

FOCUS

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



Easter 2022

ST JOSEPH'S CATHOLIC CHURCH

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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

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An Easter message



Jesus Christ is risen today, alleluia!

Two and more years after the onset of the Covid pandemic, we are now able to raise the roof of our church with that hymn! We thank God for preserving us from serious illness but remember in our prayers the many victims of the virus.

Then in 2022, the whole world finds itself challenged by the conflict in Ukraine with millions of innocent people being caught up in the horrors of war. Our thoughts and prayers lie with the victims and their families.

These are serious issues we must accept and face in our lives.

But nothing can take away the truth and the beauty of the resurrection by which Christ opened the gates to eternal life, never to be closed. The celebration of the original feast of the Church has down the centuries, been celebrated in graver circumstances than we find ourselves in now. The risen Lord appeared to the disciples in an occupied country, among a downtrodden people, yet the power of those appearances, and the empty tomb, gave birth to Christianity and brought thousands to faith in fairly short order after the Lord sent the Holy Spirit at Pentecost.

Before Pentecost, the disciples, were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus..... (Acts 1:14)

Waiting in prayer is the natural setting of the disciple of Our Lord; being in Mary's company at prayer is to remember that she is the first disciple and the Church's outstanding model in faith and charity (Vatican II, *Lumen gentium* #54), our Mother, our companion, the temple of the Holy Spirit. She is always at our side.

May you have a very happy and blessed Easter. And remember: Lent was 40 days, Eastertide is 50!

Fr Joseph

8 Things You Need to Know About Easter Sunday



The great day has finally arrived! Here are 8 things you need to know about Easter . . .

What happened on this day?
Was Jesus' resurrection a real, historical event?
How does the Church celebrate this day?
Is Easter a pagan holiday?

Here are 8 things you need to know.

1. What happened on Easter?

Among other things:

- The women went to the tomb to anoint Jesus' body.
- They saw angels, who told them he wasn't there.
- They went to tell the apostles, who initially didn't believe them.
- Peter and the beloved disciple rushed to see the tomb and found it empty.
- Mary Magdalen, in particular, had an encounter with the risen Christ.
- So did the disciples on the road to Emmaus.
- So did Peter.
- So did all the apostles except Thomas (who would have one later).
- Jesus had risen from the dead!

To read about the events in the New Testament, you can use these links:

- [Matthew 28:1-15](#)
- [Mark 16:1-20](#)
- [Luke 24:1-49](#)
- [John 20:1-31](#)

2. Was Jesus' Resurrection a real, historical event or something else?

The Catechism of the Catholic Church explains:

When we meet God in the stories of Scripture, we allow him to reveal to us who he is. In "The Appointed Task," Episode 2 of The Quest, Father Bayer

encourages us to allow our stories to be shaped by the stories of Scripture. These stories help us to better understand our relationship with God.

The mystery of Christ's resurrection is a real event, with manifestations that were historically verified, as the New Testament bears witness.

In about A.D. 56 St. Paul could already write to the Corinthians:

"I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, and that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the Twelve. . ."

The Apostle speaks here of the living tradition of the Resurrection which he had learned after his conversion at the gates of Damascus.

3. What is the significance of the empty tomb?

The Catechism of the Catholic Church explains:

The first element we encounter in the framework of the Easter events is the empty tomb. In itself it is not a direct proof of Resurrection; the absence of Christ's body from the tomb could be explained otherwise.

Nonetheless the empty tomb was still an essential sign for all. Its discovery by the disciples was the first step toward recognizing the very fact of the Resurrection.

This was the case, first with the holy women, and then with Peter. The disciple "whom Jesus loved" affirmed that when he entered the empty tomb and discovered "the linen cloths lying there", "he saw and believed".

This suggests that he realized from the empty tomb's condition that the absence of Jesus' body could not have been of human doing and that Jesus had not simply returned to earthly life as had been the case with Lazarus.

4. What significance to the post-Resurrection appearances of Christ have?

The Catechism of the Catholic Church explains:

Mary Magdalene and the holy women who came to finish anointing the body of Jesus, which had been buried in haste because the Sabbath began on the evening of Good Friday, were the first to encounter the Risen One.

Thus the women were the first messengers of Christ's Resurrection for the apostles themselves. . . .

Everything that happened during those Paschal days involves each of the apostles - and Peter in particular - in the building of the new era begun on Easter morning.

As witnesses of the Risen One, they remain the foundation stones of his Church. the faith of the first community of believers is based on the witness of concrete men known to the Christians and for the most part still living among them.

