (545), Durrow (553) and Kells (554).

It was whilst studying at Moville that Columba became embroiled in a controversy that was to become a seminal moment in his personal life as well as the life of the Christian Church in both Ireland and Scotland. During his time at Moville, Columba copied a manuscript, which became known as 'The Cathach of St Columba'. Columba's intention of keeping the manuscript was challenged by St Finnian the Abbot and on appeal to Diarmait the Chief of the southern Uí Néill, the ruling was given in favour of Finnian with the famous words 'to every cow belongs her calf'.

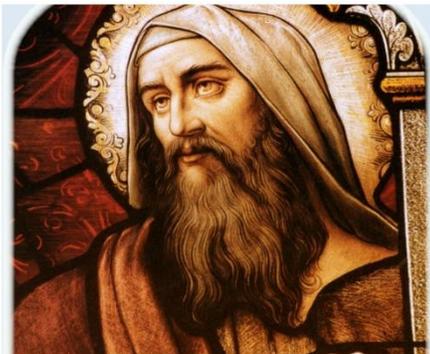
From this incident the Southern and Northern Uí Néill clans fought a battle at Cooldreveny near Sligo in 561, with Columba's clan, the northern Uí Néill, being victorious. The Church, for his part in instigating the battle, subsequently cited Columba and moves were made to excommunicate him, which failed due to the timely intervention of St Brendan of Birr at the Synod of Teltown. St Molaise (Laisren) who was Columba's soul-friend and confessor assigned

a penance for his actions of going into exile and the saving of 3000 souls for the gospel. This number is said to have been the same as were slain on the battlefield of Cooldevny.

At the age of 42, Columba set sail with 12 disciples from Derry and headed towards Dalriada in Scotland. King Conall, a cousin of Columba, granted the Island of Iona (Hy) as the place where the exiled Columba could settle and found his monastic community. From this location Columba would spend the rest of his life in missionary activity throughout Scotland, especially amongst the Pictish people. Columba is said to have returned to Ireland only once during his imposed exile, which was to attend a meeting at Drumcree (575) to intervene on behalf of the Bards who were being threatened with suppression by the Kings of Ireland, as well as negotiate the political relationship between Uí Néill clan and the Dalraidian Scots.

Columba died in 597, his monastic career was long and colourful and his legacy is still with us to this day. His life inspired St Adomnán, 7th Abbot of Iona, to write his famous hagiography entitled 'The Life of Saint Columba', from which most of our knowledge of Columba stems. Additionally, the missions from Iona continued long after Columba's death, the most famous being St Aidan's mission to Lindisfarne (Holy Island) off the Northumbrian coast in England.

St Barnabas, Apostle – 11th June



Barnabas was one of the very earliest followers of Jesus and a leader of the early church. His story is told in the Acts of the Apostles and he is also mentioned in some of Paul's letters. Originally called Joseph, he was given his new name of Barnabas by those who knew him well, it means 'son of encouragement'.

We first hear of Barnabas in the New Testament due to his simple act of stewardship and sharing. He sold land he owned and donates the proceeds to the church to be used to support the poor.

When Paul came to Jerusalem after his conversion, most of the Christians there wanted nothing to do with him for they had known him as a persecutor of Christians. But Barnabas, guided by God was willing to take a calculated risk on Paul. He sought Paul out, spoke with him, and having weighed him up, vouched for him.

Later, Paul and Barnabas travelled far and wide, sharing the good news of God's love in Jesus. On one journey they took a young man called Mark with them. This travelling ministry was tough and dangerous; they literally were risking their lives. Part way, Mark turned back.

When Paul and Barnabas were about to set out again, Barnabas suggested taking Mark along again. Paul was against it, saying that Mark was not dependable. But Barnabas wanted to give Mark a second chance, and so he and Mark went off on one journey, while Paul took Silas and went on another. Apparently, Mark responded well to the trust given him by Barnabas, the "son of encouragement," since we find that Paul recognises the change in Mark and later speaks of him as a valuable assistant.

Barnabas, who became one of the leaders of the Church, was asked to help in the growth of a new congregation in Antioch. He didn't arrive thinking he'd whip them into shape, instead, 'he came and saw the grace of God, he rejoiced and he exhorted them all to remain faithful to the Lord with steadfast devotion.'

