



I wish to go to heavenly Jerusalem if you will permit me, to see the holy faithful who are there, especially Mary, the Mother of Jesus, who is said to be admired and loved by all. For what friend of our faith... would not be delighted to see and speak to her who brought forth the true God?
- St. Ignatius of Antioch

Messenger

"REGISTERED IN THE DEPARTMENT OF POSTS OF SRI LANKA"

UNDER NO. QD / 34 / NEWS / 2014

Sunday, November 2, 2014 Vol 145 No 43 20 Pages Rs: 25.00 Registered as a newspaper

Archdiocese celebrates closing of *Marian Year* in Negombo

The Archdiocese of Colombo, will celebrate the closing of the *Marian Year* with a rally to be held on Saturday, November 8, in Negombo. The Rally will be presided over by the Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith. All the faithful from the Negombo Deanery are to gather at St. Mary's Church, Grand Street and the faithful from Negombo East will gather at the Main Bus Stand. The faithful from Katana are expected to gather at Maris Stella College Grounds. At 4.00 pm all devotees will proceed in procession to St. Peter's Church, Negombo.

Contd on Pg. 2 >>>



Cardinal assures Pope will visit Sri Lanka

Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith, addressing the second Presbyteral meeting of the Archdiocese, held last Monday and Tuesday at the Archbishop's House Auditorium affirmed that the Holy Father, Pope Francis will visit Sri Lanka as scheduled from January 13 to 15, 2015.

"We are working out the details of the visit with a Central Committee of the Church headed by the undersigned with several subcommittees and a joint committee with the Government agencies under the Chairmanship of the Hon, Minister of Foreign Affairs, G.L. Pieris and of the Defence Secretary, Mr. Gotabhaya Rajapaksa," His Eminence said.

Hence he called the Sri Lankan Church to give its maximum support for the realization of the visit of which the crowning moment of the visit will be the Canonization Mass celebrated on January 14, at the Galle Face Green. He also noted that a question has been raised about a decision of the Government to hold Presidential Elections during this period. "We have let them know that there should not be any election campaign during this visit and now I have officially written to His Excellency, the President calling upon him also to give us sufficient time between the events so that preparations can go ahead uninterrupted," he said.

"The Catholic Bishops' Conference is working on the matter and since nothing definite is known no change will take place. We hope to have the Pope as expected," His Eminence observed. His Eminence appreciated the level of technical and financial support received from the Government, which he said was very high. Regarding Papal Charities which will be handed over to the

Contd on Pg. 2 >>>

Press Release

A news report appeared in 'The Island' on Saturday October 25, 2014 under the heading "SL priests likely to dissuade Pope from visiting in January." The first paragraph of the report says "Catholic Priests in the Colombo Diocese would take a decision on whether they would encourage Pope Francis to visit Sri Lanka between 13th and 15th January next year or not."

We would like to emphasize that all the decisions regarding the visit of His Holiness Pope Francis to Sri Lanka are taken by the Catholic Bishops' Conference of Sri Lanka together with the Apostolic Nuncio in Sri Lanka. The news report does not give any particular news source, but just mentions "Catholic Priests in the Colombo Diocese." It would certainly mislead the readers and give a wrong impression about the Catholic priests of the Archdiocese of Colombo.

We would also like to request the readers not to be misled by the persons who spread rumours for various reasons. And we request the Catholic faithful of this country to pray, so that God will help all of us to make the Holy Father's visit to the country a success. We wish to affirm that as it stands, the visit of the Holy Father to Sri Lanka will take place as scheduled.

Rev. Fr. Cyril Gamini Fernando

Director

Media & Information Secretariat

Pope's Visit 2015

All Souls' Day

The Archbishop of Colombo His Eminence Malcolm Cardinal Ranjith will celebrate Holy Mass on All Souls' Day at the Madampitiya Catholic Cemetery, at 4.00 pm. Holy Rosary will be recited at 3.30 pm.

His Lordship Rt. Rev. Dr. Emmanuel Fernando will celebrate Holy Mass at 4.00 pm at Borella Cemetery, Kanatte. Holy Rosary will be recited at 4.30 pm.

The blessing of the cemetery will take place after Holy Mass.

'Year of Consecrated Life: Responding to the call to holiness in the Family'

Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith, has announced that the Archdiocese of Colombo will soon launch the 'Year of the Family' with the closing of the Marian Year this month.

Accordingly, it will be called the 'Year of Consecrated Life' in line

with what the Holy Father, Pope Francis has declared universally. However the theme in the Archdiocese will focus on the 'Family'. The theme will read as, "Year of Consecrated Life: Responding to the call to holiness in the Family, 'that they may have life and life to the full' John 10:10."

A special Pastoral Let-

ter has been prepared for the Year, which would run from the first Sunday in Advent (November 30, 2014), to the feast of the Presentation of the Lord, which falls on February 2, 2016. This will be a period longer than one year.

Addressing the gathering of priests at the Presbyteral Meeting held

last week at the Archbishop's House, His Eminence said, "Keeping in mind that Holy Father had also decided to focus on the Family in the coming year, calling for an Extraordinary Synod on the theme which has now concluded in Rome and an Ordinary

Contd on Pg. 2 >>>

ABC Meeting

Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith, will preside at the Meeting of the Archdiocesan Biblical Commission (ABC), scheduled for November 4, 2014 at 4.30 pm at the Cardinal Cooray Auditorium, Aquinas University College, Colombo 8.

All the members are kindly requested to attend this meeting.

Rev. Fr. Anton Saman Hettiarachchi
Director



Please Like pope visit sri lanka official facebook page.

www.facebook.com/popevisitsrilanka2015 ■ www.popefrancisrilanka.com



Press Release

The Extraordinary Synod on the Family

The Extraordinary Synod on "Pastoral Challenges on the family in the context of evangelization" was held in Rome from 5th-19th October 2014. What is extraordinary in the synod was the type of themes that were taken up for discussion in relation to Marriage and Family Life. This is the first synod that was held during the pontificate of Pope Francis, in the preparation for the synod on Family which will be held in October 2015. The Lineamenta (Study document) for the next synod will be prepared from the outcome of the extraordinary synod. It is clear that Pope Francis is giving a top priority to the Pastoral Care of the family which is the foundation for a vibrant and an evangelizing Church.

The Holy Father listened patiently to the 180 interventions of the Synod Fathers representing the Episcopal conferences worldwide. The synod was a beautiful expression of the collegiality which Pope Francis is promoting at all levels. The participants admired Pope Francis' patience to listen to the Bishops and the humility with which the Holy Father presented himself during the entire synod. The family should be the primary agent of evangelization. The families should be more conscious of their missionary character. It is in this context that the unity within the family is important. Unfortunately due to diverse circumstances present in the contemporary world the family unity is challenged and shaken. The rate of divorce has increased; there are those who have entered into a second marriage civilly, the same sex marriages, those young people who tend to live to-

gether without getting married are some of the issues that were given careful attention. Pastoral guidelines are necessary to help those in such situations. Another aspect of interest in the discussions was the Communion to the re-married. The Episcopal conferences all over the world will pay a special attention to study these aspects during the coming year in preparation for the Ordinary Synod in 2015. However, the most striking feature of the synod was the emphasis on compassion with which those affected have to be treated in the Church. No one should be condemned. They should be treated the way that Jesus himself treated those who were wounded by various realities in life. Any discriminatory language is to be avoided. Jesus was firm in what He taught but compassionate when it was the question of confronting the Sinner. Jesus' attitude was to be firm on moral principles but be merciful to the offender; "You have heard that it was said do not commit adultery. But I tell you this, anyone who looks at a woman to satisfy his lust has in fact already committed adultery with her in his heart" (Mt 5:27/28). But he was merciful to the women caught in adultery (Jn. 8:3/11). This explains clearly the balance that has to be maintained between the Doctrine and Pastoral Practice. It manifests the complementarity between truth and charity, which were both important to Jesus. Most of the Synod Fathers were of the view, that charity (compassion) has to be seen in the framework of truth. After all Charity without truth can be a mere sentiment.

While the indissolubility of marriage cannot be compromised,

the pastoral care of those affected in this regard has to be developed. A considerable change of the mindset of the Clergy, Religious and Laity in this regard is necessary. The approach towards those who are wounded needs a change, the Synod Fathers underlined. No one should be condemned in the Church. Jesus would not approve of such an attitude. It is good to remember what Jesus told the women caught in adultery; "Neither do I condemn you. Go, from now on do not sin any more" (Jn. 8/11).

Preparation for marriage was highlighted strongly. It should not be limited just for one or two days. The preparation should start in the parish which could lead to the Pre-cana lessons. The Youth Apostolate is of utmost importance to prepare the young people to a steady family life. Following up newly married couples in the early years was seen to be very significant. The marriage encounter programme and various enrichment programmes for married couples will be of great importance. The committed married couples have a great task to animate the family apostolate in the diocese. The celebration of the wedding anniversaries was also shown as something to be encouraged.

Let us pray in a special way during this year that the Holy Mother Church will be lead by the spirit to bring forth amendments which are necessary for the good of family life which is compared to the "Domestic Church".



* **Rt. Rev. Dr. Valence Mendis**
Bishop of Chilaw

Cardinal assures...

Contd. from Pg. 1

Holy Father as our gift, His Eminence directed that a request should be made to the people to be generous. This will be coordinated by Rev. Fr. Rohan de Alwis.

His Eminence called the Rev. Fathers to give their maximum support to the organizers by animating all Catholics to take part in the canonization ceremony in their hundreds and thousands by organizing buses for them to come to Galle Face Green and back, even in their private vehicles, getting them to line up the roads on the motorcade to Colombo and decorating adequately the route on which the Holy Father will travel.

Year of Consecrated...

Contd. from Pg. 1

Synod to be held in the USA next year, the Archdiocese has decided to collate the themes by giving the year a distinctly 'family oriented approach' while also stressing on Consecrated Life."

The Archbishop made aware that the *Marian Year* which is coming to a close had been a success in generating in the hearts and minds of the faithful a greater awareness of the role of the Blessed Mother in the salvation history and a greater sense of love and devotion to her among them.

"Truly the *Marian Year* has helped our people to understand the error of being drawn into the vicious campaign launched by the Christian fundamental sects against the Blessed Mother," he expressed.

CATHOLIC PRESS WEBSITE

www.colombocatholicpress.com

Email: cmmessenger2014@yahoo.com

cmessenger@sltnet.lk

pradeepaya@sltnet.lk

Telephone: 2695984, 2678106, 4899611

Fax: 2692586

Archdiocese celebrates...

Contd. from Pg. 1

During the procession the Rosary will be recited from a stage set up at St. Peter's Church, Grounds. The faithful can join in the recitation of the Rosary which will be broadcast over loud speakers installed along the procession route.

The Auxiliary Bishop will carry the statue of Our Lady from the main gate of the Church to the Altar, accompanied by Rev. Fathers and the Religious.

A thirty minute recital of devotional hymns will be conducted thereafter by Rev. Fr. Devshan Asanka which will be followed by the homily of His Eminence, followed by benediction and the blessing of the congregation with the statue of Our Lady.

The programme will conclude with a fireworks display. The closing session of the *Marian year* will be organised by Very Rev. Fr. Patrick Perera, Episcopal Vicar with the assistance of the Dean of Negombo, Rev. Fr. Clement Rosairo, Rev. Fr. Linton Joseph, Rev. Fr. Nishantha Rodrigo and priests, religious and the laity.

Felicitations

The Old Boys' of St. Joseph's College, Grandpass will hold a felicitation ceremony to honour the dedicated and outstanding services of Rev. Bro. Placidus Fernando to the College. The event will be held at Ruhunu Caterers, Peliyagoda on Saturday, November 8, at 6.00pm followed by a fellowship dinner.

All the past students are cordially invited for the event. For details call 077-3637777. Be there and show your gratitude to him!



RETREAT - 4

Date: Sunday, 9th November - Friday, 14th November '14

Venue: Retreat House, Tewatta.

Preacher: Rev. Fr. Bob Brisson

NAME OF PRIEST

His Eminence Malcolm Cardinal Ranjith

1. Rev. Fr. A.M.D. Felix Shantha
2. Rev. Fr. Ajith Appuhamy
3. Rev. Fr. Christy Nicholas
4. Rev. Fr. Fernando Dewshan Asanka
5. Rev. Fr. Fernando Mahesh Chryshantha
6. Rev. Fr. Nilantha Ediriwickrama
7. Rev. Fr. Perera Indrajith
8. Rev. Fr. Perera Lalith
9. Rev. Fr. Rodrigo Rohitha
10. Rev. Fr. Ruwan Deshapriya
11. Rev. Fr. Bodhiyabaduge Terrence
12. Rev. Fr. Attidiya Suran
13. Rev. Fr. Batepola Nicholas
14. Rev. Fr. Cooray Anton Gromik
15. Rev. Fr. Cooray M. Chaminda Laknath
16. Rev. Fr. Dassanayake Yehan Sharm
17. Rev. Fr. De Croos Ciswan
18. Rev. Fr. De Silva Placidus
19. Rev. Fr. Dias Shelton
20. Rev. Fr. Don Bertram Ranjith
21. Rev. Fr. Don Chaminda Roshan Fernando
22. Rev. Fr. Don Sisira Priyashantha
23. Rev. Fr. Dulip Kamal Priyashantha
24. Rev. Fr. Fernando G.L. Srikantha
25. Rev. Fr. Fernando Jude Samantha
26. Rev. Fr. Fernando Nilantha Heshan
27. Rev. Fr. Fernando S. Christo Viraj
28. Rev. Fr. Fernando W.D. Jude Chryshantha
29. Rev. Fr. Fonseka M. George Francis
30. Rev. Fr. Freely Muthukudaarachchi
31. Rev. Fr. Gabriel Travis
32. Rev. Fr. H. Stanley Cecil Kumar
33. Rev. Fr. Hettiarachchi Don Leo Camillus
34. Rev. Fr. Jayamanne Priya
35. Rev. Fr. Jayamanne Victor Florence
36. Rev. Fr. Jesuthasan V.A.
37. Rev. Fr. Kalana Peiris
38. Rev. Fr. Nonis Lakpriya Kumara
39. Rev. Fr. Nonis Lester J.
40. Rev. Fr. Nonis Noel Stephen
41. Rev. Fr. Perera Bernard Neville
42. Rev. Fr. Perera Deshan Lasantha
43. Rev. Fr. Perera Ivan
44. Rev. Fr. Perera Joseph Anthony
45. Rev. Fr. Perera Leo
46. Rev. Fr. Perera Merl Shanthi
47. Rev. Fr. Perera Raveen Sandasiri
48. Rev. Fr. Perera T. Kithsiri Perera
49. Rev. Fr. Perera T. Krushan Kumara
50. Rev. Fr. Perera Terrence Kithsiri
51. Rev. Fr. Perera U. Joseph Patrick
52. Rev. Fr. Ponnampereuma Prasad
53. Rev. Fr. Rodrigo Jude Bernard
54. Rev. Fr. Samarakoon W. Sisira
55. Rev. Fr. Silva Ruben Leslie
56. Rev. Fr. Silva Susith Mark
57. Rev. Fr. Silva W. Gihan Sheno Lakshan
58. Rev. Fr. Vanderwall Amila Ravinda
59. Rev. Fr. W.D. Anton Sudharaka.
60. Rev. Fr. Wickremasinghe Ronnie

Rev. Fr. Lalith Expeditus
Coordinator - Priests Retreat

'Biblical Hebrew: Language and Culture'

The Faculty of Theology of Aquinas University College, Colombo 8 will commence a new short course on Monday, November 3, 2014 on the above theme at the Theology Lecture Hall, Aquinas University College. The lectures will be conducted by Rev. Fr. Don Anton Saman Hettiarachchi.