Peter and the Twelve are the primary "witnesses to his Resurrection", but they are not the only ones - Paul speaks clearly of more than five hundred persons to whom Jesus appeared on a single occasion and also of James and of all the apostles.

Given all these testimonies, Christ's Resurrection cannot be interpreted as something outside the physical order, and it is impossible not to acknowledge it as an historical fact.

5. What significance does Christ's Resurrection have for us?

The Catechism of the Catholic Church explains:

"If Christ has not been raised, then our preaching is in vain and your faith is in vain."

All truths, even those most inaccessible to human reason, find their justification if Christ by his Resurrection has given the definitive proof of his divine authority, which he had promised.

Christ, "the first-born from the dead" (Col 1:18), is the principle of our own resurrection, even now by the justification of our souls (cf Rom 6:4), and one day by the new life he will impart to our bodies (cf Rom 8:11).

6. How do we commemorate this day?

The big celebration of Easter was on the evening of Holy Saturday. It was the Easter Vigil Mass. Consequently, Easter Sunday celebrations--at least as far as the Church is concerned (as opposed to all the egg hunts and baby ducks and marshmallow peeps)--is more restrained.

According to the main document governing the celebrations connected with Easter, Paschalis Solemnitatis:

Mass is to be celebrated on Easter Day with great solemnity.

It is appropriate that the penitential rite on this day take the form of a sprinkling with water blessed at the Vigil, during which the antiphon Vidi aquam, or some other song of baptismal character should be sung.

The fonts at the entrance to the church should also be filled with the same water.

7. What is the role of the "Paschal [i.e., Easter] candle"?

Paschales Solemnitatis explains:

The paschal candle has its proper place either by the ambo or by the altar and should be lit at least in all the more solemn liturgical celebrations of the season until Pentecost Sunday, whether at Mass, or at Morning and Evening Prayer.

After the Easter season the candle should be kept with honour in the baptistry, so that in the celebration of Baptism the candles of the baptized may be lit from them.

In the celebration of funerals, the paschal candle should be placed near the coffin to indicate that the death of a Christian is his own passover.

The paschal candle should not otherwise be lit nor placed in the sanctuary outside the Easter season.

8. Is Easter a pagan holiday?

Absolutely not!

What does the Feast of Ascension celebrate?



Forty days after Jesus' Glorious Resurrection, Our Lord ascended into Heaven (Acts 1:6-11). The Catechism of the Catholic Church (paragraph 665) says, "Christ's Ascension marks the definitive entrance of Jesus' humanity into God's heavenly domain, whence he will come again (cf. Acts 1:11); this humanity in the meantime hides him from the eyes of men (cf. Col 3:3)."

Before ascending in the presence of His Apostles, He commissioned them to continue His ministry of redemption, saying,

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you always, to the close of the age." (Mt. 28:18-20)

When is the Ascension celebrated?

The Feast of the Ascension of the Lord is traditionally celebrated on Ascension Thursday, the fortieth day after Easter. However, many places in the world – including most of the dioceses in the United States – transfer the feast to the following Sunday. Ascension Thursday is May 26, 2022, but in the United States' many dioceses will celebrate the feast of the Ascension on Sunday, May 29.

"Today our Lord Jesus Christ ascended into Heaven; let our hearts ascend with Him." - St. Augustine

What does the Bible say about the Ascension?

In Acts 1:1-11, St. Luke tells us the story of Jesus' Ascension into Heaven: In the first book, O Theophilus, I have dealt with all that Jesus began to do and

teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit.”

So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” He said to them, “It is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.” And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into Heaven as he went, behold, two men stood by them in white robes, and said, “Men of Galilee, why do you stand looking into Heaven? This Jesus, who was taken up from you into Heaven, will come in the same way as you saw him go into Heaven.”

We also hear about the Ascension from St. Paul:

Great indeed, we confess, is the mystery of our religion: He was manifested in the flesh, vindicated in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory. (1 Timothy 3:16)

St. Peter’s first letter also mentions the Ascension:

Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ, who has gone into Heaven and is at the right hand of God, with angels, authorities, and powers subject to him. (1 Peter 3:21-22)

“While in Heaven He is also with us; and we while on earth are with Him. He is here with us by His divinity, His power, and His love. We cannot be in Heaven, as He is on earth, by divinity, but in Him, we can be there by love.” - St. Augustine

What happened at the Ascension of Jesus?

