

Modern times are dominated by Satan and will be more so in the future. The conflict with hell cannot be won by men, even the most clever. The Immaculata alone has from God the promise of victory over Satan. However, now that she is assumed into heaven, the Mother of God requires our cooperation. She seeks souls who will consecrate themselves entirely to her, who will become in her hands powerful instruments for the defeat of Satan and the extension of the Kingdom of God.

(St. Maximilian Kolbe)

## Annunciation of the Lord



March  
25

# Messenger

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## ■ Archbishop advises Presbyterium

# "Dream of a way to face new challenges"



*The Lay Missionary Leaders with His Eminence Malcolm Cardinal Ranjith and Their Lordships, the Auxiliary Bishops of Colombo.*

The 9th Presbyterium of the Archdiocese of Colombo met under the stewardship of the Archbishop of Colombo,

His Eminence, Malcolm Cardinal Ranjith, last Monday and Tuesday, at the new Auditorium of the Archbishop's House,

Colombo.

Addressing the gathering of priests, the Archbishop while affirming that the

### At a glance:

- Creation of Quasi Parishes.
- Continuous formation of young priests.
- Working out initiatives for 'Year on Consecrated Life' with the CMRS.
- Intensifying programmes that would curb the campaign of misinformation spread by fundamentalist elements.
- Making the faithful appreciate their Catholic identity.
- Celebrating the Liturgy with nobleness and dignity, to increase greater participation.

challenges facing the Archdiocese were manifold called upon his priests to "launch out into the deep," trusting in the Lord with joy and enthusiasm. "Surely, all what we have to do is not for ourselves but

for the Lord's own glory," he reminded.

He told his priests that it was not enough just discussing about these challenges and dreaming of possible approaches on a diocesan level alone, it

should involve the parish as well. "So let us even in the parishes as in the diocese, dream with our people and use God-given talents" the Archbishop reiterated.

"Everything dear Fathers is done in order to look after and strengthen the flock entrusted to our pastoral care ... and so we need to be working closely together," he pointed out.

Making an appeal to the priests, the Archbishop requested them to understand him and help him to develop good pastoral initiatives, standing by loyally and cooperating to the best of

(Contd on Pg. 02) >>>

**Farewell to Mercy Edirisinghe**



Veteran Catholic Radio, Stage, Film and Teledrama actress Mercy Edirisinghe, passed away at the age of 68, at a private hospital in Gampaha, last Monday. The funeral took place at the RC Burial Grounds, Ambepussa on Wednesday.

### Invitation for Youth to St. John Mary Vianney Seminary, Mattakkuliya

If you have a desire to become a Diocesan Priest, this is an invitation to all those who are between 24-40 years of age, having passed the G.C.E. A/L Examination and with a minimum of 2 years of work experience, to come and see. Please send in your applications through the Parish Priest.

**Rev. Fr. Rector,**  
St. John Mary Vianney Seminary,  
Mattakkuliya, Colombo 15. Tel: 0112 523930

### EASTER ARTICLES

Please send them by Friday April 4.



### Lay leaders take oaths

The first batch of six lay Missionary leaders took their oaths before the Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith, on the first day of the Presbyteral Meeting held at the Archbishop's House, last Monday.

They pledged their loyalty and fidelity to the Catholic Church. The six lay leaders will be sent to the missionary areas of Avissawella and Waga.

### Invitation to Catholic Business Professionals

His Eminence Malcolm Cardinal Ranjith invites all Catholic Business Professionals to an evening of prayer and exchange of views with him on Thursday, March 27, at 7.00 pm, at the Archbishop's House, Borella.

Please contact

**Rev. Fr. Cecil Joy Perera, Archdiocesan Coordinator**  
- Faith Animation on 011-2695471-3, Mobile:  
**0777 325255**, to confirm your presence.

*The who's who of Provincial Council candidates appear on pages 8 and 9.*

## Notice from the Archbishop

I wish to inform all the Reverend Fathers, Brothers, Sisters and the Catholic faithful in the Archdiocese of Colombo that according to the General Instructions of the Roman Missal, 3rd Typical Edition in the year 2002 published by the Holy See and valid universally, the vestments proper for the priests in the celebration of the Holy Eucharist are as follows.

- The Alb on top of the Cassock or Religious Garb worn by the Priest
- If the Alb is open at the collar, an Amice should be worn to cover the collar area.
- A Girdle, if the Alb needs to be adjusted according to the height and breadth of the Celebrant, and

■ The Stole and over that the Chasuble. [GIRM Nos. 335 - 347]

The Cassock which is the uniform of the Catholic Priest is not to be considered the Alb [cf. *Redemptionis Sacramentum* 126]. Please note that this has to be followed by the Diocesan as well as the Religious Priests in the Archdiocese of Colombo in order to ensure that proper decorum and dignity of the rite is observed. It is obligatory in all Churches, Chapels and Oratories at every celebration of the Eucharist.

The Most Holy Eucharist is the Sacrifice of Christ

reenacted on our Altars which turns the Eucharistic Bread into the life giving [cf. Jn. 6:51] Body of Christ and the wine into the very Blood of Christ. Therefore the dignity of this celebration has always got to be maintained and what is proper to it, as decreed by the Holy See, strictly followed. No one of whatever rank is authorized on his own decision to change or alter these rules unless he obtains prior permission from the Holy See.

+ **Malcolm Cardinal Ranjith**  
**Archbishop of Colombo**

**CAST YOUR VOTE; DON'T WASTE IT**

## New Grotto at Ma-Eliya



The newly constructed Grotto which was consecrated by His Lordship Rt. Rev. Dr. Maxwell Silva, Auxiliary Bishop of Colombo, was handed over to the parishioners of Ma-Eliya, Ja-ela.

It was a donation of a Priest-son of the Parish, Rev. Fr. Sherwin Fernando, who is presently resident in Canada.

## SVP Nayakakanda distributes clothing to the needy



Members of St. Vincent de Paul Society of Nayakakanda organized their annual project of distributing clothing to the needy recently. Rev. Fr. Mahendra Gunathilake, Parish Priest of St. Mary's Church Nayakakanda is seen making the first presentation.

*Nimal Perera*

## Honoring the Sacred Heart



A statue of the Sacred Heart of Jesus Christ with a beautiful surrounding stage was erected at the premises of Smart Shirts (Lanka) Limited located in Phase 11, Investment Promotion Zone, Katunayake with financial and labour support of the staff of the Company. The statue was blessed by Rev. Fr. Morris Anderson, Parish Priest of Godella.

*Lalith Susantha*

## 'Kitunu Yatra' Writers Association inaugurated



The Writers' Association of "Kitunu Yatra," an Easter magazine was inaugurated in the presence of Episcopal Vicar of Ja-ela Region, Very Rev. Fr. Shanthikumar Weliwita and the Parish Priest of St. Nicholas' Church, Bopitiya Rev. Fr. Erington Silva.

*Titus Saparamadu*

## Programme on writing skills at Dehigahapitiya Parish

A programme on "Enhanced Writing Skills" will be conducted for Daham Pasal students of Dehigahapitiya Parish and belonging to the substation at Eheliyagoda, St. Theresa's Church, Dehigahapitiya on Sunday, March 23 from 9 - 10.30a.m.

The programme will be conducted by Mr. Kumara Nayanajith of the *Gnanartha Pradeepaya*, under the guidance of the Parish Priest Rev. Fr. Jude Amila.

*Sewandi Jayawardena*

## Dream of a way....

**Contd From Pg. 1**

their ability in realising the projects that are launched.

Speaking on the work of the various Commissions and Apostolates of the Archdiocese, His Eminence, the Archbishop, spelt out the need to create new parishes which will first be ad experimentum as quasi parishes and formalised later. This year four quasi parishes will be created, namely, Bandarawatte, Duwana, Andimbalama and Mahawatte.

The argument behind this he said was to reduce the period of internship of Assistant Priests from 6 to a period of 4 years. His Eminence also mentioned that the Commission for Formation will initiate a continuous period of formation for young priests, starting with the batch of the Ordinandi of May 10, 2014 in order to better equip them in pastoral and practical work.

To strengthen the 'Spirit of Confidence' in the younger clergy, His Eminence will meet and interact with them on a regular basis.

Referring to Pope Francis' declaration of the 'Year on Consecrated Life', beginning from November 2014, the Archbishop said that this request will be studied with the Congregation of Major Religious Superiors (CMRS) and the Bishops' Commission for the Religious and propose some initiatives in keeping in line with the indications that might be given by the Holy See.

His Eminence bewailed the force of the campaign of misinformation spread among the faithful by "elements inimical to the Church especially by Christian fundamentalist, atheists and extremist elements in other religions."

Therefore, His Eminence said, starting from the 'Marian Year' it was important to intensify programmes that would assist the faithful to come to know and appreciate their Catholic identity. "In this matter it is important that we take steps to celebrate our Liturgy with nobleness and dignity and make every effort to encourage greater participation.

It is for this reason that the beauty of the sanctuary, the dignity of what we do at the Altar; the careful preparation of all liturgical moments especially our homily, good singing, the attire proper of the ministers become important," he explained.

Quoting the Holy Father, His Eminence said that a good Homily cannot be words coming out of the spiritual euphoria of the preacher but from the Word of God, teachings of the Church and common wisdom of the people.

His Eminence also commended the excellent work done by the Faith Animation Team, established under the guidance of Rev. Fr. Cecil Joy and called upon the others to extend their help and support to the team in their mission.

In the area of Education, His Eminence said the Archdiocese should keep a studied balance between its attention to the Catholic Private Schools, International Schools and vested Catholic Schools, so that vested Schools do not suffer a reduction in Catholic Student population.

## Parish acknowledges Sacristan's Work



jetan's Church, Welihena, undertook to complete the house of the Sacristan of the Church, who has rendered a committed service for 11 years. The house was handed over to the Sacristan recently.

It was one of the projects of the Seth Sarana Housing, which is a brainchild of His Eminence Malcolm Cardinal Ranjith.

*H.A. Caldera*

## 75th Anniversary of 'Nugape Sanasa'



Parish Priest of St. Nicholas' Church, Bopitiya, Rev. Fr. Erington Silva, lights the traditional oil lamp to mark the 75th Anniversary of 'Nugape Sanasa', which was set up by late Rev. Fr. Linus de Silva in 1939, when he was Parish Priest.

*S.K.J. Kurera*

## New Calvary Shrine Blessed and handed over to the People



The new Calvary Stations built at St. Anthony's Church, Ulhitiyawa in the Mahiyanganaya Parish was declared open by His Lordship, Rt. Rev. Dr. Winston



Fernando sss, Bishop of Badulla, amidst a large gathering of parishioners and faithful, together with the Parish Priest, Rev. Fr. Dilex Shantha.





## Church in the Modern World

Are we alone in the universe? The ultimate question of life beyond Earth and the solar system takes centre stage in a Science Conference led by the Vatican Observatory and University of Arizona from March 16-21.

Nearly 200 scientists are attending the conference, called "The Search for Life Beyond the Solar System: Exoplanets, Biosignature & Instruments."

"Finding life beyond Earth is one of the great challenges of modern science," says Daniel Apai from the University of Arizona's Steward Observatory.

