

SPECIAL SUPPLEMENT

*Consecration of
Auxiliary Bishops of
the Archdiocese of
Colombo*



Messenger

YEAR OF THE
WORD OF GOD

I am the light of
the world, says
the Lord, anyone
who follows me
will have the
light of life.

Jn 8:12

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**Auxiliary
Bishops of the
Archdiocese of
Colombo of
Yester Year**



His Lordship, Rt. Rev.
Dr. Anthony de Saram
(1963 - 1965)



His Lordship, Rt. Rev.
Dr. Frank Marcus Fernando
(1965 - 1968)



His Lordship, Rt. Rev. Dr.
Edmund J. Fernando OMI
(1968 - 1983)



His Lordship, Rt. Rev.
Dr. Oswald Gomis
(1968 - 1996)



His Lordship, Rt. Rev.
Dr. Malcolm Ranjith
(1991 - 1996)



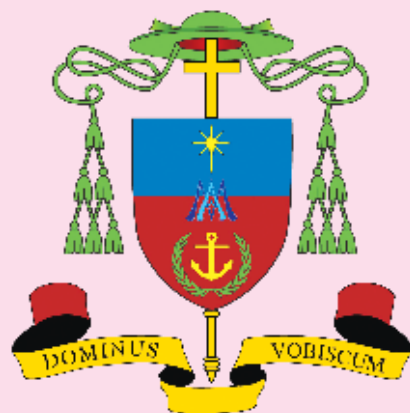
His Lordship, Rt. Rev.
Dr. Marius Pieris
(2001 - to date)

Coat of Arms
designed by
Very Rev. Fr. Anselm
de Croos

Details on Page 10

Consecration of Auxiliary Bishops

**11 February 2012,
St. Lucia's Cathedral, Kotahena**



**Titular
Bishop of
Orta**
His Lordship
Fidelis
Lionel
Emmanuel
Fernando

DOMINUS VOBISCUM

"The Lord be with you"

**Titular
Bishop of
Lesina**
His Lordship
Maxwell
Granville
Silva

CIBAVIT EOS EX ADIPE FRUMENTI

"He fed us with the finest wheat"

Te Deum laudamus - "God we Praise You"

Nayakakanda's 150 Glorious Years

150th Jubilee Feast of St. Mary's Church, Nayakakanda will fall on Sunday the 5th of February under the patronage of His Eminence Malcolm Cardinal Ranjith, the Archbishop of Colombo.

The long history of 150 years of the Church of St. Mary's Nayakakanda, starts in 1862 with the constructing of a new church building. The small cajan house which was used for religious activities was destroyed by an unexpected fire.

Rev. Fr. Dominic Pulikanu started the construction work of the new church building which was completed by Rev. Fr. Carlo Maria Cardano with the assistance of the parishioners and his own wealth.

The mission house of the church was built by Rev. Fr. Charles Crockett in 1915. Nayakakanda was named as a separate mission in 1934.

After 90 years the church building was not enough as the number, of parishioners were increasing. Rev. Fr. Joseph Aloysius who assumed duties as the new parish priest in 1952, started work to construct a new church building. It was completed by Rev. Fr. J. L. Miquieu who assumed duties as the new parish priest in 1961.

The 100-year Jubilee ceremony of the church was celebrated in 1962 under the patronage of His Eminence Thomas Cardinal Cooray,



the Archbishop of Colombo. The 125th anniversary of the church was held in 1987 under the patronage of His Grace Nicholas Marcus Fernando, Archbishop of Colombo. The church was consecrated by the Archbishop in 1996.

A modern and large mission house was built by Rev. Fr. Gregory Jayantha Fernando who assumed duties as the parish priest in 2002. It was opened by His Lordship Oswald Gomis, the Archbishop of Colombo on the 17th October 2004.

Rev. Fr. Mahendra Gunathilaka who assumed duties as the parish priest in 2010 had a busy program to prepare the church for the 150th Jubilee Anniversary. He organized a "Jubilee Walk" and a fair to raise

funds. Several constructions and repairs were done during a short period to give a new look to the Church with the assistance of the assistance priests, "Jubilee Committee, Parish Council, Societies connected to the church and parishioners.

St. Mary's Church Nayakakanda has two sub missions, Keralapitiya and Balagala with also over 4000 Catholic families. It also comprises with over 30 societies, two convents and an Elders' Home.

The Jubilee Festival Mass will be conducted by His Eminence Malcolm Cardinal Ranjith on Sunday the 5th February, at 8.15am.

(Text & pic. Nimal Perera)

Rukmani Devi Memorial Show ends in tragedy

The musical programme staged at Sarsiripaya recently to mark the 89th birthday of the late super star, ended in tragedy.

The programme commenced with Rukmani Devi's Song "Namo Mariyani" sung this time by Negombo chorister Kalabooshana Sirima Anesta Marcelline. After five popular Rukmani Devi songs and two speeches had been concluded, the show came to an abrupt halt.

The conductor of the orchestra suddenly collapsed and fell on the stage while he was directing the music for the sixth song. That was the tragic send of the well-known musician and music director Stanley Liyanage.

The stunned house-full audience included the Cultural Affairs Minister of the Western Provincial Council Upali Kodikara, popular singer and Colombo Municipal Councillor Madhu Madava Aravinda Siriwardena, close relatives of Rukmani Devi and Eddie Jayamanna, reputed radio artistes of the Rukmani Devi era and some of us past announcers of the SLBC.

(Alfred Perera)



Rukmani Devi

Rebuilding of Sacred Heart Church, Kimbulapitiya



The foundation stone laying ceremony for the rebuilding of Kondaghamulla Sacred Heart Church in Kimbulapitiya was held recently. Picture shows Episcopal Vicar (Northern Region), Very Rev. Fr. Patrick Perera, blessing the foundation stones before the laying. Also in the picture are Parish Priest, Kimbulapitiya, Rev. Fr. Ruwantha Mendis and Asst. Parish Priest, Rev. Fr. Felix Shantha.

Pic: T. Sunil Fernando

New SVP branch at Keerapathdeniya Parish

A new SVP branch was inaugurated at the Keerapathdeniya Parish under the name St. Anthony's Conference.

The New Office bearers are:

Spiritual Director: Rev. Fr. Sri Lal Fernando

President: Ms. Reksila Perera

Secretary: Ms. Chaturika Dilan

Treasurer: Ms. M.P. Fernando

Among those who participated were Mr. Roshan Gunaratne, SVP National Secretary and Mr. T. Samarasinghe, SVP (Ratnapura)

(Theobald Samarasinghe)

Day of Recollection

Colombo North Region, Day of Recollection will be held from 6.00 p.m., February 27th to 12.00 noon February 28th, at the Basilica of Our Lady of Lourdes, Tewatte.

All Fathers of the region are requested to be present.

Very Rev. Fr. Patrick Perera
EV, Colombo, (North Region)

167th Feast of St. Sebastian's Diyalagoda



The 167th Feast of St. Sebastian's Church, Diyalagoda was celebrated recently.

Picture shows chief celebrant at Mass Rev. Fr. John Camillus Fernando OMI, being accompanied to the Church by Rev. Fr. Thusith Pradeep Fernando, Parish Priest, Diyalagoda.

(Pic. D. Anselm Fernando)

New wing for Our Lady's Upper School, Nuwara Eliya



His Lordship, Rt. Rev. Dr. Vianney Fernando, Bishop of Kandy, declared open the newly built wing at Our Lady's Upper School in Nuwara Eliya, recently.

Unique pandal at Burulupitiya Church



In preparation for the feast of the Church of the Immaculate Heart of Mary, Burulapitiya, the YCS youth of the parish have made a pandal at the entrance to the Church with paddy plants.

Picture shows the pandal at the entrance to the Church with the inscription "Immaculate Heart of Mary, Pray for Us."

(Saman C. Perera)

Katuwapitiya Parish celebrates Feast

Katuwapitiya parishioners celebrated their annual feast on a grand scale. Parishioners together with the Katuwapitiya three wheel union built a beautiful pandal at the entrance to St. Sebastian's Mawatha near the Katana Merrigama 251 bus route.



(Text & photo by Cecil Danicius)

Challenges ahead for the 'Year of Faith' 2012/13

The upcoming 2012-2013 "Year of Faith" seeks to awaken humanity at a critical moment, Pope Benedict XVI said as he addressed the Church's highest doctrinal office recently.

"In vast areas of the earth the faith risks being extinguished, like a flame without fuel," the Pope told assembled members of the Congregation for the Doctrine of the Faith, who met in a plenary session last Friday.

"We are facing a profound crisis of faith, a loss of a religious sense which represents one of the greatest challenges for the Church today."

Pope Benedict hopes the Year of Faith, which will run from Oct. 11, 2012 to Nov.



24, 2013, will contribute "to restoring God's presence in this world, and to giving man access to the faith, enabling him to entrust himself to the God who,

in Jesus Christ, loved us to the end."

"The renewal of faith," the Pope announced, "must, then, be a priority for the entire

Church in our time."

His remarks to the doctrinal congregation came two days after the feast of the Conversion of Saint Paul, the final day of the Week of Prayer for Christian Unity.

The Pope spoke about the quest to reunite all Christians, as he acknowledged that ecumenical efforts had not always served to strengthen believers' faith.

In today's world, the Pope observed, there is an "increasingly widespread" perception "that truth is not accessible to man, and that, therefore, we must limit ourselves to finding rules to improve this world."

"In this scenario," he noted, "faith comes to be replaced by a shallow-rooted

moralism," which can cause the dialogue between Christian groups to become superficial.

"By contrast, the core of true ecumenism is faith, in which man encounters the truth revealed in the Word of God."

Matters of faith and morals, he said, "must be faced courageously, while always maintaining a spirit of fraternity and mutual respect ... In our dialogues we cannot overlook the great moral questions about human life, the family, sexuality, bioethics, freedom, justice and peace."