The Catechism of the Catholic Church says, “So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God.” Christ’s body was glorified at the moment of his Resurrection, as proved by the new and supernatural properties it subsequently and permanently enjoys. But during the forty days when he eats and drinks familiarly with his disciples and teaches them about the kingdom, his glory remains veiled under the appearance of ordinary humanity. Jesus’ final

apparition ends with the irreversible entry of his humanity into divine glory, symbolized by the cloud and by heaven, where he is seated from that time forward at God's right hand. Only in a wholly exceptional and unique way would Jesus show himself to Paul "as to one untimely born," in a last apparition that established him as an apostle.

The veiled character of the glory of the Risen One during this time is intimated in his mysterious words to Mary Magdalene: "I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." This indicates a difference in manifestation between the glory of the risen Christ and that of the Christ exalted to the Father's right hand, a transition marked by the historical and transcendent event of the Ascension.

Who was present at the Ascension of Jesus?

The Scripture definitively names "the eleven disciples," the inner circle of those who followed Christ. Although Matthew only mentions the eleven Apostles, Judas having defected, we can conjecture that others, including His Mother and other disciples, were likely present, as well. For example, St. Paul tells us that 500 people saw the Lord after His Resurrection, and thus during the forty days. However, we do not know if any of these disciples saw His Ascension.

What does Christ's Ascension mean for us?

Left to its own natural powers humanity does not have access to the "Father's house," to God's life and happiness. Only Christ can open to man such access that we, his members, might have confidence that we too shall go where he, our Head and our Source, has preceded us. The Catechism further explains, "And I, when I am lifted up from the earth, will draw all men to myself." The lifting up of Jesus on the cross signifies and announces his lifting up by his Ascension into heaven, and indeed begins it. Jesus Christ, the one priest of the new and eternal Covenant, "entered, not into a sanctuary made by human hands. . . but into heaven itself, now to appear in the presence of God on our behalf." There Christ permanently exercises his priesthood, for he "always lives to make intercession" for "those who draw near to God through him." As "high priest of the good things to come" he is the center and the principal actor of the liturgy that honours the Father in heaven.

Henceforth Christ is seated at the right hand of the Father: "By 'the Father's right hand' we understand the glory and honour of divinity, where he who exists as Son of God before all ages, indeed as God, of one being with the Father, is seated bodily after he became incarnate and his flesh was glorified."

Being seated at the Father's right hand signifies the inauguration of the Messiah's kingdom, the fulfillment of the prophet Daniel's vision concerning the Son of man: "To him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed." After this event the apostles became witnesses of the "kingdom [that] will have no end."

How long did Jesus live after His Resurrection?

While Our Lord remained on Earth for 40 days after the Resurrection to instruct His disciples in the Paschal Mystery, He remains alive forever in Heaven, anticipating in His human nature the glory which the Father has determined for all the Just.

What miracles did Christ perform after His Resurrection?

The Scriptures tell of two different classes of phenomenon after the Resurrection. The first concerns Christ's glorified human nature, the consequence of the Miracle of the Resurrection. In addition, there are the miracles He performed before ascending to the Father, that is, miracles such as He did during His Public Ministry.

Phil. 3:21 "He will change our lowly body to conform with his glorified body by the power that enables him also to bring all things into subjection to himself."

Of the first, the Resurrection, we can distinguish four properties His Resurrected Body possessed,

- Clarity (brightness), from His glorified human soul shining through it (Mt. 17:2). Since as God He already possessed this, His glory in his human nature was already anticipated in the Transfiguration.
- Impassibility, no longer suffering, sickness, or death (1 Cor. 15:42-43). Subject fully to the soul, which in turn is subject fully to God, nothing was able to affect His glorified body against the will of His soul. He ate and drank without need. He ascended by His own will.
- Subtlety, fully subject to the will of the soul, His body is not impeded by material things, but able to pass right through them (John 20:19). This doesn't mean he was a spirit, but that the glorified matter of His body has this property.
- Agility, while angels are where they will without moving through space, Christ moved, as if in a moment, from place to place, disappearing when He left. (Luke 24:31)

In addition to His Resurrection and its miraculous consequences, Christ also performed at least one miracle. John tells us in John 21 about the Lord's appearance at the Sea of Galilee and a miraculous catch of fish. He ends his Gospel by noting that Jesus did many more miracles than are recorded. It may be that he did others before Ascending to the Father.

Scientific Breakthroughs We Literally Couldn't Live Without

We can thank the human brain, and a few other key items, for keeping our race alive all these years.

