



Let Mary never be far from your lips and far from your heart. Following her, you will never sink into despair. Contemplating her, you will never go wrong. (St. Bernadine of Siena)

International Women's Day

March 8



Messenger

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Annual Prize-Givings of St. Joseph's and St. Peter's

• **Fr. Travis Gabriel tells the Josephians**

"Parents should share responsibility"



Rev. Fr. Travis Gabriel and His Lordship Rt. Rev. Dr. Valence Mendis. Pic. Ajith Perera

The new Rector of St. Joseph's College, Colombo Rev. Fr. Travis Gabriel presenting the Annual Report at the Prize-giving of the College recently, said that the aim of the College was to make the students who come from diverse backgrounds, self reliant and capable of thinking independently

(Contd on Pg. 2) >>>

• **Fr. Trevor Martin tells the Peterites**

"Develop Potential; Create New Leaders"

The new Rector of St. Peter's College, Colombo Rev. Fr. Trevor Martin, presenting the Annual Report at the Prize-giving of the College, recently, has stressed strongly on the importance of efficient, effective, dynamic, vibrant and energetic leadership if a school has to be run effectively.

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Rev. Fr. Trevor Martin with His Lordship Rt. Rev. Dr. Maxwell Silva. Pic. Archdiocesan website



(Left) Joe de Mel, Captain of the victorious Josephian team of 1948, with the Le Goc Challenge Trophy.

(Above) Lucien Dep, googly bowler, who wrought havoc in the Peterite ranks in the same match.

(Courtesy: Messenger March 16, 1969)

Cricket Idols of yesterday, Priests of God today!

The 80th Joe-Pete Cricket big match will be played this year on the 7 & 8th of March, 2014 at the Colombo Oval.

Let's watch out for cricket idols of today, as tomorrow's Priests of God!

• **Archdiocesan Children's Day**
Pope Francis sends Greetings and Blessings to Sri Lankan Children



Pic. Archdiocesan website

"Let the children come unto me, for such is the Kingdom of God." These well-known words of the Lord Jesus Christ came alive at the Basilica of Our Lady of Lanka, Tewatta

on March 1, when over 1500 children from the Archdiocese of Colombo, gathered under the banner of the Marian Theme, 'Lead us to Christ, O Mary Our Mother', to celebrate

Archdiocesan Children's Day.

Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith, who had just returned to

(Contd on Pg. 2) >>>

Notice from the Archbishop

I wish to hereby inform the Catholic faithful in the Archdiocese of Colombo that within the programmes of the year dedicated to the Blessed Mother, (*Marian Year*), the Archdiocese is organizing for those who wish a pilgrimage to Lourdes from 25th to 28th September 2014. The pilgrimage envisages participation by those who join in, a Special Mass to be celebrated at the Grotto of Our Lady of Lourdes, in the blessing of the Sick, Eucharistic procession as well as the Candle Light Procession and other spiritual activities.

In order to make easy the travel arrangements, we have commissioned the following travel agencies to help us with the formalities. They are:

- Jetwing Holidays, • Superlink Travels (Pvt) Ltd,
- Qwest Destinations (Pvt) Ltd

We have requested them to make the cost of the pilgrimage as affordable as possible to enable as many faithful as possible to join in. The main pilgrimage will be concluded at Lourdes where the Archdiocese of Colombo will be consecrated to the Immaculate Heart of Mary. Visa

formalities will need to be completed through the travel agents.

I wish to welcome as many of our faithful as possible to join this pilgrimage.

Wishing everyone the maternal intercession of the Blessed Mother and God's abundant blessings.

Malcolm Cardinal Ranjith

+ Malcolm Cardinal Ranjith
Archbishop of Colombo

NEWS FROM THE DIOCESES

Get-together for Catholic PC Candidates

A get together for Catholic Candidates contesting the forthcoming Western Provincial Council Elections in the Gampaha District was held at the Conference Hall of St. Anne's Church, Wattala recently, under the aegis of the Episcopal Vicar of the Ja-ela Region, Very Rev. Fr. Shanthikumar Weliwita.

Eighteen Catholic Candidates belonging to the United People's Freedom Alliance (UPFA), United National Party (UNP), Janatha Vimukthi Peramuna (JVP) and Lanka Democratic Party (LDP) participated at the



get-together. Thirteen Catholic Priests were also present.

A religious service was conducted by Very Rev. Fr. Shanthikumar Weliwita prior to the

get together which was then followed by lunch.

Nimal Perera

Feast of Our Lady of Good Voyage Bandarawatta - Beruwala



The Feast of Our Lady of Good Voyage was celebrated recently at St. Lazarus Church, Bandarawatta, Beruwala. The Chief Celebrant was Rev. Fr. Lal Pushpadeva OMI. After the Festive Mass the statue of Our Lady of Good Voyage was carried in a motor boat procession from the Beruwala Fisheries Harbour to Kalutara and back to the Church.

D. Anselm Fernando

National Reconciliation - the need of the hour

Prof. Savithri Goonesekera, Prof. Kumar David and Dr. Dayan Jayatilake who were the resource persons at a panel discussion arranged by Caritas Sri Lanka at the SEDEC Auditorium on February 25, came out strongly on the urgent need for national reconciliation in Sri Lanka.

Welcoming the participants to this event, Rev. Fr. George Sigamoney, National Director of Caritas Sri Lanka said that right from the start of the ethnic conflict, the Catholic Church had always worked towards dialogue, negotiation, peace, reconciliation and healing even despite the fact that the military conflict ended up in a brutal war.

The panelists, while highlighting the different dimensions of the reconciliation process itself, enunciated their own perspectives on the current socio-political realities both within and outside the country.

Focusing on the issue mainly from an international standpoint, Dr. Jayatilleke questioned whether accountability alone, combined with the proposed international

investigation on Sri Lanka, will bring about reconciliation? Such an investigation on the alleged war crimes committed in the last stages of the ethnic war in Sri Lanka will only widen the gap between the communities and accelerate the tendencies towards political confrontation, Dr. Jayatilleke said. Echoing the sentiments of Cardinal Malcolm Ranjith who had opposed all forms of foreign interventions in the internal affairs of this country, Dr. Jayatilleke noted that His Eminence the Cardinal had also asked for speedy implementation of the LLRC Recommendations relating to National Reconciliation.

Prof. Goonesekera chose to address the issue of reconciliation from a domestic outlook and said that reconciliation requires a synergy with reconstruction, where reconstruction would be understood as a sustainable, people-centred development and not merely as infrastructural improvements. She noted that political reconciliation is also of paramount importance. Where the people are concerned, there is already a lot of goodwill



and generosity among members of the different communities, she said, adding therefore that Sri Lanka may not have to be spoken of as a divided nation. On the other hand, the State has failed to play a leadership role in taking forward the work of reconciliation and in promoting interreligious dialogue, Prof. Goonesekera pointed out. Rather, what we have seen is a decline in the areas of governance and this has made reconciliation more difficult to achieve, she said.

Prof. Kumar David spoke of the need to persuade the Sinhalese and Tamil people to understand and accept pluralism. Referring to the period that would follow the UNHRC meeting in Geneva in March, he said that it raises some worries about possible international sanctions as well as the possible eruption of extreme nationalism

within the country. On the local political scene, he said that the Government must grasp the opportunity of working with the newly-elected Chief Minister of the Northern Provincial Council (NPC) and implementing the 13th Amendment to the Constitution. It will be unfortunate if the Tamil people of the North begin to feel that the Government is obstructing the NPC, Prof. David noted. He added that presently there is a bad relationship between these two structures and this could only be remedied through negotiations and compromises.

The panel discussion concluded with a synthesis by Fr. George Sigamoney who moderated the sessions, followed by a Vote of Thanks by Mr. Newman Fernando, Senior Executive Manager of Caritas Sri Lanka.

Ainslie Joseph

Around the Parishes

The dedication of a new 'Calvary Centre' with Stations of the Cross took place in Niripola, Hanwella Parish on Sunday March 2, under the patronage of Rt. Rev. Dr. Maxwell Silva, Auxiliary Bishop of Colombo.

The dedication of a new "Calvary Centre" in Ulthiya in Badulla Diocese took place on Saturday March 8, under the patronage of Rt. Rev. Dr. Winston Fernando sss, Bishop of Badulla.

Parents should ...

Contd. from Pg. 1

and logically so that they can distinguish between truth and falsehood.

"They have to be analytical thinkers, locally and globally," the new Rector said addressing students, parents, teachers, Old Boys, Rev. Fathers and Sisters and distinguished guests at the 112th Prize-giving of the College.

The Chief Guest was His Lordship Rt. Rev. Dr. Valence Mendis, Bishop of Chilaw.

Emphasising the need for Professionalism of teachers and the spiritual life of students, Fr. Travis Gabriel said that it was sad but true that very often parents admit their children to school expecting the school to do the educating, but this should not be the case as parents have to share the responsibility of educating the children, he said.

"Home is where your children spend most of their time where parents sense of values and fairplay is on display and even more important is the parents attitude to religion," Fr. Travis pointed out.

Chief Guest Rt. Rev. Dr. Valence Mendis, in his address highlighted the demand for admissions to Catholic Schools especially to St. Joseph's College and said that it was the value in education that matters for the parents to seek admission to good schools. His Lordship congratulated the newly appointed Rector, Rev. Fr. Travis Gabriel and wished him a long journey to take St. Joseph's from strength to strength by moulding good citizens.

Develop Potential...

Contd. from Pg. 1

"For schools to run effectively there should be effective leaders," the new Rector said, addressing a gathering of parents, teachers, children, Old Boys, Rev. Fathers and Sisters and distinguished guests present.

The Chief Guest was His Lordship Rt. Rev. Dr. Maxwell Silva, Auxiliary Bishop of Colombo.

Stating that a key function of being a leader is the training of new leaders, Fr. Martin observed that a leader must think of people individually and collectively, analyzing the situation and the challenges that face them.

"An important part of leadership is decisiveness. The inability to take a decision can be more destructive in certain situations than any possible wrong decision. At times of prolonged indecision, people's worst qualities can come to the surface as they become impatient, frustrated, accusing, and bad-tempered.

In such situations, it may be better to make a firm decision and risk getting it won than to allow the indecision to persist. When a decision is made the group will soon find out if it is the wrong one and can set about correcting it. If no decision is made, nothing can be learned and, meanwhile, relationships deteriorate," Fr. Martin said.

The new Rector thanked his predecessor Rev. Fr. Travis Gabriel who assumed duties as Rector of St. Joseph's College, Colombo. "He is and always will be an unforgettable member of the Peterite Family," the new Rector said.

Pope Francis....

Contd. from Pg. 1

the island from Rome conveyed the greetings from the Holy Father, Pope Francis to the children of Sri Lanka, the Pearl of the India Ocean as he had referred.

Addressing the children while presiding at the Eucharistic Celebration, His Eminence said, "When I met the Holy Father Pope Francis in February, I told him about the Children's Day and then the Holy Father conveyed his loving greetings and blessings to you all."

A beautiful drama directed by Very Rev. Fr. Cyril Gamini Fernando, Episcopal Vicar, was staged after the Holy Mass, based on the life and the calling of Blessed Virgin Mary.

The children took time to go around the Basilica to see the historical engravings designed and installed around the Basilica by His Grace the Archbishop Emeritus Oswald Gomis and also to see the Exhibition Hall of Blessed Joseph Vaz.



