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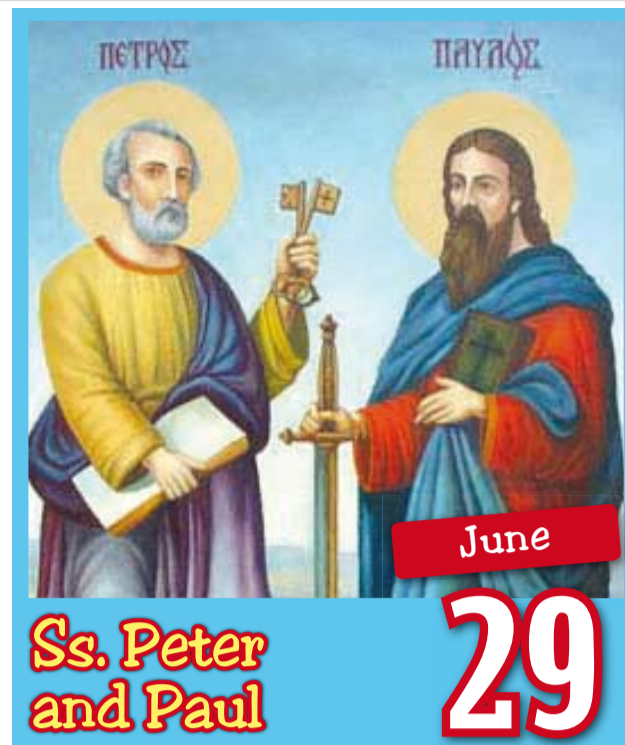
Papacy

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Sing to the Lord

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Mahela - The Star



# Messenger

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Sunday June 23, 2013 Vol 144 No 24 20 Pages Rs: 25.00 Registered as a newspaper

## Pope's Day 23 - 06 - 2013



## The Holy Father's Prayer Intentions June 2013

### GENERAL

That a culture of dialogue, listening and mutual respect may prevail among the peoples.

### MISSIONARY

That where secularization is strongest, Christian Communities may effectively promote a new evangelization.

### • His Eminence advises Altar Servers

## Respond positively to the call of God

"If you hear God's calling, never lay conditions," said the Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith to a crowd of about 1500 young people who had gathered at St. Aloysius' Minor Seminary, Borella to celebrate Altar Servers' Day of the Archdiocese of Colombo.

His Eminence compared the Altar Servers' to Mother Mary



and John, the beloved disciple who stood at the foot of the Cross when Our Lord was dying. Similarly the Altar Servers' would find

themselves very close to the sacrifice of Christ at Holy Mass.

Illustrating the lives of St. Aloysius Gonzaga, St. Dominic Savio and St. Therese the Little Flower, all of whom had died at a young age, His Eminence emphasised the need to take as examples the lives of these Saints and lead a holy life. At the same he told the young gathering present to respond

positively to the calling of God to the priesthood without laying conditions.

A workshop was organised by the Seminarians with group discussions to enhance their knowledge on sacred vessels.

Very Rev. Fr. J.D. Anthony, Episcopal Vicar and Director Vocations Promotion also addressed the gathering.

**Hasitha Menaka**  
St. Aloysius' Seminary

## Archbishop warns Catholics to beware of mushrooming fundamental sects



The Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith has warned Catholics to beware of mushrooming Christian sects that were not churches but only prayer centres.

Addressing the faithful at the blessing and consecration of the new Church building of St. Anthony's Dickowita, Hendala, His Eminence said the Catholic Church was the only real Church because of the presence of the Holy Eucharist and Apostolic Succession and therefore Catholics should be loyal to their Church and not be attracted to these prayer centres.

St. Anthony's Church, Dickowita, started as a little chapel in 1958 with a small congregation. Earnest intercessions made to the Saint has today blessed the growing community of the faithful with a bigger church building to honour the Saint and a larger dwelling place for the Holy Eucharist, added His Eminence.

Present on the occasion were the Episcopal Vicar of the Jaela Region-Very Rev. Fr. Shanthikumar Weliwita, Dean of Wattala-Rev. Fr. Mahendra Gunathilake, Regional Superior of the Saletian Order-Very Rev. Fr. Nihal Liyanage, MP's Joseph Michael Perera and John Amaratunga and a large gathering of Rev. Fathers, Sisters and the faithful.

**Nimal Perera**

## Caritas helps fisher folk affected by cyclonic weather



Thirty four fishing families who had lost their breadwinners during the recent cyclonic winds and monsoonal rains that lashed the coastal areas received financial assistance from Caritas Sri Lanka-SEDEC last week.

Rev. Fr. George Sigamoney, National Director of SEDEC who had earlier visited several affected areas on the Western and Southern coastal belt handed over a sum of Rs. 25,000/- to each of these families living in Balapitiya.

Also present on the occasion were Rev. Fr. Michael Rajendram, Diocesan Director of Caritas SEDGalle, Very Rev. Fr. Nihal Nanayakkara, Vicar General of Galle Diocese and Rev. Fr. Lalith Fernando, Parish Priest of Balapitiya.

The Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith, last week called for urgent relief measures for fisher families affected by the recent unforeseen turbulent weather.

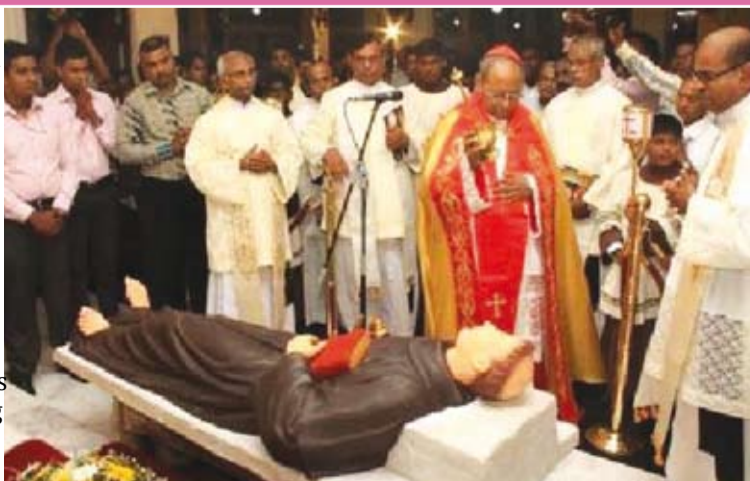
**Communication Unit**

## Feast of St. Anthony, Colombo, Kochchikade

The Catholic Church is not an organisation but it is a community of believers gathered together in the Lord, said the Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith presiding at Vespers on the eve of the feast of St. Anthony's Church, Kochchikade which was held on Thursday, June 13.

The Catholic Church is an Universal Church transcending the barriers of caste, creed, race and nationality. Because we are one in Christ, Catholics are able to rise beyond these racial and social dimensions, His Eminence said.

Picture shows His Eminence blessing the new reclining statue of St. Anthony.



## A new Church for Hapugoda Parish



His Lordship, Rt. Rev. Dr. Emmanuel Fernando, Auxiliary Bishop of Colombo laid the foundation for the building of a new Church in the Hapugoda Parish of Polhengoda.

Picture shows His Lordship Emmanuel Fernando, assisted by Parish Priest Rev. Fr. Rasika Ishen laying the foundation stone.

*Text: Richard de Silva Pic H.A. Caldera*

## Pamunugama Sacred Heart Society celebrates 116th Anniversary



The feast of the Sacred Heart and 116th anniversary of the Society of Sacred Heart Pamunugama were celebrated recently, with the participation of the Parish Priest of Pamunugama, Rev. Fr. Ananda Withana and Rev. Fr. Rasika Lawrence, Assistant Priest. Four new members were admitted to the Society, which now comprise two hundred and fifteen members.

*Benjamin Kirihetti*

## Fellowship outing by All Saints' Senior Citizens' Association (ASSCA)

The members of ASSCA arranged a fellowship outing on Saturday, June 8. The bus ride was on the house, thanks to the generosity of our members. Among the special guests invited to participate was a well accomplished organist, who was generous enough to bring along her own portable electronic organ to mesmerize the entire party with her wonderful background music.

We were welcomed by the hotel personnel and allocated a separate area close to the pool and the dining hall. The members commenced with a lively singing which lasted over half an hour. By that time all the senior citizens wanted a break a time for refreshments were served. It was also a time for the members to exchange yester year stories which kept everyone in good humor.

A brain teaser prepared by our senior member who is 83 years was circulated to tax the brain power of those present. This was followed by more puzzles and outdoor games and a swim in the pool.

After lunch there was more entertainment with puzzles and a round of Tombola. It was then time for tea and cakes after which the members returned to Borella with pleasant memories of a wonderful outing. Our sincere thanks go out to the President, ASSCA Mrs. Evone Abeyrathna for her untiring efforts in making this event an absolute success despite the unkind weather.

*Maxi Gomes*

## Feast of St. Anthony's at Diyalagoda



The Maggona Welanda Sangamaya, celebrated the Feast of St. Anthony's, Diyalagoda last week. The chief Celebrant at Festive Mass was Rev. Fr. Ajith Ruwan OMI of St. Vincent's Home, Maggona.

All arrangements for the feast were made under the guidance of Rev. Fr. Thusith Pradeep Fernando Parish Priest Diyalagoda and the Maggona Welanda Sangamaya.

Picture shows the Statue of St. Anthony being carried in procession after the Festive Mass.

*D. Anselm Fernando*

## A Private Ambulance Service launched at Marawila

St. Anne's Nursing Home at Marawila owned and managed by the Diocese of Chilaw for the last 54 years, took a giant step forward recently by launching an Ambulance Service, fulfilling a long felt need of the area. A function was held to mark the occasion organised by the Board of Management and the Staff of the Institute under the supervision of Mr. Rohan Fernando, the Administrative Secretary.

Among the distinguished guests were

His Lordship Rt. Rev. Dr. Valence Mendis, Bishop of Chilaw, senior priests and nuns of the Diocese as well as the entire Board of Directors, Consultant Specialists from Marawila and Chilaw Hospitals and well wishers.

Dr. Joe Fernando, Former Director General to the Ministry of Health and the oldest Member of the Board of Directors delivered the Key Note Address. In his speech, he mentioned that an Ambulance builds up confidence in the minds of patients,



as well as their loved ones. For it makes them sure of a swift transfer to a safe haven in case of emergency.

Rev. Fr. Luke Nelson, the Procurator Gen-

eral thanked everybody present and especially those who contributed in various ways to make this dream a reality.

*Rev. Fr. D.F. Medagoda*

## 100th Publication of 'Pahan Tamba'

'Pahan Tamba', a magazine published by the Kurunegala Diocese for the past 25 years celebrates the publication of its 100th issue on Saturday, June 29, at 9.00 a.m. at the Sath Pahan Hall, Kuliypitiya.

The Chief Guest will be His Lordship Rt. Rev. Dr. Harold Anthony Perera, Bishop of Kurunegala.

The event has been organised by Rev. Fr. Gerald V. Fernando, Director and Editor-in-Chief of the magazine and the Communication Unit.

*Kumara Nayanajith*

## Peralanda Sacred Heart Feast



The Sacred Heart Society of Peralanda Parish pose for a picture with Parish Priest Rev. Fr. Liyanage Patrick Perera OMI, after the annual Sacred Heart feast held at the Church.

*C.R. Dickson Antony*

## Leadership Training Empowering Sunday School Teachers



In response to an invitation extended by His Lordship Rt. Rev. Dr. Winston S. Fernando, Bishop of Badulla, the Ceylon Bible Society organised a leadership training programme recently at the Pastoral Center Bandarawela. The programme was conducted both in Sinhala and Tamil in two different locations. Sixty Five teachers participated in the Sinhala programme and 85 teachers participated in the Tamil programme.

The programme was based on the Sunday School Teacher Guide Book translated by Mrs. Shanthi Kusum, who conducted the Sinhala training programme. The Tamil programme was conducted by Mrs. Saroja Namathevan and Mrs. Sarojini. Workshops and interesting activities were included to both programmes. The participants had the privilege of watching a Sinhala or Tamil tele drama produced by the Ceylon Bible Society. The programme was concluded after lunch with a prayer offered by Rev. Fr. Sunil Fernando the priest in charge of the Pastoral Centre Bandarawela.

*Wilakshitha Manager - CPR*

## "Dilena Tharu II" in aid of Daham Pasal Building Fund

Kuliypitiya Parish Sunday School have organised a Children's Show, 'Dilena Tharu II', to be staged on Saturday, June 29 from 2.30 to 6.30 p.m. at the Sath Pahana Hall, Kuliypitiya in aid of the Daham Pasal Building Fund.

The show will be under the patronage of the Parish Priest Rev. Fr. Sydney Liyanage and Asst. Parish Priest, Tharanga Dilekshitha and staff.

*K. Nayanajith*

## Church Feasts



The Annual Feast of Ss. Peter and Paul Church, Ragama will be celebrated on June 30.

Festive Mass at 8 a.m. Chief celebrant - Very Rev. Fr. Ivan

Perera, Archdiocesan Episcopal Vicar. Vespers service on previous day, presided over by Very Rev. Fr. Shanthikumar Welivita, Archdiocesan Episcopal Vicar, Jaela Region.

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The Feast of St. Anthony will be celebrated in Maholawa in Pannala Parish (Kurunegala Diocese) on June 23. Festive Mass at 8 a.m. - *Ainslie Joseph*

## 'Mary in Church Documents'

Aquinas University College presents yet another Short Course on "Mary in Church Documents," lectured by experts in Marian Studies and commencing on June 20, 2013 at 4.00 p.m at Peter Pillai Auditorium. This Course, which extends to nine Thursdays, costs Rs. 500/= only. A valuable certificate will be awarded by the University at the completion of 80% lecture participation. For further details, contact: Rozaine Avory Course Coordinator; on 0773688329/0715300185 email:aqtheo.shco@gmail.com



## Church in the Modern World

# Church cannot remain in the past, says the Pope

EWTN NEWS - The progress of the Church can be hindered by the dual temptations of wanting to remain in the past and "adolescent progressivism," Pope Francis said.

