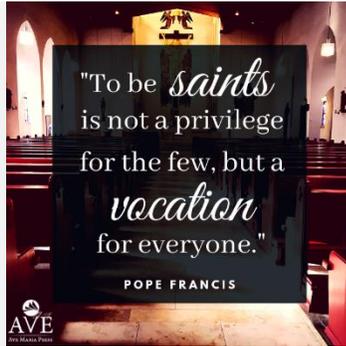




Coloma Catholic Life.



All Saints Day, Communion of Saints – Catechism of the Catholic Church



After confessing "the holy catholic Church," the Apostles' Creed adds "the communion of saints." In a certain sense this article is a further explanation of the preceding: "What is the Church if not the assembly of all the saints?" The communion of saints is the Church. "Since all the faithful form one body, the good of each is communicated to the others. We must therefore believe that there exists a communion of goods in the Church. But the most important member is Christ, since he is the head. Therefore, the riches of

Christ are communicated to all the members, through the sacraments. As this Church is governed by one and the same Spirit, all the goods she has received necessarily become a common fund." The term "communion of saints" therefore has two closely linked meanings: communion in holy things (*sancta*)" and "among holy persons (*sancti*)."

I. COMMUNION IN SPIRITUAL GOODS

In the primitive community of Jerusalem, the disciples "devoted themselves to the apostles' teaching and fellowship, to the breaking of the bread and the prayers." *Communion in the faith*. The faith of the faithful is the faith of the Church, received from the apostles. Faith is a treasure of life which is enriched by being shared.

Pope Francis

Prayer Intention for November:

Artificial Intelligence.

'We pray that the progress of robots and artificial intelligence may always serve humankind.'

Video:

Tweet: "Every saint is a message which the Holy Spirit takes from the riches of Jesus Christ and gives to his people."

Liturgical Year

Week: 31st Sunday in Ordinary Time

Colour: Green



Communion of the sacraments. "The fruit of all the sacraments belongs to all the faithful. All the sacraments are sacred links uniting the faithful with one another and binding them to Jesus Christ, and above all Baptism, the gate by which we enter into the Church. The communion of saints must be understood as the communion of the sacraments. The name 'communion' can be applied to all of them, for they unite us to God. But this name is better suited to the Eucharist than to any other, because it is primarily the Eucharist that brings this communion about."

Communion of charisms. Within the communion of the Church, the Holy Spirit "distributes special graces among the faithful of every rank" for the building up of the Church. Now, "to each is given the manifestation of the Spirit for the common good."

"*They had everything in common.*" Everything the true Christian has is to be regarded as a good possessed in common with everyone else. All Christians should be ready and eager to come to the help of the needy . . . and of their neighbours in want." A Christian is a steward of the Lord's goods.

Communion in charity. In the sanctorum communio, "None of us lives to himself, and none of us dies to himself. If one member suffers, all suffer together; if one member is honoured, all rejoice together. Now you are the body of Christ and individually members of it. Charity does not insist on its own way. In this solidarity with all men, living or dead, which is founded on the communion of saints, the least of our acts done in charity redounds to the profit of all. Every sin harms this communion.

II. THE COMMUNION OF THE CHURCH OF HEAVEN AND EARTH

The three states of the Church. "When the Lord comes in glory, and all his angels with him, death will be no more and all things will be subject to him. But at the present time some of his disciples are pilgrims on earth. Others have died and are being purified, while still others are in glory, contemplating 'in full light, God himself triune and one, exactly as he is'":

"So it is that the union of the wayfarers with the brethren who sleep in the peace of Christ is in no way interrupted, but on the contrary, according to the constant faith of the Church, this union is reinforced by an exchange of spiritual goods."

The intercession of the saints. "Being more closely united to Christ, those who dwell in heaven fix the whole Church more firmly in holiness. They do not cease to intercede with the Father for us, as they proffer the merits which they acquired on earth through the one mediator between God and men, Christ Jesus . So, by their fraternal concern is our weakness greatly helped."