"Finding life beyond Earth is one of the great challenges of modern science and we are excited to have the world leaders in this field together in Tucson," said event co-chair Daniel Apai, Assistant Professor of Astronomy and Planetary Sciences at the UA Steward Observatory, in a statement. "But reaching such an ambitious goal takes planning and time. The goal of this meeting is to discuss how we can find life among the stars within the next two decades."

Rev. Paul Gabor of the Vatican Observatory, the conference's other



co-chair, added that scientists will give more than 160 research presentations during this week's conference.

According to the organizers, the Conference covers the technical challenges of finding and imaging exoplanets and identifying biosignatures in the atmospheres

of far-flung worlds. Other presentations will discuss the study of life forms that live in extreme environments on Earth, which could be apt analogs for life on other planets.

You can learn more about the conference via its website: <http://www.ebi2014.org/>

**Fox News**

## THE SUFFERING SERVANT ...



*This includes hundreds of millions of Christian brothers and sisters. From verbal harassment to hostile feelings, attitudes and actions, believers in areas with severe religious restrictions pay a heavy price for their Christian faith. Did you know that prayer from fellow believers is the number one thing that Christians suffering persecution ask for?*

*Over 70% of the world's population live in areas of severe religious restriction.*

### Don't destroy fraternal bonds among people'

The Bishop of the Roman Catholic Church in the embattled Ukrainian Peninsula of Crimea called on all believers and non-believers "to refrain from extremism, and in these difficult times not to allow the fraternal bond between people living in the Crimea to break," writes Josef Pazderka.

Bishop Jacek Pyl, an Auxiliary in the Catholic Diocese of Odessa-Simferopol, urged the faithful not to stop praying for peace and called on those who can to "fast voluntarily."

The Crimean Peninsula has become the latest battlefield of the deep political crisis in Ukraine. Russia has tightened its military grip on this Black Sea Region, taking de facto control from Ukraine despite repeated demands that it withdraw. Thousands of Russian troops secured the region in what the Government in Kiev and the Western countries called Moscow's violation of Ukraine's sovereignty."

Most Ukrainian Churches urged against escalation of the conflict. Representatives of the Ukrainian Greek Catholic Church (UGCC), which is in full communion with the Holy See, stressed that the respect for Ukraine's independence and sovereignty must be preserved.

"Ukraine has been pulled into a military conflict. So far no one is shooting, so far people are not dying, but it is obvious that military intervention has already begun. The entire world is on the side of Ukraine," said Ukrainian Greek Catholic Patriarch Sviatoslav Shevchuk.

**The Tablet**

### "Tracing the Shadow behind the Holy Week"

Rev. Fr. Don Anton Saman Hettiarachchi, Dean of the Faculty of Theology, Aquinas University College will conduct a lecture on 'Holy Week and The Hebrew Scriptures', on Sunday, March 30 from 9.00 a.m. to 12.00 noon at the Theology Lecture Hall of Aquinas University College, Colombo 8. Holy Mass will be celebrated at 12.00 noon. Participant are kindly requested to bring a copy of the Holy Bible.

## Requirement of Marriage and Baptism Certificates for School Admissions

When you obtain applications for the admission of your child from Catholic Private Schools you are required to forward original Marriage Certificate of parents and Baptism Certificate of the child.

The School will verify baptism of the child and Church marriage of parents having gone through the original certificates and return them to enable you to produce same certificates to another school to obtain applications.

It is not necessary to attach original certificates with the application you submit. But you need to forward original Baptism Certificate of the child and the Marriage Certificate of parents at the interview. You will be given back those original certificates having verified authenticity of the copies you have attached, to the application, to enable you to forward at interview of another school.

When the child is selected to a school and if you are admitting the child to that school you need to submit original Baptism and Marriage Certificates to the school.

It is not necessary to obtain several original certificates for each school you apply and obtaining one original Marriage Certificate of parents and Baptism Certificate of the child is sufficient even if you have applied to several schools.

**Archdiocesan Director  
and General Manager of  
Catholic Private Schools**

## Transfers Kurunegala Diocese

### Parish Priest

Rev. Fr. Suneth Benito Dabare

- St. Benedict's Church, Galgamuwa.

### Quasi Parishes

Rev. Fr. Tharanga Dilexshitha Appuhamy

- Parish Priest, Quasi Parish of Millawa (Mawathagama)

Rev. Fr. Patrick Rathugama

- Parish Priest, Quasi Parish of Thisogama (Hiripokuna)

### Assistant Parish Priests

Rev. Fr. Neyomal Silva

- St. Anne's Cathedral, Kurunegala.

Rev. Fr. Dimuthu Rohan Fonseka

- Sacred Heart Church, Melsiripura.

Rev. Fr. Gomi Divakara

- St. Joseph's Church, Kuliapitiya.

Rev. Fr. Alexi Calistus

- St. Francis Xavier's Church, Thalagahapitiya

Rev. Fr. Sampath Sujewa

- St. Anthony's Church, Dunakadeniya

### Apostolates

Rev. Fr. Sagara Prishantha Perera

- Asst. Director, Caritas - Kurunegala

"Janasetha" Pellandeniya

- Director - Missionary Activity

Chief Editor Diocesan News Letter "Fraternity"

Rev. Fr. Tharanga Dilexshika Appuhamy

- Asst. Coordinator for Liturgy

Rev. Fr. Dimuthu Rohan Fonseka

- Asst. Coordinator for Small Christian Communities

**Very Rev. Fr. Piyal Janaka Fernando**

**Episcopal Vicar**

**Administration**

## SUNDAY PUNCH

by Camillus



# THE CATHOLIC WEEKLY SRI LANKA Messenger SINCE 1869

## EDITORIAL

March 23, 2014

### Towards the Reconciliation and Rebuilding of Our Nation

In the face of current political issues, the Pastoral letter of the Catholic Bishops' Conference of Sri Lanka, sets the tone, and harps on the proposals made by the Lessons Learnt Reconciliation Commission (LLRC) on the gradual integration of the different communities in the country as a whole, and in the North and East in particular.

"The Catholic Bishops sincerely believe that given the time period already lapsed after the end of the war, meaningful steps need to be taken to ease the political climate in the North and East, which would permit the early return to normal life of the war affected people. Delay and procrastination would only lead to irresolvable blocks to peace and good neighbourliness in these areas."

Among the steps we urge our political leadership to urgently implement are:

a) The appointment of civilian Governors for the Northern and Eastern provinces, ensuring that there be no political interference on the freedom and responsibility of the people in this area to Govern themselves, as the other provinces do,

b) We commend the Government for holding the Provincial Council elections for the North and the Tamil National Alliance (TNA) for the positive gesture of willingness to collaborate with the Central Government. We therefore call upon both parties to continue to work together for the restoration of true peace and unity in the Country while safeguarding the principles of justice and truth as well as the prosperity and social progress of the people in this area.

c) We appeal to the Government to limit the activities of the security forces to the areas of internal or external security and related issues only,

d) Expediting and streamlining the process of re-settlement of the internally displaced people of all races and religions in their original habitats and returning to them the original places of their residence and employment. Meaningful and expeditious steps need to be taken to help them reconstruct their own houses and get back to the trade in which they were originally engaged, especially in the agricultural and fisheries sectors. While appreciating the efforts of the Government in matters like the re-construction of roads, hospitals, schools and other infrastructure such as power and water supply we call upon them to expedite the resettlement of the people as an even greater priority. In this matter the Indian sponsored Housing Construction Programme should be expeditiously implemented. Paying adequate compensation to the Internally Displaced Person's for the loss of house and property in their areas should also be seriously considered. Special programmes for the war widows and orphans, the war-disabled should be put in place.

e) Being open to the idea of an honest and sincere assessment of what happened and what caused the conflict is also important. We feel that issues of accountability on disappearances and any cases on the violation of fundamental rights need to be courageously looked into and if there is any wrongdoing by anyone such should be rectified in the interests of justice. People of all races should be allowed to commemorate their dead ones and correct information on the war dead of both the soldiers and the rebels needs to be diffused. A special commemoration day celebrated both in the North and in the South to remember all those who died in the war, Sinhalese, Tamil, Muslim or others, would help ease tension and the traumas of the past.

f) Any detainees held in prison on suspicion of being involved in terror activities should either be prosecuted or released expeditiously. We appreciate the fact that many such detainees have already been rehabilitated. This we state because we are aware of a significant number of prisoners being still held without proper trial and their case inordinately delayed. This kind of situation is a cause of much suffering to their families. Laws that permit the free use of detention merely on suspicion or torture should either be repealed or relaxed as the war situation is now officially over. Laws such as the Prevention of Terrorism Act (PTA) and the emergency special regulations need to be repealed. Structures for the protection of human rights such as the Human Rights Commission (HRC) should be strengthened constitutionally. All forms of torture, abduction and disappearance of people should be banned and the provisions of the convention against torture and other cruel, inhuman or degrading treatment or punishment, or Act 22 of 1994 on the Prohibition of Torture should be carefully observed,

g) It is also necessary to search for the whereabouts of all missing persons and where such persons are confirmed to be untraceable, "Death Certificates" should be issued to their families so that they may carry on with their lives after a suitable period of mourning and a scheme to pay some reasonable compensation to them should be established.

h) Without procrastinating any further the Government and the Tamil political parties should commence a dialogue in order to seek a politically acceptable yet workable solution for the problems affecting the people in the North and East. Such a solution, we feel, should be on the basis of an effective and strong devolution of power to the Provinces. We call upon the TNA to be flexible in this matter even agreeing to a process of stage by stage devolution with legal binding if necessary. As for the East, a solution that is acceptable to all communities, i.e. the Tamils, the Sinhalese, the Muslims and others, living in this area should be worked out. Whatever that solution be, it must ensure that a social, economic and cultural module which respects the dignity, the absolute equality and the unity of hearts is realised within this area as well as in the rest of the country. Any discriminatory approach which poses a threat to true progress and freedom should be willfully rejected.

i) Most of these proposals are indeed found in the final report of the LLRC, the Commission which studied issues of reconciliation in the aftermath of the war. The LLRC was truly a national process and as such it is our own analysis of the situation with suggestions for true healing. And so, procrastination in this matter would only lead to frustration and despair among the affected parties, the consequent internationalisation of an essentially local issue, instability and perhaps a return to violence which would be most unfortunate.

The Government should take these proposals seriously and take steps to implement them with a sense of urgency and responsibility. A time frame should also be decided for such implementation. The publication and diffusion of the report in the public media and in the local languages and providing all the necessary authority to those responsible for the implementation of these proposals should be speedily and effectively done.

Educating the public periodically on progress achieved in this matter would also be a way in which credibility on the process can be established."