The danger of a progressive approach to the Holy Spirit is that believers become "like teenagers who in their enthusiasm want to have everything, and in the end you slip up..." he said at the June 12 morning Mass.

"It's like when the road is covered in ice and the car slips and goes off track ... This is the

other temptation at the moment! We, at this moment in the history of the Church, we cannot go backwards or go off the track!" the Pope stressed.

The track the Church must follow, he said, "is that of freedom in the Holy Spirit that makes us free, in continuous discernment of God's will to move forward on this path..."

Christ brought the new law of the Spirit, the Pope noted, calling it the "road to maturity" for the Church.

This freedom of the Spirit requires embarking on "a path

of continuous discernment to do the will of God" and this can frighten us, the Holy Father observed.

He warned that the fear that comes with this "brings two temptations with it." The first, is to "go backwards" to say that, "it's possible up to this point, but impossible beyond this point" which ends up becoming "let's stay here."

It is a fear that it is better to play it safe.



## Cloistered nun dies after serving for 86 years

A Spanish nun who was believed to hold the world record for longest-serving cloistered nun, has died at the age of 105, after living for 86 years in a Spanish monastery.

Sister Teresita Barajuen died overnight in her sleep last week at the Buenafuente del Sistol monastery, northeast of Madrid.

She entered the Cistercian monastery at the age of 19, Sister Maria

Romero, the abbess of the monastery said.

Barajuen left the monastery for the first time in 40 years in August 2011 to meet the Pope in Madrid. She said she kept her eyes closed the whole journey to Madrid to avoid becoming distracted.

Her only other trip away was during the Spanish Civil War to take



several of her sisters to see a doctor.

"Even if I had mar-

ried a prince, I would not be happier than I am now," she once said.

## Catholic population growing in South Korea

Recent statistics indicate that the Catholic population in South Korea has increased over the past year.

Last month, the Catholic Bishops' Conference of Korea released a publication entitled Statistics of the Catholic Church in Korea 2011. The report, prepared by the Catholic Pastoral Institute of Korea, states that at the end of 2012, there were 5,361,369 Catholics in the country, an increase of 1.6 percent - or 84,959 individuals - over the last year.

This accounts for just over 10 percent of the total population. According to the report, these numbers have "slightly and consistently increased at a yearly average of 2-3 percent during the past 11 years." Just over half of South Korea's Catholics live in the metropolitan areas of Seoul, Suwon, Incheon and Uijeongbu.

The number of parishes in 2012 was 1,664, an increase of 17 from the previous year, while the number of mission stations rose by three to a total of 796.

## Address of Holy Father Francis to His Grace Justin Welby Archbishop of Canterbury and Primate of the Anglican Communion, Friday, June 14, 2013

### Following is an extract:

The history of relations between the Church of England and the Catholic Church is long and complex, and not without pain. Recent decades, however, have been marked by a journey of rapprochement and fraternity, and for this we give heartfelt thanks to God. This journey has

been brought about both via theological dialogue, through the work of the Anglican-Roman Catholic International Commission, and via the growth of cordial relations at every level through shared daily lives in a spirit of profound mutual respect and sincere cooperation. In this regard, I am very pleased to welcome

alongside you Archbishop Vincent Nichols of Westminster. These firm bonds of friendship have enabled us to remain on course even when difficulties have arisen in our theological dialogue that were greater than we could have foreseen at the start of our journey.(www.vatican.va)

## Obama chooses CRS President as Vatican Ambassador

President Barack Obama has nominated Ken Hackett, the former head of Catholic Relief Services, (CRS), as the next U.S. Ambassador to the Holy See.

Hackett, 66, was born in the West Roxbury neighborhood of Boston, Massachusetts and graduated from Boston College in 1968. He served with the Peace Corps in Ghana.

The White House's announcement cited Hackett's 40 years of service with Catholic Relief Services, including his term as president and CEO from 1993 to 2012. He served as the agency's African Regional Director and as Country Representative in the Philippines.

Catholic Relief Services is the international relief arm of the Catholic Church in the US and a partner of Caritas International. In 2012, the agency served over 100 million people in 91 countries with a budget of almost \$700 million, its annual report said.

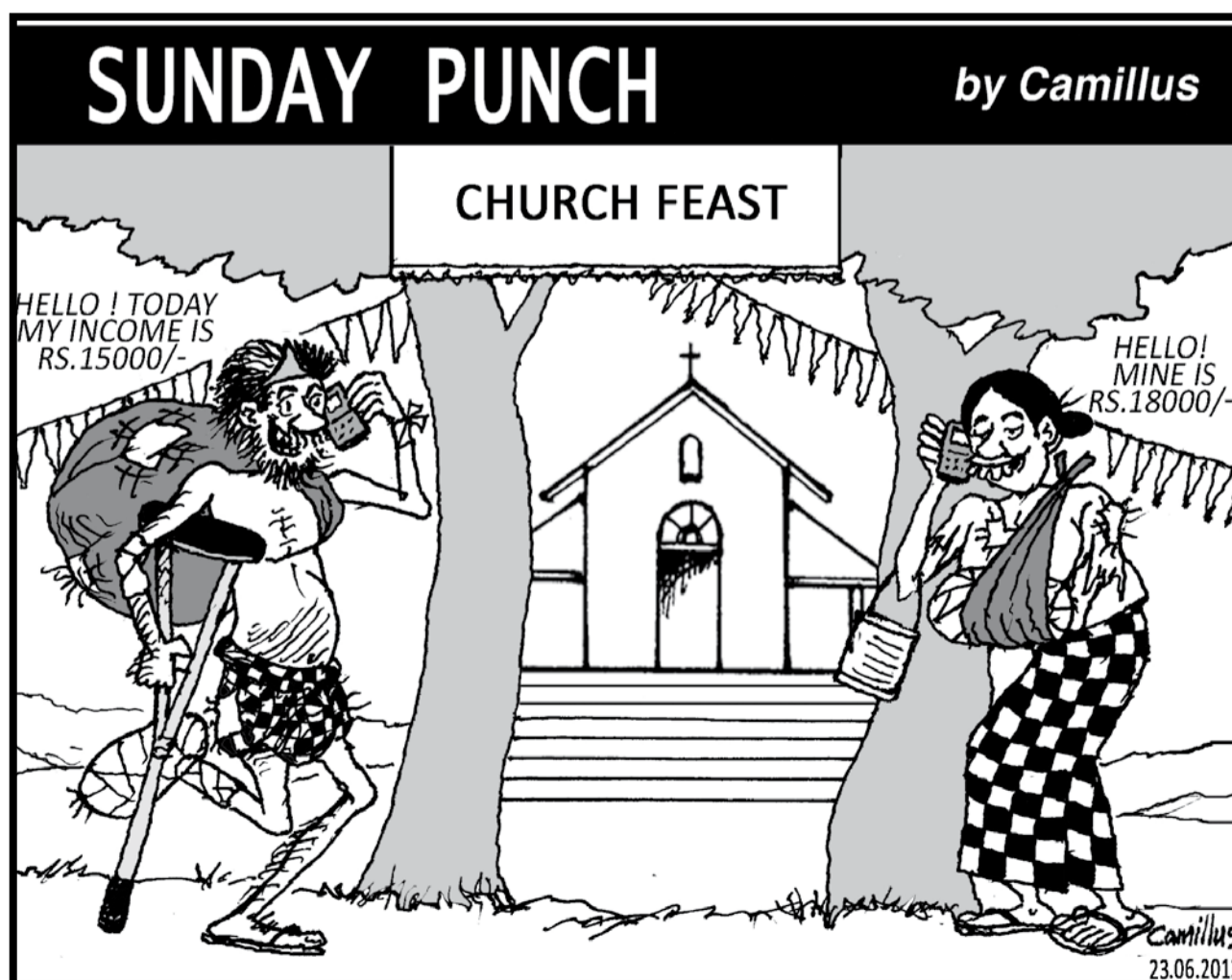
## Italy's oldest Capuchin friar reflects on following St. Francis

The oldest Capuchin friar in Italy said his life as a follower of the 13th century Saint Francis of Assisi, "has been a blessing."

Father Giulio Criminesi, 74, entered the minor seminary at the age of 12. In 1957 he began his novitiate at the very first monastery of the Capuchin order in the town of Camerino, and was later ordained a priest in Loreto.

In an interview with EWTN News, Fr. Criminesi said his life has always been full of joy, in the spirit of St. Francis. "Life as a Capuchin monk is of great importance to me.

"I feel fulfilled because I also want to be like him. My path to holiness is to walk in this direction, and therefore I thank God for this," he said.



## How should we face persecution

Mark 8:34 "Bless those who persecute you; bless and do not curse."

Last week we saw a church vandalised not too far from the city, and in a neighbourhood where there are a large number of Catholics. Hitherto attacks have been on isolated churches in remote areas. Should we be disturbed? No. For persecution of His Church is something Our Lord has taught us to expect. **John 15:18** "If the world hates you, know that it has hated me before it hated you."

**Luke 21:12-16** "...they will lay hands on you and persecute you. They will deliver you to synagogues and prisons, and you will be brought before kings and governors, and all on account of my name. This will result in your being witnesses to them. But make up your mind not to worry beforehand how you will defend yourselves. For I will give you words and wisdom that none of your adversaries will be able to resist or contradict. You will be betrayed even by parents, brothers, relatives and friends, and they will put some of you to death.

"**These things I have spoken** to you, that you should not be made to stumble. They will put you out of the synagogues [today it might be from churches]; yes, the time is coming that **whoever kills you will think that he offers God service**. And these things they will do to you because they have not known the Father nor Me. But these things I have told you, that **when the time comes, you may remember** that I told you of them."

According to Pope Benedict XVI, Christians are the most persecuted group in the contemporary world. The Holy See has reported that over 100,000 Christians are violently killed annually because of some relation to their faith. Millions of Christians are denied fundamental human rights solely because of their faith. There are over 50 countries where Christians are persecuted today.

But we know that we should not be afraid even to lose our lives. For who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered. No, in all these things we are more than conquerors through Him who loved us." Romans 8:35-37

**How then should we respond to persecution? The Bible gives us guidance on this aspect too.** Mark 8:34-36

"Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the Gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul?"

Mark 13:11

"But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit."

Acts 4:18-20

Then they... commanded them not to speak or teach at all in the name of Jesus. But Peter and John replied, "Judge for yourselves whether it is right in God's sight to obey you rather than God. **For we cannot help speaking about what we have seen and heard.**"

**We ought to obey God rather than men. "We know that the years of persecution will end and a time will come God's word will be proclaimed freely throughout the world."**

## Build on what we already have to achieve reconciliation

Jehan Perera

The government's decision to hold the Provincial Council elections for the Northern Province in September and deliver on the promises it made during the war has stirred up a vigorous political debate in which extreme and unconstructive views appear to be getting the centre stage. On the one side here are those who demand that the entire Provincial Council system be abolished and the 13th Amendment to the Constitution be repealed. At the other extreme are those who call on the people to boycott the Northern Provincial Council elections as the devolution of power to them is too little.

In a post-war situation healing the wounds and bridging the divides must be foremost in any action on the part of the State. All actions that follow a conflict must be those that take cognizance of the need for transition to a peace that heals. The Statement issued by the Catholic Bishops' Conference makes a positive contribution to this debate. The Bishops have noted that the 13th Amendment "provides for the devolution of power to the provinces and has been in effect over the last two decades. There have been a few examples of tension with regard to the use of devolved authority, but by and large the system has allowed greater participation of people in the matter of governance."

One of the most unsatisfactory features of the post-war situation is the lack of progress towards a mutually acceptable political solution that addresses the roots of the conflict that gave rise to war.

The Provincial Council system has been in existence for 26 years. The operation of the Provincial Councils, their weaknesses and advantages, are well known to the people residing in the eight provinces that currently have provincial councils. During the height of the war, the government gave assurances that after the war it would implement a political solution that went beyond the existing scheme of devolution of power. The President's promise of 13th Amendment Plus at the conclusion of the war was an attractive reassurance to those who were concerned about the high human costs of the war.

The Bishops point out that "Essentially the problem in the North is a National question for which the solution is to be found by the local political leadership of both the Sinhala and the Tamil communities. What is needed is the proper study and careful consideration of all

factors along with a broad-based consultation of the different political parties and civil society groups before any changes are to be made. We are not convinced that this is happening." The Bishops have also called for a new Constitution stating "It is also our contention that instead of tinkering with continued amendments to the Constitution, it is time for us to think about a totally new Constitution which is fair by all communities and all political and social forces and helps to bind people together while respecting diversity."

In these circumstances, while welcoming the government's decision to conduct the Provincial Council election for the Northern Province, it is appropriate to urge the government that the 13th Amendment should not be amended prior to those elections being held, as indeed the Bishops have urged. Any amendment to the Constitution on the devolution of powers should be part of a larger scheme of constitutional reform which must not be rushed through, but should be deliberated upon. The people of the North should be given a fair opportunity to experience the workings of the Provincial Council System in their area prior to making any major constitutional reforms with regard to the devolution of power.

The people of the Northern Province have had to endure many years of war, and have suffered tremendously because of it. There is vast development taking place in those areas that the people living there actively participate in and contribute to through their elected officials. The State as protector of all citizens must be responsive to the sensitivities to those that feel alienated. Extremist positions do not heal but only lead to more and more conflict. To the larger world that is looking on, the proposed election in the North represents the most significant step on the part of the government towards reconciliation. The symbolism that the Provincial Council System represents is greater than the power it devolves. At this current time of great development but little effort at transitional healing, it is important that the government to not withdraw the one bridge that can unite the people of this country, which is the 13th Amendment. The holding of free and fair elections for the Northern Provincial Council will be symbolic to Sri Lankans and to the international community that the government has committed itself to the reconciliation process and to providing democratic rights to its ethnic minorities.