Contact: 0772168822 or 2694012/5;
4616311; 27389115-22ext.311



Church in the Modern World

THE LOGO FOR THE YEAR OF CONSECRATED LIFE Renewing the action of the Spirit

The logo for the Year of Consecrated Life - designed by the painter Carmela Boccasile, who works with her husband, Lillo Dellino, and son, Dario - expresses through symbols the fundamental values of religious consecration. Religious consecration recognizes the "unceasing work of the Holy Spirit, who in every age shows forth the richness of the practice of the evangelical counsels through a multiplicity of charisms. In this way too he makes ever present in the Church and in the world, in time and space, the mystery of Christ" (Apostolic Exhortation *Vita Consecrata*, n. 5).

The graphic depicts a dove, which has an outline similar to the Arabic word for "peace," recalling that the vocation to Consecrated Life is to be an example of universal reconciliation in Christ. The dove is a

traditional symbol portraying the action of the Holy Spirit as the source of life and inspiration of creativity. It recalls the beginning of history: when "the Spirit of God was moving over the water" (Gen 1:2). The dove, gliding over a sea swelling with unexpressed life, recalls patient and trusting fruitfulness, while the signs which surround it reveal the creative and renewing action of the Spirit. The dove further evokes the consecration of the humanity of Christ in baptism.

Made up of mosaic tiles, the waters represent the complexity and harmony of the human and cosmic elements that the Spirit makes "sigh" according to God's mysterious plan (cf. Rom 8:26-27) as they meet in the hospitable and fruitful encounter which brings about new creation. Among the

waves of history, the dove flies over the waters (cf. Gen 8:8-14). Consecrated men and women in the sign of the Gospel, ever pilgrims among the peoples that live their charismatic and diaconal diversity as "good stewards of God's varied grace" (1 Pet 4:10); marked by the Cross of Christ even until martyrdom, they live history with the wisdom of the Gospel, the Church that embraces and heals all that is human in Christ.

The three stars recall the identity of Consecrated Life in the world as *Confessio Trinitatis, signum fraternitatis and Servitium Caritatis*. These phrases express the circularity and the relationality of the Trinitarian love which Consecrated Life seeks to live every day in the world. The stars are also a symbol of the golden Triune seal with which Byzantine



iconography honours Mary, the all Holy Mother of God, the first disciple of Christ, the model and patron of every Consecrated Life.

The small multifaceted polyhedron signifies the world with all its peoples and cultures, as Pope Francis affirms in *Evangelii Gaudium* (n. 236). The breath of the Spirit sustains and leads it towards the future: An invitation to consecrated men and women "to become bearers of the Spirit (*pneumatophoroi*),

authentically spiritual men and women, capable of endowing history with hidden fruitfulness" (*Vita Consecrata*, n. 6).

The phrase *Vita Consecrata in Ecclesia hodie, Evangelium, prophetia spes* places further emphasis on identity and horizons, experience and ideals, grace and the path that consecrated life has lived and continues to live in the Church as the People of God, in the pilgrimage of the nations and cultures, toward the future.

L'Osservatore Romano

All Saints, All Souls feasts are time to renew hope: Pope Francis

VATICAN CITY (CNS) -- At the end of the feast of All Saints, just before the sunset, Pope Francis celebrated an outdoor Mass at Rome's Verano cemetery and urged Christians to hang on to hope as they reflect on the promise that earthly life ends with eternal life in heaven.

In his homily at the evening Mass on November 1, Pope Francis set aside his prepared text, looked out at the thousands of people gathered between long lines of tombs and told them, "We reflect and think about our own future and about

all those who have gone before us and are now with the Lord."

"The Lord God, beauty, goodness, truth, tenderness, the fullness of love -- all that awaits us," the pope said. "And all those who preceded us and died in the Lord are there," in heaven with God.

Even the best of the saints were not saved by their good works, the Pope said, but by the blood of Christ.

"God is the one who saves, He is the one who carries us like a father -- at the end of our lives -- to that heaven



where our forebears are," he said.

The feast day Reading from the 7th chapter of the Book of Revelation described a multitude of people from every race and nation standing before God. They were dressed in white, the

Pope said, because they were "washed in the blood of the Lamb. We can enter into heaven only thanks to the blood of the lamb, the blood of Christ."

"If today we are remembering these brothers and sisters of ours who lived before us and are now in heaven, they are there because they were washed in the blood of Christ," he said. "That is our hope, and this hope does not disappoint. If we live our lives with the Lord, he will never disappoint us."

"We are children of God," he said, and live in hope of one day seeing God as He is.

"On the feast of All Saints and before the Day of the Dead, it is important to think about hope," he said.

The early Christians used an anchor as a symbol of hope, he said, and "to have our hearts anchored up there where our loved ones are, where the saints are, where Jesus is, where God is -- that is hope. That is the hope that doesn't disappoint."

The feasts of All Saints and All Souls are "days of hope," he said. The virtue of "hope is like a bit of leaven that enlarges your soul. There are difficult moments in life, but

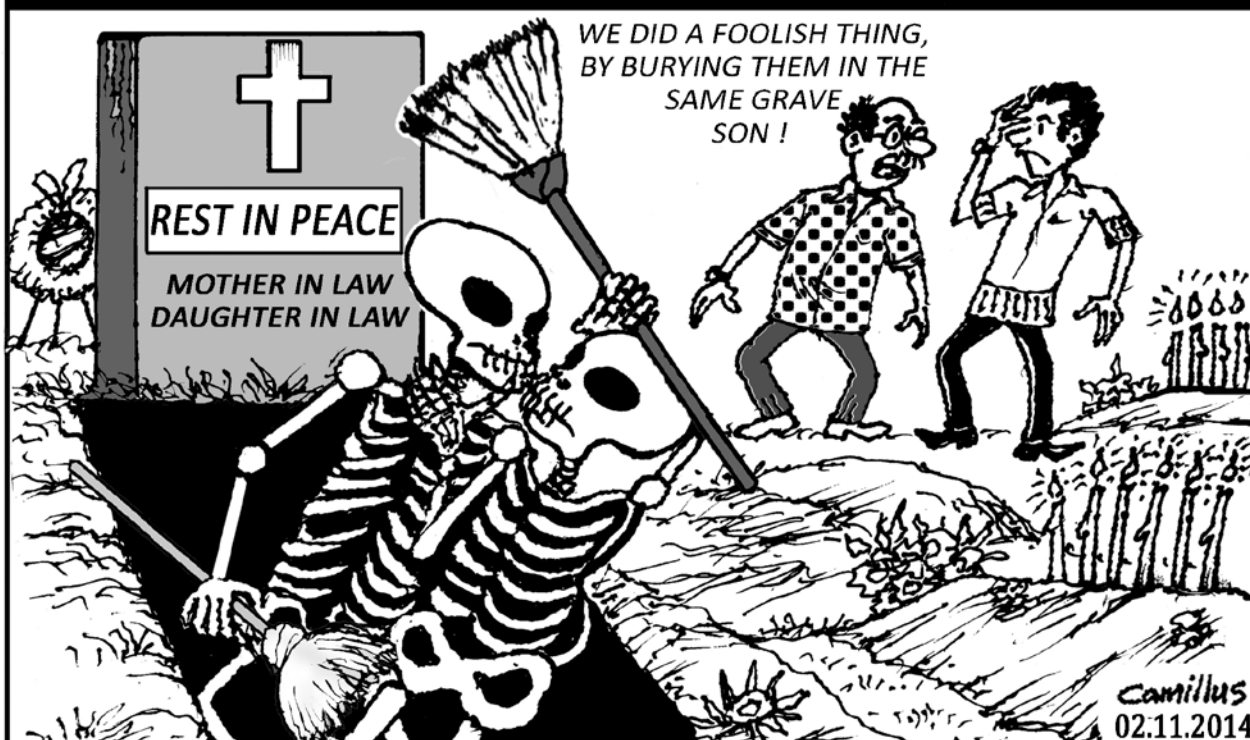
with hope you go forward and keep your eyes on what awaits us. Today is a day of hope; our brothers and sisters are in the presence of God, and we, too, will be there in the Lord's arms if we follow the path of Jesus."

"Before sunset today, each one of us can think of the sunset of our lives," the Pope said. "Do we look forward to it with hope and with the joy of being welcomed by the Lord?"

(From the homily given last year by Pope Francis to Commemorate All Saints' Day).

SUNDAY PUNCH

by Camillus



Pope calls for end to death penalty

(CNA/EWTN News).- Pope Francis called for the abolition of capital punishment during a speech recently, as well as all forms of penal punishment which violate human dignity.

In an audience with delegates from the International Association of Penal Law, the Pope decried the growing conviction in recent decades that through public punishment it is possible to solve different and disparate social problems, as if for different diseases one could prescribe the same medicine.

"It is impossible to imagine that today there are states which cannot make use of means other than capital punishment to defend the life of other persons from unjust aggressors," he said.

According to the Catechism of the Catholic Church, which Pope Francis cited in his discourse, "the traditional teaching of the Church does not exclude recourse to the death penalty, if this is the only possible way of effectively defending human lives against the unjust aggressor."

During his speech, Pope Francis called on all Christians and people of goodwill ... to fight not only for the abolition of the death penalty be it legal or illegal, in all of its forms.

THE CATHOLIC WEEKLY SRI LANKA
Messenger
SINCE 1869

EDITORIAL

November 2, 2014

Dying beyond our means

As billions of people all over the world remember their dear departed family members and friends on All Souls' Day, we also need to reflect not only on the high cost-of-living but also on the high cost of dying.

In the Old Testament era, in the time of Lord Jesus and the New Testament era the tradition among the Jewish people was a simple burial within 24 hours. It was the same with Jesus, He was buried in a borrowed tomb within hours of His crucifixion just as Jesus was born in a borrowed cattle shed. The Only Begotten Son of the Almighty God who owned everything in heaven and on earth became poor to unite with the poor. Even today some 1.5 billion Muslim people follow this simple tradition. When a Muslim dies the body is wrapped in a white cloth placed in a casket and buried within 24 hours, however high and mighty the person may be. The tradition is followed by everyone the rich and the poor.

Among Christians the practice of Jesus and the Jews has changed over the generations. During the past 40 years of the globalised capitalist market economy many Christians have been dragged into a worldly custom where they are not only living beyond their means, they are also dying beyond their means. In these days of waste and extravagance some Christian families spend several hundred thousand rupees for the last rites. Some buy luxury coffins that are known to be worth more than Rs. 200,000. Some want luxury hearses and spend tens of thousands rupees on other rites and a series of alms giving not so much for the poor but mainly for those who have.

Pope Francis since his election in February last year has been setting an example to the whole world on how to live in a simple and humble way as Jesus did. Cardinal Malcolm Ranjith addressing a ceremony on Sunday, October 19, to mark the National Catholic Literary awards festival, also called on, Catholics and others to emulate Jesus and Pope Francis, by living in a simple and humble way.

The Pope has stressed that we need to learn how to manage with our basic needs without desiring luxuries and extravagances. When we live in a simple and a humble way we could save more and therefore have more to share with others who are less fortunate than we are, thus obeying the great command of Jesus to "Love one another as I love you."

Besides funerals, another area where some reflections is needed is the way we spend several lakhs if not millions on weddings. More than 40 years ago the Holy Spirit through the Kithudana Pubuduwa and its founder Rev. Fr. Oscar Abhayaratne brought about a virtual social revolution. Hundreds of young people got married in a simple and humble way. These were known as "Sudu Mudu" weddings. The couple did not have gold rings but stainless steel rings which cost only about Rs. 100. They come to Church in white national dress, go to the Altar barefoot and have a simple wedding service. After the Holy Mass, a moderate celebration is held in the Church grounds with traditional Sri Lankan food such as *Kiribath*, *Kewum* and *Kokis* served to the people. Happily several parish priests are urging couples to get married in a moderate way with the reception not being held in five-star hotels but in the Church grounds where tents are setup, table and chairs placed for the invitees to have a simple lunch or dinner or short eats.

If our weddings, funerals and other occasions like silver or golden anniversaries are celebrated in a simple way, we would be setting an example to the poor people of other religions also. Instead of borrowing money at high interest rates from banks to hold wedding receptions they also would be encouraged to have simple receptions in their places of worship or community halls.

On Family: A Truly "Extraordinary" Synod of Bishops

Rev. Fr. Vimal Tirimanna
(writing from Rome)

The Roman Catholic Church, since the Second Vatican Council (Vatican II) has had thirteen Ordinary Synods and three Extraordinary Synods. The former category of Synods consists basically of Bishop-representatives elected by their respective Episcopal Conferences while the latter type consists mainly of the Presidents (or their special delegates) of the Episcopal Conferences.

