



Coloma Catholic Life.



Feast of Christ the King

Next Sunday is the Solemnity of Our Lord Jesus Christ, King of the Universe, formerly referred to as "Christ the King," was established by Pope Pius XI in 1925 as an antidote to secularism, a way of life which leaves God out of man's thinking and living and organizes his life as if God did not exist. The feast is intended to proclaim in a striking and effective manner Christ's royalty over individuals, families, society, governments, and nations.



The Mass on this day establishes the titles for Christ's royalty over men: 1) Christ is God, the Creator of the universe and hence wields a supreme power over all things; "All things were created by Him"; 2) Christ is our Redeemer, He purchased us by His precious Blood, and made us His property and possession; 3) Christ is Head of the Church, "holding in all things the primacy"; 4) God bestowed upon Christ the nations of the world as His special possession and dominion.

It also describes the qualities of Christ's kingdom. This kingdom is: 1) supreme, extending not only to all people but also to their princes and kings; 2) universal, extending to all nations and to all places; 3) eternal, for "The Lord shall sit a King forever"; 4) spiritual, Christ's "kingdom is not of this world."

Pope Francis

Prayer Intention for November:

Artificial Intelligence.

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

Video:

https://www.youtube.com/watch?v=9te7U_Dngeo

Tweet: "before pouring out His love for us on the cross, Jesus shares His final wishes. He tells us that the good we do to one of our least brothers and sisters – hungry, thirsty, strangers, sick, imprisoned – we do to Him."

Liturgical Year

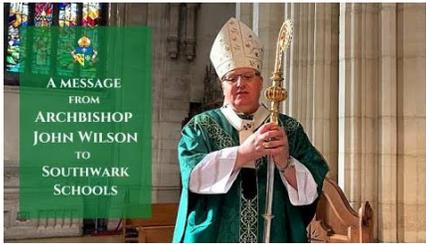
Week: Christ the King last Sunday of the Liturgical Year

Colour: White



Before the reform of the Roman Calendar in 1969, this feast was celebrated on the last Sunday of October. It marks the end of the Church's liturgical year.

Message to Southwark Schools – Archbishop John Wilson



On Sunday 15th November 2020, Archbishop John Wilson recorded a message to Southwark schools from St George's Cathedral, Southwark. It can be found here:

<https://www.youtube.com/watch?v=J4wprssxkwA&feature=youtu.be>

Tuesday Lunchtime - Reconciliation

Fr Keith will be available in the Chapel during lunchtime on Tuesday 24th November to hear confessions for girls in **Year 10 only** or for a private chat. 11:55 – 12:20pm. As we approach Advent it is a particularly good practice to take part in this sacrament.

Book of Life

In the Chapel there is a 'Book of Life' which contains the names of those who have died. We try to update this book regularly. If there is someone you wish to have included in the book please email Mrs Horsman at horsman@coloma.croydon.sch.uk giving the name of the person and, where possible, the date and year of death.



Children's Hospital Pyjamas

Miss Coleman is organising for the collection of new children's pyjamas from Wednesday 4th November to Wednesday 25th November for the registered charity Children's Hospital Pyjamas. The purpose is to provide a new set of pyjamas for children who are in hospital over Christmas. The charity collect Pyjamas for hospitals all over the country but a local Croydon Mum started this charity as her daughter spent a Christmas in hospital, so she wanted to give back to Croydon University Hospital and children in similar situations. Donations are being collected within form groups; there are also collection points in the Sixth Form Reception, the dining room and staff room.

At this time it is difficult to purchase the PJs at the shops so there is an Amazon wishlist

<https://amzn.eu/eSK37r6> which has been created by the charity so they can be purchased online and the girls can bring them in when delivered.

Religious Festivals This Week

Martyrdom of Guru Tegh Bahadur 1675 – Sikhism



As ordered by the Mughal Emperor, Aurangzeb, the ninth Guru, Guru Tegh Bahadur was beheaded in Sis Ganj, near Chandi Chowk in Old Delhi, for upholding the refusal of a number of Hindu Kashmiri Brahmins' to convert to Islam. These Hindus had turned to him for help and the Guru told them to inform the Emperor that they would only convert if the Guru also converted. This of course he then refused to do. Guru Tegh Bahadur is accordingly honoured for sacrificing his head (*sir*) rather than his faith (*sis*) for the religious freedom of those

of a different religious persuasion from himself.

Guru Tegh Bahadur was the youngest of the five sons of Guru Hargobind and was born in 1621 CE. His name means 'Mighty of Sword', and his father foresaw that he would become his successor as Guru in due course. He received effective training in archery and horsemanship as well as in the classic teachings of the Sikh traditions. He showed early promise of mastery in all these fields and also gave evidence of a deeply mystical temperament by his prolonged spells of seclusion and contemplation. This strain of his genius is best expressed in his sublime poetry, preserved in the Guru Granth. There was no doubt that he was his father's favourite and that mighty events awaited him.