*Taken from the Pastoral Letter of the Catholic Bishops' Conference of Sri Lanka  
December 8, 2013, No. 13*

## Feast of the Annunciation

In these days we are pausing to reflect on the Feast of the Annunciation when God singled out a Jewish young maid in Nazareth whose name was Mary. The details found in Luke 2: 26-38 gives us a mental picture of the scene. The voice of an heavenly Angel Gabriel announces joy from God - a voice that makes clear that God has not forgotten the promise of a redeemer after the fall of our first parents, Adam and Eve. How beautiful are the foot steps of those who bring Good News. (Rom:10: 15-17). A very particular idea worthy of our attention is that the Angel speaking to Mary says: "Hail! Mary, full of grace." You have found favour in the eyes of God. Behold: you are to be a mother and bear a son, to call him Jesus. He will be great, the 'Son of the Most High,'"

Mary who knew her Scriptures well understood these words and became frightened. What the Angel was saying to her was something for which the Jews had been waiting for centuries: A Messiah, a Saviour, God come to earth as He had promised long time ago. Her eyes lowered to the earthen floor, and her head inclined too, she comprehended." How will this be, "she said shyly; "since I am a virgin?" The Angel Gabriel explained, "The Holy Spirit will

come upon thee, and the power of the Most High will overshadow thee. For this reason the child to be born will be called 'Holy' and 'Son of God.'"

St. Thomas observes: At the Annunciation, the Virgin was asked to give her consent in the name of the whole of humanity. She was to give to the Son of God a human nature. Why a human nature? Sin, committed by man must be expiated by man. Only God's own Son could do that and bring humanity close to the Mystery of the Living God. He would redeem not only a fallen human nature, but also the whole world for the earth was cursed too. In other words God chose to make His redemption act inconceivable without Mary. The Incarnation was not to take place without the free consent of Mary. As the fall of man was a free act, so too redemption had to be free. This was then to be a definite moment for the beginning of the re-creation. Heaven and earth held their breath and waited for Mary's response. It was an enormous honour, but Mary had been taught to accept and obey the will of God; and so she answered: "Regard me as the handmaid of the Lord, may all that you have said be fulfilled in me." The Angel stood before her in silence, fading slowly from her vision.

The word "handmaid" is but a poor translation of the Greek word 'doule' which means a slave girl. Here is an obedient humility to balance the proud disobedient Eve.

St. Irenaeus asks us to imagine a complex knot. To untie it, we must make the rope pass through the same movements that were used in tying the knot, but in reverse. Mary by her great 'fiat' undoes the work of Eve. One of the earliest writers to compare Mary to Eve is St. Justin the Martyr who lived in an age when memories of the teachings of the Apostles were fresh.

The moment Mary accepted the Will of God, the Word became flesh within her womb. She possessed in her body, the Body and Blood, the Soul and Divinity of Christ Himself. In the words of Archbishop Fulton Sheen, Mary had received her First Holy Communion. She could proudly and meaningfully say: "This is my body and this is my blood." Mary lived the Spirit of



the Eucharist even before the Sacrament was instituted. Thus, in the midst of the people of Israel, she symbolised the Presence of God and the Promise of a Redeemer.

So much said, and much more unsaid of Mary, let us NOT put the question so mathematically and ask how much devotion should we pay to Mary. When we recall what place God Himself has assigned to Mary in the work of redemption, surely, we can do no better than to imitate His ways.

*Bryan Landsberger.*



# Development of the Theology of Sacraments in Middle Ages

## Introduction

Even in the Middle Ages, the attempt to answer the question "What is a Sacrament?" was depicted. This question has almost two thousand years of history behind it in which fresh answers have constantly been put forward. It has been the subject of controversy among the Christian confessions for many centuries. Edward Schillebeeckx's major work on the Sacramental Theology of Thomas Aquinas shows clearly that on the Catholic side too we have anything but an official Theology of the Sacraments which is uniform and accepted on all hands. This means that if we are to attempt in any sense to make a useful contribution to the discussion on the question we have posed, it can in the nature of things only take the form of a few observations, chosen somewhat at random. I would say that there can never be any question of a comprehensive reply in accordance with all the aspects.

## Standard of the Catholic Church

When we tend to compare the age of the Reformation and the controversial theology ensuing from it with the age of the Fathers and of the medieval theologians, we notice that in the former, greater weight was attached to the question of the institution of the Sacraments by Christ. One of the arguments used to support the rejection of several Sacraments of the Catholic Church was that it could not be established from Scripture that they were instituted by Jesus Christ. The situation today is that both confessions have drawn together to the extent that even the Protestant exegete and theologian will no longer assert with such an *apodictic* certainty that the institution of Baptism and the Eucharist in the New Testament goes back to explicit words of institution on the part of the historical Jesus.

It is in fact correct to say that in Catholic theology, if we abstract from a few attempts in recent years, there has been hardly any developed theology of the Word at all. The officially accepted theology does include among the various ramifications of fundamental theology, a doctrine of the Word of divine revelation. Thus the Catholic Theology of the Sacraments recognises Seven Sacraments and however strongly we may have to emphasise the intrinsic differences between them, they do have a common nature at least in an analogous sense. And in the case of matrimony and penance this theology of the Sacraments recognises two Sacraments

which consist merely in the word. According to Catholic Teaching that there are Sacraments which are enacted in words alone, and it follows that the true nature of Sacrament as such must consist in the word.

We have been speaking of a theology of the Word which includes as intrinsic to itself and as its own proper supreme point a theology of the Sacraments. A second approach to a theology of this kind is the doctrine of the Church as the basic Sacrament of the salvation of the world. Here, we are not concerned with the relationship in terms of connection, distinction and subordination in which the Church as basic Sacrament stands to Christ as the historical arch-Sacrament in whom God's self-utterance as forgiveness and divinization comes to its historical manifestation. It is in any case an explicit word of the second Vatican Council, which itself in turn is connected with the patristic theology with its more comprehensive concept of the *Mysterion* and *Sacramentum*, the "sacrament, i.e. sign and instrument of intimate union with God and of the unity of all mankind" (*Lumen Gentium* no 1).

## Nature of Sacraments:

The Theology of the Word and the Church as Sacraments of the Salvation of the world could be forwarded here in this context of discussing the Sacramental Theology in the middle ages. Surely we are able to have an understanding of the special quality of the Sacraments themselves. They constitute the highest stages in the word of grace in the Church in its character as exhibitive and as event. A word of this kind can be pronounced as the word of grace to the community as such, in other words, the proclamation of the death and the resurrection of the Lord which renders present in the community the reality of salvation. It is then called Eucharist or Last Supper. This word can be uttered to the individual by the Church and in the Church in situations which are of radical importance in concrete human living.

This investigation of the essence of a Sacrament has shown us that it can be

to some extent realised only if there is a positive response on the part of the recipient to the sacramental encounter with Christ in his Church, a response that manifests the recipient's desire for grace in the visibility of the ecclesial symbolic act itself. Once the recipient responds in this way the Sacramental encounter with Christ takes place in the way indicated by the sevenfold symbolism of Sacraments. Since every Sacrament means an encounter with Christ in His Church, each has a double effect: The one in relation to the visible Church and the other in relation to Christ and God (the religious effect, grace). Medieval theologians used to speak of this as the character or in the case of Sacraments which do not confer a character, as a certain loosely defined "adornment of the soul." The theory grew from the speculations of Christian antiquity concerning the "permanent sacrament," which remains a reality even when it is not fruitful in grace in spite of the fact that its actual administration and reception is past.

We also said above that the core of the outward Sacramental sign consisted in voluntary entry into contact with the visible Church. The Sacrament incorporates into the Church, in the case of baptism, or gives her members a new and special concern in one of her constitutive elements or specific commissions, in that of the other six. Thus, with these six, the Sacrament deepens the inward link with the visible Church, Sacrament of the grace of the Kingdom of God, or renders a more precise quali-

cation to our incorporation into her.

As far as the historical sketch is concerned, it can be noted that in the course of the Church's history a particular Sacramental reality came to be known by a name borrowed from the cultural world of antiquity: "Character." In the secular culture of former times, "seal" meant a sign of recognition, a sign of distinction, or indicated the idea of property. It was against this cultural background that, mainly in Latin Africa and specially with Tertullian and St. Augustine, men gradually become aware of a special dimension in ecclesial sacramentality; a dimension which before this time had rather been lived out in practice than defined in a reflective understanding of it. Some of the Sacraments were simply not repeated, the Church's practice in this matter than caused people to reflect. St. Augustine developed his explanation with explicit reference to the custom of marking soldiers with a seal. His terminology in a way differed from that which is customary nowadays. What we call the "character," he commonly called the "Sacrament." For St. Augustine the outward Sacrament rite itself is the seal which characterizes us, thus a sign by which one can mark that a person has been baptized and so belongs to the Catholic Church, in distinction from those who do not. St. Augustine held that besides the outward rite that imposed the mark there was a deeper, more permanent reality which he called the "Sacrament," a permanent effect which is dis-

tinct from sanctifying grace and independent of personal merit. This effect is present purely by reason of the valid administration of the Sacrament.

## Conclusion

I would further say that developing this Augustinian doctrine, the early scholastics kept the name of "seal" or "character" for the outward rite. But after Peter Lombard a considerable change took place; in three Sacraments the permanent inward "mysterious" effect distinct from grace, formerly called the "Permanent Sacrament," came to be called the "character." All the properties of the outward mark or seal were attributed to this inward reality; it was called a distinctive mark. This gave rise to many difficulties. How can inward reality be a sign? What is the purpose of this sign? Who can perceive it? Such questions tend to invade our mind in this regard.

As the doctrine developed, the intrinsic connection between the outward rite and the inward spiritual reality was restored. In this way there grew an understanding that the inward reality which some Sacraments confer can be called a "character" only in connection with the outward sign which effects and signifies it. The Sacrament consists of the outward sign together with the inward reality, and this duality-in-unity is the sign of grace.

**Rev. Fr. Indra R. Fernando**  
Director,  
Archdiocesan Apostolate  
for Catechetics.

## The Power of Faith

Blessed indeed are they that live a life of faith, with their gaze fixed on the Truths that underlie all things. That of necessity there is a Supreme Being without whom the world and ourselves cannot be. For by itself something cannot come out of nothing, as that would be self-creation and therefore an impossibility. That it is the nature of that Supreme Being to share His power and glory with His creatures. That in order to do so that the Supreme Being who is a Trinitarian God, sent His likeness to Earth to found a religion and show mankind the path to salvation.

To live a life of faith is to live in contemplation of these truths. It makes one's life fuller, richer and meaningful, by creating a hinterland in one's heart in which to repose. St. Paul defines faith as evidence of things invisible and the hope of things to come. That is to believe as a certainty, in a future that is yet to unfold and to be inspired in the expectation

of realising that goal. Rational conviction can never result in such a state of being. It only leads to a mental concept lacking in the vital force necessary for action that faith and hope generates. Without faith and hope one can easily drift into a life of sin, to reap its wages of a living death.

This writer was in such a quandary in his 18th year. Being intellectually convinced of God's existence he thought he could live his life rejecting Christ who was a mere "man." Eighteen years later at age 36, when he realised that he had become a rake and was in the dumps, he had an encounter with the real Christ and became born again. The extent of that fall was also the measure of the fullness of grace he subsequently received.

Such experiences are not given to all men for the just do not



need them. But all men of faith can rest assured that their faith is not in vain. Nor should they have any qualms about it. The lives of the saints, their heroic virtues, the many miracles wrought in their names, and the apparitions of the Blessed Virgin Mary would serve to vindicate their faith in this life alone without having to experience death to see its fruition.

**Leslie Peiris Wettasinha**



# A CROSS The Way

By Sirohmi Gunasekera

## Sacrifice

"Oh dear, we are already in Lent and I haven't given up anything," moaned Sheila.