## Golden Memories of Yester Year

The Church of St Anthony's Mathagal, takes a great stride when it steps with joy and pride into its 175th Anniversary in June 2013. Having walked courageously a long journey of triumphs and trials, through war and peace experiencing bitter suffering, loss of life and displacement and insecurity, it has determinedly lived to celebrate its 175th birthday. Regrettably the past three decades have been periods of anguish and turmoil and through grace bestowed by divine providence those of our parishioners who survived these hard times place their life and trust in the miraculous hands of St Anthony. During these times of tension, Mathagal being close to the sea was fully patrolled with sentry points but St. Anthony was there to protect our parishioners from all adversities.

It is believed that St Anthony's Church at Mathagal is one of the oldest churches in the North of Sri Lanka. History records that Blessed Joseph Vaz who came from Goa, India in disguise as a coolie to Sillalai, was recognised as a Priest of God by Parishioners and was safeguarded by the people here for over three years in Sillalai. Blessed Joseph Vaz went about bare foot, preaching the Word of God to the entire peninsula and converted many to Christianity. The neighbouring village of Mathagal was no exemption and many from this sea-side village became faithful Christians. The faithful of Mathagal then erected a cadjan shelter, a place of worship in honour of St Anthony and venerated him with much piety and devotion. Many miracles took place and the popularity of St. Anthony

spread fast among villagers and many inhabitants of other faiths became attracted to the divine powers of the saint and embraced Christianity.

This thatched cadjan shelter which housed the Statue of St. Anthony's is said to have caught fire by accident and was burnt down to ashes but by an act of grace miraculously the fire could not touch the Statue of the Saint. Divine providence protected the Statue from destruction for the sake of the faith and belief of the faithful. This led the people to realise the miraculous value of the Statue and soon a church was built and the Statue of St. Anthony was placed inside the edifice and venerated with much piety.

God has been generous with enormous gifts to St Anthony's Church and helped

(Contd. on Pg. 8)

# The Catholic Perspective on other Religions

"While maintaining unshaken belief in the uniqueness of Christ and His revelation, the Second Vatican Council took a clearly positive approach to the religions of the World... The Council does not intend to provide on this point an elaborate theology; but it clearly adopts a new attitude by stressing what Christians share with other people, and thereby fosters unity...It mentions with respect the great world religions... They represent a wealth of goodness embedded in the hearts of people, which finds expression in rites and symbols, and is a true preparation for the Gospel...Hence the Council recognises that these religious traditions have their place in God's universal design of salvation..." [The Christian Faith, p 428].

## "Rays of Truth"

It was after the Second Vatican Council that the Church started making a strong appeal to Christians to build up a new and a positive perspective towards the faithful of other religions. The same Church which once strongly and vehemently proclaimed "No salvation outside the Church" now started to recognise the "Seeds of the Word" and "Rays of the Truth which illumine all humankind" in other religions. It invited the Christians not only to discover what is true and good in other religions, but also to acknowledge and foster their spiritual, moral and socio-cultural values. It paved the way to Christians to recognise the particular role of other religions in the mysterious plan of salvation prepared by God to save everyone. Therefore the Christians should adjust themselves to establish a close contact with them to learn by humble, sincere and patient dialogue what treasures, the bountiful God has distributed among the nations of the earth.

Whatever it is, the Second Vatican Council rightly and precisely admits the fact that it is in Jesus Christ that the fullest revelation is rested and it is in Him that all the human beings are saved. Jesus Christ is the true Gospel which saves everyone. Since in other religions, the seeds of the Word are found and since they are considered as a preparation for the true Gospel, the saving power of Christ works on them. Therefore today we can never say that those who are outside the Church receive no salvation.

The Church therefore rejects nothing of what is true and holy in these religions. She has a high regard for the manner of life and conduct, the precepts and doctrine... often reflect a ray of that truth which enlightens all men... [Nostra Aetate, no. 2].

The Second Vatican Council also vigorously asserts the right to religious freedom. Since all the good religions lead the faithful to foster the spiritual, moral and socio-cultural values and ultimately to the truth and grace, each Christian should respect the dignity of other religions. To respect their dignity means to respect their right to be saved. It is to respect ultimately their right to be the partakers of the Kingdom of God.

All men form but one community. This is so

because all stem from the one stock which God created to people the entire earth [cf. Acts 17:26] and also because all share in a common destiny, namely God. His providence, evident goodness, and saving designs extend to all men... [Nostra Aetate no. 1]

It is the Trinitarian mystery which allows and encourages us to foster unity with our brethren of other religions. The more we come closer to the mystery of the Trinity, the more we are compelled to foster our unity. The reign of God is the final end of all the humanity. Therefore the Church as its seed and the beginning is invited to bring of humanity together irrespective of their caste, colour and creed. That is why the Church is called the Sacrament of the World. It has got the responsibility to work for the salvation of all.

## "All-Embracing"

We are in the Catholic Church. What does the word 'Catholic' mean? It is "all embracing." The Church is Catholic because through Christ it receives the fullness of the means of salvation. The Church is Catholic also because it has been entrusted with a special mission by Jesus to bring all the humanity to salvation. It does not mean that the Church should forcefully convert the faithful of other religions. Therefore it is all embracing in love and understanding. It is true that it has got to preach the Gospel to everyone. But that mission should go along with the respect to the dignity of other religions.

In the development of the historical perspective of the Church with regard to other religions, we notice a gradual shift from the exclusive mind to an inclusive mind. It was due to the gradual shift from the monologue to dialogue. The differences and the variations do not negate the existing truth, but they open to us new horizons where we can search for in a deeper manner the ultimate purpose of living, that is God. Therefore today our unwanted separation would mean nothing to us. The more we reject and refuse the other religions the more we go away from our own God.

Interreligious dialogue's purpose is therefore for both parties to mutually learn about each other and specially about the religious values, beliefs and systems of the dialogue partner. In this process there is always the chance of learning about one's own religion. As you are exposed to other religions, their customs, rites and beliefs more and more, you have the chance of re-viewing your own religious convictions to that extent. This also leads you to be more committed to witness to your own religious experience and conviction.

According to the Resource Manual of Catholics in Asia, 'Dialogue,' when the Christians engage in an interreligious dialogue to develop a positive perspective on other religions, it should not lead them to a "winning over," but should lead to a "sharing with." If it is so, eventually both come to see and truly appreciate whatever the fundamental religious convictions and experiences they have. Let us do our part well. The rest will be done by God. The salvation will be granted by

***In this process there is always the chance of learning about one's own religion. As you are exposed to other religions, their customs, rites and beliefs more and more, you have the chance of reviewing your own religious convictions to that extent. This also leads you to be more committed to witness to your own religious experience and conviction.***

him.

Thus the Second Vatican Ecumenical Council has played a significant role in the discussion with regard to the positive Catholic perspective on other religions. It was the first Ecumenical Council which released the first conciliar document, "Nostra Aetate" devoted fully to the relation of the Church with other religions. Besides that declaration, other documents of Vatican II, specially *Lumen Gentium* and *Ad Gentes*, also comprise of important references to the role of other religions in God's mysterious plan of salvation. Therefore as the renewed faithful in the renewed Church we also have got to create a renewed inclusive mind with regard to the faithful of other religions. We have got to protect and safeguard the seeds of the Word [Gospel] in their sacred doctrines, conduct and faith.

## Prayer

Nicholas of Cusa [Crusades phase 1000CE-1450CE] once identified the lack of mutual understanding, lack of the proper knowledge of the doctrines of other religions and the misinterpretations as the major reasons for the conflicts among various religions. Therefore it is better to understand them and study them rather than wasting our time in criticising them. As he said the entire creation is the mirror of God. Diversity in creation and cultures is the language of God. Thus God becomes the radical unity of the opposites.

In God absolute unity is absolute multiplicity, absolute identity is absolute diversity; absolute actuality is absolute potentiality. [Dialogue, p 56]

Let us try therefore to realise the role of other religions in the mysterious plan of God's salvation. Let our prayer be the prayer of Nicholas of Cusa

"It is you O God who is being sought in various religions in various ways, and named with various names... there is but one religion in the variety of religious rites."

(The Sources: Resource Manual of Catholics in Asia, 'Dialogue,' Vatican documents).

**Rev. Fr. Shiran Chamaka Perera  
St. Paul's Seminary - Marawila**

## God is never wrong

A King who did not believe in the goodness of God, had a slave who, in all circumstances, said: My King, do not be discouraged, because everything God does is perfect, no mistakes!

One day they went hunting and along the way a wild animal attacked the King. His slave managed to kill the animal, but could not prevent his majesty losing a finger.

Furious and without showing his gratitude for being saved, the nobleman said, "Is God good? If He was good, I would not have been attacked and lost my finger."

The slave replied: "My King, despite all these things, I can only tell you that God is good, and he knows the "why" of all these things. What God does is perfect. He is never wrong!"

Outraged by the response, the King ordered the arrest of his slave. Later, he left for another hunt-

ing trip and was captured by savages who made human sacrifices.

On the altar, ready to sacrifice the nobleman, the savages found that the victim had not one of his fingers, so he was released. According to them, he was not so complete to be offered to the gods.

Upon his return to the palace, he authorised the release of his slave whom he received very affectionately.

"My dear, God was really good to me! I was almost killed by the wild men, but for the lack of a single finger, I was let go! But I have a question: If God is so good, why did he allow me to put you in jail?"

"My King, if I had gone with you in this hunt, I would have been sacrificed for you, because I have no missing finger, therefore, remember everything God does is perfect. He is never wrong."

Often we complain about life, and negative things that happen to us, forgetting that nothing is random and that everything has a purpose.

Every morning, offer your day to God, do not be in a rush.

Ask God to inspire your thoughts, guide your actions, and ease your feelings. And do not be afraid. God is never wrong!

You know why this message is for you? I do not know, but God knows, because he never makes mistakes.

The path of God and His Word is perfect, without impurities. He is the way of all those who trust in Him, as He says in 2 Samuel 22: 31.

*As for God, His way is perfect;  
The Word of the LORD is proven;  
He is a shield to all who trust in Him.*

Sent By Ridley Casie Chitty

## U ALWAYS

In my life I see,


There is one who solely works for me,  
Untiring and never complaining,  
and always for my future he's planning.

Everyone has one I suppose,  
But, mine is a thousand times better than those,

For his love for me I know to be,  
More than what I deserve it to be.  
He deciphers my mood by the look on my face,

and does his best to vanquish the gloom until there is no trace.  
He doesn't fight my battles in my name,  
He lets me fight them on my own,  
but stands guard all the same.

The greatest blessings in our lives they say,  
Are the people in our lives we see everyday,  
Yet some go and some stay,  
but, my Father and Protector, no matter what,  
with me will always stay.

Stephanie M  




# Costly weddings could be crippling for new marriages

EWTN NEWS  
- Noting the sharply increasing costs of weddings, marriage advocates have begun to urge couples to be less extravagant in their nuptial celebrations for the good of their relationships.

"We ran a survey early this year with a law firm that looked at reasons for not marrying, and the top reason for men was the cost of the wedding," said Harry Benson, an official with the UK-based think tank The Marriage Foundation. Benson said that the average price for the event in the United Kingdom is around \$30,000, according to wedding magazines. Such expenses, he told

EWTN News in a June interview, are "definitely a barrier" to getting married.

"I think the celebrities have set the bar very, very high with all these hyped-up, high profile, highly photographed weddings, very extravagant events." When couples want the "big, dream wedding," he added, "often it's very unrealistic."

The Marriage Foundation was recently established by British judge Paul Coleridge, an expert in family law. Having seen a "stream of human misery pass through his doors," Coleridge decided to launch the charity to promote strong marriages, Benson said.

Part of the promotion of strong marriages, he believes, is focusing more on the marriage than on the wedding.

Melissa Naasko, a Michigan-based wife, mother, and blogger agrees. "If I was going to give a bride advice, it would be to focus more on the marriage and less on the wedding," she told EWTN.

Naasko advocates celebrations that would not break the budget and put burdensome financial stress on the married couple. She recalled planning the wedding of one of her friends a year ago, helping keep the cost reasonable. When her friend got engaged, the first piece of advice she gave her was "never ever, ever buy a bridal magazine...because they're all geared just to sell stuff"

"Anytime you pick up a bridal magazine, they're at least 60 percent ads. You'll look and see that all the articles in it are sponsored articles." Avoiding wedding magazines - and shows such as "Say Yes to the Dress" - helps brides to "pay attention more to what their



friends and their family are saying, and it becomes more about the people and less about the stuff."

"There's nothing wrong with having smaller weddings," Naasko urged. "And the marriage obviously is the most important part of a wedding."

Catholic commentator Matt Archbold added to the discussion in a blog post for the National Catholic Register, noting that "big weddings...might just be causing heartbreak, damaging society, and hurting people's faith." Being engaged for

more than a year, saving up the money to splurge on the big day, can put couples in a precarious moral situation, often involving cohabitation, which in turn is linked to higher rates of divorce.

"The dream of the lavish Hollywood style wedding is not only ridiculous but harmful to one's faith and society in general," Archbold wrote.

Another factor that can put stress on

couples is the societal pressure put on a fiancé to spend, on average, two months of his salary - \$3500 to \$5000 - purchasing an engagement ring for his beloved.

Diamond rings are now given to 80 percent of American fiancées on their engagement - mostly because the company which has effectively monopolized the market for diamonds told men they should.