Communion with the saints. "It is not merely by the title of example that we cherish the memory of those in heaven; we seek, rather, that by this devotion to the exercise of fraternal charity the union of the whole Church in the Spirit may be strengthened. Exactly as Christian communion among our fellow pilgrims brings us closer to Christ, so our communion with the saints joins us to Christ, from whom as from its fountain and head issues all grace, and the life of the People of God itself."

Communion with the dead. "In full consciousness of this communion of the whole Mystical Body of Jesus Christ, the Church in its pilgrim members, from the very earliest days of the Christian religion, has honoured with great respect the memory of the dead; and 'because it is a holy and a wholesome thought to pray for the

dead that they may be loosed from their sins' she offers her suffrages for them." Our prayer for them is capable not only of helping them, but also of making their intercession for us effective.

In the one family of God. "For if we continue to love one another and to join in praising the Most Holy Trinity - all of us who are sons of God and form one family in Christ - we will be faithful to the deepest vocation of the Church."

IN BRIEF

The Church is a "communion of saints": this expression refers first to the "holy things" (*sancta*), above all the Eucharist, by which "the unity of believers, who form one body in Christ, is both represented and brought about". The term "communion of saints" refers also to the communion of "holy persons" (*sancti*) in Christ who "died for all," so that what each one does or suffers in and for Christ bears fruit for all. "We believe in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church; and we believe that in this communion, the merciful love of God and his saints is always [attentive] to our prayers."

All Souls Day



All Souls Day is a holy day set aside for honouring the dead. The day is primarily celebrated in the Catholic Church, but it is also celebrated in the Eastern Orthodox Church and a few other denominations of Christianity. The Anglican church is the largest protestant church to celebrate the holy day. Most protestant denominations do not recognize the holiday and disagree with the theology behind it.

According to Catholic belief, the soul of a person who dies can go to one of three places. The first is heaven, where a person who dies in a state of perfect grace and communion with God goes. The second is hell, where those who die in a state of mortal sin are naturally condemned by their choice. The intermediate option is purgatory, which is thought to be where most people, free of mortal sin, but still in a state of lesser (venial) sin, must go.

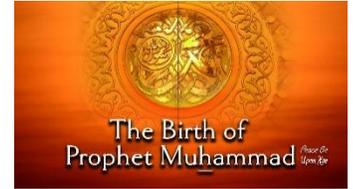
Purgatory is necessary so that souls can be cleansed and perfected before they enter into heaven. There is scriptural basis for this belief. The primary reference is in 2 Maccabees, 12:26 and 12:32. "Turning to supplication, they prayed that the sinful deed might be fully blotted out... Thus made atonement for the dead that they might be free from sin." Additional references are found in Zechariah, Sirach, and the Gospel of Matthew. Jewish tradition also reinforces this belief as well as the tradition and teaching of the Church, which has been affirmed throughout history.

Consistent with these teachings and traditions, Catholics believe that through the prayers of the faithful on Earth, the dead are cleansed of their sins so they may enter heaven.

Religious Festivals this Week

The Prophet Muhammad's Birthday/Milad Un Nabi (17th Rabi'ul-Awwal) – Islam 3rd November

Observed by Sunni Muslims on 12th Rabi' Al-Awwal and by the majority of Shi'a Muslims five days later on 17th Rabi' Al-Awwal. The day is widely celebrated within the Muslim world as in the UK to mark the birth of the Prophet and is a public holiday in a number of Muslim countries. In the sub-continent of India and certain Arab countries like Egypt, the celebration starts with readings from the Qur'an, followed by discussion of the birth, life and message of the Prophet, and poetry and songs in his praise. There are also lectures and storytelling. The most important part of Eid Milad-un-Nabi is focusing upon the character of the Prophet, his bravery and wisdom, his teachings, sufferings, and how he forgave even his most bitter enemies.



In many cities of the Muslim world the day is marked with processions and flag waving under a huge decoration of lights. Those Muslims who celebrate this festival do so joyfully. Muslim parents tell stories of the Prophet's life to their children. Some Muslims donate to charity. Families gather together, feasts are arranged and food is served to invited guests and to the poor.

