

Wishing our Hindu brethren a Prosperous
 << Thai Pongal - Jan 14

Blessed Joseph Vaz:
 The Apostle of Sri Lanka >>



January 16

Messenger

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Archdiocesan Marian Madhu Pilgrimage Wednesday, May 14-17, Saturday

At this month's deanery meetings, in the Archdiocese of Colombo, the deans will brief the Fathers of the deanery on some of the details of the programme. Very Rev. Fr. Shanthikumar Weliwita, Episcopal Vicar Jaela Region, will be in charge of the Priests and Religious who will attend this pilgrimage.

Relic of St. Sebastian comes to Sri Lanka

A relic from the arm of St. Sebastian will be brought to Sri Lanka and enshrined at St. Sebastian's Shrine, Kandana in a specially constructed shrine room, in honour of the Saint from Narbonne, who is rightly considered as a role model of a Christian, ready to sacrifice everything including his life and die for Christ.

The Relic will arrive in Sri Lanka on Sunday January 12 at 6.00 am. Very Rev. Fr. Patrick Perera, Episcopal Vicar Negombo Region and Very Rev. Fr. Shanthikumar Weliwita, Episcopal Vicar Jaela Region will be present at the Katunayake International Airport to accept the Relic. Thereafter a Service will be held at the VIP Lounge of the Airport.

After the Service the Relic will be taken in procession along the main road to St. Sebastian's Shrine, Kandana. The procession will make several stops in the parishes of Katunayake, Liyanagemulla, Seeduwa, Dehiyagatha, Jaela, Weligampitiya and Rilaula.

At the Kandana Junction there will be a special ceremony where the Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith will also be present. From there the Relic will be taken in procession to St. Sebastian's Shrine where the Holy Mass will be conducted with His Eminence as the Chief Celebrant.

The Relic is a gift from the Chief Administrator of the Basilica of St. Anthony in Padua, Msgr. Enso Pojanya who had received the Relic from Narbonne.



NOTICE

Please be informed that the transfers to the Colleges have been rearranged by His Eminence Malcolm Cardinal Ranjith, as mentioned below, effective 10th January 2014.

St. Joseph's College - Colombo 10	Rev. Fr. Travis Gabriel (Rector) Rev. Fr. Anton Ranjith (Vice Rector)
St. Peter's College - Colombo 4	Rev. Fr. Trevor Martyn (Rector) Rev. Fr. Vincent Ashley (Vice Rector)
St. Sebastian's College - Moratuwa	Rev. Fr. Bonnie Fernandopulle (Rector)
Holy Cross College - Kalutara	Rev. Fr. Camillus Fernando (Rector) Rev. Fr. Daya Dharshana (Vice Rector)
Loyola College - Negombo	Rev. Fr. Ranjith Andradi (Rector)
St. Thomas Catholic - International College, Seeduwa	Rev. Fr. J. Kennedy Perera (Rector)
St. Joseph's College - Branch School, Wattala	Rev. Fr. Gemunu Dias (Director)
St. Peter's College - Branch School, Udugampola	Rev. Fr. Chaminda Wanigasena (Director)
St. Jude's College - Kurana	Rev. Fr. Rohitha Rodrigo (Director)
Aquinas University College - Colombo 8	Rev. Fr. Sylvester Ranasinghe (Staff)

Rev. Fr. Jude Samantha Fernando
 Secretary - Administration
 January 8, 2014

FEAST OF BLESSED JOSEPH VAZ: APOSTLE OF SRI LANKA

The feast of Blessed Joseph Vaz will be on Thursday, January 16, 2014, which is the day of his heavenly birth. However, the celebration of the feast can be held either on the previous Sunday or the following Sunday, January 19, 2014.

As the study on the alleged miracle has been concluded,

the National Secretariat for the Cause of Canonisation of Blessed Joseph Vaz, wishes to appeal to all Clergy, Religious and lay faithful to pray fervently for the successful conclusion of the Cause of Canonisation. Prayer cards and other literature are available at the National Secretariat office at

Balcombe Place as well as from the Diocesan Coordinators of each diocese.

The Sinhala translation of the Third Edition of the biography of Blessed Joseph Vaz, by Jesuit Historian Fr. S. G. Perera, has been completed by a team from Blessed Joseph Vaz Deva Dharma Nikethanaya

in Colombo under the guidance of Rev. Fr. Daya Welikadaarachchi, Director. Copies will be available soon at Blessed Joseph Vaz National Secretariat Office at Balcombe Place, Archbishop's House Book Shop and the Diocesan Coordinators, at Rs. 150.00 each.

(Contd on pg. 2)

An attractive Pocket Calendar will be distributed free with the copy of the Messenger this week. Make sure you get your one.

Sri Lankans in Italy to meet Pope

The migrants in Italy will meet His Holiness, Pope Francis on February 8 and mark the 75th Anniversary of the National Basilica of Our Lady of Lanka, at Tewatta and to Commemorate 68th Independence Day of the country.

His Eminence, Malcolm Cardinal Ranjith, Chairman of the Catholic Bishops' Conference of Sri Lanka (CBCSL) will celebrate the Holy Eucharist at 10.30 a.m at St. Peter's Basilica and then proceed for the historical meeting with His Holiness, Pope Francis.

Thousands of SriLankan migrants are supposed to witness this memorable occasion. The CBCSL and the delegates of the State are invited to participate at this event which will be coordinated by Rev. Fr. Neville Joe, the National Coordinator for the Sri Lankan migrants in Italy, Rome.

FROM THE DIOCESES

• His Eminence at Vespers Service of St. Lawrence Church, "Take Christ to all who live in darkness"

Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith officiating at the Vespers Service to mark the 75th Jubilee of St. Lawrence's Church, Wellawatte last Saturday, said that it is the duty of all Christians to give God to others and shed the light of God on others.

"As Christians," he said "it is our duty to see that all who live in darkness come to know Jesus Christ."

Touching on the feast of the Epiphany which fell on last Sunday, His Eminence explained

that Epiphany means manifestation - the manifestation of the divine nature of Christ as the Son of God and the visit of the Magi is celebrated as the revelation of this incarnation of the Christ Child to all nations.

Thus the pagans received God and God shed his light on the Gentiles to enable them to come to Him when the Jews did not want to recognize His Son.

A large gathering of priests, nuns and the faithful were present to honour St. Lawrence, the Patron of the city of Colombo.

Immediately after the Vespers His Eminence blessed and declared open the newly constructed Mission House.

Parish Priest Rev. Fr. Bob Rodrigo OMI delivered the Vote of Thanks and Assistant Parish Priest Rev. Fr. Sampath Perera OMI distributed souvenirs to the invitees.

The Festive Mass was celebrated the next day, Sunday, with Archbishop Emeritus His Grace, Most Rev. Dr. Oswald Gomis as the Chief Celebrant. Archbishop Emeritus focused his homily on the unique

life of St Lawrence and related to the congregation how his martyrdom made a deep and lasting contribution to the Early Church as he was burnt on a grill because he refused to handover the riches of the Church to the Procurator of Rome but instead assembled the poor and down-trodden people of Rome and said that they were the riches of the Church.

The Jubilee Mass was concelebrated by Rev. Fr. Anton Saman Hettiarachchi, Dean of the Faculty of Theology and Rev. Fr. Bob Rodrigo.



The Choir of St. Nicholas' Church, Bopitiya took the first place at the Carol Competition organised by the Bopitiya Suwashakti Foundation.

The members of the Choir are seen with the Parish Priest Rev. Fr. Erinton Silva

S.K.J. Kurera



Church Feasts

The Annual Feast of St. Joseph's Church, Paiyagala will be celebrated on Sunday January 13. Festive Mass at 8.00 am. Chief celebrant - Rev. Fr. John Camillus OMI. Vespers Service on previous day at 7.30 pm.

The 145th Annual Feast of St. Sebastian's Church, Katuwapitiya, Negombo will be celebrated on Monday January 20. Festive Mass at 8 am. Chief celebrant - Rev. Fr. Linton Joseph Fernando, Dean of the Negombo East Deanery. Solemn procession will be held at 4.30 p.m. on that day. Vespers Service on previous day at 7.30 pm presided over by Rev. Fr. Gihan Ridley Perera, Asst. Procurator General of the Archdiocese.

The 146th Annual Feast of St. Sebastian's Church, Kandana will be celebrated on Monday January 20, Festive Mass at 8 am followed by solemn procession. Chief celebrant - Rt. Rev. Dr. Emmanuel Fernando, Auxiliary Bishop of Colombo. Vespers Service on previous day at 7 pm presided over by His Eminence Malcolm Cardinal Ranjith, Archbishop of Colombo.

The Annual Feast of the Holy Infant Jesus will be celebrated at the Holy Rosary Church, Slave Island on Sunday, January 12.

New Year Midnight Mass at Maggona, St. Mary's Church



New Year Midnight Mass was celebrated at St. Mary's Church, Maggona by His Lordship Rt. Rev. Dr. Maxwell Silva, Auxiliary Bishop of Colombo. His Lordship was warmly welcomed by the Priests and Parishioners of Maggona.

Picture shows His Lordship with Rev. Fr. Ishan Prameena Parish Priest, Rev. Fr. Lucian Fernando and Rev. Bro. Dilshan.

D. Anselm Fernando

Celebration of Christian Unity

To mark the Week of Prayer for Christian Unity, a Service of Celebration of Christian Unity, jointly organised by the National Christian Council and the Catholic National Commission for Ecumenism and Interreligious Dialogue, will be held on Saturday January 18, 2014 at 6.30 pm at Queen of Angels' Church, Rawatawatte, Moratuwa.

This year, the Service has been arranged under the theme 'Has Christ been divided?', based on St Paul's provocative question in 1 Corinthians 1:13. All are welcome for the Service!

Ainslie Joseph

Elders' Day at Diyalagoda



Elders' Day was organised by St. Vincent De Paul Society of the Diyalagoda Parish recently at St. Sebastian's Church premises.

