

Coloma Catholic Life.

Liturgical Year

14th week of Ordinary time – liturgical colour - green

Pope Francis' Prayer Intention for July

Our Families

We pray that families maybe accompanied with love, respect and guidance.

Video link: <https://www.vaticannews.va/en/pope/news/2020-07/pope-francis-prayer-video-message.html>

Pope Francis Tweet

"In the Gospel of the day, Jesus praises the Father, because He has hidden the secrets of His Kingdom from "the wise and the learned" and revealed them to the "little ones", who long for Him and expect everything from Him."



Collective Acts of Worship Resume from Saturday 4th July

Below is a message released by the metropolitan Archbishops of the Catholic Church in England:

Dear Brothers and sisters in Christ,

Grace to you and peace from God our Father and the Lord Jesus Christ.

On Tuesday we heard the announcement that, from the 4th July this year, places of worship will be able to reopen for prayer and services. We welcome this news with great joy. Since the lockdown began, members of all faiths have faced restrictions on how they have been able to celebrate important religious festivals. Our own experience of Easter was unlike any other we have known. Now, in our churches, and with our people, we can look forward again to celebrating the central mysteries of our faith in the Holy Eucharist.

The recent reopening of our churches for individual private prayer was an important milestone on our journey towards resuming communal worship. Our churches that have opened have put in place all the measures needed to ensure the risks of virus transmission are minimised. This includes effective hand sanitisation, social distancing, and cleaning. We remain committed to making sure these systems of hygiene and infection control meet Government and public health standards.

We want to thank everyone within the Catholic community for sustaining the life of faith in such creative ways, not least in the family home. We thank our priests for celebrating Mass faithfully for their people, and for the innovative ways in which they have enabled participation through live-streaming and other means. We are grateful for the pastoral care shown by our clergy to those for whom this time of lockdown has been especially difficult, and, in particular, towards those who have been bereaved. We recognise too the chaplaincy services that have played a vital role in

supporting those most in need. Gaining from the experience of all that we have been through, and bringing those lessons into the future, we must now look forward.

With the easing of restrictions on worship with congregations, we tread carefully along the path that lies ahead. Our lives have been changed by the experience of the pandemic and it is clear that we cannot simply return to how things were before lockdown. We remain centred on the Lord Jesus and His command at the Last Supper to "do this in memory of me." We must now rebuild what it means to be Eucharistic communities, holding fast to all that we hold dear, while at the same time exploring creative ways to meet changed circumstances.

It is important to reaffirm that, at present, the obligation to attend Sunday Mass remains suspended. A significant number of churches may remain closed as they are unable to meet the requirements for opening for individual prayer. Fulfilling these requirements is a precondition for any church opening after the 4th July for the celebration of Mass with a congregation.

Please be aware that there will be a limit on the number of people who can attend Mass in our churches. This will be determined locally in accordance with social distancing requirements. We therefore need to reflect carefully on how and when we might be able to attend Mass. We cannot return immediately to our customary practices. This next step is not, in any sense, a moment when we are going 'back to normal.'

We ask every Catholic to think carefully about how and when they will return to Mass. Our priests may need to consider whether it is possible to celebrate additional Masses at the weekends. **Given there is no Sunday obligation, we ask you to consider the possibility of attending Mass on a weekday.** This will ease the pressure of numbers for Sunday celebrations and allow a gradual return to the Eucharist for more people.

Moving forward, there will still be many people who cannot attend Mass in person. **We therefore ask parishes, wherever possible, to continue live-streaming Sunday Mass, both for those who remain shielding and vulnerable, and also for those unable to leave home because of advanced age or illness.**

When we return to Mass there will be some differences in how the celebration takes place. **For the time being, there will be no congregational singing and Mass will be shorter than usual.** None of this detracts from the centrality of our encounter with the Risen Christ in the Eucharist. We ask everyone to respect and follow the guidance that will be issued and the instructions in each church.

"As I have loved you," said the Lord Jesus, "so you must love each other." (Jn 13:34) The lockdown has brought forth remarkable acts of charity, of loving kindness, from Catholics across our communities as they have cared for the needy and vulnerable. We have seen love in action through charitable works, and through the service of many front-line keyworkers who are members of our Church. Now we can begin to return to the source of that charity, Christ himself, present for us sacramentally, body, blood, soul and divinity, in Holy Communion. As we prepare to gather again to worship, let us, respectful of each other, come together in thanksgiving to God for the immense gift of the Holy Eucharist.

Yours devotedly in Christ

✠ Vincent Cardinal Nichols, Archbishop of Westminster

✠ Malcolm McMahon OP, Archbishop of Liverpool

✠ Bernard Longley, Archbishop of Birmingham

✠ John Wilson, Archbishop of Southwark

This letter is addressed to the Catholic Community in England; the opening of the Catholic Churches in Wales is devolved to the Welsh Assembly who are still evaluating their position on opening Places of Worship.