Church in the Modern World

• Steps toward revision

Council of Eight Cardinals convenes

Pope Francis met with the Council of Cardinals for three days beginning on Monday, 17 February. This is the Council that the Holy Father created on April 13, 2013 and was subsequently confirmed by chirograph on September 18. The purpose of the Council is to aid the Pope in governing the Universal Church and to prepare revisions of the Apostolic Constitution *Pastor Bonus* on the Roman Curia.

During these days, Fr. Federico Lombardi, Director of the Holy See Press Office, briefed Journalists on both the morning and afternoon sessions of these meetings.

Monday's meetings began with Holy Mass in Santa Marta, and took place in a hall near the Chapel. The Cardinals

listened to three representatives of the Commission for Reference on the Economic-Administrative Structure of the Holy See, which includes the President, Prof. Joseph F. X. Zahra; Secretary, Msgr Lucio Angel Valledo Balda; and Jochen Messemer, who also serves as International Revisor of the Prefecture for the Economic Affairs of the Holy See.

The next day was dedicated to the Commission for Reference on the Institute for Works of Religion (IOR). After Holy Mass, the Cardinals met with the Pope to hear from the Commission headed by Cardinal Raffaele Farina.

One of the key points of discussion was the mission of the IOR and addressed issues regarding the institutions of the

Holy See as they relate to the mission of the Church in the world and not only the economic structures of a more limited horizon. They thereby considered "in a broad and in depth manner" the "reality of the IOR, its causes and the problems that may have been present in the past.... Several possible guidelines for the renewal and restructuring of the institute" were also indicated, even though - as the Director of the Press Office also noted - "no decisions were as of yet made" the proceedings were instead limited to presenting "an extensive and detailed report, with an eye also to formulating possible directive guidelines."



"These proposals", Fr. Lombardi said, "are in the Pope's hands."

During these meetings

the Cardinals also set the next dates to convene the Council: 28-30 April and 1-4 July.

L'Osservatore Romano

THE SUFFERING SERVANT ...



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

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

Ultimatum Given to Syrian Christians

The State Department condemned the treatment of Christians living in the Syrian city of Raqqa following an extremist Islamist group's edict that Christians convert to Islam, pay a tax or face death.

A 12-point decree issued ordered Christians to pay a levy in gold and curb displays of their faith in return for protection from the group, according to a document obtained by NBC News.

"Christians should commit to pay Jizya (tax) on every adult male, the equivalent of 4 dinars of gold, (4.25 grams, about \$180) on rich families, and half on middle class and half of that on poor families," the document says. "They should not hide their income level and should pay in two installments per year."

Ringed church bells, praying in public and displaying religious insignia have also been prohibited. The decrees also bar Christians from renovating churches or other buildings — even if they have been destroyed during the three-year civil war that has ripped Syria apart.



A combo made up of file pictures shows the Cross on top of Armenian Catholic Church of the Martyrs in the Northern rebel-held Syrian city of Raqqa (left), and the flag of the Islamic State of Iraq and the Levant (ISIL) fluttering on the "dome" of the Church. (AP Photo)

Ukraine: Stories of Faith, Hope and Love

The people of Ukraine are facing a long road back to peace and normality after the shockingly violent protests of recent months.

The Ukrainian Greek-Catholic Church has been proactive during the protests. Even when the situation became "very grave" in the past few weeks, its priests were "constantly praying, administering the Sacraments of Reconciliation and the Holy Eucharist, and giving moral support to everyone by simply being there and showing that God is on the side of the truth reports state.

Ukrainian Orthodox Christianity re-



A Priest prays in front of police officers in Kiev, Ukraine (AP Photo)

mains the main religion of Ukraine today, with 1.7 percent Catholics. Reports state that the Church though supportive of the call for change, its practical assistance knows no political divisions.

"Our garrison Church of Ss. Peter and Paul has become a place for collecting donations for the victims of violence in Kiev from both sides," says a Catholic faithful.

Another said she

saw priests "in the middle of the war who were praying and covering the eyes of those who were shot by snipers."

Alla Gedz, of Christ Church, Kiev, an Anglican Church in the Diocese of Europe, and Stepan Sus of the Centre for Military Chaplaincy in Lviv, Western Ukraine, are just two Christians who have been trying to make sense of the turmoil and be a presence for God.

"Our church that is the Ukrainian Greek-Catholic Church has always been in solidarity with the people's will for self-determination and the struggle for the respect of human rights," says Stephen Sus.

SUNDAY PUNCH

by Camillus





EDITORIAL

March 9, 2014

Fasting and Abstinence

We are in the Season of Lent. In the pre-Vatican II era, this was a season of strict fasting and abstinence. The Gospels say that Jesus fasted for forty days and forty nights before he started His public ministry. Today our obligation to fast is limited to Ash Wednesday and Good Friday. What is meant by fasting is taking just one major meal within 24 hours, and that only for Catholics who are between the ages of 18 and 60. The sick and the elderly are exempted from this obligation.

Fasting is not limited to the Christians. Muslims fast during the month of Ramadan. Some do not even take water during the days of the fast. Jews fast during the days around the festival of atonement which is called Yom Kipur. Hindus also fast on the Ekadashi, which means once every eleventh day. All these religious sects believe that fasting purifies one from sin and it is an act of mortification.

Abstinence means not eating meat or meat products on Fridays. But for Roman Catholics this obligation has been changed into voluntary abstinence. In modern times this notion of abstinence has included refraining from sexual union, alcohol consumption and smoking of tobacco products and avoiding recreational drugs.

Medieval Christians strictly adhered to the austere Lenten life-style during the 40 days of Lent. They celebrated the Tuesday before the Ash Wednesday, with a great festival. This pre-Lent celebration developed into carnivals around the Christian world. The world famous carnival of Rio de Janeiro in Brazil is a vestige of this celebration. This pre-Lent Rio carnival 'Mardi Gras', has become a world-famous festive event and millions of tourists go to Brazil to be a part of this pre-Lenten festival.

I wonder whether the religious leaders who promulgated laws of fasting and abstinence were aware of the health benefits of fasting. Modern researchers have found that fasting has the same health benefits of a diet with calorie restrictions. They say that fasting leads to "increased longevity, neuroprotection, increased insulin sensitivity, stronger resistance to stress and increased mental clarity."

Toxins build up in our body through pollutants in the air that we breathe, chemicals in food that we eat and water that we drink. Phyllis A. Balch, a leading nutritional counselor, says that fasting is an effective and safe method of helping body to detoxify itself. She says that fasting is recommended for any illness. It gives rest to the body when it needs to recover. Acute illnesses such as infections or influenza, colon disorders, allergies and respiratory diseases are the ailments that are most responsive to fasting.

She says, "By relieving the body of the work of digesting food, fasting permits the system to get rid of toxins accumulated in the body tissues while facilitating body healing. By fasting regularly, you give all your organs a rest, and thus slow down the aging process and make us live longer and healthier lives. The energy used for digestion is redirected to the immune function, cell growth as well as the eliminatory processes. The digestive tract is rested and spared of allergies and inflammation which is linked to the food intake."

Phyllis Balch recommends us to fast at least thrice a month to gain the above benefits. She also advises us to drink at least eight glasses of water and to eat fresh fruits and vegetables sparingly when fasting. She also suggests, before going on any fasts, to consult a physician if we have any chronic diseases such as diabetes or hypertension.

Guest Editorial

The Jubilee 1552

Rev. Fr. Vito Perniola S.J.

In the Old Testament, among the Jews, the fiftieth year was a year of special renewal and of universal pardon. This idea was taken over by the Catholic Church, and the first time that a year was specially proclaimed a Jubilee Year was the year 1300 by Pope Benedict VIII. The Catholics were expected to go to Rome, visit the Roman Basilicas, perform certain specific acts of devotion and thus obtain a universal pardon of all their sins on condition that they fulfilled certain well-defined religious practices.

Father Manuel Morais S.J., who had lately come to Goa from Portugal and who had immediately distinguished himself by his preaching, was expected to come to Ceylon with the faculty of proclaiming the Jubilee both in Colombo and in Kotte. (VP. PP I 318-338)

What were Father Morais' first impressions of the Portuguese in Ceylon? The Catholics did not abstain from eating meat on Fridays and Saturdays according to the law of the Church at the time, they did not abstain from servile works on Sundays, baking bread even on that day since people wanted fresh bread every day. On the very first Sunday Fr Morais found workmen repairing the house that he would occupy. He told those who were at work and those who were in charge of the repairs that he would never occupy the house if they continued to work on Sunday. Carpenters and blacksmiths worked on feast days as on any other day.

Against the Commandments of God, Fr. Morais found what till then he had not seen anywhere else. "The most sinful and lewd actions were openly committed. There were those who lived in open concubinage with pagans and even with Catholic women. There were more public women than wives to be found since the number of women was greater than the number of men. The majority of men were quarrelsome, lawless and mixed up with the pagans. All this was so general and widespread that nobody took it as a sin, and nobody tried to avoid it."

One of the reasons for the widespread attitude of the Catholics was the fact that the Vicar or Parish Priest apparently never preached and never instructed his parishioners. Another reason seems to have been that many of the Portuguese, who came to settle down in Ceylon, were people who had very little education and no job in Portugal. On the other hand, the clergy appointed as Parish Priests never instructed the people or visited them either at home or in the place of their work. The Franciscan monastery in Colombo was just beginning and the three or four Franciscans who lived in it were not officially preachers.

But this is not the full sad picture of the Portuguese in the Kingdom of Kotte at the time. Already King Bhuvaneka Bahu had sent several complaints to the King of Portugal in 1541: Superfluous cinnamon was burnt by the Portuguese to prevent the King of Kotte from making use of it; the Portuguese factor used to steal the best cinnamon, the Portuguese merchants did not abide by the local price in what they bought and in what they sold, the Portuguese did not pay local taxes, etc.

Much of this may be a kind of attitude of not caring for the authority of the King of Kotte. We might even call it, a kind of contemptuous attitude partly due to the fact that the King had not become a Catholic. Another reason may have been the attitude of the Portuguese who wanted to remain under the authority of the King of Portugal who was thousands of miles away and under his officials who themselves were also corrupt and who knew nothing of the laws and customs of the country. The

Kingdom of Kotte was not a colony of Portugal. It was still an independent country with its own king, its own people, with its own laws and customs.

To bring about a change Father Morais started preaching twice every Sunday. To instruct the people he very soon began to teach Catechism, twice a week, to adults, men and women. Further he was at the confessional often the whole day, from morning till late at night. This gave him a chance to instruct everyone personally.

In spite of all this, the total impression of Fr. Morais was, "I sincerely believe that all would be good if they had someone to instruct them. It is a pity to see that there are many Catholics who have never been taught to make the sign of the cross or to recite the Our Father. They know nothing of what is meant to be a Catholic because there is nobody to teach them."

After preaching the jubilee in Colombo, Fr. Morais went to Kotte, keeping the same pattern of life.

Together with Fr. Morais there came to Ceylon the Jesuit lay-brother Antonio Dias. He was always busy teaching Catechism to children and to adults as well.

Brother Dias must have always been ready to listen to people. He tells us what the people thought of the Catholics and of their religion. "The behaviour of the Portuguese gives an occasion to the gentiles to think that our Faith is not as good as we preach it, since they throw at our face the way the Portuguese have behaved and still behave. They say that if our religion is good, why is it that our life is at variance with such a holy religion? A great obstacle to the work of conversion is the influence of bad Portuguese who act as tyrants. The gentiles notice how badly they live, and how they commit acts of oppression."

