

FOCUS

The Parish Magazine
of
St. Joseph's Catholic Church, Wembley

LENT

2022



FAST

GIVE

REPENT

PRAY

ST JOSEPH'S CATHOLIC CHURCH

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and Fr Tebin Francis CMI

Monday	Mass: 9.30am
Tuesday	Mass: 9.30am and 6.30pm
Wednesday	Mass: 9.30am
Thursday	Mass: 9.30am and 6.30pm
Friday	Mass: 12.00noon
Saturday	Mass: 9.30am 6.30pm Vigil Mass of Sunday
Sunday	Mass: 9.00am, 10.45am, 12.30pm and 7.30pm

All services are streamed live at the **Parish Website** and
on **ChurchServices.tv/wembley1**

Schools

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

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

Executive Head Teacher: Mrs Mandy Whelan

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A Lenten Message



The holy season of Lent began on Wednesday March 2, 2022 with the imposition of ashes and a reminder of the words, “remember that you are dust and unto dust you shall return.”

We will end Lent with the Easter Triduum and the joyful proclamation “Alleluia ... He has been raised from the dead.” In between, for forty days, through prayer, penance, and almsgiving, we prepare ourselves to commemorate joyfully Christ’s triumph over sin and death at Easter. Through ongoing conversion, we also prepare ourselves that we may share in that triumph in Heaven.

From His birth at Bethlehem to His death at Calvary and His resurrection, Jesus’ entire life on earth was marked by obedience to the Father, cooperation with the Holy Spirit and selfless love for us. Our lives have not always been marked by such consistent obedience, selflessness, and love. You and I need Lent. It is a blessed season through which we heed God’s call to return to Him, grow in holiness, and centre our lives on that which is most important. The Catholic faith is the greatest gift we have received from God. A life lived in accordance with that faith is the greatest gift we can give to God, our families, our communities, and the Church.

Lent is the time to perfect the gift of our lives to God and one another. When we have renewed our faith and live our lives in accordance with it, the Easter words “be not afraid,” “peace be with you” and “the Lord is truly risen” deepen their meaning, increase their power, and infuse our lives with joy and insuperable hope. Such faith has inspired the saints and brightened our world through the ages and can continue to do so today.

Prayer, fasting, and self-denial are the outward signs of the inward change to which the Lord calls each of us. Pray for one another. Pray for me and Fr Joseph Chacko and Fr Tebin, for all your fellow workers and members of the Faith community, and for the world which so desperately needs the Gospel of Christ and for whom Jesus gave his life.

I pray that the spiritual discipline of a good Lent may lead you to a deeper faith and a renewed sense of hope for your life and our beloved Church. With every prayerful best wish for a holy Lent, and a joyous season of spiritual renewal.

Fr Joseph

Lent in the Catholic Church



Lent is the main penitential season in the liturgical calendar of the Catholic Church. A description follows about what Lent is, its history, regulations and more. Despite being a season of penance and fasting it is quite popular even among non-Catholics.

What is Lent?

The season of Lent is a Catholic liturgical season consisting of forty days of fasting, prayer, and penitence beginning at Ash Wednesday and concluding at sundown on Holy Thursday. The official liturgical color for the season of Lent is violet.

The History of Lent

The observance of Lent is related to the celebration of Easter. In the first three centuries of the Christian era, most Christians prepared for Easter by fasting and praying for three days. In some places this was extended to the entire week before Easter (now known as “Holy Week“). There is evidence that in Rome, the length of preparation was three weeks.

The word *Lent* derives from the Middle English word *lenten*, meaning springtime – the time of lengthening days. There is biblical support for doing penance, in both the Old and New Testaments. The season of Lent builds on this biblical support, but like all Catholic liturgical seasons, it developed over time. In its early three-week form, Lent was the period of intense spiritual and liturgical preparation for catechumens before they were baptized at Easter. Many members of the community imitated this time of preparation with the catechumens.

By the fourth century (when Christianity was legalized in the Roman Empire) Lent had developed into its current length of forty days. Forty days is significant for Christians because it is the length of the fast and temptation of Jesus in the desert (cf. Luke 4:1-13). Recently, research has suggested that the development of Lent was also influenced by the forty-day span of fasting practiced by many in the early Church (especially monks). This fast, beginning right after Epiphany (January 6th) stressed prayer and penance.