By defending the Church's authentic tradition, he observed, "we defend man and we defend the creation."

(Vatican News)

Called to eternal rest in the Lord

Rev. Fr. P. J. Nonis of the Diocese of Kandy was called to Eternal Rest in the Lord on 28th January.

A Concelebrated Requiem Mass was held on Monday (30th January) at St. Anthony's Cathedral, Kandy at 10.30 AM.

The burial took place after Holy Mass at Mahaiyawa General Cem-



etery, Catholic Section.

Rev. Fr. Moyse Fernand OMI, was called to Eternal Rest in the Lord on, 28th January 2012,

His mortal remains were kept in state at the Chapel of De Mazenod Oblate House on Sunday 29th and then transferred to St. Anthony's Church, Batagama, where he served for 28 years.

The burial took place after Requiem Mass on Sunday 29th January, at the Catholic Cemetery, Batagama.



Building bridges with La-Kri-Vi



La-Kri-Vi (Lama Kriyakari Veerayo-Children of Valiant Action) which accompanies children to build up a new world irrespective of any distinction paid a goodwill visit to their counterparts in North to celebrate Thaipongal from 13th to 15th January, 2012. It was a step forward to build bridges for peace and reconciliation.

"Chatty" which is famous for its beautiful beaches and its pilgrim's centre hosted the North-South La-Kri-Vi Programme. About eighty children in North warmly welcomed their friends from the South. They prepared pongal rice together and were involved in many common exercises to experience values upheld by La-Kri-Vi.

A new Ka-Kri-Vi cell was initiated at Selvanayagampuram in Achchuveli. The youth of the Centre for Peace and Reconciliation (CPR) in North met with their southern friends in the evening to have an evaluation and dialogue to further the La-Kri-Vi apostolate in North. On Thaipongal day we were the first guests at the houses of our northern friends to enjoy their friendship and hospitality. Rev. Fr. Praveen Maheshan OMI, Director of CPR organised the programme in the North and Rev. Fr. Joe Cooray OMI, the National Director for La-Kri-Vi was the chief organiser.

(S. Jeewadevi - La-Kri-Vi National Centre)

Appeal for Help to undergo By-pass surgery



Mr. Anthony Fonseka of No. 10/1, St. Mary's Road, Katukurunda, Moratuwa, has to undergo a By-pass surgery.

His Cardiologist, Dr. Gamini Weerakoon has said that the surgery should be done by the end of February.

However he finds it difficult too meet the expenses for the surgery and appeals to the kind generosity of the faithful to help him undergo the operation.

He requests that any contributions be sent

to his account at the Commercial Bank A/C No. 8590011497 under the name H.A. Fonseka.

His Son Asitha Priyadharshana is the President of the Holy Childhood of the Moratuwa Deanery.

SUNDAY PUNCH

by Camillus

INDEPENDENCE OF OUR CHURCH



THE CATHOLIC WEEKLY OF SRI LANKA The Messenger

EDITORIAL

5 February 2012

Sri Lanka after Independence - what went wrong?

Sri Lanka obtained Independence in 1948 without undergoing any of the sacrifices that the Indian people underwent under their nationalist heroes like Mahatma Gandhi. Theirs was a unique struggle, as it involved non-violent methods and required extraordinary mass discipline, steadfastness and patience. Our independence in contrast was given on a platter by the British. It did not involve any sacrifices by the people for the cause of freedom.

As a result we did not understand what constitutes the responsibilities of running a free nation composed of diverse ethnic and religious minorities. The issue of who belongs to the nation arose after 1956. Did the Tamils, Burghers, Muslims and Christians belong to the nation of Sri Lanka or is it only the Sinhala Buddhists who alone had an unbroken history and cultural legacy in the country? Are others entitled to their own culture and practices? The nationalists say that this is a Sinhala Buddhist country. So they campaigned for the restoration of a glorified imaginary past. Only the Sinhala Buddhists could claim to be the true inheritors of this legacy. The minorities were looked upon as invaders or those who had overstayed their hospitality. Christianity was branded as a colonial heritage, never mind that there was evidence of Christians even in the Anuradhapura period and certainly during the rule of King Kasyappa. The Mahawamsa, written by the Buddhist monks had largely ignored the existence of any other religionists among the Sinhalese. This supremacist ideology would allow minorities to live here only on sufferance of the Sinhala Buddhists. So Sinhala only was declared as the official language and a reasonable use of Tamil subsequently included as law was never implemented. The denominational schools were taken over by the State to satisfy these nationalists. In 1972 Buddhism was given the foremost place in the State, which has practically meant the State religion. These extremists then wanted all conversions of Buddhists to be prohibited and the Prohibition of Unethical Conversions Bill was brought into parliament.

This supremacist ideology propagated by certain writers and monks was embraced by the politicians in their bid for power. The ordinary people were easily susceptible to the rhetoric of political demagogues. So the people opposed the just demands of the Tamil people. A peaceful Satyagraha in Galle Face ground was attacked by hoodlums. The discrimination against the Tamils in the matter of university admissions particularly angered the youth. The older generation of Tamil politicians was replaced by youth who embraced violence instead of non-violence. So we had a 30 year war which ended only in 2008. The war victory has been dampened by allegations of human rights abuses and war crimes in the course of the war which allegations were held to be credible by the Darusman Report. Some support has now been provided even from our own LLRC. More important the LLRC has made important recommendations to restore national unity.

On the economic front the country has achieved much but it was from a higher base unlike India since the British had developed the tea plantations and provided a regular source of foreign exchange earnings. But the 30-year civil strife drained the government of financial resources which led to creation of money to cover the deficits. This has led to inflation and economic hardship for the lower income groups. The strife also led to Tamils from Sri Lanka fleeing to the Tamil Nadu State of India which then made India a party to the problem.

Today the Rule of Law has to be established. A modern state enterprise cannot be run except on the basis of a technically competent bureaucracy appointed on merit and not on patronage. So there are regular failures in the State machinery like the import of contaminated petroleum or the regular failures in Norochcholai power plant.

We have to retrace our footsteps and correct these errors of commission and omission if we are to move ahead as a single nation. The LLRC recommendations and other genuine freedom cries have to be taken seriously and implemented sincerely.

From a Christian perspective, if we are to retrace our footsteps and find out what went wrong in relation to our freedom and independence as children of God, then, the words of St. Paul in the letter to the Romans are worth quoting.

"For creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subject it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies..... We wait for it with patience." (Rom. 8: 19-25)

Congratulations and God's blessings to Bishop-elect, Rev. Fr. Emmanuel Fernando

It was in Washington D.C., at the Embassy of Sri Lanka where I was working that I first met Fr. Emmanuel Fernando in 1982. He had just come to Washington and was enrolled as a student at the Catholic University of America for the completion of his Ph.D. in Theology. He made a courtesy call on the Ambassador of Sri Lanka, His Excellency Mr. Ernest Corea and it was the Ambassador himself who introduced me to Rev. Father Emmanuel Fernando. Father was in residence at St. Anne's Church Washington whilst doing his studies at the Catholic University of America. As he was then the only Sri Lankan priest living close to the Embassy, he presided as the Christian prelate at many religious and cultural functions. We Catholics had the opportunity of inviting him to our houses for Cottage Masses, house blessings etc. From there on, in 1985 I started working at the Catholic University of America and had the privilege of seeing him obtain his Doctorate in Theology.

He was well liked by the Sri Lankan and American community in Washington D.C. and they urged him to stay back in the States and to work in a parish as he had a good opportunity to do so. But in his genuine and humble capacity he told everyone, "My bishop has paid for my studies and it is my duty to go back and work for my bishop and a missionary country like ours." When I heard him say this, immediately in my innermost thoughts I prayed that he should be blessed by being a shepherd of the fold.

herd of the fold.

In my retirement in the year 2000, I came back to Sri Lanka from the States and in the year 2002, Rev. Fr. Emmanuel Fernando was appointed the Parish Priest in my home town Moratuwa. When this happened, again my thoughts went back to his saying, "My bishop has paid for my studies and I have to go back and work for him and a missionary country like ours."

Ever since then I have been praying for him that as he did not accept the greener pastures but wanted to fulfill his commitment to his bishop, that the Good Lord should bless him by making him a bishop.

Once again while congratulating Bishop-elect, Rev. Fr. Emmanuel Fernando, I humbly pray to God that He may bestow His Holy Spirit on him so that he could guide and guard the flock entrusted to him with a spirit of wisdom, peace, love and joy. I kindly ask all the readers of this article to say one "Our Father" for the success of his Mission.

(Eunice Fernando)



Monsignor Maxwell Granville Silva. Hails from the parish of St. Carlo Borromeo, Willorawatta. He was God's gift to the late Stanley John Silva and the late Eugene Victoria Dias on the 27th September 1953. Msgr. Maxwell is the second offspring of a family of four children. He had his kindergarten education at the parish, Roman Catholic School and his secondary education at St. Sebastian College, Moratuwa. He had a burning desire within him and after his ordinary level examination he joined St. Aloysius' Minor Seminary on 3rd May 1967, the nucleus of his cherished desire to serve in the vineyard of the Lord. Subsequently he studied for the GCE A/L examination at St. Peter's College, Colombo.

He went a step further in 1971 when he merited admission to the Harwarden Intermediate Seminary at Haputhale under the tutelage of Rev. Fathers Henry Silva and Marius Pieris (present Auxiliary Bishop of Colombo). February 9th 1974 will remain a red letter day to Fr. Maxwell as it was the day he entered the National Seminary Ampitiya with God's guidance for the formation of the priesthood. His mentors being the late Rev. Frs. James Cook and Harold Panditharathna, both

God's shepherd from Willorawatta

erudite scholars, chiseled Msgr. Maxwell to what they saw in him to be what he is today.