A free Medical Clinic for Elders was conducted and nearly a hundred patients attended the clinic. All arrangements for the ceremony were made under the guidance of Rev. Fr. Thusith Pradeep Fernando, Director of SVP Society Kalutara Deanery and Parish Priest of Diyalagoda and the SVP members Diyalagoda.

D.A. Fernando

CMC organises award ceremony for Catholic Artistes



Colombo Municipal Council organised an Awards Ceremony for Catholic Artistes for their significant service to the Church.

The Chief Guest on this occasion was His Lordship Rt. Rev. Dr. Emmanuel Fernando, Auxiliary Bishop of Colombo.

Awards were presented to the following Artistes:

- Mr. Sunil Shantha** - Training Choirs and Choral singing for over 25 years.
- Mr. Francis D' Almeida** - Training Choirs in English, Tamil and Sinhalese for over 23 years.
- Mr. Rohan Abeynayake** - Church decorations
- Mr Ranil Rajapaksa** - For his performance as Jesus for over 27 years.
- Mr. Simon Perera** - Service to the Church for over 25 years

Joseph Ranmuthugala - Text: Anju Rajapakse

Helping those in need



Rev. Fr. Millinda Wickremasinghe of Don Bosco House, Uswetakeiyawa donates a packet of dry rations to a poor lady at a ceremony organised by the Salesian Helpers Society, Uswetakeiyawa.

S.K.J. Kurera

Church Feast at Halgasagara



This beautiful pandal was erected at the entrance to St. Francis Xavier Church, Halgasagara of the Nattandiya Parish, by the Youth to celebrate the annual feast of the Church.

Picture shows the Youth with Rev. Fr. Upali Churchil, Parish Priest, Nattandiya and Rev. Fr. Nimantha Prageeth, Assistant Parish Priest.

The Halgasagara Church consists of 54 families.

Shriyani Felicia

Marian Year Tamil CD Release



Deshabandu A. Mahendran, Music Director of Sri Lanka Broadcasting Corporation is seen handing over the Tamil CD for the Marian Year 2014, with lyrics written by him to His Lordship Rt. Rev. Dr. Emmanuel Fernando, Auxiliary Bishop of Colombo. Rev. Frs. Ignatius Warnakulasinghem and Indrajit Perera are also in the picture.

Basil Mel

Feast of ...

Contd. from Pg. 1

Respecting the wishes of the composer, the late Mr. J. K. S. Perera, the Bishops' Conference decided on April 17, 2013 at the plenary meeting that the lyrics of the popular hymn "වන්දනීය වූ, පූජනීය වූ, ජ්‍යෙෂ්ඨාස් මම මදුන පුදුජ්‍යාණනේ" should not be, in any way, altered. Therefore, it is not permitted to replace the word "වන්දනීය වූ, with "භාගවන්ත වූ" or any other translation.

+ *Signature*

Bishop Vianney Fernando - Chairman

Signature

Very Rev. Fr. Anthony Fernandopulle - Secretary

Blessed Joseph Vaz Secretariate
19, Balcombe Place, Colombo 8.
03rd January 2014.

Pope Francis: Training of priests not a police action

VATICAN CITY (AP) — Pope Francis has warned that priests can become "little monsters" if they are not trained properly as seminarians, saying their time studying must be used to mould their hearts as well as their minds.

The Pope also warned against accepting men for the priesthood who may have been implicated in sexual abuse or other problems, saying the protection of the Catholic faithful is most important.

The Pontiff made the comments during a closed-door meeting of 120 Superiors of Religious Orders who gathered at

the Vatican for their regular assembly, last year.

Pope Francis, who headed the Jesuits' novice training program in his native Argentina in the 1970s, also warned the Superiors of some of the failings of seminary training, or "formation," such as when would-be priests merely "grit their teeth, try not to make mistakes, follow the rules smiling a lot, just waiting for the day when they are told 'Good, you have finished formation.'"

"This is hypocrisy that is the result of clericalism, which is one of the worst evils," Pope Francis was quoted as saying, returning to the

issue of clericalism - or a certain cronyism and careerism among the men of the cloth - that he has frequently criticized.

The training of priests, he said, must be a "work of art, not a police action."

"We must form their hearts. Otherwise we are creating little monsters. And then these little monsters mould the people of God. This really gives me goose bumps," he was quoted as saying.

Pope Francis has spoken on several occasions about life in Religious Orders - the good and the bad - and has not shied from offering his own personal experiences when speaking



with groups of nuns and priests. The former Jorge Mario Bergoglio was only 36 when he was made Superior of the Jesuits in Argentina in 1973, during a particularly turbu-

lent time for the Order in general and Argentina in particular.

In his remarks to the Superiors, Pope Francis flagged as a risk the "huge problem" of ac-

cepting into the seminary someone who has already been asked to leave another religious institute, and cited Pope Benedict XVI's tough line on priests who commit sexual abuse.

Pope announces papal visit to Holy Land

VATICAN RADIO - Pope Francis will make a papal visit to the Holy Land in May this year.

The Holy Father made the announcement after the recitation of the Sunday Angelus overlooking a rainy St Peter's Square. Speaking to pilgrims who braved the elements to hear his words, the Pope said, "In the climate of joy, typical of this Christmas season, I wish to announce that from May 24 to 26 next, God willing, I will make a pilgrimage to the Holy Land.

The Holy Father went on to say that the main purpose of the trip is to commemorate the historic meeting between Pope Paul VI and Patriarch Athenagoras, which took place on January 5, 50 years ago.

During his journey, Pope Francis told those present, that he would be visiting Amman, Bethlehem and Jerusalem. He also said there would be an Ecumenical

Meeting held at the Church of the Holy Sepulchre with the representatives of the Christian Churches of Jerusalem, together with Patriarch Bartholomew of Constantinople. He ended his announcement by saying, "As of now I ask you to pray for this pilgrimage."

Before the Angelus Pope Francis described how Christmas reveals the immense love God has for humanity. He added, "With the birth of Jesus not only is a new world born, but it is also a world that can always be renewed. God," said Pope Francis, "is always pres-



Church of the Holy Sepulchre

ent to nurture men and women and to cleanse the world of sin." He stressed that Jesus does not give up on us and never ceases to offer Himself and His grace that saves us. The Holy Father concluded by thanking all those who had sent him messages of good wishes for Christmas and the New Year.

Pope Francis to share Daily Mass with locals



After reaching out to the world's 1.2 billion Catholics at Christmas, Pope Francis now wants to get better acquainted with the faithful who live in his own backyard.

From the New Year a handful of Romans will be invited to celebrate morning Holy Mass with the Pope inside the Vatican.

The 77-year-old Pontiff is well-known for embracing the young, old and disabled when they gather in St Peter's Square, or picking up the phone to make personal calls to individuals or families in distress. As the Pope is also formally recognised as the Bishop of Rome, he will have the chance to get to know the Catholics closest to him.

In another first, around 30 people will be selected from Rome parishes chosen on a rotational basis to attend Holy Mass in the intimate Chapel inside the Santa Marta residence where the Pontiff lives next to St Peter's Basilica.

This is the first time members of the public will be invited to share the Pope's daily ritual on a regular basis. Italian churches have reported a rise in the number of faithful returning to Church since the Argentinian-born Pope's election in March, but Francis has so far made only two visits to local parishes in the Italian capital.

The Telegraph

Six million people attended Pope Francis' Vatican events in 2013

Vatican City, CNA/EWTN News - More than 6.6 million people have taken part in events with Pope Francis at the Vatican since his election to the papacy, the Prefecture of the Papal Household has estimated.

The figures only concern activities at the Vatican and are approximations based on the number of requests to participate in events and invitations issued by the Prefecture of the Papal Household. They also draw on attendance estimates for the Angelus and major celebrations at St. Peter's Square.

SUNDAY PUNCH

by Camillus

SUNDAY SCHOOL



Can't you admit mummy too - even She doesn't know Our Father

Camillus
12.01.2014

Human Rights- Are we aware of them?

December 10th is Human Rights Day. Some lay organizations commemorated it last month. One such commemoration was in Moratuwa where Human Rights Organizations arranged for talks by those who had studied the subject to societies of the laity. We need to make ordinary people aware of human rights and we need to appreciate the work of the Non-Governmental Organizations engaged in promoting awareness of human rights. Malala, the 16 year old Pakistani crusader for women's rights, was shot in the head by the Taliban while coming home from her Swat Valley School. Many such students died, but this girl was lucky to have survived after surgeries done in the USA. She was targeted for her push for education for girls. It is necessary that our people learn to respect and uphold human rights.

We all talk of human rights but you ask 5 or 25 people today if they know the so called human rights as defined by a group of dignitaries in 1968? International Human Rights Day was celebrated on December 10 and it was the 20th anniversary of the signing of the Vienna Declaration to promote and protect human rights for all. Every human being is entitled to these equal and inalienable rights. Human Rights Declaration has 30 human rights given as articles in very simple language even a child could understand. Here are the human rights declared and accepted by the International Community. We talk individually and are involved as a country in human rights issues but none seems to know what they are. Among such a people, violations could be rampant that go unrecognized

Article 1. Right to Equality. 2. Right to Freedom from Discrimination. 3. Right to Security of Person 4. Right to Freedom from Slavery. 5. Right to Freedom from Inhumane Treatment. 6. Right to Legal Recognition. 7. Right to Equality before the Law. 8. Right to Remedy by Competent Tribunal. 9. Right to Freedom from Arbitrary Legal Prosecution. 10. Right to Fair Public Hearing. 11. Right to be Considered Innocent until Proved Guilty. 12. Right to Freedom from Interference. 13. Right to Free Movement. 14. Right to Asylum from Prosecution. 15. Right to a Nationality. 16. Right to Marriage. 17. Right to Own Property. 18. Right to Freedom of Belief. 19. Right to Freedom of Speech. 20. Right to Peaceful Assembly and Association. 21. Right to Participate in Government. 22. Right to Social Security. 23. Right to Desirable Employment. 24. Right to Rest. 25. Right to Adequate Living Standards. 26. Right to Education. 27. Right to Participate in and Enjoy the Culture of One's Community. 28. Right to Realization of this Declaration. 29. Right to Duties to Community.

