



Coloma Catholic Life.

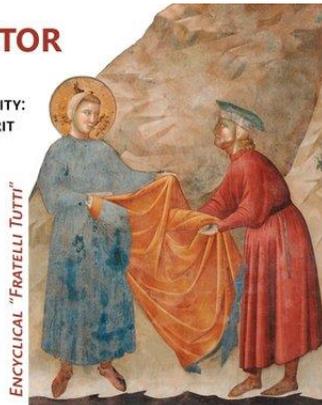
A PRAYER TO THE CREATOR

LORD, FATHER OF OUR HUMAN FAMILY,
YOU CREATED ALL HUMAN BEINGS EQUAL IN DIGNITY:
POUR FORTH INTO OUR HEARTS A FRATERNAL SPIRIT

AND INSPIRE IN US
A DREAM OF RENEWED ENCOUNTER,
DIALOGUE, JUSTICE AND PEACE.

MOVE US TO CREATE HEALTHIER SOCIETIES
AND A MORE DIGNIFIED WORLD,
A WORLD WITHOUT HUNGER, POVERTY,
VIOLENCE AND WAR.

Franciscus



Pope Francis

Prayer Intention for October:

The Laity's Mission in the Church.

'We pray that by virtue of baptism, the laity, especially women, may participate more in areas of responsibility in the Church.'

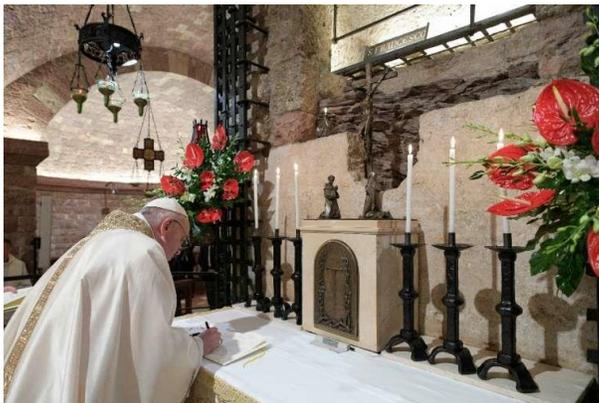
Video:

Tweet: "The parable of the murderous vinedressers is an admonition for all times, including our own. The vineyard is the Lord's, not ours. And God awaits the fruits of His vineyard from those He has sent to work in it."

Liturgical Year

Week: 27th Sunday in Ordinary Time

Colour: Green



Pope Francis signs new encyclical 'Fratelli tutti' in Assisi 3rd October 2020.

Fratelli tutti – Pope Francis' Social Encyclical 4th October 2020: Short summary by Isabella Piro

Fraternity and social friendship are the ways the Pontiff indicates to build a better, more just and peaceful world, with the contribution of all: people and institutions. With an emphatic confirmation of a 'no' to war and to globalized indifference.

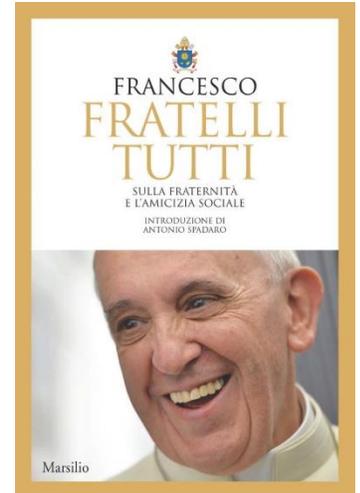


What are the great ideals but also the tangible ways to advance for those who wish to build a more just and fraternal world in their ordinary relationships, in social life, politics and institutions?

This is mainly the question that *Fratelli tutti* is intended to answer: the Pope describes it as a “Social Encyclical” (6) which borrows the title of the “Admonitions” of Saint Francis of Assisi, who used these words to “address his brothers and sisters and proposed to them a way of life marked by the flavour of the Gospel” (Par 1). The Encyclical aims to promote a universal aspiration toward fraternity and social friendship. In the background of the Encyclical is the Covid-19 pandemic which, Francis reveals, “unexpectedly erupted” as he “was writing this letter”. But the global health emergency has helped demonstrate that “no one can face life in isolation” and that the time has truly come to “dream, then, as a single human family” in which we are “brothers and sisters all” (Par 8).