Father Morais had also been instructed to see to the conversion of King Dharmapala. He made an appointment with the King and invited him to become a Catholic. But the King excused himself that at the moment he had neither the time nor the peace of mind to think of conversion to the Catholic religion on account of the war with Mayadunne.

Though fully busy with the work of the Jubilee, Father Morais was not blind to the beauty of the country and to the customs of its people. It may be good to quote what he writes about the temples which may be an indication of the religiosity of the people.

"Some of the temples are more magnificent than the most magnificent churches of Lisbon, except that the buildings are not so spacious but they are all ornamented in gold of all qualities. I entered a temple which impressed me more than the many buildings I have seen so far, for it seemed to me much richer and much more magnificent than the Chapel of the Archdeacon of Salamanca and a more spacious building, since it is like a church of a good size, and besides, it has the main shrine which is like the Chapel of our churches. This is the richest building I have seen so far. And the altar of the shrine was round, like the Altar of the Church of the Conception in Lisbon. On that altar there were many statues of metal, all covered with much pure gold. It looked as if they had just been made, since they were shining so brightly. At each corner of the altar there were two statues of the size of two men very well proportioned, made of metal overlaid with gold. The candlesticks, which were at the corners of the altar were greater than those which are at Belem in the main Chapel, and like those great ones which came from Flanders, but for workmanship they were superior.

The Fisherfolk of Baththalangunduwa in Missionary Situation

The Context

There are more than six hundred families, both residents and migrants, engaged in fishing for their livelihood, living far and wide in the far-off island of Baththalangunduwa off Kalpitiya. They are Catholics belonging to the parishes in the Archdiocese of Colombo and in the Diocese of Chilaw. They are living in this island facing many hardships. It takes three hours by boat to reach this island from the jetty at Kalpitiya. During choppy weather, one needs more than three hours. So these families are living in the periphery, cut off from the mainland.

Pastoral Care

At one time, the fisherfolk living in the island of Baththalangunduwa were cared for occasionally during the year by the Parish Priest of St. Anne's Church, Talawila. Later, the Parish Priest of the Church of Our Lady of Good Voyage, Kalpitiya, visited them periodically and celebrated the Eucharist. In the meantime, the fishermen had built two Churches and two Chapels for their devotions. Over the years, the number of fisherfolk in the island has increased and hence the physical and human environment has considerably evolved with their human and spiritual needs. The people find themselves now in a missionary situation calling for meaningful pastoral and missionary attention.

Felt-need: Evangelisation

Having visited these active and daring fishermen and their families several times since the seventies and having mixed with them, observing their situation and listening to their struggles, anxieties, hopes and legitimate aspirations, I am able to mention some of the felt-needs of these fisherfolk living in the island of Baththalangunduwa.

Evangelisation of the people is Church's priority. Evangelisation means proclaiming, revealing and witnessing to God's unconditional love and forgiveness to people. Speaking of Church's mission of Evangelisation, Pope Francis says: "The Church must go out from herself. Where? Towards the existential outskirts, even if that means risking accidents along the way, in the outward

journey. To those who worry about what can happen, the Pope responds: I prefer a thousand times a Church damaged by an accident, than a sick Church closed on itself"

Evangelisation of people includes also human promotion. The fisherfolk in the island of Baththalangunduwa are human and Christian. They therefore have bodily, psychological and spiritual needs and pains.

* Scarcity of drinking water; lack of facilities and opportunities for medical and health care, transport, recreation, etc.

* Fear of displacement due to Tourism.

* Lack of adequate opportunities for education of children of the families who are now resident in the island.

* Formation in faith: The children, the youth and the adults need Catechesis since they lack knowledge of the tenets of Catholic faith. Education in faith for the majority had stopped with the First Communion ceremony and they do not have a good understanding of the Sacraments. Formation in faith requires attitudinal changes inspired by the sayings and actions of Jesus under the guidance of the Holy Spirit.

* The children, the youth and the adults need to know more about the Holy Bible. They need to be fed with the Word of God. Otherwise, they will easily come under the influence of the so-called Free Churches that are creeping into areas where Catholics live.

* Lack of opportunities to approach the Sacrament of Reconciliation and at times to receive the Sacrament of the Anointing of the Sick.

* The youth and the adults need the presence of the priest to listen to their personal stories of woundedness, struggles, anxieties and hopes and also for the formation in Gospel-values and attitudes.

* Special guidance is needed to

protect the youth from addiction to liquor and other evils.

* The youth need life education and formation for marriage and family life to face also the new challenges affecting family life.

* Lack of knowledge about Catholic Church's teachings on social and moral issues which frequently affect their families and society.

* Since the fisherfolk have come from different villages, they need to live as a Christian community loving one another respectfully and forgiving, thereby witnessing to the unconditional compassionate love of God for them, manifested in and through Jesus Christ. Those scattered far and wide in the island need to be brought together by the priest as a Christian community leader builder.

* Conflicts and disputes which arise with fishermen living in the mainland at Kalpitiya, who use illegal methods of fishing demand protection of the common good.

Compassionate Presence Needed

Programmes and projects for the well-being of the fisherfolk living in the island of Baththalangunduwa can be initiated from the mainland but they will not adequately meet the needs and hopes of the people without their active participation. People must become the agents of their development.

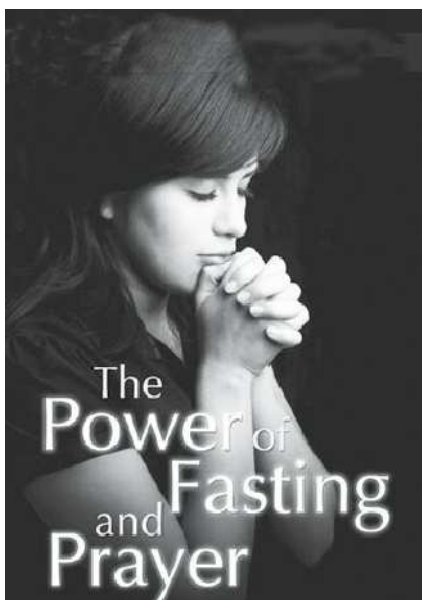
Evangelisation of people needs compassionate presence of Ordained Ministers and the Religious among the people. Such a ministry demands closeness, missionary accompaniment, personal contact, communication, sensitivity to the crying pains and hopes of the people and identification. Pope Francis says: "I see clearly that the thing the Church needs most today is the ability to heal wounds and to warm the hearts of the faithful; it needs nearness, proximity. I see the Church as a field hospital after battle. It is useless to ask an



injured person if he has high cholesterol and about the levels of his blood sugar. You have to heal the wounds. Then we can talk about something else." Addressing the Bishops of Brazil in Rio de Janeiro on July 27, 2013, Pope Francis said, "Today we need a Church capable of walking at people's side, of doing more than simply listening to them, a Church which accompanies them on their journey."

What is urgently needed therefore is physical proximity with compassionate presence and sensitivity of the Ordained Ministers and the Consecrated persons (the Religious), identifying with the fisherfolk in the island of Baththalangunduwa, to reawaken the Catholic Faith of those families, empowering them to revitalize their spirit of solidarity as Catholic fisherfolk. Hence, setting up of a parish or "Mission" with one or two priests initially, is a crying need, considering the above-mentioned needs and hopes of the fisherfolk in the island of Baththalangunduwa. These people living in the periphery with evolving problems need a new appropriate evangelical response from the Catholic Church.

Rev. Fr. Emmanuel Fernando OMI
Dev Arana,
Mission Animation Centre,
Paththanduwana,
Minuwangoda.



The power of fasting

Fasting is powerful because when we fast we are detaching ourselves from the world. This allows us to transcend the enemy, who is the prince of the kingdoms of the world. He once offered those kingdoms to Jesus and of course Jesus in His might and girded by fasting refused. We see that even Christ saw the need to fast before He set forth to conquer His foe. In detaching from the flesh we rise above earthly spirits. That's why Scripture tells us there are certain spirits that are cast off only through fasting (Matthew 17:21). There is tremendous power in fasting. There is spiritual protection. There is healing. There is discernment. We are less deceived when we fast; the spiritual landscape clarifies. This is why the Blessed Virgin, through history, and especially now, has constantly urged fasting. In our time there is danger without it -- for those who can, bread and water; or just juice, or absent something very major, for those who are infirm or elderly: A fast on something one particularly likes whether a certain food or television, something that is significant, something we are very attached to and like. Lent is an opportunity to break over-attachment. We see in our time the many

ways evil has caused sickness because it has not been challenged through fasting, which also purifies our bodies (and even causes our bodies to consume sickly cells). "Renounce all passions and all inordinate desires," the Virgin once said. "Avoid television, particularly evil programs, excessive sports, the unreasonable enjoyment of food and drink, alcohol, tobacco."

With fasting, we find it easier to see the essential things of life, a well-known and very holy priest named Father Slavko Barbaric once said. "Therefore, fasting is so important. In making us interiorly free, fasting makes it easier for us to move towards God." Many have fear because they are not fasting. Fasting removes fear. When we find ourselves in a difficult situation it is often because we have not fasted even though fasting is nearly as important as prayer. With fasting and faith anything and everything is possible (Matthew 17:20). "The best fast is on bread and water," the Virgin said in one of her most remarkable messages. "Through fasting and prayer one can stop wars, one can suspend the laws of nature."

[Resources: Lenten books, The Medjugorje Fast, and Freed and Healed Through Fasting]



Mother You Deserve Much More

Abraham Lincoln once said, "All that I am or ever hope to be, I owe to my mother." A little girl, when asked where her home is, replied, "Where mother is." That is the kind of impression that all of us accord to our beloved mothers. Teneva Jordan said, "A mother is a person, who, seeing there are only four pieces of pie for five people, promptly announces she never did care for pie."

We have a lot more of such tributes to prove that a mother is sacrifice in flesh and blood. As a result, we could never tire emphasizing the fact that nothing holds the world together like a mother's love.

Washington Irving describes the greatness and sweetness of a mother thus: "A mother is the truest friend we have, when trials heavy and sudden fall upon us; When adversity takes the place of prosperity; When friends who rejoice with us in our sunshine desert us; When troubles thicken around us, still she will cling to us and endeavour by her kind precepts and counsel to dissipate the clouds of darkness and cause peace

to return to our hearts."

Mother is the sweetest word to pronounce, the sweetest person to talk to, the safest person to rely on and the kindest person to put our burdens on. No wonder a Spanish proverb says, "An ounce of mother is worth a pound of clergy." George Herbert in the same vein says, "One good mother is worth one hundred school teachers."

Some children dislike their mothers just because they scold them when they go off the track of good conduct and discipline. They go to the extent of even hating them. They begin to treat them like deadly enemies. Neither do they listen to them nor do they speak to them respectfully. Stone-hearted as they are, they spare no opportunity or effort to offend them in word and deed. It is probably with such children in mind that Pearl S. Buck has this to say: "Some mothers are kissing mothers and some are scolding mothers; but it is love just the same, and most in others kiss and scold together."