"Well, there is still time and you must first make up your mind about giving up things. I think Lent is more than just fasting and penance. If you like food, you can forego eating chocolate éclairs and chicken bouchees," suggested Hiran.

"I think it is giving up things that give you pleasure for Lent. That is why it is called a Sacrifice!" chimed in Mona, adding, "For instance, if you like teasing girls, you can refrain from doing so for forty days. I feel that is a greater sacrifice than just avoiding eating sweets."

"That's a good idea! Perhaps we need to look at our behavior. We may be deriving pleasure from feeling sorry for ourselves. The main thing is to ask yourself, 'Hey am I sorry for the way I am? I am not pretty and I look in the mirror and then feel justified in criticizing a beauty queen or film star just because she or he is good looking!'" said Sheila.

"That is definitely better than feeding self-pity. You and I are usually so critical of other people's looks and behavior. Maybe we need to spend time analyzing our own feelings. If I am honest with myself, I can admit that I feel life is unfair because someone else is blessed with a smiling face and a happy nature," said Hiran.

"How about improving oneself? Maybe I can try smiling at people. If you are generally morose, it will be a real sacrifice to try and smile at a stranger. Or the other way around. If you usually smile, try to avoid it as someone else may be having a real problem and is not ready to smile with you! Just be sensitive to others," concluded Mona.

## Priests for Christ

In the ancient Church the apostles had helpers. In the last chapter of the letter to the Romans Paul mentions many of them who were helping him in his apostolic ministry. He mentions about "our sister Phoebe, a servant of the church in Cenchrea ... who has been a great help for many people, including me" (Romans 16:1-2). In the same chapter he also "greet[s] Priscilla and Aquila, my fellow workers in Christ Jesus. They risked their life for me. Not only I but all the churches of the Gentiles are grateful to them" (Romans 16:3).

These Christians would have helped Paul in his ministry to spread the Gospel of Christ in the various parts of the then Roman Empire. In his letters he also mentions Timothy and Titus as his helpers. One person named Tertius, a scribe, is supposed to have helped him to write the letter to the Romans. Luke the Evangelist too was accompanying Paul during some of his missionary journeys.

Most probably these "helpers" were like to-day's priests who help the bishops of the diocese in their apostolate. According to the Acts of the Apostles most probably these helpers led prayer meetings, baptized new Christians, helped the poor and preached. They would have presided over the Eucharist. In the days of early

Christianity we see a distinction between the apostles and these helpers.

In the Acts of the Apostles the writer refers



to the conversion of some people in Samaria to Christianity. Most probably these "helpers" preached and baptized them. But two apostles from Jerusalem came down to Samaria to confirm them with the Spirit. "When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. When they arrived they prayed for them that they might receive the Holy Spirit, because the Holy Spirit had not yet come upon any of them: they had simply been baptized into the name of the Lord Jesus. Then Peter and John placed their hands on them and they received the Holy Spirit" (Acts 8: 14-17).

Today these helpers have become the object of much criticism and ridicule. They go through a strenuous training of more than seven years before

they are ordained as priests to serve the Lord and the people of God. They take the difficult vows of lifelong chastity and obedience. The religious priests even take the vow of poverty. They are sent by the bishops and their superiors to serve the Lord and His people in various capacities.

Carl Jung speaks about "scape-goating." We project our suppressed feelings of aggression, hatred and hostility on others. In the ancient Jewish ritual they had a ceremony to cast all their sins on a scapegoat and chase him into the wilderness (Leviticus 16:10). In social gatherings we make the parish priests or priest teachers our scapegoats. We speak more bad than good about our pastors. Christ too was made a scapegoat by the Jewish leaders. They projected their misgivings on

## THE ROMANCE OF THE LANCE



*The Sole purpose of me is to kill somebody.*

*That is how I am made. That is what is expected of me.*

*But then, it uniquely depends on the soldier who uses me. He is the responsible person in law.*

*I sense the pain and suffering of the people when I pierce through them*

*It is always blood that makes my whole iron spear wet.*

*This Blood - cursing and threatening,*

*But that day! It was an extraordinary day for me.*

*I was there; just in front of the*

*Cross where the Saviour departed from us.*

*Unexpectedly I was used to pierce the Saviour's side.*

*It was the very first time I felt both blood and water on me flowing from His side.*

*The most significant was the blood that touched me on that day.*

*His Blood so tender and consoling that never cursed, but embraced.*

*The Water so life-healing a sharing of divine love*

*I felt how he loved the world and loved me too even at that last moment.*

*Am I so worthy of that love to save somebody....? (John 19:31-37)*

*Rev. Fr. S. Randil Fernando OMI  
Nazareth, Wennappuwa*

him and hanged him on a cross.

Today the same fate has befallen on the "helpers" of Christ. They have become the butt of our criticisms. We brand them as pedophiles, womanizers and homosexuals and accuse them of embezzlement. If they are guilty of these accusations, they should be legally punished. Some of them also have become martyrs because of the stand they took on behalf of social justice and peace. Priests such as Fr. Michael Rodrigo, OMI and Aba Costa are just two of our Catholic priests who sacrificed their lives in the recent past in our country.

Sri Lanka is blessed to have a proportionately high number of vocations to the priesthood. If we make a little bit of an effort and sacrifice, we may be able to send some of our priests to Western countries as missionaries to fill their pastoral vacancies. A few decades ago they sent us missionaries to sustain our faith. Our priests should be objects of praise and gratitude as mentioned in the last chapter of the letter of Paul to the Romans and not objects of criticism, ridicule and scape-goating.

## Whispering Voice

*I cried in pain  
When I was rejected  
By the people who were dear.  
But a voice  
Whispered to me,  
"Look at the Cross  
a sign of rejection."*

*I retaliated in anger  
When I was ill-treated  
For the reasons that seemed most unfair  
But the same voice  
Whispered again,  
"Look at the Cross  
I never retaliated."*

*I protested with sorrow  
When I was misunderstood  
By the ones in whom I confided.  
But that old voice  
Continued to whisper,  
"Look at the Cross*

*I never protested when misunderstood."*

*I was in bitter despair  
When things went wrong  
And gave up being happy.  
But the same sweet voice  
Again whispered in my ears,  
"Look at the Cross*

*I have overcome the world."*

*Rev. Sr. M. Niroshi A.C  
Carmel Convent*





## St. Joseph: The "Silent" Man of Immense Faith

On the March 19, the Church celebrates the feast of St. Joseph - spouse of the Virgin Mary. St. Joseph was an ordinary manual labourer although descended from the royal house of David. In the design of Providence he was destined to become the spouse of the Mother of God. His high privilege is expressed in a single phrase, "Foster-father of Jesus." About him Sacred Scripture has little more to say than that he was a just man, an expression which indicates how faithfully he fulfilled his high trust of protecting and guarding God's greatest treasures upon earth Jesus and Mary. Joseph was to be for all times, the trustworthy witness of the Messiah's virgin birth. After this, he modestly retires into the background of Holy Scripture.

Of St. Joseph's death the Bible tells us nothing. No words of his are recorded in the Gospels; he was the "silent" man. There are indications, however, that he died before the beginning of Christ's public life. His was the most beautiful death that one could have, in the arms of Jesus and Mary. Humbly and unknown, he passed his years at Nazareth, silent and almost forgotten he remained in the background through centuries of Church history. Only in more recent times has he been accorded greater honour. Liturgical veneration of St. Joseph began in the fifteenth century, fostered by Ss. Brigid of Sweden and Bernadine of Siena. St. Teresa, too, did much to further his cult. Pius IX (1870) declared him patron and protector of the universal family of the Church.

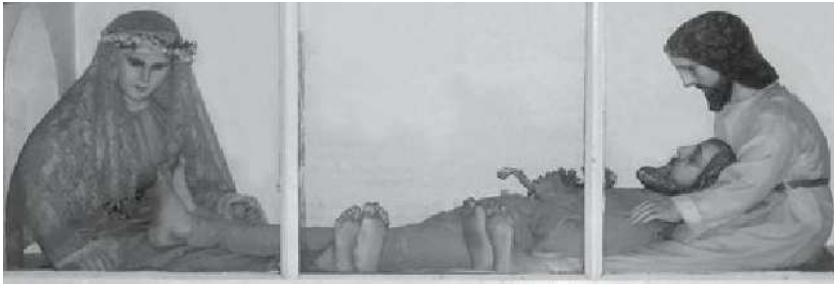
At present there are two major feasts in his honour. On March 19 our veneration is directed to him personally and to his part in the work of redemption, while on May 1, we



honour him as the patron of workmen throughout the world and as our guide in the difficult matter of establishing equitable norms regarding obligations and rights in the social order.

St. Joseph is invoked as patron for many causes. He is the patron of the Universal Church. He is the patron of the dying because Jesus and Mary were at his death-bed. He is also the patron of fathers, of carpenters, and of social justice. Many religious orders and communities are placed under his patronage.

The picture at right shows a part of the huge mosaic at Unawatuna Bosco Sevana. At left are statues showing the death of St. Joseph from the Church of Our Lady of Good Death Hulfisdorp.



## St. Patrick- snakes shamrock and the mystery of the Trinity



The Church celebrated the feast of St. Patrick on March 17. This day is not all about leprechauns, shamrocks and green beer. This is a day to honour and pray to St. Patrick, who introduced Christianity to the little country of Ireland. He was born about 385 in the British Isles. Not many facts are known about the life of St. Patrick. We know that he was born around 415 AD, and was a Roman Briton. When he was about 16, while he was tending his sheep some Irish raiders captured him and made him a slave. He eventually was able to escape and return to Britain. There he heard the call to return and bring Christianity to Ireland. He was ordained a priest, consecrated a bishop and came back to Ireland around 435 AD. Many legends are associated around St. Patrick: How he drove the snakes out of Ireland, and the use of the shamrock to teach the mystery of the Trinity. Whether or not the legends are true, St. Patrick succeeded in bringing Catholicism to Ireland and to date St. Patrick remains for all Irishmen the great bishop whom they venerate as their father in the Faith.

Although a small country, Ireland has played a large role in saving and bringing Christianity throughout the world. During the early Dark Ages, the Irish monasteries preserved Western writings while Europe remained in darkness. But as the Catholic country remained solidly Catholic, the Irish spread the faith to all corners of the world. We in Sri Lanka too were blessed with Irish missionaries who laboured hard to spread the Good News. There is a small Church recently refurbished in Wadduwa dedicated to Saint Patrick.



This Sunday's Gospel is about the Samaritan Woman. The Holy Father, Pope Benedict XVI, recalling the great teaching of Saint Augustine, with regard to Christ's request to the woman, "give me something to drink," said: "Yes, God thirsts for our faith and our love. As a good and merciful father, he wants our total, possible good, and this good is he himself. The Samaritan woman, on the other hand, represents the existential dissatisfaction of one who does not find what he seeks. She had "five husbands" and now she lives with another man; her going to and from the well to draw water expresses a repetitive and resigned life. However, everything changes for her that day, thanks to the conversation with the Lord Jesus....." (Benedict XVI, Angelus 24 February 2008).

The fiberglass scene at the well at St. Sebastian's Church Moragolla, is the handwork of Mr. Ranil Fernando. The picture at left shows the process of clay molding.

