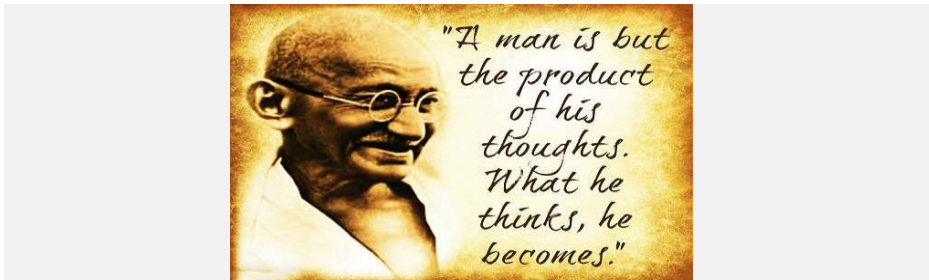




Coloma Catholic Life.



World Day of Migrants & Refugees Sunday 27th September

On Sunday 27 September the Catholic Church celebrates the World Day of Migrants and Refugees.

For the theme of his message this year, Pope Francis chose "Like Jesus Christ, Forced to Flee", calling us to see the face of God in migrants and refugees. He also made a special appeal for the world's 45.7 million internally displaced people.

To mark the day, Bishop Paul McAleenan was joined in conversation by Archbishop Nizar of Hadiyah-Erbil dioceses in Iraq, Sarah Teather, Director of the Jesuit Refugee Service, Ben from 'Refugees Call for Change' and Brother Johannes Maertens who spent many years helping refugees at "The Jungle" camp in Calais.

Bishop McAleenan is the Lead Bishop for Migrants and Refugees for the Catholic Bishops' Conference of England and Wales.

The discussion covered the current challenges facing refugees in the UK, Europe and around the world in light of the Pope's message. The participants also explored practical steps that Catholics can take to support our refugee sisters and brothers.

The discussion can be viewed here:

<https://www.facebook.com/cbcew/videos/358729071974803>

These video links are Pope Francis' message about World Day of Migrants and Refugees; they are very moving.

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: "let us pray for the millions of internally displaced people. Just like Jesus and his parents who fled to Egypt, they live in fear, uncertainty and unease."

Liturgical Year

Week: 26th Sunday in Ordinary Time

Colour: Green



<https://www.vaticannews.va/en/pope/news/2020-05/pope-francis-message-migrants-refugees-day-coronavirus-idp.html>

<https://www.vaticannews.va/en/vatican-city/news/2020-06/migrants-refugees-section-close-to-serve-video.html>

https://www.youtube.com/watch?v=ZeOt2PGn8sg&feature=emb_rel_end

<https://www.youtube.com/watch?v=8WwWDNUI1B4>

**MESSAGE OF HIS HOLINESS POPE FRANCIS
FOR THE 106th WORLD DAY OF MIGRANTS AND REFUGEES 2020**

[27 September 2020]

***Like Jesus Christ, forced to flee.
Welcoming, protecting, promoting and integrating
internally displaced persons***

At the beginning of this year, in my Address to the members of the Diplomatic Corps accredited to the Holy See, I pointed to the tragedy of internally displaced people as one of the challenges of our contemporary world: “Situations of conflict and humanitarian emergencies, aggravated by climate change, are increasing the numbers of displaced persons and affecting people already living in a state of dire poverty. Many of the countries experiencing these situations lack adequate structures for meeting the needs of the displaced” (9 January 2020).

The Migrants and Refugees Section of the Dicastery for Promoting Integral Human Development has issued the document “Pastoral Orientations on Internally Displaced People” (Vatican City, 5 May 2020), which aims to inspire and encourage the pastoral work of the Church in this specific area.