## Liberation Cemetery

It is physically impossible to get a burial plot in the Catholic section of the General Cemetery in Borella. This is leading many Catholics resorting to cremation of the bodies of their loved ones. But they forget that within a mile's radius of the General Cemetery there is an ancient Catholic cemetery where you can get a decent burial place for your loved ones. This burial ground is called the Liveramentu cemetery. This is situated on Torrington Avenue, Colombo 5.

Historians show that this cemetery was a part of the burial ground attached to a Catholic Church built by the Portuguese about five hundred years ago. This is one of the ancient Portuguese shrines in Colombo when

they were ruling the maritime provinces of Ceylon. When the Dutch conquered the maritime provinces, they expelled the Portuguese missionaries. These missionaries ended up in the Portuguese territories in India. The late Rev. Fr. W.L.A. Don Peter mentioned this shrine in his journals and he said that this church was one of the prominent places of Catholic worship in the Kingdom of Kotte. This shrine was frequented by not only Catholics but also non-Catholics who pleaded for favors from Our Lady of Liberation.

This shrine was built and sustained by the Augustinian Congregation and the Church was dedicated to Our Lady of Liberation. Still the maps of Colombo use the name



Liveramentu (Liberation) to name this cemetery. During the Dutch period when the Catholic missionaries were expelled from Ceylon, the Augustinian priests and monks who were living in a monastery attached to this shrine took the statue of Our Lady and other holy relics to Goa and enshrined them in one of their monasteries. According to the Augustinian records this was one of the most famous shrines in the Kingdom of Kotte.

Today what is left of the Catholic shrine is the well attached to the Church. The water from this well is supposed to have miraculous powers to cure people of various diseases. They even threw coins into the well as a token of their devotion or as gratitude for the favours granted and as votive offerings. During the excavations done recently by the Archaeological Department with the collaboration of the Archaeology Society of St. Peter's

College, Bambalapitiya, they excavated not only Portuguese but also Dutch and British coins from the bottom of this well. This is a testimony that Catholics had visited this site, defying the prohibition of the Dutch government.

Today the Archaeological Department has declared this as a historical site and they have erected a metal fence around to preserve this well. This also prevents people from desecrating this holy place which would have been worshiped by Catholics from the times of the Portuguese. Unfortunately for many reasons including financial restraints, further excavations and research on these premises could not be continued. Further excavations may uncover the foundations and the ruins of the church or the monastery which existed at this site.

## A Telephone Call to Joseph of Arimathaea

(A Spiritual Reflection)



The wood cross where Jesus was crucified was called the Holy Cross.

The cloth which Jesus wore was called the Holy Cloth.

The wounds of Jesus were called the Holy wounds. The dark tomb where Jesus was laid down was called the Holy Tomb.

The blood which flowed from Jesus was called the Holy Blood.

The heart of Jesus was called the Holy (Sacred) Heart.

But ....

The Thorny Crown what was on Jesus' head was NOT called the Holy Crown...

The Lance with which Jesus was pierced was NOT called the Holy Lance...

The Nails which were used to crucify Jesus were NOT called the Holy Nails...

Why...?

Is it because of their Sharpness? Roughness? Harmfulness?

Where are those items? Has somebody taken them? It is better to phone Joseph of Arimathaea who might have known it.

Till we get the answer...

Let us not become a thorny crown or a lance or a nail to anybody else.

Rev. Fr. S. Randil Fernando OMI  
Maradana

### TAKE TIME FOR A MINUTE OF HUMOUR - SMILE!



Bishop transferred some Priests. Kerolyn, after the service came to the Parish Priest crying all the way "Oh, Father Bob we are going to miss you so much." The Parish Priest patted on her hand saying "Now, now Kerolyn, don't cry, the new Priest will be even better than me". "Yeah, Father that's what your predecessor said last time too."

Rev. Fr. Fraccid Anthony Fernando OMI



# Art & Architecture in Liturgy

Compiled by: Kishani S. Fernando

## Peter and Paul: Pillars of the Divine Doctrine

Veneration of the two great Apostles, Peter and Paul, has been given prominence in our local churches as the very foundation and the solid rock on which the Mother Church is built. There are churches dedicated to these two saints taken together and separately. Even in churches dedicated to other Saints, we often see a special stained glass or set of statues dedicated to them always accompanied by their distinct symbols. St. Peter with the keys, scroll or book, and in one instance with the crowing cock (the statue now at the Tewatte museum), St. Paul with the sword, scroll or book. The stained glass at the Galle Convent, Our Lady of Snows' Church, Periyamulla, St. Mary's, Bambalapitiya and at St. Lucia's Cathedral, Kotahena are rich in their tints and have been imported from Europe. Among the statues shown here is the classic ivory of Maggona and other ancient and modern wooden statues imported and carved locally. It is to these two Saints mainly that Rome owes her true greatness, for it was under God's providential guidance that they were led to make the capital of the Empire, sanctified by their martyrdom, the centre of the Christian world. The Church marks their feast on June 29.



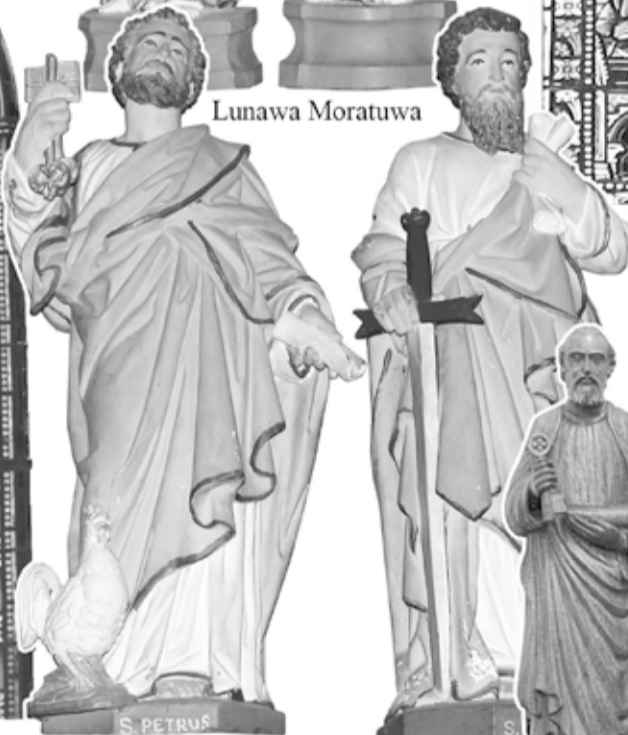
Kotahena



Maggona



Galle



Lunawa Moratuwa



Periyamulla



Bambalapitiya



Tewatte Museum



Kalegana Musium



Ragama





# Sacraments of Healing

**1499. "By the sacred anointing of the sick and the prayer of the priests the whole Church commends those who are ill to the suffering and glorified Lord, that He may raise them up and save them. And indeed she exhorts them to contribute to the good of the People of God by freely uniting themselves to the Passion and Death of Christ.**

**1525.** Thus, just as the Sacraments of Baptism, Confirmation and the Eucharist form a unity called "the Sacraments of Christian Initiation," so too it can be said that Penance, the Anointing of the Sick and the Eucharist as Viaticum constitute at the end of Christian life "the sacraments that prepare

for our heavenly homeland" or the sacraments that complete the earthly pilgrimage.

## IN BRIEF

**1526.** "Is any among you sick? Let him call for the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins he will be forgiven" (Jas 5:14-15).

**1527.** The Sacrament of Anointing of the Sick has as its purpose the conferral of a special grace on the Christian experiencing the difficulties inherent in the condition of grave illness or old age.

**1528.** The proper time for receiving this Holy Anointing has certainly arrived when the believer begins to be in danger of death because of illness or old age.

**1529.** Each time a Christian falls seriously ill, he may receive the Anointing of the Sick, and also when, after he has received it, the illness worsens.

**1530.** Only priests (presbyters and bishops) can give the Sacrament of the Anointing of the Sick, using oil blessed by the bishop, or if necessary by the celebrating presbyter himself.

**1531.** The celebration of the Anointing of the Sick consists essentially in the anointing of

the forehead and hands of the sick person (in the Roman Rite) or of other parts of the body (in the Eastern Rite), the anointing being accompanied by the liturgical prayer of the celebrant asking for the special grace of this sacrament.

**1532.** The special grace of the Sacrament of the Anointing the Sick has as its effects:

- the uniting of the sick person to the passion of Christ, for his own good and that of the whole Church;
- the strengthening, peace and courage to endure in a Christian manner the sufferings of illness or old age;

## CATECHISM OF THE CATHOLIC CHURCH



CCCB

- the forgiveness of sins, if the sick person was not able to obtain it through the Sacrament of Penance;
- the restoration of health, if it is conducive to the salvation of his soul;
- the preparation for passing over to eternal life.

## Why we Sing

*Taken from Sing to the Lord, Music in Divine Worship*

God has bestowed upon His people the gift of song. God dwells within each human person, in the place where music takes its source. Indeed, God, the Giver of song, is present whenever His people sing His praises. (1 Cor 3:16-7)

A cry from deep within our being, music is a way for God to lead us to the realm of higher things. As St. Augustine says, "Singing is for the one who loves. Music is therefore a sign of God's love for us and of our love for Him. In this sense, it is very personal. But unless music sounds, it is not music, and whenever it sounds, it is accessible to others. By its very nature song has both an individual and a communal dimension. Thus, it is no wonder that singing together in church expresses so well the sacramental presence of God to His people.

Our ancestors reveled in this gift, sometimes with God's urging. "Write out this song, then, for yourselves," God said to Moses. "Teach it to the Israelites and have them recite it, so that this song may be a witness for me." The Chosen People, after they passed through the Red Sea, sang as one to the Lord. Deborah, a judge of Israel, sang to the Lord with Barak after God gave them victory. David and the Israelites "made merry before the Lord with all their strength, with singing and with citharas, harps, tambourines, sistrums and cymbals."

Jesus and His apostles sang a hymn before their journey to the Mount of Olives. St. Paul instructed the Ephesians to [address] one another in psalms and hymns and spiritual songs, singing and playing to the Lord in your hearts." He sang with Silas in captivity." (Acts 16:25) The letter of St.



James asks, "Is anyone among you suffering? He should pray. Is anyone in good spirits? He should sing praise."

Obedient to Christ and to the Church, we gather in liturgical assembly, week after week. As our predecessors did, we find ourselves "singing psalms, hymns and spiritual songs with gratitude in [our] hearts to God." This common, sung expression of faith within liturgical celebrations strengthens our faith when it grows weak and draws us into the divinely inspired voice of the Church at prayer. Faith grows when it is well expressed in celebration. Good celebrations can foster and nourish faith. Poor celebrations may weaken it. Good music "make[s] the liturgical prayers of the Christian community more alive and fervent so that everyone can praise and beseech the Triune God more powerfully, more intently and more effectively."

"In human life, signs and symbols occupy an important place. As a being at once body and spirit, man expresses and perceives spiritual realities through physical signs and symbols. ..Inasmuch as they are creatures, these perceptible realities can become means of expressing the action of God who sanctifies men, and the action of men who offer worship to God." This sacramental principle is the consistent belief of the Church throughout history. In Liturgy, we use words, gestures, signs,

and symbols to proclaim Christ's presence and to reply with our worship and praise.

The primordial song of the Liturgy is the canticle of victory over sin and death. It is the Song of the saints, standing beside "the sea of glass": "They were holding God's harps, and they sang the song of Moses, the Servant of God, and the Song of the Lamb." "Liturgical singing is established in the midst of this great historical tension. For Israel, the event of salvation in the Red Sea will always be the main reason for praising God, the basic theme of the songs it sings before God. For Christians, the Resurrection of Christ is the true Exodus. . . . The definitively new song has been intoned. . . ."

The Paschal hymn, of course, does not cease when a liturgical celebration ends. Christ, whose praises we have sung, remains with us and leads us through church doors to the whole world, with its joys and hopes, griefs and anxieties. The words Jesus chose from the Book of Isaiah at the beginning of His ministry become the Song of the Body of Christ. "The Spirit of the Lord is upon me, / because He has anointed me / to bring glad tidings to the poor. / He has sent me to proclaim liberty to / captives and recovery of sight to the blind, / to let the oppressed go free, / and to proclaim a year acceptable to the Lord." Charity, justice, and

evangelization are thus the normal consequences of liturgical celebration. Particularly inspired by sung participation, the body of the Word Incarnate goes forth to spread the Gospel with full force and compassion. In this way, the Church leads men and women "to the faith, freedom and peace of Christ by the example of its life and teaching, by the sacraments and other means of grace. Its aim is to open up for all men a free and sure path to full participation in the Mystery of Christ.

### Participation

Holy Mother Church clearly affirms the role within worship of the entire liturgical assembly (bishop, priest, deacon, acolytes, ministers of the Word, music leaders, choir, extraordinary ministers of Holy Communion, and the congregation). Through grace, the liturgical assembly partakes in the life of the Blessed Trinity, which is itself a communion of love. In a perfect way, the Persons of the Trinity remain themselves even as they share all that they are. For our part, "we, though many, are one body in Christ and individually parts of one another." The Church urges all members of the liturgical assembly to receive this divine gift and to participate fully "depending on their orders [and] their role in the liturgical services."

Within the gathered assembly, the role of the congregation is especially important. "The full and active participation by all the people is the aim to be considered before all else, for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit."

Participation in the Sacred Liturgy must be "inter-

nal, in the sense that by it the faithful join their mind to what they pronounce or hear, and cooperate with heavenly grace." Even when listening to the various prayers and readings of the Liturgy or to the singing of the choir, the assembly continues to participate actively as they "unite themselves interiorly to what the ministers or choir sing, so that by listening to them they may raise their minds to God."

"In a culture which neither favours nor fosters meditative quiet, the art of interior listening is learned only with difficulty. Here we see how the liturgy, though it must always be properly inculturated, must also be counter-cultural."

