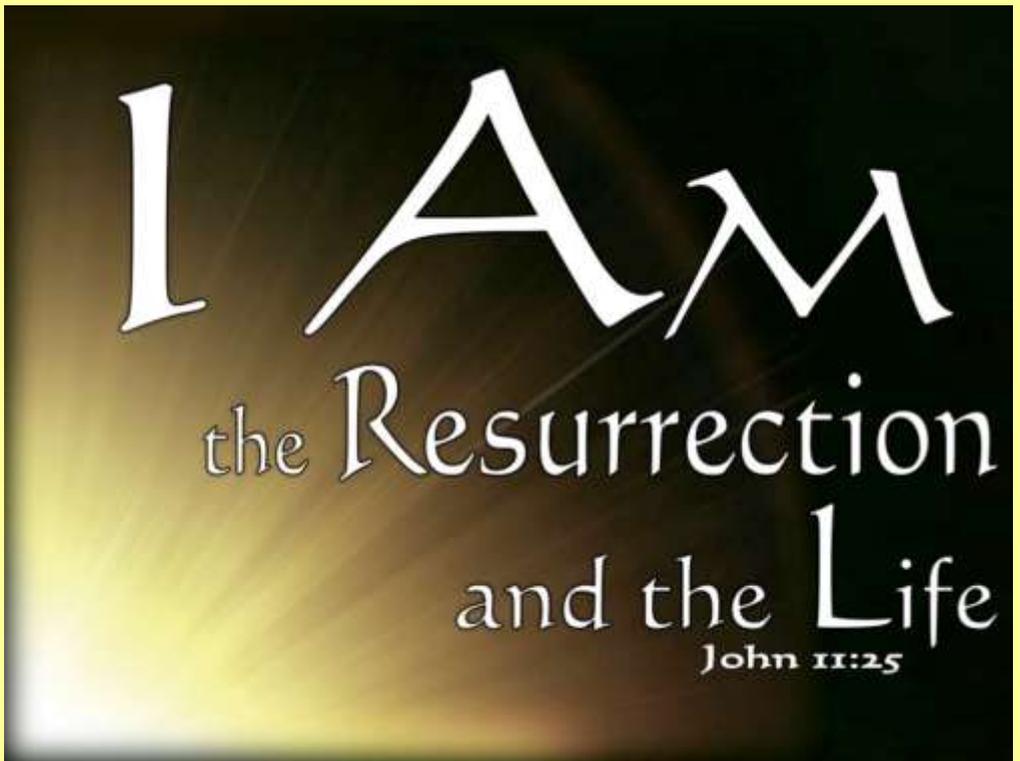


FOCUS

The Parish Magazine
of

St. Joseph's Catholic Church, Wembley



Easter 2020

ST JOSEPH'S CATHOLIC CHURCH

High Road, Wembley, Middlesex - HA9 6AG

Tel: 020 8902 0081 Fax: 020 87950392

Website : <http://www.rcdow.org.uk/wembley>

Parish Team: Fr Joseph Kaduthanam CMI, Fr John Menonkari CMI
and Fr Tebin Francis CMI

TIMES OF SERVICES

WEEKEND	Saturday (Vigil)	6.30pm
	Sunday	9.00am & 12noon
WEEKDAYS	Monday - Thursday	9.30am
	Friday	12noon
	Saturday	9.30am

All services are streamed live on our YouTube channel
"St Joseph's RC Church Wembley".

SCHOOLS

ST JOSEPH'S INFANT SCHOOL, Waverley Avenue. Tel: 020 8903 6032

Executive Head Teacher: Mrs Mandy Whelan

ST JOSEPH'S JUNIOR SCHOOL, Chatsworth Avenue. Tel: 020 8902 3438

Executive Head Teacher: Mrs Mandy Whelan

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Easter Reflections



This has been a remarkable Easter for the global Church. With so many countries on lockdown, most Catholics were unable to attend Mass or come together in person this Easter. But an isolated Easter doesn't mean a hopeless Easter. Instead we're finding other ways to reach out to each other, with prayers and other kinds of support around the world.

As the Church uses social media, live streaming of Masses and other non-traditional methods to bring people together, we gather messages of hope and good news, and prepare to celebrate a joyous Easter Season with our close family and friends even if it is with the help of technology.

But if we take a closer look, the resurrection of Christ also took place in secret. No one was present. The disciples were hiding. Only women dared to go to the tomb. But nobody believed their words. The disciples of Emmaus were even walking with the risen Christ and did not recognise Him. Only gradually did the first Church realise the significance of what had happened.

