



Coloma Catholic Life.



Mission Sunday 18th October 2020



World Mission Day, or Mission Sunday, was instituted by Pope Pius XI in 1926, to remind Catholics about their commitment and support to the missionary work of the Church through prayer and sacrifice.

Pope Francis released his annual Message for World Mission Sunday 2020 on Pentecost Sunday. Its theme is taken from Isaiah: "Here am I, send me" (6:8). World Mission Sunday is celebrated on October 18 in 2020.

Call to mission in the current crisis

The Pope began his message recalling the words he expressed on the occasion of the extraordinary moment of prayer on 27 March. Even in the disorientation and fear provoked by the current international crisis, Pope Francis says the Lord continues to ask "Whom shall I send?" Even as we touch our frailty in the pain and death we are experiencing, we are also reminded "of our deep desire for life and liberation from evil". This is where the call to mission emerges as an "invitation to step out of ourselves for love of God and neighbour" through "service and intercessory prayer", he writes.

Missionaries with Jesus the Missionary

Just as Jesus completely accomplished His mission by dying on the cross,



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-october-women-leaders-church.html>

Tweet: "The mission, the 'Church on the move', is not a programme to be carried out by sheer force of will. It is Christ who makes the Church go out of herself. In the mission of evangelization, you move because the Holy Spirit pushes you and carries you."

Liturgical Year

Week: 29th Sunday in Ordinary Time

Colour: Green



“we find ourselves precisely when we give ourselves to others”, Pope Francis continues. Our mission, our call, our willingness to be sent originate in His own vocation as “the Father’s Missionary”. “Our personal vocation” is rooted in “the fact that we are sons and daughters of God in the Church”.

The Church as Missionary

Pope Francis explains that it is specifically the Church that “continues the mission of Jesus in history”. Thus the baptized members of the Church are sent forth in her name. Through our witness and proclamation of the Gospel, God continues “to manifest His love”. This is how He is able to “touch and transform hearts, minds, bodies, societies and cultures in every place and time.”

Response to a relationship

“Mission is a free and conscious response to God’s call”, the Pope reminds us. A call to mission can only be discerned “when we have a personal relationship of love with Jesus present in his Church”. That leads to the question of our preparedness to welcome the Holy Spirit’s presence and action in our lives. That call comes to married couples, consecrated persons and ordained ministers in life’s everyday events. Another question the Pope says we should ask ourselves is if we are willing “to be sent forth at any time or place to witness to our faith” and relationship with the Father, the Son and the Holy Spirit., And the last question is if we are willing to respond as Mary did always “ready to be completely at the service of God’s will?”

Mission responds to life

The challenge for the Church’s mission right now is that of “ Understanding what God is saying to us at this time of pandemic”, Pope Francis acknowledges. As people die alone or are abandoned, as others lost their jobs, with the necessity of social distancing or staying at home, the Pope says that we are invited “to rediscover that we need social relationships as well as our communal relationship with God”. This situation can increase our awareness of the need to relate to others, he says. God will touch our hearts through prayer which will always open us to understand others’ needs. Those of us who have not been able to participate in the Church’s liturgical life now understand “the experience of the many Christian communities that cannot celebrate Mass every Sunday”, the Pope said.

Whom shall I send?

God’s question expressed by the Prophet Isaiah “is addressed once more to us and awaits a generous and convincing response: ‘Here am I, send me!’ (Is 6:8). Pope Francis says at the conclusion of his message. World Mission Sunday will be a day on which we will be able to reaffirm through prayer, reflection and material help our active participation in Jesus’s mission in His Church. Pope Francis specifies that the collection taken up on 18 October will support “the missionary work carried out in my name by the Pontifical Mission Societies, in order to meet the spiritual and material needs of peoples and Churches throughout the world, for the salvation of all.”

Schools Media Competition 2021



**COLUMBAN
MISSIONARIES**

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’.



Article Submission for Britain

Objective

To encourage students to use their journalistic writing and mobile skills to look at a topical issue which is relevant to Catholic Social Teaching and resonates with Columban mission.