Participation must also be external, so that internal participation can be expressed and reinforced by actions, gestures, and bodily attitudes, and by the acclamations, responses, and singing. The quality of our participation in such sung praise comes less from our vocal ability than from the desire of our hearts to sing together of our love for God. Participation in the Sacred Liturgy both expresses and strengthens the faith that is in us.

Our participation in the Liturgy is challenging. Sometimes, our voices do not correspond to the convictions of our hearts. At other times, we are distracted or preoccupied by the cares of the world. Christ always invites us, however, to enter into song, to rise above our own preoccupations, and to give our entire selves to the hymn of his Paschal Sacrifice for the honour and glory of the Most Blessed Trinity.

*Given by Rev. Fr. Ignatius L. Varnakulasingham*

## A tribute to my Godfather Ralph Jayawardhana

*The candles have blown out,  
The final hymn has been sung,  
The last farewells have been made,  
And we are here to Thank and Praise God for your life  
on earth.*

*You were to me, an Uncle, A GodFather  
And in a sense an adopted father, ever since my own father died  
One score years and seven ago.*

Both you and Asoki Aunty shared with us our heart rending sorrows and you were there to offer us your solace and consolation. In the same way I still remember eight months ago to this very day, when God in his mercy deemed it fit to grant me silk and I conveyed this news to you. You screamed and shouted over the phone almost bursting my ear drums. That spontaneous outpouring of joy came from the very depths of your heart. Distance and time were no barrier to your great love and affection. I know I will never find another you.

In Asoki Aunty, you found a perfect life companion. Yours was a love story that defied definition and transcended time. The example that both of you have set as husband and wife would be the lasting

legacy left behind for others to follow. Asoki Aunty will miss you much more than can be expressed in words but her great acceptance of the inevitable is indeed worthy of emulation.

Time will take away the edge of grief but memory turns back every page, every leaf, and I thank God that I have such wonderful memories of you my dearest Godfather. I will always thank God whenever I think of you and when I pray for you, I will pray with joy. The deep joy of knowing such a wonderful man.

*Your great countenance,  
Your bubbling smile,  
Your love and affection are no more,  
But I know you are with the Angels  
In God's loving embrace.*

**Shammil J. Perera**



## \* Rev. Fr. Philip Neri Fernando A man of few words but many deeds

Rev. Fr. Philip Neri Fernando was the son of late Charles Henry Fernando and Mary Magdalene Fernando of Moratuwa. He was born in 1929 and died on May 3, 2005. He was the youngest son in a family of six girls and four boys. He lost his father at a very young age and then the full responsibility of the young family fell upon the mother, who carried out all her duties towards the children to the best of her ability.

Young Philip Neri hand his entire education at St. Sebastian's College Moratuwa. After the Senior School Certificate examination he entered the Papal Seminary, Ampitiya to prepare himself for the long cherished ambition to become a priest. He was ordained as a Missionary Apostolic priest in Kandy on June 21, 1952 He chose to serve the poor outside the Archdiocese and was appointed to the Chilaw Diocese and worked there and fulfilled his mission as a secular priest until his death.

Fr. Philip Neri was a man of few words but full of action. His devotion and dedication to his pastoral duties was a symbol of his true priesthood, so much so that he rarely left this parish even to see his own family members in Moratuwa. The reply he gave, when questioned by one of his elder sisters was (in his own words) "How can I leave my flock and wine?" Even in retirement at the small village church in Galmuruwa he never failed to offer Holy Mass everyday.

Fr. Philip Neri had a great talent for music from this young days. He was a singer, composer and an, organist. Though he did not take the vow of poverty as a secular priest, his motto in life was "To serve the poorest of the poor" and lived a life of poverty as a secular priest, always using his resources to assist the needy. The large turnout of the villagers, both Catholics and Non-Catholics, especially from the parish he last served, was ample testimony of his selfless sacrifices. May he be rewarded by the Lord he loved and served so faithfully.



Mother and the Son on the day of the Ordination  
June 21, 1958

**Leela Fernando,**

**May his soul rest in peace  
A Family Member**

### \* Priscilla Fernando

#### *Kind and gentle friend, mother and wife*

I was really shocked when I heard the demise of my friend Priscilla Fernando. She was born on December 16, 1941. We studied at St. Mary's Convent, Matara and were in the hostel. We had been great friends from our schooldays and associated with us were my cousin, Raneer Gunaratne, Raneer's sister-in-law, Marie Samarasinghe who is living in England, Charmaine Altendorff, Florence Zilva and few others. My friendship with Priscilla continued till her death.

She married her cousin and childhood sweetheart, Dunstan who lived in close proximity, two houses next to hers at Lake Road, Kalutara. They married on April 18, 1968 after Dunstan completed his studies and were blessed with two sons, both Peterites, eldest Shehan, is employed at Citibank and the youngest, Dishan at L.B. Finance. They have three grand children.

When school holidays were given, we used to travel by train to go home. I can still remember during the April 1957 holidays, Dunstan was at Alutgama railway station to receive Priscilla, both were about 15 years-old at that time. She used to narrate nice stories about

their very longstanding love affair.

Dunstan was an outstanding sportsman and later became a sports administrator. He is an Engineer and was employed at Sri Lanka Telecom. Those days he used to travel frequently here and overseas for sports and department work, scholarships and seminars. Priscilla related how she looked after the children when Dunstan was away from home.

Both are religious minded and participated in the activities of the parish. Priscilla's brother was the late Rev. Fr. Solomon Fernando and Dunstan's sister, Rev. Sister Jean Marie was a Good Shepherd nun who was in Rome for a long

time and was at St. Bridget's at the time of her death.

Dunstan and Priscilla were very good friends from small days, they shared everything and there were no secrets between them. They discussed and planned everything, She looked after Dunstan very well. Her last words to the children were to look after the father.

I was fortunate to attend the funeral which was held on February 26, at St. Philip Neri's Church burial grounds, Katukurunda. There was a very large crowd including Catholic priests, Ministers and Parliamentarians. May she rest in Peace.

### *To you who went abroad*

To find riches you went to a far off country  
How can I show the sadness that I feel  
Amma is looking to the far horizon  
Expecting your arrival in to this beautiful land  
Come home dear son, bring with you  
Love, no riches I would require

**Turin Fernando**

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

Dear Rev. Fr,

Apropos your article "Seth Sarana organises North-South Dialogue," on June 9, 2013 as a Tamil Catholic it was very heartwarming and reassuring to read that Seth Sarana had taken up cudgels on behalf of the Tamil community in the North, particularly the intimidating presence of the Armed Services everywhere and the acquiring of private land by the military in the form of a Buddhist cultural invasion!

I am sure that most Tamil Catholics in the North will find this new positive attitude of the Catholic Church very heartening since the Church has been very lukewarm at best in the past in speaking out on behalf of the Tamils.

**A.J.Pereira**

### **How to treat those who do us wrong**

Your editorial of June 9, 2013 on the above title is highly commendable, and is a realistic insight to the problem that we face today.

To many, as rightly said it has been just limited to mere words, that we hear day in and day out at sermons to pardon and forgive those who do wrong to us.

Jesus Christ as you have said was a idealistic, and if I may add, was able to do it in his short span of life, but we who live for well over 50-60 years come across so many instances of wrongs, injustice etc; in this a crimonious world of ours, and in our daily associations with people be it in office, workplaces, homes etc. It is hence so difficult or unlikely and not practical to forgive the wrong doers.

Your words of advice, and indepth analysis citing the reasons for those against us, is very true, and not thought of earlier, but with this explanation could give much consolation and relief.

Your quote from St. Thomas More was also so inspiring, and I am sure would now give many comfort and solace and show the path of treating those who do us wrong.

Well done Rev. Fr. Editor!

**Duleep C.C.**  
Colombo.

## **Priestly Ordination of Deacon Sachitha**

Deacon Sachitha Udayanga Fernando, TOR will be ordained a priest for the TOR. Province of Ss. Joachim and Anna in Sicily, Italy. Rt. Rev. Dr. Calogero La Piana the Archbishop of Messina will ordain him on June 28, 2013 at 5.30 pm at the Cathedral of Santha Maria Della Lettera in Messina, Italy.

Sachitha Fernando was called to Religious Priestly Ministry at the age of 25 in the year 2005 when he was employed in Brescia, Italy. Deacon Sachitha is the second son of Mr. Mihindukulasuriya Arachchige John Gilbert Fernando and Mrs. Mihindukulasuriya Grisilda Reeta Concy Fernando Duwa, Negombo. He has his elder brother and two sisters.

Deacon Sachitha is an Old Boy of St. Mary's College, Negombo and after his school carrier he became an active member in his Parish at Duwa under the guidance of Rev.

Frs. Sherard Jayawardana and Kingsley. He was a teacher at the Daham Pasala and a member of the Youth Association.

He had his Religious Formation under the TOR Franciscans of Sicily Province. He made his First Profession in 2007 and Solemn Profession in 2011.

Very Rev. Fr. Massimo Cucinotta, TOR the Minister Provincial accepted him to the Order. He completed his priestly formation, graduating in Philosophy and Theology from the Salecian Major Seminary, Messina, Italy.

His priest's first Eucharistic Celebration will be held in Sri Lanka on September 8, 2013 at the Church of Our Lady of Good Voyage, Duwa, Negombo.

**Rev. Fr. Mark  
Fernando, TOR**  
Minister Provincial

You had to be at the Oval to know

# Jayewardene was the star

ELMO RODRIGOPULLE  
REPORTING FROM ENGLAND

## Victory was a crowning mo-

You had to be at the Oval to feel the electrical impulses going through one's nervous system as Sri Lanka registered this magnificent victory in such style against Australia on Monday night.

On the heels of sending home England in their own home, they made some of the Aussies take that long flight home to 'down under'. If the deafening cheers that reverberated though the Oval was anything to go by, this victory seemed almost the crowning moment even though the tournament had just started.

To defeat England and Australia is no mean achievement. As my Dialog Cell Phone rang incessantly with calls from Colombo sensed the excitement over here at the Oval, and the excitement was palpable across the seas.

Ever since the 'calling' of off spinner Muttiah Muralitharan on that acrimonious tour of Australia, a game between Sri Lanka and Australia brings out

the cricketing devil in the Sri Lankan cricketers and as was on display at the Oval, it was no different.

To get to the bottom line Sri Lanka scored a respectable 253 for 8 in 50 overs and Australia could not match up to this making 233 all out in 42.3 overs. Jayewardene's magic knock had 12 fours in just 81 balls.

He just massacred the Aussie pace and spin attack. Giving him good support was Tillekeratne Dilshan 34 in 58 balls with just one four. It was unlike Dilshan to knock because he likes to bash the bowlers around. Lahiru Thirimanne had solidity with 57 off 86 balls with 4 fours and stylish right hander Dinesh Chandimal lashed 31 in 32 balls with a four and a six.

If there are stars to be selected then the galaxy belonged to that Lion Prince of Sri Lanka Cricket, Mahela Jayewardene who not only led the attack with his unbeaten and solid 84 that also saw him cross

the career 11,000 run mark that made everyone doff their caps.

He joined a select band of cricketers who had reached that milestone which also includes Sanath Jayasuriya and Kumar Sangakkara.

Sangakkara who made merry against England failed for once. But his dismissal was not felt because all the other batsmen rallied with supporting knocks.

"It felt really good to get 11,000 runs in one-day cricket. But winning this was the icing on the cake. We are playing hard and passionate cricket, but we need to enjoy the cricket.

"That has been the secret of our success in the past and we hope to continue it in the future. Seniors have a responsibility and it is our job to help Captain Mathews out. That make us a happy team. We are looking forward to another tough match in the semi-final against India.

"You could see how desperate I was today. I'll always



be desperate to win every game. It's simple as that. It's not about trophies or whatever - it's just to win matches. So I'll have that same passion and same desperation to win games, doesn't matter if it's a semi final or a final or just any group game.

"As long as I have that

attitude and the rest of the boys, we'll go a long way," said an elated former Sri Lanka Captain Mahela Jayewardene, who was easily the best the country has had. He is the darling of the media here.

**Kennington Oval,  
London, Tuesday.**

## Sabbath Day Programme by Catholic



The programme organised by the Ragama unit of the Catholic Students' Movement, Colombo Region was held on May 24, 2013 at the Preclinical Auditorium of the Faculty of Medicine, Ragama. One hundred students representing six units (Moratuwa University, Sri Jayawardanapura University, Colombo University, Kelaniya University, Faculty of Medicine - Colombo, Faculty of Medicine - Ragama) attended the occasion. The guest lecture under the theme of "Holiness through faith" was delivered by the Chief Guest Rev. Fr. Anton Dinesh.

Rev. Fr. Saman Maximus, the Chaplain of CSM-Colombo Region presided at Holy Mass. A friendship Cricket Tournament was played in the evening.

**Marius Suranjan**

## "Life Becomes a Prayer"

Hate and Love,  
Sin and Grace,  
Be still and silent!  
In the darkness,  
I see sins wages,  
Nothing to see nor hear!

I am alone  
I can no longer be like this  
To meet you without obstacles,  
In faith is true bliss!

I know your sufferings  
Without coming near you  
Without touching you,  
I know you through and through!



Can I fight  
against my  
weakness?  
You created me  
in your likeness;  
Your welcoming  
eyes seem  
to say  
That I am  
your witness.

