

# Coloma Catholic Life.

**Liturgical Year**

Corpus Christi; Liturgical colour – white

11<sup>th</sup> 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.>

**Pope Francis Tweet**

"In the Eucharist, Jesus draws closer to us. Let us not turn away from those around us, those who hunger for food and dignity, those without work and those who struggle to carry on. Genuine closeness is needed, as are true bonds of solidarity."

**Re-opening of Churches**

From Monday 15<sup>th</sup> June churches in England can re-open for individual, private prayer and in accordance with the government guidelines. "I think the image of a church door closed is quite stark. It carries its own meaning. The image of a church door wide open is also a very important message – come and enter into what we know to be the house of God and in entering and placing yourself there, we know that we live in God's presence always." (Cardinal Vincent Nichols)

Below is a link to his reflections on this step forward for society:

<https://www.cbcew.org.uk/opening-catholic-churches-for-private-individual-prayer-a-big-step-forward-for-society/>

This may also be useful and provide some insight as to what to expect:

[https://twitter.com/RC\\_Southwark/status/1271396600921952257?cn=ZmxleGlibGVfcmVjcw%3D%3D&refsrc=email](https://twitter.com/RC_Southwark/status/1271396600921952257?cn=ZmxleGlibGVfcmVjcw%3D%3D&refsrc=email)

## Religious Festivals This Week

### Martyrdom of Guru Arjan – Sikhism, 16<sup>th</sup> June



This festival is one of the major Sikh *gurpurbs*, and as with other *gurpurbs*, the day is preceded by an akhand path, a continuous reading of the Sikh scriptures. It is observed for several reasons. It marks the day when the fifth Guru was put to death after severe tortures on the orders of the Moghul Emperor, Jehangir. Traditionally, a cooling drink known as a Chabeel is distributed on this day, recalling that the Guru was tortured in the extreme heat of June.

Guru Arjan became the first Sikh martyr, having given his life upholding justice. The Guru lived out the divine message (*Gurbani*) of conquering death and suffering. He remained fearless in defending the truth and showed how one can remain steadfast. Guru Arjan said, lived and showed that he could accept *Shaheedi* (martyrdom) but he would not accept restrictions on individuals being able to practise their faith. He claimed that the way a leader or prophet lives determines the character of the followers of that faith; a Sikh should live in dignity and die with honour, and never tolerate insult or oppression.

The Guru also laid the foundation of the *Harmandir Sahib* (the Golden Temple) in the middle of the tank (pool) at Amritsar. Many of his followers wanted it to be the tallest building in the new town. Guru Arjan however felt otherwise and reminded his followers that humility should be a great virtue. The temple was therefore built on as low an elevation as possible. To counter the Muslim belief that God's House is in the west and the Hindu belief that it is in the east where the sun rises, the *Harmandir Sahib* had entrances on all four sides. Guru Arjan exclaimed; 'My faith is for the people of all castes and all creeds, from whichever direction they come and to whichever direction they bow.' To help raise money for these monumental public works projects, the Guru declared that all Sikhs should donate a tenth of their earnings to charity.



Guru Arjan is equally notable for drawing together compositions by the first five Gurus, to which he added hymns by other saints from Hindu and Muslim backgrounds. In this way he compiled the *Adi Granth* (the Sikh scriptures), and eliminated the inclusion of other false writings put forward by his brother and others, who not only claimed they had material written by the earlier Gurus but also sought to eliminate his favourable references to Hindu and Muslim viewpoints. When complete, the handwritten version of these scriptures was bound and then lodged in the *Harmandir Sahib*, where the *Adi Granth* was opened and read every day.

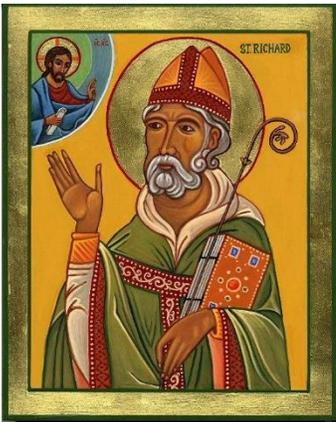
## Midsummer Solstice 20<sup>th</sup> June



The summer solstice is the festival of Midsummer, sometimes called Litha. The light of the sun is at the height of its power. It is a time of plenty and celebration.