For these reasons, I have decided to devote this Message to the drama of internally displaced persons, an often unseen tragedy that the global crisis caused by the COVID-19 pandemic has only exacerbated. In fact, due to its virulence, severity and geographical extent, this crisis has impacted on many other humanitarian emergencies that affect millions of people, which has relegated to the bottom of national political agendas those urgent international efforts essential to saving lives. But “this is not a time for forgetfulness. The crisis we are facing should not make us forget the many other crises that bring suffering to so many people” (Urbi et Orbi Message, 12 April 2020).

In the light of the tragic events that have marked 2020, I would like this Message, although concerned with internally displaced persons, to embrace all those who are experiencing situations of precariousness, abandonment, marginalization and rejection as a result of COVID-19.

I would like to start with the image that inspired Pope Pius XII in his Apostolic Constitution Exsul Familia (1 August 1952). During the flight into Egypt, the child Jesus experienced with his parents the tragic fate of the displaced and refugees, “which is marked by fear, uncertainty and unease (cf. *Mt* 2:13-15, 19-23). Unfortunately, in our own times, millions of families can identify with this sad reality. Almost every day the

television and papers carry news of refugees fleeing from hunger, war and other grave dangers, in search of security and a dignified life for themselves and for their families” (*Angelus, 29 December 2013*). In each of these people, forced to flee to safety, Jesus is present as he was at the time of Herod. In the faces of the hungry, the thirsty, the naked, the sick, strangers and prisoners, we are called to see the face of Christ who pleads with us to help (cf. *Mt 25:31-46*). If we can recognize him in those faces, we will be the ones to thank him for having been able to meet, love and serve him in them.

Displaced people offer us this opportunity to meet the Lord, “even though our eyes find it hard to recognize him: his clothing in tatters, his feet dirty, his face disfigured, his body wounded, his tongue unable to speak our language” (*Homily, 15 February 2019*). We are called to respond to this pastoral challenge with the four verbs I indicated in my *Message for this Day in 2018*: welcome, protect, promote and integrate. To these words, I would now like to add another six pairs of verbs that deal with very practical actions and are linked together in a relationship of cause and effect.

You have *to know* in order *to understand*. Knowledge is a necessary step towards understanding others. Jesus himself tells us this in the account of the disciples on the road to Emmaus: “While they were talking and discussing together, Jesus himself drew near and went with them, but their eyes were kept from recognizing him” (*Lk 24:15-16*). When we talk about migrants and displaced persons, all too often we stop at statistics. But it is not about statistics, it is about real people! If we encounter them, we will get to know more about them. And knowing their stories, we will be able to understand them. We will be able to understand, for example, that the precariousness that we have come to experience as a result of this pandemic is a constant in the lives of displaced people.

It is necessary *to be close* in order *to serve*. It may seem obvious, yet often it is the contrary. “But a Samaritan, as he journeyed, came to where the man was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him” (*Lk 10:33-34*). Fears and prejudices – all too many prejudices – keep us distant from others and often prevent us from “becoming neighbours” to them and serving them with love. Drawing close to others often means being willing to take risks, as so many doctors and nurses have taught us in recent months. This readiness to draw near and serve goes beyond a mere sense of duty. Jesus gave us the greatest example of this when he washed the feet of his disciples: he took off his cloak, knelt down and dirtied his hands (cf. *Jn 13:1-15*).

In order *to be reconciled*, we need *to listen*. God himself taught us this by sending his Son into the world. He wanted to listen to the plea of suffering humanity with human ears: “For God so loved the world that he gave his only-begotten Son... that the world might be saved through him” (*Jn 3:16-17*). A love that reconciles and saves begins with listening. In today’s world, messages multiply but the practice of listening is being lost. Yet it is only through humble and attentive listening that we can truly be reconciled. In 2020, silence has reigned for weeks in our streets. A dramatic and troubling silence, but one that has given us the opportunity to listen to the plea of the vulnerable, the displaced and our seriously ill planet. Listening gives us an opportunity to be reconciled with our neighbour, with all those who have been “discarded”, with ourselves and with God, who never tires of offering us his mercy.