Barnabas called Paul over to help in this work at Antioch and both he and Paul grew in their faith and ministry. The Church grew too: a great many people became Christians – indeed it was here at Antioch that the followers of Jesus were first called 'Christians'.

Born in Cyprus, Barnabas also died there in AD 61 when he was martyred for his faith.

He stayed faithful and willing to give everything right to the end.

St Anthony of Padua, priest & doctor – 13th June

Saint Anthony was born Fernando Martins in Lisbon, Portugal. He was born into a wealthy family and by the age of fifteen asked to be sent to the Abbey of Santa Cruz in Coimbra, the then capital of Portugal. During his time in the Abbey, he learned theology and Latin.



Following his ordination to the priesthood, he was named guest master and was responsible for the abbey's hospitality. When Franciscan friars settled a small hermitage outside Coimbra dedicated to Saint Anthony of Egypt, Fernando felt a longing to join them. Fernando eventually received permission to leave the Abbey so he could join the new Franciscan Order. When he was admitted, he changed his name to Anthony.

Anthony then travelled to Morocco to spread God's truth but became extremely sick and was returned to Portugal to recover. The return voyage was blown off-course and the party arrived in Sicily, from where they travelled to Tuscany. Anthony was assigned to the hermitage of San Paolo after local friars considered his health. As he recovered, Anthony spent his time praying and studying.

An undetermined amount of time later, Dominican friars came to visit the Franciscans and there was confusion over who would present the homily. The Dominicans were known for their preaching, thus the Franciscans assumed it was they who would provide a homilist, but the Dominicans assumed the Franciscans would provide one. It was then the head of the Franciscan hermitage asked Anthony to speak on whatever the Holy Spirit told him to speak of. Though he tried to object, Anthony delivered an eloquent and moving homily that impressed both groups. Soon, news of his eloquence reached Francis of Assisi, who held a strong distrust of the brotherhood's commitment to a life of poverty. However, in Anthony, he found a friend.

In 1224, Francis entrusted his friars' pursuits of studies to Anthony. Anthony had a book of psalms that contained notes and comments to help when teaching students and, in a time when a printing press was not yet invented, he greatly valued it. When a novice decided to

leave the hermitage, he stole Anthony's valuable book. When Anthony discovered it was missing, he prayed it would be found or returned to him. The thief *did* return the book and in an extra step returned to the Order as well. The book is said to be preserved in the Franciscan friary in Bologna today.

Anthony occasionally taught at the universities of Montpellier and Toulouse in southern France, but he performed best in the role of a preacher. So simple and resounding was his teaching of the Catholic Faith, most unlettered and the innocent could understand his messages. It is for this reason he was declared a Doctor of the Church by Pope Pius XII in 1946.

Once, when St. Anthony of Padua attempted to preach the true Gospel of the Catholic Church to heretics who would not listen to him, he went out and preached his message to the fish. This was not, as liberals and naturalists have tried to say, for the instruction of the fish, but rather for the glory of God, the delight of the angels, and the easing of his own heart. When critics saw the fish begin to gather, they realized they should also listen to what Anthony had to say.

He was only 35-years-old when he died and was canonized less than one year afterward by Pope Gregory IX. Upon exhumation some 336 years after his death, his body was found to be corrupted, yet his tongue was totally incorrupt, so perfect were the teachings that had been formed upon it.

He is typically depicted with a book and the Infant Child Jesus and is commonly referred to today as the "finder of lost articles." St Anthony is venerated all over the world as the Patron Saint for lost articles, and is credited with many miracles involving lost people, lost things and even lost spiritual goods.

SAIN'TS FUN FACTS

by mario d. macari

SAIN'T ANTHONY OF PADUA WAS ONCE SO FED UP WITH THE HARD HEARTEDNESS AND HERESIES OF THE CITIZENS OF RIMINI, ITALY, HE WENT TO THE TOWN'S RIVERBANKS AND PREACHED TO THE FISH INSTEAD!

THE TOWNSPEOPLE THOUGHT THEY'D BETTER LISTEN TOO WHEN THEY SAW THE MULTITUDES OF FISH SHOW UP!