Mother Teresa, now Blessed Teresa of Kol-

kata, relates this incident about a boy. "Once I picked up a child and took him to our children's home; we gave him a bath, clean clothes and everything. After a day, the child ran away. Somebody else found him, but again he ran away. Then I said to the Sisters, "Please follow the child quietly and see where he goes when he runs away." So, when the child ran away a third time, the Sisters did as instructed by Mother. There, under one of the trees was his mother. She had put a small

Thoughts that haunt me

earthenware vessel on two stones and was cooking something she had picked out of the garbage bin. The Sisters gently asked the child, "Why did you run away from the home?" And the child said, "This is my home because this is where my mother is."

Heavenly Father, protect my mother, shower your blessings on her; Let me realise the

excessive volume of work she is burdened with at home.

She cooks the meals, washes the dishes, arranges the beds, sweeps the whole house.

She offers us wise counsel, gentle warnings and words of encouragement when the going gets tough,

She is a fountain of endless chatter, bubbling with energy, a source of inspiration, generating joy and happiness.

Her encouraging

Ananda Perera

presence at our sick bed is a sure fire panacea for all our ills.

You put her on this earth for one sole purpose: To make others' lives happy.

Our house turns into a home with the mother's living presence.

I thank you profusely for the wonderful gift.

For without my mother, my life would be an empty vessel. AMEN

A CROSS The Way

By Sirohmi Gunasekera

Being Prudent

"You never give money even if you can afford it," complained Tilaka to her friend, Shenali.

"I was brought up to be careful by my mother. But I must admit that she was downright stingy," confessed Shenali.

"There is a difference between being stingy and being careful," remarked Tilaka.

"What is the difference?" asked Shenali. "Everyone has to be careful about money and not

spend in excess, but being stingy means that you cling onto money for dear life when you don't even have to. It means that you don't spend a cent even if there is a need," chimed in Manoj.

"I think I understand. It means having a regular income perhaps running to thousands of rupees but not wanting to spend a very small sum even though you can spare it," said Tilaka.

"Perhaps it is because one might be considered a spendthrift if one spends lavishly," said Manoj. "I think that is the fear underlying a basically careful person," said Shenali.

"But you can stop being stingy if you make up your mind. Make up your mind that you have enough to eat and dress and for the odd luxury. Then start thinking of sharing your balance wealth with those in need," said Manoj, adding "But you must also keep aside enough for a rainy day."

"Perhaps that is what being prudent is really all about," summed up Tilaka.

Your Wedding in the Catholic Church

Canonical, Liturgical and Pastoral Guidelines for Catholic Marriages in the Archdiocese of Colombo

(Contd from last week)

Procedure to apply for Dispensation from Disparity of Cult

Applications for such dispensation are normally made by the Catholic party through his/her Parish Priest.

Declaration of the Parties

1. To grant dispensation from Disparity of Cult the parties should declare as follows-

The Catholic Party should declare in writing that he/she:

- Accepts the Catholic Doctrine on the nature, purpose and essential characteristics of Christian marriage.
- Promises to take all necessary steps to eliminate the danger of self-failing away from the Faith.
- Promises to do everything in his/her power to have all children issuing from the marriage baptized in the Catholic Church and brought up as Catholics.

2. The non-Catholic Party should declare verbally that he/she:

- Accepts the Catholic Doctrine on the nature, purpose and essential characteristics of Christian marriage.
- Has been informed by the Priest and is aware of the Catholic partner's religious obligations and promises.

c. Has no objection to his/her partner's religious practice.

3. Where the non-Catholic Party refuses to give such declaration verbally, then the dispensation cannot be granted.

Permissions for Marriage

Prior Registration Permission

Permission for prior civil registration of marriages should be restricted to the following:

- For the purpose of getting a visa to go abroad as a married couple. In such cases, until the marriage is solemnized according to canonical form in the Church, one spouse should remain in Sri Lanka.
- When the parties desire to get the EPF due to economic constraints.
- Security Forces Personnel who find it difficult to get leave.

Applications for such permissions are normally made by the parties through his/her Parish Priest.

Post Registration Permission

1. Permission for rectification of Civil Marriages with usual solemnities will be granted only in very exceptional cases where it was morally

impossible for the parties to obtain permission for prior civil registration due to immigration deadlines.

2. Applications for such permissions should be made by the parties through his/her Parish Priest. The parties should certify under oath that they did not live as husband and wife for the entire period in question.

3. Such marriages could be celebrated with usual solemnities. However, these marriages need the completing of Pre-Nuptial Inquiry forms and of ascertaining whether the two parties are free to marry. The parties also should go through the Marriage Preparation Programme. A copy of the Civil Marriage Certificate should be produced by the parties.

Rectifications

Eucharistic Celebration and other solemnities are not permitted at a rectification. It should be done as simply as possible.

Complementary Guidelines

1. Holy Communion is not administered to the Christian spouse during a Mass celebrated for Mixed Communion wedding. Ministers of established Christian churches who attend Mixed Communion Masses are not permitted to preach. If nec-

essary they may say a few words after the Mass.

2. Wedding Masses are permitted in the evenings in all the Parish Churches in the Archdiocese.

3. Weddings shall not be celebrated on Sundays and days of Obligation.

4. In the Archdiocese of Colombo, Concelebration at Mass is not permitted at weddings and other wedding service.

5. Decoration of Churches for marriages needs to be done in accordance with liturgical requirements. Crowding the sanctuary with flower arrangements is to be strongly discouraged. The Altar should not be covered with decorations.

6. The Responsorial Psalm is meant to be sung (chant) during wedding Masses and services, and it should not be replaced with meditation hymns.

7. Non-Catholics are not permitted to read the Word of God.

8. The Prayer of the Faithful is simply recited and not sung.

9. The offerings in the Offertory Procession should be those that can be distributed among the poor and not decorative items.

10. Very small children should not be used during Offertory Procession.

11. There is no Offertory Procession for Disparity of Cult Weddings Service. The same rule applies for marriages of Mixed Communion if Mass is not celebrated.

12. Non-Catholics are not permitted to take offerings in the Offertory Procession.

13. Paying Homage to parents is encouraged at home or at the reception hall. But if it is really necessary you may do it after the final blessing.

14. Lighting of the unity candle is not a liturgical requirement. If necessary, it may be lit outside the altar railings or may be replaced by the lighting of the traditional oil lamp which is culturally more familiar to us.

15. Celebration of marriages during Lent and the second part of the Season of Advent from December 17, till December 24, is not permitted throughout the Archdiocese.

16. People should be admonished to come dressed decently for Wedding Masses and Services.

17. The Church will provide a special garb to those who do not come decently dressed to cover themselves.

(Concluded)

Courtesy: Archdiocesan Liturgical Service



A Christus sculptured

large figure of a *Christus*. Mr. Fernando was relaxed and smiling as he welcomed us. It seemed that he was happy with what he was doing.

We were informed that the figure of the *Christus* measured 5' 6" and the details of the sculpture was painfully true. Locks of thick hair fell naturally on to the shoulder through the crown of thorns that fitted tightly around the head. The eyes are shut and the facial muscles drawn. On the chest the ribs stood out. The last breath had left the body as it lay limp and lifeless. Arms still out stretched and legs still crossed. It captures the peace of death of a man who had suffered. The cloth



wound around the waist fell in a knot on the side. I felt the legs of the image, for a moment expecting them to be warm and living to my touch. The toes still curled from the agony of crucifixion.

The figure will be soon be nailed/ fixed to the cross at Thirithva Bavana or Church of the Holy Spirit at Atthidiya. "It is the largest *Christus* sculpture I have done. I am very much humbled by it. This is not my work I am not capable to produce such a wonder. It is the work of the Holy Spirit to whom I pray continuously as I work," says Raymond Fernando, the sculptor of this beautiful piece. Showing us the wooden shavings that lay around the bench he says: Today I started work at 5.30 am and these are the shavings from that time. Tomorrow I will finish this but I have to attend to a few more final details. Near the bench stood a temporary cross made out of planks. To this contraption the figure was tied from time to time to judge proportions. "Today it will be tied again" said Mr. Fernando. "At least three persons are necessary to heave the sculpture up on to the cross and tie it. Then I see what more has to be done".

The sculpture had been chiseled from one whole mahogany log except the arms which have been attached thereto.



Healing Songs to Praise and Worship His Lord

Edward Ivan Perera, is a man driven by faith to write, compose and sing Songs of Praise and Worship. His vision is to share his faith experience with everyone - to shout out to the world that the Lord healed him from his physical disability. This is his mission in life which he carries out with great enthusiasm and in grateful thanksgiving for his own personal healing.

It is with great humbleness that he told me that he was getting ready to launch his third CD of Songs of Praise and Worship. This will happen at 3.00 pm on Saturday, March 15 at Holy Cross College, Kalutara (Jubilee Hall) with Rev. Fr. Benedict Joseph, Director, Social Communications, presiding. The CD will showcase some of the best local artistes and vocalists including Mariezelle Gunathillake, Indrani Perera, Mervyn Perera Amal Perera, Chandana Liyanarachichi and Edward Ivan Perera himself and, will be sponsored by Claretian Publications, Welisara, Ragama.

What made Edward Ivan Perera write Songs of Praise?

It all began with a spinal injury sustained when he was working in the Middle East. Edward Ivan Perera, a father of three, was among the first batch of chefs to be trained by Oberoi Hotel, Colombo. Thereafter he was lucky to get a break in the Middle East working in many hotels and restaurants for several years. During this time it was unfortunate that he fell and sustained a severe spinal injury, which eventually necessitated his return back home. It was during this time at home that he composed several peace songs/hymns and launched his first CD invoking the intercession of Our Lady of Lanka.

After the launching of his first CD, possibly due to over exertion as well, symptoms of his spinal injury precipitated. He was diagnosed with spinal column injury and was told that due to this injury, conditions such as Rheumatism and Osteoporosis had set about. The X-rays taken at that time clearly indicated the deterioration of his hip bones and other disability. He was further informed that there was no surgery that could rectify his condition and that it would disable him completely with time. However Edward Ivan Perera was firm in his belief that the Lord was with him and will heal him. Even when his condition got worse and he was confined to bed with severe pain and even inability to use his hands

his faith in the Lord was not shaken and he continued to believe that if he prayed continuously the Lord will heal him one day and that he will be able to praise God. Thus prayer became an integral part of his life together with the medications and exercises prescribed. Every day at 12 noon he made the Holy Hour. During this period, the Parish Priest of Payagala Rev. Fr. Ivan Peters, his neighbours and the village people came regularly to visit and pray with him. Slowly Edward Ivan Perera regained the ability to walk again even though with great discomfort and pain. This he believed was the beginning of his healing and began to walk daily to the Church in Kuda Payagala which was close to his home to pray the Holy Hour. With time he felt the pain in his body gradually decreasing. He also regained the use of his hands and was able to hold a pen once again. He now began to write his thoughts which became his prayers and which eventually under the guidance of the Holy Spirit became material for the songs he composed.

It was during these days on July 4, 2010 that the miracle occurred at St. Mary's Church, Kalamulla which attracted large numbers of people to visit the miraculous image of Mary. Edward Ivan Perera heard about this miracle in his neighbourhood Church and recalled how every time he prayed the miraculous image of Mary would fill his mind. As such on July 9, 2010 he took a bus from his home town in Kuda Payagala to the St. Mary's Church, Kalamulla. He believed that he will be healed on that day. When he entered the Church it was full of people and Edward Ivan Perera made his Holy Hour as usual at 12.00 noon and left for home. It was around 1.30 pm when he was waiting to cross the Galle-Road to reach the bus stand, he says he heard a soft voice tell him to stop and at the same time he felt a touch on his left arm. Immediately he felt a huge difference in his body and a lady bystander noticing him, asked him what happened. Edward Ivan Perera blurted that that he had been healed. Thereafter he started to run back towards the Church shouting that he had been healed. The people who had seen him limp away from the Church only a few minutes back were more than taken aback, while those who knew of his disability were surprised to see him run. "I shouted that I had been healed and that faith has healed me," he said. Next day he went and met the Doctor who treated him and requested that an X-ray be taken and which was compared with his earlier X-rays.



