



Coloma Catholic Life.



Beatification of Carlo Acutis 10th October 2020

“His Life and Legacy” – The Catholic Herald Article by Corinna Turner



The tomb is white stone, appearing to levitate, with light streaming from behind it, breath-taking when closed. Open — as it will be until October 17 — the sight is heart-stopping. Inside a glass coffin lies a teenage boy, apparently sleeping, his face

peaceful and kind, a rosary looped around his hand. But these are not the ordinary saintly remains: this teenage boy is dressed in jeans, sneakers, and a casual sports top. Incongruous—yet completely right for a fledgling saint who died in 2006. The boy in the tomb is Venerable Carlo Acutis, who was beatified on Saturday, October 10, joining the ranks of teen Saints and Blessed such as Agnes, Dominic Savio, Rose of Viterbo, and José Sanchez del Rio.

Despite the pandemic, the ceremony went ahead in Assisi as planned, where his body now lies (remarkably intact though not officially incorrupt). The Chapel of the Renunciation — where St Francis of Assisi so famously literally divested himself of all his father’s possessions before walking away naked — makes an appropriate resting place for a boy who lived so simply he argued with his parents when they wanted to buy him a second pair of shoes.

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:

<https://www.vaticannews.va/en/pope/news/2020-10/pope-francis-prayer-intention-ocotber-women-leaders-church.html>

Tweet: “It is not enough to accept the invitation to follow the Lord; one must be open to a journey of conversion, which changes the heart. The garment of mercy, which God offers us unceasingly, is the free gift of his love; it is grace..”

Liturgical Year

Week: 28th Sunday in Ordinary Time

Colour: Green



Born in London, in 1991, Carlo and his family soon moved back to Italy, where he grew up as an ordinary only child. He loved football, Pokémon, action films, and all animals (he had four dogs, two cats and many goldfish as pets). From early childhood, his first love was Our Lord in the Eucharist. Neither of his parents were religious, yet from an early age Carlo never wanted to pass a church without going in to “say hello to Jesus.” As a result, his mother came back to faith, then his father.



Carlo received his First Holy Communion early, at his own request, in a local convent, entering under a doorway that said “God is enough.” Carlo’s love, appreciation and reverence for the Eucharist were exceptional. “The Eucharist is my highway to Heaven!” he would say. And, “If we get in front of the sun, we get sun tans, but when we get in front of Jesus in the Eucharist, we become Saints.” He never missed daily Mass, even when (from the age of eleven) he began visiting Eucharistic miracles all over the world with his parents, documenting them. A “computer genius” and possible future patron saint of the internet, by age fourteen he had created a Eucharistic Miracle display that would tour the world, along with a website. He believed that if people knew that Jesus was truly in the Eucharist, they would turn to God.

Carlo knew he would die young, even predicting the cause of his death and his weight at the time. His mother said, “Carlo always had a sense that he couldn’t waste time.” He hated to be enslaved by anything, so although he loved computer games, he allowed himself to play for only one hour a week, and gave the rest of his time to good works helping children, the elderly, and the poor. As soon as he was confirmed, age eleven, he became a catechist. He met and chatted with many migrants, standing sponsor for one when he got baptized. He was popular at school, but also befriended children who were unhappy at home, defended the disabled, and treated girls with an old-fashioned purity that challenged everyone. He would defend his Catholic faith — including his pro-life views — fearlessly in class.

Then, in early October 2006, Carlo became ill with flu — so it was thought, until his condition deteriorated. He was admitted to hospital, receiving a terrible diagnosis: “It is a devastating leukaemia.” The fifteen-year-old boy who loved to laugh had days to live. Carlo took the news calmly, immediately offering all his sufferings for the Pope, the Church, and his own direct entry into heaven (he had a horror of purgatory). “I am happy to die,” he said, “because I have lived my life without wasting a minute on those things which do not please God.” “I would like to leave this hospital,” he told his mother, “but I know I will not do so alive. I will give you signs, though, that I am with God.” He died on October 12. Some of his last words were to a nurse who offered to wake his mother, since he was suffering. He refused: “She is very tired as well and she will only worry even more.”

