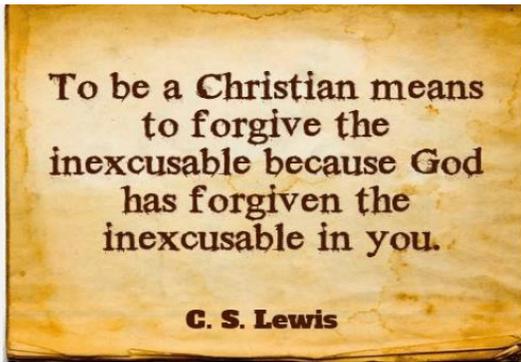
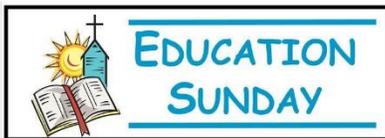




# Coloma Catholic Life.



## Education Sunday 13<sup>th</sup> September



For well over one hundred years there has been an annual recognition of Education Sunday in England and Wales. It is a national day of prayer and celebration for everyone in the world of education.

The theme is devised by an ecumenical steering group representing different Christian denominations and organisations.

Since 2016, it has been celebrated on the second Sunday in September, coinciding with the start of the school year (prior to this it was celebrated on the ninth Sunday before Easter).

### The Theme

**The theme for 2020 will be "A learning people in a time of change".**

This year Education Sunday takes place at a time when many children, young people and staff have been away from schools, colleges and universities and have been working in different ways. Churches, too, have had to learn and adapt, whilst still maintaining a pattern of worship. This is a time to think about what we have learnt about ourselves, about our communities and about God.

## Pope Francis

**Prayer Intention for September:**

**Respect for the Planet's resources.**

'We pray that the planet's resources will not be plundered but shared in a just and respectful manner.'

Video:

<https://www.vaticannews.va/en/pope/news/2020-08/pope-francis-video-prayer-intention-september-respect-planet.html>

**Tweet:** "Jesus exhorts us to open ourselves courageously to the strength of forgiveness, because not everything in life can be resolved with justice: there's a need for merciful love."

## Liturgical Year

Week: 24th Sunday in Ordinary Time

Colour: Green



An [introduction to the 2020 theme](#) has been written by Barbara Easton, Vice-President of the Methodist Conference 2021-22 and Head of Service, Methodist Academies and Schools Trust.

[His Eminence Archbishop Angaelos, Coptic Orthodox Archbishop of London and CTE President, has written a reflection for Education Sunday 2020.](#)

For the first time on Education Sunday, there will be **an inter-generational service, hosted on YouTube**. This service for all ages has been produced by the United Reformed Church Children's and Youth Work national team and friends, on behalf of Churches Together in England. It will [premiere on this YouTube link](#) on Education Sunday, 13 September 2020, and will remain active for viewing after that date.

## Season of Creation

The Season of Creation is an annual celebration uniting Christians in prayer and action for the protection of our common home. The idea of celebrating 1 September as a day of prayer for creation began at the wish of the Ecumenical Patriarch Dimitrios in 1989, and was endorsed by Pope Francis in 2015. The season runs from September 1 to October 4, the Feast of St. Francis of Assisi.



During this season we are encouraged to pray and engage in community events in order to deepen our relationship with our God, our neighbour and the earth we share, being ever more attentive to the cry of the earth and the cry of the poor.

Writing about the season in 2019 Pope Francis said, “this is the season for letting our prayer be inspired anew,” a season “to reflect on our lifestyles,” and a season “for undertaking prophetic actions ... calling for courageous decisions ... directing the planet towards life, not death.”

This year’s celebration takes place in the context of the special ‘[Laudato Si’ Anniversary Year](#),’ which Pope Francis opened on Sunday 24 May 2015 to coincide with the 5th anniversary of his encyclical. As part of this special year, the Dicastery for Promoting Integral Human Development have again [written a letter](#) encouraging Catholics to engage in the Season. Msgr. Duffé, the Dicastery Secretary, writes of the particular relevance this year as the world continues to struggle with the coronavirus pandemic.

The theme for 2020 is “Jubilee for the Earth”. This year we are invited to “consider the integral relationship between rest for the Earth and ecological, economic, social and political ways of living.”

