

Coloma Catholic Life.

Liturgical Year

12th 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 this Sunday’s Gospel Jesus invites us not to be afraid, to be strong and confident in the face of life’s challenges, because even when we encounter setbacks, our lives rest firmly in God’s hands, who loves us and takes care of us.”

World Refugee Day 20th June**What is World Refugee Day?**

World Refugee Day is an international day designated by the United Nations to honour refugees around the globe. It falls each year on June 20 and celebrates the strength and courage of people who have been forced to flee their home country to escape conflict or persecution. World Refugee Day is an occasion to build empathy and understanding for their plight and to recognize their resilience in rebuilding their lives.

**Why is World Refugee Day important?**

World Refugee Day shines a light on the rights, needs and dreams of refugees, helping to mobilize political will and resources so refugees can not only survive but also thrive. While it is important to protect and improve the lives of refugees every single day, international days like World Refugee Day help to focus global attention on the plight of those fleeing conflict or persecution. Many activities held on World Refugee Day create opportunities to support refugees.

When is World Refugee Day? When did World Refugee Day start?

World Refugee Day falls each year on June 20 and is dedicated to refugees around the globe. World Refugee Day was held globally for the first time on June 20, 2001,

commemorating the 50th anniversary of the 1951 Convention relating to the Status of Refugees. It was originally known as Africa Refugee Day, before the United Nations General Assembly officially designated it as an international day in December 2000.

What happens on World Refugee Day?

Each year, World Refugee Day is marked by a variety of events in many countries around the globe in support of refugees. These activities are led by or involve refugees themselves, government officials, host communities, companies, celebrities, school children and the general public, among others.

What can I do on World Refugee Day 2020?

Due to the coronavirus pandemic and restrictions on large gatherings of people, many activities this year have moved online. Here <https://www.unhcr.org/refugeeday/wrd2020-events/> you can find out which UNHCR activities are happening on World Refugee Day 2020.

CAFOD national assembly: Creating a hopeful summer



Join this live assembly to hear how the lives of others around the world are being impacted by coronavirus

- Be **informed** about what is happening
- Be **inspired** about how hope can change lives
- Become **active** in making a difference

Learn how you, with your friends and families, can have fun while also making a difference to others in these unprecedented times.

<https://cafod.org.uk/News/Events/Summer-hope-assembly>

No Place for Racism - A Message from your Bishops to the Young People in Catholic Schools in the Archdiocese of Southwark

Dear Young Friends

The events surrounding the death of Mr George Floyd have caused outrage and anger, not only in the United States, but also in cities across the world, including London. Mr Floyd was an African American who died while being restrained by police in Minneapolis on 25 May 2020. In shocking video footage he is heard to have said repeatedly 'I can't breathe.'

The way in which Mr Floyd died sparked demonstrations and protests. It raises important questions about the reality of racism in our society here and now. We know that many people feel very strongly about this, especially young people. This is why we wanted to write to all the students in our Catholic schools across the Archdiocese. We are united with you in asking for justice and equality for every person, no matter what colour their skin happens to be. We believe that every human life is sacred, from its first beginning to its natural end. The Lord Jesus commanded us to 'love one another.' (Jn 15:12) He did not allow for any exceptions and we should not make any exceptions.

Racism is incompatible with the Catholic Faith. Whether expressed by the attitudes or

behaviour of an individual, or the behaviour of a group, or through unjust structures in society that exclude and discriminate, there is no place for racism at any time or in any place. We say this again: there is no place for racism.

The *Catechism of the Catholic Church* teaches very clearly that: *'Every form of social or cultural discrimination in fundamental rights on the grounds of sex, race, colour, social conditions, language or religion must be eradicated as incompatible with God's design.'* (CCC 1935) Commenting on the death of Mr Floyd, Pope Francis said *'we cannot tolerate or turn a blind eye to racism and exclusion in any form.'* He also went on to speak about the violent protests following Mr Floyd's death: *'[violence] is self-destructive and self-defeating. Nothing is gained by violence and so much is lost.'* (General Audience, 3 June 2020)

Our Catholic Faith does more than condemn racism; it also calls us to challenge racism, to eliminate its causes, and to heal the wounds it brings. We each have a part to play in this, first by making sure that we always think of every other person as someone worthy of respect. We must uphold the rights, the equality, and the sanctity of every human life. To God, and to us, every life is a gift and irreplaceable. We affirm that every person's life matters and that the life of every black person matters.