The Pope has the prerogative of appointing a certain number of Bishops-delegates for any of these two types of Synods. Heads of the Roman Dicasteries also form part of many Synods. A Synod of Bishops as it is understood in the post-Vatican II era, whether Ordinary or Extraordinary, is a consultative body to the Pope, which can vote on propositions to be presented to the Pope. But it is the Pope who finally drafts the end-result document, known as an Apostolic Exhortation. In the Catholic Church such a document has teaching authority, and the degree of such authority among papal documents is second only to a Papal Encyclical Letter.

Last year, Pope Francis, in an unprecedented move, simultaneously called for an Extraordinary Synod (October 2014) and an Ordinary Synod (October 2015) in order to consult, discuss and last but not least, to orient the course of the Catholic Church with regard to the main theme "Pastoral Challenges to the Family in the Context of Evangelization." The Extraordinary Synod began on October 5, 2014 and ended on October 18, 2014 with the Beatification Mass of Pope Paul VI who was the first Pope to visit Sri Lanka in December 1970. Its Final Statement though not a definitive document is now presented to the Episcopal Conferences to be circulated around for wider consultation and reflection, the results of which would become eventually the 'Working Document' for next year's Ordinary Synod of Bishop in October on the same theme.

Although the technical term "Extraordinary" is used to refer to this sort of a Synod (as we had just a few days ago) that consists mainly of the Presidents of the Episcopal Conferences, this particular Synod was not only technically, but also literally "extraordinary"! Discussed below briefly under the sub-headings that follow are the reasons why it was literally "extraordinary":

1. Family is a main concern of the Church

As the theme of the Synod itself suggests, Pope Francis by calling this particular Synod which is the first of his pontificate (and the one that would follow next year) has shown what his main priorities for the Church are, as its universal visible shepherd. From the time of St. John Chrysostom in the fourth century, the family has been called "the Domestic Church" in the Catholic tradition, a phrase that has been often used by many today. To begin with, this concept flows from the basic fact that the Church is "a family of families." Any human being, by the very fact of his/her birth to the world, normally belongs to a family. Thus, biologically he/she would have parents and siblings, and other relatives. However, a Christian when he/she is baptized, becomes a member also of the wider family, the Church. Thus, it is no exaggeration to say that a Christian has two families: the biological family and the wider Christian family. But using the same basic fact of reality *vice versa*, one can say that not only the Church is "a family of families," but the family itself is "a domestic Church." Of

SYNOD OF BISHOPS
PASTORAL CHALLENGES TO
THE FAMILY IN THE CONTEXT
OF EVANGELIZATION

course, historically speaking, the first gatherings of the early Christians were in houses (*oikos*) as we see in the New Testament itself. In addition to this historical fact, the term "Domestic Church" necessarily implies that a Christian family ought to be a re-presentation (or a concrete realization in a given situation) of the wider Church. It is the basic Christian unit, the basic building block that is instrumental in constructing or building up the wider Church.

Thus, Pope Leo XIII (1878-1903) revived this traditional understanding of the family as the domestic Church when he said "The Family was before the Church, or rather, the first form of the Church on earth." The Second Vatican Council re-echoed "the same view when it called family Domestic Church" (*Lumen Gentium*, No:11). Pope Paul VI (1963-1978) wrote: "There should be found in every Christian family the various aspects of the entire Church." In his magna carta on family, the Apostolic Exhortation, *Familiaris Consortio* (1981), Pope John Paul II re-affirmed that the Christian family is "the Domestic Church" (no:21). Pope Francis, in his one and only Apostolic Exhortation thus far, *Evangelii Gaudium* (2013) says: "The Family is the fundamental cell of society where we learn to live with others...." (No:66).

Therefore, in short, any renewal of the Church as a whole has to begin from the family. In taking up such a basic but realistic theme, this Synod surely is "extraordinary."

".....there has also been different types of families that have come into being in recent times"

2. Church's Maternity towards her members in the Pastoral Field

The Church is not only a teacher but also a mother to her faithful, as the title of Pope John XXIII's popular Encyclical Letter *Mater et Magister* (1961) already had indicated. The present Pope, too, has continued to insist that the Church is a mother in the sense that any mother does not love only those morally upright children but also those who have not been that moral in their lives, those who have failed to live the moral ideal! A mother loves all her children, but more so, children who tend to have lost their way! Since there have been so many people all over the world who have failed to live the Christian ideal of marriage and family in one way or the other, especially during the last few decades, the need for the Mother Church to reach out to such children of hers is surely the right thing.

Although monogamous, heterosexual marriage is the ideal Christian marriage, during the last few decades there have been all sorts of deviations from this ideal. Thus we

Contd. on Pg. 8

"I Believe in Angels"

• 50 years of Dedicated Service in Australia

By Rev. Fr. Oswald B. Firth, OMI

New Beginnings

The Holy Angel Sisters whose roots are in Sri Lanka chalk up fifty years of unparalleled service to Australians, Sri Lankans and other ethnic communities in the land of the Southern Cross, since 1964. Tradition teaches us that angels were chosen and commissioned to be special envoys of God. The Holy Angel Sisters may not wear wings but they, like God's mysterious messengers, are constantly on the move on a mission of caring and consoling the underprivileged and disfavoured castoffs of our modern consumer society. Like the Biblical angels, the Holy Angels are immune to territorial borders and ethnic or racial bias and are present wherever the need is greatest, encountering sometimes rejection and humiliation as they live the challenges of the Good News in a spirit of joy. A Congregation born, bred and rooted in Sri Lanka serving in a foreign mission, this is a factor that shapes the specific identity of these down to earth ministering angels.

The decision to commence a foundation of the Sisters in Australia was a result of reading the signs of the times. As documented in the annals of the Congregation's history by Sr. Rosary Gunawardena, it was Bishop Laudadio, surveying the dicey political climate of the day which appeared inimical towards the local Church in general and Religious Orders in particular, advised the then Superior General, Mother Martina, to search for pastures outside Sri Lanka. The intervention of the Blessed Sacrament Fathers who had recently established a community in Colombo was solicited in this instance and through the good offices of Father Fitzgerald SSS, the Archbishop of Melbourne, Most. Rev. Dr. Justin Simonds, was approached. Being well aware of the missionary fervour and the spirit of daring of the Holy Angels to take on new challenges, the astute Fr. Fitzgerald succeeded in convincing the Archbishop that none other than these Sisters would be most suitable and adequately competent to manage a hostel for Asian girls who were studying and working in Melbourne.

Hurdles to Overcome

But there were many hurdles to be scaled over before the Sisters could find their feet on Australian soil. Travel abroad in those days was severely restricted. Air

travel was scarce. 'Exit Permits' were hard to come by. Under normal circumstances, one would have to face an interview before such a permit was granted. However, God's providence held sway and Mother Martina was issued an 'Exit Permit' sans interview. Having braced through all barriers, Mother Martina left Sri Lanka for Australia on September 11, 1964 (the death anniversary of the Founder), with just \$10 in her pocket, being the maximum permitted by the Ministry of Finance for external travel. And so began the long and laborious missionary journey of the Holy Angels in Australia.

It is a fact of life that troubles and tribulations seldom come in singles. The chosen pioneers to launch the mission in Australia, Srs. Philomena Don, Dorothy Affleck and Immaculate Fernandez, were hampered in their efforts due to the Australian government withholding their 'Entry Permits.' The want of a place to establish the new foundation was another cause of anxiety. But as the saying goes, when the night is darkest, the dawn is never far away and so it happened that the sun began to shine on the Holy Angels. A splash of light at the end of the dark tunnel came in the form of a proposal from Bishop Moran, the successor to Archbishop Simonds, who offered the Sisters, a women's hostel in Geelong. This haven was a Godsend. The timely intervention of the Member of Parliament for Geelong helped solve the problem of "Entry Permits" just in time for the pioneers to board the vessel leaving for Australia.

The Angels Have Landed

When on November 22, 1964, the Holy Angel Sisters first disembarked in Melbourne, they were welcomed by Archbishop Rt. Rev. Dr. Justin Simonds who entrusted to them the care of the hostel of St. Mary of the Angels, located in the main parish of Geelong. It was indeed a providential coincidence that the hostel was dedicated to Mary of the Angels, the patroness of the Sisters' Congregation. At that moment in history, this was the one and only hostel that catered to young women engaged in commercial enterprises in the industrial city of Geelong. The hostel soon became an oasis to which came many young women in search of solace, security and peace of mind. There were those from shattered homes and some others disoriented and frustrated, often from well-to-do families. Whatever the case may be, the Sisters were there to offer a lis-

tening ear and a helping hand.

March 1976, marked another breakthrough in the Holy Angels' mission in Australia. While spending a brief holiday in Sri Lanka after eleven years of tiresome ministry, Sister Dorothy, Superior of the foundation in Australia, received an urgent call from Msgr. Hussey of Wangaratta with a firm appeal to the Congregation to take on the task of managing a hostel for men and women in their declining years. The enterprise had hitherto been administered by a lay staff. Sister Dorothy was convinced that her prayers and sacrifices for this kind of a mission had finally been answered. Mother General and the Councillors did not hesitate to respond positively to this call of the Spirit. Three Holy Angels, Sisters Clement, Concepta and Peter rose up to the challenge where other Religious Orders in Europe had gracefully declined.

The arrival of the Sisters on the scene in 1977, injected a new lease of vigour, vim and vitality to the drooping elderly figures for whom their family members had little or no time to spare and care. Dearth of personnel and financial resources eventually dealt a severe blow to the furtherance of this mission.

The apostolate of the Sisters was not restricted to a behind-the-doors ministry. Like the winged species on the move, the Holy Angels Sisters were seen caring for the sick and elderly elsewhere in the community. This involved home visits to those advanced in years and who were lonesome. Another ministry that came under their loving purview was visiting the nursing homes in the area offering words of courage and comfort, hope and love to those who were spending their flagging years, often in solitary confinement. They continue this ministry even to this day. However, love's labour was brought to a close after a marathon service of 39 years in the hostel of St. Mary of the Angels on 39 Skene Street, the Sisters flagship ministry.

It was the year 2001, autumn was fading away and winter was setting in. The change of seasons also ushered in a change of parish administration. The incoming parish priest, Fr. Kevin Dillon, was settling into his new responsibilities. In the course of a discussion on parish matters the current status of the hostel was raised and it was revealed that the hostel was experiencing a downturn due to a scarcity of income. The decline in the number of lodgers was having a critical effect on the levels of income and it was proving near impossible to maintain the dilapidated building while

rendering a viable and sustainable service to the community.

A turn for the better faced with such insurmountable problems the new parish priest strongly recommended that the Sisters could render an equally magnanimous service by moving into more restricted premises from where they could launch their pastoral activities to the wider community. This decision, taken on September 12, 2002, brought to an end, though not without regrets, a decisive chapter of 39 years of dedicated service at St. Mary's Hostel. The day marked a special feast day of Our Blessed Mother and treasured memories of the ministry that the Sisters were leaving behind remain etched in the minds of the Sisters even to this day. The time had arrived for the Angels to spread their wings and move towards the future. So began a fresh chapter with a new mission in Bell Park on September 12, 2002. With renewed vigour and enthusiasm the Sisters began their work of catering to the spiritual needs of the sick and disabled persons in families that were ethnically diverse. The new challenges they encountered called for a reversal of strategies. Instead of waiting for people in need to come to them, they went in search of the neglected, the lonely, the frustrated and especially the desperate who craved for the soothing touch of these ministering angels. Their shadow embraced homes, hostels of the aged and centres of rehabilitation and they made themselves available to anyone who needed a listening ear and a consoling word.

Serving the Sri Lankans

While their care and concern extended to the Australian community of Geelong, the special predilection of the angelic Sisters was reserved for the Sri Lankan Community in Victoria. With no official Sri Lankan priest to serve as their chaplain and minister to their spiritual needs, it was the Sisters who willingly accepted to bridge this vital gap for the past fifty years and keep the spiritual fires burning with their presence, counsel and proximity to the community's needs. Tales of Sri Lankan migrants in search of better prospects for their children in Australia are in plenty. Whatever be their race or religion, it is to the Holy Angels that they bring their fears and frustrations related to housing, schooling and employment. Migration is today a world-wide phenomenon the Church needs to grapple with and, here we find the Holy Angels facing the issue at the very grassroots.

"Angels in human form. While their wings touch the heavens, their feet are solidly implanted on firm ground"

The respect and esteem with which the Sisters are held by the Sri Lankan community deserves more than a cursory mention. Functioning under the aegis of the Australia-Sri Lanka Catholic Association, the guidance and leadership provided by the Sisters to the organisation needs to be viewed as a *sine qua non* in every major decision and action plan of the community. Regular seminars on family life, problems of youth in a fast-changing secular society, annual Holy Week celebrations, Christmas Carol services, special prayer sessions, Catechesis for children have become regular features on the Sisters' agenda. While the spiritual growth of the Sri Lankan Community is paramount on their list of priorities, more mundane activities such as cultural presentations, seasonal outings, fund raising evenings to sustain the Association are events for which the blessings of the Sisters form a part of the brickwork that cements a community and clearly manifest signs of the organization being alive and healthy. It is all in a day's work for the Sisters.

The long and arduous journey from Colombo, Sri Lanka to Geelong in Australia will continue to be carved in the memory of the Holy Angels. It is a tale of memorable historical snippets that form a colourful tapestry all linked up through one unmistakable golden thread: "All for the greater glory of God." The Holy Angel Sisters are today an indelible part of Geelong's history. The relentless mission of the Holy Angels is today in the safe hands of veteran Sister Concepta and Sisters Nirmalie, Stanislaus and Carmel.

They have, by their sheer missionary zeal and unobtrusive presence, earned the well-deserved epithet: 'Angels in human form'. While their wings touch the heavens, their feet are solidly implanted on firm ground.



At the shrine of Lourdes, France, there is a panoramic mosaic which covers the facade of the basitica. It depicts the wedding at Cana. There is the bride and the bridegroom on one side. They are in shame because the wine has run out before the festivities are over. On the other side of the panel there is Jesus and his mother, Mary, discussing with each other. In the lower panel there are seven tall jars filled with wine with a servant taking a portion of the wine to the master of ceremonies.