It was his day of crowning glory when ten of the twelve who aspired to the priesthood were ordained on 25th July 1981, at St. Lucia's Cathedral by His Grace Nicholas Marcus Fernando, Archbishop of Colombo. Since then he has served in the parishes of St. Francis De Sales in Dalugama, St. Isidore Church, Thibbatugoda Our Lady of Good Health, Mabola and as a teacher at St. Joseph's Church Kerawalapitiya. His final appointment was Principal of St. Thomas' College Kotte which he relinquished upon his elevation to shepherd God's flocks.

It is noteworthy to mention that he was the first Catholic priest to accept a government teaching appointment under the direction of Archbishop Nicholas Marcus Fernando. To enhance his teaching career he pursued knowledge and is awarded with a Degree in Theology from Rome, the Hons. Degree of the Bachelor of Arts from Keleniya University and subsequently the Masters' Degree in Sociology also from the Keleniya University. He also obtained a diploma and MA from the National Institution of the Education.

May the Lord grant him long years of fruitful service in His vineyard.

(John Jayaweera - Parishioner Kotte)

A Religious Sister writes about her brother the Bishop-elect

It is a great honour and privilege for me to dwell on the details of the happy family background that led to the healthy formation of all of us - the eight children of Mr and Mrs V.X.B.Fernando - the last of whom is my brother - Our Bishop-elect Msgr. Fidelis Lionel Emmanuel Fernando.

We owe all that we were and are, to our dear parents, who brought about a well-balanced, spiritual and disciplined formation in us, coupled with the ability to establish positive relationships. They placed us in good schools and were keen on our excelling in education. Though they were strict in their dealings with us, we did experience much love, which has led us to be balanced in our attitudes, towards those with whom we live and serve, which has also led the four of us follow God's call - the two Sisters of the Apostolic Carmel and two Priests from the family.

Emmanuel was born in Jaffna, on the 20th of May 1948. As our father was a Civil Engineer, working for the Public Works Department till 1948, and later as a Civil Engineer in a Private Company (Samuel and Sons & Co.Ltd), was on the move going on circuits and coming home from time to time. We the children were then mostly with our mother. In 1950 my eldest sister Rita got married. As the years passed, my eldest brother Anton was studying in St. Patrick's College, Jaffna, My second brother Joe entered St. Martin's Seminary, Jaffna. In 1948, I was studying at Holy Family Convent, Jaffna.

Meanwhile in 1951, the whole family shifted to Grandpass, Colombo, from Jaffna. I was admitted into St. Mary's Balika Maha Vidyalaya, Chilaw and I was a boarder there. Emmanuel was at home with my parents, till 1953, when he was admitted to St. Benedict's College. As he grew older

he joined the Altar Servers' Association. At that time the holy and revered Bro. James FSC, was in charge of the Altar Servers and he instilled a strong sense of piety and holiness in them. He was also gradually guided by Rev. Bro. Paul FSC, at St.Benedict's College, to join the priesthood. When Emmanuel mentioned his wish to become a priest to my parents, my father (who always encouraged his children and other children too to be priests and religious) and my mother were thrilled and gave Emmanuel all the support and encouragement that he needed.

During this period the four older children were away from home, the other four, of whom Emmanuel was the youngest, were at home - the boys attending St.Benedict's College and the girls, Good Shepherd Convent, Kotahena. They had to travel by a man-drawn rickshaw to Kotahena from Grandpass. When little Emmanuel started schooling, he joined the older ones and enjoyed the ride in the rickshaw. Lunch was sent to our uncle's house in Kotahena and all of them took their lunch there. Emmanuel goes to school for the morning session and takes his lunch and waits there under the loving care of our Aunt, till all return from school and all of them get back home in the rickshaw.

In 1955 the family shifted to Kotahena, and so they could walk together to go to school. They had a regular time-table at home. When they return from school they played Cricket and other games together, helped our mother in the various odd jobs at home. At this time when Emmanuel grew up, he was energetic



and happy to join his older brothers, Anton and John in the work they do in the house - cleaning gardening, taking care of the poultry, and running on errands. Then they sat down to study, completing all the home work, given in school, after which they joined our parents for the family rosary and other prayers followed by dinner. They helped mother to clean the table and got their clothes and books ready for the following day, received our parent's blessing and went to bed. During this period the children enjoyed the company of each other, picked up so many beautiful values to show love and receive love, to sacrifice themselves to help each other in other words, to serve with love. Naturally being the youngest, Emmanuel was the "pet" of the family.

In 1962 my second brother Joe was ordained a priest. In the early part of 1965, Emmanuel entered St. Aloysius Minor Seminary with his Eminence Cardinal Ranjith. He was at the "Hawardan" at Haputale for a few months and then entered the National Seminary. In August 1969 he was sent to Rome for Theology at Propaganda Fide College in Rome. In 1972 he completed the B.Th. and in 1974 the Licentiate in Theology and on 6th

January 1973 he was ordained a priest by the Holy Father Pope Paul VI in Rome. It was with great joy, excitement and eagerness that our whole family awaited in Sri Lanka to welcome our beloved brother, now a priest - Rev. Fr. Fidelis Lionel Emmanuel Fernando - as he arrived from Rome in October 1974, after his Priestly Ordination.

By that time my father had fallen ill and expired a few weeks later, on the 24th of November. My elder priest brother Fr. Joe had problems of a kidney failure and passed away in July 1980. At this time our mother needed consolation and care, and it was Fr. Emmanuel who was a great support to her, being interested in all matters and decisions regarding the family. When our mother expired in October 1985, Fr. Emmanuel continued to keep all the families together. Then there was another tragedy in the family. Our eldest brother, Anton passed away in 1989. Every year, upto today, for Easter and Christmas and on other special occasions of the families, Fr. Emmanuel joined Sr. Joella and myself on a 2 -3 day programme of visits, to the families of our brother and sisters, nephews and nieces and thus he helped us in a loving way to keep up the spirituality and unity of all the families.

Now we the immediate members of the family rejoice that our brother has been chosen by the Holy Father to be an Auxiliary Bishop to assist the Archbishop - His Eminence Malcolm Cardinal Ranjith. We rally round them including His Lordship, Bishop-elect Maxwell Granville Silva. May the Lord abundantly bless them as they shoulder the responsibility of Shepherding the flock.

**Rev.Sr.Maria Dilecta. AIC
St.Teresa's Convent**

Commitment and Compassion towards God

Bishop-elect Maxwell Silva was born on the 27th day of September in the year 1953, at Willorawatte. He was born to a family of four as the first and the eldest son. He has one elder sister and two younger brothers in his family.

Neither his parents John and Eugene Silva, nor his family observed signs of his calling when he was a child. He had a mischievous nature and his favourite pasttime was climbing trees, but soon his calling became visible with his growing commitment and compassion towards God.

He started serving as an altar server in the year 1964, at a time Holy Mass was celebrated in Latin. He was among the few who learned all his prayers in Latin, contrary to the many boys who were lazy to learn this and he challenged the others especially his brothers to learn and recite the prayers properly. Then at the age of fourteen he started attending daily Mass at 7.00a.m. He didn't look for companions for this daily ritual as his calling was clear and his determination strong. Even if his younger brother wanted to accompany him on certain days, he didn't allow his delays to disrupt

his schedule, rather he would continue alone. He also preferred to attend novenas at St. Lazarus Church in Piliyandala, he never missed a single novena during the feast, despite the distance of five miles. His leadership qualities were visible from his teenage days when he used to gather his friends after cricket practices to attend the novenas. Afterwards he used to walk back home across the dark lonely streets and rubber estates with just a candle for a light.

He pursued his studies at St. Sebastian's College, Moratuwa, and he went ahead with his calling in the year 1967 and joined Saint Aloysius' Minor Seminary. Later he entered the National Seminary, Ampitiya (Kandy), where he studied Philosophy and Theology. He obtained a Bachelors, Degree and a Post-Graduate Diploma in Science of Education from the University of Kelaniya, as well as a Master of Science in Sociology from the same University.

He received his Priestly Ordination in Colombo on 25th July 1981. He served as an Assistant Parish Priest at Dalugama, Parish Priest at Thibbotugoda and at Mabola, while teaching at St. Joseph's College, Grandpass, and at Basilica College, Ragama. Since



2001, he was Rector of St. Thomas' College, Kotte. His teaching career spans over 20 years. Teaching was a joy in his life.

This eminent personality has also won many people in his spiritual journey; children and elders were specil to him. He is never short of compassion, never short of love, always full of energy with a bright smile across his face. His doors are

always open and will never forget to greet an old friend, a neighbour and an elder or a little child. He has room for everyone; his love and humbleness has brought him thus far.

With this we his family together wish him many more blessings and success in his new endeavour as the Auxiliary Bishop of Colombo.

**(Angelo Silva
Brother of Msgr. Maxwell Silva)**

► Msgr. Fidelis Emmanuel Fernando

The faithful servant of God

The whole Church was happily celebrating the Feast of Epiphany, on the 6th of January, in 1973. To Mr. V. X. B. Fernando and Mrs. Fernando, it was the happiest day in their lives. Their youngest child was being ordained a Priest in Rome by the Roman Pontiff, Paul VI.

The Independence Child

God, the Lord of History, blessed this tiny island of ours, with independence, in 1948. To this blessed land was given, in the same year, a son, who would one day shepherd, His People. Providentially, the child was named Fidelis, as he was destined to be a 'faithful' servant of God, and Emmanuel, as his life would make us feel 'With-us-is-God.'

Fidelis Emmanuel Fernando was born into an ardently religious family - his brother being a Priest, Rev. Fr. Joe Fernando, for the Diocese of Jaffna, and his two sisters being nuns, Rev. Sr. M. Dilecta, A.C. the present Provincial of the Apostolic Carmel Sisters and Rev. Sr. M. Joela, A.C. presently teaching at the AC Novitiate, Gampaha.

His Seminary Days

Bred in the Cathedral Parish of the Archdiocese, Emmanuel turned a new chapter of his life (and of our local Church), as he opted for God's call to serve in His Vineyard.