## Do you thirst for the living water ?



# Catholic Candidates vying for the fort

We introduce today, the Who's Who of the rest of the Catholic Candidates contesting for the West that it is our bounded duty to promote them so that they would represent our Catholic Faith and w

## UNITED PEOPLE'S FREEDOM PARTY



JANAT



**Nalinda  
Fernando**

**Colombo District - No. 27**

Parishioner of St. Lucia's Cathedral Kotahena, and a member of the Parish Youth who has worked several years for the welfare and upliftment of the youth in the Parish.



**Lalith  
Wanigaratne**

**Gampaha District - No. 19**

Hailing from Welihena Ethgala comes from a devout Catholic Family. He has contributed much for the development of Sunday Schools.



**Abeysekera  
Danapala  
Ranjith**

**Gampaha District - No. 06**

Parishioner of Kerawalapitiya. He has worked for the upliftment of people of all races and religion in the Gampaha District.



**Dilshan  
Jayawardena**

**Gampaha District - No. 13**

Parishioner of Kandana and the son of former Provincial Councillor Nihal Jayawardena. He is also a member of the YCS.



**Gampaha District**

Parishioner of... hailing from Pa... member of the West... Council since 2004

## UNITED NATIONAL PARTY



**Nawalage  
Antony  
Cooray**

**Gampaha District - No. 15**

Parishioner of Kurukulawa and former Deputy Chairman of the Wattala Pradeshhiya Sabha. He is a well known social worker and has contributed for the welfare of the slum dwellers.



**Shrinath  
Perera -  
PC**

**Colombo District - No. 08**

President's Counsel and Parishioner of Nugegoda. A retired Additional Solicitor General. He hopes to work for the betterment of all to the best of his ability.



**Upul  
Deshapriya**

**Gampaha District - No. 21**

Parishioner of Enderamulla. A lawyer by profession. He is the treasurer of the Bar Association of Sri Lanka.



**Dr. Henry  
Rosario  
Fernando**

**Gampaha District - No. 35**

Parishioner of Sea-Street, Negombo and the District Secretary of the Shashanaraksha Bala Mandalaya of Negombo. He is an Old Boy of St. Mary's College, Negombo.



**Oneel  
Rodney  
Fernando**

**Kalutara District - No. 08**

Parishioner of Kalutara North and a Lawyer by Profession. A member of the Parish Council of the Church.



**Susantha  
Fernando**

**Kalutara District - No. 24**

Parishioner of Maggona and one of the leading professionals in the country. He aims to give his best for the betterment of all as a good Christian.



**Rodney  
Frazer**

**Colombo District - No. 34**

Veteran actor belonging to the Parish of Pannipitiya. He hopes to work with conviction for the betterment of all in accordance with Christian teachings.



**Sarath  
Peiris**

**Gampaha District - No. 26**

Parishioner of Seeduwa who rendered a worthy service to the people as Chairman of Seeduwa Urban Council.



**Gampaha District**

Hails from B... Catholic. He is also

## DEMOCRATIC PARTY



**Dr. Lakshman  
Fernandopulle**

**Gampaha District - No. 18**

Parishioner of Ethgala, Welihena has contributed much to the development of Sunday Schools, Catholic Schools and the rehabilitation of Churches.



**Samantha  
Fernando**

**Gampaha District  
- No. 28**

Parishioner of Lunupokuna. He believes that in his political career he has the guidance of the Lord.



**Rajitha Hapuarachchi**

**Gampaha District - No. 02**

Parishioner of Halpe, Katana, he is the Deputy Minister of Education of the Youth Parliament and functioned as Chairman of the Youth Federation of Katana.



**Priyani  
Peiris**

**Colombo District - No. 20**

Parishioner of St. Mary's Church, Mattakkuliya. She is a member of the Finance Committee and the Liturgy Committee of the Parish Council.



**Kalutara**

Rosary journey the earth



# Upcoming Provincial Council Elections

Western and Southern Provincial Council Elections to be held on Saturday, March 29. Let us make sure we are a witness to Catholic Values and, thus become *"The Light of the world and Salt of the earth."*

## HA VIMUKTHI PERAMUNA



**Thushara Perera**

**Colombo District - No. 41**

Parishioner of Dalugama, Munuwila. A member of the Western Provincial Council.



**Upul Rajith**

**Gampaha District - No. 11**

Parishioner of Kandawala. Deputy Chairman of the Katana Pradesheya Sabha. Helped in the development of Churches and Sunday Schools.



**Jude Priyan Stephen Fernando**

**Gampaha District - No. 18**

Parishioner of Wewala. Chairman of the Francis Xavier's Altar Boys' Association and Chairman of the Catholic Youth. He also functioned as a member of the Parish Council.



**Keertichandra Fernando**

**Gampaha District - No. 19**

Parishioner of Ss. Peter and Paul Church, Ragama. He was a member of the Church choir and also functioned in various Church Committees. He is a member of the Ja-ela Pradeshiya Sabha.



**Hemal Mendis**

**Gampaha District - No. 09**

Parishioner of Nittambuwa. He is the brother of Rev. Fr. Ruwandana Mendis. He has been in the field of politics for over 20 years.



**Amal Pussellage**

**Colombo District - No. 05**

Parishioner of Avissawella belonging to the Aluth Ambalama Church. He has been a member of the choir for 15 years.



**Olga Athukorala**

**Colombo District - No. 11**

Hailing from a conservative Catholic family in Niripola, is the elder sister of Rev. Fr. Sujeewa Ahtukorala, Parish Priest Bolawalana. She belongs to the Parish of Hanwella.



**Kamal Mendis**

**Gampaha District - No. 34**

Parishioner of Kurana and a member of the Youth Society.



**R.A.D. Vincent**

**Gampaha District - No. 40**

A resident of Andiambalama and parishioner of Kimbulapitiya. A member of the Katana Pradeshiya Sabha.

**Sirimasiri Appuarachchi**

**Colombo District - No. 39**

Parishioner of Katagama and is a Journalist.



**Nayal Hasitha Wijesinghe**

**Gampaha District - No. 18**

Parishioner of Kongodamulla, St. Anthony's Church and a member of the Church Youth Committee. He is also the Opposition Leader of the Divulapitiya Pradesheya Sabha.



**Rohitha Fernando**

**Gampaha District - No. 17**

A Parishioner of St. Cecilia's Church, Raddolugama and an Old Boy of De Mazenod College, Kandana. He was a member of the Katana Pradeshiya Sabha and a former opposition leader.



**Laxman Henry Silva**

**Kalutara District - No. 19**

Parishioner of Kalamulla. He was also Secretary to the Panel of Judges of the OCIC. He was also a member of the Kalutara Municipal Council.



**Gamini Fernando**

**Gampaha District - No. 31**

Parishioner of Pitipana, Negombo. Brother of Rev. Bro. Francis Rohan.



## Samastha Lanka Janatha Congress



**Lalantha Manaram**

**Colombo District - No. 25**

Parishioner of Holy Church, Arukkugoda. In this election he hopes to be the "Salt of the earth and a light to the world."



**Dexter Fernando**

**Gampaha District - No. 22**

Parishioner of St. Anne's Church, Palangaturai, is also a well-known social worker. During the tsunami crisis he associated himself with Sethsarana to help the victims.



**Douglas Ranjith Seneviratne**

**Colombo District - No. 36**

Parishioner of St. Lucia's Cathedral, Kotahena. Was a member of the Youth group and has been involved in the Passion Plays staged by the Parish. He is an independent member of the Colombo Municipal Council.



**Sunil Fernando**

**Colombo District - No. 38**

Parishioner of St. John's Church, Modera is member of the Colombo Municipal Council. He has contributed much to the welfare of Churches and Catholic activities.

## Doing Art with a Christian Touch

Joseph Wimal De Silva of Boralessa has an inborn talent to draw. He has been the recipient of many awards for this God-given talent, during his school days. In 1965, he had won a Certificate of Merit at the Christmas card competition conducted by the 'Gnanartha Pradeepaya'.

From then on his award collection had seen a steady rise. In 1971, he won the Certificate of Merit at the All Island Object Drawing Competition and then in 1974 he won a Certificate of Merit, for the same competition conducted by the Cultural Department and Lanka Art Society.

He had obtained a first division certificate having completed the five-year Diploma Course (1970-1975) at the Arts Faculty of Kelaniya University and started his career in creating Half Reliefs (Terra Cotta), for many famous buildings in Colombo. He was a teacher of Art at Katukenda Maha Vidyalaya

from 1976 to 1991 and was also responsible for making exhibition chariots for the 'Gam Udawa' programme for the government of that time. The Department of Education recognizing his contribution to the Arts presented him a Certificate of Recognition.

In 1972, the People's Bank Headquarters was redone and for the creative work involved he was one of the artists who were selected together with other well-known artists. From that time he had received many Invitations for creative work.

Among the creations of Joseph Wimal De Silva are 'Bathe Upatha' wood carving for architect, Geoffrey Bava, and several other Terra Cotta reliefs for architects J. C. Nilgiriya, Surath Wickramasinghe, Mihindu Keerthiratne, and also for Ashley Divos for rooms for the reception counter at Dolphin Hotel. He had also done 48 concrete murals for architect Navin Gunaratne for Trans Asia Hotel, a Terra



Joseph Wimal De Silva

Cotta relief for the Headquarters Building of Janawasama, half relief for the Hotel Riverina of Beruwala, He had also done a copper plaque for Minister of Mahaweli, late Gamini Disanayaka to be presented to Prime Minister Margaret Thatcher, another to be presented to the Chairman of the World Bank.

Many sculptures, religious status, statues of Lord Buddha were created and had been sent to various countries. Wimal has conducted an exhibition of painting and wood carving at the Assembly House in Norwich City in England and a 60 feet mural for the

Community Hall in Heden in England in 2011.

In 2012 he created another 12x5 marble cement mural titled "Redeeming the souls buried to sin through the crucifixion of Jesus," for the Dimuthu Foundation at Pambala. Another marble cement mural "Where there is kindness and love, Jesus is there" for the Pumodaya Center in Ja-ela in 2013 and another creation of the Holy Cross called "The Pain of Love" for Rev. Fr. Jude Nicholas in 2013.

He also does glass carving, stain glass and sand blasting. He uses various substances for his new creations.

Joseph Wimal de Silva works efficiently to produce an eye catching and meaningful creation. The Cultural Affairs Minister awarded him with the 'Kala Bushana' Presidential Award considering his prestigious service to the country.

Herbet Nonis

## "Why are some grown up children ungrateful to their parents?"

It is observed that some people who have achieved high positions in life forget the past and also their origin? It is important to know that richness or academic qualifications do not depend totally on an individual's sole effort. Talent, good advice, luck, rich parents, favourable opportunities and with little individual effort help people to be successful in life. Therefore those who are not fortunate to be qualified or rich should not be discriminated by those who have achieved success. Some rich, qualified able people willingly forget their friends and parents. They look the other way when they meet their former friends or the the legs fortunate on road. There is a Sinhala nickname for such people viz. 'Alioluwa' 'Swollen Heads'.

This ungrateful nature is often observed in some grown up children towards their elderly parents. that their parents toiled hard, spent much money and meticulously taken care of them when they were small and sick. Some children who are married think that their old parents are a hindrance to their life and conveniently place them in elder's homes. These parents are rarely visited by their children some children hardly talk to their parents. They consider their parents old fashioned, not qualified, physically and mentally weak. When old parents or old individuals or beggars are questioned: Where are your children? Don't they help you? The common answer is: "Please do not even talk about my children. They don't care about us."