Thus, in this extraordinary time of Easter, I wish for all of us to open our eyes and our hearts in order to recognise the many signs of life and resurrection all around us. Let us try, if we can, to make the best use of this time: let us be generous; let us help those in need in our neighbourhood; let us look out for the loneliest people, perhaps by telephone or social networks; let us pray to the Lord for those who are in difficulty... Even if we are isolated, thought and spirit can go far with the creativity of love. This is what we need today: the creativity of love.

Despite the grim reality of the coronavirus crisis, many parishes have not allowed it to dampen the hope inherent in the Easter message of life triumphing over death.

In our parish, we have a live-streamed Mass on YouTube every day at normal Mass times, and are communicating with our parishioners by email encouraging feedback and, in response to many requests about Weekly Giving at Mass have sent an email detailing the alternative methods available all of which are displayed on our website parish.rcdow.org.uk/Wembley clicking on the 'Donate to our parish' tab. Do communicate these emails to your family and friends who are not online.

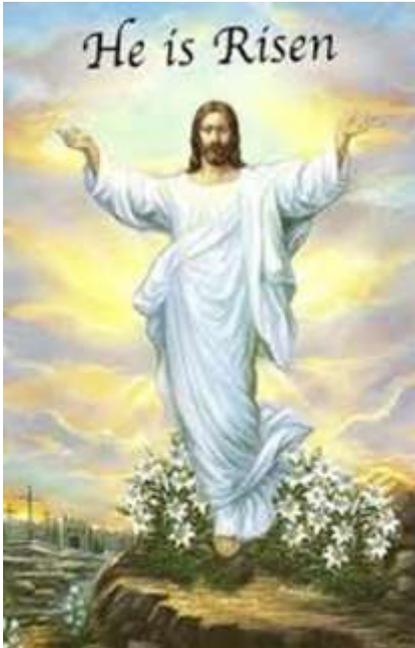
We have faith in God who brings hope out of fear. Join us as we proclaim the resurrection of our Lord brought on by crisis. Jesus' resurrection was not a return to normal. His death and resurrection brought about a radically new day, a newness of life. Jesus' resurrection was real. It shook all creation and altered time.

Christ has risen. May His mercy kindle in our hearts the fire of His hope and joy.

Fr Joseph

The joy of the Resurrection is to know that Christ abides in us

Bishop David McGough



“The disciples were filled with joy when they saw the Lord, and he said to them again: ‘Peace be with you. As the Father sent me, so am I sending you.’”

It was perhaps only natural that John’s Gospel should highlight the joy that accompanied this first encounter between the Risen Lord and his apostles. Their joy, however, was something more than the spontaneous relief of a reunion with one thought to be dead. The joy that they experienced was rooted in the prayer offered by Jesus on the night before he died.

“I have made your name known to them, so that the love with which you loved me may be in them, and so that I may be in them.”

This was no passing joy. It was the enduring realisation that the Resurrection imparts to every believer. Christ is Risen! The power of

his Resurrection gathers our loneliness into communion with the Father and Son, a love that existed before the foundation of the world. This is the ultimate joy of the Resurrection, to know that Christ abides in us as he abides in the Father.

As the encounter continued, Christ, like the Father at the dawn of creation, breathed new life into his Apostles. “He breathed on them and said: ‘Receive the Holy Spirit.’” This was a Spirit that looked outwards rather than inwards. “As the Father has sent me, so am I sending you.” Whatever our calling in life, our lives are to be lived as a proclamation of the Christ who dwells within us. The first fruits of this Spirit are always peace and reconciliation. “For those whose sins you forgive, they are forgiven.” In the case of the Apostles these words clearly carried a sacramental meaning. It would be in the name of Christ that they would proclaim absolution to burdened souls. We should not ignore the significance of these words for ourselves. We also have received the Spirit of the Risen Lord, making us, with the Apostles, channels of his peace and reconciliation.

Thomas, who refused to believe unless he could see the wounds left by the Crucifixion, could place his hand into Christ’s wounded side, represents faith’s dilemma. We want to believe, but all too frequently we want to believe on our own terms. We want to remain in control of any commitment that we might

make. Faith, of its very nature, is based on a trust that surrenders itself to the object of its trust.

We do not make a contract with God so as to remain in control. We surrender ourselves and our fears to him. We allow him in truth, not merely in name, to be the Lord of our lives. It was for this reason that the exchange with Thomas concluded with the words: "You believe because you can see me. Happy are those who have not seen and yet believe."