There are only restricted festivities on Milad un-Nabi because the same day also marks the anniversary of the death of the Prophet. In the UK Muslims often celebrate at the mosque, but some refuse to observe the Prophet's birthday, claiming that celebrating birthdays or death anniversaries is a non-Islamic innovation, never celebrated by the Prophet, but introduced more than 600 years after his death. Tradition is not clear as to the date of the Prophet's birth.

Saints of the Week

St Martin de Porres, Religious, 3rd November



St. Martin de Porres was born in Lima, Peru on December 9, 1579. Martin was the illegitimate son to a Spanish gentlemen and a freed slave from Panama, of African or possibly Native American descent. At a young age, Martin's father abandoned him, his mother and his younger sister, leaving Martin to grow up in deep poverty. After spending just two years in primary school, Martin was placed with a barber/surgeon where he would learn to cut hair and the medical arts.

As Martin grew older, he experienced a great deal of ridicule for being of mixed-race. In Peru, by law, all descendants of African or Indians were not allowed to become full members of religious orders. Martin, who spent long hours in prayer, found his only way into the community he longed for was to ask the Dominicans of Holy Rosary Priory in Lima to accept him as a volunteer who performed the most menial tasks in the monastery. In return, he would be allowed to wear the habit and live within the religious community. When Martin was 15, he asked for admission into the Dominican Convent of the Rosary in Lima and was received as a servant boy and eventually was moved up to the church officer in charge of distributing money to deserving poor.

During his time in the Convent, Martin took on his old trades of barbering and healing. He also worked in the kitchen, did laundry and cleaned. After eight more years with the Holy Rosary, Martin was granted the

privilege to take his vows as a member of the Third Order of Saint Dominic by the prior Juan de Lorenzana who decided to disregard the law restricting Martin based on race. However, not all of the members in the Holy Rosary were as open-minded as Lorenzana; Martin was called horrible names and mocked for being illegitimate and descending from slaves.

Martin grew to become a Dominican lay brother in 1603 at the age of 24. Ten years later, after he had been presented with the religious habit of a lay brother, Martin was assigned to the infirmary where he would remain in charge until his death. He became known for encompassing the virtues need to carefully and patiently care for the sick, even in the most difficult situations. Martin was praised for his unconditional care of all people, regardless of race or wealth. He took care of everyone from the Spanish nobles to the African slaves. Martin didn't care if the person was diseased or dirty, he would welcome them into his own home.

During an epidemic in Lima, many of the friars in the Convent of the Rosary became very ill. Locked away in a distant section of the convent, they were kept away from the professed. However, on more than one occasion, Martin passed through the locked doors to care for the sick. However, he became disciplined for not following the rules of the Convent, but after replying, "Forgive my error, and please instruct me, for I did not know that the precept of obedience took precedence over that of charity," he was given full liberty to follow his heart in mercy. Martin was great friends with both St. Juan Macías, a fellow Dominican lay brother, and St. Rose of Lima, a lay Dominican.

In January of 1639, when Martin was 60-years-old, he became very ill with chills, fevers and tremors causing him agonizing pain. He would experience almost a year full of illness until he passed away on November 3, 1639. By the time he died, he was widely known and accepted. Talks of his miracles in medicine and caring for the sick were everywhere. After his death, the miracles received when he was invoked in such greatness that when he was exhumed 25 years later, his body exhaled a splendid fragrance and he was still intact.

St. Martin de Porres was beatified by Pope Gregory XVI on October 29, 1837 and canonized by Pope John XXIII on May 6, 1962. He has become the patron saint of people of mixed race, innkeepers, barbers, public health workers and more.

St Winifride, Virgin, 3rd November (House Saint)