## Saints of the Week

### St Richard of Chichester, Bishop – 16<sup>th</sup> June



Richard Wych was a Worcestershire man, born at Droitwich (then known as Wych) in about 1197. His family were yeomen farmers. His parents died while he was still at school, and the property was administered by guardians, who so mismanaged the estate that Richard and his brother and sister were left almost penniless. The elder brother was equally unable to cope, and it was Richard who got the farm back on its feet, by sheer hard manual work. His brother offered to hand over the whole inheritance to Richard, but with the proviso that he “married and settled down”, as we would say. Richard however had his mind set on being a clerk – a member of the clergy, though that did not necessarily imply priesthood. At all events, he was

now free to go to Oxford, where he joined the school of Edmund Rich, the future Archbishop of Canterbury and Saint. Edmund had a profound influence on Richard, and their friendship was to be lifelong. After graduating in Law from Oxford, Richard went on to study in Paris and Bologna. In 1235 he returned to Oxford, where he was elected Chancellor.

By now his mentor Edmund had become Archbishop of Canterbury, and within two years he called him to be his own Chancellor. For the next three years Richard lived and worked with Edmund, and grew to revere him for his pastoral concern, his devotion to prayer, and his asceticism. In 1240 he accompanied Edmund on a visit to Rome and was at his bedside there when he died. Up to this time there is no indication that Richard felt a call to the priesthood. But now, in his early forties, there came a change. Instead of returning home from Rome, he went to Orleans to study theology, and there after two years he was ordained priest.

Returning to England, he took up the pastoral duties of a parish priest in Kent, but he was not to be left in obscurity for long. In 1244 the see of Chichester fell vacant. The King, Henry III, instructed the Chapter to elect his own nominee, a certain Robert Passelewe, which they duly did, even though it was well known that this Passelewe was a thoroughly unsuitable candidate.

Archbishop Boniface of Canterbury decided to make a stand against what had become in practice royal appointment to episcopal sees and took the brave and unprecedented step of quashing the election and nominating to Chichester Richard, his Chancellor. The King's immediate reaction was to refuse to accept the homage of Richard, or to release to him the “temporalities” (the property and income) of the see, which were legally held by the Crown during an interregnum. Richard appealed to the Pope, who upheld his appointment and personally consecrated him bishop at Lyons on 5<sup>th</sup> March 1245.

It was an unhappy beginning. When Richard came to Chichester to take possession of his see, he found the gates of the city closed against him and access to his estates barred, by order of the King. He was given lodging, in defiance of the royal will, by Simon, the Rector of Tarring, who became a lifelong friend. There and then Richard began the work of chief pastor, working from the Rectory at Tarring. He visited assiduously the parishes, monasteries and homes for the sick and poor in the diocese. After sixteen months the King relented, under threat of excommunication by the Pope, although he still refused to restore the income that had accrued to the royal treasury during the dispute. Richard took possession of his Cathedral amid great rejoicing.

The Bishop could now devote himself fully to much-needed reforms. He instituted diocesan synods, at which the teaching and laws of the Church were expounded, and local statutes enacted. These statutes covered a wide range. The sacraments were to be administered without payment, Mass was to be celebrated in a dignified manner, clergy must practice celibacy, observe residence and wear clerical dress. There were instructions regarding the hearing of confessions, and clergy were reminded of their duty of hospitality and care of the poor. At the same time, he made provision for their proper payment and security of tenure. The laity were obliged to attend Mass on Sundays and Holy Days, and all must know by heart the Lord's Prayer, the Hail Mary and the Creed. He also had to face the task of fund-raising for the maintenance of the Cathedral. He revived the practice of "Pentecostals", directing that all parishioners should visit the cathedral church once a year at Whitsuntide, there to pay their dues. Those who lived too far away could fulfil this duty at Hastings or Lewes, and those unable to attend at all must still hand in their dues.