According to the Evangelist John, Jesus performed his first recorded miracle at the wedding in Cana to help a young embarrassed couple starting their family life (John 2/13). We would have heard about the breaking down of the family unit in

The Third Person



all parts of the world. So much so, that the archdiocese of Colombo has declared the coming year the Year of the Family. Currently there is an extraordinary synod of the bishops of the world meeting in Rome to discuss ways of preserving the family, the smallest cell of the society.

Joseph Pronechen, a staff writer of the National Catholic Register of the USA talks about a tradition that is prevalent in a Croatian town, Siroki-Brijeg with about 25,000

citizens. According to the writer the divorce rate among the Catholics in this town is 0%. They have not heard about any divorce among the Catholics in this part of the world.

Pronechen says, "Their 'secret' to marital happiness is not a secret at all. The bride and groom followed a long-standing tradition: They make their wedding vows with their hands clasped on a crucifix. Then they kiss the

cross, because, as our faith teaches, the cross signifies the greatest love. These couples realize that marriage is a vocation and that we need to take to heart the words of Jesus and seek his constant help to live and grow in this vocation." The couple hang this cross in a prominent place in their home as a reminder of their promise. During the above marriage ceremony the priest prays, "You have found your cross.

It is a cross to be loved, to be carried, a cross not to be thrown away, but to be cherished." Jesus taught us, "Whoever wishes to come after me must deny himself /herself, take up his/her cross and follow me (Mathew 16/24). Pronechen suggests that this custom should be copied in other parts of the world.

Marriage is a cross that we promise to carry until one of the partners departs from this life (Mathew 19:4-6). It is a cross of love. We attended a 25th wedding anniversary of two of our close friends last week. The husband had met with a dreadful motor vehicle accident which left him paralyzed, neck downwards. The wife and the two children gave up their

"luxuries" in a developed county and came down to look after their paralyzed husband/father. It is a twenty-four hour and seven days a week task for them to look after a paralyzed family member.

Marriage is not just a legal contract that could be ended by divorce or separation. But it is a covenant between the marrying partners and God. It is as eternal as the covenant between God and Noah, Abraham, Moses and David in the Old Testament. It is as important and unending like the covenant on the cross on Calvary. One of its parties is eternal; has no beginning or end. So is the covenant of marriage. It is for life. When the burden of the cross is too heavy, we can seek the help and the support of the third party in our marital covenant.

As you may already know, especially if you have young children, October 31 Hallowe'en. It is a day when some of us dress up in strange costumes, and some of us hand out candy. Hallowe'en. is a strange word. It's short for "All Hallows' Eve." Even that's a little confusing, isn't it? What's a hallow, and why are we celebrating their evening?

You may recognize the word from the Lord's Prayer: "Our Father, who art in heaven, hallowed be thy name." It means holy, and the feast of All Hallows is an ancient celebration of all the saints of the church. All Hallows' Eve is the eve - the night before - the feast of All Saints. In many Christian churches, there are a pair of important holidays at the beginning of November: One is the feast of All Saints, and the other is the commemoration of All Faithful Departed, otherwise known as All Souls' Day. One celebrates the communion of saints; one prays for all those who have died.

In the New Testament, the word "saint" is applied generally to any Christian, to any member of the church. In time, we began to identify the saints as those whose lives had been special witnesses to the power



Saints and Souls

and glory and grace of God. All Christians strive in some way to follow Christ, but only to a few is given the church-wide recognition of sainthood. Everyone, you see, is on a spiritual journey that draws them towards God over the course of their lives (and beyond this mortal life). For some, their progress in the spiritual life shapes them into living testimonies of heaven's power. They are heroes of the faith.

Many of us, probably most of us, do not become saints, at least not in this lifetime. There is no shame in it — out of all the billions of Christian lives through history, only a small percent are recognized as saints. For these many people, for our own loved ones and for our many ancestors

in the faith, we pray for them as they continue on the spiritual pilgrimage beyond this mortal life.

It is not for us to say who is going to wind up in paradise, and who will not. Sometimes you'll hear a pastor who is very clear on it, but we don't believe it's our business to predict God's final decisions. We do know that there are people who shine so brightly with the goodness of the Gospel that they wind up leading thousands closer to God — people like St. Francis, St. Nicholas (aka Santa!), St. Therese of Lisieux and St. Mary.

Two related holy days: One when we ask the saints to pray for us, and one where we pray for the souls of the departed. These holy days are a reminder that we are all in this together, helping each other on the spiritual journey. All of us, the living and the dead, joined together in communion and fellowship, in adoration and contemplation of our God.

- Internet

A CROSS The Way

By Sirohmi Gunasekera

First

"Oh dear! I have to cope with my sick husband and my daughter is being difficult. What shall I do?" moaned Alicia.

"I feel sorry for you. I'll say a prayer for you!" said her friend Mark.

"Thank you. Maybe I should pray too," replied Alicia.

"Yes. Remember 'More things are wrought by Prayer than this world dreams of,'" said Mark.

"I know. As for me, I start the day by saying a short prayer as I don't have time as I have to cook and clean and then get ready for work. But I just offer the day and its problems up to the Lord and I get solace," chimed in Neela.

"You must pray first thing in the morning and thank God for a New Day. I used to end the day with a prayer as well but I find I fall asleep without finishing my prayers for my family and friends. So now I say an Evening Prayer and thank God for giving me a Good Day and for helping me through the hard part," said Mark.

"And you must also remember that it is not My Will but Thy Will be done. Sometimes God doesn't answer our prayers but that is because He has a different plan for us," said Neela.

"And we must remember that God has a way of bringing Good out of Evil. So maybe we should not worry and just live for the day," said Alicia.

"Just enjoy each moment once you have started the day with a Prayer and leave everything to God," concluded Mark.

She decided to look out for similar small miracles and live for the day. "May God bless us all," she prayed.



Moses, the law-giver and leader who led the Israelites out of Egypt to the promised land of Canaan, heard a voice saying, "O God! show me where you are that I may be your servant and clean your shoes and comb your hair and sew your cloth and fetch you milk."

Moses rebuked the shepherd as an idolater.

Then came a voice from heaven which said:

"Moses! why have you driven away my servant? Your office is to reconcile my people, not drive them away from Me! I accept not the words which are spoken but the heart that offers them!"

Masanvi



Compiled by: Kishani S. Fernando

Celebrating the Saints & taking them as our life example

Pix A random selection from our local churches



On Family: A truly...

Contd. from Pg. 4

have today; civil unions, co-habitations, trial marriages, civil marriages of those who have got divorced,.....etc. In addition to these deviations, in some countries today, there is also a clamour to get homosexual unions recognized as 'marriages'! Since marriage is the foundation of any family here on earth, depending on the type of marriage, there has also been different types of families that have come into being in recent times. Ideally, a Christian marriage is an association of persons comprising of a woman and a man married to each other and who are the parents of children to whom both are biologically parents. But many families today, especially in the West, have deviated from this ideal. For example, today, we have quite a number of single-parent families and also families wherein the parents are of the same sex (homosexuals adopting children). Then, there are the families whose parents were previously married in the Church. Surely, all these types are clear deviations from the ideal Christian marriage and family. But what about their relationship to the Church? Are they to be welcome in the Church? Or simply because they happened to be members of such families that have failed to live up to the Christian ideals, should they be outside the Church? Since Jesus came mainly to call not the righteous but sinners (those who failed to live the ideal), is it not correct to assume that the Church as the Sacrament of Christ (the visible sign of Jesus Christ in today's world) ought to reach out to these very people who have failed to live the ideal of marriage and family? It is precisely in such reaching out that the Church manifests herself as a mother.

Obviously, the Church as the representative of Christ's continuing active-presence in the world, cannot simply consider only those who live the ideal marriage and family lives as her children. She has to (imitating her Master and Lord) reach out to those who have failed to live up to this ideal. The many discourses of the present Pope go along this particular line of thought and the Extraordinary Synod itself was called to reflect, discern and see how the Church ought to go about in being a mother to such lost children of hers who live in the periphery of ecclesial life.

As such, this Synod was never meant to change doctrine on marriage but to see how the Church's doctrine could be applied in the lived pastoral reality. After all doctrine by itself in its own speculative sphere has no meaning if it is not applied to

"As such, this Synod was never meant to change doctrine on marriage but to see how the Church's doctrine could be applied in the lived pastoral reality"

or relevant to the lived reality of persons! As the Lord Himself said, the Sabbath is made for man and not man for the Sabbath! Doctrine, therefore, is for persons in the first place. Of course, the often rattled off phrase by some before and during the Synod "doctrine cannot change" is also not totally correct, simply because within the Catholic Tradition, there are changeable and unchangeable doctrines even with regard to family and marriage. For example, the doctrine that a Christian family is always a gathering of a father and a mother (and not two fathers or two mothers, as in homosexual unions) is unchangeable. Also the doctrine that a Christian marriage is always a heterosexual and monogamous marriage is unchangeable; so is the doctrine that a valid Sacramental marriage is indissoluble.

However, there are changeable doctrines which are mostly to do with ecclesiastical discipline. These have changed all along history or the Catholic Tradition. For example, marriage as a Sacrament was officially accepted by the Church only in the 12th century! Till then, the Church was reluctant to accept it as a Sacrament and so, there were only six Sacraments. Another example of evolving doctrine will be the need to have a Church ceremony for marriage (the canonical form) in order to check the many clandestine marriages that were common at that time, which came into being only at the Council of Trent (1545-1563). So, there are doctrines even on marriage that cannot change, and there are also doctrines that do change, and in fact, have changed or evolved in the course of history.

It is also important to point out here that even the cherished Catholic doctrine that a Christian marriage is indissoluble has gone through its own evolution even within the New Testament itself. This Catholic belief on indissolubility which surely goes back to the Lord's teaching itself,

has had its own nuances and adaptations in the application of it to the different pastoral contexts of Matthew, Mark and Paul. Thus, according to the crying pastoral needs of his community Matthew while reaffirming the teaching on indissolubility, has nevertheless introduced what is known as the porneia exception clause, not once, but twice in his gospel (Mt.5:31; 19:9). Similarly, Mark, who was writing to the gentile Christian community in Rome had his nuances to this teaching, as he tries to accommodate a woman's right to divorce which was prevalent in the society to which he was writing but was unheard of in the Jewish society to which Jesus taught the doctrine of indissolubility (Mk.10:11-12). Then, Paul, writing to the Christians of Corinth, while reaffirming the dominical teaching of indissolubility, also makes his own pastoral adaptation to that teaching according to the needs of the Corinthian community (1 Cor.7:12-15).

Besides, all these examples from the New Testament itself, we have had plenty of adaptations all through Church's history both in moral theological and canonical practice of the Church with regard to Catholic understanding of marriage. Simply put, this understanding was not what it was from the time of Jesus, but it has gone through its own evolution through the work of the Holy Spirit within the tradition, according to the differing pastoral contexts, down through the ages, as the Vatican II itself taught (*Dei Verbum*, No:8). After all, our tradition is a living tradition and only a living tradition can and does change. As such, one cannot simply rattle off the hackneyed but erroneous statement, taking things completely out of context: "doctrine cannot change"!

Pope Francis' call to reflect, discern and see what we could do with regard to pastoral practice thus, is not mainly to change doctrine (especially the unchangeable/non-reformable doctrines), if necessary, according to the

contemporary pastoral contexts, but to find new avenues within the inherited Christian tradition that would make the Church a mother to those who have failed to live the ideal married or family life, even if necessary, changing Church's changeable (reformable) doctrines (known as Church discipline). In this sense too, the recent Synod was really "Extraordinary." However, it is necessary to state clearly here that neither the Pope nor any participant ever talked about the changing of our cherished unchangeable doctrines, such as the indissolubility of marriage, during this Synod. Their preoccupation was to safeguard this dominical teaching but at the same time searching for ways and means to apply it to ever changing lived reality.

3.Enhanced Participation of Bishops in the Synod

In his very opening talk to the recent Synod, Pope Francis encouraged all participants, especially the bishop-participants to speak freely. He pointed out that all must speak clearly with freedom to say everything that the Spirit is prompting them to say. He also insisted on the need to listen with humility. "Speaking clearly with frankness and listening with humility are the keys to collegiality," he said. Pope Francis also made this Synod literally "Extraordinary" by allowing all possible space to freedom of expression which of course, is a fresh breath of air with regard to the collegiality of bishops, since the Second Vatican Council. He wished to exercise his responsibility as the Successor of Peter, but together with the College of Bishops and not in isolation, so that the true voice of the Holy Spirit could be heard, discerned and listened to. That is why he reassured the bishops: "Have no fear, as this is done with Peter and under Peter"! This new attitude of enhanced collegiality of bishops is surely a recovery of what the Second Vatican Council taught with regard to the Church's authority to teach

in and through the Successor of Peter in communion with the College of Bishops (*Cfr., Lumen Gentium* Nos:22,23). In fact, in its turn, Vatican II did not invent such collegiality in teaching, but re-discovered what was already there in our Catholic Tradition.

Re-echoing the above Vatican-II teaching on collegiality, at the Vigil Service at St.Peter's Square, the day before the Synod was officially inaugurated, the Pope said: "Already our coming together as one around the Bishop of Rome is an event of grace, in which the Episcopal collegiality manifests itself in a journey of spiritual and pastoral discernment." At the very opening session, the Relator General of this Synod, the Hungarian Cardinal Peter Erdo in his presentation of the collated responses to the pre-Synodal questionnaire (*Relation ante Disceptationem*) said that as a result of sending that questionnaire world wide, there was a much greater participatory response than at the earlier Synods. He also pointed out that the same results made it possible to incorporate into his presentation of the Working Document for the Synod ideas that had already circulated among bishops. This clearly is a sign of greater participation of not only bishops but also lay people.

The well-known Italian theologian Archbishop Bruno Forte who was also the Special Secretary to this Extraordinary Synod, stressed the importance of open dialogue and mutual respect. "It is important to put ourselves in front of each other with respect and to listen to each other," he said. Recalling how Pope Paul VI's efforts following the Second Vatican Council call for involving the voices of all the baptized in discussions, Archbishop Forte admitted that the bishops are still learning how to do this.

4. An Inclusive Synod

Although this is surely not the first Synod where all walks of Church life participated, including the laity, it

Contd. from Pg. 14



Pope attends Holy Mass for the Opening of the Extraordinary Synod on the Family

• ALL SAINTS' COLLEGE, BORELLA

Celebrating 110 Years of God's Blessings

All Saints' College in celebrating 110 years of service has indeed passed many a milestone to reach its present position. Most institutions progress usually under one administration but All Saints' has changed hands many times and survived to tell a tale of 110 years.