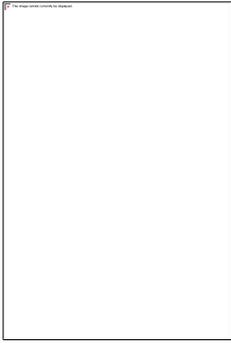
Exactly four years later, on the anniversary of Carlo’s death, at the age of forty-four, his mother gave birth to the promised ‘signs’ — Carlo’s twin brother and sister. Carlo’s mother has said that God chose Carlo to be “an example for the young people of this period in history.” On Saturday the Church gained a truly inspiring new Blessed to walk alongside our young people and lead them on the highway to heaven.

Videos about his life can be found here:

https://www.youtube.com/watch?v=yC_oZlY_f5w

<https://www.youtube.com/watch?v=aEhqSQZmaV8>

Birthday of Canon Constant Guillame van Crombrughe 14th October



Born on 14th October 1789 Constant van Crombrughe was the second of seven children born to Ghislain-François and Cécile-Joseph in Geraardsbergen (Grammont). When at boarding school in Amiens, he refused to learn Latin indeed he asked his parents to move him to a different school where he could learn a trade. In 1806 after much thought and prayer he decided to become a priest. Crombrughe was ordained to the priesthood in 1812 aged only 22. He went on to become Headteacher of St Joseph's College, Aalst and to be one of the foremost educationalists in Belgium. He founded 4 religious orders The Josephite Fathers, the Dames de Marie, the Sisters of Mary & Joseph and the Daughters of Mary & Joseph, formerly known as the Ladies of Mary, our Trustees.

Schools Media Competition 2021



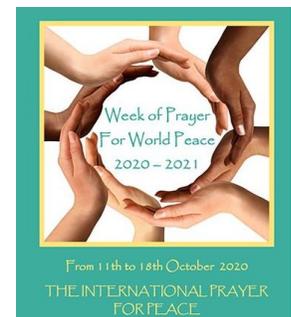
The competition was launched on Monday 5 October 2020, aimed at students aged 14 – 18 years old (inclusive) to submit an original piece of writing or an original image on the theme: 'Let's Create A World Without Racism'.



More details to follow soon. More information can be found at: <https://www.columbancompetition.com/>

Interfaith Week of Prayer for World Peace 11th - 18th October 2020

This event has taken place each October since 1974, although this year the 'Annual Gathering', which brings together people from various faith communities, will take place online. There are 'themes' for each day in the week and this year include: Peace Education, Nonviolence, Remembering the end of WW2, the United Nations, Environment and Security, Leadership for Reconciliation and the Pandemic. There is also a section of prayers for young people. Organisations supporting the event include the Anglican Pacifist Fellowship, Christian CND, the Fellowship of Reconciliation, the Methodist Peace Fellowship, One World Week, Pax Christi, Quaker Peace and Social Witness and the Catholic Diocese of Westminster Interfaith Committee.



Resources for praying during the week can be found here:

<https://weekofprayerforworldpeace.co.uk/wp-content/uploads/2020/10/WPWP-Leaflet-2020-FINAL.pdf>

<https://www.barnabasinschools.org.uk/idea/week-prayer-world-peace-october>

Religious Festivals this Week

Simchat Torah – Judaism 11th October



This festival, whose name means 'Rejoicing in the *Torah*', marks the completion of the annual cycle of reading from the *Torah*. As the reading of the Law in the synagogue should be continuous, a second scroll is begun again as soon as the final portion of the *Torah* has been read from the first scroll; so, as the reading from Deuteronomy ends, with the next breath, Genesis begins without a break –

the *Torah* is a circle that never ends. All the *Torah* scrolls are paraded around the synagogue, with children dancing and singing, as do many of the adults, giving as many people as possible the honour of carrying

a *Torah* scroll. Progressive Jews frequently celebrate this one day earlier, combining it with the eighth day of Sukkot, Shemini Atzeret.