Once Christianity became widespread and most people were baptized as infants, Lent lost the connection to the preparation of catechumens. Instead, the themes of repentance and fasting became dominant. Vatican II restored the order of catechumens. Since then, most adult converts to Catholicism are baptized at the Easter Vigil, which takes place after sundown on Holy Saturday. As a result, the ancient baptismal meaning of Lent is once again becoming important.

When does Lent begin?

Traditionally, Lent begins on Ash Wednesday and ends at sundown on Holy Thursday. Since this is more than forty days, some contend that Sundays are not counted in Lent. Instead, they argue, Holy Thursday, Good Friday, and Holy Saturday are counted instead. Others say that Lent begins on the first Sunday after Ash Wednesday. No one is exactly sure how Ash Wednesday became the first day of Lent.

Ash Wednesday

Ash Wednesday dates from at least the fourth century, although it is not possible to give an exact date. During that century, penitents looking for forgiveness and re-entry into the community would dress in sackcloth and sprinkle ashes to show their repentance. This custom certainly predates Christianity as can be seen by references in the Hebrew Scriptures (cf. Esther 4:2-3; Danie19:3; Jonah 3:6).

There is no doubt that the custom of distributing ashes to everyone on Ash Wednesday came from imitation of the practice of wearing ashes by public penitents. Public penitents were those doing penance for sins such as murder, apostasy, and adultery. When they completed their public penance, they were able to be readmitted to communion with the Church. As Lent increasingly focused on the themes of repentance and renewal, Christians sensed their own need for repentance. The practice of distribution of ashes to all members of the community is mentioned in official documents of 1091 (Cf. Synod of Benventum, 1091 Manse, XX, 739) although nearly a hundred years earlier it is already assumed in a homily of the period.

Lenten Regulations

The Catholic Church, in an attempt to help Catholics do at least a minimum during Lent, asks all Catholics to fast and abstain from meat on certain days. Fasting means to limit food to one full meal a day with the possibility of two smaller meals (not adding up to a full meal) as needed. Abstinence means not eating meat, although fish is allowed. Catholics are required to observe all days of fasting and abstinence which is one of the precepts of the Church.

Those 14 years of age or older are to abstain from meat on Ash Wednesday and all the Fridays of Lent. Catholics between the ages of 16 and 59 are also to fast on Ash Wednesday and Good Friday. They may eat one full meal on these days, and two small meals to maintain strength. The two small meals together must not equal the size of one full meal. If one's work or health make it inadvisable to fast or abstain from meat, they are not obligated to do so. This includes mental health: Fasting may be harmful for someone who struggles with an eating disorder. Such a person might do an alternate penance on the days of fasting. Pregnant and nursing women are exempt from the fast.

At one time, people gave up all animal products and during the whole Lenten season. The Eastern Catholic and Eastern Orthodox Churches still follow this rule. Since chickens continue to produce eggs and cows' milk, the custom developed to make the milk into cheese and colour the eggs so that when Easter arrived, no food would be wasted.

Lenten Penance

Many Catholics were taught as children to “give up something” for Lent. The sacrifices in Lent are really penance, in the same spirit as the Ninevites that repented at the preaching of Jonah. Throughout our history, Christians have found prayer, fasting, and almsgiving to be an important part of repentance and renewal. Many Catholics now add something during Lent rather than giving up something, either to address personal habits that need work or to add some outreach to others in need.

The Church does not specifically require that we do something beyond the requirements of fasting and abstinence. To do nothing, however, would certainly not be in keeping with the spirit of Lent. Furthermore, the sacrifices and extra things we do for Lent help us grow closer to Christ. We are missing out on so many graces if we do not participate fully in Lent. It is not necessary to be perfect, but we should put forth a good effort.

A good practice is to do something extra in prayer, something involving fasting (whether limiting our intake of food or giving up something non food-related), and something involving almsgiving (giving money or goods to the needy or doing extra acts of charity).