The Acts of the Apostles describes the power of the Risen Lord at work in the community. We are told that the whole community remained faithful to the teaching of the Apostles, to prayer and the breaking of bread. We deceive ourselves if we claim to be alive in the Risen Lord without all three.

Only when we are one with Christ in prayer, in his teaching and the celebration of the Eucharist are we truly one with our Risen Lord.



A Prayer for Easter Eyes

My Lord, Jesus,
You have risen to new life!
Give me new eyes with which to recognize
your presence in the world around me.
Sharpen my vision so that I see beyond the
ordinary events of each day and into the
extraordinary reality of your grace.
Brighten my view of the world with renewed
hope in the coming of your Kingdom.
Soften my gaze so that I view others with the
kind of tenderness and compassion you
showed to so many.
May each day of this Easter season provide
glimpses of your glory.
In your sacred name, I pray.
Amen.

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What Are the Rules for Fasting Before Communion? How Long Must Catholics Fast, And What Are the Exceptions?

By Scott P. Richert



The rules for fasting before Communion are fairly straightforward, but there's a surprising amount of confusion regarding them. While the rules for fasting before Communion have changed over the centuries, the most recent change was over 50 years ago. Before then, a

Catholic who wished to receive Holy Communion used to have to fast from midnight onwards. What are the current rules for fasting before Communion?

The Current Rules for Fasting Before Communion

The current rules were introduced by Pope Paul VI on November 21, 1964, and are found in Canon 919 of the Code of Canon Law:

- A person who is to receive the Most Holy Eucharist is to abstain for at least one hour before holy communion from any food and drink, except for only water and medicine.
- A priest who celebrates the Most Holy Eucharist two or three times on the same day can take something before the second or third celebration even if there is less than one hour between them.
- The elderly, the infirm, and those who care for them can receive the Most Holy Eucharist even if they have eaten something within the preceding hour.

Exceptions for the Sick, the Elderly, and Those Who Care for Them

Regarding point 3, "elderly" is defined as 60 years of age or older. In addition, the Congregation of the Sacraments issued a document, *Immensae caritatis*, on January 29, 1973, that clarifies the terms of the fast before Communion for "the infirm, and those who care for them":

To give recognition to the dignity of the sacrament and to stir up joy at the coming of the Lord, it is well to observe a period of silence and recollection. It is a sufficient sign of devotion and respect on the part of the sick if they direct

their mind for a brief period to this great mystery. The duration of the eucharistic fast, that is, of abstaining from food or alcoholic drink, is reduced to approximately a quarter of an hour for:

- the sick in health-care facilities or at home, even if they are not bedridden;
- the faithful of advanced years, whether they are confined to their homes because of old age or live in homes for the aged;
- sick priests, even if not bedridden, and elderly priests, as regards both celebrating Mass and receiving communion;
- persons caring for, as well as the family and friends of, the sick and elderly who wish to receive communion with them, whenever such persons cannot keep the one-hour fast without inconvenience.

Communion for the Dying and Those in Danger of Death

Catholics are dispensed from all of the rules of fasting before Communion when they are in danger of death. This includes Catholics who are receiving Communion as part of Last Rites, with Confession and Anointing of the Sick, and those whose lives may be in imminent danger, such as soldiers receiving Communion at Mass before going into battle.

When Does the One-Hour Fast Start?

Another frequent point of confusion concerns when the clock starts for the Eucharistic fast. The one hour mentioned in Canon 919 is not one hour before Mass, but, as it says, "one hour before holy communion."

That does not mean, however, that we should take a stopwatch to church, or try to figure out the earliest point at which Communion might be distributed at Mass and time our breakfast to end exactly 60 minutes before that. Such behavior misses the point of fasting before Communion. We're meant to use this time to prepare ourselves to receive the Body and Blood of Christ and to call to mind the great sacrifice that this sacrament represents.

Extending the Eucharistic Fast as a Private Devotion

Indeed, it's a good thing to choose to extend the Eucharistic fast if you're able to do so. As Christ Himself said in John 6:55, "For my flesh is true food, and my blood is true drink." Until 1964, Catholics used to fast from midnight onwards when receiving Communion, and from apostolic times Christians have tried, when possible, to make Christ's Body their first food of the day. For most people, such a fast would not be an overwhelming burden, and it might draw us closer to Christ in this most holy of sacraments.

What is the Christian response to the pandemic?

The plague, pestilence; such terms not only imply a disease with deadly consequences, but a disease that is mysterious, unknown, and without human control.