Fifth article gives everyone right to freedom from inhumane treatment and it says further that "No one should be subjected to torture or to cruel inhuman or degrading treatment or punishment." This provision is also included in our Constitution. Sadly, this is one of the most violated human rights in our country. We know that torture sometimes very inhuman methods of torture are practiced by the Police in our country. Now and then we find victims bringing cases before the courts. But the culprits have generally gone scot free. The NGO Freedom from Torture (previously known as The Medical Foundation for the Care of Victims of Torture) It is a British registered charity which provides therapeutic care for survivors of torture in the UK. Since it was established in 1985, over 52,000 people have been referred to the organization for help from many countries. In 2011, Freedom from Torture's five centers' received 1,546 referrals for individuals from 86 different countries including 233 from Sri Lanka, most of them asylum seekers. We need to set up a similar organization here for the treatment of torture victims. We need to also campaign against torture whether by the Police or by others in society. There are several cases of torture and inhuman treatment by our society. Recently there was the case of an 86-year-old woman who had been kept locked up by her own adopted son.

The conflict was one of the greatest offenders in Human Rights violations. It would be exactly right in saying that the Liberation Tigers of Tamil Eelam (LTTE) is one of the utmost human rights violators the world has seen. But allegations have been made against the government as well. It is difficult for well meaning Sinhalese to ignore or turn a blind eye towards the human right abuses that allegedly occurred during the war within the Sri Lankan government, both militantly and politically. There is however no excuse for the violations taking place after the war such as abductions and disappearances. Fortunately they have diminished and hardly exist in the South. But there are still reports about such violations in the North. Let us commit ourselves to abide by the Human Rights Conventions of the United Nations.

The Italian Connection

How long does the season of goodwill last after Christmas? In Sri Lanka we try to stretch it out as far as Thai Pongal so that Hindus can return the hospitality of their Christian friends. Buddhists, of course, in their tolerance of all faiths, are ready to enjoy wholeheartedly not only Christmas and Thai Pongal but the Hadji Peranal as well. When it comes to buriyani and chicken curry the boundaries of race and religion are forgotten. Shakespeare wound up the festivities by putting on his jolliest play. Although at first he wanted to give it the title "Malvolio," he changed his mind because he staged it on the twelfth night after Christmas, when the Elizabethan courtiers had their final fling before settling down to the more onerous job of helping the Virgin Queen to get over the hangover.

An early production of "Twelfth Night" by the Thespians with whom I was involved, was memorable for the part played by Neville Roversi a cousin of S.W.R.D. Bandaranaike. One critic described his interpretation of the part of Orsino, Duke of Illyria, as reaching almost professional standard. The play opens with the Duke saying:

*If music be the food of love, play on;
 Give me excess of it,
 That surfeiting,
 The appetite may sicken,
 And so die.....*

Roversi spoke the lines in such clear, stentorian accent that even those in the back seats of the vast Regal Theatre - where plays used to be staged long ago - heard every word of the ducal command and were thrilled. It was actors like Neville Edouardo Roversi (to give him his full name) who made you realise Shakespeare's genius. The words "music, food and love:" rang through the hall. They were just the right ingredients to make a merry Christmas merrier. Neville Roversi was a splendid specimen of manhood. Six-foot-two in his socks, an olive-complexioned face surmounted by a crown of jet black hair, and endowed with a basso profundo singing voice, he was extremely popular among his friends and relations. His father was a member of the Italian nobility and socially was a good match for his mother who was, of course, of pure 24 -carat Sinhala stock. She was a sister of Sir Solomon Dias Bandaranaike and the resemblance between brother and sister was remarkable. She had the same dignified bearing and imperious look and could easily pass off as a Roman matron. I do not know where the Roversis met and fell in love and married, but after the death of her husband, old Mrs. Roversi settled down on a coconut estate close to Horagolla, among her kith and kin.

But Fate played a cruel trick when Neville was cut off in the prime of life. He had two sisters, one of whom was the soft spoken, genteel Hilda Roversi, a discerning art critic, who was for several years an active journalist. I used to meet Neville Roversi on and off the stage and invariably he greeted you, half-jokingly, with a Fascist salute. That was the time that Mussolini was on the march and determined to place Italy on the map. Somehow you got the feeling that every person with a drop of Italian blood in his veins must have been secretly proud of Il Duce. Il Duce hit the headlines, despite his serio-comic stance. That may not have been difficult because he was the Editor of a newspaper with a fairly big circulation. But more praiseworthy was the fact that he made the Italian trains run on time. That is a great achievement in any country. Mr. K. B. Ratnayake, our new Minister of Transport, though far from being a dictator is working on the same lines, and if he succeeds, the

road to Democratic Socialism is bound to run on very smooth rails. Mussolini, though he was the Original Fascist, was no fool, and one of his first acts was to round up talented Italians living abroad, bring them home and get them to help him to make Italy once more the hub of the universe.

Colombo at one time, before most of our specialists were born, was a great physician named Aldo Castellani. Though born in Rome, he had studied in London and collected almost every conceivable medical degree. Eventually he was known as the world's leading authority on tropical diseases and was knighted by the British sovereign. Later he settled down in London's Harley Street as a consultant. As soon as the itch to conquer seized Mussolini he sent for Sir Aldo Castellani and invited him to be the supremo of the Italian Medical Services. That was not surprising because there were more tropical diseases in Italy than in the tropics. Castellani's first job was to eradicate malaria from the home front. Though all roads led to Rome there were, on either side of them vast swamps which harboured the deadly anopheles mosquito which wrought havoc with the suburban population. Castellani went about his job with vigour and performed the anti-malaria miracle that Mussolini had been praying for. Then he turned his attention to Abyssinia and other countries over-run by the Black Shirts and tackled yaws and other diseases, found only in Africa, with a fair measure of success, till World War II ended and Mussolini was no more. Sir Aldo Castellani was only one star in Ceylon's medical firmament at the time. Among his contemporaries was Dr. H.M. (later Sir Marcus) Fernando, who won the Gold Medal at the London M.D. Examination, beating the famous Professor Starling, whose book on physiology has been regarded by generations of medical students as the last word on the subject. It has probably been superseded by later works but to my knowledge, Gray's "Anatomy" and Starling's "Physiology" are the twin Bibles of every budding doctor.

Sir Marcus Fernando married a daughter of C.H.de Soysa, the millionaire-philanthropist, but despite this had a busy practice. Very few sons-in-law of C.H.de Soysa worked for a living. There was no need to work. Sir Marcus, too, gradually abandoned his medical work for the roses and raptures of politics. But that is another story. Following the reigns of Castellani and H.M. Fernando, there were at least half-a-dozen physicians and surgeons of world class walking the hospitals in Colombo. The names of Garvin Mack, Lucian de Zilwa, S.C. Paul, G. Sinnetamby, R.L. Spittel, W.G. Rockwood and H.M. Pedes come readily to mind, but there were many more. Mack they say, was fond of his whisky and soda. The time of the day did not matter. But even after two or three drinks perhaps four after sunset, he would gaze at your face, feel your pulse, and aided only by a stethoscope, diagnose your disease without looking at an X-ray or Glass House report. Cyril Fernando used to do the same thing a generation later. Alcohol, they say, stimulates the phagocytes - whatever they may be. For example, I have heard it said that the celebrated writer Martin Wickremesinghe was unable to produce a masterpiece without his tot of Old Stuff and a bundle of Jaffna cigars. Martin's output is not very heavy these days. His son and daughter-in-law I hear insist on Vodka or Cognac as an aperitif for the Grand Old Man of Literature. No wonder Martin Wickremesinghe's Sinhala soul does not rise so frequently or so spontaneously to the occasion.

LEST WE FORGET
Sunday Times 11-1-1976

Nativity Plays and Players

When Arthur van Langenberg, one of the master spirits of our age, was alive, he was happiest when he was busiest, and that was during the month of December. Because this was the time when producers of Nativity Plays gushed out from every Parish Pump and gave a change to aspiring young actors, actresses and singers to display their talents, even if they had failed to catch the Director's eye in plays of the calibre of "Equus," "Waiting for Godot," or "He Comes from Jaffna."

Arthur was a man who became tongue-tied when he had to say "No," and hence the number of his debtors was legion. So, the first thing that most play producers did was to enlist Arthur's services even before the script was typed. Arthur's versatility in the Performing Arts was amazing. It was only exceeded by his generosity. Therefore, as December moved with noisy steps towards the Silent Night, there was a frantic demand from many quarters for shepherds, angels, kings, soldiers, inn-keepers, merchants and courtiers, to say nothing of St. Joseph and the Blessed Virgin. But the biggest demand was for Arthur, because he could act, sing, play the piano and do the make-up with equal skill.

AMUSING

It was indeed most amusing, on certain days in December, to see Arthur rushing for rehearsals from St. Theresa's, Thimbirigasyaya, to St. Mary's, Bambalapitiya; from Bambalapitiya to St. Lucia's Kotahena; from Kotahena to Rajagiriya and then back again to Square One in Thimbirigasyaya. He flitted from stage to stage with the agility of a disembodied demon, teaching the Young Idea how to combine Drama with Devotion. Arthur is dead, but the family tradition of service to the Arts is being worthily maintained by his sister, Bertha Daniel, and his niece, the statuesque Sally Hulgalle, both of whom are now busy with a Nativity Play of their own. Today they face the footlights in Kollupitiya under the most exalted archi-episcopal auspices. It seems a pity that Bertha's gift for composing music, has not been sufficiently harnessed, because her powerful mezzo-soprano voice has been allowed to overshadow her quieter, creative virtues.