Back in 1979, before you, the young people in our schools were born, the Bishops of the United States said this: *'Racism is not merely one sin among many; it is a radical evil that divides the human family and denies the new creation of a redeemed world. To struggle against it demands an equally radical transformation, in our own minds and hearts as well as in the structure of our society.'* (Pastoral Letter on Racism) These are powerful words and they apply today.

We cannot be silent about racism. It must be challenged. In doing so, our first responsibility is to recognise that racism does exist, whether in individuals, in groups, in organisations, or in society. We need to decide the best way to overcome racism, knowing that violence never solves anything, even when injustice makes us angry. Let the energy that comes from our anger be channelled into changing hearts and minds, beginning with our own, to speak the truth in the service of peace.

We are committed to making sure that our parishes, schools, and communities are places where everyone is welcomed, where everyone is affirmed, where everyone is encouraged; where everyone is respected for the person God has created them to be and for the person God is calling them to become. We have, in our Church, some inspiring examples of people who spoke out against slavery and worked to overcome the sufferings of those enslaved. Their voices must be alive in us today. One of these was Josephine Bakhita, a Sudanese woman who was sold into slavery, eventually brought to Rome, and cared for by a community of nuns. She became such an outstanding example of what it means to be a Christian that she was declared a saint in the year 2000.

Our Archdiocese covers all of South London, Kent, and the Medway Unitary Authority. It is beautifully diverse. People in our parishes and schools represent a rich variety of cultural, ethnic, and racial backgrounds, from countries in Africa, the Caribbean, Asia, Latin America, and from Western and Eastern Europe. We believe that this diversity is a gift and that there is a place for everyone in our Church.

Dear young friends, we want you to use your passion for justice to make a difference to your schools and parishes, your neighbourhoods and communities. Make them places where the gifts and skills, the experience and heritage, of all people, of every background, are honoured, valued, cherished and celebrated. There is no place for racism. Let us work side by side to make it part of our history, not part of our present or of our future together.

With our prayers and best wishes
Yours sincerely in Christ

✠ John Wilson
Archbishop of Southwark

✠ Paul Hendricks
Auxiliary Bishop of Southwark,
Area Bishop in South West London

✠ Patrick Lynch ss.cc
Auxiliary Bishop of Southwark
Area Bishop in South East London

Canon John O'Toole
Episcopal Vicar in Kent,

Religious Festivals This Week

Ratha Yatra – Hinduism, 23rd June



'Chariot journey'. This is observed most notably at Puri in the Indian state of Orissa, where processions of thousands of devotees pull huge waggons (*rathas*) supporting images of Krishna. He is known under the name of 'Jagannath', (Lord of the Universe), from which the English term 'juggernaut' comes. Krishna is attended on his journey by his brother and sister. The celebration of this day starts much earlier that comprises the construction and decoration of the Rathas or Chariot by numerous devotees & volunteers. The three chariots that are the highlights of the entire Yatra are pulled by strings. The chariot of Lord Jagannath which is 45 feet high, high comprises 16 wheels and is referred as Nandighosa. Balabhadra's chariot is made 45.6 feet high with 14 wheels is called Taladhawaja. The chariot of Subhadra known as Devadalana has 12 wheels and is 44.6 feet high. All these chariots are decorated with various designs and colors by the artists of Puri that showcases their enthusiasm for the Yatra. The festival and others like it are celebrated in Britain with processions through various parts of London on appropriate Sundays.

Saints of the Week

Sts John Fisher, Bishop & Thomas More, Martyrs – 22nd June



St John Fisher was born in Beverley, in Yorkshire, in 1469. He studied theology at the University of Cambridge, and had a successful career there, finally becoming chancellor of the University and bishop of Rochester: unusually for the time, he paid a great deal of attention to the welfare of his diocese.