But the word “pandemic”? That sounds worse in every way. In reality, the term describes not a disease itself but how extensive and prevalent the appearance of the disease is geographically. In our current situation of the spread of the coronavirus (COVID-19), the World Health Organization has declared this disease to be a global pandemic. There is no location that provides immunity.

Governments, responding to the guidance of health care specialists, are giving practical guidelines to citizens to help protect them from contracting this new disease and from passing it on to others. These interventions are serious and should find a ready compliance from all citizens: This is a deadly disease and we still do not have an effective antidote for it. We can, however, take measures to enhance our ability to avoid it or to reduce the likelihood of passing it on to others.

The question for priests and bishops in serving the pastoral needs of believers amid this health crisis cannot be reduced to repeating the advice of medical experts. The world has experience in similar situations repeatedly throughout history. The Church also has offered guidance for the faithful. We need to review these lessons from the past.

The challenge of today’s pandemic is not only medical, it is also profoundly spiritual.

If in the past these situations of pestilence and plague were interpreted as a kind of divine retribution, today the challenge is certainly a more profound response. I do not subscribe to the interpretation of retribution: God is not out to get us, nor is he looking for payback. It is not, however, wrong to see this crisis of health as a call to renew our relationship to God and to share with him our anxieties, our need for his intervention.

Some people might find it odd that a canon lawyer would be calling for a spiritual response to the current pandemic. It may be surprising for some to read in the law of the Church that:

“If participation in the Eucharistic celebration becomes impossible because of the absence of a sacred minister or for another grave cause, it is strongly recommended that the faithful take part in a liturgy of the word if such a liturgy is celebrated in a parish church or other sacred place ... or that they devote themselves to prayer for a suitable time alone, as a family, or, as the occasion permits, in groups of families.” (can. 1248)

Of course, this is only dealing with the question of observing the obligation of participating at Mass on Sundays and holy days of obligation. It is all the same quite instructive.

The current tendency of Church leaders appears to simply be to dispense the faithful from the obligation of attending Mass. But this is not the only issue, spiritually speaking, that needs to be addressed. People are rightly scared and need a truly pastoral reassurance — and practical spiritual guidance.

We need to pray. We need to deepen our relationship with God and his Church. In the light of the closure of our churches, we should approach the Lord personally in the privacy of our homes to deepen our intimacy with Him. For our own welfare, it is important that we tell God our fears, implore both his intervention to rescue us from this pestilence, and ask for the grace to accept his will and see this crisis through the eyes of faith.

Today we have more means at our disposal than ever before for finding solid, healthy spiritual aids. The prevalence of internet-based prayer opportunities should be taken full advantage of. Websites like iBreviary.com offer not only the complete Mass prayers and readings for each day, but also the complete, official texts for the Liturgy of the Hours for each day as well as a long list of other prayers and Church rituals. Simple prayers of proven value and powerful means of growing in spiritual depth are at the heart of the Church's liturgy. The rosary has a long history of shaping Catholic devotion in a powerful manner, as has the Divine Mercy chaplet.

The point of this short response is that especially in this Easter season, the Church can help us to refocus and deepen our faith while renewing our conviction in the redemptive love of the Saviour, a love that is not overcome by sin or by the fear of death. He has conquered sin and death and he invites us to share more deeply in his redemptive work.

The apocalypse of our day, the coronavirus pandemic, is a spiritual challenge for us to grow in our love of God, our love of the Saviour, our love for each human being in our world. We pray that the health pandemic evokes a no-less-global spiritual combat against fear, against complacency, against abandoning the healing, which only God can give.

Pope Francis' Prayer to Mary during the coronavirus pandemic

O Mary, you always shine on our path
as a sign of salvation and of hope.

We entrust ourselves to you, Health of the Sick,
who at the cross took part in Jesus' pain, keeping your faith firm.

You, Salvation of the Roman People,
know what we need,

and we are sure you will provide
so that, as in Cana of Galilee,
we may return to joy and to feasting
after this time of trial.

Help us, Mother of Divine Love,
to conform to the will of the Father
and to do as we are told by Jesus,
who has taken upon himself our sufferings
and carried our sorrows
to lead us, through the cross,
to the joy of the resurrection. Amen.

Under your protection, we seek refuge, Holy Mother of God. Do not disdain the entreaties of we who are in trial, but deliver us from every danger, O glorious and blessed Virgin.