DAZZLING

Long ago, soon after the Regal Theatre rose like a phoenix from the ashes of the old Empire, one of the first spectacles to be staged in that spacious arena was a Christmas play. It was done on a de luxe scale, with scores of courtiers, dancers and slaves rubbing shoulders with angels,

shepherds and soldiers in the green-rooms. The proudest man during the run of that dazzling drama was Sir Chittampalam Gardiner, then plain Abraham C. Gardiner who had lent the theatre to the cosmopolitan crowd of players for a nominal rent. Wearing one of his numerous double-breasted tweed suits - he was reputed to possess 51 - and toying with his pince-nez, Gardiner stood at the entrance to the theatre, giving a deferential bow to all the Very Important People who patronised this very important play. The indefatigable Agnes Marshall of Tidenham Barrow, Bandarawela, who is still remembered with affection and gratitude for her services to Drama, was the producer. After giving Matale, Badulla, Matara and Ratnapura a taste of Shakespeare, she came to Colombo and immediately took the local theatre world by storm.

There are people who still remember our former Governor-General Gopallawa performing in Matale under Mrs. Marshall's direction. In the spectacular Regal Theatre production she was nobly assisted by Beatrice Gratiaen, the sweet-tempered wife of E. G. Gratiaen, one of Colombo's leading solicitors who set up a prestigious legal partnership under the name and title of De Vos and Gratiaen. Before her marriage, Beatrice Gratiaen was said to be the toast of the town in Dutch Burgher circles. Under her maiden name, Trixie Loos, she was in great demand in almost all the big productions, as she had a voice trained by British experts, and her pronunciation and enunciation were flawless. At one time Mrs. Gratiaen tried her best to interest her nephews, Derek, Robert and Koo de Saram in the theatre, but without avail. The boys however, preferred to carve out their paths to fame away from the glare of the footlights, and in fields where they could see the ball better. In this production Mrs. Gratiaen was cast as Rachel, an elderly lady who was described as Mary's nurse. It was probably a fictitious character introduced by the author to provide a chaperone for the Virgin. Anyhow the playwright Father Andrew, S. D. C, must have known better. The play was entitled "The Hope of the World" and presented by the then active Colombo Drama Society, whose membership included the cream of the C.A.D.C, the YMCA, Dramatic Club and the Thespians, with a spoonful of hopefuls from the University.

LUDOWYK

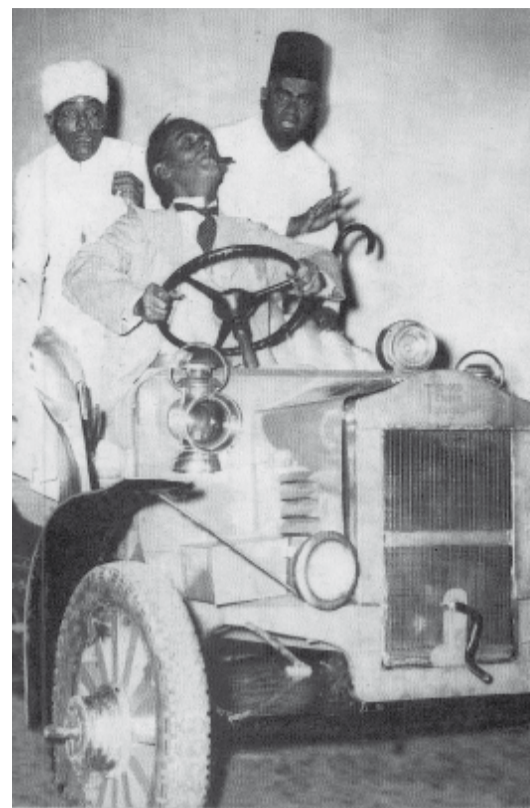
Among those who relieved Agnes Marshall in the spadework of direction was Professor E. F. C. (Lyn) Ludowyk who was later destined to achieve fame as a producer. Lyn's greatest service to Drama

was that he introduced to Ceylon audiences the work of famous dramatists from other countries. It was he who made the name of the Russian writer, Nikolai Gogol, a household word in local theatre circles by staging the play "Marriage." It was first presented on the Colombo YMCA stage over 40 years ago with my friend, P. C. Thambugala, giving a virtuoso performance as the reluctant suitor. It was also the first time that most of us who took part in it had an inkling of Ludowyk's skill as a Director. Once more, on the same stage, some years later, in 1940 to be exact, Ludowyk put on "Dr. Knock," a French comedy he had seen in Paris. This time it was for the Thambugala Memorial Fund as the great actor had passed away suddenly in the prime of life.

GESTURE

In this play I was asked to appear in the title-role, and no one was more surprised than myself when Ludowyk wrote to me congratulating me on a "memorable" performance. On the last day of the play's run he invited Governor Caldecott to come on the stage and I received from His Excellency's hands a vellum-covered copy of "The Story of San Michele," with a suitable inscription by Lyn to mark the event. I record this incident with pardonable pride because it was a touching gesture on the part of Lyn Ludowyk and one which is difficult to forget. However, in the Nativity Play at the Regal Theatre, one of the most amusing characters was that of the Inn-Keeper, which Lyn Ludowyk interpreted with impish humour. It was one of the few occasions that Lyn appeared on the local stage after his return from Cambridge. In the same production he also played the grim part of Dismas, the robber. Considering the tariffs at some of our tourist hotels it now seems appropriate that the same man should have been chosen to be the Inn-Keeper as well as the highway robber.

One of the problems confronting the Casting Committee was to find a St. Joseph for the play. He had to be both a good actor and a good man - a tricky combination. Eventually they discovered R. C. Edwards, a Master at Royal College, who fitted into the role like a glove. Known as Bob to all his friends, Edwards was educated at All Saints' College, Galle. Later he won a scholarship to Trinity College, Kandy, where he had a distinguished career as a sportsman and student. It was at Royal College, however, that he found his true metier. He was many things rolled into one - a splendid teacher, a gifted cartoonist and a reputed choir master. Prin-



THE
GOOD
AT
THEIR
BEST

SELECTED WRITINGS
OF
E.C.B. WIJEYESINGHE
ACTOR & JOURNALIST

cipal E. L. Bradby once said: "Bob is the best teacher I have met anywhere," while J.C. A. Corea, another Principal whom he served, referred to him as "optimus magister." Above all, Bob was a man with an unblemished character and as St. Joseph he was a natural for the part in the play. The porcelain beauty of Laurette, the youngest daughter of Dr. Lucian de Zilwa, adorned the stage as the Virgin Mary. There was no other choice.

GENIUS

Balthazar, one of the Three Wise Men, was played by Waldo Sansoni, the District Judge of Colombo. He combined the dignity of the judiciary with the Sansoni genius for driving away gloom with the forehand as well as the back-hand. Which reminds me that he was the father of Doreen Sansoni, perhaps the greatest Ceylonese woman tennis-player of her generation. She, with her evergreen cousin, Hildon Sansoni, dominated the courts in South-East Asia for at least a decade.

In this production I was asked to be Herod the King, and it was an unusual experience for me because for the first and last time in my life I

was brought on to the stage on a gorgeous palanquin borne by four hefty fellows smeared with lamp-black. It took them three hours after the final curtain to remove the make-up and they swore that they would never, never, never more be Nubian slaves. The elaborate sets were the handiwork of J. D. A. Perera, Uncelebrated artist, and when the Angels appeared in Bethlehem the audience wished for a little more of Heaven and a little less of Herod. The Angels were hand-picked and I give their names without comment. They were: Iris Weerakoon, Rena de Bond, Sheila O'Connell, Astrid Sekarajasingham and Annette Hale.

MEN AND MEMORIES Sunday Observer 17.12.78.

Mary - Virgin Lullaby

Bewildered
Disturbed
Chaotic Minds
Confused
In tension
Fear Lurk
Uncertain
Dazed
So listen
Melodies
In the Wind
A Lullaby
Sung then
Through air
Pacifying
Mary Virgin
Sings
In heaven.

Miran Perera



Honour thy father and thy mother

Last Sunday we celebrated the Feast of the Holy Family, in this context, we will do well to consider the role of children towards their parents. In our time, having grandparents living with us was considered a blessing, but now the wheel has turned.

Many children now dump their parents into an Elders' Home and feel they have done their duty. To these, I would appeal. Please consider the plight of those in Elders' Homes. How eagerly they wait for one of their loved ones to visit them. They are lonely, sad and bereft. I heard of a case where someone visited an Elders' Home and found all the residents in the TV room. The TV was on, but no one was watching the TV. All eyes were on the front door, each one hoping against hope that a loved one would walk in through that door. There is another sad story of a senior citizen who sold his house and gave the money to his son. who promptly put the father in an Elders' Home, much to the father's sorrow.

An incident is reported where a man left his



By Therese Motha

mother at a bus stand with a bundle of clothes and drove away.

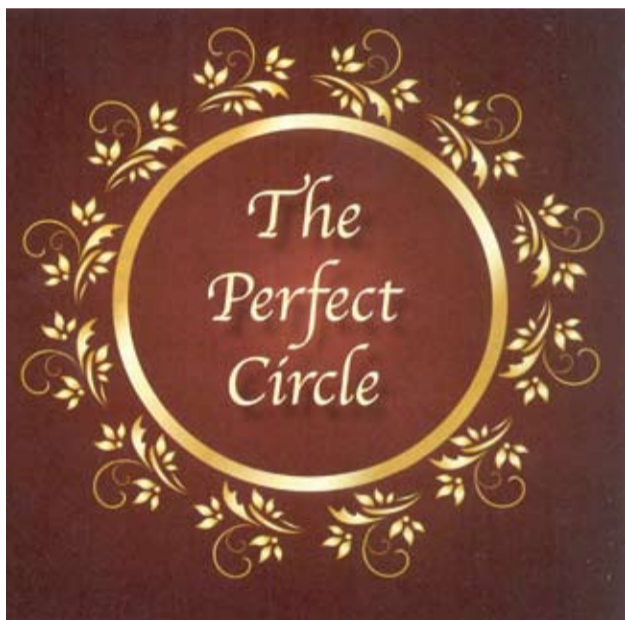
In extreme cases, where there is no other alternative, if you have to put your parent into an Elders' Home, it is your bounden duty to visit the parent as often as you can. Do not leave them to languish in loneliness and spend the end years of their lives in sadness and rejection.