Under the guidance of Rev. Fr. Xystus Kurukulasuriya, he stepped into St. Aloysius' Minor Seminary in 1965. He was privileged to be trained under two future Bishops, Their Lordships Frank Marcus Fernando and Nicholas Marcus Fernando.

The National Seminary of Our Lady of Lanka nurtured its future Rector, in his Philosophical Studies, for almost three years. He was then sent to Rome, the Eternal City, to pursue his Ecclesiastical Studies in Sacred Theology, for another five more years, at the Urban University and at Propaganda College.

Already in his early years, Bro. Emmanuel made his imprint as a very bright and keen student. From then on, until the present moment, he has remained the same bright and brilliant scholar and teacher.

The Young Pastor

With the grace of God, he was privileged to be ordained a Priest on the 6th of January, 1973 in Rome, at the hands

of His Holiness Pope Paul VI, on the solemn occasion of the 350th Anniversary of the Congregation of Evangelization of Peoples. With him, 38 were ordained priests, from 19 countries.

The newly ordained Priest, Fr. Emmanuel Fernando, set his feet back in his motherland, having secured a Licentiate in Sacred Theology (Rome) with specialization in Moral Theology.



He was appointed assistant of the Parish of Dalugama where, residing at Sapugaskande, he looked after the pastoral needs of the people (1974-1975). During 1975-1976, he served in the Parish of Waga. The people

of these Parishes have always treasured the pleasant memories of their 'Young Assistant.'

Emmanuel, ('With-us-is-God') was a rare word on Jewish lips. More rare is that a priest is assigned to his home parish. Fr. Emmanuel had this rare joy of being the assistant of St. Lucia's Cathedral and looking after St. Anthony's Shrine, Kochchikade (1976-1978). He was "chosen from his fellow-men and appointed to serve God, on their behalf" (Heb 5:1). St. Lucia's Cathedral would ever tell the tale of her son, as he, who once came running to the daily Mass, as a lad, would now be offering Mass for his people, as their pastor.

Back to His Alma Mater

The National Seminary, that sheltered and sustained her beloved student, would now receive him, as a versatile professor. Fr. Emmanuel worked in the Seminary (1978-1987), with zest and zeal, under the rectorship of Rev. Fr. Dalton Forbes OMI. He taught the subjects of Fundamental Morals, Ethics, and Moral Theology. He could thus contribute to the greatly important apostolate of moulding the future priests of our Church, as their beloved Guru, Moderator, Librarian, Moderator of GTA (Gnanapragasam Tamil Academy) and Spiritual Director.

He proceeded to the States and earned a Doctorate in Moral Theology from the Catholic University in Washington DC in 1987. His Doctoral Thesis is a highly academic work, entitled: 'Population Policy of Sri Lanka and the Moral Teaching of the Catholic Church.' He had both the privilege and the courage to work for this under a renowned and exacting moral theologian, Charles Curran.

The Third Advent

Now Rev. Dr. Emmanuel Fernando, in his third advent to the National Seminary was made the Vice Rector, during Fr. Joe de Mel's tenure, as Rector (1989-1991). He was thus the third diocesan Rector (Fr. Harold Panditharatne, being the first).

To be the Rector of the National Seminary is both '*honor et onus*' (honour and burden). The academic and ecclesiastical heights, Fr. Emmanuel reached, never made inroads into his deep and genuine feelings of the heart. He is a true father to us, sharing our joys as well as sorrows; attending the ordinations of our brother priests as well as the funerals of our parents.

A new chapter was opened in the history of the National Seminary. Our education



courses were streamlined and updated. Our library was expanded with added facilities, new books were constantly made available and access to the British Council Library was granted. A new pastoral and spiritual year was introduced (as recommended by the National Pastoral Convention), allowing a full fourth year of Theology. Each academic year was given a biblical theme.

Our Beloved Guru

His forte is no doubt the teaching of Moral Theology (Bio-Medical Ethics, being his field of special interest). He teaches us, with zest and tries his best to make the class alive and his subjects always down-to-earth.

In the midst of all the duties that fill his day, he is extremely keen on keeping himself informed and updated by perusing the latest bio-medical publications. He is a voracious reader - a person who can sit devouring page after page to the end. Moral Theology has deeply

seeped into his blood. We can feel it always in the class.

Besides heading the most important institution of the Sri Lankan Church, Fr. Emmanuel has opted to serve as the Chaplain of St. Luke's Guild of Doctors in Kandy. The yeoman service he offered for the success of the Papal Visit and of the National Pastoral Convention in 1995 is ever fresh in our memories.

Ad Multos

Our Silver Jubilarian places before us a life that is totally given, in the freedom of poverty, celibacy and obedience, to the radical discipleship of Jesus. It is a life that has faced stumbling blocks, but has converted each stumbling block into a stepping stone, a grace-bearing cross. The Almighty has done great things in his life!

Fr. Emmanuel is certainly a pearl of great price that adorns the whole Church of Sri Lanka in its long and eventful history, and a legend in the hearts and minds of priests and people alike, as their teacher, rector, pastor and friend. Memories of great joy and gratitude well up, when we ever think of him.

Having reached a very significant milestone of his priestly ministry, Rev. Fr. Fidelis Emmanuel Fernando continues to lead the destinies of the Sri Lankan Church, as our beloved Rector and Guru, consecrating us to the maternal hands of our Patroness, Mary, the Loved Lady of Lanka.

Ad Multos Annos, Vivat,
dear Fr. Emmanuel.

Fr. Don Anton Saman Hettiarachchi

Aquinas University College
Colombo

Post Script:

The writer published this article, when he was a Brother in the National Seminary, Ampitiya in 1998 on the occasion of the sacerdotal silver jubilee of his Rector, the present Msgr. Fidelis Lionel Emmanuel Fernando, the Bishop-elect of the Metropolitan Archdiocese of Colombo, Sri Lanka.

A tribute to the new Bishop-elect Msgr. Emmanuel Fernando

It is my pleasure and my privilege to write a tribute to the Very Rev. Msgr. Fidelis Emmanuel Fernando on his elevation as an Auxiliary Bishop to the Archdiocese of Colombo.

I have fond memories of my families association with the Bishop elect's family over a long period of time. We knew and associated very much with the Fernando family. My wife, the late Daphne, my children and I moved very closely with them. We knew the Bishop's father very well and moved in close as-

sociation with him. We held his father in high esteem. He was a lovable man. He lived his Christian life fully and was certainly an inspiration to his family. He gave them the right leadership in the highest tradition of Good Christian living. He was very supportive of the Church and followed its teachings very closely. He had so much belief in the mission of the Church that he had no hesitation whatever in gifting two sons and two daughters to leave their worldly lives and lay it entirely at the disposal of the Church and the faithful. The greatest gift

any man can give towards the mission of his Church.

Bishop-elect Emmanuel Fernando comes from a family of eight - four brothers and four sisters. We too had a close relationship with the Bishop-elect and his family. Anton - an Engineer who passed away in 1989 was a dear friend of ours. His wife Mary, the well-known elocution teacher was an inseparable friend of my late wife Daphne. Then came Father Joe, of the Jaffna Diocese, who passed away due to a kidney ailment in 1980. the other brother, John is an Accountant in the private sector.

Of his four sisters,

Mrs. Rita Vaz now lives in Canada. His next sister is Rev. Sister Delecta, who was Provincial of the AC Sisters in 1980. She is now at the AC Convent in Kollupitiya. Then there is Rev. Sister Joella now at the Borella Convent. The fourth sister is Mrs. Micheline Victoria, who husband works as an Accountant in the private sector.

Very Rev. Monsignor Emmanuel Fernando, was educated at St. Benedict's College, Colombo and joined the Minor Seminary with His Eminence Cardinal Malcolm Ranjith in 1965. Among His Rectors at the Seminary were Archbishop

Nicholas Marcus and Bishop Frank Marcus. From here he moved to the National Seminary for further Studies and Theology.

He was ordained a Priest by His Holiness Pope John Paul VI on 6th January 1973. He first served as an Assistant at Dalugama, Hanwella and back in his own parish in Kotahena. He was sent for further studies to Washington DC in America. He completed his Doctoral thesis in Moral Theology in 1987 and went on Sabbatical leave in 1988/89. and thereafter returned to Sri Lanka.

His next big assignment was in Moratuwa

Maurice Lord

as parish priest and head of the deanery, from 2002 to 2009. He was appointed Episcopal Vicar in Moratuwa and Kalutara and was Rector of Holy Cross College Kalutara in 2010.

After all this admirable work he has now been elevated to the rank of an Auxiliary Bishop to the Archdiocese of Colombo.

We pray that Almighty God will bless him abundantly and shower on him all the graces he needs to carry out the new responsibilities that he has now been conferred on him.

Need for an indegenised church art



On the 64th anniversary of Sri Lanka's Independence, we take a look on how much church art and architecture had been influenced by the national spirit.

It must be noted that the trend towards an indigenized and national church had started in Sri Lanka before Independence in 1948 and before Vatican II in 1965, both events which subsequently influenced and some what legitimized the said evolution process.

According to information we have it was Bezalel Navaratne or Muhandiram Navaratne (1930s) who designed the first church after the Kandyan Audience Hall and decorated its many wooden pillars with delightful carvings of Christian symbols stylized along Kandyan designs. This was then the chapel of the Teacher Training College in Peradeniya. During the same time Rev. Fr. Henry Rodrigo designed the Badalgama Church followed by the Katukurunda Church. Unlike Bezalel he kept to the accepted norms of

church building but substituted Roman domes and arches with Kandyan roof-lines and oriental arches and introduced local decorative elements like the punkalas, and sandakadapahan. Paul Navaratne following in his father's footsteps pioneered the indigenization of Christian art in Sri Lanka. His water colours of the Nativity broke all barriers of established western Christian imagery. During the same time K.D.L. Perera of Marawila also produced some ground breaking non traditional paintings. Few artists have dared to break away from the western Christian art imagery, even though Christianity itself was born in the East. Instead many artists preferred to introduce local attributes to the accepted western scene. Richard Gabriel introduced angels that played local instruments as part of a larger scene at St. Theresa's Church, Thimbirigasyaya. However more



recently we have Stanley Kirinda who was responsible for Sri Lankanising and giving a totally new look to the Wedding Feast at Cana.