Other Definitions Concerning Lent

Carnival: Originally a celebration just before Lent. Carnival is Latin for “farewell to meat.”

Laetare Sunday: The fourth Sunday of Lent, which marks the halfway point, celebrated with rose vestments instead of the usual violet. Laetare means “to rejoice” in Latin, and the lighter vestments signify a brief celebration in expectation of Easter, even in the midst of Lent.

Maundy Thursday: An ancient English name for Holy Thursday. It comes from the Latin, *Mandatum novum da nobis* (“I give you a new commandment,” John 13:34) that began the ancient foot-washing ceremony.

Palm Sunday: The celebration of Jesus’ triumphant entry into Jerusalem before he was arrested. In Scripture, people placed palm branches on the road as Jesus rode on a donkey into Jerusalem. Catholics usually have a blessing of palms and then hold the palms as the priest enters the church.

Passion Sunday: Passion Sunday is another name for Palm Sunday. This name is appropriate because at the Mass for this Sunday, the passion of the Lord (the story of Jesus’ arrest and death) is traditionally read.

Spy Wednesday: A name for the Wednesday of Holy Week that alludes to Judas agreeing with the Sanhedrin to betray Jesus.

Triduum: The “Great Three Days” -the three-part celebration beginning with the Mass of the Lord’s Supper on Holy Thursday, continuing with The Celebration of the Lord’s Passion on Good Friday, and concluding with the Easter Vigil on Holy Saturday.

LENT a call to conversion



YOUNG CATHOLICS

young-catholics.com

Lent is a time to answer the call to conversion. Catholics practice self-discipline by abstaining from meat on Fridays and making other small sacrifices. Giving alms and spending increased time in prayer are also traditional practices during this holy season. Catholics also are encouraged to go to Confession during Lent.

General ideas for Lent are listed below.

Prayer, Fasting, and Almsgiving

Lent, which begins on Ash Wednesday, is a time of penance. It is a time when we reflect on the 40 days Jesus spent in the desert. Catholics have three main practices during Lent: prayer, fasting, and almsgiving. All Catholics, young and old, can participate in these practices.

Prayer

Prayer is an essential part of the Lenten experience. There is a saying that without prayer, fasting is just dieting. Without prayer, almsgiving is just social work. Prayer connects us with our loving God.

So during Lent, it is important to focus more time on prayer. This is a good time to develop a daily prayer habit if you don't already have one. If you already have a prayer habit, consider adding to it. Or change it up if your routine has become stale and dry.

Prayer Ideas for Lent

Ways to Pray

Receive the Sacrament of Reconciliation (Confession)

Consider going to reconciliation as a family. And then do something afterwards to celebrate this beautiful gift of grace from our Lord. Go out for pizza together or something similar.

Attend the Stations of the Cross

The Stations of the Cross are a lovely Lenten tradition. In the devotion, we make the journey to Calvary with our Lord Jesus Christ, focusing on how he suffered for us and his interactions with those he met on the way.

Pray By Putting Yourself in a Gospel Scene

St. Ignatius of Loyola believed that God gave us our imaginations and could use this gift to speak to us. One method of praying in the tradition called Ignatian Contemplation, by putting yourself in a gospel scene and to see...

Make a Gratitude List Every Day and Pray with It

Gratitude can be one of the most fruitful forms of prayer. When we specifically notice things to be grateful for, we become aware of and acknowledge God's constant presence in our lives. Practicing gratitude daily is a practice which can change your whole attitude and it doesn't have to take a lot of time.

Say a Rosary

The rosary is one of the most misunderstood Catholic devotions. While some non-Catholics see it as worshipping Mary, it is in fact focused on Christ. The mysteries of the rosary are based on important events in the life of Christ

Learn a New Prayer

It is good to keep your prayer life fresh by trying a new type of prayer from time to time. Try doing some sitting and listening or something a little less structured like Lectio Divina. There might also be times when a traditional prayer brings comfort and inspiration.

Go to a Weekday Mass

During this holy season we are called to grow closer to our Lord by increasing and focusing our prayer life. What better way to do this than by attending a weekday Mass? Is your Monday through Friday routine too busy to do this? Try a Saturday morning Mass.