These words taken from the Book of Sirach, says it all. "If you respect your father, one day your own children will make you happy. When parents give their blessings, they give strength to their children's homes, but when they curse their children, they destroy the very foundations. The Lord will not forget the kindness you show to your father. Whoever abandons his parents, or gives them cause for anger, may as well be cursing the Lord; he is already under the Lord's curse."

It was another Christmas season of rushing to buy the right gifts. The throngs of shoppers made me feel alone; perhaps it was a sense of being lost in the crowd as I waded through the tumult. Children can oftentimes be energized by this intense pace because of their expectations. We adults, on the other hand, tend to lose focus as our need to fulfill tasks supersedes the energy.

Sometimes, though, light filters through even these frantic scenes - in words spoken between friends or in an encounter with someone who brings us back to our spiritual core. In the midst of the rush, that happened to me. When I thought I couldn't force myself to continue, I encountered a man I had seen in past Decembers.

He sold Christmas trees and wreaths out of a handmade wooden hut in an outdoor shopping area. Stairs led to where shoppers made their purchases, next to coffee cups and jugs of maple syrup. Staffers inside had strong Vermont accents and looked like they had worked hard cutting and transporting these trees. Each year the man and his crew made the journey down from Vermont to sell the latest crop. He was kind to customers, and there was something intuitive about



his demeanor-an observer of others who cared about what he saw.

Much had been sold by the day I arrived to buy a wreath for a gravesite. A cheerful woman handling the money explained that they had, no more bows, just plain wreaths, but I could look at what had already been made. In the cold outside I saw wreaths too big and too glossily decorated. Most bows were bright red with gold edging. Nothing seemed appropriate for placing on a grave.

After going through everyone they had, I was about to leave when the man stopped me. "I remember your face," he said. "Not your name; too many folks over time. I used to be good at names when I worked at

a college. You know, you had to be able to address all students and faculty by name."

"Of course," I responded, wondering why after so many years I was having a whole conversation with him. The man was well liked here. Even the police would stop by to see how he was, chatting in a small-town way, sharing coffee. He had on the mustard-coloured coat he always wore. Asking me what I wanted, he set to making it out of bits and pieces of the decorated wreaths, his hair falling over an aging face as he worked.

"I don't go back to the college anymore because I can no longer remember the names." He smiled. "It's what happens with time, I suppose, and

the students I knew are gone and well into their lives."

He explained that he had been the college's president. Then one year, more than twenty years ago, he had decided to walk away. "It was enough, you see."

I couldn't help but notice that he was so immersed in telling me about this change in his life that he was attaching the bow to the back of the wreath. He realized it as he saw my eyes and laughed, starting over again.

"So I became this farmer, and every year I come down here. It is wonderful because I grow these trees myself and

One man's kindness and consideration offered calm during the storm.

then I get to see them sold to families who enjoy them. Many of the same folks return each year. It is a perfect circle."

"And that's enough?" I asked him, as if that were not possible. "Well, yes, it really is," he said, his eyes reflecting peace. "Now it's just me and my dog, but that's all right." He handed me the wreath, and I left, feeling calm. It was enough.

Courtesy: Liguorian



By Sirohmi Gunasekera

Economising

"So the New Year has come but our problems are the same as before," commented Emilia in exasperation.

"That's because you are looking at them with old eyes. Let's see, what is your main problem?" asked Nilhan.

"That's easy. It's the sky-rocketing Cost of Living. How can we handle it?" said Emilia.

"Well, that's tough. But we must train ourselves and our children to economise. For instance, train them to do without butter or margarine which they spread lavishly on bread. Or they can eat bread and 'pol sambol' (coconut mixture with chillie). I know coconuts are also expensive but you can spread out a coconut," said Nilhan.

"Call a Family Conference and ask each family member to think of ways they can cut down costs. I am sure that if we all pool our resources and our brains, we can find ways to beat the Cost-of-Living. The trouble is that Mums and Dads tend to spoil the children and feed them fancy food. Each family member lives in a world of his own and takes the spoiling for granted," remarked Rahul.

"I never thought of that. Maybe we should all pray for a happy and contented family life where everyone roughs it out and saves a little if not a lot. Love and Spoiling are not the same. You and I should pray for each person to be loved enough and not too much or too little," said Emilia.

"I know. Sometimes, we tend to spoil the son and give him the special piece of chicken. At other times, the daughter is made a fuss of and she gets used to a lot of attention", said Nilhan.

"Yes, it happens usually with the eldest and the youngest. That is why they cannot take decisions and stick to them. They cannot even say 'No' to a cigarette or a drug. They end up being 'people pleasers,' summed up Rahul.

Study finds contraceptives boost breast cancer risk

New Delhi, India, (CNA/EWTN News).- A study by doctors in India suggests that women who regularly use oral contraceptives face almost ten times greater risk of developing breast cancer compared to other women.

"We found long-term use of oral contraceptive pills higher among those suffering

from breast cancer-11.9 percent - compared to healthy individuals-1.2 percent," Dr. Umesh Kapil, a professor at the All India Institute of Medical Sciences' Public Health Nutrition Unit, told the Times of India.

The study, published in the Indian Journal of Cancer, included 640 women, of whom 320 were breast cancer

patients. Researchers found a breast cancer risk 950 percent - 9.5 times - higher in women with a history of using oral contraceptives.

Kapil said breast cancer is caused by repeated exposure of breast cells to ovarian hormones. The contraceptive pills' estrogen and progesterone may increase this risk through hormonal imbalances.

Dr. G. K. Rath, the head of Bhim Rao Ambedkar Institute Rotary Cancer Hospital, said the relationship between contraceptive use and breast cancer occurrence is not known.

"But there is enough evidence to show the hormonal imbalance caused by them, increasing the risk," Rath said. The doctor said other important factors in breast

cancer occurrence include early menarche, late marriage and childbirth, and abortions.

Dr. Ajeet Singh Bhadoria, a co-author of the study, suggested its findings could also be relevant to the use of morning-after pills, which contain a higher dose of hormones.

"Awareness about the side-effects of long-

term use is a must," he told the Times of India.

Some contraceptives are classified as carcinogenic by the World Health Organization and their use could increase risk for cervical and liver cancers.

Other studies have indicated that the contraceptive pill increases the risk of deadly blood clots and stroke.

Art & Architecture in Liturgy

Compiled by: Kishani S. Fernando



January: Arise be enlightened

of God becoming visible to the Gentile world. Today Jesus manifests a new 'kingdom' to which the star-light of 'faith' guides all wise men. The Epistle is a revealing picture of a prophecy of the 'brightness' of Christ shining in a world where men may now 'see'.

The Gospel tells of the faith of the 'Magi' divinely guided by the 'star'; how this faith manifested itself in action by their seeking instruction from God's priests, by prostrating their very beings and offering their best treasures before the frail Babe in Mary's arms: *Gold* in homage to His new Kingship, symbol of their hearts offering love; *Incense* in homage to His Divinity, symbol of their minds offering adoration; *Myrrh* in homage to His Humanity, symbol of their bodies offering to do penance. A truly great Feast! Finally on January 12, we reach the culmination of this season with the Baptism of Our Lord by St. John the Baptist. It is time now to take down the Christmas decorations. With a touch of sadness we pack them away till the next year and enter into the liturgical period known as Ordinary Time where we will devote ourselves to the mystery of Christ in its entirety. Herald John, who ushered in the Advent season, is present once again to close Christmastide on the feast of the Baptism of Our Lord, and to open the Season of Ordinary Time. He points to Jesus, the Lamb of God who unites time and eternity in the Eucharistic Sacrifice, and even January's diminishing darkness seems to echo St. John's prayer: "He must increase and I must decrease."

The remaining days of January are the beginning of Ordinary Time. The liturgical colour changes to green a symbol of the hope of reaping the eternal harvest of heaven, especially the hope of a glorious resurrection.



Pix: The Magi represented in the Christmas stamp (1980) art work by Rev. Fr. Priyantha Silva, An ivory and precious stone representing Mary Mother of God at the Archbishop's House, Painting of Baby Jesus with his cousin Baby John later the Baptist by Joseph Silva in a private collection.

On January 1, we celebrated the New Year with the wonderful feast of 'Mary Mother of God', which is honoured as Mary's highest title.

We are reminded that the month of January is dedicated to the Holy Name of Jesus, which is celebrated on January 3. The first twelve days of January fall during the liturgical season known as Christmas which is represented by the liturgical colour white. During this time we continue to rejoice and celebrate Christ's coming at Bethlehem and in our hearts.

On January 6, on the Solemnity of Epiphany we follow the Magi to the crib as they bring their gifts of gold, frankincense and myrrh. We rejoice with Mary, as her Son is adored by the three Wise Men.

"There came Magi from the East to Jerusalem, saying, 'Where is the newly born King of the Jews?.. We have seen His star in the East and have come to worship Him.'" Epiphany means 'an apparition, or manifestation'



Our Lady of Guadalupe "Hear me"

She appeared to an Indian convert named Juan Diego on December 9, 1531. She left a marvelous portrait of herself on the mantle of Juan Diego. This miraculous Our Lady of Guadalupe "Hear me....." image has proved to be ageless, and is kept in the shrine built

in her honour, the Basilica of Our Lady of Guadalupe in Mexico. The only Church dedicated to this title in our country is in Trincomalee. The Church celebrates the feast on December 12.

Pix: a Grotto showing the apparition in the garden of the Church in Trincomalee, the Church, the altar, statue of Juan Diego.