Born at Holywell, Wales, about 600; died at Gwytherin, Wales, 3 Nov., 660. Her father was Thevit, a Cambrian magnate, the possessor of three manors in what is now Flintshire; her mother Wenlo, a sister of St. Beuno and a member of a family closely connected with the kings of South Wales. St. Beuno had led at first a solitary life, but afterwards established a community of cenobites at Clynog-vawr. While in search of a suitable place for a monastery he came to visit his sister's husband whose lands lay on a bluff overlooking the town of Holywell on the valley side of the well, and over against the present ruins of the Abbey of Basingstoke; tradition points this out as the spot on which the convent of St. Winefride was afterwards built. From this eminence there is a steep incline down to the stream and the well. In the hollow, then called the "Dry Hollow", beneath this incline St. Beuno lived and built a chapel in which he said Mass and preached to the people. Winefride was then one of his most attentive listeners. Though only fifteen years old she gave herself to a life of devotion and austerity, passing whole



nights watching in the church. Prior to the conquest of Wales the saint was known as Guenevra; after that her name was changed to the English form of Winefride. She was a maiden of great personal charm and endowed with rare gifts of intellect. Under the guidance of St. Beuno, Winefride made rapid progress in virtue and learning and with her parents' consent prepared to consecrate herself to God.

The fame of her beauty and accomplishments had reached the ears of Caradoc, son of the neighbouring Prince Alen, who resolved to seek her hand in marriage. Coming in person to press his suit he entered the house of Thevit, and found Winefride alone, her parents having gone early to Mass. The knowledge that Winefride had resolved to quit the world and consecrate herself to God seemed only to add fuel to his passion, and he pleaded his cause with extraordinary vehemence, even proceeding to threats as he saw her turn indignantly away. At length, terrified at his words and alarmed for her innocence, the maiden escaped from the house, and hurried towards the church, where her parents were hearing Mass, that was being celebrated by her uncle, St. Beuno. Maddened by a disappointed passion, Caradoc pursued her and, overtaking her on the slope above the site of the present well, he drew his sword and at one blow severed her head from the body. The head rolled down the incline and, where it rested, there gushed forth a spring. St. Beuno, hearing of the tragedy, left the altar, and accompanied by the parents came to the spot where the head lay beside the spring. Taking up the maiden's head he carried it to where the body lay, covered both with his cloak, and then re-entered the church to finish the Holy Sacrifice. When Mass was ended he knelt beside the saint's body, offered up a fervent prayer to God, and ordered the cloak which covered it to be removed. Thereupon Winefride, as if awakening from a deep slumber, rose up with no sign of the severance of the head except a thin white circle round her neck. Seeing the murderer leaning on his sword with an insolent and defiant air, St. Beuno invoked the chastisement of heaven, and Caradoc fell dead on the spot, the popular belief being that the ground opened and swallowed him.

Miraculously restored to life, Winefride seems to have lived in almost perpetual ecstasy and to have had familiar converse with God. In fulfillment of her promise, she solemnly vowed virginity and poverty as a recluse. A convent was built on her father's land, where she became the abbess of a community of young maidens, and a chapel was erected over the well. St. Beuno left Holywell, and returned to Cærnarvon. Before he left the tradition is that he seated himself upon the stone, which now stands in the outer well pool, and there promised in the name of God "that whosoever on that spot should thrice ask for a benefit from God in the name of St. Winefride would obtain the grace he asked if it was for the good of his soul." St. Winefride on her part made agreement with St. Beuno that so long as she remained at Holywell, and until she heard of his death, she would yearly send him a memorial of her affection for him. After eight years spent at Holywell (reckoning from the departure of St. Beuno), St. Winefride, hearing of his death, received an inspiration to leave the convent and retire inland. There was reason to fear that Holywell would soon be no longer safe from the Saxon. The Kingdom of Northumbria was pressing upon the borders of North Wales; Anglesea and Chester were already in the hands of the Saxon. It was time for the British recluses to seek the safety of the mountains; accordingly St. Winefride went upon her pilgrimage to seek for a place of rest. Ultimately she arrived at Gwytherin near the source of the River Elwy. This is still a most retired spot, where Welsh alone is spoken.

Some ten miles further across the vale of the Conway rises the double peak of Snowdon. St. Winefride was welcomed at Gwytherin by St. Elwy (Elerius), who gives his name to the River Elwy, and by whom the first life of the saint was written. She brought her companion religious with her, and found there other nuns governed by an abbess. She seems to have lived at Gwytherin as an acknowledged saint on earth, first in humble obedience to the abbess, and, after the latter's death, as abbess herself until her own death. Her

chief feast is observed on 3 Nov., the other feast held in midsummer being that of her martyrdom. Her death was foreshown to her in a vision by Christ Himself.