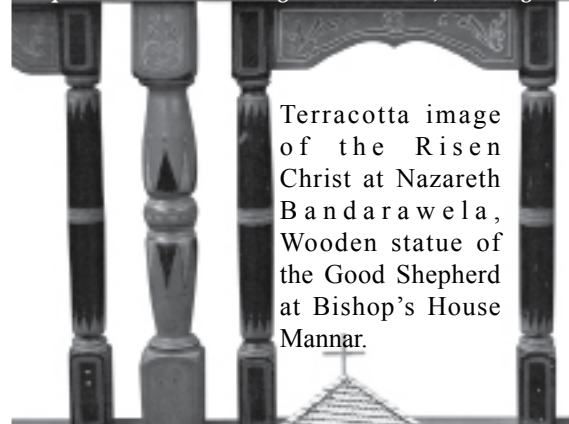


Sadly unlike paintings, Christian sculptures are negligible. A wooden carving of the Good Shepherd at the Bishop's House, Mannar and a terra cotta work by Barbara Sansoni at Nazareth Bandarawela, are if at all exceptions. However a freeze of angels decorating the main door frame at St. Jude's Indigolla takes us altogether to another dimension. In contrast there is a trend towards the incorporation of local traditional designs including auspicious symbols in church furniture. The tabernacle at Monte Fano Ampitiya beautifully blends a makara thorana, symbols of the lotus, the sun and moon with crosses and angels. More recently a pettagama was used as a tabernacle at St. Jude's Indigolla. Altar tables, lecterns, baptisteries, altar rails with lacquered work, have taken on traditional motifs and designs. It must also be noted that Church vestments have also shown a move towards traditional designs. The vestments of Archbishop Emeritus His Grace, Oswald Gomis and the His Eminence Malcolm Cardinal Ranjith, have been embroidered with local designs of the 'pitcha mal' and the 'hansa puttawa' respectively.

Paintings from top Richard Gabriel's angels at St. Theresa's Thimbirigasyaya, The Trinity as depicted at the Anglican Cathedral, Kurunegala, Washing of the feet by the Ven. Hatigamma Uttarananda Thera, Nativity by Paul Navaratne, A scene from the Way of the Cross from the Seminary of Johan Vianne Mattakkuliya, Stanley Kirinda's wedding at Cana at the Anglican Cathedral Colombo, Last Supper by Henry Dharmasena at the Archbishop's House Refectory.



Lacquered altar rails at Anglican Cathedral, Kurunegala



Terracotta image of the Risen Christ at Nazareth Bandarawela, Wooden statue of the Good Shepherd at Bishop's House Mannar.



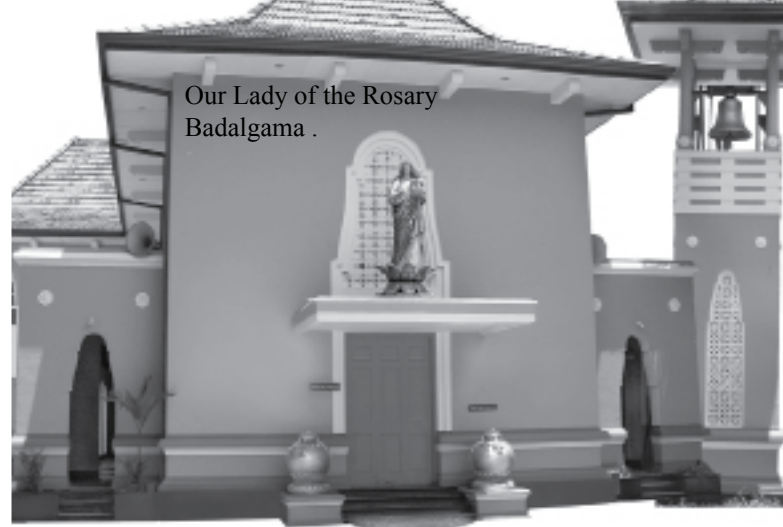
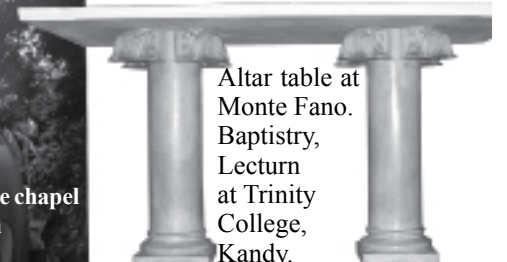
Wooden freeze of angels at St. Jude's Church, Indigolla. One of the wooden carvings of a stylised cross by Bezalel Navaratne



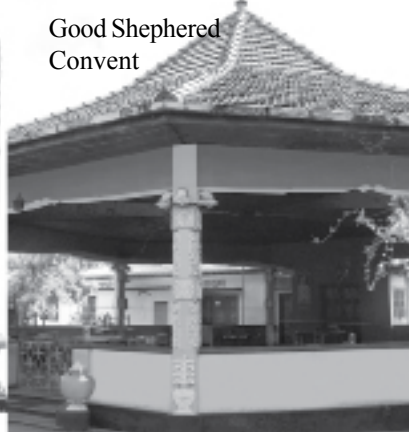
Tabanacle at St. Jude's Church, Indigolla.



Altar table at Monte Fano. Baptistry, Lecturn at Trinity College, Kandy.



Our Lady of the Rosary Badalgama.



Good Shepherd Convent

Tewatte Retreat House chapel and Tewatte Musium





him if I could be of any help. He replied, that he wants to be a priest, I told him that I had come for the same purpose, and I directed him to the then Rector of the Seminary, Rev. Fr. Frank Marcus Fernando.

Msgr. Emmanuel comes from a Catholic family of eight children, four boys and four girls. Emmanuel is the youngest. His family has had a



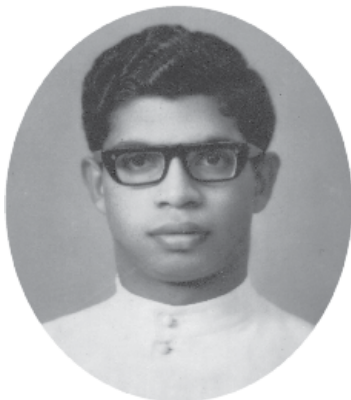
Rev. Fr. Emmanuel's as a child with parents and siblings

profound impact on his priestly vocation. One of his brothers was the late Rev. Fr. Joe Fernando, Secretary to the then Bishop of Jaffna, late Bishop Emilianus Pillai OMI. Two of his sisters, Sr. Dilecta and Sr. Joella belong to the Apostolic Carmel Congregation, the former was the Provincial Superior of the Congregation of the Apostolic Carmel in the nineteen eighties. Fr. Emmanuel's family was a family alive with the spirit of faith, love and reverence which served as a kind of introductory seminary. The family has inculcated in him deep human and spiritual values which have been reinforced through Catholic education received at St. Benedict's College, Colombo 13, under the Christian Brothers of St. John Baptist De La Salle.

After this brief introduction I thought it is fitting to write on the triple functions 'Tria Munera' of a bishop.

Munus Docendi: Teacher Par-Excellence

Munus Docendi is one of the key major roles assigned to the hierarchical ministry: Magisterium Priesthood, Government - three forms of Christ's ministry exercised by the Church. Sent by the Father for the salvation of the world, Jesus carried out his mission as a



Rev. Fr. Emmanuel Fernando

prophet, priest and king. These three functions of the ministry are distinct yet inseparable.

In his mission as teacher, the bishop contributes to making a reality of what is the Catholic Church's unique character. His task is

The Triple Function

to bring about the coming together of the fullness of salvation made possible by Christ, and the potential fullness of salvation in every person. In his teaching office, then the bishop's mission is to communicate the entire Gospel necessary to the whole person and by that token, to all people. Let me briefly take up two considerations that grow from this.

[a] The bishop is expected to have concern for the Gospel Message in its entirety and to present it as a coherent whole and not simply as a collection of disconnected propositions, artificially contrived together. In the ministry of the Word his care is to put people on their guard against one-sided views or fragmentary presentations of Christian teaching.

[b] The bishop is required to see himself as answerable to all men and women not merely to the practicing faithful of the diocese. This is the missionary dimension of his teaching office. Obviously, mission which is per se universal, must begin from within the confines of the diocese. The word of the bishop has to be adapted to those he is addressing specially the faithful. The bishop exercises his magisterial office as a member of the Church's Episcopal body in three ways.

(a) In the relation of hierarchical communion with the head and members of the Episcopal College.

(b) In the diocese where he is vested with the powers necessary for him to exercise his pastoral care.

(c) In collaboration with other bishops for the common good of several dioceses.

The bishop exercises his teaching office with the preaching of the Word of God, Catechetical instructions, Catholic education, missionary action



Rev. Fr. Emmanuel with Pope Paul VI, 1973 (Ordination)

of the Church and instruments of social communication and specifically books. One thing he must have particular concern for, is theology. The Catechism of the Catholic Church stresses how important is the bishop's teaching ministry. Jesus asked the question from Peter, "Do you love me" We may ask ourselves what kind of love Christ expects from us in respect of "Munus Docendi". There is an episcopal

magisterium of Orthodoxy, the bishop must be able to touch the heart and communicate the living experience of Christ every time he speaks, he should radiate the testimony of St. Paul "for me to live is Christ" (Phil.1:21). In an age of empty rhetoric people are impressed by witness than by teachers.