In order *to grow*, it is necessary *to share*. Sharing was an essential element of the first Christian community: “Now the company of those who believed were of one heart and soul, and no one said that any of the things

which he possessed was his own, but they had everything in common” (Acts 4:32). God did not want the resources of our planet to benefit only a few. This was not the Lord’s will! We have to learn to share in order to grow together, leaving no one behind. The pandemic has reminded us how we are all in the same boat. Realizing that we have the same concerns and fears has shown us once more that no one can be saved alone. To grow truly, we must grow together, sharing what we have, like the boy who offered Jesus five barley loaves and two fish... yet they proved enough for five thousand people (cf. *Jn* 6:1-15)!

We need *to be involved* in order *to promote*. As Jesus was with the Samaritan woman (cf. *Jn* 4:1-30). The Lord approaches her, listens to her, speaks to her heart, and then leads her to the truth and makes her a herald of the Good News: “Come, see a man who told me all that I ever did! Can this be the Christ?” (v. 29). Sometimes the impulse to serve others prevents us from seeing their real riches. If we really want to promote those whom we assist, we must involve them and make them agents in their own redemption. The pandemic has reminded us of how essential co-responsibility is, and that only with the contribution of everyone – even of those groups so often underestimated – can we face this crisis. We must find “the courage to create spaces where everyone can recognize that they are called, and to allow new forms of hospitality, fraternity and solidarity” (*Meditation in Saint Peter’s Square, 27 March 2020*).

It is necessary *to cooperate* in order *to build*. That is what the Apostle Paul tells the community of Corinth: “I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgement” (1 *Cor* 1:10). Building the Kingdom of God is a duty common to all Christians, and for this reason it is necessary that we learn to cooperate, without yielding to the temptation to jealousy, discord and division. In the present context it should be reiterated: “This is not a time for self-centredness, because the challenge we are facing is shared by all, without distinguishing between persons” (*Urbi et Orbi Message, 12 April 2020*). To preserve our common home and make it conform more and more to God’s original plan, we must commit ourselves to ensuring international cooperation, global solidarity and local commitment, leaving no one excluded.

I would like to conclude with a prayer suggested by the example of Saint Joseph at the time he was forced to flee to Egypt to save the child Jesus.

Father, you entrusted to Saint Joseph what you held most precious: the child Jesus and his Mother, in order to protect them from the dangers and threats of the wicked.

Grant that we may experience his protection and help. May he, who shared in the sufferings of those who flee from the hatred of the powerful, console and protect all our brothers and sisters driven by war, poverty and necessity to leave their homes and their lands to set out as refugees for safer places.

Help them, through the intercession of Saint Joseph, to find the strength to persevere, give them comfort in sorrows and courage amid their trials.

Grant to those who welcome them some of the tender love of this just and wise father, who loved Jesus as a true son and sustained Mary at every step of the way.

May he, who earned his bread by the work of his hands, watch over those who have seen everything in life taken away and obtain for them the dignity of a job and the serenity of a home.

We ask this through Jesus Christ, your Son, whom Saint Joseph saved by fleeing to Egypt, and trusting in the intercession of the Virgin Mary, whom he loved as a faithful husband in accordance with your will. Amen.

Rome, Saint John Lateran, 13 May 2020, Memorial of the Blessed Virgin Mary of Fatima.

Franciscus

Religious Festivals this Week

Harvest Festival – Christianity 27th September



Special services are held around this time of year to give thanks for the goodness of God's gifts in providing a harvest of crops along with all the other fruits of society. Displays of produce are often made, usually distributed afterwards to those in need. Increasingly the emphasis is on a wider interpretation than just the harvests of the fields and seas.

Yom Kippur (Day of Atonement) – Judaism 28th September

This is the final day of the ten days of repentance, following on from Rosh Hashanah, and is the holiest day of the year in the Jewish calendar. The Torah calls it the 'Sabbath of Sabbaths', and it is marked by 'afflicting the soul' – chiefly expressed through a total fast that lasts for 25 hours. Jews spend the eve and most of the day in prayer in the synagogue, asking for divine forgiveness for past wrongs and resolving to improve in the future in their attempt to live a moral life. In the days before the festival they will have tried to set right any breakdown in their relationships with others. Now they ask the Almighty for forgiveness before the gates of heaven are closed and the record books are sealed, so that they may live throughout the coming year as He would wish.