Chapter One: dark clouds cover the world

In the first of eight chapters, which is entitled “Dark Clouds over a Closed World”, the document reflects on the many distortions of the contemporary era: the manipulation and deformation of concepts such as democracy, freedom, justice; the loss of the meaning of the social community and history; selfishness and indifference toward the common good; the prevalence of a market logic based on profit and the culture of waste; unemployment, racism, poverty; the disparity of rights and its aberrations such as slavery, trafficking, women subjugated and then forced to abort, organ trafficking (see Par 10-24). It deals with global problems that call for global actions, emphasizes the Pope, also sounding the alarm against a “culture of walls” that favours the proliferation of organized crime, fuelled by fear and loneliness (see Par 27-28).



Chapter Two: strangers on the road

To many shadows, however, the Encyclical responds with a luminous example, a herald of hope: the Good Samaritan. The second chapter, “A stranger on the road”, is dedicated to this figure. In it, the Pope emphasizes that, in an unhealthy society that turns its back on suffering and that is “illiterate” in caring for the frail and vulnerable (see Par 64-65), we are all called – just like the Good Samaritan – to become neighbours to others (see Par 81), overcoming prejudices, personal interests, historic and cultural barriers. We all, in fact, are co-responsible in creating a society that is able to include, integrate and lift up those who have fallen or are suffering (see Par 77). Love builds bridges and “we were made for love” (Par 88), the Pope adds, particularly exhorting Christians to recognize Christ in the face of every excluded person (see Par 85).

Chapter Three: vision of an open world

The principle of the capacity to love according to “a universal dimension” (see Par 83) is also resumed in the third chapter, “Envisaging and engendering an open world”. In this chapter Francis exhorts us to go “outside the self” in order to find “a fuller existence in another” (Par 88), opening ourselves up to the other according to the dynamism of charity which makes us tend toward “universal fulfilment” (Par 95). In the background – the Encyclical recalls – the spiritual stature of a person’s life is measured by love, which always “takes first place” and leads us to seek better for the life of the other, far from all selfishness (Par 92-93). The sense of solidarity and of fraternity begin within the family, which are to be safeguarded and respected in their “primary and vital mission of education” (Par 114).

The right to live with dignity cannot be denied to anyone, the Pope again affirms, and since rights have no borders, no one can remain excluded, regardless of where they are born (see Par 121) In this perspective the

Pontiff also calls us to consider “an ethics of international relations” (see Par 126), because every country also belongs to foreigners and the goods of the territory cannot be denied to those who are in need and come from another place. Thus, the natural right to private property will be secondary to the principal of the universal destination of created goods (see Par 120). The Encyclical also places specific emphasis on the issue of foreign debt: subject to the principal that it must be paid, it is hoped nonetheless that this does not compromise the growth and subsistence of the poorest countries (see Par 126).

Chapter Four: heart open to the world

To the theme of migration, the latter, entitled “A heart open to the whole world”. With their lives “at stake” (Par 37), fleeing from war, persecution, natural catastrophes, unscrupulous trafficking, ripped from their communities of origin, migrants are to be welcomed, protected, supported and integrated. Unnecessary migration needs to be avoided, the Pontiff affirms, by creating concrete opportunities to live with dignity in the countries of origin. But at the same time, we need to respect the right to seek a better life elsewhere. In receiving countries, the right balance will be between the protection of citizens' rights and the guarantee of welcome and assistance for migrants (see Par 38-40). Specifically, the Pope points to several “indispensable steps, especially in response to those who are fleeing grave humanitarian crises”: to increase and simplify the granting of visas; to open humanitarian corridors; to assure lodging, security and essential services; to offer opportunities for employment and training; to favour family reunification; to protect minors; to guarantee religious freedom. What is needed above all – the document reads – is global governance, an international collaboration for migration which implements long-term planning, going beyond single emergencies, on behalf of the supportive development of all peoples (see Par 129-132).

Chapter Five: better politics

The theme of the fifth chapter is “A better kind of politics”, which represents one of the most valuable forms of charity because it is placed at the service of the common good (see Par 180) and recognizes the importance of people, understood as an open category, available for discussion and dialogue (see Par 160). This is the populism indicated by Francis, which counters that “populism” which ignores the legitimacy of the notion of “people”, by attracting consensuses in order to exploit them for its own service and fomenting selfishness in order to increase its own popularity (see Par 159). But a better politics is also one that protects work, an “essential dimension of social life”. The best strategy against poverty, the Pontiff explains, does not simply aim to contain or render indigents inoffensive, but to promote them in the perspective of solidarity and subsidiarity (see Par 187). The task of politics, moreover, is to find a solution to all that attacks fundamental human rights, such as social exclusion; the marketing of organs, tissues, weapons and drugs; sexual exploitation; slave labour; terrorism and organized crime. The Pope makes an emphatic appeal to definitively eliminate human trafficking, a “source of shame for humanity”, and hunger, which is “criminal” because food is “an inalienable right” (Par 188-189).