Richard set great store by hospitality, and he kept a good table; but he himself was frugal and refused the good things he provided for his guests. He practised penance, wearing a hair shirt to the day of his death. He was a man of compassion, his biographer mentioning particularly his concern for handicapped children and convicted criminals. His early life on the farm is echoed in some of the miracle stories told about him – the out-of-season flowering of a fruit tree at Tarring, good advice to men fishing on the bridge at Lewes, resulting in an exceptional catch.

In 1252 the Pope appointed Richard to preach the Crusade. The Bishop saw this not just as a means of raising money but as a call to renewal of life – much as we would see a Holy Year. He began a tour along the south coast, which eventually brought him to Dover. Here he consecrated a cemetery chapel for the poor, which he dedicated to his friend and teacher, St Edmund, who had been the chief inspiration for his own life's work. It was his last public function. A few days later he collapsed. He died on 3rd April 1253. He was about 56 years of age and had been bishop no more than eight years. His body was brought back to Chichester, where he was immediately hailed as a saint. He was canonised within the decade, and his body placed in a new shrine behind the High Altar in his cathedral, where it remained until destroyed at the Reformation. But today Richard is honoured again in that same spot, as a Saint and patron of Sussex.

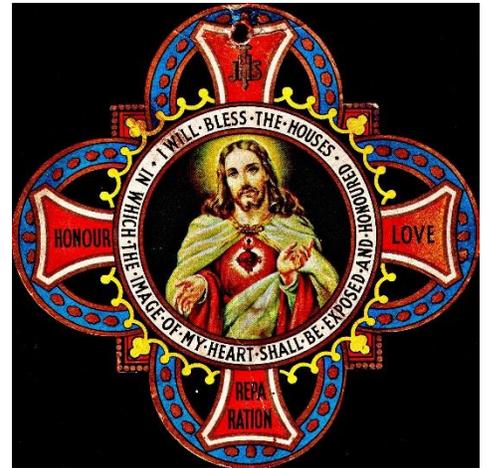


Shrine of St Richard, Chichester Cathedral, West Sussex

### The Most Sacred Heart of Jesus – 19th June

The month of June is dedicated to the Most Sacred Heart of Jesus and, on the Friday after the Solemnity of Corpus et Sanguis Christi, the Church celebrates the Solemnity of the Sacred Heart of Jesus.

Devotion to the wounded heart of Jesus dates back to the 11th Century. This was when Christians meditated upon the Five Wounds of Christ and, as a consequence, prayers to the Sacred Heart and to the Shoulder Wound of Christ developed to help Christians focus on the Passion and Death of Christ. It took another five hundred years for the devotion to be marked. This was in 1670, a French priest called Père Jean Eudes, celebrated the Feast of the Sacred Heart for the first time. In the visions of St Margaret Mary Alacoque, 1674, Jesus asked the faithful to receive him in the Eucharist frequently, especially on the first Friday of the month and to observe a Holy Hour of devotion to him. The devotion increased in popularity after St Margaret's death, but was not formally approved until 1873 by Pope Pius IX.



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So, what is the devotion to the Sacred Heart of Jesus all about? At the bottom line it is an image about the infinite and absolute love of God. The image of God's love revealed in the pierced heart of his Son. The heart is always associated with love and so it is only natural that love of God became represented by a heart, the heart of his Son, Jesus. The image itself reminds us that Jesus, God made man, was a human being, with a heart and he experienced the challenges and trials of growing up, living in an occupied country. Through his complete obedience to his Father he showed the depth of his love through his Passion and Cross. When the soldier thrust his lance into Jesus' side, immediately blood and water flowed out.