Many Jews who observe no other religious customs refrain from work on this day, observe the fast and attend the lengthy synagogue services. On this uncomfortable day washing, bathing, anointing the body, sexual activity and wearing leather shoes or coats are all prohibited to those over 12 or 13 years of age, though dispensations are available for people in poor health or in childbirth. White clothing is worn to express purity, and some wear a white *kittel* reminiscent of the shroud that is used to bury the dead, but more importantly also reminiscent of the extremely simple costume of the High Priest when the Temple still stood in Jerusalem..

This is the only festival of the year when men wear their prayer shawls for evening worship.

The services are lengthy and involve prostration and standing erect for up to an hour at a time. The Kol Nidre (All Vows) service on the eve of the festival encourages repentance for all types of sins, including for instance mistreatment or exploitation of others, arrogance, selfishness and gossip – the 'evil tongue' in its many forms. The closing service (Neilah) at the end of the period of fasting lasts for an hour, during which the doors of the Ark are kept open and accordingly all must stand. The Book of Jonah is read and a common greeting 'G'mar Chatimah Tovah' (May you finally be sealed for good) is offered by all to each other. A long blast on

the *shofar* concludes the main proceedings, followed as on Shabbat by the Havdalah (separation) ceremony, and finally a shared meal.

This is a time for making gifts to the poor (often via charities) in accordance with the instructions of the Torah and the Talmud, albeit nowadays in a spirit of generosity rather than as expiation for guilt – although for some the concept of the scapegoat or the sacrificial chicken that carry away our guilt may still survive.

Pavarana Day – Buddhism 1st October

The last day of the Rains Retreat (the Vassa) is known as Pavarana Day or ‘Leaving the Vassa’. It is also known as ‘Sangha Day’.

Pavarana means ‘to invite’ and on the following day monks who have completed the Retreat invite their fellows to admonish them for any failings. This is usually a positive occasion for the monastic community when they seek to let go of recent shortcomings and start afresh in their practice of the Way.



The three month long period (vassa) is often used by lay and monastic folk alike to make a variety of determinations: to take up a particular devotional or meditation practice, to challenge or renounce some old habit – like eating sugar or smoking or drinking coffee (or worse). In Asia this may even consist of lay folk taking temporary ordination for all or part of this time. The full moon of Pavarana marks the end of this period and is a time of celebration. For those who have maintained a strict practice it means they can relax a bit, having learnt something about their particular problem and not falling back into old habits.

The day after Pavarana Day is also the first day on which the *Kathina* may be held. For further information see the description given below on Anapanasati Day, the last day on which the *Kathina* may take place

Gandhi Jayanti – Hinduism 2nd October



Gandhi Jayanti is an Indian nation holiday that celebrates the birthday of Mahatma Gandhi, who is referred to as the ‘Father of the Nation’. He was the driving force behind the foundation of the state of India. His birthday is celebrated with services, prayers and painting and essay contests with topics that glorify peace and non-violence, and the singing of Gandhi’s favourite devotional song entitled ‘Raghupati Raghav Raja Ram’ (Ram Dhun for short). The distribution of alcohol is banned on Gandhi Jayanti, as on

other national holidays.

Sukkot – Feast of Tabernacles (Booths) – Judaism 3rd – 10th October



This is an eight day long harvest festival which commemorates the 40 years the Jews spent in the wilderness on the way from slavery in Egypt to freedom in the Promised Land. A temporary hut or a frail booth – called a *sukkah* – is built outside the house each year at this time for eating meals and for visits and socialising. In hot countries families may live in their *sukkah* during the festival. The roof has to be open in part to the elements, so that the stars may be visible through the gaps, and is covered with branches and leaves and decorated with fruit.