The Torah scrolls are removed from the ark and given to members of the congregation to hold; then they march around the synagogue and everyone kisses the Torah scrolls as they pass. This ceremony is known as *hakafot*, which means “to march around” in Hebrew. Once the Torah holders return to the ark everyone forms a circle around them and dances with them.

There are seven *hakafot* in total, so as soon as the first dance is completed the scrolls are handed to other members of the congregation and the ritual begins anew. In some synagogues, it is also popular for children to hand out candy to everyone. During Simchat Torah services the next morning, many congregations will divide into smaller prayer groups, each of which will use one of the synagogue’s Torah scrolls. Dividing the service up this way gives every person in attendance the opportunity to bless the Torah. In some traditional communities, only the men or pre-bar mitzvah boys accompanied by adults bless the Torah (post bar mitzvah aged boys are counted among the men). In other communities, women and girls are also allowed to take part. Because Simchat Torah is such a happy day, services are not as formal as at other times. Some congregations will drink liquor during the service; others will make a game out of singing so loud that they drown out the cantor’s voice. Overall the holiday is a unique and joyful experience. The association of joy with the reading and study of Torah recurs in much of Jewish worship, and celebrations such as Shabbat, Shavuot and Pesach all bear witness to the centrality of Torah to Jewish life.

Navarati – Hinduism 17th October

All around the world Hindu families gather at this time to participate in circle dances associated with the goddess Durga and with Lord Krishna. Navaratri means nine nights, the length of the festival. The significance of Navratri lies in offering devotion to the mother goddess Amba (Durga), who is worshipped in many forms. These are known as ‘*shakti*’ (power) since the tales tell of the goddesses’ power in the killing of demons. Parvati, the wife of Shiva is also said to have taken the forms of several different goddesses. In particular, the goddess Durga is worshipped for the first three days of Navratri, followed by the goddess Laxmi for the next three. The last three days are devoted to the goddess Saraswati. The significance of these female deities lies in the variety of methods they portray for deriving solutions to life’s problems, and so Durga triumphs over evil, Saraswati removes ignorance, and Lakshmi brings prosperity. Navratri in India witnesses myriad forms of devotion across the country, but everywhere the common underlying theme is of the struggle between and the victory of good over evil. It is celebrated with great enthusiasm. A common greeting during this festival is *Shubh Navratri* (Happy Navratri). Before the festival, skilled artisans prepare clay models of the goddess in her various forms. At the end of the festival these are transported to rivers or the sea where they are immersed.



Many Hindus take part in special ceremonies, rituals, fasts and festivities. People buy new clothes, prepare delicious sweets and organise gifts for family and friends. During Navratri, many Hindus wear colourful costumes and perform a special type of vigorous dance known as *garba*. Traditionally, *garbas* are performed around an earthen lamp or an image of the mother goddess. It is a devotional dance form that derives from the folklore of Lord Krishna singing and dancing with the *gopis*, using ‘*dandiya*’ or slim wooden sticks. Performances of the ‘*Ramlila*’, in which people enact scenes from the Ramayana are a regular feature

Saints of the Week

St Wilfrid, Bishop and Missionary 12th October



St Wilfrid was born in Northumbria in 634 and was first educated at the Celtic monastery of Lindisfarne. He then went to Lyon, France, where he was a disciple of Bishop Annemund and to Rome. He came back a strong supporter of Roman church traditions against Celtic ways.

He became abbot of Ripon and then bishop of Northumbria. He went back to France to be ordained, but when he returned to England, found that Chad was occupying his see.

Archbishop Theodore of Canterbury had divided up the see and now persuaded Chad to go as bishop of the Mercians, leaving Wilfrid as bishop of York. He is said to have built the minster of York.

During his tenure of the see, Wilfrid, energetic in preaching and unafraid of disputes, acted with great vigour, founding Benedictine monasteries in preference to those of Celtic practice. At the Synod of Whitby (664) he was responsible for the success of the Roman party against the Celtic party in the dispute about the computation of the time of Easter. He kept a large household and acted with magnificence in the style of the Frankish bishops, although his own life was always simple and restrained.