The Guru held several meetings with the Emperor, Aurangzeb. During the course of the discussions and the arguments that ensued in these conferences, Aurangzeb tried to justify his actions to crush infidels, by arguing that the Hindus were destined to be thrown into hell if they did not worship Allah, the one true God. He claimed he was carrying out this policy on the orders of the Almighty and that the only way for Hindus to gain admission to heaven and to avoid hell was to embrace Islam.

Guru Tegh Bahadur in His reply told the Emperor of Delhi: 'All men are created by God and therefore must be free to worship in any manner they like.' It is worth noting that the Sikhs are as much against idol worship as are the Muslims. Ideologically therefore Guru Tegh Bahadur and Aurangzeb were much nearer to each other, than either were to the Hindus – whose cause the Guru was defending. It is apparent that the Guru was espousing an ideology in which he himself did not believe. This is why his sacrifice was unique.

At the end of these discussions the Emperor gave the Guru three options:

- (i) To embrace Islam as His religion and receive the highest honours in his court.
- (ii) To perform miracles, which the Muslims regarded as the fundamental characteristic of a true prophet;
- (iii) To accept death.

The Guru declined to accept Islam or to perform any miracles. 'God's favour is not for the purpose of show, like a juggler.' Instead he willingly accepted the third offer – that of death. He was placed in prison in Delhi, and when he continued to plead the case for Hindu emancipation, he was placed in an iron cage and tortured. He was forced to witness the torture and death of some of his followers, one (Matidas) being sawn in half, while reciting the Japji, another being thrown into a cauldron of boiling water, and yet another torn apart. The Guru still refused to submit and was beheaded on the Emperor's order. His example of courage and bravery had a profound influence on those who supported and followed him and led eventually to a new era of freedom and tolerance for all.

Saints of the Week

St Clement I, Pope and Martyr - 23rd November



On November 23rd Roman Catholics remember the fourth Pope, St. Clement I, a disciple of the apostles who inherited the authority of St. Peter in the first century. Eastern Catholics celebrate his feast on Nov. 25.

The details of Clement's life, before his conversion and even afterward, are largely unknown. Some aspects of his writings have led scholars to believe that the fourth Pope either came from a Jewish background or had converted to Judaism earlier in life before entering the

Catholic Church.

Tradition suggests that Clement was the son of a Roman named Faustinus, and that he joined the Church in Rome during its early years through the preaching of Saint Peter or Saint Paul. He went on to share in the missionary journeys of the apostles and may even have assisted the first Pope in running the Church on a local level.

After the deaths of St. Peter's first two successors, the canonized Popes Linus and Cletus, Clement took up St. Peter's position of primacy in the Church around the year 90. One of his most important tasks, during nearly 10 years as Pope, was to resolve serious problems in the Church of Corinth, which St. Paul had also struggled to discipline.

Clement's own letter to the Corinthians, though not part of the biblical canon, offers an important look at the role of authority and charity in the early Church. Its introduction suggests that Pope Clement composed it while his own local Church faced persecution from the Roman Emperor Domitian.

In the letter, the Pope describes how the Corinthians had once been "distinguished by humility," being "in no respect puffed up with pride" and "more willing to give than to receive." But in time, "the worthless rose up against the honored, those of no reputation against such as were renowned, the foolish against the wise, the young against those advanced in years."

"Let us give up vain and fruitless cares, and approach to the glorious and venerable rule of our holy calling," Pope Clement wrote in his call to repentance. "Let us attend to what is good, pleasing, and acceptable in the sight of him who formed us."

Order and discipline, he noted, are at least as important in the Church as they are in the rest of creation, where the powers of nature follow God's decrees. The Pope also warned the Corinthians to follow "those who cultivate peace with godliness," rather than "those who hypocritically profess to desire it."

The Church Clement headed was one that honoured tradition and right order as fundamentals of its life.

"It behooves us to do all things in order, which the Lord has commanded us to perform at stated times," he told the Corinthians. God, he said, "has enjoined offerings and service to be performed ... not thoughtlessly or irregularly, but at the appointed times and hours."

"Where and by whom (God) desires these things to be done, he himself has fixed by his own supreme will, in order that all things being piously done according to his good pleasure, may be acceptable to him."

The fourth Pope's writings reveal much about the early Church, but little about his own life. According to one later account, he died in exile during the reign of the Emperor Trajan, who purportedly banished Clement to Crimea (near modern Ukraine) and had him killed in retaliation for evangelizing the local people. In 868 the Greek missionary St. Cyril claimed to have recovered St. Clement's bones.

St. Clement I probably died around the year 100. He is among the saints mentioned in the Western Church's most traditional Eucharistic prayer, the Roman Canon.