Spending time in the family's temporary *sukkah* recalls their newfound liberty in days gone by, an element that underlies many of the festivals Jews celebrate, constantly reiterating and revisiting the central narrative of the Jewish story, the Exodus from Egypt and the journey to the Promised Land. It also recalls the fragility of life – both during the Exodus and in the present day – and the fact that all creation is dependent on the goodness of the Almighty for its life and comfort. Extending hospitality to others, and especially to the needy, is a particular *Sukkot* custom.

Many synagogues build *sukkot* that are used for communal meals and celebration, since many homes have no room for a personal *sukkah*. In Israel, blocks of flats are frequently built with their balconies not directly above one another so that the balcony can be used to build a small *sukkah* which it will be properly open to the sky as required. On *each day of the festival* special sections of the Torah and the Prophets are read, including the instruction to dwell in booths. The book of Ecclesiastes is also read.

Four species of plant, the *lulav* (palm branch), the *etrog* (a yellow citrus fruit), three branches of the *hadass* (myrtle) and two of the *aravah* (willow) are used each day of the festival, the *etrog* in the left hand and the other branches, bound together, in the right. They are waved side by side in all four directions of the compass and up and down to demonstrate the universality of the Almighty, while reciting appropriate blessings. This follows the teaching of the Torah in Leviticus (23:40) 'On the first day, you will take for yourselves a fruit of a beautiful tree, palm branches, twigs of a braided tree and brook willows, and you will rejoice before the L-rd your G-d for seven days.' Above all else, this is a festival of rejoicing at the bounty enjoyed at harvest time as a gift from G-d by the people of Israel.

Leviticus 23:33-43. The first two days and the last two days are full festival days when, for Orthodox Jews, work is not permitted.

Saints of the Week

St Wenceslaus, Martyr 28th September



St Wenceslaus I or *Václav the Good* c. 911 – September 28, 935, was the duke of Bohemia from 921 until his assassination in 935. His younger brother, Boleslaus the Cruel, was complicit in the murder.

His martyrdom and the popularity of several biographies gave rise to a reputation for heroic virtue that resulted in his elevation to sainthood. He was posthumously declared to be a king and came to be seen as the patron saint of the Czech state. He is the subject of the well-known "Good King Wenceslas", a carol for Saint Stephen's Day.

St Michael, Gabriel & Raphael, Archangels 29th September



The three Archangels Michael, Gabriel and Raphael are the only angels named in Sacred Scripture and all three have important roles in the history of salvation.

Saint Michael is the "Prince of the Heavenly Host," the leader of all the angels. His name is Hebrew for "Who is like God?" and was the battle cry of the good angels against Lucifer and his followers when they rebelled against God. He is mentioned four times in the Bible, in Daniel 10 and 12, in the letter of Jude, and in Revelation.

Michael, whose forces cast down Lucifer and the evil spirits into Hell, is invoked for protection against Satan and all evil. Pope Leo XIII, in 1899, having had a prophetic vision of the evil that would be inflicted upon the

Church and the world in the 20th century, instituted a prayer asking for Saint Michael's protection to be said at the end of every Mass.

Christian tradition recognizes four offices of Saint Michael: (i) to fight against Satan (ii) to rescue the souls of the faithful from the power of the enemy, especially at the hour of death. (iii) to be the champion of God's people, (iv) to call away from earth and bring men's souls to judgment.

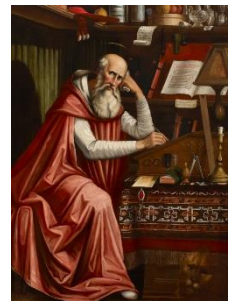
"I am Gabriel, who stand before God." (Luke 1, 19) Saint Gabriel, whose name means "God's strength," is mentioned four times in the Bible. Most significant are Gabriel's two mentions in the New Testament: to announce the birth of John the Baptist to his father Zacharias, and the at Incarnation of the Word in the womb of Mary. Christian tradition suggests that it is he who appeared to St. Joseph and to the shepherds, and also that it was he who "strengthened" Jesus during his agony in the garden of Gethsemane.

