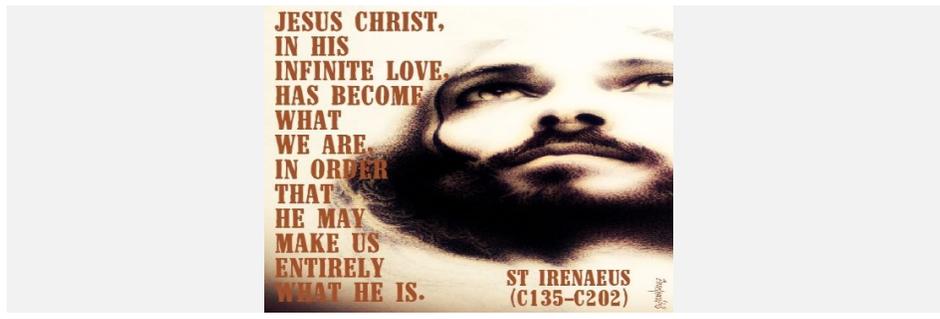




# Coloma Catholic Life.



## Feast Day of St Peter & Paul – 29<sup>th</sup> June

The feast of St Peter and Paul is a holyday of obligation, meaning it is a day on which Catholics are expected to attend Mass and rest from work and recreation. When the day falls during the working week they are called 'working holy days' and may mean the faithful cannot observe the edict to rest and refrain from work. Therefore, churches provide the opportunity to attend Mass on the eve of the feast at a vigil Mass or at a time outside of working hours. The Bishops' Conference of England and Wales is strongly advocating all Catholics to return to public worship in their parish church. Where there is hesitancy live streaming of mass can be found here: <https://www.churchservices.tv/timetable/>

## St. Peter



Peter's original name was Simon. Christ Himself gave him the name Cephas or Peter when they first met and later confirmed it. This name change was meant to show both Peter's rank as leader of the apostles and the outstanding trait of his character — Peter (in Hebrew *Kephas*) the Rock. Peter was born in Bethsaida on the Sea of Galilee. Like his younger brother Andrew, he was a fisherman and dwelt at Capernaum. Peter's house often became the scene of miracles, since the Master would stay there whenever He was teaching in that locality. Together with his brothers John and Andrew, Peter belonged to the first of Jesus' disciples (John 1:40-50).



**Pope Francis**  
**Prayer Intention for June:**

**The Beauty of Marriage.**  
 'Let us pray for young people who are preparing for marriage with the support of a Christian community: may they grow in love, with generosity, faithfulness and patience.'

**Video:**  
<https://www.vaticannews.va/en/pope/news/2021-06/pope-francis-june-2021-prayer-intention-beauty-marriage.html>

**Tweet:** 'Sister, brother, let Jesus look upon and heal your heart. And if you have already felt His tender gaze upon you, imitate Him; do as He does. Help us to bring comfort to those with wounded hearts whom we meet on our journey.'

**Liturgical Year**

Week: 13<sup>th</sup> of Ordinary Time, Year B  
 Colour: Green

After the miraculous draught of fish on the Sea of Galilee, Peter received his definitive call and left wife, family, and occupation to take his place as leader of the Twelve. Thereafter he is continually at Jesus' side, whether it be as spokesman of the apostolic college (John 6:68; Matt. 16:16), or as one specially favoured (e.g., at the restoration to life of Jairus' daughter, at the transfiguration, during the agony in the garden). His sanguine temperament often led him into hasty, unpremeditated words and actions; his denial of Jesus during the passion was a salutary lesson. It accentuated a weakness in his character and made him humble.

After the ascension, Peter always took the leading role, exercising the office of chief shepherd that Christ had entrusted to him. He delivered the first sermon on Pentecost and received the first Gentiles into the Church (Cornelius; Acts 10:1). Paul went to Jerusalem "to see Peter." After his miraculous deliverance from prison (Easter, 42 A.D.), Peter "went to a different place," most probably to Rome. Details now become scanty; we hear of his presence at the Council of Jerusalem (Acts 15:1), and of his journey to Antioch (Gal. 2:11).