What to expect:

It is important to check the local arrangements made by your own parish on their website. Some parishes may not be able to open due to the size of the building.

Our priests are really looking forward to welcoming back their congregation and celebrating Eucharist together

The Celebration of Mass:

Social distancing – 2 m where possible; 1m+ provided a face covering is worn.

No hymnbooks or missals.

Holy water stoups will be dry.

No congregational singing at Mass.

Homily to be brief, just a few sentences.

Prayers of the faithful will be omitted.

Movement around the church is to be kept to a minimum; personal donations can be made by standing order, online or near the entrance/exit of the church. The offertory procession will be suspended.

There will be no exchange of the sign of peace.

After the prayer and its response "Behold the Lamb of God...Lord I am not worthy," the priest will hold up the Host to the Congregation and say audibly "The Body of Christ" to which the people respond "Amen." In the same way, he elevates the chalice and says, "The Blood of Christ" and again the people respond "Amen."

Reception of communion will be under one kind only; to receive the host, arms and hands need to be fully outstretched. There will be some form of physical barrier between the priest/minister distributing communion and the communicant.

Two options exist for the time after communion 1) the final prayers of the mass and blessing are completed before communion is distributed, allowing the congregation to leave Mass immediately after receiving communion. 2) communicants return to their place and mass concludes in the normal manner.

After Mass the congregation are strongly encouraged to go home. It will not be possible for private devotions to take place after the Mass; this is to allow the church to be sanitized prior to the next service.



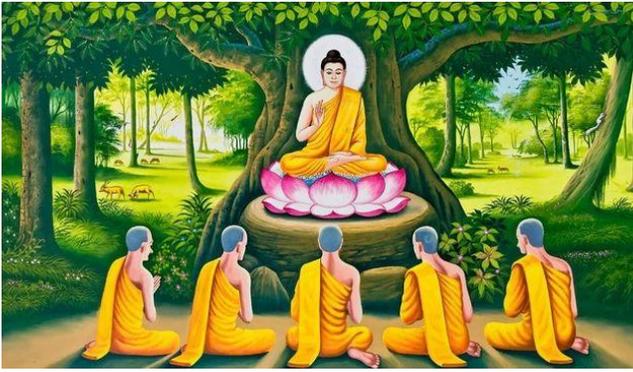
Confession:

It will be possible for individual confession; times will be advertised by the parish.

Within the church, confession might take place in a more open space such as a side chapel. Priest and penitent will probably be at right angles, side by side or back to back, or even outside, but not facing each other. Hands will

need to be sanitised when entering the church. There might even be a clear screen between the two people. Any touch points will need to be cleaned between each person.

Religious Festivals



Asalha Puja/Dhamma Day - Buddhism

For some this marks the beginning of Buddhism Dhammacakka day – ‘*The turning of the wheel of teaching*’. This is a Theravada celebration of the First Proclamation by Gautama to five ascetics in the Deer Park near Benares. Although he was initially reluctant to teach, he finally rejoined his five friends, with whom he had previously spent several years travelling throughout the Ganges

plain, and in their presence he gained enlightenment. He then spoke to them at length and taught them the Middle Way, the Noble Eightfold Path and the Four Noble Truths, the essence of all subsequent Buddhist teaching. He also ordained them as his followers, the first step towards the foundation of the Sangha of Buddhist monks.

The main activity that takes place on this day is the chanting of the discourse known as the Dhamma Cakka Sutta (the Setting in Motion of the Wheel of Truth). This would usually be in the original Pali language. The month of Asalha marks the beginning of the three months long retreat period for Buddhist monks, a period of meditation and restraint, though it is also a time when lay Buddhists offer a variety of gifts to the monks. It is also the month in which the Buddha’s son, Rahula, was born.

The Tibetan festival of Chokor Duchon corresponds to Asalha Puja in many respects.

Saints of the Week

St Maria Goretti, Virgin & Martyr - 6th July



Maria Goretti was the third of seven children of a poor peasant family living near Corinaldo in the province of Ancona in Italy; owing to extreme poverty the family later migrated to a village near Anzio. In order to make ends meet, Maria’s father entered into partnership with a man called Serenelli, and shared a house with him and his two sons, one of whom was called Alessandro. Her father died in 1900, when Maria was ten.

Maria impressed everyone with her radiant purity. She was naturally pious, kind, and helpful. She was also outstandingly beautiful – and Alessandro Serenelli was an outstandingly passionate and undisciplined man. She resisted his attentions, which only made her the more desirable, and narrowly managed to escape a serious sexual assault, which he made her keep secret by means of threats of murder. A month later Alessandro arranged things so that he would be alone in the house with Maria; and he had a dagger. She tried to resist, begging him to have care for his immortal soul, but he thrust a handkerchief into her mouth to prevent her from crying out, tied her up, and threatened her with the dagger. She could

have consented then, with no danger to her soul; but her love of purity was too great. Alessandro, enraged, stabbed her fourteen times.