When you stop to think about it, humans are pretty amazing animals. Not only have we managed to stick around in various forms for millions of years, but we've also grown into a population of more than 7 billion, scattered virtually all over the planet. And we've done it despite being fairly fragile creatures. We're not particularly strong; we lack a tough hide or fur to protect us from the elements; we don't do very well without a regular supply of food and water; and we're vulnerable to a lot of infectious diseases.

So what has enabled us to thrive to the point where, for the most part, we don't spend every waking moment worrying about whether we'll live to see another day? Our saving grace, perhaps, is our highly developed brain and its ability to experiment with, dream up and collaborate on ingenious solutions to life-threatening challenges. There are a multitude of inventions that modern humans depend on to sustain their existence, but here are a few we would find it extremely difficult to live without.

1: The Wheel

One of the earliest uses of the wheel was on Egyptian chariots.



Archaeologists debate when the wheel was first invented. The earliest evidence of a wheel in human history occurs at about 3500 B.C.E. in Mesopotamia, but this evidence is associated with the wheel's use in pottery-making, not as a tool for transportation. It took another 300 years or so for the people of Mesopotamia to realize that the wheel could also help them to move things from place to place.

Wheels evolved in a few stages, beginning with the use of logs as rollers to facilitate transportation and continuing on through the replacement of rollers with wheels that rotate on an axle]. By 2000 B.C. wheeled chariots appear in the archaeological record throughout ancient Egypt. Only by then the wheels had spokes, making them considerably stronger and lighter.

The wheel was probably the most important mechanical invention of all time. Just about all modern mechanical devices use the wheel in some way – cars, buses, bicycles, factory machines, toys, wristwatches, movie reels and more. Not to mention the wheel's continued use for pottery-making and transporting goods by cart -- both of which ancient peoples must have appreciated.

2: Clothing

Once humans started pulling on clothing, they were free to move to colder



climates.

Let's start with the first breakthrough when it came to human fashion: We lost our fur. Sure, bare skin is all the rage these days, but it wasn't always the style. Researchers now suggest that humans might have developed a less Robin Williams -type look around a million years ago. They propose that early humans were at risk of

overheating their brain if they couldn't cool their skin by sweating, a trick that's a lot easier when you're not dealing with tangled, dense fur.

Once we lost our body sweaters, however, we faced a greater risk of exposure to the elements, so we had to put on some clothes. It's hard to determine exactly when humans started wearing coverings; animal pelts don't make good artifacts because they decompose. (Not to mention that hides were used for shelter and other uses besides clothing.)

So researchers at the University of Florida did something pretty cool. They decided to see when clothing lice split genetically from head lice. (Did you even know the two were different?) Turns out that 83,000 to 170,000 years ago -- just around an ice age -- clothing lice came into existence, as did, researchers assume, clothes. So for hundreds of thousands of years, we did have a ball running around naked. But clothes, whether pelt or pashmina, have literally saved our lives innumerable times since then.

3: Shelter



Part of the warren of ancient, man-made caves in the Cappadocia region of Turkey. If you visit Cappadocia, you can actually stay in a cave (or a cave -style accommodation).

Now that we have wheels, and clothes, what were early humans to do with all our cool stuff? Just carry it around all day? No. We needed one more breakthrough to make life a little easier, if not actually save

human existence. (Also, disclosure: None of those discoveries happened in that order.) That brings us to shelter. Now, let's not pretend that shelter is a unique breakthrough that only humans discovered. We definitely started off like most animals -- just finding a good place to hide. For our early ancestors, that probably even meant living in nests in trees. Of course, caves and rock

outcrops were probably popular choices, too.

As long as 2.6 million years ago, there were signs that early human groups began collecting food and tools to bring them back to certain favourite watering holes or sleeping spots. About 800,000 years ago, we start seeing fire and hearths added to the mix. But our earliest evidence of a man-made shelter comes from 400,000 year-old postholes and other archaeological evidence in Terra Amata, France. By building shelters, humans were not as vulnerable to their environment and could survive harsher conditions.

4: Water Purification

Water purification has dramatically decreased the global water-borne disease burden, but we still have a long way to go.

Speaking of contaminated water, drinking the stuff can lead to a miserable bout of stomach pain and loose bowels, as many of us who've traveled in the developing world can attest. But water-related illnesses do more than just ruin



trips. As the World Health Organization reported in 2005, such diseases are the world's leading cause of death, claiming 3.4 million lives annually -- more than war, terrorism and weapons of mass destruction combined. Children in impoverished countries, whose immune systems already are weakened by malnutrition and other stresses, are particularly at risk. It used to be even worse.