Saints Andrew Dũng-Lạc and his Companions, Martyrs – 24th November

There are 117 martyrs in this group and although they died at different times, they were all canonized by Pope John Paul II on June 19, 1988. Of the group, 96 were Vietnamese, 11 were Spaniards, and 10 were French. There were 8 bishops, 50 priests and 59 lay Catholics in the group. Of the priests, 11 were Dominicans, 10 belonged to the Paris Mission Society, and the rest were diocesan priests plus one seminarian. Certain individual martyrs were mentioned by name in the process of canonization: Andrew Dung-Lac, a diocesan priest; Thomas Tran-Van-Thien, a seminarian; Emmanuel Le-Van-Pung, father of a family; the Dominican bishops Jerome Hermosilla and Valentine Berrio-Ochoa; and John Theophane Venard.



—Excerpted from *Saints of the Roman Calendar* by Enzo Lodi

St. Andrew Dung-Lac's name was originally Dung An Trân, and he was born about 1795 in a poor and pagan family in Bac-Ninh in North Vietnam. When he was twelve the family had to move to Hà-Nôi (Hanoi) where his parents could find work. There he met a catechist and got food and shelter from him. He also got education in the Christian faith for three years and was baptized in Vinh-Tri with the Christian name Andrew (Andrew Dung). After learning Chinese and Latin he became a catechist, and thereafter taught catechism in the country. He was chosen to study theology, and on March 15, 1823 he was ordained a priest. As parish priest in Ke-Dâm he was tireless in his preaching. He often fasted and lived a simple and moral life, he was a good example for the people, and many were baptized. In 1835 he was imprisoned under emperor Minh-Mang's persecutions (he was called Vietnam's emperor Nero), but his freedom was purchased by donations from members of the congregation he served. To avoid persecutions, he changed his name to Lac (Andrew Lac) and moved to another prefecture to continue his work. But on November 10, 1839 he was again arrested, this time with Peter Thi, another Vietnamese priest whom he was visiting so that he might go to confession.

Once again Andrew was liberated, along with Peter Thi, in exchange for money. Their freedom was brief. They were soon re-arrested and taken to Hanoi, where both suffered dreadful torture. Finally, they both were beheaded December 21, 1839.

St Catherine of Alexandria, Virgin and Martyr – 25th November



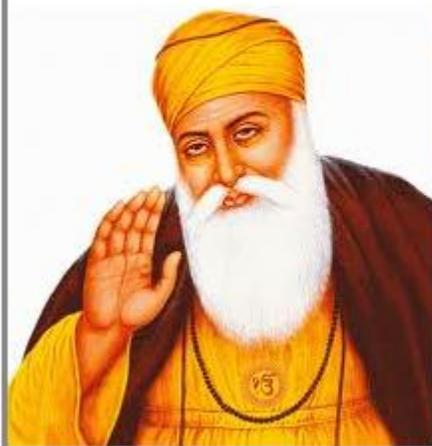
Saint Catherine of Alexandria was martyred around 305 in Alexandria, Egypt. She is also recognized as the Great Martyr and Saint by the Orthodox Church. There are no surviving primary sources attesting to her existence, but the fact that her memory, and the stories about her, have been kept alive - and handed down in the tradition - certainly confirm her existence, and her life of heroic virtue and holiness.

The young saint was born around 287 in Alexandria, Egypt. At that time, Alexandria was one of the finest cities in the world, and a centre of learning and culture as well as faith. Christian tradition states she was of noble birth, possibly a princess. As a member of the nobility, she was also educated and was an avid scholar. Around the age of fourteen, she experienced a moving vision of Mary and the infant Jesus, and she decided to become a

Christian. Although she was a teenager, she was very intelligent and gifted. When the emperor Maxentius began persecuting Christians, Catherine visited him to denounce his cruelty.

Rather than order her execution, Maxentius summoned fifty orators and philosophers to debate her. However, Catherine was moved by the power of the Holy Spirit and spoke eloquently in defence of her faith. Her words were so moving that several of the pagans converted to Christianity and were immediately executed. Unable to defeat her rhetorically or to intimidate her into giving up her belief, the emperor ordered her to be tortured and imprisoned.

Catherine was arrested and scourged. Despite the torture, she did not abandon her faith. Word of her arrest and the power of her faith quickly spread and over 200 people visited her. Following her imprisonment, Maxentius made a final attempt to persuade the beautiful Catherine to abandon her faith by proposing marriage to her. This would have made her a powerful empress. Catherine refused, saying she was married to Jesus Christ and that her virginity was dedicated to him. The emperor angrily ordered her to be executed on a breaking wheel. The breaking wheel is an ancient form of torture where a person's limbs are threaded among the spokes and their bones are shattered by an executioner with a heavy rod. It is a brutal punishment that results in a slow and painful death, normally reserved for the worst criminals. When Catherine was presented before the wheel, she touched it and a miracle occurred that caused the wheel to shatter. Unable to torture her to death, the emperor simply ordered her beheaded. One account claimed that angels took her body to Mt. Sinai. In the sixth century, the Emperor Justinian ordered a monastery established in her name. The monastery, Saint Catherine's, remains to this day and is one of the oldest in the world.



*Even Kings and Emperors
With Heaps of Wealth
And
Vast Dominion Cannot
Compare With An Ant
Filled With The Love Of
God.*

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