The Doctor was surprised and accepted that there was no sign of degeneration of his hip bone and all was well in the new X ray.

It was now time to complete his second CD which he had begun when praying for healing and which now would include songs of thanksgiving as well. This CD was titled "*Samidungenma Suwaya*."

On Saturday, March 15, Edward Ivan Perera will launch his third CD titled '*Devide Samide*,' which is the title of the first song on the CD sung by him. The 16 songs here have been taken from the several books of the Bible including the New Testament. They are Songs of Praise and Worship that can be used in worship.

And what next? Edward Ivan Perera is planning to launch his fourth CD soon. And this will be devoted to Marian hymns/songs.

As the Queen prepares to meet Pope Francis, we look back at her many papal encounters

The coins of her realm still mention the title bestowed on Henry VIII by Leo X in 1521, before he broke with Rome: *Fidei Defensor*, or Defender of the Faith. Indeed, Elizabeth II, throughout her reign, has always defended Christianity. But it is as if she has sought to heal that fracture with the Catholic Church herself. Her reign has not only been one of growing ecumenical relations between the Catholic Church and the Church of England but also one where she has come to symbolise these cordial relations with her meetings with four Popes.

The encounters began even before she was crowned, when, as the heiress presumptive Princess Elizabeth, she met Pope Pius XII in 1951. No photographers were allowed to record the private audience. By the time she met John XXIII, during a State visit to Italy in 1961, cameras caught it for the record. Elizabeth was dressed in black as befitted a non-Catholic queen, a lengthy veil shrouding her hair and royal insignia adorning her.

It was 20 years before she and the Duke of Edinburgh came to Rome again, this time on a State visit to John Paul II. The pictures show a similar formality to 1961, but two years later their encounter was very different. The Falklands War put paid to an official Papal visit to Britain, but John Paul did pay a courtesy call to the Queen, both of them pictured in more simple attire and conversing in a more intimate, chatty style.

By 2000, when they met again, the Queen was once more dressed in black, but in a more simple style. She would have found an ailing Pope who held her hands in a gesture of friendship. The conversation was private again but as the UK's Head of State she was thought to have referred to Christian unity and troubles in Northern Ireland.

Ten years later saw another encounter, this time with Benedict XVI on a full state visit to Britain. It began in Scotland where the Queen broke off her holiday to welcome him. Photos capture two heads of state of similar, late age, the visit marked by the usual formalities - speeches,



1951: Still a princess and heir to the throne, the future Queen Elizabeth II, above, is accompanied to a private audience with Pope Pius XII at the Vatican. Photo: AP



1961: Pope John XXIII, above, with the Queen and Prince Philip at the Vatican. Photo: AP



Cardinal Cormac Murphy-O'Connor revealed last year that Pope Francis asked him, just days after his election, to pass on his "warmest greetings" to the Queen. In April he will be able to do so in person.

Catherine Pepinster
Courtesy: *The Tablet*

exchanges of gifts - yet a more relaxed approach. Now a rescheduled trip to Italy affords the opportunity to meet Benedict's successor.



2010: During a four-day visit to Britain, Pope Benedict XVI and the Queen walked through the gardens at the Palace of Holyroodhouse in Edinburgh, above, and received flowers from children outside the palace, right. Photos: AP



The Queen met John Paul II on three occasions: In 1980 at the Vatican, above at the Vatican, in 2000. Photos: PA and AP

Conflicting Ideologies of Two Dutchmen on the Workers' Front

By Vivian Silva

Selected works of E.C.B. Wijeyesinghe reproduced in the *Messenger* dated January 26, 2014 on page five, captioned "Holland's Legacy of Dutch Burghers" refer to Dutch Burghers, the dependants of those who came to Ceylon with the Dutch invaders who have contributed in numerous ways; towards the improvement of the country. However it should be noted that the Dutch regime strictly prohibited the propagation of the Catholic Faith under the Penal Law and banished all Catholic Missionaries from Ceylon with a view to establishing their Dutch Reformed Church in Ceylon.

A Dutch Burgher descendant, son of an eminent Supreme Court Judge from a Bourgeoise family, Mr. Pieter Keuneman in keeping with his political ideology gave up all his possessions and became a common man to work for the down-trodden masses and the working class in particular as an avowed Communist. Ideal Marxist Trade Union Leader; renowned Parliamentarian and one time Minister of Housing and Construction, Mr. P.B.G. Keuneman, was popularly known as Comrade Pieter Keuneman especially in the Political and Trade Union fields.

Another Dutchman not being an invader, but a Roman Catholic Missionary Priest by the name of Rev. Fr. Henk Schram, belonging to the Congregation of the Oblates of Mary Immaculate (OMI) arrived in the Island in the year 1946, before the country gained Independence. As a young man Henk Schram was involved in the Resistance Movement against Hitler's Nazi occupation of Holland. Having served in a very few parishes, he was transferred to St. Joseph's College, Colombo, where he lived in the company of two other Missionaries viz: Rev. Fr. Marcel Ayrinhac OMI and Rev. Fr. Lucien Schmidt OMI. At this place all three of them got involved in

the Worker Apostolate as enunciated by Msgr. Joseph Cardijn viz: Young Christian Workers' (YCW) Movement for the temporal and spiritual liberation of the Working Youth. Deciphering the signs of the changing times, then Archbishop of Colombo, later Cardinal Thomas Cooray OMI, pioneering a new missionary approach, deviating from the usual Parish system, stationed Fr. Henk Schram OMI and Fr. Marcel Ayrinhac OMI at the old dilapidated, unused Church of Our Lady of Good Voyage St. Mary's Church, Pettah or more popularly known in later years as the YCW Headquarters, No. 3, Maliban Street, Colombo, where the high-rising Paul VI Centre stands to-day, to

They are engaged in activities which are not of a religious character. I shall give you an example.

There is a Dutch Catholic Priest called Fr. Schram: Everybody who belongs to the Trade Union movement knows about him. But what is he doing here? He is the Political Director of an organization known as the "Young Catholic Workers." His Office is in the Fort and he instructs the various Catholic factions working in Trade Unions on the way in which they should work, how to wreck the Trade Unions and how to fight the progressive elements in them. Yes, his Office is in the Fort. Now how did that gentleman get a Visa? Just

because he wears a clerical garb has he anything to do with religion? His main job is that of being a political director of this so-called Young Catholic Workers' Organization, which seeks to impose the political dictates of the Vatican on the Trade Union Movement of Ceylon.

I have no objection to Catholic workers forming their own trade unions to carry out their activities, but it is necessary to bring a Dutchman - giving him a spiritual sanction and a prolonged residence visa - to carry on this type of subversive activity here? I should like to urge the Hon. Prime Minister that it is high time he looked into these questions. Some of the non-nationals who enter Ceylon in the name of religion are carrying on activities which are directly of a subversive political character"

(Mr. P.B.G. Keuneman, Member of the Parliament (Third - Colombo Central)



Comrade Pieter Keuneman

cater more fully to the problems, needs and aspirations of workers and students milieus.

Adverting to the text of the Parliamentary Debate (Hanzard) August 6, 1959, Column 404, Volume 36 - reads: Mr. P.B.G. Keuneman : There are a large number of foreign priests and other beings brought into this country and who have no difficulty of entering and staying here. Some of them are not engaged in any kind of religious activity at all.



Rev. Fr. Henricus Adrians Schram OMI

This bone of contention, clash of personnel of the same nationality, conflict based on atheist and theistic ideology in worker mentality in the field of Trade Unionism where both were directly involved were brewing. May be his intolerance of Fr. Schram prompted Comrade Pieter Keuneman to disclose the above facts in the Parliament with a view to cancelling Fr. Schram's Residence Visa and deporting him back to Holland again.

However, the worker Leaders in the Trade Union field and the working class people who associated with Fr. Henk Schram knew very well that he was never a subversive element, black-leg wrecking Trade Unions, Political Director wearing a religious garb, a Vatican Spy, or a person imposing his views on workers. He never acted alone by himself. He was a Priest of the People. As a spiritual animator he helped the workers to discover the spiritual values incarnated in the temporal. He taught the workers to act responsibly, with personal initiative and perseverance. He was a simple and unassuming priest. His simplicity and pleasant disposition won the hearts and minds of numerous workers even Communists, Marxists, Social-

ists, etc. Whoever in need that came to him was never sent empty handed.

In this way, Fr. Schram became more and more generous. He gave without counting the cost, fought without heeding the wounds, worked without seeking rest and spent his life without expecting anything in return than the knowledge that he did everything to fulfil the Holy Will of his Divine Leader, Lord and Master, the Glorious King of the Workers.

Having served the people of his Promised Land - the workers, peasants, and those involved in the 'Peoples Movements' for 20 years, he returned to his home country the Netherlands in 1966 and that was 7 years after Comrade Pieter Keuneman's agitation in the Parliament to deport him.

Rev. Fr. Henk Schram expired in the Netherlands on October 9, 1984. This year marks the 30th Anniversary of his death. He is considered by the workers and those who were very closely moving with him as a 'Modern John the Baptist' who experienced bitter sacrifices crying out in the wilderness of workers straightening out and preparing the way for the workers to go to Christ.

May Rev. Fr. Henk Schram, OMI's soul rest in the fullness of Christ, the Divine Worker.

The Celebrant puts on the Sacred Vestments

In the first days of Christianity, there was no difference between sacred and secular clothing, but neatness, good taste and even nobility doubtless marked the dress of the bishop or priest who celebrated in contemporary Greco-Roman costume.

It was from fourth-century costume that the liturgical vestments developed. Opinion regarding these was at first strongly-divided: If Tertullian (e 243) rejected special dress for use in worship, Clement of Alexandria (e 211 /216), on the other hand, advocated it. Towards the end of the fourth century, St Jerome (e 420), basing his teaching on the Old Testament, recommended

special vestments for the celebration of the Eucharistic mysteries. But Rome, attached to tradition, regarded these innovations with suspicion and Celestine I (e 432) considered that "bishops should be distinguishable from the people not by costume, but by doctrine." It was only in the seventh century that the differences between everyday dress and liturgical vestments became obvious at a glance, and



that these were worn as such over normal clothes.

Carolingian liturgists knew and refer to all the present vestments of the priest, deacon and subdeacon at Mass. According to the *Ritus servandus in celebracione Missae* (1. 3) the celebrant puts on successively: (a) The three under-vestments: the amice, alb and girdle; (b) The two insignia: The maniple and the stole;

(c) A priestly vestment: The chasuble.

The General Instruction of the Roman Missal in its 3rd typical edition of 2002 as well as the Holy See's instruction on "certain matters to be observed or to be avoided regarding the Most Holy Eucharist" Redemptoris Sacramentum of March 28, 2004 affirmed that the vestments proper for the Eucharist and their right order was the Alb [if too large or broad to be tied with a girdle and if the Alb leaves the neck area exposed an Amice - RS122], the Stole and then only

Contd from Pg. 15

Happy Birthday dear Fr. Quéré OMI!