Once a middle class Sri Lankan couple took extra care to bring up their only son, gave him all the comforts to America for advanced studies. After completing his studies the son got a lucrative job abroad and promised his parents that he will take them to America. The parents also eagerly waited to live with their son in the US. Ultimately the son got married. After two children were born the son fulfilled his promise in a strange way. He took his wife's parents abroad and not his parents.

This no care attitude of the privileged individuals and some children towards their down trodden friends and parents are wrong, discriminating and shameful. Do not forget that one day they too will reach their old age and may have to face similar treatments from their young. Another natural punishment that may come behind them is 'retribution'.

It should be noted that we cannot categorize all individuals and children as ungrateful. There are also exemplary, humble and kind-hearted individuals and children living among us.

Damascene Abeysekera

## TRIBUTE TO A CARING UNCLE - KALU MAMA - ON HIS BIRTHDAY

You were the most caring and loving member of my mother's family. Your smile was enchanting and admirable. Everyone admired your humanity and love towards others.

You were a favourite for all of us. A devoted son, caring father, loving brother and a good friend, A human being who, was ever adorable and affectionate, The father and husband who unconditionally was attached to his wife and children,



Rohan Karunanayake

We miss your voice, your everlasting smile, your endless love and your laughter.

So, down to earth, cracking jokes Another human being we can never find.

You are still my favourite uncle, a father to me and the family lost the best son, best brother, a caring husband and father, and the loss cannot be measured. You gave your own life trying to rescue another youngman.

You showed us the true way of sacrifice by giving your own life at such a young age to save another.

It is a relief in a way that you are in the hands of God, living in the paradise you deserved to be.

We miss you so much and I love you very much.

May the Good Lord Bless you and keep you in His care

Siemie Nikita Dassanaikie  
U.S.A



For me, you were the dearest and my favourite uncle. I can still remember you calling me "Chuti Menike" cuddling me and won't let me go. Your affection was endless. For the people, you showed kindness, your will and power to do whatever you could do for them. A good parishioner, who without hesitation worked hard with devotion and conviction.

### 'Look to Him and be radiant' Ps 34:5

Anyone who looks to Him cannot but be radiant. It is when we look to what He gives rather than Him, that the radiance fades away. Look to Him.



## Letters to the Editor ..... Letters to the Editor .....

## A Penitential Lent and a 'Painful' Way of the Cross

Lent, the Penitential season is upon us now. It is also called the Holy Season of Lent. Lent is a special time for prayer, penance, sacrifices and good Works in preparation for the celebration of Easter. It is a time to repent of sin, to renew our faith and to prepare to celebrate joyfully the mysteries of our salvation with added prayer.

Most of us of the older generation remember how we were instructed to do Penance and Sacrifices by the clergy mostly foreign missionaries. They not only instructed us to do so, but also told us how, by giving simple instructions in our daily life. Our elders, who were 'practical' Catholics deep

in faith although they did not read the Bible which was not in use among the laity at that time, set the example in Lenten Sacrifices. Very unfortunately the present generation is under the impression that Lent is only for the 'Way of the Cross' and pilgrimages.

Every 'Friday in Lent' was a day of fasting for many of us. On other days, other than the main meals we would refrain from snacks and sweets. We would also skip meals and abstain from meat on many days. Tea was without sugar. We gave the Radio a 'holiday' (there was no T.V. those days). We now refrain from watching silly tele dramas. Our family prayer

time was longer and we were encouraged to attend week-day Masses when possible and also to visit the Church and pray before the Blessed Sacrament. The clergy, school teachers and Dham Pasal teachers should explain simple examples of sacrifices one can make during Lent. Lent is a good opportunity for many to stop the habit of smoking and drinking.

The Way of the Cross is a meditative exercise recalling Christ's last journey. Christ's journey to Calvary was by no means pleasant. It was very painful and excruciating.

Our Way of the Cross on the other hand is painless and often 'feeling less'. We walk

from Station to Station and kneel for a few minutes at each Station. While someone reads a meditation. Very often we just stand with arms folded. If it is an outdoor Way of the Cross, we seek shelter under a tree or an umbrella. At the end we walk out satisfied and contended with a pious attitude having been physically present at a ritual. Very unfortunately all our spiritual exercises - Mass, Rosary and Way of the Cross etc. have all become stereotype mechanical rituals.

Let us make our Way of the Cross a bit more meaningful, painful and practical. Inside the Church we could move from Station to Station on our knees,

thus making the whole Way of the Cross on Our Knees. If it is an outdoor Way of the Cross we could kneel on gravel and not seek the shade. Without 'Making' the Way of the Cross we can 'Pray' the Way of the Cross.

Whilst travelling by bus or train we can stand all the way as a Penance and meditate on the different 'Stations' of the Cross.

Pilgrimages should be totally spiritual. The return journey should not be made a 'picnic' thereby neutralizing the merits accrued by the Penitential exercises.

M.V.N. de Silva



Lord, you are really the saviour of the world; give me the living water, so that I may never get thirsty.

(Jn 4:42.15)

### LITURGICAL CALENDAR YEAR A March 23rd - March 30th 2014

Sun: THIRD SUNDAY OF LENT  
Ex.17:3-7; Rom 5: 1,2,5-8; Jn.4:5-42  
or 5-15 or 19-26,39,40-42  
Mon: 2 Kgs 5:1-15; Lk.4:24-30  
Tue: Annunciation of the Lord  
Is. 7:10-14,8:10; Heb 10:4-10;  
Lk.1:26-38  
Wed: Deut 4:1, 5-9; Mt. 5:17-19  
Thu: Jer.7:23-28; Lk. 11:14-23  
Fri: Hos 14:2-10; Mk.12:28-34  
Sat: Hos.6:1-6; Lk.18:9-14  
Sun: FOURTH SUNDAY OF LENT  
Sam.16:1. 6-7. 10-13;  
Eph.5:8-14;Jn.9:1-41  
or 1, 6-9,13-17,34-38

## PRAYER OF THE FAITHFUL

**Response: Lord hear our prayer.**

Let us pray for all who quarrel, grumble and are discouraged with the intervention of God in their lives. Heavenly Father, just like at Massah and Meribah may they harden not their hearts, but open up to the living water of God's grace.

Let us pray to the Lord.

**Response: Lord hear our prayer.**

Heavenly Father, You have invited us to worship in spirit and in truth. Help us to stand up for the truth in our day to day affairs. So that each time we experience the spirit at work we may humbly bow in adoration and worship.

Let us pray to the Lord.

**Response: Lord hear our prayer.**

Today's Gospel teaches us that once the Holy Spirit takes over our souls, God's love and the grace of Christ start flowing over. Never permit us Father, to put limits to the practice of our faith.

Let us pray to the Lord.

**Response: Lord hear our prayer.**

We thank thee Father for the encounter at Jacob's well in today's Gospel. Let us pray for all those who have experienced God's power in some way. But yet do not know the faith of Lord Jesus Christ. May the gift of faith gradually dawn upon them to recognise the one true God.

Let us pray to the Lord.

**Response: Lord hear our prayer.**

### First Reading:

Ex. 17: 3-7

The journey through the desert was long and difficult. People began to complain when they did not have water to drink and God listened to the cry of His people.

### Second Reading:

Rom. 5: 1, 2, 5-8

Through the salvific death of Jesus Christ, God raised man from his sinfulness with the outpouring of His love into man's heart through the Holy Spirit.

### Gospel: Jn. 4: 5-42

Here the story of Jesus with the Samaritan woman is presented. Breaking all rules Jesus asks this woman for some water. In return He promises her living water. The woman is surprised how Jesus knows her personal life. Here Jesus proclaims that salvation is for all mankind. To His disciples, Jesus says that His food is the mission of His Father. He needs to reap the harvest of His labour.

### Reflection

Lent is a special time for conversion, repentance and change of heart. It is a time to die with Christ and rise up with Him in glory. The Sacrament of Baptism which the Christians receive bears this meaning. It is dying to man's own self and rising up in Christ to victory. Man is bathed or immersed in water to signify the cleansing of the 'Old Man' in him and the coming out of the water signifies the 'New Man' in Christ.

God's mercy can be experienced more especially during this sea-

son. Even the marginal Christians seem to pay heed to the call of the master to repentance. This is seen through many unfamiliar faces that you see in Church during this season. The mercy of God is irresistible and infectious. People are bound to show it to those who have to yet experienced it.

In today's first reading we see God showing His mercy to an ungrateful people. Time and again they were unfaithful to the covenant of Yahweh; they forgot what God in His goodness had done for them.

The slightest discomfort made them complain. But God tolerates His people. This should teach us to practice tolerance in our lives too. It must also teach us to avoid grumbling at the thing and be appreciative of God's goodness shown directly or indirectly.

According to the second reading; God in his outpouring generosity and love sends His only Son to be the victim for man's salvation. Man in fact does not deserve God's sympathy. An interesting question to ask from ourselves would be how do we dispense mercy?

What credit can we claim for dispensing it to those who deserve it? Have we genuinely tried to be merciful in our outlook and dispense mercy even when people do not deserve it? The incident at the outskirts of Samaria is a very eloquent testimony of the mercy of Jesus to those who were considered enemies by the Jews. The woman was living in sin, knowing all facts Jesus begins His mercy mission in human terms and pro-

claims liberty eventually.

We often try to work out our personal or community salvation at the expense of the other people. If the receiving party is at logger heads the situation becomes hysterical. But Jesus opens the avenues of freedom to all alike; friends or foe, Jew or Gentile, black or white....etc. The Samaritan woman finds in Jesus an understanding friend who is ready to begin discussing human issues like a man and not as God. Very many of us discuss other people's 'juicy' issues as if we were not men but some super human person.

Jesus thirsts for souls in disarray. That is why He said on the Cross, "I Thirst." The thirst of Jesus is quenched with conversion of hearts; those who receive mercy from Jesus never thirst for their experience a lasting fulfillment. The Samaritan woman ran to the village, full of conviction; and with her thirst now quenched, she proclaims the giver of living water.

Let us approach Jesus for mercy. In that living experience let us dispense mercy so that we may be merciful as the heavenly Father is merciful.

### Aid Story

The devil summoned his demons to a council of war; how best to get mankind to do his will. "Send me," said one "I will tell them there is no God." "They know there is," was the answer. "They would never believe you." "Send me," said another, "I will tell them there is no hell." "Even if they believe you, they will still hope for heaven."



"Send me" said the third. "I will tell them that there is no hurry." That was greeted as a grand idea. The third demon was sent out into the world and has laboured with great success ever since.

So today's temptation is that there is no hurry for us to give up sin and become holy.

### Aid Story 2

There was a great sinner who lost the meaning of living and wanted to slip from a cliff and collapse. On the way he halted to meet one priest. He narrated the sad story of his life; how little he loved God and served human beings; how he broke the Commandments and misled people. He said his sins were too numerous to plead for mercy from God. The priest tried to convince him of God's mercy and love. He said, "My heart is like a bucket full of holes. As soon as God pours out His graces; it leaks out completely." But the priest replied; "Perhaps, it is your heart which is like that bucket but once it is thrown into the ocean of the love of God it makes no difference whether it has holes or not; it is sunk in God's ocean of love and mercy."