In the early years of British rule, Punchi Borella was more or less a jungle. Settlements came up in the vicinity of the Welikada prison area in the form of houses for the guards and engine drivers of the Railway Department. As a result many job opportunities opened up and more and more people settled in and around Punchi Borella.

With many communities coming in, the Catholics residents needed a place of worship and the construction of All Saints' Church began. At that time it was customary for a school to come up alongside a Church. Thus an embryo of All Saints' College emerged in 1904, under the auspices of the Good Shepherd nuns. Rev. Mother M. Gerald was the first Principal who managed the school from 1904 to 1913. They ran the School till 1942, during which time many steps were taken to improve its status. In May

Rev. Sr. Mary Joseph A.C
1955-1960
Rev. Sr. Lidwina A.C
1960-1964
Rev. Sr. M.Gloria A.C
1971-1977
Rev. Sr. M. Constantia A.C
1977-1979
Rev. Sr. M. Lenita A.C
1979-1989
Rev. Sr. Stella Maria A.C
1989-1993
Rev. Sr. Preethi Fernando A.C
1993-2007
Rev. Sr. Charolette Paravithana
2007-2010
Rev. Sr. Anne Christine A.C
2010-to date

A note worthy event in 1961 was the takeover of the School by the Government. The Saints heard the fears of the Catholic parents and the School continued in the same strain, with the Carmel Sisters in charge, even though it was designated a Government School where Sinhala language became the main medium of studies. A significant step forward in the school curriculum



The Principal Rev. Sr. Anne Christine AC, inspects the art work of students

1907, it was registered as an Assisted School, in 1928 as a Junior Secondary School and in 1941 as a Senior Secondary School. It was in 1941 that the School was named All Saints' Girls' School. From 1942 to 1945 the records show that the school was in the charge of Mrs. Gladys Perera.

On June 1, 1945, at the request of Archbishop Jean-Marie Masson OMI, the Franciscan Missionaries of Mary took charge of the School and named it All Saints' College, English Elementary School with Rev. Mother Wulstan as the Principal. The increasing number of pupils, the lack of space and the need for more teachers compelled the Franciscan nuns to discontinue their work by 1951.

The ensuring change of management is recorded in the Annals of Carmel Convent thus "In September 1951, Rev Fr. D. J Anthony OMI, General Manager of Catholic Schools approached the Apostolic Carmel for two Sisters for All Saints' College, Borella." Sisters Annette and Domitilla took charge of All Saints' on December 11, 1951.

We are grateful to our dear Apostolic Carmel Sisters who served at All Saints' as Principals.

Rev. Sr. Annette A.C.
1951-1955, 1964-1971

was the inauguration of Advanced Level classes in Commerce in July 1986 and in Arts in June 1987.

All Saints' Balika which has a great history celebrated its centenary in year 2004. Today All Saints' Balika boasts of 1100 students and 54 Tutorial Staff leading the girls to a fruitful future.

In the recent past the school has shown several notable performances. In Grade 5 scholarship examination, 75% participants have got over 100 marks while Rashini Ann Jayamaha obtained 171 in 2012, Oshadhi Perera obtained 180 in 2013 and Niluni obtained 183 in 2014 as the highest. Over 80% of the G.C.E. Ordinary Level applicants were qualified for the Advanced Level. Among the Advanced Level students about 60% were qualified for University Entrance.

During the course of recent years the Saints have exhibited their abilities in sports and in other areas like music and drama too. The students have proved that they are not only keen on sharpening their knowledge and skills but also in gaining spiritual inspirations and insights from Holy Scriptures. At the Archdiocesan Bible Quiz the Saints obtained 2nd place in Intermediate Group in 2012 and Junia Rebecca Morris obtained the Gold Medal for the English Medium Intermediate Group at the All

Island Bible Quiz in 2013. In 2014 the Saints reached their climax by gaining first place in Intermediate Group and second place Senior Group in English medium. Intermediate Group in Sinhala medium received the second place while Samadhi Rathnayaka received a gold medal competing with other leading Catholic Schools.

All Saints also has associations such as English Speaking Club, Sinhala Literary Association, Eco Club, Carmel Blossoms, Young Christian Society, School Bible Society etc. which help the children to come out with their talent.

The primary duty of an educator is to draw out the best in each student. All Saints' throws opportunities of growth in subject knowledge, physical fitness, psychological wellbeing, social skills, leadership qualities, inventive skills and spiritual life. The holistic person is the one who can master knowledge, emotions, relationships and eternal values. Thus All Saints' strives to make alive her vision 'A Citizen with perfect personality.'

A floral tribute was made to the present and past Principals and the tutorial staff who have made a great contribution in helping the students to identify their hidden capabilities and guide them in their choices.

All Saints' is for the less fortunate children of the locality. Therefore there is a humble service which is being

"All Saints' is for the less fortunate children of the locality. Therefore there is a humble service which is being rendered almost silently for the past 110 years"

rendered almost silently for the past 110 years. The school takes its steps forward slowly but steadily only with the aim of illuminating the thousands of students who pass through its portals. Through the intercession of all the Saints may the Lord who has begun a good work in All Saints' College bring it to completion.

Rev. Sr. M. Riana A.C



New Dean of the Medical Faculty



Professor Jennifer Perera, an active senior member of the Catholic Doctors' Guild, a product of Holy Cross College Gampaha was unanimously elected last week as the Dean of the Colombo Medical Faculty of the University of Colombo for the next three years. She will be the administrative head and be in charge of the academic activities at the oldest medical school. She is also the President elect of the Sri Lanka Medical Association which post she will take up in January 2015. It is the leading medical professional organization in the country. We offer her our best wishes and prayers for the success in the two daunting tasks she has undertaken.

Dr. Maxie Fernandopulle

Annual Oration of Catholic Doctors' Guild

Dr. Gamini Goonetilleke FRCS, Consultant Surgeon delivered the annual 'Dr. M.P.M. Cooray Memorial Oration' held on Saturday, October 25, at the Sri Lanka Medical Association Auditorium. The event, organized by the Guild of St. Luke, Cosmas and Damian, was held under the patronage of His Excellency, Most Rev. Dr. Pierre Nguyen Van Tot, Apostolic Nuncio in Sri Lanka.

Delivering the Memorial Oration on the topic "Christianity, the guiding Spirit - the experiences of a Surgeon," Dr. Goonetilleke said that medicine is not merely a profession but a vocation and that a doctor is called upon to treat every patient with love, care and compassion. Recounting his experiences as a surgeon for 33 years in hospitals in several parts of the country, including long stints in Polonnaruwa and Sri Jayawardenepura Hospitals, Dr. Goonetilleke said that he was at all times guided by the Christian principles that motivated him, including



cases where difficult and risky decisions had to be taken to save lives through complicated emergency surgery. "It was divine providence and my unfailing faith in the Lord's healing power that strengthened me," Dr. Goonetilleke said. On one occasion during his tenure at Polonnaruwa Hospital, a Buddhist monk had approached him and asked "Doctor, are you a Catholic?" When questioned how he knew it, the monk had told

Dr. Goonetilleke that he had only been watching the doctor through a window while he attended to his patients during ward rounds. "I noticed the care, concern, love and patience with which you were dealing with each one of them," was the monk's only explanation.

Dr. Goonetilleke was also awarded the 'Dr. M.P.M. Cooray Medal' by the President of the Guild, Dr. Antoinette Warnakulasooriya.

Ainslie Joseph

Silver Jubilee

Rev. Bro. Benjamin Ezekiel Newton

Bro. B.E. Newton of the Missionary Brothers of St. Francis of Assisi celebrated the Silver Jubilee of his 25th Anniversary of Religious Profession on October 4, 2014 at Maria Joseph Brothers House, Matale.



Bro. Newton was born on January 28, 1965 to Mr. Bastian Benjamin and Mrs. Manuel Annammal. He hails from Maha Galgamuwa and belongs to St. Anthony's Church, Maha Galgamuwa of the Diocese of Kurunegala.

He entered the Congregation of the Missionary Brothers of St. Francis in 1986 and completed the initial formation at Matale.

He made his First Vows 1989. In 1993 he was selected to follow a course in Auto Mobile Engineering and Multi Traders. After the training he was appointed as an assistant in charge of the Auto Mobile Engineering section Bangalore.

Later he was in charge of the Auto Mobile training at the Jesuit Fathers' Technical Institute at Cholankanda, Nawalapitiya.

In 2013 he was made the Administrator of the Novitiate House, Chilaw.

Bro. Benjamin is the first to join the Congregation and to celebrate the Silver Jubilee after the Amalgamation.

Bro. T.J. Justus, C.M.S.F

We wish them both all the very best for their future!

Final Commitment Rev. Bro. Xavier Jesuraj

Rev. Bro. Xavier of the Missionary Brothers of St. Francis of Assisi made his Final Commitment on October 4, 2014 at Maria Joseph Brothers' House, Matale.



Bro. Jesuraj belongs to Christ the King Church, Hagalla in the Parish of Panwila in the Diocese of Kandy. He was born on May 5, 1986 to Mr. Xavier and Utriyamary.

He joined the Franciscan Missionary Brothers Congregation and had all his initial formation in Sri Lanka and India. He made his First Profession in March 24, 2008.

He has served in various fraternities in Sri Lanka namely Provincialate in Ekala, Assisi Illam Kurukkal-madam, Batticaloa, St. Francis Technical School in Chedikulam, St. Joseph's Boys' Hostel Illavalai, Jaffna, and Don Bosco Boys' Home Maggona. We wish him all the best for his future life and ministry.

"I was blind but now I see"

Those who know me may be puzzled by this headline because they know that I am physically blind. But the Good News is that God has opened for me a third eye, a spiritual eye through which I am able to see and understand much more than I could when I had my physical eyesight. That is why it is with deep conviction and joy that I sing the immortal song "Amazing Grace" because some 25 years ago before marriage I was lost, confused and wretched, I was blind to the reality of realities but now I see.

In 1998 at the age of 40 I was like the prodigal in the pig sty. Nominally I called myself a Catholic attending Sunday Mass and other services mostly as an obligation. Professionally after more than 20 years in mainstream journalism I held a top post with a big salary. But when a multitude of crises hit me, when I went through raging waters and blazing fires I was left shattered and battered. I lost my job, lost all the money I had and I had no home. I started drinking and smoking heavily. When there was no money for normal liquor, I even drank kasippu and smoked beedi. Though I was not fully aware of it, I was probably one step before suicide when the ever-merciful God of unending love took control of my life.

Around August 1988 God sent an angel to bring



me to the Catholic Charismatic Renewal Movement. The angel, who later became my wife lead me to the Catholic Renewal Movement where I followed the 8 initiation talks and came into a deep and personal relationship with the Risen Lord. That was the turning or trans

(Contd on Pg. 14)

Catechism for the Youth

Compiled by
Fr. Indra Ratnasiri Fernando,
Parish Priest, Nittambuwa



Chapter I (30-70).

I Believe in God the Father:

We believe in only one God "Hear, O Israel: The Lord is our God, the Lord alone," (Dt. 6:4).

God gives Himself a name...thus, God wishes to be known and to be called upon as someone real and active. "God said to Moses, 'I am who I am' He said further, 'Thus you shall say to the Israelites, 'I am has sent me to you'" (Ex. 3:14). God is truth "And now, O Lord God, you are God, and your words are true, and you have promised this good thing to your servant;" (2 Sam. 7:28). "Pilate asked him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth listens to my voice'" (Jn.18:37).

God is love God not only declares that he is love, he also proves it "Now the man who had been healed did not know who it was, for Jesus had disappeared in the crowd that was there..." (Jn.5:13). "Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget you. See, I have inscribed you on the palms of my hands; your walls are continually before me." (Is.49:15-16). Once we come to Know Him (God), we are got to give Him the first place in our lives, then a new life begins. It leads us even to love and forgive our enemies. Of course we believe in one God in three (3) persons, "God is not solitude but perfect communion" (Pope Benedict, xvi, May 22,2005). God is triune, "The Father and I are one" (Jn. 10:30). "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the son and of the Holy Spirit," (Mt 28:19). There are three (3) persons in our God is a mystery, yet it is through Jesus Christ only we know that God is Trinitarian.

God's Revelation in Jesus Christ remains the same. God; Father

Jesus the Son of God has taught us to regard his Father as our Father and thereby to address Him as "Our Father". This concept goes even before Jesus "Do you thus repay the Lord, O foolish and senseless people? Is not he your father, who created you, who made you and established you?" (Dt 32:6). God's motherly love is also highlighted, "As a mother comforts her child, so I will comfort you; you shall be comforted in Jerusalem" (Is.66:13).

In a way, Jesus becomes the centre "Jesus said to him, 'Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen Father. How can you say, 'Show us the Father?' " (Jn. 14:9).

The Holy Spirit... the 3rd person of the Holy Trinity, yet has the same divine majesty as the Father and the Son "And because you are children, God has sent the Spirit of his Son into our hearts crying, 'Abba! Father!'" (Gal. 4:6). We are allowed thereby to call God "Father" as we receive the Sacrament of Baptism and Confirmation in the Holy Spirit.

Jesus of Nazareth is the Son, the second person (divine) mentioned when we pray "In the name of the Father and of the Son and of the Holy Spirit (Mt 28:19).

Thus we dare to Say "For God, nothing is impossible," (Lk.1:37).

God is all powerful; He created the world out of nothing. The Father, God alone, who is beyond time and space created the world out of nothing and called all things into being. Everything that exists depends on God- Creation is a "Community Project" of the Trinitarian God. The Father is the Creator, the Almighty, The Son is the meaning and heart of the world "For in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers - all things have been created through him and for him" (Col.1:16). The Holy Spirit holds everything together "It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life" (Jn.6:63).

On family: A truly ...

(Contd from Pg.8)

certainly will go down in post-Vatican II Church history as the *first Synod that had a wide-consultation of the whole Church even before the Synod began*. The questionnaire that was circulated among all the local Churches by the Vatican in preparation for this Extraordinary Synod was in fact an open consultation on issues to do with family and married life, including those issues that were at least implicitly considered till fairly recently as taboo for open discussion, such as the pastoral care of those who live together without marrying, of those who were divorced and remarried civilly, of same sex unions, of single-parents and regulation of births.