As Oblates we are happy to share our joy as Fr. Martin Quéré OMI, celebrated his 90th birthday on February 25.

The significance of this birthday is that he is one of two French Missionaries who are still living in Sri Lanka. Both, Rev. Fr. Martin Quéré and Rev. Fr. Andre Didon OMI have set apart their lives for the mission in Sri Lanka and have never gone back to their country.

Fr. Quéré was



born in France and on the same day he was baptised in the Parish Church. He professed his First Oblation in 1942, in Pontmain.

He was Ordained a Priest on a rare day, February 29, 1948 in Huate Vienne. In the same year, he arrived in Sri Lanka and was sent to the Bolawalana Mission as the Assistant Pastor. In 1949, he was sent to St. Bernard Seminary as a Professor.

Eventually he went to Rome for his degree in 1955. There he obtained his Licentiate in Church History and in the following year he obtained his Doctorate in church

history. In 1958 he came to the National Seminary, Ampitiya, as a Professor in Church History. Later he taught Islam and many other subjects.

What we are today is mainly the result of the sacrifice that all missionaries made when they worked for us irrespective of race, caste and language. We salute you and wish a happy retreat in good health.

SRF

Fr. George Dissanayake celebrates Silver Jubilee of Ordination



Rev. Fr. George Dissanayake of the Diocese of Trincomalee will celebrate his 25th anniversary of the Priestly Ordination at Pontificio Colegio Filippino (PCF). It is for the first time the PCF

celebrates a Silver Jubilee of a student priest in its 52 years of her history. A thanksgiving mass will be offered on the march 14, 2014 in five languages at PCF. He is the only Catholic Priest so far to get through the Tri-Lingual Sworn Translator Examination conducted by the Ministry of Justice of Sri Lanka. He is a final year student of Licentiate in Inter religious and Ecumenism at the Pontifical University of St. Thomas Aquinas, Rome. We pray for the success of his future ministry.

A.F. Subramaniam

A guiding light and shining star of our family

There are numerous people we come across in life, but there are only a few whom we really like. One such is Esme - a loving and devoted wife, a most affectionate, adoring and dutiful mother, caring daughter, great sister, an admirable sister-in-law, inspiring and loyal friend and above all a wonderful human being. She was a social, elegant and gracious lady with many talents. Her extraordinary kindness and unlimited generosity knew no bounds.

She was a deeply religious lady because of her God-fearing nature and unshakable faith, she would commence nothing

without remembering God and seeking his guidance and blessings. She even had a great devotion to the Blessed Virgin so she always held the Rosary close to her. She looked after her parents, specially her father who lived to a grand old age. Nothing that was needed to increase her parents' comfort was left undone. For each of us she did her best. So she was very precious to us.

The memory of her bright and vivid personality will live on in our hearts. She also had an ardent desire of helping the poor and needy. She showed her commitment towards them quite ad-



mirably. She never spoke ill of others. She lived her life for others. She spread her immense, undying love throughout her life.

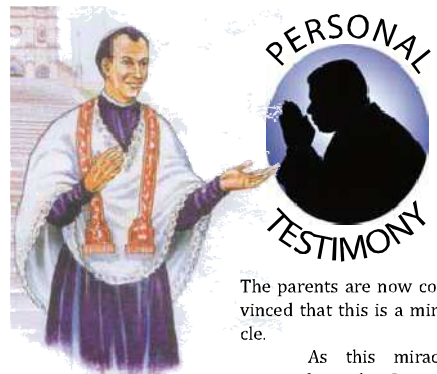
As she was an excellent housewife, she was always enthusiastic about house work. She maintained a lovely home and a beautiful garden. She was

a passionate gardener who spent long hours cultivating plants and flowers. We recall the tireless efforts she put into making our favourite dishes.

On March 1, 2012 how little we knew that morning the sorrow that day would bring, the call was sudden and the shock was severe, to part from whom we loved so dear. We tried our very best to keep you, but God had other plans for you. The month, the day we will never forget. This day comes with a sad regret. But we never need a special day to bring you to our minds.

Eustace, Shivoli and Nishantha

Blessed Joseph Vaz - will this miracle raise him to the Altar?



The parents are now convinced that this is a miracle.

As this miracle occurred in the Diocese of Hartford, a Rogatory Commission inquired into this miracle. This Commission consisted of a Monsignor and two priests with a Courts recorder taking down proceedings. His Eminence Malcolm Cardinal Ranjith and His Lordship, Rt. Rev. Dr. Vianney Fernando handed over this Rogatory Commission Report to Pope Francis on February 16, 2014 being the penultimate stage for Canonisation.

This will now be referred to Cardinal Amato, Prefect of the Cause of the Congregation of Saints, who in turn will refer it to a team of seven Medical Doctors, who will have to approve this miracle by a simple majority after which, if approved, it will finally be sent to the Pope through Cardinal Amato, recommending Canonisation.

Having come thus far and reaching a crucial stage for Canonisation, we of the National Joseph Vaz Secretariat humbly request "Catholic Sri Lanka" to redouble its prayers towards this end, so that the long awaited day would be a reality soon, when our beloved Apostle will be raised to the Altar.

Roggy Corera

Greetings from the Holy Father!



It was so magnanimous for His Holiness Pope Francis to have replied to a letter sent by Mr. Francis Bennet Peiris of Sindhuthirmatha Church, Waikkal Parish in the Diocese of Chilaw, appreciating the Pope resolve to baptize a child of an unmarried mother in Italy. On September 15, 2013, an arti-

cle appeared in the weekly Catholic Messenger, that His Holiness the Pope was informed of Anna Romero a 35-year-old woman from central Italy who had become pregnant. In her distress and frustration she had phoned His Holiness the Pope and explained her situation and also she had wanted to give life to



the child and not abort the child.

His Holiness the Pope was so taken up by her courage, he promised to baptize the child when the child is born. Having seen this article in the Catholic Messenger, Mr. Bennet Peiris had sent in his appreciation to the Pontiff. The Pope had also sent Mr. Francis, the Pontiff's first anniversary gold



medal with a photograph blessed by him.

The acknowledgment letter, medal and the photograph were officially presented to Mr. Bennet Peiris by the Acting Apostolic Nuncio Msgr. Renato Kucic at the Embassy of the Vatican, Colombo a few days ago.



Mercy Joseph

Mercy Lord have mercy on Mercy please.

Eternal Father grant her Your peace.

Remembering Your Son's suffering, Your love increase Christ Jesus take her into

Your arms, where all troubles cease.

Emilda S. Douglas



Man does not live on bread alone but on every word that comes from the mouth of God. (Mt. 4:4)

LITURGICAL CALENDAR YEAR A March 9th - March 16th 2014

Sun: FIRST SUNDAY OF LENT
Gen.2:7-9,3:1-7; Rom 5:12-19 or
5:12:17-19; Mt.4:1-11
Mon: Lev. 19:1-2,11-18; Mt. 25:31-46
Tue: Is. 55:10-11; Mt. 6:7-15
Wed: Jona 3:1-10; Lk. 11:29-32
Thu: Esth C:12:14-16,23-25; Mt. 6: 7-12
Fri: Ez.18:21-28; Mt. 5:20-26
Sat: Dt. 26:16-19; Mt. 5:43-48
Sun: SECOND SUNDAY OF LENT
Gen.12:1-4; 2 Tim. 1:8b-10;
Mt. 17:1-9

PRAYER OF THE FAITHFUL

Response: Create a new spirit within us, O Lord.

For all the followers of Christ: That they may take the path of self-denial and renewal this Lent. We pray to the Lord.

Response: Create a new spirit within us, O Lord.

For all those who hold public office: that they may not seek their own interests and glory, but seek to serve others humbly and faithfully. We pray to the Lord.

Response: Create a new spirit within us, O Lord.

For all those who are totally enmeshed in the care and worries of this life, and who have no time or thought for the things of the spirit. We pray to the Lord.

Response: Create a new spirit within us, O Lord.

That we may have the courage and strength to tackle our worst and constant temptations. We pray to the Lord.

Response: Create a new spirit within us, O Lord.

The Celebrant puts... Contd. from Pg. 9



the Chasuble [RS 122-123 and G1RM 336-337]. The abusive habit of putting on the Stole and Chasuble simply over the Cassock without the Alb is reprobated in the same document when it states: "The abuse [note the word] is reprobated whereby the sacred ministers celebrate Holy Mass or other rites without the Sacred Vestments or with only the Stole over the monastic cowl or the common habit of religious or ordinary clothes,

contrary to the prescriptions of the Liturgical books even when there is only one minister participating. In order that such abuses be corrected as quickly as possible, Ordinaries should take care that in all Churches and Oratories subject to their jurisdiction, there is present an adequate supply of Liturgical vestments made in accordance with the norms" (RS 126).

Liturgical norms, as ecclesial documents clearly state, have to be always faithfully followed. Arbitrariness in such matters is not possible even for the

Gen. 2:7-9, 3:1-7

God created man in His own image and likeness. But man disobeyed Him. And as a result suffering and death entered the world.

Second Reading Rom.5: 12-19

Suffering and death entered the world because of the disobedience of one man, Adam. But the obedience of another man, Jesus, opened for us the avenue of salvation once again.

Gospel Mt. 4: 1-11

It relates the temptation of Jesus. Soon after Jesus' baptism He was led to the wilderness to be tempted by the devil. The devil tempts Him thrice but Jesus overcomes these temptations.

Reflection

Today is the First Sunday of Lent. The season of Lent begins with Ash Wednesday. The highlight of this day is the imposition of Ash on the forehead with the words, "Remember you are dust and unto dust you shall return" (Gen.3:19). These words remind us not only what is in store for our mortal remains but also that we should rise from our pathetic state of sin and suffering and strive for victory with Christ through the Cross. Certainly this is not a time for mere external symbolism of repentance with long faces and sulky moods, but it is a time for renewal and change so that we may at least partially share in the sacrificial death of Christ by renouncing what we possess.

The First Reading makes it clear that sin entered the world through the disobedience of man. However, the grace of God

overpowered the evil effects of sin and the true repentance of man is the stage on which the dominance of God's grace over evil is manifested.

In the Second Reading we are reminded that our salvation was not won easily. It was earned by Jesus the hard way by emptying Himself of His divinity to become one like us except sin, and His obedience to God's will at the cost of His own life. Jesus had to face many temptations before He became victorious on the Cross.

In today's Gospel we see how Jesus was tempted soon after His Baptism. This only proves that baptism is no shield against the power and the temptations of the devil. Baptism cleans us of our Original Sin and those sins up to the time of baptism, but in the rest of our lives we have to fight temptation with the help of our own faith and the grace of God.

For some people these temptations are totally connected with their personal life and faith. But there are others who think that these temptations are connected with his or her ministry. All of us face temptations perhaps in contrasting shapes and forms, and there is no escape for them.

In the wilderness of life where avenues are obscured personal need may come to the forefront. Amidst tormenting loneliness we may be tempted to satisfy personal needs by making use of our powers, abilities, talents, opportunities...etc.

We could also be tempted to put God to the test. When we are sick or jobless, when our children are ungrateful or when the employer exploits our goodness, we lose our faith

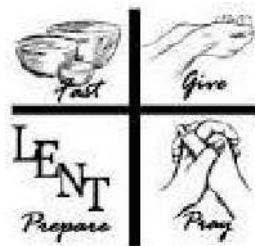
and turn to other gods and faiths.