For centuries, even in developed countries, mysterious, periodic outbreaks of water-borne cholera regularly killed many thousands of people. During a cholera outbreak in 1854, British scientist John Snow determined that the disease was caused by microorganisms in sewage that contaminated the water supply. Among other pioneering public health ideas, he came up with the suggestion to apply chlorine to the water to kill the microorganisms, and the illness rate plummeted. Since then, additional chemical and filtration technologies have been developed to make our drinking water much safer.

5: Fire

The making and control of fire was one of the most important developments in the survival and spread of humanity.

We don't know the identity of the experimenter or experimenters in Africa who discovered how to start, control and use fire about 790,000 years ago. But their mastery of rapid oxidation was one of the most important developments that sustained the survival and spread of humanity, according to Nira Alperon-Afil, a member of an Israeli archaeological team that found the earliest evidence of human ability to make and control fire at will.



The invention equipped early humans with a scary deterrent -- flaming torches -- to protect them and their vulnerable young from predators. It also provided a source of warmth that helped them to survive temperature downturns. In addition, the ability to cook animal flesh and vegetation increased food choices for humans and helped them to avoid malnutrition. Perhaps

more than any other invention, fire was the breakthrough that enabled humans to multiply and spread across the planet's surface.

Today, we've progressed beyond gathering around the campfire and gnawing hunks of charred mammoth haunches, but the ability to burn fuel remains a crucial part of our continued existence.

6: Antibiotics

The use of antibiotics has dramatically reduced the mortality rate linked to certain diseases.

For most of human history, virtually everyone on the planet faced the risk of dying in epidemics of bacterial diseases that sometimes ravaged multiple continents. One such disease, bubonic plague -- the "Black Death" -- killed an estimated 200 million people in the 14th century alone.



Then, in the late 1920s, a London physician named Dr. Alexander Fleming, who was trying to develop an antibacterial agent, noticed mould that had contaminated a petri dish inhibited the growth of a pathogen he was studying. Fleming published a scientific

article on his discovery in 1929, and one of his students, Dr. Cecil Paine, eventually became the first clinician to demonstrate the effectiveness of penicillin, a drug derived from the mould, against bacterial disease in human patients. Since then, the use of penicillin and other antibiotics has led to reductions in the mortality rate from certain infections like syphilis, septicemia and, of course, bubonic plague. Interestingly though, antibiotics can't claim all the credit when it comes to decreased mortality rates in common bacterial diseases. Other breakthroughs, like clean water, have a big role to play, too.

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 bejeweled ring, and other claiming the ring was made of Jesus's 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. Her influence with Pope Gregory XI played a role in his 1376 decision to leave Avignon for 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 St. Catherine would later be declared a Doctor of the Church. She is one of the most influential and popular saints in the Church.

By 1380, the 33-year-old mystic had become ill, possibly because of her habit of extreme fasting. Her confessor, Raymond, ordered her to eat, but she replied that she found it difficult to do so, and that possibly she was ill.

In January of 1380, her illness accelerated her inability to eat and drink. Within weeks, she was unable to use her legs. She died on April 29, following a stroke just a week prior.

St. Catherine's feast day is April 29, she is the patroness against fire, illness, the United States, Italy, miscarriages, people ridiculed for their faith, sexual temptation, and nurses.

Kids corner

Riddles

1. What can you put in your pocket that would leave it empty?
2. What can travel around the world without leaving its corner?
3. I run around town all day and night, but never get tired. What am I?
4. What three numbers have the same answer when added together and multiplied together?
5. What has hands but cannot hold a thing?
6. What can you keep after giving it to someone?

Answers on Page 22

Bible Word Search: The Resurrection

Days	G	E	S	S	Y	A	D	A	Love
Disciple	A	P	I	E	R	C	E	D	New
Father	R	O	V	L	O	V	E	N	Pierced
Gardener	D	H	F	A	T	H	E	R	Risen
God	E	L	P	I	C	S	I	D	Touched
Hand	N	E	W	U	I	I	O	N	Triumph
Hope	E	O	O	R	V	G	R	A	Victory
	R	T	R	I	U	M	P	H	



When the Sabbath was over, Mary of Magdala, Mary the mother of James, and Salome bought spices to embalm Jesus. Soon after sunrise on the first day of the week they went to the tomb, and they said to one another, "Who will roll away the stone for us from the door?" But they found that the stone, although very large, had been rolled to one side. On entering the tomb they saw a young man in a white robe sitting on the right, and they trembled and were afraid. But he said to them, "Do not be afraid. You are looking for Jesus of Nazareth, who was crucified. He is risen;

he is not here. See the place where he was laid! But go and tell his disciples and Peter, 'He is going before you into Galilee; there you will see him, as he told you.'"