In many countries the respective Episcopal conferences following the Pope's initiative did have wide consultations within their local Churches, that included lay consultations, too. As Cardinal Erdo said in his presentation of the collated results of that questionnaire, it was surely an unprecedented wide consultation, almost bringing to the fore once again in the Church the cherished Catholic belief of *sensus fidei* and *sensus fidelium*. After all, as the great theologians Yves Congar, Henri de Lubac and others taught, together with the Vatican II, the Holy Spirit always present in the Church will never allow the whole Church as a single body together to fall into error with regard to doctrine and morals (*Lumen Gentium*, No:12). The implication here is though the hierarchical teaching authority comprising of the Pope together with the Bishops have the unique privilege of having the final word in teaching faith and morals, it cannot and should not ignore its duty to consult all the baptized in the Church in such matters of faith and morals (*Cfr., Dei Verbum*, Nos.8-10; *Gaudium et spes*, Nos.33,43). This Synod, surely made a clear effort to do just this and in that sense too, it was "extraordinary."

Moreover, unlike in earlier Synods, the Pope himself asked the participants to feel free, especially asking the bishop-members not to say only those things that would please the Pope but even things that the Pope would not like to hear, provided the bishops were convinced in faith and in conscience of what they were to say. This is an unprecedented freedom in the post-Vatican II era but something that was a characteristic hallmark of early Councils and Synods. In fact, at the end of

"...the first Synod that had a wide-consultation of the whole Church even before the Synod began"

the Synod, Pope expressed his heart-felt gratitude to all the participants for their courageous expressions of their deep faith convictions: "I can happily say that with a spirit of collegiality and synodality, we have truly lived the experience of a Synod, a path of solidarity, a journey together."

One also needs to note that with this Synod, Pope Francis went down in history as someone who wanted explicitly to be inclusive in discussions and decision-making. His appointments to the Synod offices and to the Synod itself, were not to do with those bishops who toed slavishly only his line of thinking. Cardinals and bishops who were known to be quite opposed to his own views were fearlessly and courageously nominated by the Pope in the list of bishop-participants that he was privileged to nominate. We need to say honestly that this too is a very clear, welcome deviation from the earlier post-Vatican II Synods. Thus, here too, we need to notice that the aim was to be all-inclusive so that the Holy Spirit had enough space to move about rather than being suffocated into one line of thinking.

5. An Inconclusive Synod

This was not a decision-making Synod, nor was it a Synod that passed propositions that would have been later handed over to the Pope to write an Apostolic Exhortation as the other Synods were used to doing. Rather, it was mainly to set a well-reflected agenda for the next Ordinary Synod in October 2015 where the bishop-participants would be voting on different propositions to be handed over to the Holy Father to write his own Apostolic Exhortation which would be the final official magisterial teaching in this process of the two Synods, one following the other. As the Pope himself said in his final discourse to the Synod, with the end of this Synod begins a long period of intense and prayerful reflection of the whole Church on various aspects of Family living in the contemporary world according to the

teachings of Jesus Christ. In that sense, this Extraordinary Synod is inconclusive in the sense that it is only one of the stages of the long and well-thought-out process of all-inclusive decision-making wherein the Holy Spirit has been allowed his due space.

6. The Charisma of Pope Francis

At the Vigil Service in preparation for the Extraordinary Synod at St. Peter's Square, the Pope outlined three precious guidelines for the participants in their search for what the Spirit was prompting when he said:

From the Holy Spirit we ask for the Synodal Fathers, first of all, the gift of listening: Listening to God, until we breathe the will to which God calls us. Besides listening, "we invoke the willingness for a sincere discussion, open and fraternal, which leads us to take charge with pastoral responsibility of the questions that this change of time bears with it. We will let our hearts flow, without losing our peace, but with the serene trust that in His time the Lord will not fail to lead us back to unity. Is not the history of the Church recounted perhaps with many similar situations, that our fathers were able to overcome with obstinate patience and creativity? The secret is in a look; and this is the third fit that we implore with our prayer. Because if we really intend to verify our step on the terrain of the contemporary challenges, the decisive condition is to maintain our gaze fixed on Jesus Christ – *Lumen Gentium* – to remain in contemplation and adoration of His face."

It is important to note that all throughout this Synod, Pope Francis who was so enthusiastic in calling it in the first place, was present but silent, all the time intensely and patiently listening to the interventions of all the participants. He spoke at the Inauguration and the Conclusion of the Synod, both those speeches becoming classic in post-Vatican II Catholic Synodal history. In his homily at the opening Holy Mass of the Synod, based on the Scripture readings of the Vineyard of the Lord, the Pope said: "Synod Assemblies are not meant to discuss beautiful and clever ideas, or to see who is more intelligent... They are meant to better nurture and tend the Lord's vineyard, to help realize his dream, his plan for his people. In this case, the Lord is asking us to care for the family, which has been from the beginning an integral part of his loving plan for humanity."

In his strong-worded concluding speech, the Pope expressed his gratitude to all the participants and said that

he felt the presence of the Holy Spirit all through the Synod which he compared to a "journey." What went down on record of this speech (which received a standing ovation for more than four minutes from the participants) are what the Pope called the five "tensions and temptations" one encounters during this sort of a "journey."

1. A temptation to hostile inflexibility, that is, wanting to close oneself within the written word (the letter) and not allowing oneself to be surprised by God, by the God of surprises (the spirit); within the law, within the certitude of what we know and not of what we still need to learn and to achieve. From the time of Christ, it is the temptation of the zealous, of the scrupulous, of the solicitous and of the so-called "traditionalists" and also of the "intellectuals."

2. The temptation to a destructive tendency to goodness ("il buonismo" in Italian) that in the name of a deceptive mercy binds the wounds without first curing them and treating them; that treats the symptoms and not the causes and the roots. It is the temptation of the do-gooders, of the fearful, and also of the so-called "progressives" and "liberals."

3. The temptation to transform stones into bread, to break the long, heavy, and painful fast (Luke 4:1-4); and also to transform the bread into a stone and cast it against the sinners, the weak, and the sick (Jn.8:7), that is, to transform it into unbearable burdens (Lk.11:46).

4. The temptation to come down off the Cross, to please the people, and not stay there, in order to fulfill the will of the Father; to bow down to a worldly spirit instead of purifying it and bending it to the Spirit of God.

5. The temptation to neglect the *depositum fidei* (the deposit of faith), not thinking of themselves as guardians but as owners or masters (of it); or, on the other hand, the temptation to neglect reality, making use of meticulous language and a language of something to say so many things and to say nothing! They call them "byzantinisms," I think these things!

Then, the Pope said that these "temptations" must not frighten us or disconcert us or even discourage us, as we go on the rest of the "journey" during the coming year. Truly, this was an "extraordinary" Synod, in this sense, too!

I was blind...

(Contd from Pg. 10)

forming point. Gradually the Lord who lives within me began to change my mind and thought, my attitude and perceptions, my heart and nature. My vision and mission goals and aims in life began to change. For instance I came to the awareness that Christianity is not just a religion or some doctrine and dogmas that are mostly in the head. I was brought to the awareness that Christianity is essentially a person, the Risen Lord, Jesus Christ and a Christian is someone who has a deep growing relationship with the Lord.

As the Holy Spirit led me to seek and do God's will in all things and everywhere I found that the Lord was gradually transforming me from self-centredness to God-centredness. Professionally also my vision and aims were changed and are still being changed by the Lord. I realised that earlier my aim in journalism was to make money, get byline and become popular or powerful. Now with the third eye of faith I see journalism as a vocation where I become the voice of the voiceless poor and the marginalised people and instrument through

which the people exercise their fundamental rights to the freedom of expression and information.

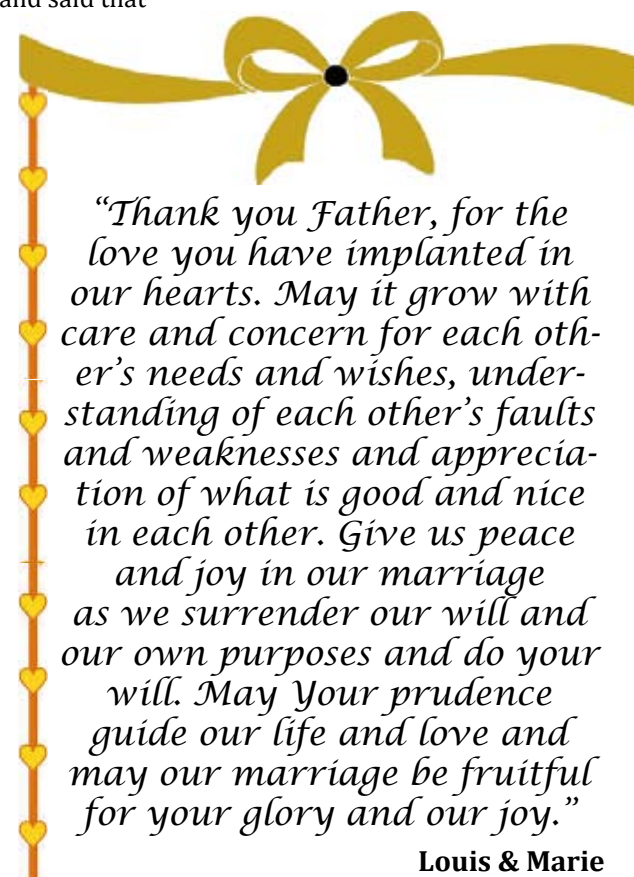
My wife Marie who 25 years ago led me out of the pigsty and to the banquet of the Lord has continued to be not just a helper but a partner in the vision and the mission to bring about a just and fair society and make people aware that the unending, unfailing and ever-merciful love of God is available to all who accept it. She has been in the Catholic Charismatic Renewal Movement for more than 40 years.

So this is our story.

We'll sing our songs of wrongs that can be righted, we'll dream our dream of hurts that can be healed, we'll weave a cloth of all the world united, within the vision of new life that sets us free.

We'll give a voice to those who have not spoken, we'll find the words for those whose lips are sealed, we'll make the tunes for those who sing no longer, expressive love alive in every heart. So be it.

(The writer, Mr. Louis Benedict was adjudged best writer for the Messenger 2014, at the Catholic Literary Awards Day held recently.)



"Thank you Father, for the love you have implanted in our hearts. May it grow with care and concern for each other's needs and wishes, understanding of each other's faults and weaknesses and appreciation of what is good and nice in each other. Give us peace and joy in our marriage as we surrender our will and our own purposes and do your will. May Your prudence guide our life and love and may our marriage be fruitful for your glory and our joy."

Louis & Marie

It is my Father's will, says the Lord, that I should lose nothing of all that he has given me, and that I should raise it up on the last day. (Jn. 6:39)

LITURGICAL CALENDAR YEAR A 2nd Nov. - 9th Nov. 2014

Sun:	ALL SOULS' DAY
Mon:	Memorial of St. Martin de Porres, Religius Phil. 2:1-4; Lk.14:12-14
Tue:	Memorial of St. Charles Boromeo, Bishop Phil. 2:5-11; Lk.14:15-24
Wed:	Phil. 2:12-18; Lk.14:25-33
Thu:	Phil.3:3-8; Lk.15:1-10
Fri:	Phil.1:3:17-4:1; Lk.16:1-8
Sat:	Phil. 4:10-19; Lk.16:9-15
Sun:	Feast of The Dedication of the Lateran Basilica Ez.47:1,2,8,9,12; 1 Cor.3:9-11-11.16-17; Jn.2:13-22



Spiritual Preparation (Papal Visit) - Mass SPIRITUAL PREPARATION: PAPAL VISIT & CANONIZATION OF BL. JOSEPH VAZ SUNDAY MASS INTENTIONS (NOVEMBER 2014)

That our ongoing encounter and relationship with Jesus Christ our Lord build in us a spirit of humility, and guard us against the "very serious spiritual disease" of boastfulness but rather build our life on the rock of "being authentic with the truth of reality and of the Gospel." *We pray to the Lord!*

That we may remain united in the love that the Lord Jesus asks of all for all mankind, especially with all those brothers and sisters of other Churches and Christian communities who believe in Jesus as their Lord and Savior, and pray to the Holy Spirit to reach this unity, necessary for evangelization in the name of Jesus. *We pray to the Lord*

That we may constantly have the cause of peace foremost in our hearts and unite our voices in expressing hope that the international community may make new, concerted and courageous efforts against the proliferation of weapons and to promote their reduction. *We pray to the Lord!*

That through the canonization of Blessed Joseph Vaz the priests in the Catholic Church in Sri Lanka may have a powerful intercessor before God our loving Father as they serve the catholic faithful. *We pray to the Lord!*

All Souls Day, commemoration of all the faithful departed

First Reading:

Is. 25: 6-9.

Prophet Isaiah reveals the life offering of Christ that would destroy death forever and save all mankind. And all peoples would rejoice in the God that saved us.

Second Reading:

Rom. 5: 5-11.

The Lord offered His life when we were sinners and saved us. Now that we are reconciled by His life offering and filling us with the Spirit the Lord will definitely reconcile us with the father in time to come.

Gospel: Jn. 6: 37-40.

The Lord reveals His mission towards the people. He is here to fulfill the will of the one who sent Him. And that is to raise all on the last day.

Introduction.

On November 2, the Church commemorates all the faithful departed. The white Vestments of 'All Saints' Day are laid aside, and the dark robes and emblems of mourning are worn to indicate the sympathy of the Mother Church for her children, who are being purified in the sufferings of Purgatory.

The reason for the commemoration of all the faithful departed in the doctrine and belief that all who die in venial sin, or having not fully atoned for other

past transgressions are detained in purgatory, and that the faithful on earth can help them through their temporal punishment and hasten their admission to the joys of heaven by prayer and alms, and especially by the Holy Sacrifice of the Mass. The memorial day of the dead comes down to us from the first Christians, and in the course of centuries, November 2nd was selected for the annual commemoration of all the faithful departed in Church of the Latin Rite.

In every land in every Christian soul resounds the mournful tone of prayer for the dead: "Eternal rest grant unto them, O Lord, and let the perpetual light shine upon them. May they rest in Peace."