St. Catherine of Siena



St. Catherine of Siena was born during the outbreak of the plague in Siena, Italy on March 25, 1347. She was the 25th child born to her mother, although half of her brothers and sisters did not survive childhood. Catherine herself was a twin, but her sister did not survive infancy. Her mother was 40 when she was born. Her father was a cloth dyer.

At the age of 16, Catherine's sister, Bonaventura, died, leaving her husband as a widower. Catherine's parents proposed that he marry Catherine as a replacement, but Catherine opposed this. She began fasting and cut her hair short to mar her appearance.

Her parents attempted to resist this move, to avoid marriage, but they were unsuccessful. Her fasting and her devotion to her family, convinced them to relent and allow her to live as she pleased. Catherine once explained that she

regarded her father as a representation of Jesus and her mother as Our Lady, and her brothers as the apostles, which helped her to serve them with humility.

Despite Catherine's religious nature, she did not choose to enter a convent and instead she joined the Third Order of St. Dominic, which allowed her to associate with a religious society while living at home.

Fellow Dominican sisters taught St. Catherine how to read. Meanwhile, she lived quietly, isolated within her family home.

St. Catherine developed a habit of giving things away and she continually gave away her family's food and clothing to people in need. She never asked permission to give these things away, and she quietly put up with their criticisms.

Something changed her when she was 21. She described an experience she referred to as her "mystical marriage to Christ." There are debates over whether or not St. Catherine was given a ring with some claiming she was given a bejewelled ring, and other claiming the ring was made of Jesus's

Kids Corner

Riddles

1. How do all the oceans say hello to each other?
2. What did one wall say to the other wall?
3. Why couldn't the pony sing himself a lullaby?
4. What musical instrument is found in the bathroom?
5. Why are fish so smart?
6. What kind of tree fits in your hand?

Answers on Page 22

Bible Word Search: The Resurrection

Betrayal	D	R	B	M	O	T	Y	L	Herod
Coins	N	I	E	R	I	F	A	J	Judas
Cross	S	E	S	Y	I	Y	C	U	Mary
Crucify	S	D	D	C	A	O	Y	D	Pilate
Disciple	O	O	U	R	I	R	S	A	Prayer
Garden	R	R	T	N	A	P	P	S	Tomb
	C	E	S	M	E	G	L	N	
	B	H	P	I	L	A	T	E	

Bible Story

Jesus Talks with Two Disciples on the Road to Emmaus



Later that same Sunday, two of Jesus' disciples, Cleopas and another man, were walking along the road to a village called Emmaus, which was about seven miles (11 km) from Jerusalem. All day they had been talking and wondering about all the things that had happened. Suddenly, Jesus was there with them, but they did not recognize Him. "What are you talking about as you walk along?" He asked. The two disciples looked sad. Cleopas asked, "Are you the

only one in Jerusalem who doesn't know the things that have happened there in the last few days?" "What things?" Jesus asked. "The things about Jesus of Nazareth, who was a great prophet before God and all the people, and how our chief priests and leaders handed Him over to be crucified. We had hoped that He was the one to redeem Israel. Yes, and besides, it is now the third day since all of this happened. And now, some women of our group amazed us. They went to His tomb early this morning, but they did not find His body there. They came back and told us that they had seen angels there who said He was alive. Some of those who were with us went to the tomb and found it just as the women said, but they did not see Jesus." Then Jesus said to them, "Oh you are so foolish, and slow of heart to believe in all that the prophets have spoken! Wasn't it necessary for Christ to suffer those things and enter into His glory?"

As they came near the village of Emmaus, the two disciples said to Jesus, "Stay with us, because it is late and the day is now nearly over." So Jesus went in to stay with them. As they were eating, Jesus took bread, blessed it and broke it, and gave it to them. Suddenly they recognized Him as Jesus, and He vanished from their sight.

The two disciples quickly returned to Jerusalem and found the eleven apostles and some of Jesus' other followers gathered together. The apostles told them, "It's true! The Lord has risen and has appeared to Peter." Then the two disciples told everything that had happened on the road to Emmaus.

Jesus Appears to the Apostles

"Doubting Thomas" becomes a believer. That same Sunday evening most of the apostles were together. They had locked themselves in a room in fear that the religious leaders would want them crucified next. Suddenly, Jesus was there among them. He said, "Peace be with you." Jesus showed them the wounds from crucifixion in his side and hands. The apostles were overjoyed to see Jesus alive again. Jesus said again, "Peace be with you."

As the Father has sent me, so I send you." The apostle Thomas was not with the others when Jesus appeared to them. So the others told him, "We have seen the Lord." But Thomas said, "Unless I see the nail marks in His hands, and put my finger in the nail holes and my hand in the wound in His side, I will not believe it."