The topic for 2021 is **Let's Create A World Without Racism.**



Rules

1. Entries must be made by individuals.
2. Entries must be no longer than **1000 words** and a minimum of **800 words**.
3. Entries must be in English.
4. Entrants must be 14-18 years old (14-year-olds must be 15 on or before the 31 August 2021).
5. No more than 1 entry per person.
6. Entries must be original content.
7. Where facts or figures are quoted, they must be credited to the source.
8. If you've entered the competition before you may have been asked to submit a parent or guardian consent form, this is no longer required.



Image Submission for Britain

Rules

1. Entries must be made by individuals.
2. No more than 1 entry per person.
3. Entries must be original content.
4. Entries must be submitted as a digital image. Photos are acceptable. Scanned images of other forms of artwork eg. clay, pottery, statue, needlework, painting, poster, etc. are also acceptable.
5. Images must be saved at the highest possible resolution. They must be 4 megapixels or above so they can be enlarged. No preference over landscape or portrait images.
6. If you've entered the competition before you may have been asked to submit a parent or guardian consent form, this is no longer required.

Deadline for submission

20 February 2021. Entries received after this date will not be considered.

Religious Festivals this Week

Conferring of Guruship on the Guru Granth Sahib by Guru Gobind Singh 1708 CE – Sikhism 20th October



On October 6th, 1708, the day before his death, Guru Gobind Singh (the Sikhs' tenth Guru, 1666 -1708) declared that, instead of having another human Guru, from now on Sikhs would regard the scripture, the Guru Granth Sahib, as their Guru.

The composition known as the Adi Granth contains the *bani* (teaching) of six of the Gurus of the Sikh faith, along with some of the writings of certain Muslim *fakirs* and Hindu saints. It was compiled in this form in the year 1604, incorporating at a later stage the addition of a sacred composition

dictated by Guru Tegh Bahadur.

The first copy of the Guru Granth Sahib was installed in the Harimandir (the Golden Temple in Amritsar) in 1604. The fifth Guru, Guru Arjan Dev, compiled the book, which was written down by his uncle, Bhai Gurdas, and printed in Punjabi. The second (enlarged) edition was completed in 1705 by the tenth Guru, Gobind Singh. He added the hymns of his father, Guru Tegh Bahadur, the Ninth Guru, and a couplet of his own to the volume created a century earlier. Since then, the authorised version has been transcribed and printed a number of times. Its veneration is an article of faith with all Sikhs.

It is the only scripture of its kind which contains the songs, hymns and utterances of a wide variety of saints, sages and bards from differing traditions. Much of the volume carries the compositions of Hindu *bhaktas*, Muslim divines, Sufi poets and other God-intoxicated souls, whose hymns and couplets, while rendered in their own idiom, find a ready correspondence in the songs of the Sikh Gurus. Guru Arjan's purpose was to affirm the fundamental unity of all religions, and the unitary character of all mystic experience.

Then, in October, 1708, in a gurdwara at Nanded, on the banks of the Indian river Godawari, Guru Gobind Singh designated the Adi Granth as his successor, using in his address the words, '*Guru maneyo Granth*' (consider the Granth to be the Guru), affirming the text of the Granth as sacred and terminating the traditional line of human Gurus. Installed now as the 'Guru Granth Sahib', it became the central text of Sikhism, and the eternal Guru of all Sikhs. In this way he conferred Guruship on the Granth Sahib as the living Guru of the Khalsa, declaring in his speech that the *temporal* functions of the Guru would be performed by the Five Beloveds, the *Panj Pyares*, the leaders of the *Khalsa*; and that *spiritual* guidance would be given in future by the Guru Granth Sahib.

Guru Gobind Singh prostrated himself as he offered his obeisance to the sacred Granth. He conferred Guruship on the Granth by walking around it five times and bowing his head before it. He declared that after him, the living Guru would be embodied in the Guru Granth Sahib. The Granth is now central to all Sikh worship and is said to incorporate the living spirit of the ten human Gurus. This gurdwara, Abchal Nagar Sahib gurdwara, is also the place where Guru Gobind Singh died the next day on October 7, 1708.

