

## NEWSLETTER

29th Sunday in  
Ordinary Time*The universal call to holiness*

'If any man would come after me, let him deny himself and take up his cross and follow me'. The Lord's command that if any wishes to follow him he must deny himself, seems hard and difficult. But after all, it is not hard and difficult seeing that it is the command of him who himself aids in the carrying out of what he commands.

For what is said to him in the psalm is true, 'Because of your command I have followed the hard road'. True, too, are his own words, 'My yoke is easy and my burden light'. In a word, whatsoever is vexatious: on that understanding, let him follow me. For when he begins to follow me in my character and my teaching, he will have many to contradict him, many to forbid him, many to dissuade him and that takes place actually among those who are the companions of Christ. The people who wished to deter the blind man from calling out were at that time walking with Christ. Whether therefore it is a matter of threats or flatteries or any kind of prohibitions, if you wish to follow, turn to the cross, endure, bear up, and refuse to surrender.

And so in this world, which is holy, good, reconciled, saved-or rather in the process of being saved, but at present saved by hope, -for in this hope we were saved'-in this world, that is the Church which follows Christ in her totality, he has said to all men at once, 'If any man would come after me, let him deny himself'.

This is not a case where virgins ought to hear the exhortation and married woman not, where widows ought to hear and young wives not, or clerics ought to hear but not laity, but rather let the universal Church, the universal body, all her members divided and distributed in their several offices, let then all follow Christ.

Let her follow in her unique unity, let her follow as the dove, let her follow as the bride, let her follow, ransomed, and endowed by the blood of her spouse. There the innocence of virgins has its place, there the chastity of widows has its place, there the purity of marriage has its place.

Let all those members which have their place there, each in their natural kind, each in their own place, each in their own way, follow Christ; let them deny themselves, that is, let them not be presumptuous; let them take up their cross, that is endure in the world for Christ whatever the world has brought on them. Let them love him who alone does not deceive, who alone is not cheated, who alone does not cheat. Let them love him because his promise is true. But because he does not give immediately, faith is shaken. Endure, persevere, bear, put up with delay, and then you have borne the cross.

*St Augustine***Blessed Carlo Acutis**

Blessed Carlo Acutis was Beatified at Assisi during a Mass celebrated by Cardinal Agostino Vallini. Holy Father, Pope Francis said, 'The 15-year-old teenager a young man in love with the Eucharist' Blessed Carlo, Holy Father continued, 'He did not rest in comfortable immobility, He grasped the needs of his time because he saw the face of Christ in the weakest' He further continued that Blessed Carlo by his example shows young people that true happiness is found in putting God first and serving Him in our brothers and sisters'. Blessed Carlo said, 'I am happy to die because I lived my life without wasting even a minute of it on anything displeasing to God'. Pray for us and for all our young people. Amen

**MASS INTENTIONS****October 18th, 2020**

6pm - Pro Populo

**October 19th, 2020**

9am—Ints of Pytlewski's Family

11am— Ints of Cardinal V Nicols

For weekday mass intentions please, see the notice board on the left hand side of the main door of the church.

Confession  
only by appointment.

**Spiritual  
Communion**

Jesus!

My God and my All  
my soul longs for thee.

My heart yearns to  
receive thee in

Holy Communion, come, O  
Lord.

Bread of heaven and food of  
angels to nourish my soul  
heal my body and to rejoice  
my heart

come most lovable friend of  
my soul,

to inflame me with such love  
that I may never again be  
ever separated from thee.

Amen

**Holy Hour** is every Satur-  
day from 5pm to 5.45 pm.

## Readings for this &amp; next Sunday

1st Reading; Isaiah 45: 1, 4-6  
Psalm 95; 1, 3-5, 7-10 responsive v 7  
2nd Reading - Thessalonians 1: 1-5,  
Gospel – Mathew 22; 15-21

1st Reading; Exodus 22: 20-26  
Psalm 17; 2-4, 47, 51 responsive v 2  
2nd Reading - Thessalonians 1: 5-10,  
Gospel – Mathew 22; 34-40

### ***Recognising Whose Image and Inscription We Bear***

I Caterina, servant and slave of the servants of Jesus Christ, am writing to you in his Precious Blood. I long to see you true sons and trumpeters of the incarnate Word, God's Son, not only with your voices but in your actions. Learn from the Master of truth, who preached virtue only after he had practiced it. In this way, you will produce fruit and will be channels through whom God will offer his grace within the hearts of those who hear you.