The politics we need, Francis also underscores, is a politics centred on human dignity and not subjected to finance because “the marketplace, by itself, cannot resolve every problem”: the “havoc” wreaked by financial speculation has demonstrated this (see Par 168). Hence, popular movements have taken on particular relevance: as true “torrents of moral energy”, they must be engaged in society with greater coordination. In this way – the Pope states – it will be possible to go beyond a Policy “with” and “of” the poor (see Par 169). Another hope present in the Encyclical regards the reform of the UN: in the face of the predominance of the economic dimension, a task of the United Nations will be to give substance to the concept of a “family of nations” working for the common good, the eradication of poverty and the protection of human rights.

Tireless recourse “to negotiation, mediation and arbitration” – the Papal Document states – the UN must promote the force of law rather than the law of force (see Par 173-175).

Chapter Six: dialogue and friendship

From the sixth chapter, “Dialogue and friendship in society”, further emerges the concept of life as the “art of encounter” with everyone, even with the world’s peripheries and with original peoples, because “each of us can learn something from others. No one is useless and no one is expendable” (see Par 215). Then, of particular note, is the Pope’s reference to the miracle of “kindness”, an attitude to be recovered because it is a star “shining in the midst of darkness” and “frees us from the cruelty ... the anxiety ... the frantic flurry of activity” that prevail in the contemporary era (see Par 222-224).

Chapter Seven: renewed encounter

The value and promotion of peace is reflected on in the seventh chapter, “Paths of renewed encounter”, in which the Pope underlines that peace is connected to truth, justice and mercy. Far from the desire for vengeance, it is “proactive” and aims at forming a society based on service to others and on the pursuit of reconciliation and mutual development (see Par 227-229). Thus, peace is an “art” that involves and regards everyone and in which each one must do his or her part in “a never-ending task” (see Par 227-232).

Forgiveness is linked to peace: we must love everyone, without exception – the Encyclical reads – but loving an oppressor means helping him to change and not allowing him to continue oppressing his neighbour (see Par 241-242). Forgiveness does not mean impunity, but rather, justice and remembrance, because to forgive does not mean to forget, but to renounce the destructive power of evil and the desire for revenge. Never forget “horrors” like the Shoah, the atomic bombing of Hiroshima and Nagasaki, persecutions and ethnic massacres – exhorts the Pope. They must be remembered always, anew, so as not to become anaesthetized and to keep the flame of collective conscience alive. It is just as important to remember the good (see Par 246-252).

“Just War”

Part of the seventh chapter, then, focuses on war: “a constant threat”, that represents “the negation of all rights”, “a failure of politics and of humanity”, and “a stinging defeat before the forces of evil”. Moreover, due to nuclear chemical and biological weapons that strike many innocent civilians, today we can no longer think, as in the past, of the possibility of a “just war”, but we must vehemently reaffirm: “Never again war!” The total elimination of nuclear arms is “a moral and humanitarian imperative”. With the money invested in weapons, the Pope suggests instead the establishment of a global fund for the elimination of hunger (see Par 255-262).

Death penalty

Francis expresses just as clearly a position with regard to the death penalty: it is inadmissible and must be abolished worldwide. Not even a murderer loses his personal dignity” – the Pope writes – “and God himself pledges to guarantee this” (Par 263-269). There is emphasis on the necessity to respect “the sacredness of life” (Par 283) where today “some parts of our human family, it appears, can be readily sacrificed”, such as the unborn, the poor, the disabled and the elderly (Par 18).

Chapter Eight: religion and fraternity

In the eighth and final chapter, the Pontiff focuses on “Religions at the service of fraternity in our world” and emphasizes that terrorism is not due to religion but to erroneous interpretations of religious texts, as well as

“policies linked to hunger, poverty, injustice, oppression” (Par 282-283). a journey of peace among religions is possible and that it is therefore necessary to guarantee religious freedom, a fundamental human right for all believers (see Par 279).

The Encyclical reflects, in particular, on the role of the Church: she does not “restrict her mission to the private sphere”, it states. While not engaging in politics she does not, however, renounce the political dimension of life itself, attention to the common good and concern for integral human development, according to evangelical principals (see Par 276-278).

Lastly, Francis quotes the “[Document on Human Fraternity for World Peace and Living Together](#)”, which he signed on 4 February 2019 in Abu Dhabi, along with the Grand Imam of Al-Azhar, Ahmad Al-Tayyib: from that milestone of interreligious dialogue, the Pontiff returns to the appeal that, in the name of human fraternity, dialogue be adopted as the way, common cooperation as conduct, and mutual knowledge as method and standard (see Par 285).