Rev. Fr. Maxwell Silva



Rev. Fr. Maxwell Silva (Ordination)

Munus Sanctificandi: Ministry of Sanctification

Munus Sanctificandi is exercised in the person of Christ in celebrating the Sacraments and liturgy. Christ is present in the Sacraments and He operates over and above the fragility of the minister. Nevertheless, it is equally evident that the holiness of the minister is the most natural condition for the celebration of the Sacraments. Holiness is something that the people of God recognize almost instinctively, and they thirst for it. The bishop exercises his ministry of



ions of a Bishop

“Woe to the Shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? You eat the fat, you clothe yourself with the wool, you slaughter the fatlings; but you do not feed the sheep. The weak you have not strengthened. The sick you have not healed, the crippled you have not bound up, the strayed you have not brought back, the lost you have not sought and with force and harshness you have ruled them. So they were scattered because there was no shepherd; and they became food for all the wild beasts.”
(Ez. 34:3-6).

sanctification not only through the sacramental action of his priesthood, but also through it the bishop is the spiritual guide for the priest, religious and lay faithful. He will be a true spiritual teacher only to the extent that his teaching is accompanied and underpinned by charity, his simplicity, his humility, his abnegation of life. A writer once said, He was more and more opposed to religious teaching that did not “pay its fare” in the form of detachment and interior renewal.

Munus Regendi - function of leadership

The bishop must first and foremost be conformed to the Good Shepherd, if he wishes to be true to his high calling in response to the challenges which the modern age presents. Prophet Ezekiel announces to us God’s decision to become the Good Shepherd of his people: “Behold I, I myself will search for my sheep, and will seek them out.” (Ez:34.11). We must never forget the fundamental truth: Prior to us the Shepherd is and remains God. Our trust is in God. The

same chapter from Ezekiel places as it is in the context of a fierce denunciation of evil shepherds. “Woe to the Shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? You eat the fat, you clothe yourself with the wool, you slaughter the fatlings; but you do not feed the sheep. The weak you have not strengthened. The sick you have not healed, the crippled you have not bound up, the strayed you have not brought back, the lost you have not sought and with force and harshness you have ruled them. So they were scattered



Rev. Fr. Maxwell with his parents

because there was no shepherd; and they became food for all the wild beasts. (Ez. 34 3-6). St. Augustine comments on this passage in his “sermon on the Shepherds”. We will have to give an account to God, firstly, on our lives as Christians, but then we will have to answer in a particular way for the exercise of our ministry as shepherds.” (Sermon 46:2).

Christ the Good Shepherd is the supreme model of leadership. He who “knows his sheep in an intimate relationship,

but above all, he who gives his life for his sheep.” (In. 10: 11- 16) The bishop’s ministry is to be a living sign of Jesus Christ. Jesus puts the same question three times to Peter before entrusting him with the pastoral care of the Church. “Do you love me?” (In 21: 15-17) That question, no doubt had a particular resonance for the first of the apostles but we can discover in it the profound logic of all pastoral ministry. Every time Christ entrusts “His” sheep and “His” lambs he asks for this testimony of love. Pastoral

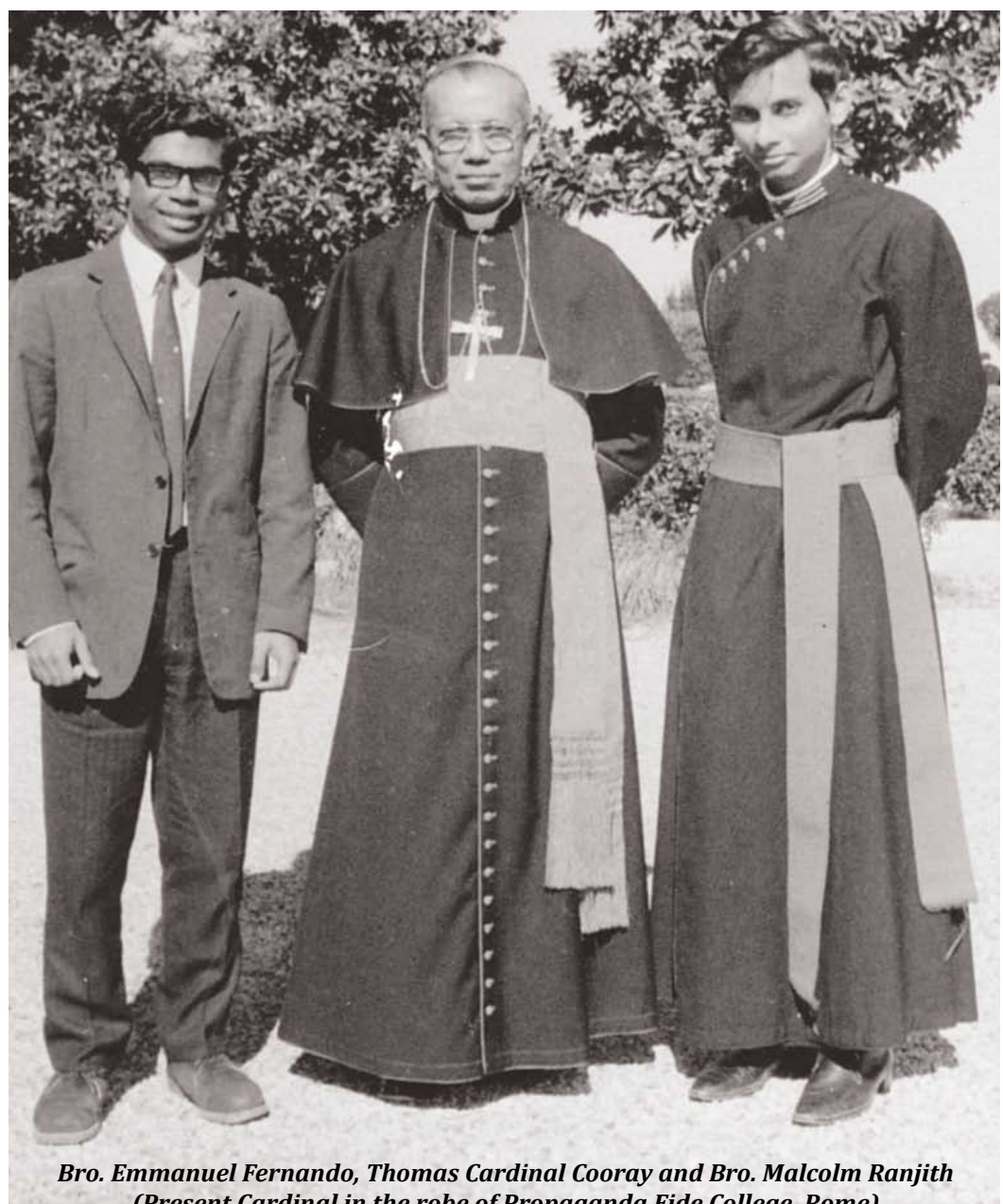


ministry is about love. St. Thomas Aquinas says that “there is no other way of being a Good Shepherd than to become one with Christ, and his members through charity.”

Charity is the first duty of the Good Shepherd. Pastoral governance should never be reduced, so to speak to “managers” of pastoral concerns. The “Good Shepherd” and the “manager” are two quite different positions. Pastoral charity must give life through “*Tria Munera*” in which the bishop’s ministry is carried out. First of all “*Munus Docendi*” that is the service of teaching, the bishop’s role appears as “*Munus Santificandi*” the ministry of sanctifying through the active presence of HOLY ONE par-excellence. Lastly, the bishop’s charity must shine in the vast field of pastoral

leadership; in the “*Munus Regendi*” Many things are asked of the bishop in all of them he must act as a “Good Shepherd who knows his sheep and whose sheep know him as a true father who excels in his love and solicitude for all.” (Vat.11 Decree on the Bishops No.16)

***His Lordship Bishop Marius Peiris
Auxiliary Bishop of Colombo***



***Bro. Emmanuel Fernando, Thomas Cardinal Cooray and Bro. Malcolm Ranjith
(Present Cardinal in the robe of Propaganda Fide College, Rome)***



The Coat of Arms of the New Auxiliaries



The Coat of arms of Msgr. Emmanuel Fernando consists of the lower half in red with two Palms of Martyrdom to represent his native parish Kotahena, which is dedicated to St. Lucy, the patroness of the Cathedral.

It has the anchor, the traditional symbol of the theological

virtue of hope to signify his teaching of theology at the National Seminary Ampitiya, Kandy. The top half is in blue, to symbolise the heavens from which shows a 8-point Star of Bethlehem at the birth of Emmanuel.

The centre has the Mariogram to portray the great devotion the bishop has for the Mother of God. His motto has the words of Angel Gabriel addressing the Blessed Mother at the moment of the Incarnation, "The Lord be with you."



Three colours were chosen by the veteran missionary Rev. Fr. Zacharias Dabrera, the founder of the College. The lower half in maroon has the saw, "toothed edged" to remind the bishop of his

Ten Coat of arms of the Msgr. Maxwell Silva is in maroon. The top half is in gold. These are the colours of St. Thomas' College, Kotte.

hometown, Willorawatte, famous for carpentry. It has a lamp and a three-fold flame to symbolise the wisdom of the Holy Trinity, which is the basic of all education to which the bishop has dedicated his life. The lamp has an embossed Holy Spirit with the handle of wheat to symbolise his motto.

The maroon signifies strength and vigour and the gold signifies victory. It has the Na flower to symbolise his devotion to Our Lady of Lanka.

The motto reads "He fed us with finest wheat". This is taken from the office readings of Corpus Christi.

Self-educated educationist from Willorawatte

After he was ordained as a priest Rev. Fr. Maxwell Silva was first posted as the assistant Parish Priest of the Dalugama Mission. On the 4th September 1983 he was appointed to serve the Thibotugoda Mission, a farming village. While serving the mission he entered the

University of Kelaniya to further his higher education. In order to assist his education the Archbishop of Colombo posted him to the Mabole Parish in 1986.

The University education which he initiated at the Thibotugoda mission he concluded by obtaining the Bachelor of Arts degree while at Mabole.