Read a Story from the Gospels

Get together with your family to read a gospel story this Lent. This is also a great activity for Sunday school or youth ministry. You can select one from the daily mass readings. But sometimes the daily gospel can be difficult to understand, especially for younger children. This article includes some other suggestion

Pray the Night Prayer from Liturgy of the Hours

The Night Prayer from the Liturgy of the Hours is a really peaceful way to end my day. Some people feel like the Liturgy of the Hours is too "old fashioned" to use with teens and children, but many can appreciate it.

Pray for Our Holy Father, the Pope

Lent is a time of prayer, fasting, and almsgiving. One person who often requests our prayers is our Holy Father, Pope Francis. In fact, his very first Instagram post was simply captioned “Pray for me”.

Pray for Somebody Who Has Hurt You

This is especially powerful if you are still harbouring some resentment. Pray from your heart.

Pray for a Forgiving Heart

Sometimes we have truly been hurt by another person. And we can know in our head that we have to forgive, but our heart still aches and wants to lash out. In this case we need to pray for ourselves.

Pray at Bedtime for Those Sleeping on the Street

Before you climb into your bed, pray for those who don't have a bed. There are homeless in every city who sleep out in the elements. Say a bedtime prayer for those sleeping on the street.

Pray for More Vocations to the Priesthood

Why should we pray for more vocations to the priesthood is no secret that we need more priests in the Catholic Church. Giving your whole life to the service of the Church is counter-cultural and many young people do not even consider it. Or they do not think they are “worthy” of the priesthood. But God calls us all to a specific vocation. So we should pray that those being called to the priesthood will hear and answer that call.

Fasting

Fasting helps us focus on God as the greatest importance in our lives. Other things we can do without. It unites us with our Lord Jesus who fasted in the desert for 40 days. Sometimes we are called to give up a food item, like candy or soda.

Sometimes we are called to give up something which is occupying our time, like video games or endless checking on social media. This is a good time to think about what is ruling your life. Where is your attention drawn? What is occupying your time and thoughts? Give that thing up.

And then when Lent is over, contemplate where your focus went when you no longer had that thing. Were you more able to focus on God and others? If so, try not to let the thing you gave up take over your life again. If you go back to it, keep it under control and in check.

Why do we cover Crucifixes and other images during the final week of Lent?



In the Roman Missal we find the instruction, “The practice of covering crosses and images throughout the church from [the fifth] Sunday [of Lent], or generally for Holy Week, may be observed. Crosses remain covered until the end of the Celebration of the Lord’s Passion on Good Friday, but images remain covered until the beginning of the Easter Vigil.”

While it may appear counterintuitive to veil statues and images during the final week of Lent, the Catholic Church recommends this practice to heighten our senses and build within us a longing for Easter Sunday.

But why go through such lengths to cover up images that are designed to raise our hearts and minds toward heaven?

First of all, we use veils to alert us of the special time that we are in. When we walk into church and notice everything is covered, we immediately know that something is different. The last week of Lent is meant to be a time of immediate preparation for the Sacred Triduum and these veils are a forceful reminder to get ready.

Secondly, the veils focus our attention on the words being said at Mass. When we listen to the Passion narrative, our senses are allowed to focus on the striking words from the Gospel and truly enter into the scene.

Third, the Church uses veils to produce a heightened sense of anticipation for Easter Sunday. This is further actualized when you attend daily Mass and see the veils each day. You don’t want them to be there because they are hiding some very beautiful images.

And therein lies the whole point: the veils are not meant to be there forever. The images need to be unveiled; it is unnatural for them to be covered.

The unveiling before the Easter Vigil is a great reminder of our own life on earth. We live in a “veiled” world, in exile from our true home. It is only through salvation that the veil is lifted and we are finally able to see the beauty of everything in our lives.

This tradition that should not only be carried out in our local parish, but can also be a fruitful activity for the “domestic church” to practice. Families are also encouraged to imitate this practice and veil prominent religious images in their homes. It is also a beautiful tradition to pass down to our children, who will be intrigued by it and it will make this time of year truly special for them. We go through great lengths to decorate our homes for Easter, so why not prepare for the great feast by using veils?