"I am the angel Raphael, one of the seven, who stand before the Lord" (Tob 12:15) Saint Raphael, whose name means "God has healed" because of his healing of Tobias' blindness in the Book of Tobit. Tobit is the only book in which he is mentioned. His office is generally accepted by tradition to be that of healing and acts of mercy. Raphael is also identified with the angel in John 5:1-4 who descended upon the pond and bestowed healing powers upon it so that the first to enter it after it moved would be healed of whatever infirmity he was suffering.

St Jerome, Priest & Doctor 30th September

Jerome 347 – 30 September 420 was a Latin Catholic priest, confessor, theologian, and historian. He was born at Stridon, a village near Emona on the border of Dalmatia and Pannonia. He is best known for his translation of most of the Bible into Latin (the translation that became known as the Vulgate), and his commentaries on the Gospels. His list of writings is extensive.

Jerome was known for his teachings on Christian moral life, especially to those living in cosmopolitan centres such as Rome. In many cases, he focused his attention on the lives of women and identified how a woman devoted to Jesus should live her life. He is patron saint of translators, librarians and encyclopaedists.



St Thérèse of the Child Jesus, Virgin & Doctor 1st October



St. Thérèse was born January 2, 1873 in Alençon, France. Her mother died when she was four, leaving her father and elder sisters to raise her. On Christmas Day 1886 St. Thérèse had a profound experience of intimate union with God, which she described as a "complete conversion." Almost a year later, in a papal audience during a pilgrimage to Rome, in 1887, she asked for and obtained permission from Pope Leo XIII to enter the Carmelite Monastery at the young age of 15.

On entering, she devoted herself to living a life of holiness, doing all things with love and childlike trust in God. She struggled with life in the convent but decided to make an effort to be charitable to all, especially those she didn't like. She performed little acts of charity always, and little sacrifices not caring how unimportant they seemed. These acts helped her come to a deeper understanding of her vocation.

Thérèse offered herself as a sacrificial victim to the merciful Love of God on June 9, 1895, the feast of the Most Holy Trinity and the following year, on the night between Holy Thursday and Good Friday, she noticed the first symptoms of Tuberculosis, the illness which would lead to her death.

Thérèse recognized in her illness the mysterious visitation of the divine Spouse and welcomed the suffering as an answer to her offering the previous year. She also began to undergo a terrible trial of faith which lasted until her death a year and a half later. "Her last words, 'My God, I love you,' are the seal of her life," said Pope John Paul II.

Since her death, millions have been inspired by her 'little way' of loving God and neighbour. Many miracles have been attributed to her intercession. She had predicted during her earthly life that "My Heaven will be spent doing good on Earth."

Saint Thérèse was proclaimed a Doctor of the Church by Pope John Paul II in 1997 - 100 years after her death at the age of 24. She is only the third woman to be so proclaimed, after Saint Catherine of Siena and Saint Teresa of Avila. St. Thérèse wrote once, 'You know well enough that Our Lord does not look so much at the greatness of our actions, nor even at their difficulty, but at the love with which we do them.'

The Holy Guardian Angels 2nd October

Paul V was the first Pope, in 1608, to authorise a feast day in honour of guardian angels. Pope Clement X changed the date to 2 October and Leo XIII, in 1883, upgraded the date to a double major feast. Catholics believe that each soul, including Christians and non-Christians, has an angel assigned to it to give guidance throughout its life on earth. These guardian angels, according to Thomas Aquinas, are from the lowest rank of angels. They help their humans in several ways, including protecting them from demons and encouraging them to do good works. The angel cannot affect its human's free will, but only the senses and imagination, and through these, the intellect. On reaching heaven, each person is united with his or her guardian angel.



**Guardian Angel
Prayer**

**Angel of God,
my guardian dear,
to whom God's love
commits me here,
ever this day
be at my side,
to light and guard,
to rule and guide.**

Amen.