Again we may be tempted to possess worldly wealth as much as possible in this life; as possessions are the standards by which people gauge our wealth, power and status. Therefore they will do anything and everything to gain the things of the world. This is devil worship in disguise.

In the temptations of Jesus one thing is clear how Christ made use of the scriptures to tackle the devil. But we must not forget the fact that in the second temptation Satan too quoted scripture. This means that the devil could make use of the Scriptures to tempt us too. Therefore it needs a lot of faith, holiness, adherence to the true Scriptures and prayer to fight the temptations of life.

Aid Story

A leaf lived attached to the trunk of a hardy tree. The leaf young, beautiful and happy, fluttered by the wind, the robust tree fed it with its sap. One day the wind caressed it and whispered; "What are you doing my beautiful one, attached to such an ugly tree? Do you want to come with me? I will take you among the flowers." The leaf didn't give in, but the wind came back again and again and kept repeating. "Come, come" finally, the beautiful young leaf accepted the invitation. After twinges of pain on parting, the leaf was carried off by the wind. How it danced among beautiful flowers; soon however the wind abandoned it. The party had ended. The poor leaf begged the wind to make it dance or at least take it



back to the trunk. It waited in vain. The wind turned a deaf ear, busying itself only in pulling off other leaves and abandoning them in the mire.

Aid Story 2

Once, a man came and settled down in a village. He came to the wine store everyday and ordered three beers. Soon he was known as the three beer man. The bar keeper asked the man why he took three beers every day. The man said, "I have two brothers who live one in America and the other in Australia. We promised one another that we would always order an extra two beers whenever we drink as a way of keeping up the family bond."

Then one day the man comes and orders and drinks only two beers. The word flies around town. Prayers are offered for the soul of one of the brothers. The next day, the bartender says to the man, "Folks around here, I first of all, want to offer condolence to you on the sudden death of your brother. You know the two beers and all..."

The man ponders this for a moment, then replies, "You will be happy to hear that my two brothers are alive and well. It's just that I, myself, have decided to give up drinking for lent. That is why only two beers."

Rev. Fr. Ciswan De Croos

bishops. A few quotations from Ecclesial documents to prove that case:

1. *Sacrosanctum Concilium - The Liturgical Constitution of the 2nd Vatican Council: "Regulation of the Sacred Liturgy depends solely on the authority of the Church, that is the Apostolic See and as laws may determine on the Bishop. Therefore absolutely no other person, not even a priest, may add, remove or change anything in the Liturgy on his own authority."* (SC 22: 1-3)

2. "Observance of the norms published by the authority of the Church requires conformity of thought and of word, of external action and of the application of the heart." [RS: 5]

3. "Not infrequently, abuses are rooted in a false understanding of liberty. Yet God has not granted us in Christ an illusory liberty by which we may do what we wish, but a liberty by which we may do that which is fitting and right. This is true not only of precepts coming directly from God, but also of laws promulgated by the Church, with appro-

priate regard for the nature of each norm. For this reason, all should conform to the ordinances set forth by legitimate ecclesiastical authority." (RS 7)

4. In a homily given at the Chrism Mass on April 5, 2007 at St. Peter's, Pope Benedict XVI stated that: **"the putting on of Christ is demonstrated again and again at every Holy Mass by the putting on of the Liturgical vestments. Vesting ourselves in them must be more than an external event: It means entering ever anew into the "yes" of our office - into that "no longer I" of Baptism which ordination to the priesthood gives to us in a new way. The fact that we are standing at the Altar clad in Liturgical vestments must make it clearly visible to those present that we are there "in the person of another."**

In tropical climate the Alb could be made out of a thin material. Not polyester or cotton.

**Compiled by Rev. Fr. Ignatius L. Varnakulasingham
National Director for Liturgy and Culture**

A Flashback to 25 years ago

Messenger, March 16, 1969



The question has been raised recently in certain quarters as to why the 'Messenger' has set apart a special place in it for sports activities. Rather than answer the question ourselves, we quote below extracts from a recent statement by Pope Paul VI which serves to emphasize the im-

Why Sport?

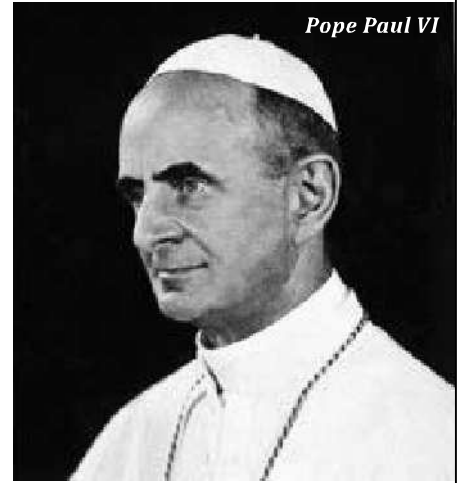
portance of Sports in a Catholic newsweekly.

"You know well that the Church through the teachings of her Popes, has encouraged sports, pointing out their exquisitely human values of loyalty, self-control, efficiency and balance, as a basis and foundation of those spiritual values that Christianity exalts and values," said the Holy Father when he received an Italian women's Basketball team last month.

"The messages," said the Pope, "pronounced on various occasions, especially for the recent Olympic Games, the solemn meetings on particular occasions, are evidence of this solicitous, paternal interest of the Popes for sports, as a preparation for asceticism, for the practice of brotherly charity and the spreading of harmony and peace among men.

And the Vatican Council II also affirmed that." In, her high regard for them the Church seeks to penetrate and enoble with her own spirit

those other means which belong to the common heritage of mankind, and which contribute mightily to the refinement of spirit and the moulding of men, among these are sports organisations."



Pope Paul VI

That War-time Catholic Battle of the Blues ---

This game took place at the height of World War II. 'D' day and the Normandy landings were still far away. The Japs were yet at our doorstep and for the first in the series the Catholic Battle of the Blues was played on a neutral ground, the venue being the University Grounds at Thurstan Road.

The two Colleges had no choice in the matter as both their buildings and their grounds had been commandeered by the military authorities. For practice St. Joseph's utilised the tiny ground of St. Bernard's Seminary at Borella and some of the members of the team came from their residential branch at Homagama. St. Peter's had a slightly better equipped ground at Frazer Avenue, Dehiwela.

St. Joseph's led by Malcolm De Costa had lost the services of the key men of their invincible 1943 team in Fairlie Dalpathado, Hugh Perumal, Derrick Ludowyke, Stan orloff, Theobald Fernando, Irving Rodigo, and Chandra de Alwis.

St. Peter's who were unable to field a team in 1943 were led by Anton Perera, the sole survivor of Eric Schokman's 1942 team.

St. Peter's and St. Joseph's were not only unbeaten, so far that season, but they had won every single match they had played by convincing margins.

On the eve of the match St. Joseph's were severely handicapped by the loss of two of their more promising fresh-

men Hubert Bagot and Norton Pereira who were stricken with illness. Hasty substitutes were found, much to the dismay of the regular reserves, in Merl Dalpathado then known as the younger brother of Fairlie Dalpathado and D.L. Fonseka whose main qualification for selection was that he had a keen Tennis eye.

St. Joseph's however had outstanding 'freshers' in Neil Weerasinghe, Joe De Mel and Timothy Wickremesinghe, and Eugene Chanmugam had come to them from St. Benedict's. Freshers of this calibre whose prowess was of the highest are certainly hard to find today even among the senior players.

St. Peter's had a youthful team, the majority of whom had shone in their champion junior teams of the three previous years. They included Cosmos Joseph, Dion Walles, Harold de Silva, Krippa Rajanathan and Maurice Perera.

Michael Chanmugam had been the most promising junior cricketer at St. Benedict's and here was another instance of brothers on opposing sides. They also had Alison Meares from Trinity and Sylvester Fernando had been St. Sebastian's 'Star' batsman and he had already notched up two centuries for the Season.

Both teams were well balanced and a good game was expected.

St. Peter's taking first lease of the matting, failed to capitalize on the advantage of

batting first on a hot March afternoon. Joe de Mel effected an immediate break through. With his accurate medium-paced bowling St. Peter's found themselves with four wickets down including that of 'Star' Sylvester Fernando before the half century was reached.

Then came a bright and breezy partnership between Rajanathan and Skipper Anton Perera who battled with utmost confidence and ease, till Rajanathan was lured out by a Wickremasinghe googly where he reached the point of no return. Suicide followed immediately afterwards when Anton Perera

St. Joseph's began their innings on a slightly more confident note, but Dion Walles coming on for a second spell had three quick wickets and St. Joseph's were also in trouble with 72 for 4.

Skipper Malcolm de Costa joined Cletus De Mel and though they lived dangerously in the course of the first few overs, steadied down and proceeded to produce a match winning century partnership. De Mel possessed an inane desire to literally belt the cover of the ball and when he was out for a hard hit when 62, Neil Weerasinghe coming on at No. 7 carried on in the same tempo and associated himself with his skipper in another attractive partnership.

As the close of play ap-

Weerasinghe especially played polished cricket and in his brief knock produced the brightest batting possible. He cut and drove with perfect execution and style. His back foot drives past the bowler were played with equal assurance.

De Costa batting in his free and forceful style ended up with a century and on their dismissal the Josephian innings fared up with Fonseka dismissed first ball to Walles and the others faring little better.

The Josephians were all disposed of with a lead of 173 runs, Walles bore the brunt of the Peterite attack with a sustained effort and Lappen, Chanmugam and Maurice Perera gave him great support.

Facing a big deficit the Peterites began even more disastrously than in the first in-

A Flashback to 25 years ago

Courtesy: The Messenger, March 16, 1969

who never looked like getting out, as he had scored comfortably off every single bowler, was badly run out.

From then on the Josephian bowling commanded respect and even a last ditch stand for the 10th wicket between Lappen and Joseph could help them only on to 115 in 155 minutes batting time. This was a poor score and the advantage of the toss had very much been discounted.

proached, things looked brighter and brighter for St. Joseph's. De Costa played one of the best innings of his career to be 80 not out at the end of the day in the Josephian score of 226 of 5.

It was a magnificent effort of concentration, determination and self-control. A typical skipper's innings in the interest of his team.

On the second morning these two made a praiseworthy effort to carry on from where they left off on the first day.

ings. Joe de Mel began in his most devastating mood to capture the wickets of the opener Harold de Silva and Bernard Wijetunge and also had the prize wicket of Sylvester Fernando.

The Peterite score board went from 13 for 4 to 43 for 7, and all their recognised batsmen went out without coming anywhere near the clearing of the deficit.

Contd on : XVIII

Contd from : XVII



By Harold D'Andrado

Whilst all the established stalwarts were falling around them very rapidly, brothers Anton and Maurice Perera remained completely unrattled and kept the side together. Anton Perera played a really great innings. He did not play one false stroke. There was perfection of timing and crispness which stamped him as a really class player.

Maurice gave him valu-

able support and they both realised that they had a big task before them. They came to the extent of doubling the score when once again Joe de Mel administered the coup de grace.

The end was well nigh, but skipper Anton Perera continuing in his most vigorous and courageous manner remained unabated at the end of the innings. It was indeed the best

innings of the match for which he very deservedly won the batting prize.

Had it not been for his tragic run out in the first innings, I could not see any manner in which a Josephian bowler could have dismissed him.

Malcolm de Costa rounded up a great all round performance with some tidy bowling and it was really skipper's match where victor and vanquished emerged with equal honour.