Mission of Blessed Joseph Vaz is a unique event in the Universal Church History

The fifteenth and sixteenth centuries are marked by some important trends in world history and in the history of the Church especially in the field of politics, economics and religion. We have also seen the colonial powers of Portugal, the Netherlands and later the English having made a huge impact on the whole world in this regard. One of the main concerns of the Portuguese colonial power was to spread their culture and Catholicism in the areas under them. They were quite successful in achieving their objectives in Sri Lanka. However, they lost their power in 1658 when their last Fort in Jaffna fell into the hands of the Dutch. By that time the Portuguese had built up a big Catholic population here and there were about 120 priests to serve them.

These ambitious colonial powers the Portuguese and Dutch were against one another, for political reasons more than that of religion and the Dutch had already launched a campaign against Catholics in their territory. The Dutch suspected the Portuguese might attack them with the help of Catholics population in the island who were loyal to them. Moreover the Dutch had become very unpopular with the Kandyan King and the Portuguese power in Asia was firmly established in Goa which was not far from Sri Lanka. Hence for reasons the Dutch persecuted the Catholics.

The Catholics were left in such a miserable situation like sheep without a shepherd. The Dutch had by now strictly implemented the prohibition of the presence of Catholic priests in the island in order to extinguish the Catholic community in the island. They were



successful in implementing such laws and for about four decades there were no priests in the island to attend to the religious needs of the Catholics.

The attempt of the Holy See to negotiate with the government of the Netherlands to send European missionaries to Sri Lanka also failed. Realising the urgency of the situation and the needs of the Catholic community in this island Fr. Joseph Vaz determined to come to their aid. Without making such venture a personal effort, Fr. Vaz established the Oratorian missionary group in Goa which was the first of such in Asia to send the missionaries to Sri Lanka for 150 years. He obtained the constitution of the Oratory in Lisbon which was a requirement for establishing the Oratory in Goa. The Oratory was found by St. Philip Neri in Rome and given the name 'Oratory' which means the place of gathering for prayer. The Oratory of Goa was the first ever missionary group to send missionaries to another country in Asia. The first missionary was also Fr. Joseph Vaz who came to Sri Lanka in 1687, after establishing it on a firm foundation in Goa.

Miraculously Fr. Joseph Vaz re-established the faith of our forefathers in the island solving the problem the Universal Church was facing then. When the Dutch carried out bitter religious persecutions, Fr. Vaz walked all over the island bare-footed disguised as a beggar or a coolie to find out the Catholics and preach the Good News to them and dispense Sacraments by way of strengthening the faith in the country. The secret of the success of his mission was his personal holiness and heroic faith in God which was visible to all even when he was a pris-

oner in the Kandyan Kingdom. He was far sighted in establishing the Church on a firm foundation of faith. Where ever he found a community of Catholics he established it on the leadership of laity whom he named as Muhuppu, Annavi, Kanakkapillai and the local communities also accepted them as their leaders.

Blessed Joseph Vaz in any way did not restrict his mission to a group of people particularly when it came to doing charity which was evident at the time of the epidemic that spread throughout

Kandy and the severe drought in the region. Therefore, he became a friend of the Kandyan King and won the hearts of the masses and many had embraced Catholicism. He also contributed to the

declared Blessed is venerated only in a local church where he had lived. Therefore, our only hope and prayer is that Blessed Joseph Vaz will be made a saint of the Universal Church. Many miracles are attributed to him, which he had performed during his life time and also after his death. More particularly the miracle required to raise him to sainthood has been forwarded to the Holy See and it has being accepted by the Holy See as a miracle performed through the intercession of Blessed Joseph Vaz.

The feast of Blessed Joseph Vaz celebrated this year will be significant to us because we are praying fervently hoping that he would be canonized soon. The National Secretariat of Blessed Joseph Vaz at its recent meeting decided to launch an island wide prayer campaign for this intention. All the Bishops in their respective dioceses together with the priests, religious and faithful will celebrate the feast of the heavenly birth of Blessed Joseph Vaz and pray for the cause of canonization. The Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith in a letter published in the Archdiocesan bulletin, *Koinonia* addressed all the priests and religious, has requested them to give importance to this celebration, animating the people of the need to pray for the canonization of Blessed Joseph Vaz (January 2014 Vol. 34 No11 Pg. 5).

The Archdiocesan Blessed Joseph Vaz Committee has prepared the materials for the liturgy of the feast and distributed to all the parishes and the institutions. His Lordship Rt. Rev. Dr. Vianney Fernando, President of the National Secretariat in a press release requests the faithful to recite the prayer for the canonization of Blessed Joseph Vaz frequently and also requests them not to change the original lyrics of the Hymn of Blessed Joseph Vaz. Priests are also expected to include the name of Blessed Joseph Vaz in the Canon of the Eucharistic celebration.

The Archdiocesan celebration of the Feast will take place in the Parish of Wellapalliya, Hendala on Sunday January 19, at 8.00 am. The chief celebrant of which will be His Lordship Rt. Rev. Dr. Emmanuel Fernando, Auxiliary Bishop of Colombo. As we treasure the unique gift of God to us and our forefathers, let us also wish and pray with fervent faith that He would include Blessed Joseph Vaz among his saints in the near future.

Rev. Fr. Anthony Fernandopulle
Secretary of the National Blessed Joseph Vaz Secretariat and Episcopal Vicar of Colombo Western Region



Cross built in Choroa Goa to remember the visit of Bl. Joseph Vaz

nation by making use of his linguistic and literary talents. He had translated a book on medicine written in Portuguese language into Sinhalese at the request of the King. Another good example of his far sightedness was that he recognized the talents Fr. Jacome Gonsalves and encouraged him to study vernacular languages and produced a volume of Christian literature. Today we inherit such a valuable Literature and Fr. Jacome Gonsalves is hailed as the 'Father of Christian Literature' in Sri Lanka.

"No one can do at the time of death what he/she could not accomplish during the life time" was Blessed Joseph Vaz's last words to his companions at his death bed. He had accomplished a great deal in his mission through a life of holiness, courage and farsightedness. He was a great gift of God that came from India and today we hail him as the Apostle of Kanara and Sri Lanka. Recognizing his great mission Blessed John Paul II declared him Blessed. One who is



Jack fruit Tree over 400 years, near the Oratory Room, Goa



Canape (Sofa) in which Blessed Joseph Vaz rested when in Choroa now in the Gomes family in Siolim



Ebony cross planted by Bl. Joseph Vaz in Maha Galgamuva with the Statues of St. Francis Xavier and Bl. Joseph Vaz

Blessed Joseph Vaz - Early Years and Ministry in India

At his birth, his father Christopher Vaz had seen a bright star shining in the noonday sky after which he wrote thus in his diary. "This child of mine will on day be great," and great he did become.

He grew up as a schoolboy from his paternal home in Sancoale in South Goa. At school he was loved and admired by his teachers as a model student. He would never hurt anyone either by word or deed and was noted for his piety from a very early age. He would wear the Rosary round his neck and recite it daily on his way to and from school. As a result he won for himself the title "Little Saint."

Once back home from school unlike many children of his age, he would not head towards the playground, instead he would help his mother with the daily household chores such as marketing and drawing water for the Vaz family, from a nearby spring. This spring exists to this day and many are those who have washed themselves with this water and were healed completely of various skin ailments. As a result of helping his mother, young Joseph could hardly find any time in the evenings to visit his parish Church for silent prayer. Hence, he approached his parish priest for permission to have the Church "open" at nightfall for at least a couple of hours for him to go in and pray. This request was turned down by his parish priest and Joseph began to "explore" other avenues of praying daily before the Blessed Sacrament.

Enlightened by Divine Providence and guided by the Holy Spirit the boy Joseph would slowly "slip" out of his room window in the dead of night while the entire Vaz household was fast asleep and proceed towards his parish church in Cortalim in total darkness. As there were no street lights in that period He had to trek almost a kilometer on foot and there on the steps leading to the Main door, he would kneel and commence his prayers in the silence of the night. While entrenched in deep prayer, the huge doors of this Church would miraculously be flung open and a voice from within would beckon him to come in. Being in total obedience to his parish priest, Joseph would refuse to enter the Church. It is now recorded that at this moment angels would lift him bodily and place him at the altar rails from where he would continue praying until the wee hours of the morning. When he would return back home before the Vaz family was

"up" for the day. This became a regular habit for the boy Joseph and this practice of nocturnal prayers continued unnoticed by anyone. The very same doors of this Church are preserved to this day and countless pilgrims flock to this Church while in Goa.

In course of time Joseph did well in his studies and subsequently entered the Seminary. He was ordained priest in August 1677 at the age of 25, and commenced his initial ministry within Goa. Once he blessed a childless couple and they were blessed with a son, whom they named Joseph. Today, Blessed Joseph Vaz is fast gaining ground as the patron of childless couples, for many couples have had recourse to him in prayer and have been blessed with children. A day after his ordination, he visited the Church of Our Lady of Snows on the Feast day i.e. August 5. Here at the altar he wrote his now famous "Letter of Bondage" to Mother Mary, imploring her to make use of him as her perpetual slave and surrendered himself to her "will." Here in this Church, beside the altar, he removed his



The spring water of the Bl. Joseph Vaz

shoes and left them there. Ever since, he never used any foot wear throughout his life, traversing through hills, valleys and jungles, always barefooted. It is also noteworthy, that he never slept on a bed, always on a mat and on the floor.

In the course of time he founded the Oratorian Order and became its first Superior. This Oratory supplied priests to Ceylon for almost 130 years. Of the many Oratorians who came to Ceylon as Missionaries, Blessed Joseph Vaz and Father Jacome Gonsalves stand out conspicuously - shining as two bright stars in the Catholic horizon of Sri Lanka. Let us bow in gratitude

to these two sons of Goa, who gave of their best towards today's Indigenous Church in Sri Lanka. We should never, ever forget them in our prayers.