Then they remembered Jesus' words, and returning from the tomb they told these things to the eleven disciples and to all the others; but to them, the story seemed to be nonsense, and they were not believed. Peter, however, ran to the tomb, but when he looked in he saw only the linen bandages; and he went home wondering what had happened.

But Mary of Magdala stood weeping outside the tomb. As she wept, she stooped down and looked into the tomb and saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. They said to her, "Woman, why are you weeping?" She said, "Because they have taken away my Master and I do not know where they have laid him!"

When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. "Woman," said he, "Why are you weeping? For whom are you looking?" Supposing that he was the gardener, she said, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned to him and cried out, "Master!" Jesus said, "Do not touch me, for I have not yet ascended to the Father; but go to my brothers and tell them, 'I am ascending to my Father and to your Father, to my God and your God.'" Mary went to the disciples with the news, "I have seen the Master," and to tell them what he had said to her.

The Chaplet of Divine Mercy Saint Maria Faustina Kowalska - The Humble Instrument

Sister Faustina was a young, uneducated nun in a convent of the Congregation of Sisters of Our Lady of Mercy in Poland during the 1930s. She came from a poor family that struggled during the years of World War I. She had only three years of simple education, so hers were the humblest tasks in the convent, usually in the kitchen or garden. However, she received extraordinary revelations — or messages — from our Lord Jesus. Jesus asked Sr. Faustina to record these experiences, which she compiled into notebooks. These notebooks are known today as the *Diary of Saint Maria Faustina Kowalska*, and the words contained within are God's loving message of Divine Mercy.



*Saint Maria
Faustina*

Though the Divine Mercy message is not new to the teachings of the Church, Sr. Faustina's *Diary* sparked a great movement, and a strong and significant focus on the mercy of Christ. Saint John Paul II canonized Sr. Faustina in 2000 making her the "first saint of the new millennium." Speaking of Sr. Faustina and the importance of the message contained in her *Diary*, the Pope called her "the great apostle of Divine Mercy in our time."

Today, we continue to rely on St. Faustina as a constant reminder of the message to trust in Jesus' endless mercy, and to live life mercifully toward others. We also turn to her in prayer and request her intercession to our merciful Saviour on our behalf.

Saint Faustina,

you told us that your mission would continue after your death and that you would not forget us. Our Lord also granted you a great privilege, telling you to "distribute graces as you will, to who you will, and when you will." Relying on this, we ask your intercession for the graces we need, especially for the intentions just mentioned. Help us, above all, to trust in Jesus as you did and thus to glorify His mercy every moment of our lives. Amen

The History of the Chaplet of the Divine Mercy

In 1935, St. Faustina received a vision of an angel sent by God to chastise a certain city. She began to pray for mercy, but her prayers were powerless. Suddenly she saw the Holy Trinity and felt the power of Jesus' grace within her. At the same time she found herself pleading with God for mercy with words she heard interiorly:

Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world; for the sake of His sorrowful Passion, have mercy on us. (*Diary*, 475)

As she continued saying this inspired prayer, the angel became helpless and could not carry out the deserved punishment (see 474). The next day, as she was entering the chapel, she again heard this interior voice, instructing her how to recite the prayer that our Lord later called "the Chaplet." This time, after "have mercy on us" were added the words "and on the whole world" (476). From then on, she recited this form of prayer almost constantly, offering it especially for the dying.

In subsequent revelations, the Lord made it clear that the Chaplet was not just for her, but for the whole world. He also attached extraordinary promises to its recitation.

Encourage souls to say the Chaplet which I have given you (1541). Whoever will recite it will receive great mercy at the hour of death (687). When they say this Chaplet in the presence of the dying, I will stand between My Father and the dying person, not as the just Judge but as the Merciful Saviour (1541). Priests will recommend it to sinners as their last hope of salvation. Even if there were a sinner most hardened, if he were to recite this Chaplet only once, he would receive grace from My infinite mercy (687). I desire to grant unimaginable graces to those souls who trust in My mercy (687). Through the Chaplet you will obtain everything, if what you ask for is compatible with My will. (1731)

History of the Message and Devotion to Divine Mercy

The Message of the Divine Mercy that Sr. Faustina received from the Lord was not only directed toward her personal growth in faith but also toward the good of the people. With the command of our Lord to paint an image according to the pattern that Sr. Faustina had seen, came also a request to have this image venerated, first in the Sisters' chapel, and then throughout the world. The same is true with the revelations of the Chaplet. The Lord requested that this Chaplet be said not only by Sr. Faustina, but by others: "Encourage souls to say the Chaplet that I have given you."