St. Joseph's won by an innings.

Priest Cricketers Joe de Mel and Lucien Dep as Match Winners

A Flashback to 25 years ago

Courtesy: The Messenger, March 16, 1969



In another flashback, the spotlight is on two school boys who are priests today, Rev. Fr. Joe de Mel, the new Vicar General of the Archdiocese and Rev. Fr. Lucien Dep, who succeeded him as Parish Priest of St. Mary's Church, Bambalapitiya.

- Messenger, March 16, 1969

By 'Old Campaigner'

These two young cricketers played for St. Joseph's in the 1948 match with St. Peter's where in a most thrilling and exciting finish the Darley Road College defeated their rivals by just seven runs!

It was a famous victory and the heroes of the match on the Josephian side were Joe de Mel and Lucien Dep. Supporters swarmed on to the ground and carried their idols shoulder high back to the Pavillion amidst loud and continuous cheers and strains of the school song.

Architect of Victory

Architect of this memorable Josephian victory was indubitably Joe De Mel, who was captain of the team that year, and proved both an astute and inspiring leader. He played a masterly innings of 48 runs out of a total of 180 made by St. Joseph's in their first innings.

When the Peterites went in to bat the first time and Darell Weinman and Bernard Wijetunge, the opening pair, began in determined fashion, there were indications that this College would amass a big score and retain the coveted Le Goc Trophy for the third year in succession.

These hopes were, however, soon dashed when de Mel, wringing his bowling changes

cleverly and ably assisted in this direction by Reggie Beggot and Lucien Dep, brought about a sensational collapse of the formidable Peterites' batting lineup. St. Peter's were bundled out for 134 runs, 46 runs behind their opponents' score. De Mel took 2 for 15; Bagot 3 for 32 and Dep 2 for 17.

Tense Moments

The match from this stage onwards was packed with tense moments and provided all the thrills the most ardent lover of the King of Sports could wish for. St. Joseph's fared disastrously in their second innings. The Peterite bowling was right on top from the start and Michael Channugam, the Captain, and Ghouse soon humbled the St. Joseph's batting might. Channugam wrought havoc at one end and with Ghouse being as deadly at the other, the Josephians folded up for a paltry 88 runs!

This left St. Peter's with 135 runs to get for victory and the time to do it. The supporters ruled out the chances of a second collapse of their team which had after all scored 134 runs in their first innings and needed just that one extra run added to a similar total to make them clinch the issue.

Skipper Joe de Mel and his team, however had other ideas with the will to win and capture "The Ashes" as the Le Goc Challenge Trophy (the gift of an Old Boy), was known to the boys of these two schools. The Josephians set about their task of getting the Peterites out even quicker than they did in the first innings.

When left arm slow bowler Dep, and right arm off spinner Donald Perera, came on to bowl, the Peterites were soon in trouble. Dep claimed three good wickets at this stage and the Peterite score slumped to 100 for 8 wickets. Dep was a source of constant worry to the batsmen with his googly bowled with perfect accuracy while his occasional faster ones had them at sea.

With the arrival at the wickets of that great hitter, Gerry Jayasuriya, Peterite hopes rose again and when the ninth wicket fell with the score at 127 runs, a thrilling finish was in the offing.

Crucial Stage

The position at this crucial stage was this. St. Peter's

had only 8 runs to get and 12 minutes left in which to do so and what was more, that gallant and dashing batsman Jayasuriya was still there and run-thirsty. Excitement reached its highest pitch and the school boy crowd shouted themselves hoarse. From the Peterite tent came the shouts of "Come on Gerry, now or never," and then at this dramatic moment the Josephian Captain made the vital decision.

Quite unperturbed, Joe de Mel, with the nonchalance of a veteran playing a holiday match with no issue at stake, decided to bowl, amidst shouts from the Josephian tent this time, "Come on Joe, make him go."

Two good length balls by de Mel were played down confidently by Jayasuriya, the third delivery was deadly, unemployable, (the bowler's sweet dream, the

batsman's nightmare) It had Jayasuriya beaten all over; saw the middle stump go flying and St. Joseph's had won a most memorable victory by seven runs! It was a glorious finish to a glorious match in which both victor and vanquished played the game in the highest traditions of King Cricket.

Indeed it was Cricket, 'lively cricket' at its grandest!





Children's Day at Tewatta



The 66th Children's Day in the Archdiocese of Colombo, was held on March 1, 2014 at the Basilica of Our Lady of Lanka, Tewatta, Ragama. His Eminence Malcolm Cardinal Ranjith, Their Lordships Rt. Rev. Dr. Maxwell Silva and Rt. Rev. Dr. Emmanuel Fernando, presided at the Eucharistic Celebration together with Their Grace, Archbishops' Emeriti Nicholas Marcus Fernando, and Oswald Gomis, Episcopal Vicars, several other Fathers

and Religious and a large number of children from Sunday Schools and Colleges participated.

His Eminence Malcolm Cardinal Ranjith also conveyed loving greetings and blessings from the Holy Father Pope Francis to the children and said, "When I met the Holy Father Pope Francis in February, I told him about the Children's Day and then the Holy Father conveyed his loving greetings and blessings to you all."

Ashen S. Senarathna



QUIZ - On Catholic Themes

(.... from last week)

QUESTIONS

1. THE CHURCH AND CHURCH TEACHINGS

VII. Popes

779. In Catholic belief, whose successor is the Pope?
780. Who is known as the Vicar of Christ on earth?
781. The Pope is known by several titles. Can you mention at least three of these?
782. Which Apostle did Jesus designate as the first head of the Church, in essence making him the first Pope?
783. Who succeeded St. Peter?
784. Including the first Pope, St. Peter; how many popes have been there before Benedict XVI?
785. Which Pope reigned the shortest length of time?
786. Who was the immediate predecessor of John Paul I?
787. Who was the successor of John Paul I?
788. In which year was John Paul II elected Pope?
789. What year is known as the year of three popes?
790. Who is the third Pope who reigned in 1978 besides John Paul I and John Paul II?
791. What is the nationality of John Paul I?
792. How long did John Paul I rule as Pope?
793. Who is the present Pope?
794. Before Pope Francis became Pope by what name was he known?
795. What is the nationality of Pope Francis?
796. In what year was Pope Francis born?
797. Who was the first non-Italian Pope?

(contd next week....)

ANSWERS

I. THE CHURCH AND CHURCH TEACHINGS

VII. Popes

779. St. Peter.
780. The Pope.
781. The Holy Father; The Bishop of Rome, The Supreme Pontiff.
782. St. Peter.
783. Pope Linus.
784. 264.
785. Pope John Paul I.
786. Pope Paul VI.
787. Pope John Paul II.
788. 1978.
789. 1978.
790. Pope Paul VI.
791. Italian.
792. 33 days.
793. Pope Francis.
794. Jorge Mario Bergoglio
795. Argentine.
796. 1936.
797. St. Peter.

Courtesy: Clare Ukken fsp

St. Nicholas' International College, Colombo makes history



Chief Guest Rev.Sr. Cynthia Mendis accompanied by teachers viewing the exhibits

The students of St. Nicholas' International College Colombo took their parents and guests through the corridors of the glorious past of life on earth recently when they held an exhibition on the subjects of History and Geography at the College premises.

The exhibition covered topics such as the World Wars, Roman, Egyptian, Indian and Sri Lankan ancient civilizations, the Jewish Passover Meal in the

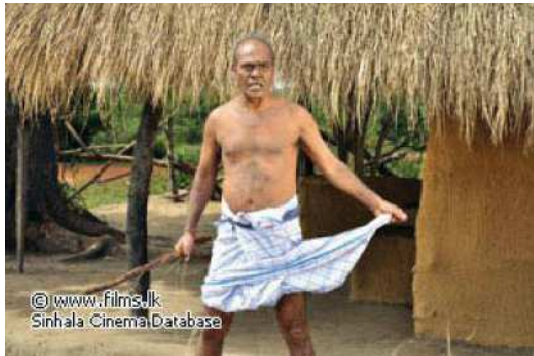
1st Century AD, the development of the English Theatre, historical and modern Architecture, organic farming, rain forests, growth of village life and modern cities and many other interesting events were brought to life by the students as they showcased their exhibits with appropriate explanations and demonstrations.

Commenting on the innovative exhibition the Chief Guest Rev. Sr. Cynthia Mendis wrote, "It is note-

worthy that the students had done much research and hard work, they displayed great self-confidence and a very good command of the English language as was evident in their presentations and explanations on varying topics. Their vocabulary is commendable."

(Text: Francisca Ludowyke
Pic: Siddath Ramanayake)

'Parawarthana' speaks to the hearts of the people



The main purpose of a film is to discuss an issue which reflects life and its effects on society. At the same time a film could in a subtle way challenge the audience while they are entertained. The new movie, 'Parawarthana' directly hits at the conscience of the people. It brings to mind the incident at Jacob's Well, where Jesus meets the Samaritan woman and how she is challenged by His very words. As human beings we can become actors in our own life roles but we cannot hide what is real from God?

The film 'Parawarthana' is a reflection of the heart which helps us to place ourselves in a situation where Justice and Humanity fail to fulfill what is needed. Director

Jayanath Gunawardana is a man gifted with a rare talent. He has an eye for colour and creativity which is marvellously depicted in the film. He is also the Script Writer and Director of the film and being a prolific Camera Director, the camera becomes a tool in his hands which he uses to full advantage to the delight of the audience to capture the most thought-provoking scenes in order to present something that goes beyond mere words of his script.

The story has a common start and a common ending. It is a speech delivered by an out-going OIC of a remote police station. The most important characteristic of the film is how the Script Writer keeps the audience spell bound till the

end of the film. The subject matter of the film is tremendously built up in such a way without harming the core message of the film. On the other hand the film brings out lots of messages to the audience simultaneously. The film moves fast with logical changing of scenes allowing the audience to reflect on their own struggles. Indirectly one can see that the film reflects the Script Writer's mindset and he thoroughly guides all the areas of the film with full authority.

We cannot judge the movie only as a family movie, as it discusses government affairs, love and family breakup, justice and injustice, ethnic problems, economics struggles, illegal acts and humanity in general and in the village. The background of the film is a country set up.

Another significant area in the film that needs mentioning is the music. Young and talented musician, Dinesh Subasinha, a Catholic and a Peterite makes a commendable contribution in providing the ideal film score to enhance the dramatic narrative and the emotional impact of the scenes in question.

In his maiden venture as Director, Jayanath has been selective in his choice of characters. It is a commendable move to bring veteran actor Somi Ratnayake for the main character. Ratnayake in his usual manner delivers his act with conviction using facial expressions and his delivery of dialogue. Bimal Jayakody too does justice to his role and is ably supported by Amila Nadeeshani.



The situation of Somi Ratnayake's role is similar to many incidents we see in the Bible, where God gives options for people to change in order to lead a better life.

Pubudu Chathuranga, Nalin Pradeep, Dulani Anuradha, Geetha Kanthi Jayakody, Sarath Kothalawala and Maureen Charuni contributed immensely through their characters to make the film a success.

Justice must prevail wherever we are even though

we are transferred from place to place. At the same time today we are called to be the Catholic heroes who could witness for truth and justice. A Catholic hero cannot be a man of inhumanity and insincerity. What is necessary is to allow God to work in you. When we want to become gods, then we lose control and we lose our identity in what we are called to do.

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