Rev. Fr. Ciswan De Croos

## Lent Meditation: Restore and Renew

Lent is a time to recover an undivided heart: a heart open to joy, to life, to love. It is a time for struggle against division: the division that is the fruit of the tree of the knowledge of good and evil. To eat that fruit is to have a partial vision: a vision limited by the self's proud judgement of what is good and evil. This judgement tends to saying that only what is mine is good. To say that is to miss so much that is in truth good: the good of others. To miss this is to miss joy: the joy of others' happiness.

So congratulation is an apt Lent practice: to express delight in, and so to come to share, others' happiness. Concomitant with congratulation is compassion: feeling the need for benefits which are on

the other, far, side of the line by which the judging self would divide good and evil. If compassion breaks the heart, it breaks it only as the shell of a seed is broken so that it may grow to the whole of its possibility. Congratulation and compassion make the heart great because they include others with their joys and sorrows, ending division from them. Doing what strengthens the joy and softens the sorrow of others restores the heart's wholeness. The heart expands so that it is capable of being open to others, being open to the other. Such a heart is ready for the joyful embrace of the Father.

Lent is a time to restore life: the life of a heart that is whole. Wholeness is life. It

is because the parts of a body work together as one that it lives; because the soul knows all the moments of its existence as one that it animates; because the spirit reflects the divine oneness that it can reach beyond death. Division is death. It can be healed. The Lord who came that we might have life and have it abundantly allows the heart to choose wholeness and life rather than division and death. Like the very young St. Therese, the heart can say, "I choose all of it" - choose with grateful acceptance the light and the dark, the comfortable and the challenging, others and the self and the joys and sorrows of both. Whatever the partialities of the past, into this new wholeness God will

breathe again the breath that gives life. No longer wanting as little as it once wanted, the heart can flood the earlier and sordid urge with a whole and wholesome desire, flowing from the depths where the wellspring is eternal and the yearning all-embracing. Such is the outcome of trusting the promise of the Son.

Lent is a time to renew love: to heal the longing of the heart so that it is no longer satisfied with the rind of Creation (which announces but does not constitute what is within and beyond) but reaches even to the kernel that is within all and contains all. To touch this centre is to be within the saltiness of the water of the sea, the blue beyond of the sky, the deep fecundity of the earth and

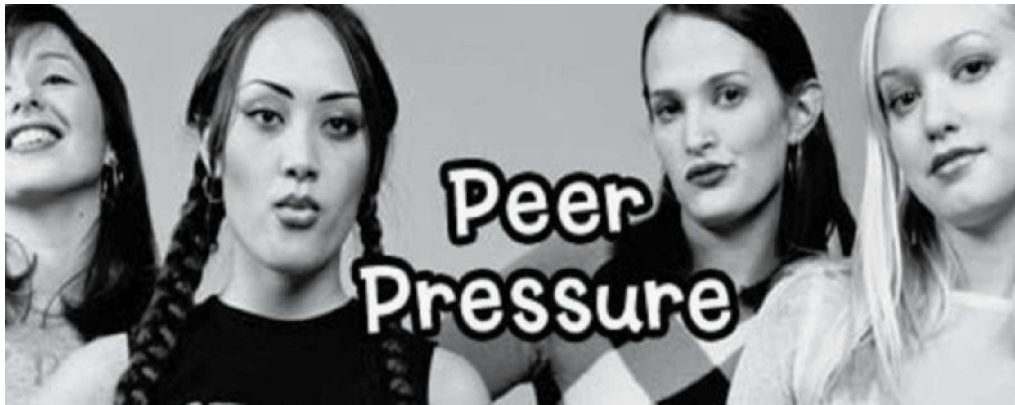
the bright flame of the fire. It is to be closer to other people than they are to themselves, to commune with the ground of their being. It is to be within all that is, where being is given, owning nothing in particular and yet heir of all. It is to travel beyond space and so to know in the centre the circumference also, containing all of Creation and every soul. It is to enfold the slightest flower and the greatest soul in a single heart. It is to travel beyond time and so to enjoy everything in the single gaze of an unconfined now. Such are the blessings of using this holy time to receive the gift of the Spirit.

Courtesy: The Tablet  
- March 2014

# IT ISN'T JUST *PEER* PRESSURE...

- by Tanya Ferdinandusz

*so that the flock itself can sniff out new paths."* Sometimes, our children are in the best position to sniff out their own paths... The role of parent or teacher then would be to expose them to a wide variety of activities, to give them a 'taste' so to speak of these, so that they can experiment and experience for themselves and then make their own choices. This means that we as parents should hold these activities 'loosely', being willing for the child to drop an activity he does not wish to pursue, even though it might be the current fashion or our own personal favourite.



Ask about what problems are faced by children, teens especially, and the reply that rolls glibly off the tongue is usually: '*Peer Pressure*.'

But it is not just pressure from *peers* that children face. There are many other **powerful** sources of pressure. Broadly, we might categorize these sources as Home, School and Church-related... or, for easy reference, Parent-Pressure, Principal/Teacher-Pressure and Priest-Pressure! Frequently, several sources converge, resulting in increased pressure.

## ACADEMIC PRESSURES

Even before they hit double digits, children may have to endure tuition classes. When it comes to the Grade 5 Scholarship Exam, many nine or ten-year-olds spend their holidays studying—and this is not just those for whom it is a necessity because they are seeking a better school... Older children are often enrolled for tuition classes in four, five, or even six subjects—not just when they are failing or doing badly, but even when they are managing pretty well. The competition becomes intense—and often begins with the parent.

**Results of 'the Results':** Sometimes, children are punished, not merely for failing a subject, but even for failing to get a distinction. But reward and punishment need to take account of efforts and progress, not merely marks or position in class. One child's 50 marks may have come with a great deal more sacrifice and effort than another's 80. There is also the danger of burn-out: Will students who have been worked so hard at a very young age be able to sustain this pace when it really becomes necessary, at O/Level or A/Level stage for instance?

**Expectations:** Fr. Tony de Mello S.J., in 'The Prayer of the Frog' relates this little anecdote:

*"How are your children?"*

*"Both of them are very well, thank you."*

*"How old are they?"*

*The doctor is three and the lawyer is five.*

The story may be funny... but its implications are far from humorous.

**Learn or Churn?** Pressures of learn-

ing sometimes stem from the teacher's style of teaching—dishing out a canned lesson, refusing to entertain legitimate questions, failing to teach children how to think for themselves. Many students dare not ask questions and are hesitant to ask that an explanation be repeated. And so they plod along, trying to study what they haven't really understood—cramming, in order to churn out material at an exam, yet without real learning taking place.

## EXTRA PRESSURES FROM EXTRA-CURRICULAR



## ACTIVITIES

In recent years children's schedules, even at a tender age, tend to be tightly-packed with a multitude of structured activities: Piano, singing, elocution, art, ballet, swimming, synchronized swimming, cricket, football, basketball, tennis, scouting/guiding... the list goes on. Many spend their after-school hours dashing madly from one activity to the next, with hardly time to just 'be'.

Teachers or coaches may aggravate the problem through unduly rigorous and rigid practice schedules. There tends to be a focus on just 'their' particular activity, rather than a holistic view of the child's entire spectrum of activities. For instance, is it healthy or wholesome to have 10-hour-long drama practices going on until the wee hours of the morning, for several consecutive weeks?

Parents who do *not* send their children for some activity every afternoon may catch themselves wondering if they are somehow depriving them or worrying over whether their children are going to be left behind... The com-

petitive spirit that strives to do as much or more than the child next-door often begins with the parent... Peer pressure faced by **parents** may lead to an excess of extra-curricular activities by children.

## Enjoyment, not merely Examinations:

A child may be interested in an activity without necessarily wishing to pursue it competitively—for instance, learning the piano, yet without sitting for exams; swimming regularly, but not competitively. This is sometimes hard for parents to accept; they may wonder whether this

is a 'waste'. But there is great gain in activities pursued for their own sake, for enjoyment and improvement, even if not for examinations and certificates.

One size does not fit all: In his book "You and Your Child," Charles Swindoll suggests that *Proverbs 22:6* "Train up a child in the way he should go..." is not speaking merely of regular church attendance or Bible teaching, but about discovering each child's own unique 'bent' (his own unique combination of characteristics, interests and abilities) and then guiding the child accordingly—rather than insisting the child walk some pre-determined path (perhaps a path a parent wished he could have taken, but could not; or the path that society deems the most profitable or prestigious; or perhaps the path the neighbour's child is travelling). Each child is unique. One may thrive on four different activities a week; for another, this may be simply overwhelming, and she may prefer to potter around the garden, wondering about all kinds of things, perhaps even day-dreaming as Einstein is said to have done!

**'Sniffing out their own paths':** Pope Francis recently spoke of three ways in which a bishop should be among his people: *"In front of them, pointing the way; among them, keeping them together and preventing them from being scattered; and behind them, ensuring that no one is left behind, but also, and primarily,*

**Work-Life Balance:** In the Corporate sector, there is increasing dialogue and discussion about "Work-Life balance." This balance must surely begin with our children. Extra-curricular activities are undoubtedly beneficial, enjoyable, and to be encouraged; yet, striking the right balance is crucial. Parents must carefully examine their motives in signing on children for more and more extra-curricular activities; the School System must be more conscious and concerned about the student's overall work-life balance.

## PRESSURES RELATING TO PAYING, PRAYING AND PUNISHING...

Once upon a time, it used to be said that the Laity's proper place was to "*pay, pray and obey*"! While this is not the Church's teaching today, the fact remains that school children endure many pressures that spring from money matters, matters of faith, as well as matters and modes of discipline. Again, there are areas of overlap.

**Financial pressures:** Every term, Schools collect monies from students for a variety of purposes. Despite rules and regulations, the unfortunate reality is that pressure tactics of various types have become the norm rather than the exception. The tale of the girl who stole the coconuts made the national press. Many more such stories do **not** make the headlines, yet this does not mean they do not have top billing in the lives of those children who suffer humiliation and heartache over a teacher's probing questions, sardonic comments, and sometimes even punishments. As a result, a great many children balk at going to school if parents do not send the monies demanded to pay for raffle tickets, T-shirts, building funds and so on.

Although parents may be struggling to pay school fees, facilities fees, not to mention the myriad other expenses of raising a family, they may reluctantly comply with demands to contribute to various other causes despite the strain on the family finances, simply because they do not want their children to be humiliated or penalized. For children who are old enough or sensitive enough to appreciate their family's financial struggles, this becomes an added source of pressure and tension.

(To be Contd.....)



# Young World

## A Farewell and a Welcome



A Thanksgiving Mass was held at St. Joseph's College (Branch) Wattala, to bid farewell to Rev. Fr. Ranjith Andradi and welcome Rev. Fr. Gemunu Dias, the new Rector of the College.

The Chief Celebrant on the occasion was His Lordship, Rt. Rev.

Dr. Maxwell Silva, Auxiliary Bishop of Colombo.

Rev. Fr. Andradi who became Rector in 2008, urged the children in his farewell address to be Spirit-filled Christian.