The same is true of the revelation of the Feast of Mercy. "The Feast of Mercy emerged from my very depths of tenderness. It is my desire that it solemnly be celebrated on the first Sunday after Easter. Mankind will not have peace until it turns to the fount of My Mercy."

These requests of the Lord given to Sr. Faustina between 1931 and 1938 can be considered the beginning of the Divine Mercy Message and Devotion in the new forms.

Through the efforts of Sr. Faustina's spiritual directors, Fr. Michael Sopocko, and Fr. Joseph András, SJ, and others — including the Marians of the Immaculate Conception — this message began to spread throughout the world.

However, it is important to remember that this message of The Divine Mercy, revealed to St. Faustina and to our present generation is not new. It is a powerful reminder of who God is and has been from the very beginning. This

truth that God is in His very nature Love and Mercy Itself, is given to us by our Judeo-Christian faith and God's self-revelation. The veil that has hidden the mystery of God from eternity was lifted by God Himself. In His goodness and love God chose to reveal Himself to us, His creatures, and to make known His eternal plan of salvation. This He had done partly through the Old Testament Patriarchs, Moses and the Prophets, and fully through His only Son, our Lord Jesus Christ. In the person of Jesus Christ, conceived through power of the Holy Spirit and born of the Virgin Mary, the unseen God was made visible.

Jesus reveals God as Merciful Father

The Old Testament speaks frequently and with great tenderness about God's mercy. Yet, it was Jesus, who through His words and actions, revealed to us in an extraordinary way, God as a loving Father, rich in mercy and abounding in great kindness and love. In Jesus' merciful love and care for the poor, the oppressed, the sick and the sinful, and especially in His freely choosing to take upon Himself the punishment for our sins (a truly horrible suffering and death on the Cross), so that all may be freed from destructive consequences and death, He manifested in a superabundant and radical way the greatness of God's love and mercy for humanity. In His person as God-Man, one in being with the Father, Jesus both reveals and is God's Love and Mercy Itself.

The message of God's Love and Mercy is especially made known by the Gospels.

The good news revealed through Jesus Christ is that God's love for each person knows no bounds, and no sin or infidelity, no matter how horrible, will separate us from God and His love when we turn to Him in confidence, and seek his mercy. God's will is our salvation. He has done all on our behalf, but since He made us free, He invites us to choose Him and partake of His divine life. We become partakers of His divine life when we believe in His revealed truth and trust Him, when we love Him and remain true to His word, when we honour Him and seek His Kingdom, when we receive Him in Communion and turn away from sin; when we are mutually caring and forgiving.

The Divine Mercy Message and Devotion

The message of The Divine Mercy is simple. It is that God loves us – all of us. And, He wants us to recognize that His mercy is greater than our sins, so that we will call upon Him with trust, receive His mercy, and let it flow through us to others. Thus, all will come to share His joy.

The Divine Mercy message is one we can call to mind simply by remembering ABC:

A - Ask for His Mercy. God wants us to approach Him in prayer constantly, repenting of our sins and asking Him to pour His mercy out upon us and upon the whole world.



B - Be merciful. God wants us to receive His mercy and let it flow through us to others. He wants us to extend love and forgiveness to others just as He does to us.

C - Completely trust in Jesus. God wants us to know that all the graces of His mercy can only be received by our trust. The more we open the door of our hearts and lives to Him with trust, the more we can receive.

This message and devotion to Jesus as The Divine Mercy is based on the writings of Saint Faustina Kowalska, an uneducated Polish nun who, in obedience to her spiritual director, wrote a diary of about 600 pages recording the revelations she received about God's mercy. Even before her death in 1938, the devotion to The Divine Mercy had begun to spread.

The message and devotional practices proposed in the *Diary of Saint Faustina* and set forth in this web site and other

publications of the Marians of the Immaculate Conception are completely in accordance with the teachings of Church and are firmly rooted in the Gospel message of our Merciful Saviour. Properly understood and implemented, they will help us grow as genuine followers of Christ.

Spend time to learn more about the mercy of God, learn to trust in Jesus, and live your life as merciful to others, as Christ is merciful to you.