Wilfrid disagreed with the Theodore's subdivision of the original see of Northumbria, appealed to Rome and went there himself to plead his case. On his way he spent some time (678-9) preaching the gospel in Frisia and encouraged the Anglo-Saxon Christian mission on the continent, developed later by Willibrord (658-739) and Boniface (672-754). The case was decided in Wilfrid's favour and the intruding bishops were removed. But when Wilfrid came back, King Egfrith, who had a dispute with Wilfrid for another reason, imprisoned him and released him only on condition he left the kingdom.

Wilfrid headed south to Sussex and preached the gospel at Selsey and in the Isle of Wight. After about six years, when he was reconciled with Archbishop Theodore, Wilfrid became bishop of Hexham (686). When the see of York became vacant, he returned there. But again, there was trouble and he had to retire to the midlands. Again Wilfrid appealed and went off to Rome, where he won his case. However, a synod under a new archbishop of Canterbury, Bertwald, allotted to him the diocese of Hexham, and Wilfrid decided to accept this once the principle of Rome's authority had been accepted.

Wilfrid died at the age of seventy-six at Oundle in present-day Northamptonshire. He occupies a central part of Bede's Ecclesiastical History of the English People. He always appears as a contentious figure: his disputes have somewhat overshadowed his great missionary activity.

St Edward the Confessor 13th October



Edward was the son of Æthelred the Unready and Emma of Normandy. He succeeded Cnut the Great's son – and his own half-brother – Harthacnut. He restored the rule of the House of Wessex after the period of Danish rule since Cnut conquered England in 1016.

His nickname reflects the traditional image of him as unworldly and pious. Confessor reflects his reputation as a saint who did not suffer martyrdom as opposed to his uncle, King Edward the Martyr. In 1161, Pope Alexander III canonised the king. Saint Edward was one of England's national saints until King Edward III adopted Saint George as the national patron saint in about 1350. Saint Edward's feast day is celebrated by both the Church of England and the Catholic Church in England and Wales.

St Callistus, Pope & Martyr 14th October

Pope Callistus I is celebrated in churches throughout the world as a saint and martyr. The saint caused a major controversy, including a schism that lasted almost two decades, by choosing to emphasize God's mercy in his ministry. However, the early Pope's model of leadership has endured, and his martyrdom in the year 222 confirmed his example of holiness.



Because no completely trustworthy biography of Pope Callistus I exists, historians have been forced to rely on an account by his contemporary Hippolytus of Rome. According to Hippolytus' account, Callistus – whose year of birth is not known - began his career as a highly-placed domestic servant, eventually taking responsibility for his master's banking business. When the bank failed, Callistus received the blame, and attempted to flee from his master. Being discovered, he was demoted to serve as a manual labourer in Rome. Thus, under inauspicious circumstances, Callistus came as a slave to the city where he would later serve as Pope. Matters went from bad to worse when he was sent to work in the mines, possibly for causing a public disturbance, if Hippolytus' account is to be trusted. However, Callistus may also simply have been sentenced due to a persecution of Christians, as he was among the many believers eventually freed on the initiative of Pope St. Victor I. During the subsequent reign of Pope Zephyrinus, Callistus became a deacon and the caretaker of a major Roman Christian cemetery, in addition to advising the Pope on theological controversies of the day.

Hippolytus, an erudite Roman theologian, accused Pope Callistus of sympathizing with heretics, and resented the new Pope's clarification that even the most serious sins could be absolved after sincere confession. The Pope's assertion of divine mercy also scandalized the North African Christian polemicist Tertullian, already in schism from the Church in Carthage, who also erroneously held that certain sins were too serious to be forgiven through confession. The Catholic Church has always acknowledged the orthodoxy and holiness of Pope St. Callistus I, particularly since the time of his martyrdom – traditionally ascribed to an anti-Christian mob - in 222.