The Feast of the Annunciation



The Feast of the Annunciation is one of the most important in the Church calendar. First, it celebrates the actual Incarnation of Our Saviour -- the Word made flesh in the womb of His mother, Mary. Second, it is a principal Marian feast. One other feast honouring Our Lord's mother, the Assumption (August 15), is celebrated as a Holy Day of Obligation in the UK. The Immaculate Conception (December 8) and New Year's Day, January 1, the Solemnity of Mary, are observed as important feasts of Our Blessed Mother.

Many Catholics who are deeply concerned with the defense of the life of unborn children believe that it would be most fitting if the Feast of the Annunciation were also to be accorded this status. Although it may be unlikely that another obligatory feast will be added to the Church calendar, we can certainly take on the 'obligation' ourselves to attend Mass, if at all possible. In any case, it is most appropriate that we encourage special celebrations in our

parishes.

The biblical account of the Annunciation is in the first chapter of the Gospel of St. Luke, which describes the news given to Mary that she was to become the mother of the Incarnation of God, records the "angelic salutation" of Gabriel to Mary, 'Hail, thou who art highly favoured. The Lord is with thee.' This is the origin of the repeated "Hail Mary" prayer of the Rosary); and Mary's response to God's will, "Let it be done to me according to thy word." Her exultant hymn, the Magnificat, found in Luke 1:46-55, has been part of the Church's liturgy of the hours, at Vespers (evening prayer), and has been repeated nightly in churches, convents and monasteries for many centuries.

The significance of this Christian feast on Western culture is made clear from the fact that New Years Day used to be celebrated on March 25. This was the case in England until as late as 1752.

Another remnant of the historic universality of Christianity in the world is the universal use of BC (before Christ) and AD (Anno Domini -- The Year of Our Lord) to denote periods of time in history. Although there has been an attempt in some circles to change 'BC' to 'BCE' (before the common era), AD to CE (common era), and although it is true that the religious significance of our system of dating has been effectively obliterated, nevertheless, Christians and non-Christians alike consent to the birth of Christ as the "fulcrum" of the dating the events of human history.

Family observance of the Annunciation

In families with young children, this feast would be a good time to begin teaching youngsters important lessons about the inestimable value God places on human life.

First, that He loved us so much that He chose to become one of us -- to take on our humanity so completely that he "became flesh", as utterly weak and dependent as any human infant is. Second, God became "like us in all things except sin" at the moment of His conception in Mary's womb, not at some later time. The Feast of the Annunciation is a celebration of the actual Incarnation of Jesus Christ.

Children may, quite naturally, think that the birth of Jesus is the time when Our Saviour first 'became Man,' especially since Christmas has become the Christian holiday in our culture. We understand best what we can see, what is visible. The invisible, the hidden is, no less real for our lack of seeing it. (We think of the baby in its mother's womb, known and felt, though unseen, only to her.)

Even very young children can know the truth about the growth of a baby inside its mother's body, especially if the mother of the family (or an aunt, perhaps)

happens to be pregnant on the holiday. The exactly nine months' wait from March 25th to December 25th for the Baby to be born would be interesting to most children. (God made no special rules for His own bodily development!) What better way than the reading the first chapter of Luke to gently begin teaching children about the beginning of each new human life?

Children should be told how important it is to every person that "the Word became flesh and dwelt among us" (John 1), and parents can find this feast a valuable teaching moment.

The Catechism of the Catholic Church on Article 3 of the Creed, "He was conceived by the power of the Holy Spirit, and was born of the Virgin Mary" (#436-511), should be read by parents. This will not only give adults a timely review of Catholic doctrine, but it can be a great help to us in transmitting important truths of the faith to our children. The summary at the end can help formulate points we want to emphasize. Excerpts from the Catechism could be read aloud to older children.

Mention that Christianity is unique in recognizing the Incarnation of God as Jesus Christ, the Son. God's taking on a human body, while being truly and fully divine, is the reason why artistic representations of Jesus, Mary, etc., are not "idols" or "graven images" prohibited by the First Commandment. (See Catechism # 476, 466). Catholics who properly reverence images of sacred figures are actually reverencing the Person whom the image represents, not the physical object -- painting or sculpture or medal or whatever. This applies equally to statues of our favourite saints.