Realise that it is impossible for us either to learn about or to have the good life or to be hungry for God's honour and the salvation of souls unless we go to the school of the Word, the Lamb slain and abandoned on the cross, because it is there that the true teaching is found. This is what he said: *'I am way and truth and life'*. And no one can go to the Father except through him. Let your mind's eye be opened to see, and unplug your ears and listen to the teaching he gives you. Look at yourselves, for in him you will find yourselves, and in yourselves, him. What I mean is that you will find yourselves in him in that he is creating you in his own image and likeness-gratuitously, and not because he owes it to you-and within yourselves you will discover God's boundless goodness in having taken on our likeness by the union the divine nature has effected with our human nature. Let our hearts explode wide open, then, as we contemplate a flame and fire of love so great that God has engrafted himself into us and us into himself! Oh, unimaginable love! It would be enough if we had even appreciated it! To this wonderful school, then, my sons! For this energy and love will lead you on and will be your life!

*St. Catherine of Siena*

*St. Catherine of Siena*

### **Children Praying for peace**

The Pontifical Foundation 'Aid to the Church in Need' That seeks to assist persecuted Christians, is hosting this Sunday 18th October, called '[One million children praying the Rosary](#)'. I encourage all our young people to partake in this initiative, joining with children throughout the world, who will pray for the difficult situations caused by the pandemic.

Thank you. Fr Christopher

*"We pray that by the virtue of baptism, the laity, especially women, may participate more in areas of responsibility in the Church. No one has been baptized a priest or a bishop. We have all been baptized as lay people. Lay people are protagonists of the Church. Today, it is especially necessary to create broader opportunities for a more incisive female presence in the Church. And we must emphasize the feminine lay presence because women tend to be left aside. We must promote the integration of women, especially where important decisions are made. We pray that by the virtue of baptism, the laity, especially women, may participate more in areas of responsibility in the Church, without falling into forms of clericalism that diminish the lay charism."*

*Pope Francis*

### **Sacramental Program inn the next Academic Year which commences in September.**

**RCIA ( Rite Of Christian Initiation of Adults).** If you or anyone you know who is keen to learn more about the Catholic Faith and would like to be received into the Church, **Please give your details to the parish office.** Due to Covid situation, the decision will be based on interest , when / how to start the course. Drop your email to Millwall@rcdow.org.uk

**First Holy Communion:** *Parents who wish their Son /Daughter to make their First Holy Communion. You are advised that registration forms are now available on the table in the lobby of Church.*

*The final date to submit your applications is 18th October 2020. Be advised that after this date NO applications would be accepted. The Parents Meeting will be on 3rd December 20 at 7 pm. in the Church.*

**Confirmation:** Those young people who wish to make your Confirmation, be advised that the registration forms are available on the table in the lobby of the Church now. **The final date to submit your applications is 15th November 2020.**

**Baptism:** The course will be on Wednesday, 21st October at 7pm on Zoom. Both parents have to be present.. If you are interested in doing the course, please, drop the email to give us your email (that is essential to receive an invitation to join the course). You also have to come to the office to pick up the Baptismal Pack and to pay a fee of £10 payable on receiving the pack.

### **FRATELLI TUTTI**

("Brothers all"), the new papal encyclical on fraternity and social friendship, is an important teaching document that must be read by anyone who wants to know where Pope Francis is coming from. Through the centuries, popes have written letters or encyclicals on important issues, sometimes addressed to bishops, other times to all Catholics, more recently to all people. By using the encyclical format, Francis is announcing he has something important to say about fraternity and friendship, and he wants people to pay attention.

Here are five things to look for in the new encyclical.

**1. It's not a beach read.** First, there are a few ways to take in the new encyclical: skim it or read it slowly in small chunks. I don't recommend trying to get through the 43,000-word document, written in stately papal prose, as you would a book — say over a weekend. You'll find yourself nodding off. Skimming the encyclical for a few juicy quotes will get you ready for the next Catholic cocktail party.

But if you want to understand Francis, take your time. Do not try to read more than a chapter in one sitting. Give the text time to marinate.

Chapter 1 describes the sad state of the world. It is depressing, yet the pope offers hope. "Difficulties that seem overwhelming," he writes, "are opportunities for growth, not excuses for a glum resignation that can lead only to acquiescence." Chapter 2, a meditation on the parable of the good Samaritan, could make good material for parish discussion groups. Chapters 3 and 4 present the pope's fundamental vision. "The spiritual stature of a person's life is measured by love," he writes. This love must extend beyond family, tribe and nation to strangers, migrants and all people into a social friendship where the worth of every person is acknowledged. These chapters are foundational to Francis' approach to humanity and its problems. Chapter 5 presents the pope's political philosophy, Chapter 6 is on the importance of social and cultural values, and Chapter 7 deals with reconciliation and peace building. One can only wish politicians and world leaders read these chapters, which stress that we should see everyone as our brother and sister and treat them with kindness and respect. Finally, Chapter 8 speaks of the role of religion in building fraternity. This chapter will be especially useful for ecumenical and inter-religious dialogs.