While serving the

Mabole parish he entered the teaching service in 1992 and received his first appointment to St. Joseph's College, Grandpass. He had a desire to engage in mission work although he had to subordinate such activity to his teaching vocation. He compromised by becoming the resident priest at Kerawalapitiya St. Joseph's Church and served the

spiritual needs of the people there while continuing his teaching vocation.

In 1998 he was appointed as the Vice Rector of Basilica College in Ragama. In July 2001 he was appointed as the Rector of St. Thomas' College, Kotte. He not only brought up the standard of education in the College but was able to attract more Catholic students to raise the ratio of Catholic students in the College.

In 1986 he was appointed the Chaplain for the Youth Activities in Kandana and until his recent appointment was also the Chaplain for the Catholic Teachers' Solidarity.

Msgr. Maxwell Granville Silva, received

his primary education at the Willorawatte Roman Catholic Mixed School where he was taught by Good Shepherd Convent Sisters, like the late Rev. Sr. Mary Loretta, Rev. Sr. Mary Melani, teacher Grace and the late Charlotte teacher. He acknowledged their contribution to his spiritual formation and education. He has obtained the Postgraduate diploma in Education and the Diploma in Teaching.

He had a special devotion to St Carlo Borromeo of the Willorawatte Church and he never missed participation in the annual festival of the Church dedicated to this Saint.

He was a humble and pious priest who nev-

er forgot to call his old school mates by their first names.

Msgr. Maxwell Granville Silva, the new Bishop has brought a signal honour to the small Willorawatte parish. He is the fourth priest to enter the episcopacy from Moratuwa.

May he receive the spiritual strength good health and the energy to carry out the missionary tasks entrusted to him in the diocese of Colombo. The 30 years experience he gained will stand him in good stead for his future work.

Trysail F. Mendis



Trusting the Lord in the face of Challenge

The blood stains on the walls and the floor of the Mission House of St. Joseph's Church, Malwatta had left an indelible mark of the gruesome murder of Rev. Fr. Aba Costa, which made a frightful impact on any visitor to the scene.

Tenth of May in the Year of 2001 was a very sorrowful day to the people of little Rome as Rev. Fr. Antony Bernard Costa was brutally assassinated in the Mission House of St. Joseph's Church, Thillanduwa (or Malwatta), Negombo. It was a very mysterious murder which created shock waves in the hearts of Catholics in Negombo and Sri Lanka.

Due to the unexpected and cruel murder of Rev. Fr. Aba Costa, the Parishioners and the organizing committee of the Centenary Jubilee celebrations were in a quandary as to what decisions they should take with regard to the forthcoming Jubilee celebrations. They were like sheep without a shepherd.

The blood stains on the walls and the floor of the Mission House of St. Joseph's Church, Malwatta had left an indelible mark of the gruesome murder of Rev. Fr. Aba Costa, which made a frightful impact on any visitor to the scene.

Therefore the Parishioners thought that

it was very unlikely that no priest would dare to serve the parish in the future. The then incumbent Archbishop Rt. Rev. Dr. Nicholas Marcus Fernando had an arduous task of finding a suitable and willing priest to take over the Parish at this time of grief.

As time passed by there was some good news that the former Rector of the National Seminary Kandy, Rev. Fr. Emmanuel Fernando who had just returned after his sabbatical from Europe was appointed as the new Parish Priest of Malwatta, Negombo.

The day as the Parishioners expected dawned in the month of June 2001 with the arrival of Rev. Fr. Emmanuel Fernando, as the new Parish Priest of Malwatta Parish. All of us were very happy and joyful because our dream of a new Parish Priest became a reality. In that turbulent period of grief, God was so kind and merciful, through the intercession of St. Joseph as to grant us a Pastor in the person of Rev. Fr. Emmanuel Fernando who was very pleasant, unassuming and

soft spoken.

At the beginning of his tenure the Parishioners were very sceptical as to how he would handle the affairs of the parish. But placing his trust in the Lord Our Saviour he valiantly took up the challenge in carrying out the duties of the mission entrusted to him by his superiors.

Since the police had not completed the investigations of Rev. Fr. Aba Costa's murder, the mission house was sealed and Rev. Fr. Emmanuel Fernando had to occupy the sacristan's room behind the church. Rev. Fr. Emmanuel Fernando was deprived of the basic needs of a priest, but he was quite happy to forgoe all that for the sake of the mission.

With the mysterious death of Rev. Fr. Aba Costa, the morale of the Parishioners had declined and it was an uphill task for Rev. Fr. Emmanuel Fernando to inspire them and build the community in a spirit of solidarity. In a very short period of time he made plans to celebrate the Jubilee Festival on a spiritual scale.

Further he made arrangements to build a memorial for Rev. Fr. Aba Costa in front of the Church.

During this period the late Very Rev. Fr. Joe Wickramasinghe, the Episcopal Vicar of the Northern Region of the Archdiocese of Colombo was a tower of strength and inspiration to Rev. Fr. Emmanuel Fernando.

Rev. Fr. Emmanuel Fernando invited the Parishioners to work voluntarily and made the Church premises very clean and tidy. He had the knack of getting everyone from the poorest to the richest, innocent to the gangsters, not so wise to the intelligent, able and capable people to build a community of peace and harmony. His experience and intelligences was quite evident in all this work. He was able to give a new life to the Church by getting all adolescents and youth to conduct Shramadana campaigns for the upliftment of the Thillanduwa Church.

The most striking quality we saw in his character was his ability to face and

overcome challenge without being overwhelmed by them and his inborn ability of taking the correct decision at the correct moment.

The Parishioners of Thillanduwa were overjoyed on hearing that Rev. Fr. Emmanuel Fernando is to be elevated to the esteemed position of a Bishop of the Catholic Church. We have further reason to rejoice because we have been informed by knowledgeable persons that His Eminence Malcolm Cardinal Ranjith, the Bishop-elect, Rev. Fr. Emmanuel Fernando and our present Parish Priest Rev. Fr. Athanasius Samarasinghe were batch mates who proceeded from St. Aloysius Seminary to the National Seminary Ampitiya, in the year 1966, for their priestly studies.

We offer our heartfelt congratulations to Bishop-elect Very Rev. Fr. Emmanuel Fernando and wish him good health, strength and wisdom to serve in the Archdiocese of Colombo in his new capacity.

Ad Multos Annos Vivat!

Dhammika Rodrigo (LLB)
(Attorney-at-Law)
(for Thillanduwa Parishioners)
Negombo.

The Gospel in the age of Facebook

Cristian Martini Grimaldi



Facebook, the most popular social network in the world, has several tools to keep up and enrich friendships: This is well-known. However, in general, no one asks themselves why the dynamics of these relationships are based exclusively on positive feedback ('liking' something, 'sharing') and there are no instant options for disapproval. Is it not possible that the creators of the network allowed themselves to be inspired by the more traditional, but for all intents and purposes, very modern principle of not treating others in a way that one would not like to be treated.

Is it possible that our "friendships" are deemed so fragile that they would succumb just by getting negative feedback? Why, for example, is one "notified" only when a friend is added, but not when one is unexpectedly canceled?

would happen to the crowded social network if all of its users suddenly began to be publicly notified when they lost friends? A loss which is clearly one-sided.

It takes two people to start a friendship, while the will of single party is sufficient to cancel one. It is probable that, considering the compulsive use to their platforms, otherwise it would cause a collective commotion, fed by mutual jealousy, unresolved conflicts, small dormant rivalries ready to explode with a chain of retaliations: Hateful pots, requests from common friends for clarification, hostile revenge on those who have deleted a friend in common and so on.

Fortunately, this violence is only symbolic. But seeing how everyone, sooner or later, exits the

virtual world and reenters the real, these effects could soon become tangible. Yet, perhaps in this uncontrollable vicious vortex of mutual disrepute - summed up in tiny (but potentially lethal) "thumbs down" - a mass desertion from these small virtual altars could take place. This would not happen as a form of protest to the above-mentioned, merely imagined options of mutual dissatisfaction, but precisely, maybe, because of the unexpected psychological unsustainability of the medium.

In fact, this could essentially become the collective place to let off the steam of hatred and resentment which all lasting friendships, maybe even more so for these lasting friendships, inevitably have. The programmers of Facebook - a system connecting hundreds of millions of people all over the world - well-instructed by the administrators and thinkers who created this system and "educated," think well of inspiring the heart of their "friending" machine to the oldest recipe for a health economy: Spreading as much optimism as possible.

Maybe it is a coincidence, but it all corresponds to the oldest principle which humanity knows: Love your neighbour. "So, whatever you wish that men would do to you, do so to them; for this is the law and prophets" (Mt 7:12). And to render the Gospel teaching more effective, those behind Facebook thought well not to include instruments of temptation. In other words: Long live friendship for everyone!

(*L'osservatore Romano*)

Sixty-four years of independent governance

Young Roshell does her country proud



Roshell Nathasha Askey of Ave Maria Convent, Negombo received the Team Silver Medal at the 7th Asian School Chess Championship 2011 held

at Indira Gandhi Stadium, New Delhi, India.

Roshell N. Askey participated as the official player in the Under 9 girls chess championship category. Eight countries participated in this Chess tournament.

In appreciation of her achievements at the 7th Asian School Chess Championship Roshell Nathasha Aksey was warmly welcomed by the Principal of Ave Maria Convent Negombo - Rev. Sr. Francine Muthugala and by the staff and students of the school.

Here Roshell N. Askey is seen receiving a bouquet of flowers from the Principal of Ave Maria Convent Negombo, Rev. Sr. Francine Muthugala.

Deign O Father, to bless Sri Lanka

Deign, O Heavenly Father,
to bless Sri Lanka,
this land of your children
this land of many fathers and mothers,
this land of our many brothers
and sisters
with oneness in fraternity and love.
They're silently toiling, each one,
hopeful of the bright sunny day,
leaving behind them skies grey
and cloudy.