It is certain that Peter laboured in Rome as an apostle, that he was the city's first bishop, and that he died there as a martyr, bound to a cross (67 A.D.). According to tradition he also was the first bishop of Antioch. He is the author of two letters, the first Christian encyclicals. His burial place is Christendom's most famous shrine, an edifice around whose dome are inscribed the words: *Tu es Petrus, et super hanc petram aedificabo ecclesiam meam.*

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

**Patron:** Against frenzy; bakers; bridge builders; butchers; clock makers; cobblers; Exeter College Oxford; feet problems; fever; fishermen; harvesters; locksmiths; longevity; masons; net makers; papacy; Popes; ship builders; shipwrights; shoemakers; stone masons; Universal Church; watch makers; Poznan, Poland; Rome; Diocese of Jackson, Mississippi; Diocese of Las Vegas, Nevada; Diocese of Marquette, Michigan; Archdiocese of Philadelphia, Pennsylvania; Diocese of Providence, Rhode Island; Diocese of Scranton, Pennsylvania.

**Symbols:** Two keys saltire; pastoral staff and two large keys; inverted cross; inverted cross and two keys saltire; crowing cock; fish; two swords; patriarchal cross and two keys saltire; two keys and a scroll; sword.

### St. Paul

Paul, known as Saul (his Roman name) before his conversion, was born at Tarsus in the Roman province of Silicia. He was the son of Jewish parents who belonged to the tribe of Benjamin, was reared according to the strict religious-nationalistic party of the Pharisees and enjoyed the high distinction of Roman citizenship.



As a youth he went to Jerusalem to become immersed in the Law and had as a teacher the celebrated Gamaliel. He acquired skill as a tent-maker, a work he continued even as an apostle. At the time of Jesus' ministry, he no longer was at Jerusalem; neither did he see the Jesus during His earthly-life. Upon returning to the Holy City, Paul discovered a flourishing Christian community and at once became its bitter opponent. When Stephen was tried, Paul was one of the first at his stoning; thereafter his fiery personality would lead the persecution. Breathing threats of slaughter against the disciples of Jesus, he was hurrying to Damascus when the grace of God effected his conversion (about the year 34 A.D.; see January 25, Conversion of St. Paul). After receiving baptism and making some initial attempts at preaching, Paul withdrew into the Arabian desert (c. 34-37 A.D.), where he prepared himself for his future mission. During this retreat he was favoured with special

revelations, Christ appearing to him personally. Upon his return to Damascus he began to preach but was forced to leave when the Jews sought to kill him. Then he went to Jerusalem "to see Peter." Barnabas introduced him to the Christian community, but the hatred of the Jews again obliged him to take secret flight. The following years (38-42 A.D.) he spent at Tarsus until Barnabas brought him to the newly founded Christian community at Antioch, where both worked a year for the cause of Christ; in the year 44 he made another journey to Jerusalem with the money collected for that famine stricken community.

The first major missionary journey (45-48) began upon his return as he and Barnabas brought the Gospel to Cyprus and Asia Minor (Acts 13-14). The Council of Jerusalem occasioned Paul's reappearance in Jerusalem (50). Spurred on by the decisions of the Council, he began the second missionary journey (51-53), traveling through Asia Minor and then crossing over to Europe and founding churches at Philippi, Thessalonica (his favourite), Berea, Athens, Corinth. He remained almost two years at Corinth, establishing a very flourishing and important community. In 54 he returned to Jerusalem for the fourth time.

Paul's third missionary journey (54-58) took him to Ephesus, where he laboured three years with good success; after visiting his European communities, he returned to Jerusalem for a fifth time (Pentecost, 58). There he was seized by the Jews and accused of condemning the Law. After being held as a prisoner for two years at Caesarea, he appealed to Caesar and was sent by sea to Rome (60 A.D.). Shipwrecked and delayed on the island of Malta, he arrived at Rome in the spring of 61 and passed the next two years in easy confinement before being released. The last years of the saint's life were devoted to missionary excursions, probably including Spain, and to revisiting his first foundations. In 66 he returned to Rome, was taken prisoner, and beheaded a year later. His fourteen letters are a precious legacy; they afford a deep insight into a great soul. (Excerpted from *The Church's Year of Grace*, Pius Parsch)

**Patron:** Against snakes; authors; Cursillo movement; evangelists; hailstorms; hospital public relations; journalists; lay people; missionary bishops; musicians; poisonous snakes; public relations personnel; public relations work; publishers; reporters; rope braiders; rope makers; saddlemakers; saddlers; snake bites; tent makers; writers; Malta; Rome; Poznan, Poland; newspaper editorial staff, Archdiocese of Philadelphia, Pennsylvania; Diocese of Covington, Kentucky; Diocese of Birmingham, Alabama; Diocese of Las Vegas, Nevada; Diocese of Providence, Rhode Island; Diocese of Worcester, Massachusetts.