Fr. Andradi, took up duties as Rector of Loyola College, Negombo. **Padminie**

## Awarding of Badges to Prefects



The Awarding of Badges to newly appointed Prefects of Loyola College, Bopitiya took place recently, under the

aegis of Rev. Bro. Asantha Jude Perera, Principal.

**Benjamin Kiriheiti**

## Good Shepherd Convent Primary Athletic Meet



The Annual Inter-House Athletic Meet of the Primary School of Good Shepherd Convent, Kotahena was held recently, at the Sugathadasa Stadium,

Colombo.

The Chief Guest was Mrs. Shiro-mi Madawala, a Past Pupil. Rose House emerged Champion.

## Sports Events at OLV, Moratuwa



The Annual Inter-House Sports Meet of the Convent of Our Lady of Victories, Moratuwa was held at St. Sebastian's College Grounds recently. Ms. Rangika Palliyaarachchi (Attorney-at-law) was

the Chief Guest.

Lekha Shehani, a Past Pupil and National Badminton Champion 2013, was the Chief Guest at the Primary School Sports Meet.

## Wattala Daham Pasal Children stage Marian Exhibition



An attractive Marian Exhibition organised by the Daham Pasal students of St. Anne's and St. Mary's Sunday Schools was held last Sunday at St. Anne's Church premises, Wattala. His Lordship, Rt. Rev. Dr. Emmanuel Fernando, Auxiliary Bishop of Colombo presided at the opening ceremony. His Eminence Malcolm Cardinal Ranjith and His Lordship Rt. Rev. Dr. Maxwell Silva, Auxiliary Bishop of Colombo also visited the exhibition.

**By Ashen Senarathna**





St. Therese was born on January 2, 1873, in the small Norman town of Alençon in France. Her father was Louis Martin and her mother was Zélie Gurin. Four sisters were waiting to welcome her. The other four children, two boys and two girls had died in infancy. Her sisters Marie, Pauline, and Celine became Carmelite Sisters and the other sister Leonie entered the Visitation Convent. Her mother died when Therese was only 4-years-old. After the death of his wife Louis Martin shifted to Lisie where Mr. Guerin, the brother of his dead wife, lived. At the age of fourteen, when she was looking at a picture of Jesus on the Cross, she saw blood coming from one of his hands and the cry of Jesus on the Cross. "I am thirsty." She decided to quench the thirst of our Lord by saving souls from the flames of hell. When she was 15-years-old she wanted to enter Carmel like her sisters Pauline and Marie. But the Superior of Carmel wanted her to wait till she was 21 years of age. But she entered the Carmelite Convent when she was only 15 years of age. In this connection she met His Holiness. Pope Leo XIII before whom she said "Most Holy Father. I have a great favour to ask. To mark your Jubilee allow me to enter Carmel at fifteen." His Holiness blessed her and said "My Child. you will enter if it is God's will."

During her 9 1/2 years in Carmel she never lost her temper, never showed that she was impatient, never failed to be kind and sympathetic to every other Sister. She was the novice mistress for five years. When Therese died on September 30, 1897, Mother Mary Gonzaga Superior of the Carmelites wrote in the Carmel's Register: "The nine and half years, she spent among us leave our souls fragrant with the most beautiful virtues with which the life of a Carmelite can be filled. A perfect model of humility, obedience, charity, prudence, detachment and regularity. She fulfilled the novice mistress' duties for 5 years with legacy and affection, which nothing could equal, save her love of God."

St. Therese died on September 30, 1897. Four days after her death, her body was taken for burial to the Cemetery at Lisieux. It seemed as this Sister's work on earth was over. But the events proved otherwise. A year after her death, her autobiography was published and it was enthusiastically received. It was read in convents and lent to friends. Everywhere souls were moved. In many cases those who had left the Church came back after reading it. The value of this book was realised by her only when she was at death's door.

## St. Therese, the Little Flower of Jesus

Many of those who read the autobiography appealed to St. Therese for her supernatural aid confiding to her their troubles, seeking consolation in their sorrows, seeking relief in sickness and often for a happy death. The results were overwhelming. She seemed to lavish her help mostly upon priests. Many a priest who had lost heart found his early aspirations kindled and his soul set on fire again with the love of God.

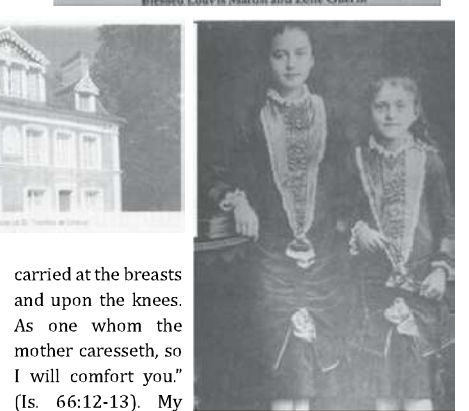
At the process of Beatification Sister Genevieve who was at the death bed of St. Therese testified. "St. Therese's edifying death and the ecstasy she had at the moment she appeared before God made a deep impression on the community, even on those who had least appreciated her during her lifetime." Urged by the appeals of the faithful from every part of the world and moved by the many miracles. Therese worked, Holy Father Pius XI beatified her in 1923 and canonized her on May 17 1925 while yet her four sisters were living. The Holy Father ended his homily thus: "We desire that all the faithful should study her in order to copy her becoming children themselves since otherwise they cannot according to the words of Jesus ('I assure you that unless you change and become like children you will never enter the kingdom of heaven' (Mat 18-2).

The universal and unprecedented devotion to St. Therese, led the Holy Father to declare her officially as the patroness of Missions in 1927. During the centenary celebrations of her death in 1997, Pope John Paul II proclaimed her a Doctor of the Church.

"The story of a soul" (autobiography of St. Therese) shows us how her "little way of love and confidence comes straight from the Sacred Scripture in this book. The reading of this book has brought innumerable people into the Church or back to the practice of their religion."

When we celebrate the Feast of St. Therese, Little Flower of Jesus we request all Catholics to address their minds to the advice given by His Holiness Pope Pius XI in 1925, and to the proclamation of the present Pontiff when he proclaimed her a Doctor of the Church. I like to quote few lines from the book "Story of a soul" St. Therese says, "So I reached the Scripture for some hint of my desired elevator, until I came upon the words from the lips of eternal wisdom. 'Whosoever is a little one, let him come to me.' (Prov 9:4). I went closer to God, feeling sure that I was on the right path but as I wanted to know what he would do to a 'little one' I continued my search. This is what I found: 'You shall be

carried at the breasts and upon the knees. As one whom the mother caresseth, so I will comfort you." (Is. 66:12-13). My heart had never been moved by such tender and consoling words before.



"Your arms my Jesus, are the elevator which will take me up to heaven. There is no need for me to grow up: in the contrary, I must stay little, and become more and more so."

Further, she says "Prayer for me is simply a raising of the heart a simple glance towards heaven an expression of love and gratitude in the midst of trial as well as in times of joy. In a word it is something noble and supernatural expending my soul and uniting it to God."

St. Therese is the Patron Saint of Catholic Missions. She had done and is doing her missionary work by prayer.

W. J. M. F SOVIS



## There is love...in Christian Love

There are so many interpretations to love, but Christian Love has only one meaning and which is explained very clearly in John 15:9-13 and 1 Cor.13.

Work and live for the good of the other. In doing so you discover a life of joy. When we learn to love we experience the presence of the living God. There is of course the popular understanding of love, the Christian understanding of love and the practical understanding, but mature love is in doing the best for the other and that necessity may not be what the other likes. So to love there should be conflict. Where the



deep inner need of the other is met and not the surface need, then it is real love. Surface love is selfish love.

Love is a decision, it is a commitment. So let us begin to look at the need of the other in our surroundings, our

family, our classroom, our school, etc.

### John 15:9-10

"As the Father has loved me, so I have loved you. Dwell in my love. If you heed my commands, you will dwell in my love, as I have heeded my Father's commands and dwell in his love,"

### 1 Corinthians 13

"Love is patient; love is kind and envies no one. Love is never boastful nor conceited nor rude, never selfish, no quick to take offence. Love keeps no score of wrongs, does not gloat over oth-

er men's sins but delights in the truth. There is nothing love cannot face; there is no limits to its faith, its hopes and its endurance...Love will never come to an end."

Real love is being merciful.





# QUIZ - On Catholic Themes

(.... from last week)

## QUESTIONS

### 1. THE CHURCH AND CHURCH TEACHINGS

#### VII. Popes

811. How old was Pope John Paul II when he died?
812. What was Pope John Paul II's earlier name?
813. John Paul II is the most widely travelled Pope. True or False?
814. Who elects the Pope?
815. What is a papal conclave?
816. What is the venue of the Papal Conclave?
817. What is the age limit of Cardinal Electors?
818. What is the colour of the smoke that announces the result of the ballot?
819. Who was the only Pope to resign voluntarily from office?
820. Where do Popes reside?
821. Where do Popes usually reside between July to September?
822. What is an Encyclical?
823. What is the first Encyclical Letter of Benedict XVI?
824. What is a Papal Bull?
825. What was Pope Paul VI's Encyclical Letter reiterating a ban on artificial methods of birth control called?
826. Who is an Anti-Pope?
827. Who was the longest-reigning Pope?
828. Which Pope refused to sanction Henry VIII's divorce?
829. What form of address is used to respond to the Holy Father on formal occasions and in documents?
830. By what action is a Pope officially pronounced dead?
831. Which Pope was married before he received the orders and had a son who was also pope?
832. Who instituted the feast of the Divine Mercy?
833. Which Pope suppressed the Jesuits in 1773 and who restored the Order in 1814?
834. Which office holder in the Roman Curia is, in effect, the Pope's Prime Minister?

(contd next week....)

## ANSWERS

### I. THE CHURCH AND CHURCH TEACHINGS

#### VII. Popes

811. Eighty-four.
812. Karol Wojtyla.
813. True.
814. The College of Cardinals convened for the purpose.
815. A Papal Conclave is a meeting of the College of Cardinals convened to elect a bishop of Rome who then becomes the Pope.
816. The Sistine Chapel in the Vatican.
817. Eighty.
818. Dark smoke signals that the ballot did not result in an election, while white smoke signals that a new Pope was chosen.
819. Celestine V (in 1294).
820. In Vatican City.
821. Castel Gandolfo.
822. An encyclical, in the strictest sense, is a letter, usually treating some aspect of Catholic doctrine, sent by the Pope and addressed either to the Catholic bishops of a particular area or, more normally, to the bishops of the world; however, the form of the address can vary widely and often designates a wider audience.
823. Deus Caritas Est (God is Love)
824. A Papal Bull is a particular type of letter, patent or charter issued by the pope. It is named after the lead seal (*bulia*) that was appended to the end in order to authenticate it.
825. Humanae Vitae.
826. Any person who claims to be Pope, but whose claim is treated as invalid by the Roman Catholic Church.
827. Pius IX (thirty-two years).
828. Clement VII.
829. Your Holiness or Most Holy Father.
830. The secretary calls his name three times and, if not answered, taps the deceased's head with a silver hammer.
831. Pope Hormisdas. His son was Pope Silverius (in the 6th century).
832. Pope John Paul II.
833. Pope Clement XIV and Pope Pius VII respectively.
834. The Secretary of the State.

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