A week later the apostles were again locked in the same room, and Thomas was with them. Jesus again came and stood among them and said, "Peace be with you." Then Jesus said to Thomas, "Put your finger here and look at my hands. Put your hand in my side. Don't doubt it any more. Believe!" All Thomas could say was, "My Lord and my God!" Jesus said to him,

"Have you believed because you have seen? Blessed are those who have not seen but have come to believe."



A Prayer for Easter Eyes
My Lord, Jesus,
You have risen to new life!
Give me new eyes with which to recognize
your presence in the world around me.
Sharpen my vision so that I see beyond the
ordinary events of each day and into the
extraordinary reality of your grace.
Brighten my view of the world with renewed
hope in the coming of your Kingdom.
Soften my gaze so that I view others with the
kind of tenderness and compassion you
showed to so many.
May each day of this Easter season provide
glimpses of your glory.
In your sacred name, I pray.
Amen.

skin. St. Catherine herself started the rumour of the latter in her writings, but she was known to often claim the ring itself was invisible.

Such mystical experiences change people, and St. Catherine was no exception. In her vision, she was told to reenter public life and to help the poor and sick. She immediately rejoined her family and went into public to help people in need.

She often visited hospitals and homes where the poor and sick were found. Her activities quickly attracted followers who helped her in her mission to serve the poor and sick.

St. Catherine was drawn further into the world as she worked, and eventually she began to travel, calling for reform of the Church and for people to confess and to love God totally. She became involved in politics, and was key in working to keep city states loyal to the Pope. She was also credited with helping to start a crusade to the Holy Land. On one occasion, she visited a condemned political prisoner and was credited with saving his soul, which she saw being taken up to heaven at the moment of his death.

St. Catherine allegedly was given the stigmata, but like her ring, it was visible only to herself. She took Bl. Raymond of Capua as her confessor and spiritual director.

From 1375 onwards, St. Catherine began dictating letters to scribes. She petitioned for peace and was instrumental in persuading the Pope in Avignon to return to Rome.

She became involved in the fractured politics of her time, but was instrumental in restoring the Papacy to Rome and in brokering peace deals during a time of factional conflict and war between the Italian city states.

She also established a monastery for women in 1377 outside of Siena. She is credited with composing over 400 letters, her Dialogue, which is her definitive work, and her prayers. These works are so influential that In 1970 Paul VI conferred the title of Doctor of the Universal Church on Catherine and in 1999 she was proclaimed co-patron saint of Europe by Pope John Paul II. She is also the patron saint of Italy and of Fire Prevention. She is one of the most influential and popular saints in the Church.

Her feast day is 29 April.

St Catherine of Siena Quotes

“Be who God meant you to be and you will set the world on fire.” ...

“Proclaim the truth and do not be silent through fear.” ...

“Nothing great is ever achieved without much enduring.” ...

“All the way to heaven is heaven, because Jesus said, “I am the way.” ...

Pope St John XXIII – the accidental Saint



Blessed Pope John XXIII, considered to be one of the most popular popes of all time, was born Angelo Roncalli on 25 November 1881, in Sotto il Monte, a village of 1200 inhabitants at the foot of the Alps. The house where Angelo was born was called the 'palazzo' but it was not much like a palace: the large family shared the ground floor with their cows. 'We were poor but happy with our lot and confident in the help of Providence... When a beggar appeared at the door of our kitchen, there was always room for him, and my mother would hasten to seat this stranger alongside us.'

Born a peasant he became a Prince of the Church and then Pope – Pope John XXIII, whose feast day we celebrate on 11 October. The founding father of the Second Vatican Council, a prophet and visionary, he was at heart a simple believer with an uncomplicated approach to the Christian life.

The idea of calling the Second Vatican Council, for example, came to him, he said, "like a flash of heavenly light." The idea emerged in prayer and he trusted it. He felt God was nudging him to lead the church to greater overall unity, and with that in mind, he invited the leaders of the Anglican, Protestant and Orthodox churches. They came because they sensed the love with which they had been invited. Among the most moving of his early meetings with non-Catholics was when he welcomed a group of Jews with open arms, saying to them, "I am Joseph, your brother." Vatican II, under his leading hand, was a gathering in St. Peter's Basilica of the world's Catholic bishops, but it was also a gathering that every day of the council brought tens of thousands of men and women religious, laypeople and other visitors into St. Peter's piazza outside that basilica. The bishops did not act alone; they, too, were nudged by the Spirit working through both John and those crowds.