**Symbols:** Book and sword, three fountains; two swords; scourge; serpent and a fire; armour of God; twelve scrolls with names of his Epistles; Phoenix; palm tree; shield of faith; sword; book.

*Often portrayed as:* Thin-faced elderly man with a high forehead, receding hairline and long pointed beard; man holding a sword and a book; man with 3 springs of water nearby.

## New Permanent Deacon for Southwark



On Saturday 19th June 2021 Reverend Sandeep Walter Misquitta was ordained to the permanent Diaconate by Bishop Paul Hendricks at St Edmund's Church, Beckenham. Deacon Sandy has been appointed to serve as a deacon in the Bromley Deanery and has been assigned to the parish of St. Edmund, Beckenham. We wish him well as he enters this new chapter in his life and ministry.

## Death By Appointment: A Rational Guide to The Assisted Suicide Debate



The Assisted Suicide debate has been pushed centre stage once more, with Baroness Meacher's Assisted Dying Bill introduced into the House of Lords. Bishop John Sherrington, Lead Bishop for Life Issues, has already outlined the Catholic Church's opposition to the Bill – a Bill that could make assisted suicide legal in England and Wales.

**On Monday 12 July at 7:30pm**, Baroness Ilora Finlay and Robert Preston will look behind the headlines of the debate to help inform your view. From law to clinical practice, social attitudes, end of life care, public safety and the experience of those jurisdictions, they will lay out evidence in a manner that recognises and respects that others may see the matter differently.

Founding Director of Living and Dying Well, Robert is a former civil servant and parliamentary official. Baroness Finlay is a cross-bench member of the House of Lords and one of Europe's leading palliative care consultants. Both have extensive experience of this complex and sensitive subject. They make clear from the outset that, in their view, the case being made for changing the law to legalise physician-assisted suicide does not stack up.

Bishop John Sherrington will introduce the evening and the National Board of Catholic Women will join Baroness Finlay and Robert Preston in conversation. There will also be a question and answer session after the presentations.

*This virtual event will take place via Zoom and is supported by the Bishops' Conference's Department of Social Justice. You can [register for your free place here](#).*

### Summertime 2021

**“Summertime 2021”**

 Altar Servers  
Summer Break 

**Tuesday 3<sup>rd</sup> – Friday 6<sup>th</sup>**  
**August**

Oratory School, Reading

A few days for boy and girl servers aged 10-15 of the Southwark Diocese  
Meet in a holiday atmosphere  
Activities include talks, discussions, prayer, daily Mass, as well as sport,  
Thorpe Park visit and Swimming.  
A coach is being provided to attend, from St. Anselm's Dartford.

Southwark is pleased to announce that this annual activity for young people is back and commend it to boy and girl altar servers aged 10 - 15 years within Southwark Diocese.

The Summertime 2021 Altar Servers' Summer break will take place at the Oratory School in Reading and will open with Mass celebrated by Archbishop John Wilson. Activities will include talks, discussions, prayer, daily Mass, as well as sport, Thorpe Park and Swimming.

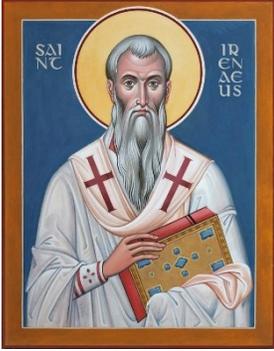
A coach will be provided from St Anselm's, Dartford and the cost of £165 covers all board and lodging, a visit to Thorpe Park and swimming.

For more details please contact Fr Stephen Boyle, Chaplain to the Guild of St. Stephen. Email: [dartford@rcaos.org.uk](mailto:dartford@rcaos.org.uk)

[Summertime 2021 Application Form](#)

## Saints of the Week

### St Irenaeus, Bishop and Martyr – 28<sup>th</sup> June.



Born around 130 AD, St Irenaeus of Lyons was bishop of Lugdunum in Gaul, (now Lyons) in France. His writings were formative in the early development of Christian theology. He was a disciple of Polycarp of Smyrna, who himself was a disciple of the Apostle John the Theologian. Irenaeus is thought to have been a Greek from Smyrna in Asia Minor, now Izmir, Turkey. He was brought up in a Christian family. Irenaeus was one of the first Christian writers to refer to the principle of Apostolic Succession.