## Resources for the Season of Creation

Based on St Francis of Assisi Canticle to the sun  
<https://cafod.org.uk/Pray/Prayer-resources/Novena-to-St-Francis>

Global Healing – a film-based resource to help us respond to the damage being done to our planet – our common home.  
<https://www.cbcew.org.uk/home/our-work/environment/global-healing/>

Resource for holding a prayer service  
<https://drive.google.com/file/d/1ARDojjURVRIYzj8EHlx4tlo9eaDo-bfh/view>

Various Prayer Resources  
<https://seasonofcreation.org/catholic/>

## Religious Festivals this Week

### Rosh Hashanah (Head of the Year)



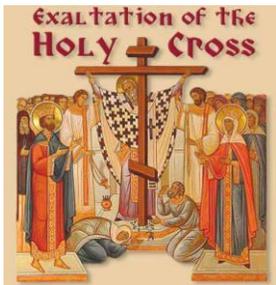
(New Year's Day, 5779 years from the creation of the world). Rosh Hashanah marks the beginning of ten days of repentance and self examination, during which God sits in personal judgment on every individual. The blowing of the ram's horn (*shofar*) in the synagogue is a reminder of Abraham's sacrifice of a ram instead of his son, Isaac. Apples dipped in honey are eaten in the hope of a 'sweet'

new year. The greeting is '*Leshanah Tovah Tikatev*' (may you be inscribed for a good year).

The sequence of repentance that Rosh Hashanah starts accentuates the Jewish conviction that God forgives the sincere penitent – that He is a merciful judge. While that does not relieve each person of the responsibility to accept the consequences – including punishment – for their actions, it means that Jews do not see people as essentially 'sinners', merely 'people who inevitably sin and must repent'. The mood is solemn in synagogue, but it is not sad at all. Everyone present knows that this happens every year, but that does not relieve them of the need to try again. At the same time, the haunting notes of the shofar make the festival somehow timeless and simple. Unlike many other Jewish festivals, there are very few practices or customs associated with the day, though it is very widely observed and families frequently travel long distances to gather for the festive meals.

## Saints of the Week

### The Exaltation of the Holy Cross 14<sup>th</sup> September



Celebrated on September 14th, Holy Cross day is a day which honors and commemorates the sacrifice that Jesus Christ made on the cross for our salvation. This holiday is also known as "The Triumph of the Cross" in the Roman Catholic Church and as the "Exaltation of the Holy Cross" in the eastern church. Occasionally, this day will be called Holy Rood Day.

Holy Cross Day has been associated with the dedication of a group of buildings that were built by Emperor Constantine in Jerusalem on the sites of Christ's crucifixion and his tomb. This dedication occurred on September 14, 335. During the excavation, a relic that was believed to be the cross was discovered by Constantine's mother, Helena. From the fourth century on, the Church of Jerusalem claimed to have this relic in their possession and had a feast to celebrate its discovery. This feast also celebrates the exposition given at Jerusalem on the matter of the cross by Heraclius – the Byzantine Emperor. It is said he recovered the cross from the Persians who seized in from Jerusalem around the 7th century when they sacked the Church of the Holy Sepulchre. The authenticity of these claims remains unproven.

Holy Cross Day is celebrated with reflection on and the veneration of Jesus Christ and the sacrifice he made for his mankind's salvation. It is usually celebrated with some form of religious service, prayer, and reflection but it can also be celebrated in other ways. Baked goods in the form of a cross can be made – this includes things such as Hot Cross Buns and cross-shaped cakes. Traditions state that sweet basil grew on the hill where the Holy Cross was found, so some people use basil to create a special dish for Holy Cross Day. This can include basil soups, breads or pesto dishes.

## Our Lady of Sorrows 15<sup>th</sup> September

The title, Our Lady of Sorrows, given to our Blessed Mother focuses on her intense suffering and grief during the passion and death of our Lord. Traditionally, this suffering was not limited to the passion and death event; rather, it comprised the seven dolours or seven sorrows of Mary, which were foretold by the Priest Simeon who proclaimed to Mary, This child [Jesus] is destined to be the downfall and the rise of many in Israel, a sign that will be opposed and you yourself shall be pierced with a sword so that the thoughts of many hearts may be laid bare (Luke 2:34-35). These seven sorrows of our Blessed Mother included the flight of the Holy Family into Egypt; the loss and finding of the child Jesus in the Temple; Mary's meeting of Jesus on His way to Calvary; Mary's standing at the foot of the cross when our Lord was crucified; her holding of Jesus when He was taken down from the cross; and then our Lord's burial. In all, the prophesy of Simeon that a sword would pierce our Blessed Mother's heart was fulfilled in these events. For this reason, Mary is sometimes depicted with her heart exposed and with seven swords piercing it. More importantly, each new suffering was received with the courage, love, and trust that echoed her fiat, let it be done unto me according to Thy word, first uttered at the Annunciation.



This Feast of Our Lady of Sorrows grew in popularity in the 12th century, although under various titles. Granted, some writings would place its roots in the eleventh century, especially among the Benedictine monks. By the fourteenth and fifteenth centuries, the feast and devotion were widespread throughout the Church.