**2. You've heard much of this before.** The second thing to note about the encyclical is that much of it repeats what Francis has said before. Quotations make up more than a fourth of the encyclical, with 288 footnotes to lead the reader to their sources. Here Francis is like an op-ed writer who, after seven years of writing, has decided to repackage his work and present his thoughts in a comprehensive and systematic way.

Those who have been paying attention will recognize in the encyclical the principles that guide Francis' papacy. For those who have not been paying attention, the encyclical will be a grand introduction to the thought animating this papacy. There may also be a theological strategy behind all of these quotes. By incorporating past sayings from homilies, speeches and statements into an encyclical, one of the highest levels of teaching in the church, he raises their authority. Surely he had this in mind when he quoted extensively from last year's [Abu Dhabi agreement](#) with the Grand Imam of Al-Azhar, Sheikh Ahmed Al-Tayeb. These citations are now the official teaching of the church.

**3. You're not going to be shocked.** The third thing to note about the encyclical is that there are no bombshells. He avoids mentioning the topics the media likes to write about. He says nothing about internal church issues. He mentions abortion only once in passing. There is nothing about LGBTQ persons and little about women. What he does say about women is positive: "The organization of societies worldwide is still far from reflecting clearly that women possess the same dignity and identical rights as men." He also condemns violence against women and human trafficking. The encyclical sees men and women as equal partners in dealing with the world's problems. The encyclical does express strong views on capital punishment, war and economics, but the pope writes with nuance. He offers no simple solutions, instead encouraging dialog and inclusion: Everyone must be brought into the conversation and decision-making process to deal with the world's challenges. Cardinal Pietro Parolin, Vatican secretary of state, speaks at a press conference for the release of Pope Francis' new encyclical, *Fratelli Tutti*, on Fraternity and Social Friendship, at the Vatican Oct. 4, 2020. Also pictured are Cardinal Miguel Angel Ayuso Guixot, president of the Pontifical Council for Interreligious Dialogue, and Judge Mohamed Mahmoud Abdel Salam, secretary general of the Higher Committee of Human Fraternity. (CNS/Paul Haring)

**4. It's an assertion of values, not a prescription of solutions.** The fourth thing to note about the encyclical is that, though it does make specific proposals, it is more about attitudes and values than programs. In his meditation on the good Samaritan, he concludes, "The decision to include or exclude those lying wounded along the roadside can serve as a criterion for judging every economic, political, social and religious project." He also speaks eloquently of kindness that involves "speaking words of comfort, strength, consolation and encouragement" and not "words that demean, sadden, anger or show scorn." For Francis, however, kindness is not just a personal virtue, but something that needs to permeate culture. Because kindness "entails esteem and respect for others, once kindness becomes a culture within society it transforms lifestyles, relationships and the ways ideas are discussed and compared," he writes. "Kindness facilitates the quest for consensus; it opens new paths where hostility and conflict would burn all bridges." This should lead to a "culture of encounter," he says, where people "should be passionate about meeting others, seeking points of contact, building bridges, planning a project that includes everyone." But this focus on high-minded values does not stop Francis from telling politicians they should implement these values. Politicians are doers, builders with ambitious goals, possessed of a broad, realistic and pragmatic gaze that looks beyond their own borders. Their biggest concern should not be about a drop in the polls, but about finding effective solutions to "the phenomenon of social and economic exclusion, with its baneful consequences: human trafficking, the marketing of human organs and tissues, the sexual exploitation of boys and girls, slave labour, including prostitution, the drug and weapons trade, terrorism and international organized crime."

**5. This is not a document only for Americans.** The fifth thing to note about the encyclical is that it is written for the entire world, not just for the church and not for the United States. Do not try to read it in the context of the presidential election!

The philosophical style of the encyclical, in fact, may be more accessible to Europeans and Latin Americans than to U.S. citizens, who tend to be more pragmatic and concrete in their thinking. For that very reason, the encyclical is especially useful to Americans who need to raise their eyes to a higher vision while at the same time maintaining their practical focus. In conclusion, this encyclical is not a quick read that can be used for partisan bickering. It is a work that requires meditation for true understanding. It should provide input for philosophers and theologians as well as political and social leaders and ordinary citizens. Encyclicals are important but rare teaching documents under Francis. He has only issued two other encyclicals. The first, [Lumen Fidei](#) ("The light of faith") was basically written by Pope Benedict XVI before he resigned. Francis made minor changes and signed onto the encyclical in 2013 to show the continuity between his papacy and that of Benedict.

The second, [Laudato Si'](#) ("Praise be to you"), was a clarion call to action on behalf of the earth, which is suffering from environmental devastation and global warming. The response to the 2015 letter was overwhelmingly positive except from climate-change deniers.

*Fratelli Tutti*, Francis' third encyclical, presents his vision of how humanity must respond to the needs of the 21 century. It will take time to absorb, but it can be life sustaining.