Substitute the regular bedtime story with looking at and talking about pictures of the Annunciation in books. There are many beautifully printed art books containing masterworks of Catholic art that can be borrowed from any public library--or you may have some in your home library. There you may find reproduced paintings of the Annunciation by Fra Angelico, Roger van der Weyden, and others.

Make a household shrine. A statue or picture of Mary could be placed on a small table in a special place in the house. Or a picture or sculpture of Mary could be hung on the wall over a shelf or cabinet containing the Bible, prayer books and other devotional books, rosaries, etc.

Plant seeds of marigold (named in honour of Mary) in little pots on a window sill; wait to see them sprout and grow. While you and the children are planting these, talk about the importance of 'hidden' work. As a baby grows unseen within the mother's womb, and as the sprouting seed invisibly grows under the soil, so much essential and vital work people do is not visible to many people, and may never be known except to God.

KIDS CORNER

Bible Quiz

1. How many days are there in Lent?
2. What is the first day of Lent called?
3. What colour vestments does the priest wear during Lent?
4. What prayer of the Mass is omitted during Lent?
5. On what days are Catholics required to fast during Lent?
6. What food was traditionally eaten the day before Lent begins?
7. On what Sunday during Lent does the priest bless palms?
8. What event in the life of Jesus do the palms recall for us?
9. How many Stations of the Cross are there?
10. How many times does Jesus fall in the Stations?
11. Who helped Jesus carry his Cross?
12. When does Lent officially end?

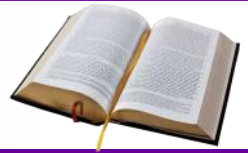
Answers on page 17...

Bible Word Search: Jesus Arrested

	P	S	U	S	E	J	D	Y	
Betray	R	E	W	C	J	R	T	A	Jesus
Capture	I	V	R	O	A	U	N	R	Priests
Court	E	L	D	U	R	A	E	T	Seized
Ear	S	E	G	R	T	D	M	E	Signal
Garment	T	W	A	T	S	P	R	B	Sword
Guard	S	T	S	I	G	N	A	L	Twelve
	S	E	I	Z	E	D	G	C	

Bible Story

Jesus Is Crucified by His Enemies



The soldiers led Jesus to the courtyard of the governor's palace and called together the whole company. Then they clothed him in a purple robe and, making a crown of thorns, they put it on his head and began to salute him, "Hail, King of the Jews!" They struck him on the head with a reed and spat on him, and on bended knee paid homage to him. After they had made sport of him, they stripped off the purple robe and put on his own clothes, and led him out to be crucified.

They forced a man named Simon, of Cyrene, who was coming in from the country, to carry his cross. So they brought Jesus to the place called Golgotha, which means, the place of the skull. And they offered him wine mixed with myrrh, but he would not take it. Then they crucified him and divided his clothes among them, drawing lots to decide what each should take. It was nine in the morning when they crucified him. The inscription over his head stating the charge against him read:

THE KING OF THE JEWS

With him they crucified two robbers, one on his right and one on his left. And those who passed by scoffed at him, shaking their heads in derision and saying, "Ha! you who were to destroy the Temple and rebuild it in three days, save yourself and come down from the cross!" In the same way the high priests and the scribes mocked him among themselves and said, "He saved others, but he cannot save himself. Let the Christ, the 'King of Israel,' now come down from the cross, that we may see and believe!" But Jesus said, "Father, forgive them, for they know not what they do."

One of the criminals who was crucified also scoffed at him, saying, "Are you not the Christ? Save yourself and us!" But the other said in rebuke, "Have you no fear of God even though you are being put to death? We are suffering justly, receiving what we deserve for our crimes, but he has done no wrong." Then he said, "Jesus, remember me when you enter your kingdom." Jesus said to him, "This very day you will be with me in paradise."

Now beside the cross of Jesus stood his mother. Seeing her and the disciple whom he loved standing near, Jesus said to her, "Woman, he is your son!" And to the disciple he said, "She is your mother!" And from that hour the disciple took her into his own home.