During her life she performed many miracles, and after her death, up to the present day, countless wonders and favours continue to be worked and obtained through her intercession

St Charles Borromeo, Bishop, 4th November



Charles Borromeo was a leading figure of the Catholic Reformation. He was born in a castle on the shores of Lake Maggiore in northern Italy, to a powerful family. He was related to the Medici through his mother. As the second son, he was destined for a career in the Church from an early age. He received a doctorate in civil and canon law at the University of Pavia, and when his uncle was elected Pope Pius IV in 1559 he was summoned to Rome and made a cardinal. Among many other responsibilities he was made administrator of the vacant diocese of Milan and protector of the Catholic cantons of Switzerland and of the Franciscans and the Carmelites. He played a large part in the diplomatic efforts that led to the reopening in 1562 of the reforming Council of Trent, suspended since 1552. As long as the Church was in a weak and corrupt state, emperors and kings could control it and its assets – and they would not easily give up control.

In late 1562 Charles's elder brother died, leaving him as head of the family. His relations wanted him to abandon his ecclesiastical career and marry, and even the Pope suggested it; but Charles saw his brother's death as a sign of the vanity of human wishes. Eventually, in 1563, he settled the argument by secretly being ordained priest. He was soon consecrated as Archbishop of Milan, but the Pope would not let him leave Rome because he was needed there. He worked on the catechism, the Missal and the Breviary, and reformed his own diocese as well as he could from a distance through trusted deputies. At length Pius IV died and in 1566 his successor permitted Charles to take up residence in his diocese. He began reform from the top, giving much of his property to the poor. He set up the Confraternity of Christian Doctrine to teach children the faith: it was the beginning and inspiration of the Sunday School movement. When famine struck the province, he fed 3,000 people at his own expense for three months and inspired others to do likewise. When plague came, he prepared himself for death, made his will, and went to the hospital where the worst cases were.

Charles encountered determined opposition to his programme of reform. His aunts, in Dominican convents, treated the introduction of grilles as a personal insult. More seriously, the canons of one church slammed the door in his face to prevent him making a visitation and their servants fired at him, damaging the crucifix he was carrying; and the members of a rich and corrupt order of monks were so opposed to being reformed that one of them dressed as a layman, joined Charles's household at evening prayer, and shot him. The assassin's bullet did not penetrate Charles's clothing. Charles's final visitation was of the cantons of Switzerland in 1583, where as well as the usual corruptions and abuses he had to deal with senior priests who were practising witchcraft and sorcery, and enemies who claimed that his fight against heresy was a plot to extend Spanish domination into the region. Charles died on 3 November 1584 at the age of 46.

St Willibrord, Bishop and Missionary 7th November

Apostle of Frisia, Netherlands, a missionary archbishop. Born in Northumbria, England, circa 658, he studied at



Ripon monastery under St. Wilfrid and spent twelve years studying in Ireland at the abbey of Rathmelsigi (most likely Mellifont, County Louth) under Sts. Egbert and Wigbert. After receiving ordination and extensive training in the field of the missions, he set out about 690 with a dozen companions for Frisia, or Friesland. In 693, he went to Rome to seek papal approval for his labors, Pope Sergius I (r. 687-701) gave his full approbation and, during Willibrord's second Roman visit, the pontiff consecrated him archbishop to the Frisians, in 696, with his see at Utrecht. In his work, Willibrord also received much support and encouragement from the Frankish leader; Pepin of

Heristal (r. 687-714). Willibrord founded the monastery of Echternach, Luxembourg, to serve as a center of missionary endeavors, and extended the efforts of missionaries into Denmark and Upper Friesland. He faced chronic dangers from outraged pagans, including one who nearly murdered him after he tore down a pagan idol. In 714, Duke Radbod reclaimed the extensive territories acquired by Pepin, and Willibrord watched all of the progress he had made be virtually undone. After Radbod's death, Willibrord started over with great enthusiasm, receiving invaluable assistance, from St. Boniface. Willibrord died on retreat at Echternach on November 7. For his efforts, he is called the Apostle of the Frisians.