The full text is available here: http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html

Encyclical Letters

Encyclicals are papal letters – the word “encyclical” means “circular letter” – usually addressed to Catholic clergy and the laity and containing the pope’s views on church teachings and doctrine in a particular area. While encyclicals do not set down new church doctrine (the Roman Catholic Church’s core beliefs), they are in essence official statements and are considered authoritative teaching, since popes speak for the church.

What does a social encyclical address?

Catholic social teaching is the Catholic doctrines on matters of human dignity and common good in society. The ideas address oppression, the role of the state, subsidiarity, social organization, concern for social justice, and issues of wealth distribution

About Catholic Social Teaching



Catholic Social Teaching is based on the belief that God has a plan for creation, a plan to build his kingdom of peace, love and justice. It holds that God has a special place in this story for each of us, whoever we are. Our part in this plan isn’t just limited to things ‘spiritual’, or things we might do on Sundays, but that it involves every aspect of our lives, from the things we pray about, to how we live as a responsible global citizens. Our part in this story is a kind-of vocation for the common good, a call to treat everyone as your brothers and sisters and is something that we all share. Catholic Social Teaching is the tradition of papal reflection about how we live this vocation for the common good in our world.

Catholic Social Teaching touches upon many different aspects of life, from the family to international development, how we think of those who are homeless to how we care for the environment, and from how we shop and consume to the rights of workers and the dignity of work. All the different areas that Catholic Social Teaching touches upon have developed from practical reflection on the realities of modern life in the light of the principles and themes of Catholic Social Teaching.

Themes of Catholic Social Teaching

Human Dignity



We must recognise we are all brothers and sisters which requires us to respect, value and uphold a common dignity for ourselves and each other. As human beings we are created in the image and likeness of God so therefore we have an inherent worth and distinction.

Community and Participation



As humans we were not created to live alone, community is clearly linked in the history of humankind. One way for Catholics to practise solidarity is to participate in pursuing the common good for a community. Every member of society has a duty to develop this common good and every member has a right to enjoy the benefits brought about by it.

Care for Creation



Respect for human life means respecting all of God's creation. We must re-engage with our environment and take responsibility for it; live sustainably, live so that there are enough resources for everyone. Our environment influences almost all of our lives, and Catholic Social Teaching recognises that undervaluing makes us all poorer.

Dignity in Work



This theme looks at the importance of work, the dignity of work and the value of balance in our home and work lives. Catholic Social Teaching holds that work is not to be drudgery, but creative, positive and an intrinsic good. It is not however, all for yourself, ways to accumulate power and influence, but is rather to play our part in being co-creators in God's loving act of creation.

Peace & Reconciliation



The Church teaches us that peace is central to the gospel and represents a challenge to many contemporary attitudes and assumptions. Pope Benedict XVI has challenged Christians to be true peacemakers bringing forgiveness and non-violent solutions to situations of hurt and violence.

Solidarity



Solidarity is an important concept for Christians and is one of the most mystical and deeply human founding concepts of the social teaching of the

Church. It is based on the belief that together we can make a difference and together we are much stronger. When we value fellow human beings we respect each other as unique individuals and we can stand up for what is right for one another.

Saints of the Week

St Francis of Assisi 4th October



An Italian of the Middle Ages, Francis of Assisi founded the Franciscans, an important religious order that bears his name. Untrained and not even a priest when he set out on his itinerant preaching in the early thirteenth century, Francis wanted to reform the church and bring it more in line with the needs of the common people. Born to a rich family, he gave up his personal wealth and formed a small group of followers who lived a simple lifestyle and preached about nature and the birds and animals of the forest as if they communicated with them. In 1210 Francis and his followers gained the approval and recognition of the pope, Innocent III.

Francis wanted to take his message of love and peace to the Islamic world, preaching to the Moors, or North African Muslims living in Spain. He also attempted to make a truce between battling Christians and Muslims during the Fifth Crusade (1218–21), crossing enemy lines to speak with the leader of the Egyptian forces, Sultan al-Malik al-Kamil. Although he did not convert to Christianity, the sultan was impressed with Francis's honesty and devotion and allowed him to return unharmed to the Crusader camp. Francis was loved by many, but he also was feared by those who were suspicious of his emphasis on simplicity. In 1126, only two years after his death, Francis of Assisi was canonized, or made a saint of the Catholic Church.