St Teresa of Avila, Virgin & Doctor 15th October

Saint Teresa of Ávila (1515–1582) was a Spanish mystic, writer and reformer of the Carmelite order. She was an influential and pivotal figure of her generation. She was born in Avila, Spain on 28th March 1515. Her parents were both pious Catholics and, in some ways, inspired their daughter to take up a life of prayer. As a young child, Teresa showed signs of a deeply religious nature; she would often retreat into silence for prayer and would enjoy giving alms to the poor. She was very close to her mother, who provided a warm counterbalance to the strictness of her father. However, in her teens, Teresa's mother died, leaving the young Teresa distraught at the void she felt.

During her later teen years Avila lost some of her early piety and religious zeal. She recounted how she became interested in worldly matters and enjoyed the company of a wide circle of friends. She had a natural charm and found it easy to make friends. In return, she enjoyed the compliments and friendships of others. However, she was not at peace, considering herself to be a miserable sinner; later she would look back in guilt at her early life. However, this sense of being a "miserable sinner" was probably the result of a harsh self-judgement, encouraged by her father's exacting religious standards. At the age of 16, her father decided to send Teresa to a convent school to be educated. This reignited in Teresa an interest in following a spiritual life and after some deliberation resolved to become a nun of the Carmelite Order. At the time the convent rules were not very strict; it was probably more relaxed than living with her father. The convent accepted many

people into the order, often for financial reasons. The convent became overcrowded, and people were often judged not by spiritual intensity but on material possessions. In this climate, Teresa struggled to find time for quiet reflection, although she did start teaching people on the virtues of mental prayer.

Shortly after becoming a nun, Teresa experienced a severe illness (malaria), which left her in great pain for a long period. At one point it was feared that her illness was so severe that she would not be able to recover. However, during this period of intense physical pain, she began to increasingly experience divine visions and an inner sense of peace. These inner experiences of joy and peace seemed to transcend the intense physical pain of the body. When she was a little better, she resumed her prayers with renewed vigour. However, after telling others of her visions and spiritual experiences, she was dissuaded from pursuing them. Certain clergy felt they were delusions of the devil. As a result, for many years Teresa lost the confidence to practise her prayers, and her spiritual life was almost put on hold.

However, when Teresa was 41, she met a priest who convinced her to go back to her prayers and implore God to come back. Initially, she had some difficulty sitting through prayers. She wryly remarked the end of the hour's prayer couldn't come soon enough. However, in the course of time, she became absorbed in deep contemplation in which she felt an ever-growing sense of oneness with God. At times she felt overwhelmed with divine love. The experiences were so transforming, she at times felt the illumining grace of God would wash her soul away. She was so filled with divine contemplation it is said at times her body would spontaneously levitate. Teresa, however, was not keen on these public displays of 'miracles'. When she felt it happening, she would ask other nuns to sit on her to prevent her floating away.

At the age of 43, St Teresa decided she wanted to found a new order recommitting to the values of poverty and simplicity. She wanted to move away from her present convent which made a life of prayer more difficult. Initially, her aims were greeted with widespread opposition from within the town of Avila. However, with the support of some priests, the opposition waned, and she was allowed to set up her first convent. St Teresa proved to be an influential leader and founder. She guided the nuns not just through strict disciplines, but also through the power of love, and common sense. Her way was not the way of rigid asceticism and self-denial. St Teresa devoted much of the rest of her life to travelling around Spain setting up new convents based on the ancient monastic traditions. Her travels and work were not always greeted with enthusiasm; many resented her reforms and the implied criticism of existing religious orders. She often met with criticism including the Papal Nuncio who used the rather descriptive phrase "a restless disobedient gadabout who has gone about teaching as though she were a professor." St Teresa also had to frequently contend with difficult living conditions and her frail health. However, she never let these obstacles dissuade her from her life's task. She eventually died on October 4 at the age of 67.