**Rev. Sr. A Christina Lourdes**

## LOOKING BACK AND LOOKING FORWARD

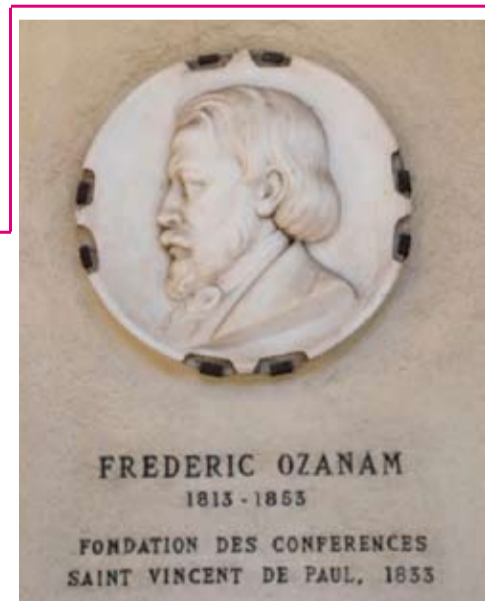
April 23, 2013 was the 200th birth anniversary of Blessed Frederick Ozanam (1813), Founder of St. Vincent de Paul Society in 1833. So, this year it is 180 years since the founding of the SVP. Also, this year it will be 110 years since the SVP was started in Sri Lanka (1903).

The bicentenary celebrations of Blessed Frederick Ozanam were held in Paris from 18th to 21st April this year, jointly organized by SVP Paris Council, National SVP Council of France and SVP International General Council. In his message for this occasion, Dr Michael Thio, President General of SVP International said that starting from its humble beginnings the SVP has

grown today to 70,000 Conferences in 148 countries, with 780,000 members and 1.3 million volunteers, and assisting over 30 million people all over the world. Dr. Thio added that it would be fitting on this occasion to remember and mention the other early co-founders of the SVP, namely Emmanuel Bailley who was the first President, Francis Lallier who was Secretary, Jules Devaux, the Treasurer, Paul Lamache, Augustine de Taillandier and Felix Clave who, along with Frederick Ozanam, made up the original group of seven. Interestingly, Frederick Ozanam did not want to hold any office in the newly formed movement but travelled far and wide promoting the idea and forming new groups in many places.

On August 22, 1997, Frederick Ozanam was Beatified by Pope John Paul II in Notre Dame Cathedral in Paris after it was confirmed that a miracle had taken place in his name. A Brazilian child, Fernando Luiz Benedito Ottoni had been miraculously cured of a serious illness, a malignant form of diphtheria, in 1926 through the intercession of Frederick Ozanam to whom the parents of the child had prayed with great faith.

In 1997, former SVP International President Amin A. de Tarrazi who is presently Co-ordinator of the Commission for Blessed Ozanam's Canonization had invited Ottoni (then aged 75) to attend the Beatification Ceremony in Paris but owing to his age and his delicate



health, his doctor had advised him not to undertake a tiring journey to France. Instead, he had delegated his brother, Professor Ignacio de Loyola Benedito Ottoni to represent him and their family in Paris. In 2005, eight years after the Beatification, Fernando Luiz Benedito Ottoni passed away at the age of 82.

**Ainslie Joseph**

### What it says ..... in the Readings

I am the light of the world, says the Lord, anyone who follows me will have the light of life. (Jn. 14:6)

#### LITURGICAL CALENDAR YEAR C 23rd June

Sun: 12th Sunday of Ordinary Time  
Zec 12:10-11,13:1, Gal.3:26-29;  
Lk. 9:18-24

Mon: Feast of the Nativity of St. John the Baptist  
Is 49:1-6; Ac 13:22-26;  
Lk 1: 57-66,80

Tue: Gen 13:2,5-18; Mt. 7:6, 12-14

Wed: Gen 15:1-12, 17,18; Mt. 7:15-20

Thu: Memorial of St. Cyril of Alexandria Bishop & Doctor  
Gen 16:1-12,15,16; Mt. 7: 21-29

Fri: Memorial of St. Irenaeus, Bishop & Martyr  
Gen 17:1,9,10,15-22; Mt. 8:1-4

Sat: Feast of SS Peter & Paul, Apostles  
Ac 12:1-11; 2 Tim 4:6-8,17,18;  
Mt. 16:13-19

Sun: 13th Sunday of Ordinary Time  
1 Kgs 19:16b,19-21; Gal 5:1, 13-18;  
Lk. 9:51-62

#### PRAYER OF THE FAITHFUL

**Response: Lord, take me to thy Sacred Heart.**

For all Christians that: They may not only courageously proclaim their faith in Christ before the world but also strive to act accordingly. Lord, hear us.

**Response: Lord, take me to thy Sacred Heart.**

For all politicians and people who are in the public eye: That they may not seek cheap popularity but strive to speak the truth and to act justly. Lord, hear us.

**Response: Lord, take me to thy Sacred Heart.**

For all those who suffer for their belief in Christ: That God may sustain them in their trials. Lord, hear us.

**Response: Lord, take me to thy Sacred Heart.**

That we may always strive to be ourselves and not to be unduly worried either by flattery or criticism. Lord, hear us.

**Response: Lord, take me to thy Sacred Heart.**

## Nativity of John the Baptist June 24

As a rule the Church celebrates the day of a saint's death as his feast. The reason is that day marks his entrance into heaven. To this rule there are two notable exceptions: The birthdays of Blessed Mary and of St. John the Baptist. All the others are born into this world with original sin. But Mary already in the first moment of her existence, was free from original sin. John, however, was cleansed of the original sin in the womb of his mother. This is the justification for today's feast.

The Christmas season has for its object the mystery of God-become man, to which there is reference only now and then during the remaining part of the year. In a sense we are celebrating Christ's incarnation. The birth of Jesus on December 25. The birth of his forerunner is celebrated six months earlier.

#### St. Augustine gives apt explanation

"For all other saints the final day of their lives,



## Twelfth Sunday in Ordinary Time - Pope's Day

#### First Reading:

Zec. 12:10-11, 13:1.

The Lord through the Prophet promises great compassion and supplication in the hearts of those who witness the piercing of the Saviour. There will be a great mourning on that day.

#### Second Reading:

Gal. 3:26-29.

St. Paul tells the Galatians that they are all made one in Christ Jesus the Lord. Therefore they too are Abraham's offspring and heirs.

#### Gospel. Lk.9:18-24.

Jesus questions the Apostles as to what others and they think of Him. Many think of Him as a great prophet who has re-appeared but Peter is sure that He is the Christ. Jesus requests them to keep it a secret. Then He makes known to them of the need for His suffering and death.

#### Reflection.

Today's Readings highlights the life sacrifice of Jesus which made all of us one with Christ Our Lord. By His sacrifice we were all made one.

There are no differences among us. Of this oneness the Second Reading says. "There is neither male nor female; all are one in Christ," and in Christ we are Abraham's offspring, heirs according to the promise.

It is this life sacrifice of Jesus which brought us to be one in Christ Our Lord. Though at the beginning this sacrifice seemed a defeat and a loss, this is it that was brought salvation and victory for all mankind. Hence this was considered the life giving sacrifice of Jesus. Therefore with it the prophetic message of the First Reading was fulfilled. For in understanding Jesus is the Messiah and that they have put Him to death, the people began to mourn and weep. And the prophetic message was fulfilled; "I will pour out on the House of David and the inhabitants of Jerusalem a spirit of compassion and supplication so that, when they look on Him whom they have pierced, they shall mourn for him, as one mourns for an only child. And weep bitterly over Him as one weeps over a

first born. On that day the mourning in Jerusalem will be as great as the mourning for Haddarimon in the Maggido."

The whole Jewish community mourned and wept over the death of Jesus for He was the Messiah. Jesus was quite clear about His Messiahship. He wanted it to be known by the Apostles too. For He feared that people could misunderstand Him for a political figure or a king of this world. Therefore He questioned the Apostles to know what the people thought about Him. Though they were wrong they had the idea of His mission. That is the reason why they thought of Him as an old prophet and not an old king who existed long ago.

Then it was necessary for Him to know what the Apostle thought of Him to make sure that they had the right idea about Him. So He spoke about His suffering and death. His victory was through suffering and death and all those who wish to follow Him too have to accept suffering and death in their lives as the life giving way of God.

Jesus is quite clear about it when He says, "If any man would come after me let Him deny himself and take up the daily cross and follow me, for whoever would save his life will lose it; and whoever loses his life for my sake, he will save it."

#### Aid Story

When in 1804 Napoleon proposed with pleasant words to Pius VII his unworthy plans for the Church, the Pope simply replied: "Comedian." "What," exclaimed the Emperor, "me a comedian? This is the end of everything." He furiously picked up from the table an artistic mosaic depicting St. Peter's Basilica and throwing it at the Pontiff's feet said, "Look old man, I will crush your kingdom just like that."

The Pope got up just as impressive as he had entered and left the room saying only one word, "Tragedian."

And Napoleon's fate was a tragedy from then on. The old man still was living when Napoleon died on Saint Helena.

**Rev. Fr. Ciswan De Croos**

the day on which they completed their earthly service is honoured. But, for John, the day of his birth, the day on which he began his mortal life is likewise sacred. The reason for this, of course, is that the Lord willed to announce to men His own coming through the Baptist, lest if He appeared suddenly, they would fail to recognise Him. John represented the Old Covenant and the Law. Therefore, he preceded the Redeemer, even as the law preceded and heralded the new dispensation of grace.

"Although he was not yet born at the time of Mary's visitation, he leaped in his mother's womb. His mission was made clear, even before he was born. He was revealed as Christ's precursor; and when at last he received his name, his father's; tongue was loosened. Consider the symbolic significance what happened"

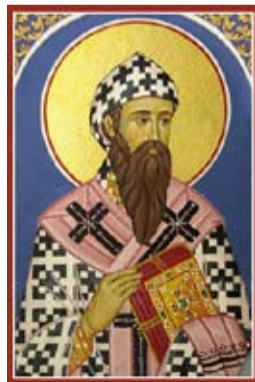
#### To ponder

"John is not a figure that we can forget now that Jesus the true light, has appeared. John is always relevant because he calls for a preparation which all people need to make. Hence every year there are four weeks in the life of the Church in which it listens to the voice of the Baptist. These are the weeks of Advent.

## St. Cyril of Alexandria, Bishop, Doctor - June 27 (376 - 444)

St. Cyril of Alexandria's sworn enemy in the theological area, during his time, was Nestorius, who became the Archbishop of Constantinople in 428. His erroneous teaching was that Christ's human body was only the 'temple' of His Divine Spirit. This meant that Mary was the mother of Christ's human person only. So she could be addressed as "Christ-bearer" and not "God-bearer" "Theotokos."

Cyril had intuitively smelt the error and its danger. He realised how this teaching undermined the doctrines of the incarnation and redemption. When he referred the dilemma to Rome, Pope Celestine I upheld Cyril's refutation. Nestorius when asked to retract, re-



fused. Cyril convened the council of Ephesus. Nestorius refused to attend the Council. So he was condemned and exiled. From exile he sent potshots: "I was summoned by Cyril, who assembled the council. Who presided? Cyril. Who was the judge? Cyril. Who was the accuser? Cyril. Who was the Bishop of Rome? Cyril. Cyril, Cyril! was everything."

Cyril honestly felt that nobody had any right to tamper with the vital doctrine. He saw how central the Theotokos definition was to the whole structure of orthodox faith. If Mary was denied the motherhood of God, then Christ could not be said to be true God and true Man. In brief, when Nestorius held "two persons" theory for Christ, Cyril defended as Catholic orthodox teaching "one person, two natures."

## St. Irenaeus - Bishop (Martyr) June 28 (125 - 202)



During the time of Irenaeus, Gnostic heresy was making inroads into the Catholic faith. Its chief tenet was that the world was under the spell of angelic beings, good and evil. God remained aloof from it. This contradicted the doctrine of Incarnation. Irenaeus taught that God is the mover of everything, even though He cannot be seen with bodily eyes. Another was also a heresy prevalent in his time. Claiming access to secret knowledge imparted by Jesus to a chosen few, this false teaching was creating confusion. Irenaeus showed to what conclusions their tenets led. He contrasted these errors with the teaching of the Apostles and Holy Scripture. He has given in five books, a system of theology of great importance. How he met with his death is unclear.

One of his writings he is known as "the Father of the Dogma." In the Easter controversies between the Asiatic bishops and Pope Victor I, Irenaeus took the role of a mediator and a peace-maker. It was simply about the date. Irenaeus argued with the Pope that this was not a matter on which the Church should be divided and thus averted a schism.

**"The glory of God is man fully alive;  
the life of man is the Vision of God."**

**St. Irenaeus.**

### 'Enhanced Writing Skills' Workshop at Katuneriya



Children of five Sunday Schools from the Katuneriya Parish recently participated in a workshop on 'Communication and Enhanced Writing Skill techniques', conducted for students above Grade 9 at St. Sebastian's Parish Hall by Kumara Nayanajith, Asst. Editor *Gnarathapradeepaya* and *Lama Pradeepaya*. Ample encouragement was provided by Parish Priest of the Church, Rev. Fr. Sunil Wijesinghe together with assistant Rev. Fr. Emalka Peries and the senior school staff.

*Ashila Fernando*

### Pre-School Birthday Boquets



The children of St. Mary's Pre-School, Uswetakeiyawa celebrated the birthday of Parish Priest, Rev. Fr. Ivan Pietersz with an unforgettable and unique procession with each child carrying a small bouquet of flowers as felicitations.

*Benjamin Kirihetti*

### World School Chess Championships, 2013 Halkidiki, Greece



Roshell Nathasha Askey of Ave Maria Convent, Negombo was ranked 13th at the World School Chess Championship, 2013 held in Greece from May 6 to 15.

Her achievement is commendable since 45 countries participated and her ranking was from a total of 600 competitors. The event was conducted by the World Chess Federation.

*Negombo Correspondent*

### Children's Rosary at Ragama



The children of Unit 4 of Tewatta Road belonging to the Parish of Ss. Peter & Paul Church, Ragama have begun reciting the Rosary collectively, following in the footsteps of the elders. The children's recital is on Saturday while the adults do so on Wednesday. While inviting you to join, we pray that the children will be guided to persevere in this excellent traditional endeavour, from within this computerized society we live in today.