## Saints Cornelius, Pope and Cyprian Bishop, Martyrs 16<sup>th</sup> September



Saint Cornelius was elected Pope in 251 during the persecutions of the Emperor Decius. His first challenge, besides the ever present threat of the Roman authorities, was to bring an end to the schism brought on by his rival, the first anti-pope Novatian. He convened a synod of bishops to confirm him as the rightful successor of Peter.

The great controversy that arose as a result of the Decian persecution was whether or not the Church could pardon and receive back into the Church those who had apostacized in the face of martyrdom. Against both the bishops who argued that the Church could not welcome back apostates, and those who argued that they should be welcomed back but did not demand a heavy penance of the penitent, Cornelius decreed that they must be welcomed back and insisted that they perform an adequate penance.

In 253 Cornelius was exiled by the emperor Gallus and died of the hardships he endured in exile. He is venerated as a martyr.

Saint Cyprian of Carthage is second in importance only to the great Saint Augustine as a figure and Father of the African church. He was a close friend of Pope Cornelius, and supported him both against the anti-pope Novatian and in his views concerning the re-admittance of apostates into the Church.

Saint Cyprian was born to wealthy pagans around the year 190, and was educated in the classics and in rhetoric. He converted at the age of 56, was ordained a priest a year later, and made bishop two years after that.

His writings are of great importance, especially his treatise on The Unity of the Catholic Church, in which he argues that unity is grounded in the authority of the bishop, and among the bishops, in the primacy of the See of Rome. In, "The Unity of the Catholic Church," St. Cyprian writes, "You cannot have God for your Father if you do not have the Church for your mother.... God is one and Christ is one, and his Church is one; one is the faith, and one is the people cemented together by harmony into the strong unity of a body.... If we are the heirs of Christ, let us abide in the peace of Christ; if we are the sons of God, let us be lovers of peace."

During the Decian persecutions Cyprian considered it wiser to go into hiding and guide his flock covertly rather than seek the glorious crown of martyrdom, a decision that his enemies attacked him for. On September 14, 258, however, he was martyred during the persecutions of the emperor Valerian.

### **St Robert Bellarmine, Bishop, Doctor 17<sup>th</sup> September**



Robert Bellarmine was born in 1542 and studied at the Universities of Padua and Leuven where he was the first Jesuit to teach: the subject of his course was the *Summa Theologica* of Thomas Aquinas. He was made rector of the Roman College (later renamed the Pontifical Gregorian University) by Pope Clement VIII in 1592 and was appointed Cardinal in 1599. As bishop, Bellarmine put into effect the reforming decrees of the Council of Trent and was considered a possible candidate for the papacy in the conclave of 1605.

In 1616, on the instructions of Pope Paul V, Bellarmine notified Galileo (Galileo Galilei) of a forthcoming decree of the Congregation of the Index that condemned the Copernican doctrine of the mobility of the earth and the immobility of the sun, and ordered him to abandon it, which Galileo duly did. During his retirement at the Jesuit College of St Andrew in Rome, Cardinal Bellarmine wrote several short books intended to help ordinary people in their spiritual life including *The Mind's Ascent to God* (published in English as *Jacob's Ladder*). He died on 17 September 1621, aged 78, and was canonised by Pope Pius XI in 1930. The following year he was declared a Doctor of the Church. His remains, in a cardinal's red robes, are displayed behind glass under a side altar in the Church of Saint Ignatius in Rome.

### **Saturday Memorial of the Blessed Virgin Mary, 19<sup>th</sup> September and every Saturday**

'On Saturdays in Ordinary Time when there is no obligatory memorial, an optional memorial of the Blessed Virgin Mary is allowed.'

'Saturdays stand out among those days dedicated to the Virgin Mary. These are designated as memorials of the Blessed Virgin Mary. This memorial derives from Carolingian times (9th century), but the reasons for having chosen Saturday for its observance are unknown. While many explanations of this choice have been advanced, none is completely satisfactory from the point of view of the history of popular piety. Whatever its historical origins may be, today the memorial rightly



emphasizes certain values to which contemporary spirituality is more sensitive. It is a *remembrance* of the maternal example and discipleship of the Blessed Virgin Mary who, strengthened by faith and hope, on that “great Saturday” on which Our Lord lay in the tomb, was the only one of the disciples to hold vigil in expectation of the Lord’s resurrection. It is a *prelude and introduction* to the celebration of Sunday, the weekly memorial of the Resurrection of Christ. It is a *sign* that the Virgin Mary is continuously present and operative in the life of the Church.’

*Directory on Popular Piety and the Liturgy (2001), §188*