Many Catholic churches and homes display an image of the Sacred Heart with the words: 'I will bless the houses in which the picture of my sacred heart shall be exposed and adored' and three words: Honour, Reparation, Love. It reminds us to honour the Sacred Heart through different ways, for example, by offering all our thoughts, words, actions, joys and sufferings to the Sacred Heart—looking to Him to purify and guide us in His grace; by Participating in the Holy Sacrifice of the Mass to the greatest extent possible; by making a formal act of

Consecration to the Sacred Heart, offering daily prayers and short invocations to the Sacred Heart of Jesus or by placing images of the Sacred Heart in our homes or workplaces. Reparation is any act by which we seek to recognize our sins and reunite ourselves spiritually with God. Through acts of reparation we work with God to restore the bonds we share with Him and with others. These Acts can be both for ourselves as individuals and for others, even those who we do not know. Reparation to the Sacred Heart of Jesus is—like love—displayed and proved most often in actions. Actions which can include the Sacrament of Reconciliation. Most importantly it must be done in a spirit of love. Loving Jesus allows Him to enter our hearts and enlarge our hearts' their capacity to love - to love God and to love our fellow man. God gave us free will, and therefore we must allow him to enter. He loves us first, but for our lives to bear fruit in this world and lead to salvation in the next, we must unite our hearts with His Heart, our love with His love.



Sacred Heart of Jesus, outside Shirley Court, Coloma Girls' School

### **Immaculate Heart of Mary, Memorial – 20th June**



Unless another feast takes precedence, each Saturday is dedicated to a memorial related to Our Lady. Today focusses upon the Immaculate Heart of Mary.

There is evidence of Marian devotion dating as early as the second century as shown in the writings of the Early Church Fathers. St Irenaeus in the second century contrasts the obedience of Mary to the disobedience of Eve stating 'for what Eve had bound fast through unbelief, this did Mary set free through faith.' In the second to third century Tertullian contrasts Eve with Mary: 'As Eve believed the serpent, so Mary believed the Angel.' In his commentary on Luke's Gospel, St Ambrose in the fourth century holds Mary in esteem as the ideal of virginity, St John Chrysostom was the first to use the Marian title, Our Lady Help of Christians in 345 AD as a devotion to the Virgin Mary. Devotion to the Immaculate Heart of Mary began as early as the twelfth century.

During the seventeenth century in France, St John Eudes popularised this devotion along with that to the Sacred Heart. Devotion grew throughout the world particularly encouraged

by the manifestation of the Miraculous Medal to St Catherine Labouré in 1830 and the visions of Our Lady in Fatima, but it was not until Pope Pius XII instituted the feasts for the whole Church, so as to obtain by her intercession “peace among the nations, freedom for the Church, conversion of sinners, the love of purity and the practice of virtue”. The Feast is celebrated on the 22<sup>nd</sup> August, however, as said earlier, Saturdays are dedicated to memorials of the Blessed Virgin Mary, a practice which dates from the ninth century. This year June 20<sup>th</sup> is dedicated to Memorial of the Sacred Heart of Mary.

So why a devotion to the Immaculate Heart of Mary? The heart is the seat of love and. St Luke's Gospel twice mentions that Mary 'kept all these things in her heart', pondering the word of God. Mary shows us how to listen to the words the Holy Spirit who speaks to us in the depths of our hearts, and how to respond in faith. The human heart of Mary reminds us of Mary's interior life, her joys and sorrows, her virtues and hidden perfections, and, above all, her virginal love for her God, her maternal love for her Divine Son, and her motherly and compassionate love for of us her children. In the devotion to the Immaculate Heart of Mary what attract us is the love of this heart for her Son, Jesus and for God.

Our devotion to the Immaculate Heart of Mary is both material and spiritual. The material is the physical heart of the Mother of Jesus, the Word made Flesh, the spiritual is her spiritual heart, the way in which she was inflamed with love for God and for all of us, her children. It is through the love of Mary, that we can come to Jesus. Mary intercedes for us constantly, and we know we can turn to her and that she prays with us and for us.

## The Prayer of St Richard of Chichester

Thanks be to Thee, my Lord Jesus Christ,  
for all the benefits which Thou has given me,  
for all the pains and insults Thou hast borne for me.  
O most merciful Redeemer, Friend and Brother,  
may I know Thee more clearly,  
love Thee more dearly,  
and follow Thee more nearly,  
day by day. Amen