*Merryl Rajapaksa.*

### St. Bernadette's Pre-School, Diyalagoda



The Pre-School students of St. Bernadette's held an exhibition of their products at the school hall recently. Organized by the Principal, Rev. Sr. Mary Rita with the assistance of the teachers and parents, it was declared open by Rev. Sr. Mary Thanuja of the Beruwela Convent.

*D. Anselm Fernando*

### Leadership Training Programme at Batagama

A programme on Leadership Training for the children belonging to the Parish of the 125 year old Church of St. Anthony at Batagama, organized by Parish Priest, Rev. Fr. Nishan Vilathgamuwa will be held after morning Mass today. It will be conducted by Asst. Editor of the *Gnarathapradeepaya*, Kumara Nayanajith.

### Month of May at Nattandiya Parish



Students of Our Lady of Lourdes' Maha Vidiyalaya, Nattandiya, conducted the Month of May procession recently under the guidance of the principal Chamli Kulakulasuriya. Rev. Sr. Dilpa together with staff, ensured enthusiastic participation. The procession concluded with recitation of the Rosary followed by Holy Mass celebrated by Asst. Parish Priest Rev. Fr. Nimantha Prageeth.

*Shriyangani Felicia*



# MAN WITH A MISSION

## THE STORY OF PAUL



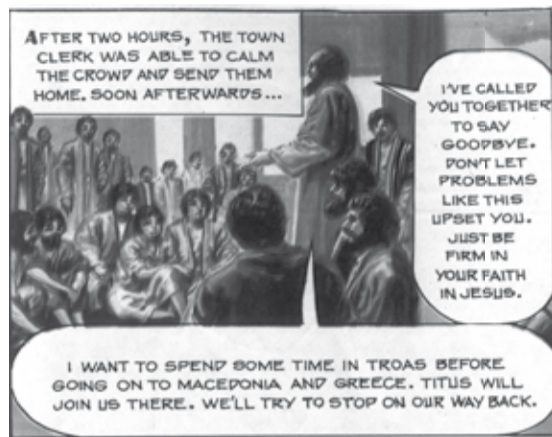
Courtesy : Ceylon Bible Society Publications

(.... from last fortnight)

AFTER TWO HOURS, THE TOWN CLERK WAS ABLE TO CALM THE CROWD AND SEND THEM HOME. SOON AFTERWARDS...

I'VE CALLED YOU TOGETHER TO SAY GOODBYE. DON'T LET PROBLEMS LIKE THIS UPSET YOU. JUST BE FIRM IN YOUR FAITH IN JESUS.

I WANT TO SPEND SOME TIME IN TROAS BEFORE GOING ON TO MACEDONIA AND GREECE. TITUS WILL JOIN US THERE. WE'LL TRY TO STOP ON OUR WAY BACK.



SEVERAL WEEKS LATER IN TROAS...

SEVERAL MORE HAVE BECOME BELIEVERS, PAUL. THE PEOPLE HERE IN TROAS ARE EAGER TO HEAR THE GOOD NEWS ABOUT JESUS.

PERHAPS YOU SHOULD STAY HERE FOR A WHILE. BUT I FEEL I SHOULD GO ON TOMORROW. MAYBE I'LL MEET HIM ON THE WAY.

YES, I KNOW, BUT I'M WORRIED ABOUT THE SITUATION IN CORINTH. TITUS STILL HAS NOT COME.



??

HEY!! WHAT ARE YOU DOING??

AGABUS!!



THE OWNER OF THIS BELT WILL BE TIED UP LIKE THIS BY THE JEWS IN JERUSALEM...

AND THEY WILL HAND HIM OVER TO THE GENTILES. THAT'S WHAT THE HOLY SPIRIT SAYS.



A FEW WEEKS LATER IN PHILIPPI...

PAUL, SOMEONE IS HERE TO SEE YOU.

TITUS!! AT LAST!! HOW ARE THINGS IN CORINTH? HOW DID THEY RECEIVE YOU? WHAT ABOUT MY LETTER?

GREAT NEWS, PAUL!! THEY'VE HAD A CHANGE OF HEART. THEY'RE REALLY SORRY FOR THE WAY THEY'VE TREATED YOU. AND THEY WANT YOU TO COME AS SOON AS POSSIBLE.



PAUL SENT TITUS RIGHT BACK TO CORINTH WITH A LETTER, AND SOME TIME LATER...

WELCOME BACK TO CORINTH, PAUL!! WE'VE BEEN ANXIOUS TO SEE YOU.

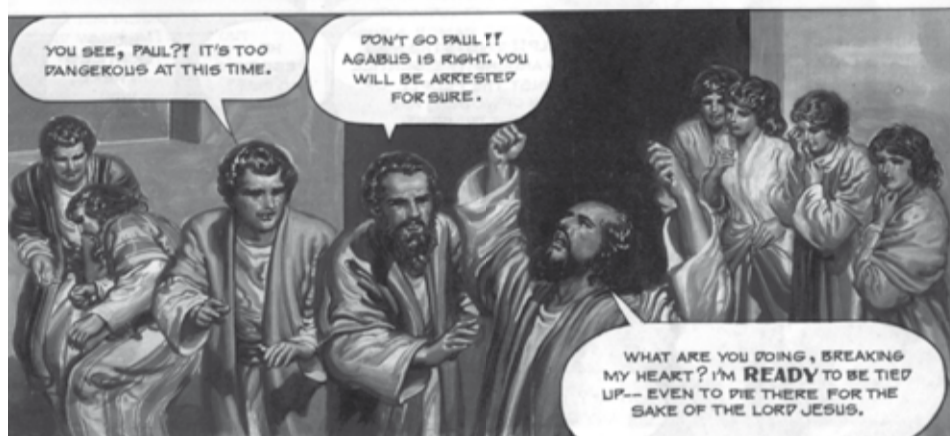
CRISPUS!! THANK YOU FOR SUPPORTING US.



YOU SEE, PAUL!! IT'S TOO DANGEROUS AT THIS TIME.

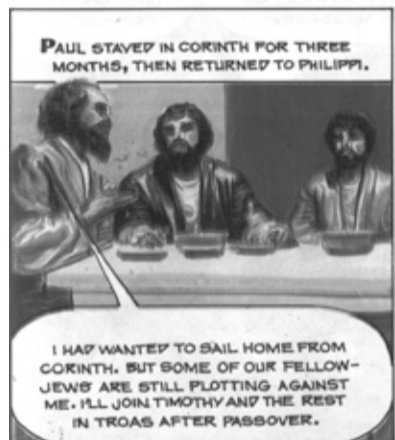
DON'T GO PAUL!! AGABUS IS RIGHT. YOU WILL BE ARRESTED FOR SURE.

WHAT ARE YOU DOING, BREAKING MY HEART? I'M READY TO BE TIED UP-- EVEN TO DIE THERE FOR THE SAKE OF THE LORD JESUS.



PAUL STAYED IN CORINTH FOR THREE MONTHS, THEN RETURNED TO PHILIPPI.

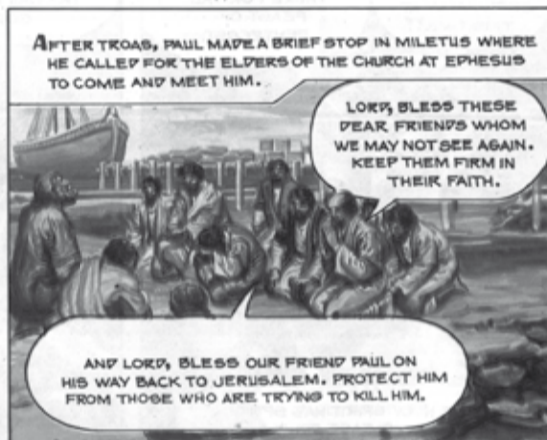
I HAD WANTED TO SAIL HOME FROM CORINTH, BUT SOME OF OUR FELLOW-JEWS ARE STILL PLOTTING AGAINST ME. I'LL JOIN TIMOTHY AND THE REST IN TROAS AFTER PASSOVER.



AFTER TROAS, PAUL MADE A BRIEF STOP IN MILETUS WHERE HE CALLED FOR THE ELDERS OF THE CHURCH AT EPHESUS TO COME AND MEET HIM.

LORD, BLESS THESE DEAR FRIENDS WHOM WE MAY NOT SEE AGAIN. KEEP THEM FIRM IN THEIR FAITH.

AND LORD, BLESS OUR FRIEND PAUL ON HIS WAY BACK TO JERUSALEM. PROTECT HIM FROM THOSE WHO ARE TRYING TO KILL HIM.



THEY WERE UNABLE TO CONVINCE HIM.

THEY'VE ARRANGED FOR US TO STAY AT THE HOUSE OF MNASON IN CAESAREA.

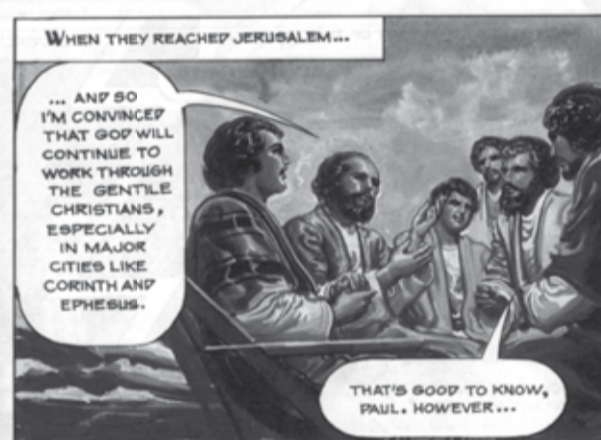
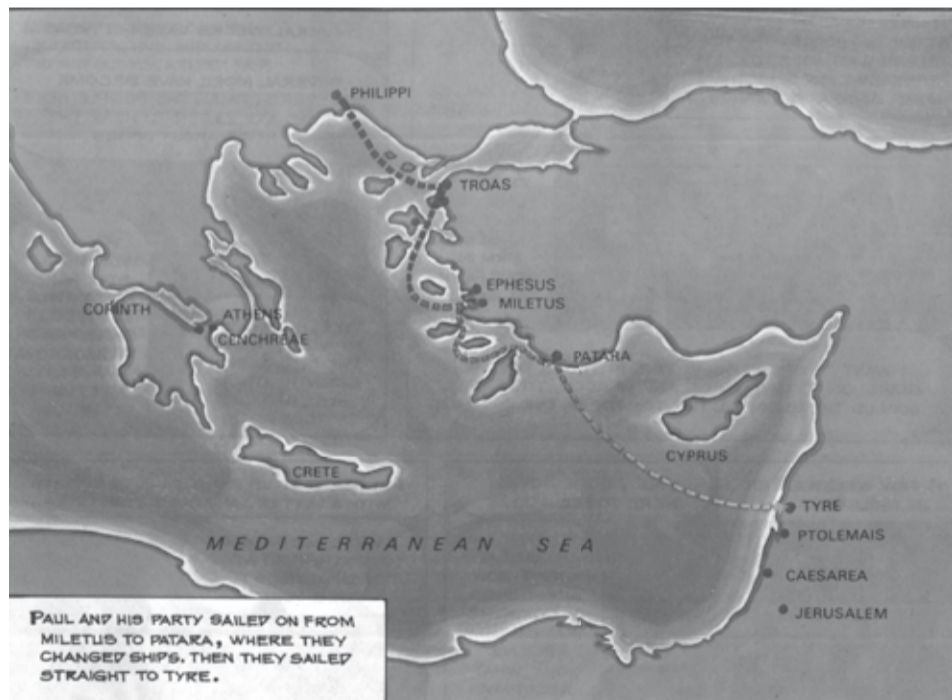
GOOD!! HE'S BEEN A BELIEVER FOR A LONG TIME.



WHEN THEY REACHED JERUSALEM...

... AND SO I'M CONVINCED THAT GOD WILL CONTINUE TO WORK THROUGH THE GENTILE CHRISTIANS, ESPECIALLY IN MAJOR CITIES LIKE CORINTH AND EPHESUS.


THAT'S GOOD TO KNOW, PAUL. HOWEVER...

PAUL AND HIS PARTY SAILED ON FROM MILETUS TO PATARA, WHERE THEY CHANGED SHIPS. THEN THEY SAILED STRAIGHT TO TYRE.

MANY OF THE JEWS HERE WHO ARE NOW BELIEVERS THINK YOU ARE TELLING JEWS IN OTHER PLACES NOT TO FOLLOW OUR LAW ANYMORE.

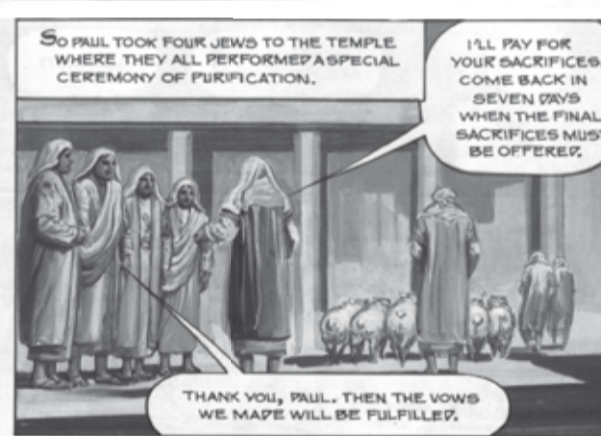
SO HERE'S WHAT WE WANT YOU TO DO...



SO PAUL TOOK FOUR JEWS TO THE TEMPLE WHERE THEY ALL PERFORMED A SPECIAL CEREMONY OF PURIFICATION.

I'LL PAY FOR YOUR SACRIFICES. COME BACK IN SEVEN DAYS WHEN THE FINAL SACRIFICES MUST BE OFFERED.

THANK YOU, PAUL. THEN THE VOWS WE MADE WILL BE FULFILLED.