Guru Gobind Singh did not appoint any human successor in the line of human Guruship as had been the previous tradition. He declared the Guru Granth Sahib to be the ultimate source of authority and the eternal Guru of the Sikhs. Today the Sikh religion holds that in each of the succeeding Gurus, the spirit of Guru Nanak, the first Guru was incarnate, and wherever Sikhs assembled, he would be present. Today the sacred Granth is installed in all Sikh holy places of worship and is treated as the presiding presence of the Guru.

A building becomes a gurdwara ('house of the Guru') when the Guru Granth Sahib is kept inside. The Guru is placed on a raised throne-like platform (*takht*) with a decorated canopy above it. Every morning the Guru is taken out from its special rest room and carried on the head to the centre of the gurdwara, where it is placed on the throne. Devotees offer gifts as they bow to the Granth, whenever they enter the Gurdwara.

Durga Puja – Hinduism 22nd – 26th October

Durga Puja is a celebration of the Mother Goddess, and the victory of the revered warrior Goddess Durga over the evil buffalo demon Mahishasura. The festival honours the powerful female force (*shakti*) in the Universe.

In Nepal, Bangladesh and West Bengal and other north eastern areas of India, Durga Puja is the biggest annual festival and lasts for several days. In Kolkata (Calcutta) hundreds of *pandals* (decorated temporary shrines) are put up. The Goddess's slaying of the demon is celebrated, and in Nepal the celebration may involve animal sacrifices. The festival frequently ends with the immersion of figures of Durga in rivers and in the sea.

The name 'Durga' means 'inaccessible', and she is the personification of the active side of the divine 'shakti' energy of Lord Shiva. In fact, she represents the furious powers of all the male gods, and is the ferocious protector of the righteous, and destroyer of the evil. Durga is usually portrayed as riding a lion, and carrying weapons in her many arms.



The celebration of total victory over this personification of evil, together with the role of the female goddess in achieving an annual victory as great as this, are grounds for widespread rejoicing throughout the Indian subcontinent. The immersion of the goddess in water is, however, an act of purification and adoration. It denotes cleansing and rebirth rather than drowning and destruction.

Dussehra/Vijaya Dashami – Hinduism 25th October



The festival of Dussehra, usually falls on the last day of the Durga Puja celebrations, which is also the tenth day after the start of Navratri. It is observed throughout India to commemorate the victory of Lord Rama over the ten-headed demon Ravana. He, Ravana, was the king of Lanka who had abducted Rama's wife, Sita, and was subsequently vanquished in battle. Large effigies of him are burnt as the sun goes down. This day is celebrated as the 'Victorious Tenth' (*Vijaya Dashami*) and huge figures of

Ravana alongside his son, Meghnada, and his brother, Kumbhakarna, are filled with fireworks and set on fire in public parks. In the UK some temples carry this out, even if on a smaller scale.

On this day, Hindus worship the goddess Durga, who, pleased with Rama's devotion, gave him the secret knowledge of how to kill Ravana. By using this, he was able to defeat Ravana and rescue his abducted wife, Sita. On this last day of the festival, young men and small boys, dressed as Rama, as Lakshman, his brother, as Hanuman, Rama's chief supporter, and as Ravana, the demon, proceed through the streets of the community as part of an elaborate float. Rama and Ravana engage in battle; Ravana is defeated. At the end of the day, images of Ravana are placed in lakes and rivers to symbolise his defeat.

Then at sunset Rama fires an arrow into giant sized images of Meghnada and Kumbhakarna, stuffed – as is the effigy of Ravana – with crackers and explosives; finally an arrow is shot into Ravana’s effigy also, to the encouraging shouts of ‘*Ramchandra ki jai*’, ‘Victory to Rama’, and large explosions ripple through the sky.