It is recorded in the Oratorian Archives in Goa, that many fellow priests in the Oratory, had on many occasions heard Blessed Joseph Vaz weeping aloud at the altar in the dead of night, pleading with Our Lord, to open an avenue for him to enter Ceylon and minister to the persecuted Catholic in the Island. With this end in view, he left Goa for Kanara (present Mangalore) in 1685 where he ministered to the persecuted Catholics under the Hindu and Muslim rulers. Here, his missionary methods won for him mass conversions from among the Muslims and Hindus. In anger, his opponents plotted to kill him. One evening at twilight, he was led up the Mudippu Hill on the pretext of a sick call. As darkness set in, he was told that he would be killed in a while. He promptly knelt on solid rock and prayed to God that he be spared for his long cherished ministry in Ceylon. Immediately, a thunderbolt struck the area and his would be assassins fled the scene in

of water emerged and these could be seen to this day. Today, a beautiful Shrine dedicated to Blessed Joseph Vaz adorns the Mudippu Hill which has since become a place of pilgrimage. Around this time, the Muslim rulers of Mysore, Hyder Ali and his son Tipppu Sultan overran most of the Catholic churches in Kanara, but Blessed Joseph Vaz from his hideout in Paneer ministered to the "flock" and kept the flame of faith "going."

From Kanara blessed Joseph Vaz travelled southwards to the Cochin area where he lived with the Jesuit Fathers. At this point of time, the Church was almost being split into two factions, the priests who owed allegiance to the King of Portugal the "Padroads" and the priests who owed allegiance to the Papacy, "the Propaganda." By his astute diplomacy and prayer Blessed Joseph Vaz brought about peace within the two warring factions and they have been united ever since.

Like many Saints within the Church, Blessed Joseph Vaz had to face many obstacles. His Superiors in Goa became suspect of his actions and were on the verge of taking disciplinary action against him. At this time, many of the Jesuit Fathers with whom he was staying, had on several occasions witnessed him in ecstasy - almost hanging in the air, while he was in deep prayer. This was communicated to his Superiors in Goa, by the Jesuit Fathers and since then, no action was taken against him.

The final phase of his Ministry in India was in the Pearl Fishery coastal town of Tuticorin, inhabited by the Bharathas, who are direct converts of St. Francis Xavier. Here, he set about learning Tamil, as this was a prerequisite for his intended mission in Northern Ceylon. Very soon he mastered the Tamil language and was on the "lookout" to slip into Ceylon. The Governor of Tuticorin refused permission for him to visit Ceylon as a trader. That same night this Governor died of a



In ruins: The walls of the Oratorian

heart attack and the very next day Blessed Joseph Vaz applied to the Acting Governor to enter Ceylon as a Coolie. This was promptly granted and herewith Divine Providence "opened the door" for him to enter the land of his dreams, in 1687 when he landed in Mannar.

In conclusion it is but fitting to note that Blessed Joseph Vaz was born on a Friday, baptised on a Friday, ordained priest on a Friday and died in Kandy on a Friday, January 16, 1711. The King of Kandy ordered three days of mourning and the city of Kandy was decked with white flags. Blessed Joseph Vaz's parting message to Sri Lanka was "that no one can do at one's moment of death what one failed to do throughout his lifetime." Having said so, he breathed his last having fulfilled a glorious Mission - second to none in Sri Lanka.

Roggy Corera
National Joseph Vaz
Secretariat - Kandy



The main altar of the Sancoale Church

The writer has organised Annual Pilgrimages to Goa during the past 23 years. Among others, the places visited include the paternal home in Sancoale, the Sancoale spring, the Cortalim Church, Church of Our Lady of Snows, the ruins of the Oratory, the Miraculous Cross Church, the Bom Jesu Basilica, the Light and Sound Exhibition and the Se Cathedral - one of the largest in Asia. This year's pilgrimage is scheduled for April and readers are most welcome to join us.

Letters to the Editor Letters to the Editor



WANTED

AN ENVIRONMENT CONDUCTIVE FOR CONSCIOUS WORSHIP IN THE CHURCH

Conscious Worship entails Concentration, 'Mind Application' for a period of time. Concentration is inversely proportional to distractions. More the distractions, lesser the ability to concentrate. Lesser the distractions more the ability to concentrate. Very very unfortunately our Churches are full of distractions so much so that those who wish to concentrate have to make an 'herculean effort' to succeed and that too very often than not without success.

The main cause for the distractions is the 'Dress of Women', sleeveless, straps, short skirts and shorts, see-through blous-

es, tight pants, deep neck etc. etc. 'Over dressing' is also a distraction. Some are under the impression that the Church is the only place where they can 'show off' their new dresses. Women as a rule relish to 'bare their assets', both skin and dress. Nevertheless the Church is definitely not the place to do so.

The 'Habits' of the nuns are also shrinking from all direction. Lord have mercy!

The adverse effects of our false dress sense to Church are:-

(1) One does not consciously participate at Holy Mass because one

is self-conscious about her own dress.

(2) Distracts others and thus prevents others from consciously participating in the Holy Mass.

(3) Some dresses cause temptation to others. The wearer becomes an agent of the devil.

(4) Prevents the poor from entering the Church due to lack of proper clothes.

Are Parish Priests aware of their poor parishioners who do not come to Church for lack of a 'proper dress'. What remedial measures have been

taken? Do other religions also experience the same problem. Would not God Almighty ultimately blame us all.

During Holy Mass all are expected to kneel, stand and sit at the same time for the sake of uniformity. Regimental uniformity is pleasing to the human eye, but the eyes of God sees through and sees something different and appreciates something different. "My thoughts," says "the Lord 'are not like yours'" (Isaiah 55:8).

Kneeling, standing and sitting at one's own discretion without uniformity does not effect the concentration of a

person very much as does the 'wear what you wish' option which distracts everybody including the celebrant who is also human. A simple and modest dress code is a *sine quo non* for the Church today for Conscious Worship.

Hymns sung during Communion is also a distraction. Communion time should be a time of silence. Communicants should be encouraged to consciously unite with the Lord Jesus who is dwelling within oneself and to speak and listen to Him.

Over decorating the Church is also a distraction for conscious worship. There are many



Church attire?

who admire the decorations during Holy Mass especially on special days.

Let us introduce Serenity and Tranquility into our Churches for the sake of Conscious Worship.

M.V. Noel De Silva

Minister Provincial to TOR Franciscans in Sri Lanka

On December 20, 2013, Rev. Fr. Eric Britto Madurawala, TOR, the Parish Priest of St. Michael's Church, Korawalla, was installed to the office of Minister Provincial of the TOR Franciscan Friars of the Vice Province of Our Lady of Lanka.

During his four-year term, as Minister Provincial, Rev. Fr. Eric Madurawala will oversee the 62-member TOR community, whose priests and brothers serve in parishes, schools, and other chari-



table ministries. Rev. Fr. Neville Ranjith Fernando was installed as the Vicar Provincial of the Vice Province and three Franciscan Fathers, Rev. Fr. Lanka Deshapriya, Rev. Fr. Ber-

nard Kurera, and Rev. Fr. Chrisantha Marius were installed to the Provincial Council.

Installation ceremonies for the Vice Province of Our Lady of Lanka's new Administrative team were held in the Retreat House, Tewatta, Ragama, with Most Rev. Father Nicholas Polichnowski, TOR, Minister General of the Third Order Regular, presiding.

Rev. Fr. Roshan Wasantha, TOR

Preparing to face the future

Your Editorial in the *Messenger* of December 15, titled, 'Christmas is a time of waiting', is very much appreciated. Specially the contents in paragraph 4 are very timely.

All prophecies received from Heaven beginning from La Salette in 1846, Fatima, Garabandal and revelations made by Blessed Ann Catherino Emmerich, Blessed Sr. Elena Aielle, St. Hildegard, Revelations made to Fr. Stefano Gobbi, Revelations by St. Leonard of Port Maurcie and the current prophe-

cies from God the Father, Lord Jesus and the Blessed Virgin through the Irish prophetess Maria Divine Mercy, all indicate that the present times are the time for the Second Coming of Our Lord.

Last week Rev. Rathana Thero of the Hela Urumaya was having a discussion on the Sirasa TV. He said now deaths take place one here and one there. But from next year thousands will start dieing. And 2015 more humans will die. When questioned Why, He said the time has come for

the Kalpa Vinassaya and for the coming of Maithri Budun. According to the past Catholic Prophecies Lord Maithri is the antichrist.

I feel the Lord has inspired you to write that Editorial and I would like to see you writing at least twice a month asking people to refrain from sin, ask for forgiveness of sins and to be prepared to face the future which could be very cruel.

May the Lord Jesus and His Most Beloved Mother, Mary bless you and guide you.

Bede N.A. Perera

Address of Patrick Keegan

On Behalf of Auditors to the Fathers of the Second Vatican Council

The first International President of Young Christian Workers Patrick Keegan, later the International President of the World Movement of Christian Workers, was the first lay person to address Vatican II.

13 October 1964

Your Eminences and Most Reverend Fathers of the Council,

In the name of the lay Auditors, men and women, present in Rome, I thank the Cardinal Moderators for the honour and opportunity of addressing this great Assembly, I would assure you, Venerable Fathers, that we are very conscious of our responsibility at this historic moment to try, however inadequately, to voice the sentiments of the faithful laity throughout the world.

We have welcomed most warmly the Chapter of the document on the Church dealing with the Laity, giving us a new vision of our active participation in the whole mission of the Church. We have welcomed also the Constitution on the Liturgy which has vitalised our share in the public worship of the Church.

We offer the assurance of our loyal cooperation in fulfilling the noble aims of the document on Christian Unity. And now we have been following with the greatest attention your debate on the Lay Apostolate.

How are the vast majority of Catholics to be made aware of their apostolic responsibility to bear witness in their daily life, as members of a family, as mem-

bers of the community of the Church and of the whole community? This is the challenge for all those who bear responsibility for Christian formation - for parents, teachers, priests and for leaders of Catholic groups and organisations. It is here that we see the first role of our organisations. It is clear that association provides the most favourable conditions for Christian formation and for sustaining the individual in the development of his creative potential and in the witness he must bear to the world. The establishment and development of organised groupings should therefore be strongly encouraged.