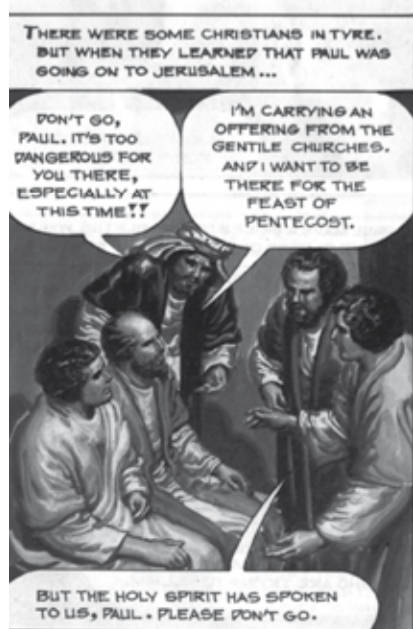


THERE WERE SOME CHRISTIANS IN TYRE. BUT WHEN THEY LEARNED THAT PAUL WAS GOING ON TO JERUSALEM...

DON'T GO, PAUL. IT'S TOO DANGEROUS FOR YOU THERE, ESPECIALLY AT THIS TIME!!

I'M CARRYING AN OFFERING FROM THE GENTILE CHURCHES. AND I WANT TO BE THERE FOR THE FEAST OF PENTECOST.

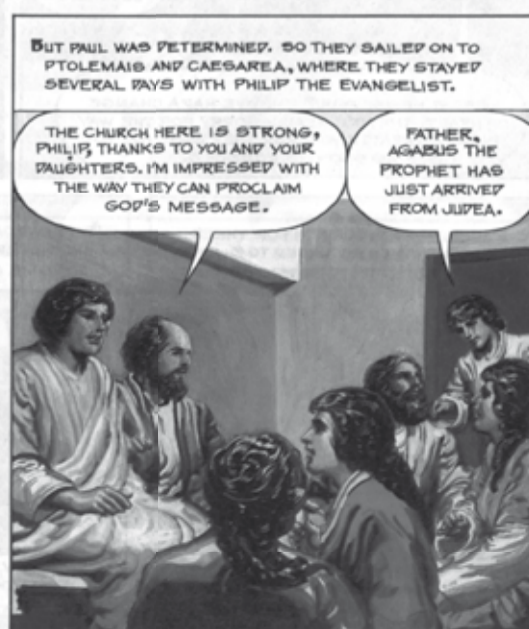
BUT THE HOLY SPIRIT HAS SPOKEN TO US, PAUL. PLEASE DON'T GO.



BUT PAUL WAS DETERMINED. SO THEY SAILED ON TO PTOLEMAIS AND CAESAREA, WHERE THEY STAYED SEVERAL DAYS WITH PHILIP THE EVANGELIST.

THE CHURCH HERE IS STRONG, PHILIP, THANKS TO YOU AND YOUR DAUGHTERS. I'M IMPRESSED WITH THE WAY THEY CAN PROCLAIM GOD'S MESSAGE.

FATHER, AGABUS THE PROPHET HAS JUST ARRIVED FROM JUDEA.



BUT SEVEN DAYS LATER...

MEN OF ISRAEL! HELP!! THIS IS THE MAN WHO'S BEEN GOING AROUND THE GENTILE WORLD TALKING AGAINST THE PEOPLE OF ISRAEL AND THE LAW OF MOSES, AND EVEN AGAINST THIS TEMPLE!

HE DESERVES TO DIE!!

BRING GENTILES IN HERE, WILL YOU??

WHAT? I HAVEN'T BROUGHT ANY GENTILES HERE!

THAT MUST BE SAUL OF TARSIUS.



THEY DRAGGED HIM OUT OF THE TEMPLE.

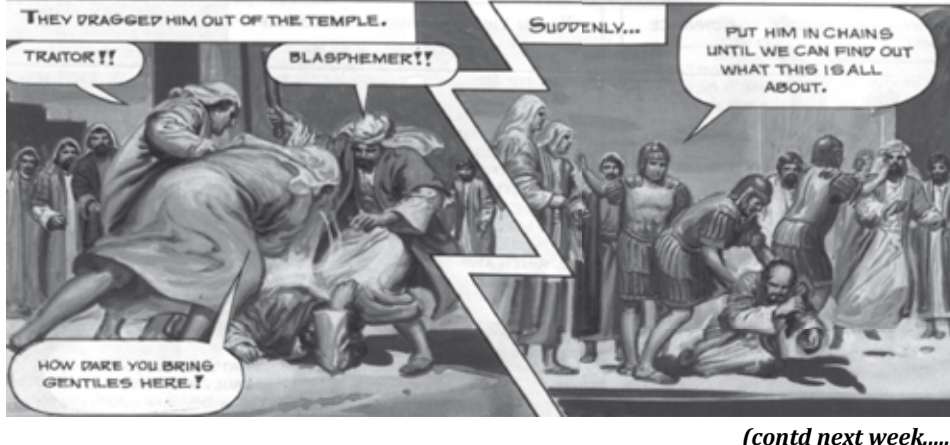
TRAITOR!!

BLASPHEMER!!

SUPPENSEFULLY...

PUT HIM IN CHAINS UNTIL WE CAN FIND OUT WHAT THIS IS ALL ABOUT.

HOW DARE YOU BRING GENTILES HERE!



(contd next week....)

# Stories from the Bible

## The Lost Son



**The seventh in a series of popular Bible stories with Scriptures taken from Today's Version of the Bible.**

Jesus related this story to teach us that God loves us very much and that He will forgive anyone who repents and asks forgiveness.

*The father then divided his wealth between his two sons.*

*After a short time the younger son took all the wealth he had received from his father and went to a far country.*

*He enjoyed himself and wasted all his wealth.*



*There was a great famine in that country and the younger son had to remain hungry.*

*The only job he found was to look after pigs. No one gave him any food and he was very hungry, so he ate the food that was thrown to the pigs.*

*Then he started to think that he should go back to his father, "I shall go home again and ask my father to forgive me for what I have done."*

*As the younger son was going towards his home, his father saw him, rushed to him and embraced him.*

*The father forgave his son and ordered his servants to prepare a great feast for his son.*

Jesus started to relate this story in the following manner.

A man had two sons. One day the younger son said to his father, "Father I want my share of your wealth which you intend to give me."



about to starve! I will get up and go to my father and say, "Father, I have sinned against God and against you. I am no longer fit to be called your son; treat me as one of your paid workers." So he got up and started back to his father.

He was still a long way from home when his father saw him; his heart was filled with pity, and he ran, threw his arms around his son, and kissed him. "Father," the son said, "I have sinned against God and against you. I am no longer fit to be called your son." But the father called to his servants. "Hurry!" he said. "Bring the best robe and put it on him. Put a ring on his finger and shoes on his feet. Then go and get the prize calf and kill it, and

### The Lost Son

*(Luke 15:11-24)*

Jesus once related a story about a man who had two sons. The younger one said to his father, "Father, give me my share of the property now." So the man divided his property between his two sons. After a few days the younger son sold his share of the property and left home with the money. He went to a country far away, where he wasted his money in reckless living. He spent everything he had. Then a severe famine spread over that country, and he was left without a thing. So he went to work for one of the citizens of that country, who sent him out to his farm to take care of the pigs. He wished he could fill himself with the bean pods that the pigs ate, since no one gave him anything to eat. At last he came to his senses and began to think. All my father's paid workers have more than they can eat, and here I am



let us celebrate with a feast! For this son of mine was dead, but now he is alive; he was lost, but now he has been found."

And so the feasting began.



# QUIZ

## On Catholic Themes

(..... from last fortnight)

### QUESTIONS

#### 1. THE CHURCH AND CHURCH TEACHINGS

##### Sin

101. What is sin?
102. How are sins classified?
103. In how many ways may actual sin be committed?
104. What is original sin?
105. How did the sin of Adam and Eve become the sin of all their descendants?
106. What is actual sin?
107. What is a mortal or grave sin?
108. What conditions are necessary to make a sin mortal?
109. Why is a grave sin called mortal?
110. What is venial sin?
111. When can a sin not be forgiven?
112. When does a person sin by sacrilege?
113. What can sin lead us to?
114. What are the seven capital sins?
115. Why does evil exist in the world?
116. Why does God permit evil?
117. What is human freedom?
118. Does every human being have the right to exercise his/her freedom?
119. Does human freedom give a person the right to say or do anything he/she wishes?
120. What can diminish or nullify the responsibility of an action?

(contd next week.....)

Courtesy : Clare Ukken fsp

120. Ignorance, duress, fear and other psychological and social factors.
119. No, because a human being must always act within the framework of moral law. Freedom and responsibility must go together.
118. Yes. The right to exercise freedom is an inalienable requirement of the dignity of the human being especially in moral and religious matters.
117. Human freedom is the power to choose to perform or not to perform deliberate actions on one's own responsibility.
116. God permits evil because he respects the freedom of His creatures and mysteriously derives good from it.
115. Evil exists in the world as a result of the activity of Satan and his followers who act out of hatred for God and His Kingdom.
114. Pride, avarice, envy, wrath, lust, gluttony and sloth.
113. Sin can lead to other sins and can lead to vices by the repetition of the same acts.
112. When he/she mistreats sacred persons, places or things.
111. When someone refuses to accept the Mercy of God by repenting, rejects the forgiveness of his/her sins and the salvation offered by the Holy Spirit.
110. A sin when it lacks in seriousness and any one of the three factors; the object, full knowledge and full consent of the will.
109. Because it deprives us of divine life, which is sanctifying grace and brings everlasting death and damnation on the soul.
108. A grievous matter, sufficient knowledge, and full consent of the will.
107. A grievous offence against the Law of God.
106. Any willful thought, word, deed, or omission contrary to the Law of God.
105. Adam and Eve committed a personal sin; but this sin affected their human nature that they would then transmit in a 'fallen state' to all human beings who are their descendants. It is a sin 'contracted' not committed - a state and not an act. The transmission of the original sin is a mystery which we cannot fully understand.
104. Original sin is the deprivation of original holiness because human nature was wounded by the first sin committed by Adam and Eve. As children of Adam and Eve we have inherited this sin from our first parents.
103. By commission (willfully doing things forbidden) and mission. (willfully neglecting things commanded)
102. Original sin and actual sin; actual sin is sub-divided into mortal and venial.
101. Sin is an utterance, an act or a desire that violates divine will or the moral code.

Sin

#### 1. THE CHURCH AND CHURCH TEACHINGS

##### ANSWERS

**"Money has to serve, not to rule! The Pope loves everyone, rich and poor alike, but the Pope has the duty, in Christ's name, to remind the rich to help the poor, to respect them and to promote them"**

**His Holiness, Pope Francis**

## The Problem of Evil

The presence of evil in this world is a fact which has at all times taxed men's minds; so much so, indeed, that on this account many have turned away scandalised from God, or found it an inseparable obstacle to belief in His existence. Even Catholics at times seem to feel it as a shadow on God's goodness, a skeleton, as it were, in the cupboard; with the result that the suppressed doubts and uncertainty which accompany such an unrationised fear produce a kind of creeping paralysis of faith. To escape such doubts a clear understanding of the force of the difficulty is required, and the first step to such an understanding lies in a correct statement of the problem. Half the difficulty, indeed, is caused by vague or incorrect statements which do not admit of an answer or confuse several quite distinct questions, or leave the mind a prey to uncertainty.

The simple and correct statement of the question - at stake, then, is: Why does God permit suffering, mental and physical, and the moral evil of sin in this world which He has created and governs? As seen from this statement, there are two kinds of evil, pain,

whether physical or mental, and sin. God permits both: He does not cause them directly: never, certainly, sin - and as a rule not even pain. There is no reason why He should not cause pain for a good purpose - and obviously God will always have the best of purposes - but usually the pain we see around us comes from causes other than God, from natural secondary causes and the will of man. It will be noticed that the problem presupposes the existence of God - and rightly so. There is no problem if there is no God; and evil has nothing to do with the question of God's existence; as well might we oppose the fact of free will to the equally certain fact of God's Omnipotent Will.

It is thoroughly misleading, therefore, to state the problem as if it were a choice between two dubious assertions or facts, God exists, evil exists, one of which must be false if the other is true. Yet this is so common a delusion that the falsity of any dilemma must always be carefully pointed out. It is responsible for much of the distress of mind aroused by the Problem and it is responsible for many false theories. For not unnaturally we find, given this false start, that some



have rejected God and joined the Atheist or Pessimist fraternity; or else they have tried

to compromise by thinning down the notion of God to that of a Finite Person, superior indeed to man but subject to some higher power. In this latter hypothesis room is left for much variety of opinion as to the precise nature both of the Finite God and of the mysterious power behind Him. One view sets good and evil over against each other as active principles constantly at war, with the universe as their battling ground. Another against all evidence would spirit away evil as an illusion, or, less extravagantly, declare without qualification that this is the best of all possible worlds. Akin to this latter view are Idealists and Pantheists, who are forced to make evil a mere appearance or necessary factor in God's expression of Himself, a discord, ugly by itself, but contributing beauty to the theme as a whole.

Martin C. D'Arcy, S. J., M.A.

## 8 Deadly Sins

The monastic teacher Evagrius Pontus spoke of eight 'generic thoughts' in which every thought is contained. These he named as gluttony, fornication, love of money, depression, anger, listlessness, vainglory and pride. These were to become the seven deadly sins of Christian tradition, written about by Chaucer, Dante, John of the Cross, and many others, and still informing popular culture today. Gregory the Great and Thomas Aquinas combine the idea of eight with the tradition of seven by regarding pride as a 'super sin', the root of the other seven. Evagrius immediately adds this important observation: "Whether these thoughts come to disturb the soul or not is not something we can control; but whether they linger or not, and whether they arouse passions or not, that is subject to our control."

Vivian Boland, OP

Courtesy : Catholic Truth Society