St Hedwig, Religious 16th October



Duchess and widow, the patroness of Silesia, a region of eastern Europe. Also called Jadwiga in some lists, she died in a Cistercain convent, having taken vows. Hedwig was born in Andechs, Bavaria, Germany, the daughter of the Duke of Croatia and Dalmatia. She was the aunt of St. Elizabeth of Hungary. At the age of twelve, Hedwig was married to Duke Henry of Silesia, the head of the Polish Royal family. She bore him seven children, and they had a happy marriage. Henry founded a Cistercain convent at Trebnitz, as well as hospitals and monasteries. Henry died in 1238 and Hedwig became a Cistercain at Trebnitz. She had to leave her prayers to make peace among her offspring, and she buried a child who was killed

fighting against the Mongols. She died in the convent on October 15. Many miracles were reported after her death, and she was canonized in 1266.

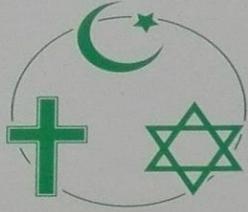
St Ignatius of Antioch, Bishop & Martyr 17th October



The Roman Catholic Church remembers the early Church Father, bishop, and martyr Saint Ignatius of Antioch, whose writings attest to the sacramental and hierarchical nature of the Church from its earliest days. Born in Syria in the middle of the first century A.D., Ignatius is said to have been personally instructed – along with another future martyr, Saint Polycarp – by the Apostle Saint John. When Ignatius became the Bishop of Antioch around the year 70, he assumed leadership of a local church that was, according to tradition, first led by Saint Peter before his move to Rome.

Although St. Peter transmitted his Papal primacy to the bishops of Rome rather than Antioch, the city played an important role in the life of the early Church. Located in present-day Turkey, it was a chief city of the Roman Empire, and was also the location where the believers in Jesus' teachings and his resurrection were first called "Christians." Ignatius led the Christians of Antioch during the reign of the Roman Emperor Domitian, the first of the emperors to proclaim his divinity by adopting the title "Lord and God." Subjects who would not give worship to the emperor under this title could be punished with death. As the leader of a major Catholic diocese during this period, Ignatius showed courage and worked to inspire it in others. After Domitian's murder in the year 96, his successor Nerva reigned only briefly, and was soon followed by the Emperor Trajan. Under his rule, Christians were once again liable to death for denying the pagan state religion and refusing to participate in its rites. It was during his reign that Ignatius was convicted for his Christian testimony and sent from Syria to Rome to be put to death.

Escorted by a team of military guards, Ignatius nonetheless managed to compose seven letters: six to various local churches throughout the empire (including the Church of Rome), and one to his fellow bishop Polycarp who would give his own life for Christ several decades later. Ignatius' letters passionately stressed the importance of Church unity, the dangers of heresy, and the surpassing importance of the Eucharist as the "medicine of immortality." These writings contain the first surviving written description of the Church as "Catholic," from the Greek word indicating both universality and fullness. One of the most striking features of Ignatius' letters, is his enthusiastic embrace of martyrdom as a means to union with God and eternal life. "All the pleasures of the world, and all the kingdoms of this earth, shall profit me nothing," he wrote to the Church of Rome. "It is better for me to die in behalf of Jesus Christ, than to reign over all the ends of the earth." "Now I begin to be a disciple," the bishop declared. "Let fire and the cross; let the crowds of wild beasts; let tearings, breakings, and dislocations of bones; let cutting off of members; let shatterings of the whole body; and let all the dreadful torments of the devil come upon me: only let me attain to Jesus Christ." St. Ignatius of Antioch bore witness to Christ publicly for the last time in Rome's Flavian Amphitheater, where he was mauled to death by lions. "I am the wheat of the Lord," he had declared, before facing them. "I must be ground by the teeth of these beasts to be made the pure bread of Christ." His memory was honored, and his bones venerated, soon after his death around the year 107.



*Muslim
Jewish
Christian*

Prayer for Peace.

*O God, you are the source of life and peace.
Praised be your name forever.
We know it is you who turn
our minds to thoughts of peace.
Hear our prayer in this time of crisis.*