Answers to Riddles from page 17

- | | | |
|----------------|--------------------|---------------|
| 1. A hole | 2. A postage stamp | 3. A road |
| 4. 1, 2, and 3 | 5. A clock | 6. Your word. |



CULINARY QUARTER



Chocolate Cornflake Cakes for Easter

Children will enjoy helping to make these ever-popular treats; ask them to stir in the cornflakes, but remind them to go gently so the cornflakes don't get crushed to a powder. Top them with sprinkles, mini marshmallows or mini eggs, if you wish.

Makes 12



Ingredients:

200g/7oz milk or dark chocolate, broken into small pieces
70g/2½oz smooth peanut butter
2 tbsp golden syrup
175g/6oz cornflakes

Method:

Line a 12-hole muffin tin with paper cases.

Place the chocolate and peanut butter in a heatproof bowl. Set this over a pan of gently simmering water (do not let the base of the bowl touch the water) and leave to melt, stirring occasionally, until completely smooth. Stir in the golden syrup and then remove from the heat.

Add the cornflakes a handful at a time, stirring well between additions to ensure they're all coated.

Spoon the mixture into the paper cases, piling it up. Chill for 40–60 minutes, or until set.

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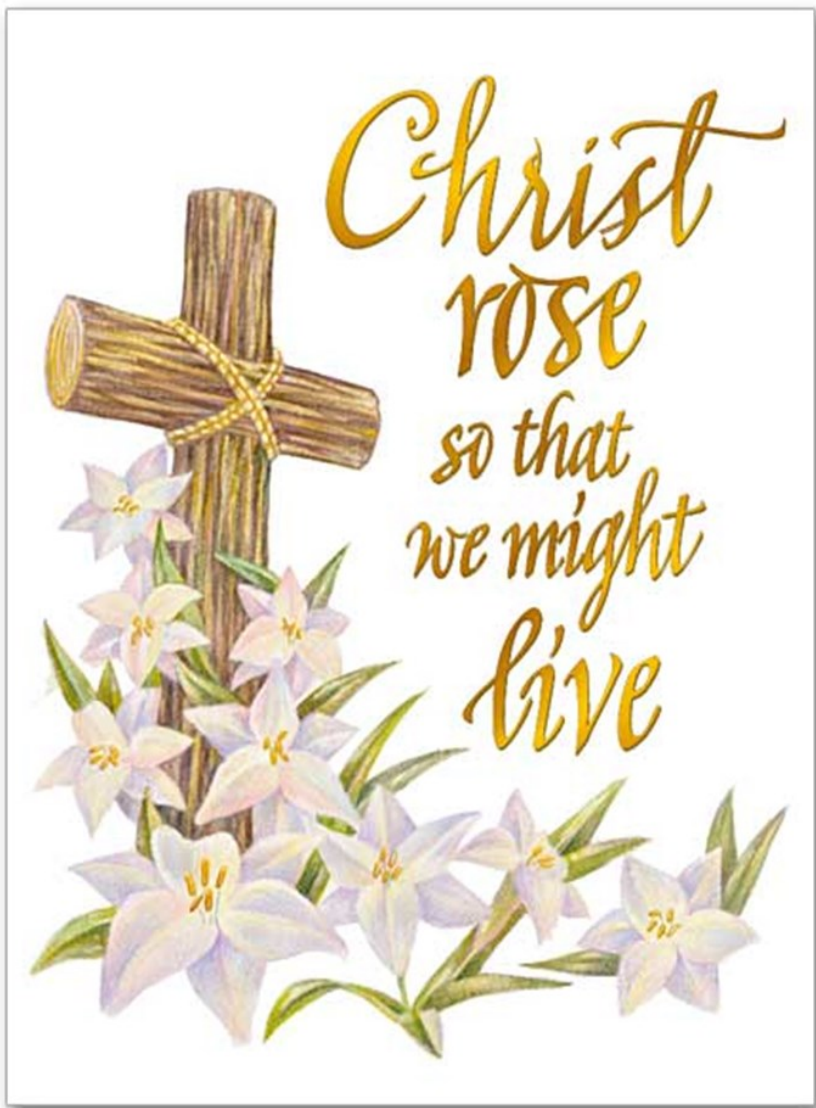
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May the glory and the promise of this joyous time of the year bring peace and happiness to you and those you hold most dear.

And may Christ, Our Risen Saviour, always be there by your side to bless you most abundantly and be your loving guide.

Fr Joseph Kaduthanam, Fr Joseph Chacko, Fr Tebin