Bless this land of mountains,
valleys, fountains and springs,
its earth yielding plenteous grain and
luscious fruit,
many a tree and blossom spread
over Lanka's surface,
and her distant horizons covered in
velvety green and many a hue.

This land with pure air and
pleasant clime,
with spans for wild beasts and tame,
birds singing in its sky,
and fish singing in its lagoons,
and blue oceans rolling to her shore
from the infinite end,
calls on You, Father, to bless.

Banish the stench stifling our land's air,

Uproot wily selfishness, envy and
greed from every heart,

Endow all Lankans with fearless
courage and gentle resolve,
strength of patience and forgiving spirit,
with blessings of graceful nobility
striving for robust virtue,
- lovers of the motherland,
in pure native lustre.

Bless this land of mothers and fathers,
this land of our many sisters
and brothers,
millions of eager children in white
wending daily to school,
other millions o' vigorous youth
nation-building in stride
aided by their calloused-handed
elders' sure skill.

Deign, O Loving Father to bless our
land's future

Blend it with a sturdy newness
of unity and harmony, justice and peace.
Bless us all with bounteous grace
to love and serve one another,
A thousand drums' rhythm leading
Sri Lanka's vast Family to victorious joy.

Rev. Fr. Augustine Fernando,
Sevaka Sevana, Bandarawela

Value your Independence

Independence is indispensable for all
None dares to deny it.

Dealing with independence

Essentially needs intelligence

Poor awareness of its value

Enthuses man to play havoc in society

Nefarious activities are rampant

Due to man's cynical attitude towards independence

Entreat the Queen of peace

Not to deprive us of our independence

Cogitate on God-given independence

Ensuring the dignity of human life.

Leonard Wijesiri

On Freedom's Way

May the gentle winds of peace caress our beloved land
May the soft swishing waters that lap the golden sands
Speak softly of the magic that held us together for years
Sinhala, Tamil, Muslim, Malay, Burgher; - sans fears, sans tears

And as we unfurl the Banner once again
Methinks the early magic once more reverberates
Hope undying Hope - a nation's innate ardent wish
Surfaces once more as the flag aloft so rich

In inspiration declares;
Spurn not this heritage
Of amity love and peace that has been thy image.
A noble freedom won; maintain the nobility thereof
One people under this Banner of freedom that flies aloft

Jeannette Cabraal

What it says in
the Readings

**I am the light of the world, says
the Lord, anyone who follows me
will have the light of life.**

(Jn. 8:12)

LITURGICAL - CALENDAR YEAR B
5th Feb. - 12th Feb. 2012

Sun: FIFTH SUNDAY OF ORDINARY TIME

Job 7:1-4,6-7, 1 Cor. 9: 16-19,22-23,
Mk. 1: 29-39

**Mon: Memorial of SS. Paul Miki &
Companions, Martyrs**

1 Kgs. 8: 1-7,9-13, Mk. 6: 53-56

Tue: 1 Kgs. 8: 22-23, 27-30, Mk. 7: 1-13

**Wed: Memorials of St. Jerome Emiliani &
St. Josephine Bakhita, Virgin**

1 Kgs. 10: 1-10, Mk. 7: 14-23

Thu: 1 Kgs. 11: 4-13, M. 7: 24-30

Fri: Memorials of St. Scholastica, Virgin

1 Kgs. 11: 29-32, 12, 19, Mk. 7: 31-37

Sat: 1 Kgs. 12: 26-32,13: 33-34, Mk. 8: 1-10

Sun: SIXTH SUNDAY OF ORDINARY TIME

Lev. 13: 1-2,44-46, 1 Cor. 10: 31-11,1,
Mk. 1: 40-45

PRAYER OF THE FAITHFUL

Response: Lord, hear us in your love.

For all followers of Christ: That they may realise that without a lonely place to pray and reflect, their lives are in danger, like a candle in the wind. We pray in faith.

Response: Lord, hear us in your love.

Those in positions of trust and responsibility that they may realise their need of God, and seek his guidance in all their decisions. We pray in faith.

Response: Lord, hear us in your love.

For all those who are immersed in activity that they may realize that no work is more important than prayer for without prayer work will sap their energy and leave them spiritually empty. We pray in faith.

Response: Lord, hear us in your love.

That we may realise that we can meet God anywhere and everywhere, all we have to do is turn inwards and he is with us. We pray in faith.

Response: Lord, hear us in your love.

The Last Christians

The novelist Graham Greene tells a story, a fantasy which takes place in the distant future when the whole world is governed by a single party. The opening scene is a sordid little hotel in New York. It is late at night. An old man, tired, down-hearted, wearing a shabby raincoat and carrying a battered suitcase comes to the reception and asks for a room. He signs the register and disappears up the stairs. The house detective looks at the register and says to the clerk: "Did you see who that was?"

"No."

"It's the Pope."

"The Pope? Who's that?"

Catholicism has been successfully stamped out. Only the Pope survives; he is doomed to rule over

First Reading. Job 7: 1-4, 6-7.

About his life Job declares that it is hard and full of suffering. He equals it to the life situation of a hireling and a slave.

Second Reading

1 Cor. 9: 16-19, 22-23.

St. Paul speaks of his life. He is quite clear that he should serve the Lord at any cost. Though it is Paul himself who does everything. All honour and glory is to be given to the Lord because it is the Lord who has called him.

Gospel. Mk.1: 29-39.

Jesus calls men to serve him as Apostles. He cures the sick and casts out demons. The people want him to be with them. But Jesus is well aware of His mission. Therefore He goes to the other towns too to preach the Good News.

Reflection.

Today's readings show us the importance of the total dedication that we should have for the Lord in our day to day lives. Whether we are called by our Baptism or by a special call, once we are in the world we should be totally committed to the Lord. We may go through great suffering or our works may be unrewarded or we may be even tempted to go our own way, the popular way; but if we are dedicated and are committed to the Lord. He will be our master and the way. Our total commitment is to spread the Good News and to tell the people; God's plan for them; and thereby make them accept the will of God and be obedient to Him.

In today's first reading Job complainingly speaks about the works that he has to do for the Lord. He equals it to the life of a hireling and a slave. His life is full of suffering and pain. All this is because he is faithful to the Lord. Amidst all suffering and pain Job



remains committed and faithful to the Lord.

In today's second reading St. Paul speaks about his own life. He is called directly by the Lord. As it is the Lord who has called him he has to do what the Lord wants him to do. Therefore he cannot boast about himself and there is no visible reward as such for him. But he is dedicated and is committed to the Lord. As a result he is satisfied to serve the Lord to whom he has dedicated his life.

In the Gospel of today Jesus cures the sick and cast out demons. But this is not his main mission.

The possessed wanted to publicize Jesus in order to stop him as a miracle worker; but Jesus stopped them. Then again we see how the people want Jesus to stay with them in order to cure their sick and to cast out the demons. Once again it is a temptation to stop His mission at the stage of a miracle worker. But Jesus is dedicated and committed to the Father. Therefore he goes out to the other towns in order to preach the Good News. He could have performed lot of miracles and thereby could have become popular. He could even have become a political leader or even a king, but for Him, His mission is more important because He is committed to His Father.

Therefore let us keep in mind that we too are dedicated and are committed to the Lord. Let no suffering, rewardlessness nor temptations ever lead us away from the Lord's mission.

Aid Story.

A widow brought up six-children of her own and adopted 12 others. A lady reporter: "How did you manage to raise all these children and do so well."

Widow: "It's very simple. You see I'm in a partnership. One day long time ago, I said to God; Lord I'll do the work and you do the worrying. And I haven't had to worry since."

Aid Story 2.

One morning a lame man struggled into a Catholic Church. He stopped in front of the Holy Water font, splashed some on both legs, and threw away his crutches.

An altar boy witnessed the scene and rushed into the Rectory to tell the Pastor what he'd just seen.

"Son you've just witnessed a miracle!" the priest cried. "Tell me, where is this man now?"

"Flat on his back over the Holy Water," the boy said.

Rev. Fr. Ciswan De Croos

a Church that doesn't exist. All the cardinals, bishops and priests have met their fate at the firing squad. But the Pope has been authorised to live because he is useful in demonstrating how dead the Church is, and because there is always the possibility that some survivor will betray himself by getting in touch with him. But there are no more survivors.

In the end the world Dictator gets tired of the game and he wants to put an end to it in his own lifetime. He wants to go down in history as the man who, with his own finger on the trigger of the revolver, puts an end to Christianity. The Dictator tells him that he is going to die - the last Christian who still believes. The Dictator takes a revolver out of the desk drawer and, while the Pope is praying, shoots him.

But something happens. In the second between the pressure on the trigger and the Pope dying, a thought crosses the Dictator's mind: "Is it just possible that what this man believed in was true?" In that question another Christian is born.

The light of the world

The story illustrates a truth: That Christianity cannot die. Even if the world succumbed to a regime of atheism, there would still be pockets of belief. There would still be spies of God who would keep their faith intact and pass it onto others, even though

they risked their lives in the process. There would always be people who would share their light: That instinct has been the driving force of Christianity.

Puzzling people with the light

When we as Christian disciples share our light in the witness of our lives, that witness can puzzle people into wonder. In Graham Greene's story the quiet witness of the last Pope puzzles the Dictator into wonder. That is the beginning of faith. A real Pope, Paul VI, made the point eloquently in his exhortation. Evangelization in the Modern World: "Through this wordless witness these Christians can stir up irresistible questions in the hearts of those who see how they live. Why are they like this? Why do they live in this way? What or who is it that inspires them? Why do they live in this way? What or who is it that inspires them? Why are they in our midst? Such a witness is already the silent proclamation of the Good News and a very powerful and effective one. Here we have the initial act of evangelization."

As disciples of Christ, our witness should lead others to wonder. As Paul VI observed, that is the first act of spreading the Gospel to others. If we hide our light we puzzle no one. When we share it with others, another Christian is born.