Dussehra also symbolises the triumph of the warrior goddess Durga over the buffalo demon, Mahishasura. The story relates how *asuras* or demigods had become powerful and tried to defeat the *devas* and capture heaven. The goddess Durga came to the rescue and took up the form of Shakti to kill Mahishasura. Riding on a lion, she fought him for nine days and nights. On the tenth day, she killed him. Thus, in both legends, the festival tells a story of the victory of good over evil.

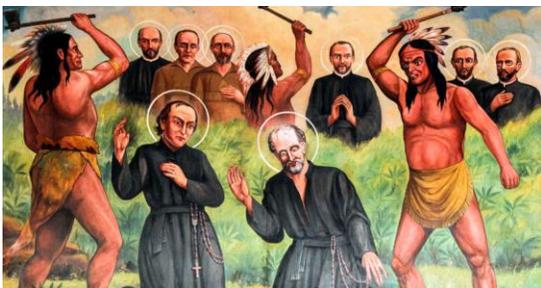
Dussehra is celebrated with excitement and fervour across the country. People revel in the festivities by wearing new clothes, exchanging gifts, preparing delicacies, watching Ramlila plays and burning huge effigies of Ravana in the evening. However, every state in India has its own story behind the festivity and its own unique way of celebrating it. Dussehra is celebrated not just in India, but in other countries as well including Nepal, Bangladesh and many others. It is a time when Hindus all over the world visit their relatives and friends.

For the nine days of Navaratri, people fast and perform religious rites to sanctify themselves and take a step towards purity, piety and prosperity. On the tenth day, they burn everything that is evil in them, hatred, maliciousness, greed, anger and violence (symbolically represented by the burning of effigies of Ravana, Meghnath and Kumbhakaran) and so they emerge as better individuals filled with a sense of gratitude, devotion and reverence.

Though there are several legendary tales behind the festival and its celebration, all culminate by marking the rise of goodness over evil, of positivity over negativity. In burning the effigies people attempt to burn away all their selfishness, and then follow the path of truth and goodness. According to Hindu Scriptures, by worshipping the ‘*shakti*’ on these nine-days, householders attain the threefold powers, (physical, mental and spiritual), which help them live their lives as the gods direct. The festival of Dussehra is noteworthy for both its moral and its cultural significance. People, irrespective of their creed, culture or religion, gather to vanquish all evil and unpleasant things and imbibe the goodness around them. The essence of the festival lies in its message: with devotion to the goddess it is possible to overcome all obstacles and emerge victorious and successful.

Saints of the Week

Saints John de Brébeuf and Isaac Jogues, priests, and their Companions, Martyrs, 19th



October

When the Jesuits in France decided to begin a mission to bring the Word of God to the indigenous peoples of New France, or present-day Canada, the newly ordained Fr. Jean de Brébeuf (b. 1593 – d. 1649) was ready. Already in his youth, he had made a vow never to refuse martyrdom if it came; and he knew that in this distant land full of vast forests, snow and warring tribes, it might come. He arrived in the territory of the Huron (Wendat) people in 1626. For twenty years he labored among this people, living with them, compiling the first dictionary of their language, and writing a catechism in Wendat. Echon, or “he who carries a heavy load,” the Hurons called him. Some of them accepted baptism.

Gradually, others joined the mission: the Jesuits Fr. Isaac Jogues (b. 1607–d. 1646), Fr. Gabriel Lalement (b. 1610–d. 1649); Fr. Antoine Daniel (b. 1601–d. 1648); Fr. Charles Garnier (b. 1606–d. 1649); Fr. Noël Chabanel (b. 1616–d. 1649); the deaf lay brother René Goupil (b. 1609–d. 1642); and layman Jean de la Lande (d. 1646).

The Iroquois Confederacy was at war with the Hurons and saw the French missionaries as allies of their enemies. In 1642, an Iroquois war party captured Fr. Isaac Jogues and René Goupil, taking them to the Mohawk village of Ossernenon (present-day Auriesville, New York). There Fr. Jogues was tortured, several of his fingers cut off so that he could not celebrate Mass, and Goupil was killed. Fr. Jogues was a slave for over a year, but eventually was ransomed and returned to France, where he received a dispensation allowing him to celebrate Mass with mutilated hands. Torture could not dissuade him from the mission, however, and he returned to New France. In 1646, Fr. Jogues returned to Ossernenon with Jean de la Lande, attempting to negotiate a peace treaty; both were captured and killed.