He wrote much against the errors and corruption into which the Church had fallen, and was a friend and supporter of great humanists such as Erasmus of Rotterdam; but he was greatly opposed to Lutheranism, both in its doctrine and in its ideas of reform.

He supported the validity of King Henry VIII's marriage to Catherine of Aragon, and for this he was briefly imprisoned. When the King had divorced Catherine, married Anne Boleyn, and constituted himself the supreme Head of the Church in England, John Fisher refused to assent. He was imprisoned in the Tower of London on a charge of treason, and on 22 June 1535, a month after having been made a Cardinal by the Pope, he was executed. He was so ill and weak that he had to be carried in a chair to the place of execution.

He was the only bishop to oppose Henry VIII's actions, on the grounds that they were a repudiation of papal authority, but even so he avoided direct confrontation with the other bishops, not holding himself up as a hero or boasting of his coming martyrdom: *I condemn no other man's conscience: their conscience may save them, and mine must save me.*

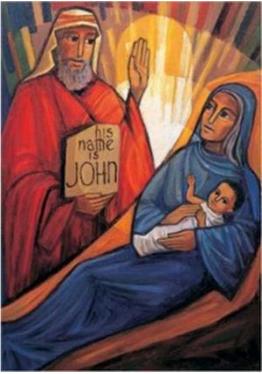
St Thomas More was born in London, the son of a judge, and himself became an eminent lawyer. He married twice and had four children. He was a humanist and a reformer, and his book, *Utopia*, depicting a society regulated by the natural virtues, is still read today. Thomas More was a close friend of King Henry VIII. As a judge, he was famous for his incorruptibility and impartiality, and he was made Lord Chancellor – the highest legal position in England – in 1529.

When Henry VIII demanded a divorce from Catherine of Aragon, Thomas More opposed him. He resigned the chancellorship in 1532 and retired from public life; but he could not retire from his reputation, and so it was demanded that he take an oath to support the Act of Succession, which effectively repudiated papal religious authority. He refused and was imprisoned in the Tower of London. After the execution of John Fisher, he was tried on the charge of high treason for denying the King's supreme headship of the Church, found guilty, and sentenced to death. He went to his execution, on 6 July 1535, with a clear conscience and a light heart; he told the spectators that he was still "the king's good servant – but God's first," and carefully adjusted his beard before he was beheaded.

He wrote a number of devotional works, some of the best of them while in prison awaiting trial. He fought his fight without acrimony, telling his judges that he wished that "we may yet hereafter in Heaven merrily all meet together to everlasting salvation."

His story is depicted in the 1966 film directed by Fred Zinnemann: *A Man for all Seasons*

The Birthday of St John the Baptist – 24th June



“Dies natalis” means “birthday” or “anniversary” in Latin. For early Christians, “dies natalis” referred to a martyr’s date of death and its subsequent commemoration in the Church’s liturgy, most typically through the assigning of a feast day. Most saints, martyrs or otherwise, are commemorated on, or near, the date of their death, the date their body was transferred to its final resting place, or on another significant date in their lives—date of ordination, coronation as pope, consecration as nun, etc.

Besides Christ Himself, only two saints’ birthdays are commemorated liturgically: The Virgin Mary’s on September 8, exactly nine months after the Feast of her Immaculate Conception; and Saint John the Baptist’s on June 24. Mary and John were both sanctified, or made holy, before they first opened their eyes to the light or ever gulped a mouthful of fresh air. A long span of years did not turn them into saints. God made them holy from the start. So, their lives are commemorated from the start, from their birthdays.

Only the Gospel of Saint Luke tells the details of John’s birth. John’s mother and father were Elizabeth and Zechariah. They were beyond the age for having children. Zechariah, a priest who served in the Temple in Jerusalem, was told one night by the Archangel Gabriel that Elizabeth would give birth to a boy they must name John. Zechariah was dumbfounded. Literally, when he disbelieved this annunciation, he was rendered speechless until the child’s birth. When his speech was finally restored, a torrent of praise gushed out in the canticle known as the Benedictus. It is prayed as part of the Breviary every single day at morning prayer by hundreds of thousands of priests and nuns the world over.