Reflection.

Fulfilling the prophecy that Prophet Isaiah prophesied, the Lord destroyed death by rising to life. All this he did in obedience to the will of the Father and out of love for mankind. Prophet Isaiah, prophesied that the Lord would destroy death and restore man back to his dignity and glory. This he did in obedience to the will of the Father. The will of the Father is that the Lord should not lose any of those that are given to Him, but that he should raise them all to life on the last day. And also those that have seen the

Son and believe in Him should have eternal life. The Lord fulfilled this not only in obedience to the will of the Father but also out of love for mankind. This was very clear for the Lord. He did not just do it for a mankind that was perfect, but He did it for a sinful mankind. This shows how much love He had when He offered His life for the salvation of all mankind and in order to destroy death.

Aid Story.

In 1943 the mail plane flying from Vienna to Venice crashed to the ground. Among the passengers was a young writer who suffered serious wounds and died later that night. He had come to Vienna from Berlin and after a short rest continued on his way towards Venice. In Vienna he had gone with a friend to a fine restaurant, the young writer, during the meal waxed eloquent on the great progress of science that would very soon overtake even religion according to him. "It is fabulous," he said, "This morning I had breakfast in Berlin; this afternoon I am having lunch in Vienna; and

tonight I will dine to the music and dancing in a restaurant in the Piazza San Marco. Then! The Crash.

That night.... he appeared before the throne of the Eternal Judge.

Aid Story 2

When President Franklyn Delano Roosevelt died, he went to heaven where he was received by Moses. "Are you the Roosevelt that was fair and just President of the United States of America?" "Yes," said Roosevelt. "Ah my son, Franklin, my heartfelt sympathies are with you for the scanty way the world treated your Four Freedoms," said Moses. "Well, I think everything is relative," answered Roosevelt. "Your Ten Commandments aren't faring any further. Look at the number of souls in purgatory!"

Rev. Fr. Ciswan De Croos



THUS JEWS BELIEVED IN LIFE AFTER DEATH

1. Did the Early Jews believe in life after death?

Jews had earlier thought that the good people were rewarded on earth with long life, prosperity and joy in life; whereas the bad people were punished on earth and that life ended with death. After death, everyone, both the good and the bad, went to Sheol – a place, devoid of active life, joy, sorrow and any relation with God, a place of darkness for the good and the bad alike. In other words, when a man dies, ruah (spirit, breath of God), given by God returns to Him; basar (flesh, man's bodiliness) is buried in the tomb and decays; and nephesh (man's animality, animal soul) goes to Sheol. Thus the Jews had had no belief in a life after death with God as a reward for a righteous living. But at least this idea of Sheol was in some form a preparation

for their later belief in life after death: Qoh 9,10; Qoh 12,7; Ps 6,5-6.

2. The Jews took a long time to believe in a life after death. What were the obstacles?

i. Their understanding of man: For Greeks, man is essentially a spirit, an incarnated soul. With death, his soul leaves the body. But for Jews, man is essentially a body, an animated body. Body is not just a part of man, but the whole person. If the body is destroyed, then the person is destroyed. Hence Jews could not understand how man could live after death, the death of body, the total person.

ii. Their strict monotheism: When people believed in life after death, there was always a

danger of deifying their ancestors and engaging in ancestral worship as in the Orient. But the Jews were strictly monotheistic and ancestral worship was forbidden. This prevented them from thinking about life after death.

3. Later Jews began to believe in life after death:

After the Exile, the Jews were under the Persians. Judaism was influenced by many aspects of Persian religion; some of the religious beliefs of the Persian religion entered into the OT. The Persians believed in a life after death and a reward or punishment for the good or bad life on earth. Now this Persian belief was assimilated in Judaism to a greater extent that many Jews came to believe in the resurrection of the dead and a glorious future: Jer 31,29-30; Ezek 18; 37,1-14; Job 19,25-

27; Hosea 6,1-2; Isa 26,19; Dan 12,1-32; Macc 7 (135 BC); Wis 3,1-12 (40 BC).

4. God over Death:

The Jews understood God as the giver of life. He is a living God, God of life. He communicates and shares this life generously, without keeping it to Himself (unlike pagan gods): Ps 135,15; Gen 2,7. But on the other hand, man dies on account of himself. This death is against God's will: Wis 1,13-14; 2,23-24.

Can God then put things right? Yes: 1 Kgs 17,17-24: prophet Elijah raising the son of a lady through prayers; 2 Kgs 4,32-43: prophet Elisha raising a child from the dead. These resuscitations are not definite. They will die again sooner or later. But the power of God over death is definite.

5. Towards the NT

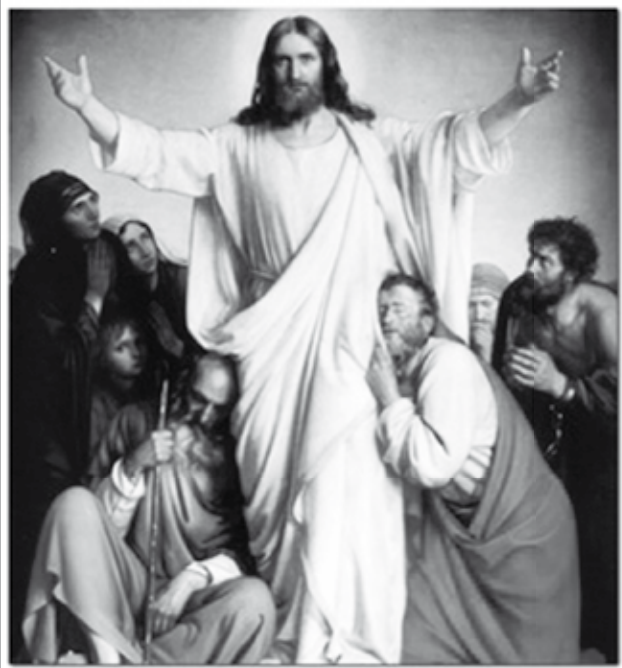
The notion of life after death developed in the OT from a belief in a shadowy existence in Sheol to that in the resurrection of the dead. By the time of the NT, there were several positions:

- The Sadducees believed that with death the person is totally destroyed. There is no life after death. God had revealed His whole Will through the Law of Moses (Pentateuch). These ideas like resurrection or final judgment were not found in the Law and so they were new and unnecessary.
- The Pharisees affirmed bodily resurrection on the last day.
- The Essenes taught the immortality of the soul.

Rev. Fr. Don Anton Saman
Hettiarachchi

PATIENCE, A DIVINE VIRTUE

"Indeed we count them blessed who endure" (James 5:11).



Patience is an important virtue that should be strongly inculcated in our lives if we are to live in peace with our families in our homes, our friends in school, our colleagues in our work places and in general to have a healthy relationship with those around us, the ones we meet as we journey through life. Luke 21:19 says, "By your patience possess your souls."

'PATIENCE' is a divine virtue. Certain

people possess it by nature. For those who do not possess it, the Lord Almighty will grant them the grace to accept and live it. This divine virtue called 'patience' comes into us through the power of God as explained in 2 Peter 1:5-8.

God has created the way of salvation for us through Our Lord Jesus Christ. Anger, irritation, arguments will be seen in our lives if we live in this world without the

ability to be patient when we deal with others.

The Bible says, "When perfection comes, the imperfect disappears" (1 Corinthians 13:10). This verse, tells us that it was for our salvation, the Lord Jesus Christ suffered and died, carrying all our shortcomings on the cross. We should confess them in the presence of God and beseech to Him saying, "O, God have mercy on me." He will forgive us and give us a new lease of life and new grace (2 Corinthians 5:17). He will also come and stay with us. He will make us His own saying "I am your Father; you are My children" (2 Corinthians 6:18). He will walk among us.

In a similar way, we read in the Bible about people whose lives were changed for the better to fulfil the glory of the Lord. One example is the early life of Jacob which was packed with jealousy and dishonesty (Genesis 27), but after God chose him for His purpose, good

deeds and qualities pleasing to Him were seen in Jacob.

Scripture says, "Those for whom he knew before hand, He also destined to be like his Son, so that he may be the firstborn among many brethren. And so those he predestined, he also called; those whom he called, he also put right with himself; those whom he put right with himself, he also glorified" (Romans 8:29,30).

Dear friends, have you received this divine touch and a life of living in union with God? If you are virtuous to receive it, then His image will also be seen in you. The virtue called 'PATIENCE' will then come into you.

St. James says, "Indeed we count them blessed who endure" (5:11). When you continue to trust in the goodness of God and patiently wait for Him, His finer blessings will come in search of you.

Thilini Anthony
Mazenod Youth

The wit of Mahatma Gandhi

When Mahatma Gandhi was studying law at the University College of London, a white professor, whose last name was Peters, disliked him intensely and always displayed prejudice and animosity towards him.

Also, because Gandhi never lowered his head when addressing him as he expected, there were always "arguments" and confrontations.

One day, Mr. Peters was having lunch at the dining room of the University and Gandhi came along with his tray and sat next to the professor. The Professor said, "Mr Gandhi, you do not understand. A pig and a bird do not sit together to eat."

Gandhi looked at him as a parent would a rude child and calmly replied, "You do not worry professor. I'll fly away," and he went and sat at another table.

Mr. Peters, reddened with rage, decided to take revenge on the next test paper, but Gandhi responded brilliantly to all questions. Mr. Peters, unhappy and frustrated, asked him the following question. "Mr. Gandhi, if you were walking down the street and found a package and within was a bag of wisdom and another bag with a lot of money, which one would you take?"

Without hesitating, Gandhi responded, "The one with the money, of course."

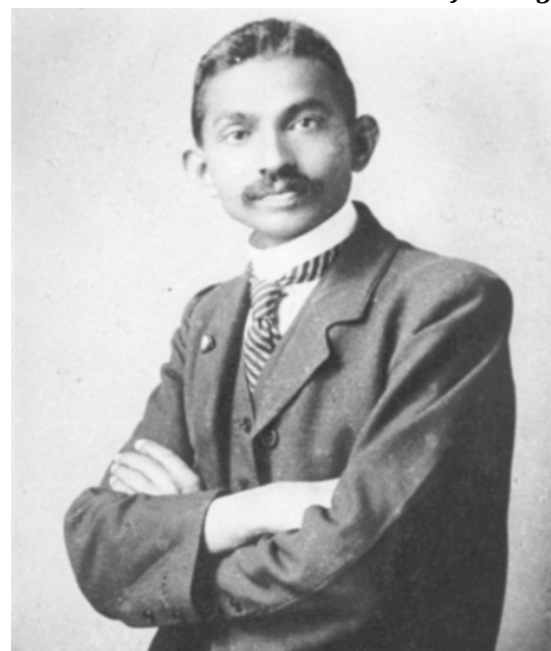
Mr. Peters, smiling sarcastically said, "I, in your place, would have taken the wisdom, don't you think?"

Gandhi shrugged indifferently and responded, "Each one takes what he doesn't have."

Mr. Peters, by this time was in a fit of unbridled rage. So great was his anger that he wrote on Gandhi's exam sheet the word "idiot" and gave it to Gandhi.

Gandhi took the exam sheet and sat down at his desk, trying very hard to remain calm while he contemplated his next move. A few minutes later, Gandhi got up, went to the professor and said to him in a dignified but sarcastically polite tone, "Mr. Peters, you signed the sheet, but you did not give me the grade."

Jude Segal



The Lion and the Gazelle

'The Secret'

By Ralph Cushman



There is an old African proverb that says, "Every morning in Africa, a gazelle wakes up. It knows it must run faster than the fastest lion or it will be killed. Every morning a lion wakes up. It knows it must outrun the slowest gazelle or it will starve to death. It does not matter whether you are a lion or a gazelle; when the sun comes up, you would better be running."

When we wake up each morning, we must realise that "The devil walks about like a roaring lion, seeking whom he may devour" (1 Peter 5:8)

In Psalm 5, we read that David came to God early in the morning and asked for protection and help. We also need to pay attention to the importance of prayer.

I met God in the morning
When the day was at its best,
And His Presence came like sunrise,
Like a glory in my breast.

All day long the Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to me a peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I, too, had loosed the moorings,
With the Presence left behind.

So, I think I know the secret,
Learned from many a troubled way:
You must seek Him in the morning
If you want Him through the day!

Be self controlled and alert

Your enemy the devil prowls
around like a roaring lion
looking for someone to devour

Resist him
Standing firm in the Faith
1 Peter 5:8-9



Young World

Mazenod Youth at Andiambalama



Mazenod Youth had another significant gathering recently at Andiambalama Oblate Centre where 'Tissa Balasuriya Daham Ketha', is situated. After the cordial

welcome extended to us by Rev. Fr. Joe Cooray OMI who is in-charge of the place, the team members gathered at Holy Mass offering prayers for others. The day was dedicated

mainly to the study of the life and times of our Patron Saint, St. Eugene de Mazenod. The guest speaker was Rev. Fr. Sarath Perera OMI, the present Superior of the Nazareth Preaching Community, Wennappuwa. Rev. Fr. Joe Cooray OMI also addressed the group.

After a delightful lunch, the members came together for the next mission planning session.

Fr. S. Randil Fernando OMI
Mazenod Youth - Nazareth Wennappuwa

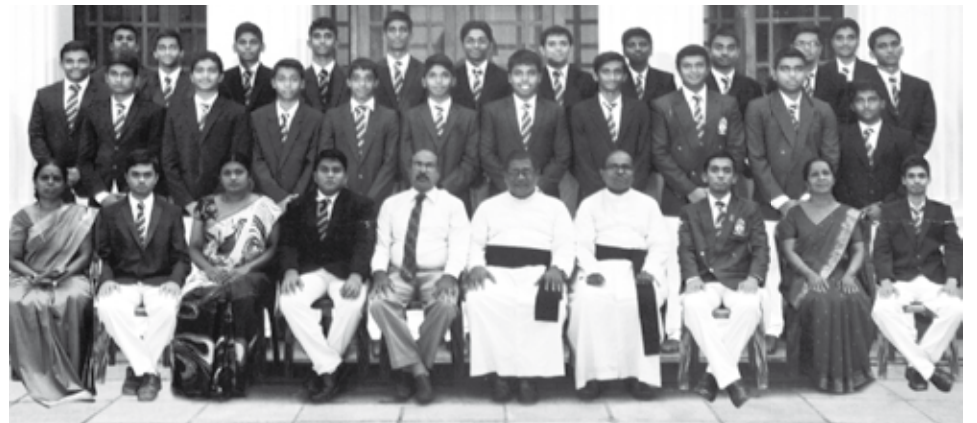
Josephian Prefects Investiture Ceremony 2014



The Investiture Ceremony of the newly appointed senior prefects of St. Joseph's College, Colombo was held under the guidance of the Rector, Rev. Fr. Travis Gabriel recently.