Irenaeus is remembered as the second bishop of Lyons, although there is no clear evidence that he ever officially assumed the episcopal duties. The first bishop, Pothinus, was martyred around 177 during persecutions under Marcus Aurelius, when Irenaeus was visiting Rome. Irenaeus was martyred in 202, but there is no information about his death. He was buried under the church of Saint John in Lyons, which was later renamed St Irenaeus. His tomb and his remains were destroyed in 1562 by the Calvinist Huguenots.

Irenaeus wrote a number of books. The most important that survives is the five-volume work against heresies. Only fragments in its original Greek exist, but a complete copy exists in a wooden Latin translation, made shortly after its publication in Greek, and Books IV and V are present in a literal Armenian translation. The purpose of Against Heresies was to refute the teachings of various gnostic groups that existed at the time. Irenaeus was the first Christian writer to describe all four Gospels as divinely inspired. The central point of his theology is the unity of God, in opposition to the Gnostics' division of God into a number of divine 'Aeons'. Christ, for him, is the invisible Father made visible.

His emphasis on the unity of God is reflected in his corresponding emphasis on the unity of salvation history. Irenaeus repeatedly insists that God created the world and has been overseeing it ever since. Everything that has happened is part of his plan for humanity. The essence of this plan is maturation: Irenaeus believes that humanity was created immature, and God intended his creatures to take time to grow into his likeness. Thus, Adam and Eve were created as children. Their Fall was thus not a full-blown rebellion but a childish spat, a desire to grow up before their time and have everything now.

Everything that has happened since has therefore been directed by God to help humanity overcome this and grow up. The world has been designed by God as a difficult place, where human beings are forced to make moral decisions - only in this way can they mature. Irenaeus likens death to the whale that swallowed Jonah: it was only in the depths of the whale's belly that Jonah could turn to God and do his will. Similarly, death and suffering appear evil, but without them we could never come to know God. The high point in salvation history is Jesus Christ. Irenaeus believes that Christ would always have been sent, even if humanity had never sinned; but the fact that they did sin determines his role as a saviour. He sees Christ as the new Adam, who systematically undoes what Adam did: thus, where Adam was disobedient about the fruit of a tree, Christ was obedient even to death on the wood of a tree.

Irenaeus is the first to draw comparisons between Eve and the Theotokos, contrasting the faithlessness of the former with the faithfulness of the latter. In addition to reversing the wrongs done by Adam, Irenaeus thinks of Christ as "recapitulating" or "summing up" human life. This means that Christ goes through every stage of human life, from infancy to old age, and simply by living it, sanctifies it with his divinity. Irenaeus is

therefore forced to argue that Christ did not die until he was quite old!

Irenaeus thus thinks that our salvation comes about, essentially, through the incarnation of God as man. He characterises the penalty for sin as death and corruption. God, however, is immortal and incorruptible, and simply by becoming united to human nature in Christ he conveys those qualities to us. Irenaeus understands the atonement of Christ as happening through his incarnation rather than his crucifixion, although the latter is an integral part of the former.

### **The First Martyrs of the See of Rome – 30th June.**

The First Martyrs of the Church of Rome were Christians martyred in the city of Rome during Nero's persecution in 64. The event is recorded by both Tacitus and Pope Clement I, among others. The holy men and women are also called the "Protomartyrs of Rome."



In July of 64 AD, Rome was devastated by fire. Largely made up of wooden tenements, fire was a frequent occurrence in the city. Rumour blamed the tragedy on the unpopular emperor Nero, who wanted to enlarge his palace. He accused the Christians. According to the historian Tacitus, many Christians were put to death "not so much of the crime of firing the city, as of hatred against mankind." Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired. Nero offered his gardens for the spectacle, and was exhibiting a show in the circus, while he mingled with the people in the dress of a charioteer or stood aloft on a chariot. Hence, even for criminals who deserved extreme and exemplary punishment, there arose a feeling of compassion; for it was not, as it seemed, for the public good, but to glut one man's cruelty, that they were being destroyed.

### **St Oliver Plunkett, Bishop and Martyr – 1<sup>st</sup> July.**



Oliver Plunkett was born in Loughcrew in County Meath, Ireland on November 1, 1629. In 1647, he went to study for the priesthood in the Irish College in Rome. On January 1, 1654, he was ordained a priest in the Propaganda College in Rome.