The celebration of the nativity of John the Baptist is perhaps the oldest liturgical feast day in all Christendom, much older than the Feast of Christmas itself. It was at one time celebrated with three distinct Masses—vigil, dawn, and daytime—just like Christmas still is. The beheading of John, celebrated on August 29, is of equally ancient origin. The oldest liturgical books even, incredibly, indicate that there was once a liturgical commemoration of the conception of John the Baptist celebrated nine months prior to his birth, on September 24. This feast is placed three months after the Annunciation, on March 25, because that gospel scene tells us that Elizabeth, John’s mother, was six months pregnant at the time. Three more months take us to June 24. Three related feast days line up beautifully: March 25, the Annunciation; June 24, the birth of John the Baptist; December 25, the birth of Christ. John’s birth foretells Christ’s birth. Although the historical chronology may not be exact, the dates show the theological interconnection among the three feasts.

All parents are naturally curious to discover the sex of their child in utero. Some allow themselves to be told the sex. Others wait in suspense. Elizabeth and Zechariah were told by a winged messenger of God Himself that they would have a boy. That little boy grew to be a man, a great man, who accepted death rather than swallow his words criticizing the powerful Herod Antipas. John ran ahead of Christ, clearing the ground so that the Lord’s pathway would be clear. This forerunner baptized the Christ, preached and prophesied like the Christ, fasted and prayed like the Christ, and died for the truth like the Christ. But he did not rise from the dead like the Christ.

St Cyril of Alexandria – 27th June



St. Cyril of Alexandria, Bishop and Doctor of the Church (June 27) Cyril was born at Alexandria, Egypt. He was nephew of the patriarch of that city, Theophilus. Cyril received a classical and theological education at Alexandria and was ordained by his uncle.

He accompanied Theophilus to Constantinople in 403 and was present at the Synod of the Oak that deposed John Chrysostom, whom he believed guilty of the

charges against him.

He succeeded his uncle Theophilus as patriarch of Alexandria on Theophilus' death in 412, but only after a riot between Cyril's supporters and the followers of his rival Timotheus. Cyril at once began a series of attacks against the Novatians, whose churches he closed; the Jews, whom he drove from the city; and Governor Orestes, with whom he disagreed about some of his actions.

In 430 Cyril became embroiled with Nestorius, patriarch of Constantinople, who was preaching that Mary was not the Mother of God since Christ was Divine and not human, and consequently she should not have the word *theotokos* (God-bearer) applied to her. He persuaded Pope Celestine I to convoke a synod at Rome, which condemned Nestorius, and then did the same at his own synod in Alexandria. Celestine directed Cyril to depose Nestorius, and in 431, Cyril presided over the third General Council at Ephesus, attended by some two hundred bishops, which condemned all the tenets of Nestorius and his followers before the arrival of Archbishop John of Antioch and forty-two followers who believed Nestorius was innocent.

When they found what had been done, they held a council of their own and deposed Cyril. Emperor Theodosius II arrested both Cyril and Nestorius but released Cyril on the arrival of Papal Legates who confirmed the council's actions against Nestorius and declared Cyril innocent of all charges. Two years later, Archbishop John, representing the moderate Antiochene bishops, and Cyril reached an agreement and joined in the condemnation, and Nestorius was forced into exile.

During the rest of his life, Cyril wrote treatises that clarified the doctrines of the Trinity and the Incarnation and that helped prevent Nestorianism and Pelagianism from taking long-term deep root in the Christian community. He was the most brilliant theologian of the Alexandrian tradition. His writings are characterized by accurate thinking, precise exposition, and great reasoning skills. Among his writings are commentaries on John, Luke, and the Pentateuch, treatises on dogmatic theology, and Apologia against Julian the Apostate, and letters and sermons. He was declared a doctor of the Church by Pope Leo XIII in 1882.