At the centre of it all, with peace and tranquility, stood the amiable and humble John. He was a bighearted man and a man of God, who had gained the confidence and affection of people everywhere. And why? Because when people encountered him, they encountered his loving heart. His eyes twinkled with happiness, his focus never left his visitor, and his lips offered only affirmation and affection.

Pope John XXIII is, therefore, really quite an accidental saint. His journals reveal a man who admired the saints greatly but also one who would be surprised to learn that this honour has been given to him. We learn in his journals that he never felt he was quite holy enough; he felt that he wasn't quite living up to his faith. In his journals, we meet a man of great humility, delighted at how well people liked him and surprised that he'd been chosen for the papacy.

The key to Pope John's life was prayer. His life was deeply rooted and anchored in prayer. He said once: 'Prayer is the raising of the mind to God. We

must always remember this. The actual words matter less.' His praying of the Our Father led him to be convinced of God's great love not only for him but for every person. It was this awareness of God's love in prayer that gave him both his joy and a wonderful sense of humour. Once while Pope, during a spell in the Hospital of the Holy Spirit in Rome, he was introduced to the sister who ran the hospital. She said: 'Holy Father, I am the Superior of the Holy Spirit.' He replied: 'You're very lucky, I'm only the Vicar of Christ.' His prayer life made him more human, more approachable, more vulnerable, more conscious of God's great love. Although deeply devout, the Holy Spirit gave him a light touch, a funny and amusing way of looking at the world and the ability not to take himself too seriously. These are the gifts of prayer, and we pray for these gifts for ourselves today.

Pope John XXIII was one who sought what unites us and not what divides us. He believed that this would lead to peace. He was a priest, yes, but first he was a fellow human being, himself on the journey of faith.

He was able to speak a word of comfort to everyone without a hint of self-consciousness. On the feast of Christmas one year at St Peter's, he told the world that his heart was "full of tenderness" in giving us his Christmas wishes. I would like, he said, to be able "to linger at the tables of the poor, in workshops, in places of study and of science, close to the beds of the sick and the elderly, in all places where [people] pray and suffer, work for their needs and for others."

I would like, he went on, to place my hands on the heads of little children, to look into the eyes of young people, to encourage mothers and fathers in their daily duties. To everyone, I would like to repeat the message of the angel: "Behold, I bring you tidings of great joy: a Saviour is born to you."

With these simple words, he catechised the world about the feast of Christmas. He made it possible to believe that Christ loves us and that we are called to love him and to love each other. John broke through the chatter of the world and people heard in his message a call addressed to their better selves. His death in 1963 had a strong impact on people everywhere, believers and nonbelievers alike. Throughout the world, everyone mourned. Patriarch Alexis of the Russian Orthodox church called his people to prayer. The rabbi of the Sephardic synagogue in Paris introduced a prayer for John's intention in the office of the Sabbath. The prisoners at Rome's Regina Coeli prison, where he had visited on his first Christmas in the Vatican, sent John this message: "With an immense love, we are close to you."

On 5 July 2013, Pope Francis – bypassing the traditionally required second miracle – declared John XXIII a saint, based on his virtuous, model lifestyle, and because of the good which had come from his having opened the Second Vatican Council. He was canonised alongside Pope John Paul II on 27 April 2014.

'We stand before you, Holy Spirit, conscious of our sinfulness, but aware that we gather in your name. Come to us, remain with us, and enlighten our hearts. Give us light and strength to know your will, make it our own, and to live it in our lives. Guide us by your wisdom, support us by your power, for you are God, sharing the glory of Father and Son.' (Pope John XXIII)



CULINARY QUARTER



Simnel muffins

Ingredients

250g mixed dried fruit
grated zest and juice 1 medium orange
175g softened butter
175g golden caster sugar
3 eggs, beaten
300g self-raising flour
1 tsp mixed spice
½ tsp freshly grated nutmeg
5 tbsp milk
175g marzipan
200g icing sugar
2 tbsp orange juice for mixing
mini eggs



Method

1. Tip the fruit into a bowl, add the zest and juice and microwave on medium for 2 minutes (or leave to soak for 1 hour). Line 12 deep muffin tins with paper muffin cases.
2. Preheat the oven to fan 180C/ 160C/gas 4. Beat together the butter, sugar, eggs, flour, spices and milk until light and fluffy (about 3-5 minutes) – use a wooden spoon or hand held mixer. Stir the fruit in well.
3. Half fill the muffin cases with the mixture. Divide the marzipan into 12 equal pieces, roll into balls, then flatten with your thumb to the size of the muffin cases. Put one into each muffin case and spoon the rest of the mixture over it. Bake for 25-30 minutes, until risen, golden and firm to the touch. Leave to cool.
4. Beat together the icing sugar and orange juice to make icing thick enough to coat the back of a wooden spoon. Drizzle over the muffins and top with a cluster of eggs. Leave to set. Best eaten within a day of making.