Darkness covered the whole land from noon until three o'clock in the afternoon. At that hour Jesus cried aloud, "Eloi, Eloi, lama sabachthani," which means, "My God, my God, why hast thou forsaken me?" When they heard it, some who stood by, said, "He is calling Elijah." And a man ran and, soaking a sponge in vinegar, put it on the end of a reed and was about to give it to him to drink when the others said, "Stop, let us see if Elijah will come to take him down." But Jesus uttered a loud cry and gave up his life. And the curtain of the Temple was torn in two from the top to the bottom. When the Roman captain who stood facing him saw in what way he died, he said, "Surely this man was a son of God."

Looking on from a distance were some women also, among them Mary of Magdala, Mary the mother of James, the younger, and of Joses, and Salome, who had followed him and waited on him when he was in Galilee, and many other women who had come up with him to Jerusalem.

Because it was now evening of the day before the Sabbath, Joseph of Arimathaea, an honorable member of the Jewish national council, who was himself looking for the coming of the Kingdom of God, went to Pilate and had the courage to ask him for the body of Jesus. Pilate, surprised that he was dead, called the captain and asked whether Jesus was already dead, and when he learned this from the captain he gave the body to Joseph. After Joseph had taken Jesus from the cross, he wrapped him in a linen sheet which he had bought, and laid him in a tomb cut out of rock; and he rolled a stone against the door of the tomb. And Mary of Magdala and Mary the mother of Joset, watched to see where Jesus was laid.

A Lenten Prayer before a Crucifix

BEHOLD, O good and sweetest Jesus,
I cast myself upon my knees in Thy sight,
and with the most fervent desire of my soul



I pray and beseech Thee
to impress upon my heart
lively sentiments of faith,
hope and charity,
with true repentance for my sins
and a most firm desire of amendment:
whilst with deep affection and grief of soul

I consider within myself
and mentally contemplate Thy five most precious Wounds,
having before mine eyes that which David, the prophet,
long ago spoke in Thine own person concerning Thee,
my Jesus: "They have pierced My hands and My feet,
they have numbered all My bones."

Answers to Bible Quiz from page 14

- 1) 40
- 2) Ash Wednesday
- 3) Purple
- 4) The Gloria
- 5) Ash Wednesday and Good Friday
- 6) Hot Cross Buns
- 7) Palm Sunday
- 8) The entrance into Jerusalem
- 9) 14
- 10) 3
- 11) Simon of Cyrene
- 12) At sunset on Holy Thursday before the beginning of the Mass of the Last Supper



CULINARY QUARTER



A Lenten Recipe - Rustic Cabbage, Chickpea and Wild Rice Soup

8 Servings

Ingredients :

1 tablespoon olive oil/ 1 large white or yellow onion chopped/ 3 medium sized carrots peeled and diced/ 2 medium sized stalks celery halved lengthwise and diced/ 1/2 teaspoon celery seed optional/ 3 large cloves garlic minced/ 1 pound shredded cabbage half of a medium sized head of cabbage/ 1 cup long-grain brown rice/ 1/2 teaspoon salt/ 1/4 teaspoon freshly ground black pepper/ 8 cups low sodium vegetable broth/ 1/2 teaspoon sweet paprika/ 1/2 teaspoon smoked paprika/ 2 cups water/ 2 cups cooked chickpeas/ 2 tablespoons freshly squeezed lemon juice



Method:

Heat the oil in a large soup pot over medium heat. Add the onions, carrots, and celery, along with a pinch of salt to get the onions sweating. Saute, stirring frequently, for 5-7 minutes, or until the onions are totally clear and soft. Add the garlic and the celery seed (if using) and cook for another 2 minutes, stirring constantly.

Add the cabbage, rice, both kinds of paprika, salt, pepper, broth, and water to the pot. Bring to a boil. Reduce to a simmer and cover the pot. Simmer for 45 minutes, or until the rice is completely cooked and tender.

With the soup still simmering, stir in the chickpeas and lemon juice. Turn off the heat and check the soup for seasoning. Add salt to taste, as well as a dash of red pepper flakes if you'd like a little heat. Serve.

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