Due to religious persecution in his native land, it was not possible for him to return to minister to his people. Oliver taught in Rome until 1669, when he was appointed Archbishop of Armagh and Primate of Ireland. Archbishop Plunkett soon established himself as a man of peace and, with religious fervour, set about visiting his people, establishing schools, ordaining priests, and confirming thousands.

1673 brought a renewal of religious persecution, and bishops were banned by edict. Archbishop Plunkett went into hiding, suffering a great deal from cold and hunger. His many letters showed his determination not to abandon his people, but to remain a faithful shepherd. He thanked God "Who gave us the grace to suffer for the chair of Peter." The persecution eased a little and he was able to move more openly among his people. In 1679 he was arrested and falsely charged with treason. The government in power could not get him convicted

at his trial in Dundalk. He was brought to London and was unable to defend himself because he was not given time to bring his own witnesses from Ireland. He was put on trial, and with the help of perjured witnesses, was sentenced to be hanged, drawn and quartered at Tyburn. With deep serenity of soul, he was prepared to die, calmly rebutting the charge of treason, refusing to save himself by giving false evidence against his brother bishops. Oliver Plunkett publicly forgave all those who were responsible for his death on July 1, 1681. On October 12, 1975, he was canonized a saint.

### **St Thomas the Apostle – 3<sup>rd</sup> July**

St. Thomas was born a Jew and was called to be one of the twelve Apostles. His birth and death dates are unknown, but his feast day is celebrated July 3. He is recognized as the patron saint of architects.



He was a dedicated but impetuous follower of Christ. When Jesus said He was returning to Judea to visit His sick friend Lazarus, Thomas immediately exhorted the other Apostles to accompany Him on the trip which involved certain danger and possible death because of the mounting hostility of the authorities. At the Last Supper, when Christ told His disciples that He was going to prepare a place for them to which they also might come because they knew both the place and

the way, Thomas pleaded that they did not understand and received the beautiful assurance that Christ is the Way, the Truth, and the Life.

St. Thomas is best known for his role in verifying the Resurrection of his Master. Thomas' unwillingness to believe that the other Apostles had seen their risen Lord on the first Easter Sunday earned him the title of "doubting Thomas." Eight days later, on Christ's second apparition, Thomas was gently rebuked for his scepticism and furnished with the evidence he had demanded - seeing in Christ's hands the point of the nails. Thomas even put his fingers in the nail holes and his hand into Christ's side. After verifying the wounds were true, St. Thomas became convinced of the reality of the Resurrection and exclaimed, "My Lord and My God," thus making a public Profession of Faith in the Divinity of Jesus. St. Thomas is also mentioned as being present at another Resurrection appearance of Jesus - at Lake Tiberias, when a miraculous catch of fish occurred.

This is all that we know about St. Thomas from the New Testament. Tradition says that at the dispersal of the Apostles after Pentecost he was sent to evangelize to the Parthians, Medes, and Persians. He ultimately reached India, carrying the Faith to the Malabar coast, which still boasts a large native population calling themselves "Christians of St. Thomas."

According to tradition, Thomas was killed in an accident when a fowler shot at a peacock and struck Thomas instead. Following his death, some of his relics were taken to Edessa while the rest were kept in what is now known as India. They can still be found within the San Thome Basilica in Chennai, Mylapore, India. The relics taken to Edessa were moved in 1258 to Italy, where they can be found in the Cathedral of St. Thomas the Apostle in Ortona, Italy. However, it is believed that Saint Thomas' skull rests in the Monastery of Saint John the Theologian on the Greek Island Patmos.

In art, Saint Thomas is commonly depicted as a young man holding a scroll, or as a young adult touching the resurrected Christ's wounds. Saint Thomas was mentioned in several texts, including one document called *The Passing of Mary*, which claims then-apostle Thomas was the only one to witness the Assumption of Mary into heaven, while the other apostles were transported to Jerusalem to witness her death. While the other apostles were with Mary, Thomas was left in India until after her first burial, when he was transported to her tomb and he saw her bodily assumption into heaven, when her girdle was left behind.

In versions of the story, the other apostles doubted Thomas' words until Mary's tomb was discovered to be empty with the exception of her girdle. Thomas and the girdle were often depicted in medieval and early Renaissance art.

The Glory of  
God is a human  
being fully  
alive.

*St. Irenaeus*