Fr. Antoine Daniel, who had a gift for teaching Huron children and for music, was next: in 1648, Iroquois warriors attacked the Huron village near Québec where he had a small church. Some of the Huron Christians hid inside the church while he stood outside to confront the attackers. He was killed. It is said that he was thrown inside the church, which was set on fire, to burn with his flock.

Frs. Jean de Brébeuf and Gabriel Lalemant were kidnapped in the present-day province of Québec the following year, after managing to warn some of the Huron villagers that enemy warriors were near. The martyrdom that Fr. de Brébeuf had vowed not to escape had come, and it was interminable. The two were made to run the gauntlet, were tied to crosses, “baptized” with boiling water and slashed with knives. Throughout the ordeal, Fr. de Brébeuf in particular prayed for the courage to suffer without crying out, for the sake of the warriors inflicting these sufferings. They valued courage, and he did not want them to think that Christians were weak. So impressed were they that when he died, they ate his heart so as to obtain a share in his bravery.

Fr. Lalement had to watch as his confrere was killed first. “My strength is the strength of God,” he had once written, and this strength carried him through to the end. Frs. Charles Garnier and Noël Chabanel were killed later in the same year.

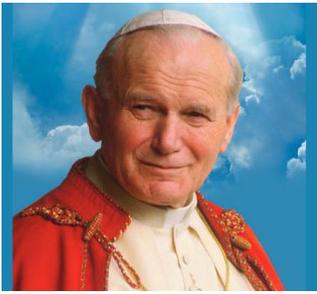
These eight deaths seemed like brutal failure after the sacrifices these men had endured for the mission. But God does not see as man sees. Later, Isaac Jogues’ killer would ask for baptism. And in Ossernenon, the same village where Isaac Jogues, René Goupil and Jean de la Lande were killed, Kateri Tekakwitha, a Mohawk who became the first Native American saint, would be born only ten years later. Today, the Church in North America acknowledges these eight men as the small, suffering seed from which it sprang.

St John Paul II, Pope, 22nd October

Pope John Paul II made history in 1978 by becoming the first non-Italian pope in more than 400 years.

Pope John Paul II was ordained in 1946, became the Bishop of Ombi in 1958, and became the Archbishop of Krakow in 1964. He was made a cardinal by Pope Paul VI in 1967, and in 1978 became the first non-Italian pope in more than 400 years. He was a vocal advocate for human rights and used his influence to effect

political change. He died in Italy in 2005. It was announced in July 2013 that he would be declared a saint in April of the following year.



Born Karol Józef Wojtyła on May 18, 1920, in Wadowice, Poland, Pope John Paul II's early life was marked by great loss. His mother died when he was nine years old, and his older brother Edmund died when he was 12. Growing up, John Paul was athletic and enjoyed skiing and swimming. He went to Krakow's Jagiellonian University in 1938 where he showed an interest in theatre and poetry. The school was closed the next year by Nazi troops during the German occupation of Poland. Wanting to become a priest, John Paul began studying at a secret seminary run by the Archbishop of Krakow. After World War II ended, he finished his religious studies at a Krakow seminary and was ordained in 1946.

John Paul spent two years in Rome where he finished his doctorate in theology. He returned to his native Poland in 1948 and served in several parishes in and around Krakow. John Paul became the Bishop of Ombi in 1958 and then the Archbishop of Krakow six years later. Considered one of the Catholic Church's leading thinkers, he participated in the Second Vatican Council—sometimes called Vatican II. The council began reviewing church doctrine in 1962, holding several sessions over the course of the next few years. As a member of the council, John Paul helped the church to examine its position in the world. Well regarded for his contributions to the church, John Paul was made a cardinal in 1967 by Pope Paul VI.