-Avishka Mario
Senewiratne- SJC

'Kalai Vila 2014' at St. Peter's College Colombo



The 60th Tamil Literary Day of St. Peter's College Colombo, 'Kalai Vila 2014' was held recently. The chief guest was Prof. S. Sandarasegaran of the Colombo Campus. In his address Prof. Sandarasagan said that everybody appreciated the discipline maintained in Catholic missionary schools and St. Peter's College still remains at the top of the list. He noted that English seeks a paramount place as far as language goes

and is the need of the moment, hence it is important to master the language.

Rector of the College, Rev. Fr. Trevor Martin thanked those who gave a 'heart and hand' for the successful conclusion of the Peterite Kalai Vizha 2014.

Picture shows the Tamil Literary Association Committee (2014), with the Rector and Vice Rector, Rev. Fr. Ashley Vincent and Teachers.

Bandula Nonis

Annual Concert of St. Anne's English Medium College



The annual concert of St. Anne's English Medium College, Wennappuwa was held recently with Ms. Malani Fonseka as the chief guest.

Ajith Perera

First Feast Day of Saint John Paul II



The Catholic Church celebrated the first feast day of Saint (Pope) John Paul II on October 25, 2014. John Paul was Pope from October 16, 1978 until his death on April 2, 2005. He is recognised as helping to end Communist rule in his native Poland and eventually all of Europe. He was one of the most travelled world leaders in history, visiting 129 countries during his pontificate and He was the second longest-serving pope in modern history after Pope Pius IX, who served for nearly 32 years from 1846 to 1878. Born in Poland, John Paul II was the first non-Italian pope since the Dutch Pope Adrian VI, who served from 1522 to 1523 Pope John Paul it was canonised a saint on April 27, 2014 by Pope Francis.

We carry below excerpts of a letter written to children by Saint (Pope) John Paul II at the closing of the Year of the Family on December 13, 1994.

Christmas is the feast day of a

Child, of a Newborn Baby. So it is your feast day too! You wait impatiently for it and get ready for it with joy, counting the days and even the hours to the Holy Night of Bethlehem.

Dear children, as I write to you I am thinking of when many years ago I was a child like you. I too used to experience the peaceful feelings of Christmas, and when the star of Bethlehem shone, I would hurry to the Crib together with the other boys and girls to relive what happened 2000 years ago in Palestine. We children expressed our joy mostly in song. How beautiful and moving are the Christmas carols which in the tradition of every people are sung around the Crib! What deep thoughts they contain, and above all what joy and tenderness they express about the Divine Child who came into the world that Holy Night!

The twelve-year-old Jesus became so interested in the religion lesson in the Temple of Jerusalem that, in a sense, he even forgot about his own parents. Mary and Joseph, having started off on the journey back to Nazareth with other pilgrims, soon realised that Jesus was not with them. They searched hard for him. They went back and only on the third day did they find him in Jerusalem, in the Temple. "Son, why have you treated us so? Behold, your father and I have been looking for you anxiously" (Lk 2:48). How strange is Jesus' answer and how it makes us stop and think! "How is

it that you sought me? Did you not know that I must be in my Father's house?" (Lk 2:49). It was an answer difficult to accept. The evangelist Luke simply adds that Mary "kept all these things in her heart" (2:51). In fact, it was an answer which would be understood only later, when Jesus, as a grown-up, began to preach and say that for His Heavenly Father He was ready to face any sufferings and even death on the cross.

Dear children, in the Child whom you look at in the Crib you must try to see also the twelve-year-old boy in the Temple in Jerusalem, talking with the teachers. He is the same grown man who later, at thirty years old, will begin to preach the word of

God, will choose the Twelve Apostles, will be followed by crowds thirsting for the truth. At every step he will confirm his extraordinary teaching with signs of divine power: he will give sight to the blind, heal the sick, even raise the dead. And among the dead whom he will bring back to life there will be the twelve-year-old daughter of Jairus, and the son of the widow of Naim, given back alive to his weeping mother.

How important children are in the eyes of Jesus! We could even say that the Gospel is full of the truth about children. The whole of the Gospel could actually be read as the "Gospel of children."



English with Fun and Entertainment

Dear Readers,

In our 50th lesson we read about St. Jude Thaddeaus, did some punctuation exercises and completed the role play of foreigners visiting Sri Lanka.

In this lesson let's learn two texts on All Saints' Day and All Souls' Day the Colon [:], the and Semi-Colon[;].

Comments made by our readers are very encouraging. Thanks for your efforts to make 'English with Fun and Entertainment' an interactive process.

God Bless You!

NJ

Activity 1 – Read about the All Saints' Day and learn the delicate shades of meanings of words given

All Saints' Day

All Saints' Day is a **solemnity** celebrated on 1 November by the Catholic Church and several Protestant denominations in honour of all the saints known and unknown. **All Saints Day** is the feast day on which Catholics celebrate all the saints, known and unknown, especially those who suffered martyrdom for Christ. The **concept** of All Saints Day is connected to the doctrine of The Communion of Saints. This is the concept that All of God's people on heaven, earth and in the state of **purification** are spiritually connected and united. Christians all over the world believe that the saints of God are just as alive as you and I, and are constantly **interceding** on our behalf. Our connection with the saints with the saints in heaven is one grounded in a tight-knit communion. The saints are not divine nor **omnipresent** or omniscient. St. Cyril of Jerusalem (AD 350) testifies to the belief that because of our common communion with and through Jesus Christ, our prayers are joined with the heavenly community of Christians.



Delicate shades of meaning of selected words.

solemnity - somberness, gravity, seriousness, earnestness, significance, magnitude

suffer - undergo, bear, experience, endure, go through, put up with, tolerate

concept - idea, notion, thought, perception, impression, model, impression

purification - cleansing, sanitization, decontamination, distillation, refinement

interceding - intervening, mediating, pleading, negotiating, arbitrating

omnipresent - ubiquitous, universal, ever present, everywhere, all-pervading

Activity 2 – Read about All Souls' Day

All Souls' Day



History of All Souls' Day

The importance of All Souls Day was made clear by Pope Benedict XV (1914-22), when he granted all priests the **privilege** of celebrating three Masses on All Souls Day:

one for the faithful **departed**; one for the priest's intentions;

and one for the intentions of the Holy Father.

Only on a handful of other very important feast days are priests allowed to celebrate more than two Masses.

While All Souls' Day is now **paired** with All Saints' Day, which celebrates all of the faithful who are in Heaven and it **originally** was celebrated in the Easter season,

Words-

(i) **privilege** - license, opportunity, right

(ii) **departed** - dead deceased late

(iii) **intention** - purpose, aim, target

(iv) **paired** - balanced, harmonized

(v) **originally** - at first, first initially

All Souls' Day

Feast of All Souls; Defuncts' Day is also called Commemoration of the Faithful Departed. On this day of the dead Christian observances are prayers for the departed, visits to cemeteries and giving alms to the poor.

In Western Christianity this annual celebration is held on 02nd November and is associated with All Saints Day. In Anglicanism it is called the Commemoration of All the Faithful Departed.



Eternal Rest Grant unto them O Lord. Let perpetual light shine upon them. May they rest in Peace? Amen.

(vi) **Eternal** - everlasting, endless, ceaseless, perpetual undying, endless, unending

Activity 3: Let's examine the colon and the semicolon in this lesson. Punctuations are symbols. They are used in various languages to organize sentence structures. They indicate the vocal rhythm and emphasis of words, phrases, and sentences. The most commonly used punctuations in the English language are (i) period, (ii) comma, (iii) colon, (iv) semicolon, (v) apostrophe, (vi) question mark, (vii) exclamation mark, (viii) dash, (ix) hyphen, and (x) parentheses.

Colon [:] The colon expands a sentence and makes it more elaborate.

Examples

- There are many different types of fruits in the basket: apples, pears, bananas, oranges, melons, and others.
- One thing is for sure: he is not going to concede defeat.

Activity 4: Insert the colon where necessary.

- The last words of Nelson were Thank God I have done my duty.
- Man proposes God disposes.
- Bacon says Reading makes a full man writing an exact man speaking a ready man.
- Study to acquire a habit of thinking no study is more important.
- On our next vacation we plan to visit the following countries England France Italy and Greece.

Semi-Colon [;]: The semi-colon is used to combine two closely related sentences into one sentence when a period or a connecting word with a comma seems inappropriate.

Examples

- I took the children to the zoo today; they haven't been there before.
- This is the final test; every other requirement has been met.

Activity 5: Insert the semi-colon where necessary.

- I like mangoes Shirani also likes mangoes.
- I planned to study Saturday morning however the power in our house went out due to a storm.
- I went to the show with Rani my best friend her friend Kumari and her friend Sharma.
- Today we love what tomorrow we hate today we seek what tomorrow we shun today we desire what tomorrow we fear
- He was a brave large-hearted man and we all honoured him.
- Reading maketh a full man conference a ready man writing an exact man.

Activity 6 - Introducing new words with delicate shades of similar words. Be familiar with the words

complaint - grievance, protest, criticism, grumble, moan, objection, accusation, gripe

burglary - theft, robbery, housebreak, crime, stealing, larceny, break-in, mugging, thieving

burgled - robbed, thieved, burglarized, looted, mugged, stolen, pilfered, filched, lifted, pinched

stolen - taken, pinched, whipped, pilfered, filched, lifted, appropriated, snatched

trustworthy - dependable, reliable, responsible, truthful, honest, constant, honorable, upright

likely - probable, possible, expected, prospective, to be expected, in the cards, in the offing,

Activity 7: You are police officer who took the message. Write a short note to the Officer in Charge describing the incident in a nutshell.

Activity 8: You are a newspaper reporter. You got this information from the Seeduwa Police Station. Prepare a news report to be published in the newspaper.

Answers: Activity 4: Insert the colon where necessary. (i) The last words of Nelson were: Thank God I have done my duty. (ii) Man proposes: God disposes. (iii) Bacon says: reading makes a full man: writing an exact man: speaking a ready man. (iv) Study to acquire a habit of thinking: no study is more important. (v) On our next vacation we plan to visit the following countries: England, France, Italy and Greece.

Answers: Activity 5: Insert the semi-colon where necessary.

- I like mangoes; Shirani also likes mangoes.
- I planned to study Saturday morning; however the power in our house went out due to a storm.
- I went to the show with Rani; my best friend her friend Kumari and her friend Sharma.
- Today we love what tomorrow we hate today; we seek what tomorrow we shun today; we desire what tomorrow we fear.
- He was a brave large-hearted man; and we all honoured him.
- Reading maketh a full man; conference a ready man; writing an exact man.

Contact us on: 071 8004580
E-mail: noeljayamanne@yahoo.com



Compiled by Noel Jayamanne

Pope Francis reflects on his First Holy Communion



Unable to resist telling the world about a personal event that is dear to his heart, Pope Francis said that 70 years ago to the day, he celebrated his First Communion.

"They say that you shouldn't talk about personal things, but I can't resist the temptation," he said at his weekly general audience in St. Peter's Square on October 8.

"Today I am so thankful to the Lord because 70 years ago I made my First Communion," he said with a broad smile. "Let us all thank the Lord for our baptism, all of us thank him for our First Communion," he said.

The 77-year-old Pope revealed the personal tidbit to underline what it means to enter into communion with the Catholic Church and to seek communion with Christians who belong to other confessions or traditions.

Full communion, he said, is "everyone being able to participate together in the body and blood of Christ."

Catholics are called to pray for Christian unity, be open to dialogue and encounter, welcome what is valid and positive that is offered us even from those who think differently from us or who

pose a different position.

The Pope said, it is painful to see so many divisions among Christians when they all believe in Jesus Christ as Lord, God the Father and the Holy Spirit.

Ride in the Popemobile

While riding in his popemobile to greet pilgrims at the beginning of the audience, Pope Francis pointed to an exuberant young boy, who was cheering along with his classmates, all sporting orange baseball caps.

The Pope gestured as if to ask the boy if he wanted to go for a ride and the boy enthusi-

astically agreed and tried to jump the high wooden barrier, succeeding only with the help of a Vatican guard. One of the boy's classmates did not want to be left behind and the Pope gestured for him to come along, too.

The two boys, about 8 or 10-years-old, sat down behind the Pope in the popemobile, hugged each other and pumped their fists in the air with excitement.

The Pope let them ride several laps around the square, and when he brought them back to their group, a guard insisted the boys not get down without giving the Pope a kiss on the cheek.

Catholic New York



Studies, chores and helping others are "little flowers" we offer to God



The sprinkling of Holy Water sanctified the St. Theresa Little Flower Early Childhood Center and a few of the altar servers who processed through the building with Auxiliary Bishop Nevares at the blessing ceremony on October 1.

A new preschool building in East Phoenix, in the USA which was blessed and dedicated on the feast of St. Therese of Lisieux, not only bears her namesake, but serves to emulate her "little way" of spiritual childhood.

Auxiliary Bishop Edu-

ardo A. Nevares of the Diocese of Phoenix celebrated Holy Mass with the student body of St. Theresa Catholic School along with its littlest members enrolled in the new St. Theresa Little Flower Early Childhood Center (ECC).

The 10,000-square-foot

energy efficient ECC, located adjacent to the elementary school, rang the victory bell in honour of the occasion, on October 1.

"Everything you do, do it with great love. That's how we become great saints," Bishop Nevares said in his homily.

He went on to empha-

size that studies, chores and helping others are "little flowers" we offer God in gratitude of life.

"Her teaching is a sure way to get us to heaven - that's why she's a doctor of the Church. In all things, do it for the love of Jesus," the Bishop said.

The ECC is the culmination of a three-phase capital campaign started 15 years ago known as Vision 2000: Building Our Future. It was launched to renovate, expand and improve the parish and school campus.

The Catholic Sun