Today St Francis is the patron saint for ecologists, in honour of his boundless love for animals and nature.

St Bruno 6th October

Bruno was born in Cologne of the prominent Hartenfaust family. He studied at the Cathedral school at Rheims, and on his return to Cologne about 1055, was ordained and became a Canon at St. Cunibert's. He returned to Rheims in 1056 as professor of theology, became head of the school the following year, and remained there until 1074, when he was appointed chancellor of Rheims by its archbishop, Manasses. Bruno was forced to flee Rheims when he and several other priests denounced Manasses in 1076 as unfit for the office of Papal Legate. Bruno later returned to Cologne but went back to Rheims in 1080 when Manasses was deposed, and though the people of Rheims wanted to make Bruno archbishop, he decided to pursue an eremitical life. He became a hermit under Abbot St. Robert of Molesmes (who later founded Citeaux) but then moved on to Grenoble with six companions in 1084. They were assigned a place for their hermitages in a desolate, mountainous, alpine area called La Grande Chartreuse, by Bishop St. Hugh of Grenoble, whose confessor Bruno became. They built an oratory and individual cells, roughly followed the rule of St. Benedict, and thus began the Carthusian Order. They embraced a life of poverty, manual work, prayer, and transcribing manuscripts, though as yet they had no written rule. The fame of the group and their founder spread, and in 1090, Bruno was brought to Rome, against his wishes, by Pope Urban II (whom he had taught at Rheims) as Papal Adviser in the reformation of the clergy. Bruno persuaded Urban to allow him to resume his eremitical state, founded St. Mary's at La Torre in Calabria, declined the Pope's offer of the archbishopric of Reggio, became a close friend of Count Robert of Sicily, and remained there until his death on October 6. He



wrote several commentaries on the psalms and on St. Paul's epistles. He was never formally canonized because of the Carthusians' aversion to public honors but Pope Leo X granted the Carthusians permission to celebrate his feast in 1514, and his name was placed on the Roman calendar in 1623.

Our Lady of the Rosary 7th October



This feast was instituted by Pope Pius V in 1571. The Rosary is a series of repeated prayers where we meditate upon the lives of Jesus and Mary from the occasion of the Annunciation, when Mary is told that she has been chosen by God to become the Mother of his Son, through to her Coronation as Queen of Heaven. . St John Paul, (Pope John Paul II) in his Apostolic Letter, 16th October 2002 said, “The Rosary, though clearly Marian in character, is at heart a Christocentric prayer. In the sobriety of its elements, it has all the *depth of the Gospel message in its entirety*, of which it can be said to be a compendium.⁽²⁾ It is a n echo of the prayer of Mary, her perennial *Magnificat* for the work of the redemptive Incarnation which began in her virginal womb. With the Rosary, the Christian people *sits at the school of Mary* and is led to contemplate the beauty on the face of Christ and to experience the depths of his love. Through the Rosary the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer.” The Gospel reading today is Lk 1:26-38, The Annunciation.

St Dennis, Bishop and his Companions, Martyrs 9th October

St Denis is venerated as the first Bishop of Paris and Patron of France. He was sent to Gaul by Pope Fabian (236-250AD) as the Church had suffered greatly under the persecution of the Emperor Decius. Denis with his companions the priest Rosticus and Deacon Eleutherius settled on the island in the Seine where he build a church and provided for the regular celebration of the Divine service. He was a fearless preacher of the Gospel and many were converted as a result. Due to the jealousy of others the populace were incited against Denis and his companions and they were arrested, tortured and beheaded because they persevered in their faith. Tradition has it that, after his execution, St Denis carried his own head hence the depiction of him in this way. They were buried honourably and a basilica was built over their graves. Over the next decades the veneration of St Denis became a national devotion.



St Paulinus of York, Bishop and Missionary 10th October



Missionary and Bishop of York. A Roman monk, in 601 he was named by Pope St. Gregory I the Great to accompany Sts. Justus and Mellitus on their mission to England to advance the cause of evangelization undertaken by St. Augustine of Canterbury Paulinus laboured for some twenty four years in Kent and, in 625, was ordained Bishop of Kent. He was also responsible for bringing Christianity to Northumbria, baptizing the pagan king Edwin of Northumbria on Easter 627, and then converting thousands of other Northumbrians. Following the defeat and death of Edwin by pagan Mercians at the Battle of Hatfield in 633, Paulinus was driven from his see, and he returned to Kent with Edwin's widow Ethelburga, her two children, and Edwin's grandson Osfrid. Paulinus then took up the see of Rochester, which he headed until his death.