She did not die, though her entrails were hanging out from one of her abdominal wounds. She was taken to hospital, seven miles of bad road in a horse-drawn ambulance and was operated on for more than two hours. She lived for twenty hours more, became a Child of Mary, received the Last Sacrament, and specifically forgave her murderer. She died in the afternoon of 6 July 1902, at the age of eleven years, eight months, and twenty days.

Alessandro narrowly escaped being lynched and was tried and sentenced to thirty years' penal servitude with hard labour. For the first seven years or so he maintained a cynical and defiant attitude, but he repented, and dreams of Maria herself figured largely in his repentance. Maria was beatified in 1927. Alessandro was released in 1928; and he and Maria's mother received Communion side by side on Christmas Day 1937, and they spent Christmas together.

Maria was canonized in 1950. Her mother was present at the ceremony, the first time this has ever happened. Some people say that Alessandro was there too, others not; but it is certain that he spent his last years in a Capuchin monastery: he died in 1970.

St. Augustine Zhao Rong & his companions, martyrs – 9th July

Augustine Zhao Rong was one of the Chinese soldiers who escorted Bishop John Gabriel Taurin Dufresse to his execution. Moved by his patience, he asked to be baptized, and in due course was sent to the seminary and ordained a priest. He was arrested and savagely tortured. He died in 1815.

With him are celebrated 119 of his companions in martyrdom in China between 1648 and 1930 (including Bishop Dufresse).

Official persecution of Christians by the Emperors ceased in 1842, but violent anti-religious sentiments persisted, and in the Boxer Rebellion of 1900, Christians were particularly attacked and many thousands were killed.



St. Benedict, Abbot – 11th July



St. Benedict is believed to have been born around 480, as the son to a Roman noble of Norcia and the twin to his sister, Scholastica. In the fifth century, the young Benedict was sent to Rome to finish his education with a nurse/housekeeper. The subject that dominated a young man's study then was rhetoric -- the art of persuasive speaking. Afraid for his soul, Benedict fled Rome, gave up his inheritance and lived in a small village with his nurse. When God called him beyond this quiet life to an even deeper solitude, he went to the mountains of Subiaco. Although becoming a hermit was not his purpose in leaving, there he lived as a hermit under the direction of another hermit, Romanus.

One day, during his time living in a cave above a lake as a hermit, the Devil presented

Benedict's imagination with a beautiful, tempting woman. Benedict resisted by rolling his body into a thorn bush until it was covered in scrapes. It is said through these body wounds, he cured the wounds of his soul. After years of prayer, word of his holiness brought nearby monks to ask for his leadership. He warned them he would be too strict for them, but they insisted -- then tried to poison him when his warning proved true. The story goes, the monks attempted to poison Benedict's drink, but when he prayed a blessing over the cup - it shattered. The next set of followers were more sincere and he set up twelve monasteries in Subiaco where monks lived in separate communities of twelve.

In Monte Cassino he founded the monastery that became the roots of the Church's monastic system. Instead of founding small separate communities he gathered his disciples into one whole community. His own sister, Saint Scholastica, settled nearby to live a religious life. His beliefs and instructions on religious life were collected in what is now known as the Rule of Saint Benedict -- still directing religious life after 15 centuries.

For prayer, Benedict turned to the psalms, the very songs and poems from the Jewish liturgy that Jesus himself had prayed. To join our voices with Jesus in praise of God during the day was so important that Benedict called it the "Work of God." And nothing was to be put before the work of God. "Immediately upon hearing the signal for the Divine Office all work will cease." Benedict believed with Jesus that "One does not live by bread alone, but by every word that comes forth from the mouth of God" (Matthew 4:4). Benedict instructed his followers to practice sacred reading -- the study of the very Scriptures they would be praying in the Work of God. In this *lectio divina*, he and his monks memorized the Scripture, studied it, and contemplated it until it became part of their being. Four to six hours were set aside each day for this sacred reading. If monks had free time it "should be used by the brothers to practice psalms." Lessons from Scripture were to be spoken from memory not read from a book. On Benedict's list of "Instruments of Good Works" is "to enjoy holy readings."

In one story of Benedict's life, a poor man came to the monastery begging for a little oil. Although Benedict commanded that the oil be given, the cellarer refused -- because there was only a tiny bit of oil left. If the cellarer gave any oil as alms there would be none for the monastery. Angry at this distrust of God's providence, Benedict knelt down to pray. As he prayed a bubbling sound came from inside the oil jar. The monks watched in fascination as oil from God filled the vessel so completely that it overflowed, leaked out beneath the lid and finally pushed the cover off, cascading out on to the floor.

Benedict died on 21 March 543, not long after his sister. It is said he died with high fever on the very day God told him he would. He is the patron saint of Europe and students. St. Benedict is often pictured with a bell, a broken tray, a raven, or a crosier.