In 1978, John Paul made history by becoming the first non-Italian pope in more than four hundred years. As the leader of the Catholic Church, he travelled the world, visiting more than 100 countries to spread his message of faith and peace. But he was close to home when he faced the greatest threat to his life. In 1981, an assassin shot John Paul twice in St. Peter's Square in Vatican City. Fortunately, he was able to recover from his injuries and later forgave his attacker.

A vocal advocate for human rights, John Paul often spoke out about suffering in the world. He held strong positions on many topics, including his opposition to capital punishment. A charismatic figure, John Paul used his influence to bring about political change and is credited with the fall of communism in his native Poland. He was not without critics, however. Some have stated that he could be harsh with those who disagreed with him and that he would not compromise his hard-line stance on certain issues, such as contraception.

In his later years, John Paul's health appeared to be failing. At public appearances, he moved slowly and seemed unsteady on his feet. He also visibly trembled at times. One of his doctors also disclosed that John Paul had Parkinson's disease, a brain disorder often characterized by shaking, in 2001. But there was never any official announcement about his illness from the Vatican. Pope John Paul II died on April 2, 2005, at the age of 84, at his Vatican City residence. More than 3 million people waited in line to say good-bye to their beloved religious leader at St. Peter's Basilica before his funeral on April 8.

On July 5, 2013, waving the usual five-year waiting period, the Vatican announced that the Roman Catholic Church would declare Pope John Paul II a saint and that the canonization ceremony would likely take place within the next 16 months. The announcement of Pope John Paul II's canonization came after the Vatican revealed that two miracles were attributed to the late pope. After a dying French nun, Sister Marie Simon-

Pierre Normand, prayed to Pope John Paul II for during her battle with Parkinson's disease—the same illness that killed the pope—she was cured. The second miracle involved a 50-year-old woman, who claimed that she was cured of a brain aneurysm after a photograph of Pope John Paul II spoke to her. The official sainthood ceremony, held on April 27, 2014, brought together four popes. Pope Francis led the event to elevate Pope John Paul II and Pope John XXIII to sainthood, which was also attended by Francis's predecessor Emeritus Pope Benedict.

St John of Capistrano, Priest, 23rd October



He was born in Capistrano in the Abruzzi in 1386. He studied law at Perugia and for some time held the office of a judge. He joined the Friars Minor and was ordained. He travelled throughout Germany, Poland, Transylvania, Moldavia, and Russia, leading an apostolic life, strengthening Christian morals and combating heresy.

When the Turks were invading Europe in the wake of the fall of Constantinople, they laid siege to Belgrade, then a border fort of the kingdom of Hungary. John preached a crusade against them and took part in the battle on 22 July 1456 in which John Hunyadi, his army and John's peasant crusaders lifted the siege and defeated the Turks, keeping Christian Europe safe from Turkish invasion for the next 70 years. Plague spread through the camp and John died of it, at Ilok, in what is now Croatia, on 23 October 1456. He is the patron saint of military chaplains.

St Anthony Mary Claret, Bishop 24th October

He was born at Sallent in Catalonia, the son of a weaver. He took up weaving but then studied for the priesthood, desiring to be a Jesuit. Ill health prevented his entering the Order, and he served as a secular priest. After becoming a priest he spent several years preaching to the people throughout Catalonia and also in the Canary Islands. In 1849, in Spain, he founded the Missionary Sons of the Immaculate Heart of Mary, known today as the Claretians, and the Apostolic Training Institute of the Immaculate Conception, Claretian nuns. He also founded a great religious library and publishing house in Barcelona which published millions of cheap copies of ancient and modern Catholic works. In 1851 the Pope appointed him Bishop of Santiago de Cuba. The diocese was in a terrible state and everything needed reform and renewal. He reorganised the seminary, enforced clerical discipline, and regularised thousands of marriages. He built a hospital and many schools. This was not done without opposition and he was the subject of fifteen assassination attempts. Anthony Mary Claret had the gift of prophecy and performed many miracles. Recalled to Spain in 1857 by Queen Isabella II to act as her confessor, he did further great work for the Church. His health began to fail, and he died at the Cistercian abbey at Fontfroide.