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Painters of The Italian Renaissance

The Italian Renaissance marked a period of great cultural change in Europe that took place between the 14th and 16th centuries. A number of painters emerged out of the Italian Renaissance and began to show an interest in the beauty of nature and the human form.

Raffaello Sanzio

Raffaello Sanzio (known simply as Raphael to most) was born in Urbino to Giovanni Santi, a painter in the town's court. The young Raphael likely began his training there, where he was exposed to works by great artists such as Andrea Mantegna and Piero della Francesca. Raphael was also a pupil of Pietro Perugino, and his early works reflect the influence of his teacher, a Renaissance master in his own right. Between 1500 and 1508 Raphael worked in central Italy and became well-known for his Madonnas and portrait paintings. In 1508, Pope Julius II called on him to decorate the papal rooms in the Vatican, where he executed some of his best works, such as *The School of Athens* (below).



Michelangelo

Like his contemporary, Leonardo da Vinci, Michelangelo was a master of many artistic trades, painting chief among them. In the Vatican's Sistine Chapel, he painted two of the most impressive frescoes in the history of Western art: the scenes from Genesis on the ceiling and the The Last Judgment on the altar wall. Michelangelo completed the magnificent frescoes on the chapel's ceiling in about four years. The composition spans more than 500 square meters and includes at least 300 figures; it is without a doubt an unprecedented work of art that influenced many Baroque ceiling painters for years to come. Sistine Chapel Ceiling below.



Leonardo da Vinci

Leonardo da Vinci is often considered to be the embodiment of Renaissance humanist ideals. Though Leonardo was a master of many different forms of art, he is celebrated mainly for his paintings. Born out of wedlock to a notary and a peasant woman in the Republic of Florence, Leonardo spent his formative years learning in the workshop of Florentine painter Andrea del Verrocchio. Only about 15 of his paintings have survived through the years, among which are the Mona Lisa and The Last Supper, two of the most recognizable and parodied works of all time.



Mona Lisa

One of the greatest masterpieces of the Renaissance by one of its greatest masters, Leonardo Da Vinci's *The Last Supper* is a complex depiction of this iconic biblical subject.

The *Last Supper* was commissioned by Ludovico Sforza, Duke of Milan, for his renovations of the Convent of Santa Maria delle Grazie in Milan. The *Last Supper* measures 460 x 880 cm and is located on the end wall of the dining room in the Convent. The theme of *The Last Supper* from the Gospel of John, 13:21, was traditional for dining halls, however, Da Vinci's treatment of the subject was revolutionary. He chose to depict the moment Jesus announced that one of his apostles would betray him. Consequently, the painting is full of expressive reactions, which combined with Da Vinci's mastery of perspective, creates a naturalistic composition which remains today one of the most significant masterpieces in the history of art.



Answers to Riddle's from page 12

1. They wave
2. I'll meet you at the corner
3. He was a little hoarse
4. A tuba toothpaste
5. Because they live in schools
6. A palm tree

Parish Ministries and Organisations

Contact number : 020 8902 0081

Bereavement Group

Priscilla Whynt

Catechists

First Holy Communion: Bernie Jeeves

Confirmation: Carl Fernandes

Baptism and Non Catholic Schools: Sr Elizabeth

Childrens' Liturgy: Cynthia De Leon

Rite of Christian Initiation for Adults (RCIA): Sr Elizabeth

Eucharistic Ministers and Readers (Rotas)

6.30pm Cynthia De Leon

9.00am Hannah Sargent

12 noon Cynthia De Leon

7.30pm Ministers: Jils Mathew

Legion of Mary

Ivone Fernandes

Ministry of Music

6:30pm (Vigil Mass) Veena Dias

9:00am Kathy Gallagher

12 noon Sergio Dias

7:30pm Malery

Mothers' Association

Pauline Rebello

Parish Magazine, Planned Giving and Gift Aid

Vic Gabriel vgabr257@outlook.com

Parish Secretary

Anne Turner

Pastoral Centre

Bernard Peres 07732028958

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