To help us to fulfil our role, Venerable Fathers, may we presume to appeal through you for priests to give us their indispensable help. It is the priest who brings Christ to us through the Sacraments and the Gos-



Cardijn was named a Cardinal by Pope Paul VI in January 1965, and Pat Keegan championed the role of lay people at the Second Vatican Council.

pel. It is the priest who equips us spiritually to "consecrate the world". Those of us especially who work in lay movements know how much we owe to our brotherly cooperation with our chaplains.

The lay apostolate cannot be an isolated entity in the Church. It reaches its fullness in close collaboration with all the other members of the Church. By its very nature it demands a constant and regular exchange between the Hierarchy and the laity. It is for us as lay people to bring to our Pastors our experience of the needs of the world in which we live, and to seek from them guidance in our endeavour to respond to these needs. In simple terms, there must be the "family dialogue" of which our Holy Father, Pope Paul, has spoken so frequently and emphasised in his recent Letter "Ecclesiam Suam".

His Eminence Cardinal Cento, to whom our thanks as to all members of his Commission are due, told us in his introduction to this debate that there is, by wish of her Divine Founder, a distinction within the Church between the Hierarchy and the Laity. But this distinction implies no distance. This debate in the Council has done much to bind us together inseparably in the single mission of the Church.

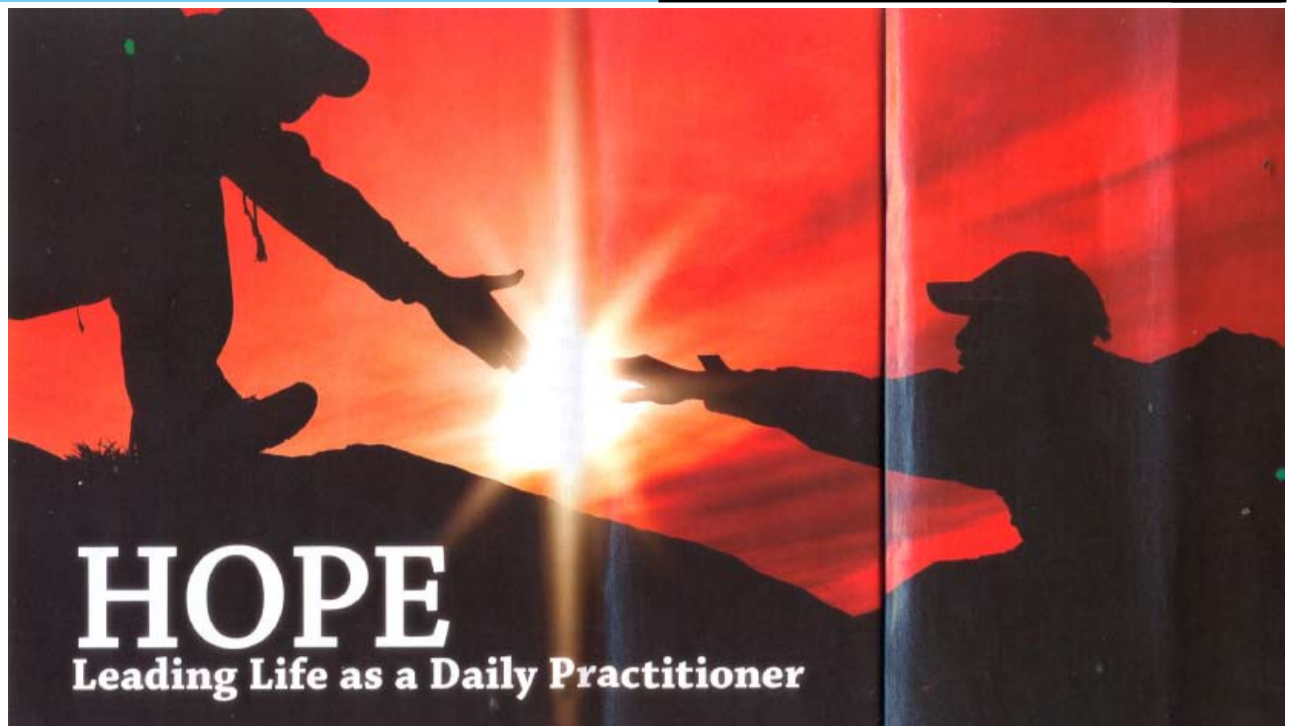
Source: Archives of the International YCW, Brussels. Reproduced and Sent by Vivian Silva

Hope is in frightfully short supply these days. Despair too often qualifies as the most debilitating disease in the present age. The tragedies in Cambodia, Bosnia, Rwanda, and Darfur and in events like the Holocaust evoke - sense of paralysis in the human spirit. Those who have survived these horrors continue to bear the scars of profound trauma. For them, it must seem that the old world has collapsed and nothing has replaced it. In addition, many of these survivors lack adequate language with which to describe their catastrophic experiences. Not unexpectedly, such calamities also tend to eliminate any vision of God.

One need not consider only international disasters. Despair lurks in the local confines of families, parishes, and small communities. Domestic abuse, clerical sex abuse, homelessness, poverty, malnutrition, and the like sap human energy and vitality. Unemployment, underemployment, and soup kitchens paint a "bleak picture of society that all too easily leads to alcoholism, drug addiction, and suicide. The capacity of these victims to hope grows thinner with each passing day.

Job addresses God with this upsetting question: "Why do you hide your face and consider me your enemy?" (13:24). The Psalmist makes a similar demand of the Lord: "Do not hide your face from your servant; hasten to answer me, for I am in distress" (69:18).

An abundance of modern-day scenarios seemingly support God's obscurity. A nursing-home visit reveals those ravaged by physical and mental illness. The grim reality of unemployment becomes evident as the jobless scurry to find a decent job. The demoralising



Hope looks beyond the present and refuses to accept it as final and definitive.



effect of divorce paralyzes not only spouses but their family and friends. Those who stray from the formal worship and lifestyle of the Church inflict more than a passing heartache on both their biological and spiritual families.

In all of these instances, God appears to have abdicated his responsibilities and thus vindicates the charges by Job and the Psalmist. "Where is my God; where is our God?" is a cry that tests the mettle of believers.

The Biblical Horizon of Hope

Defining hope is a daunting task. Many view it as the capacity to orient reality toward a desired goal despite difficulties. Hope seems to imply that we assume the totality of human responsibility of not only ourselves but also of God and the world. In a Christian context, the believer exists in hope, but also as a condition to provide hope for others.

In employing the term horizon, I borrow from the famous German philosopher Hans-Georg Gadamer. His view of horizon is not a rigid, inflexible boundary, but something flexible that people move toward and that also moves with them. Thus hope becomes a human goal that accompanies and challenges people as they move along in their lives—a work in progress. We can note four general characteristics of this elusive term hope.

First, hope anticipates change. It believes the world or a particular situation is not an immutable given but can be altered. It looks beyond the present and refuses to accept it as final and definitive. Saint Paul discusses hope and its role to anticipate change in his Letter to the Romans. He speaks of endurance: "But if we hope for what we do not see, we wait with endurance" (8:25). The basic notion is perseverance regardless of the obstacles.

Another nuance of hope is burning expectation. This is illustrated in Romans 8:19-23 when both creation and believers passionately await the revelation of God's children and the fulfillment of their hopes on resurrection day. In this same passage, Paul also sees eager expectation and tension as characteristics of hope—the attitude of craning one's head to observe what's going on.

Second, hope does not smooth over pain or anguish but meets it head-on. Therefore, typically it is assertive in facing reality. This is illustrated in the biblical laments, which are more than a database of life's slings

and arrows. They articulate both a vibrant and lax form of appeal, allowing God to intervene and redress the situation.

The first lament in the Psalter (Psalm 3) reveals the internal makeup of a lament. The psalm involves three characters: the Lord, the psalmist, and the enemy. Attacked by these implacable opponents who deny the possibility of divine intervention, the psalmist appeals to the Lord. He identifies God as a powerful military figure who will heed his call and respond. The psalmist sleeps, a symbol of his hope and the expectation of God's timely aid. Employing martial imagery, the psalmist depicts the Lord as striking the cheekbone and breaking the teeth of the enemy. It is only a matter of time before the Lord totally fulfills the author's

hope. (See Psalm 3:2-9.)

Hope is relentlessly dynamic.

It rejects all forms of daydreaming that merely wish for a brighter future. As a result, hope demands incessant activity and involvement. Luke's parable of the Persistent Widow (18:1-8) captures this dimension. The opening verse provides the context: "the necessity for them to pray always without becoming weary." Perseverance through prayer is an indispensable ingredient of hope. Jesus applies the parable of the widow and the judge to his audience, assuring them that God will secure the rights of those "who call out to him day and night" (18:7). Hope clearly hinges on the perseverance of the petitioner but without excluding the intervention of the Provider.

Finally hope, by its very nature, relates to God. It sets out to view the future from God's perspective. It is grounded in God's sense of fidelity not only in the past but also in the present and the future. It clings tenaciously to the belief that God creates newness in the face of crippling despair and chaos. In Isaiah, the prophet of the exile addresses a despairing audience. Confronted with a dismal situation, he must comfort his audience, not badger them. The Prophet summons his own people, but also those of the sea, coastlands, the wilderness, and all the villagers to break out in song. "Sing to the LORD a new song, his praise from the ends of the earth" (Is 42:10). This new song matches the Lord's new strategy of deliverance, his decision to replace the crushing Babylonian hegemony with his own benign rule.

In the aforementioned instances, hope overlaps with divine presence; it is presence, not absence, that makes the heart grow fonder. In the midst of life's debacles and tragedies, one derives hope from the assurance that God is nearby or close at hand. Hence whenever and in whatever manner God chooses to establish his presence, hope is not far behind.

Relationships

Hope is a work in progress—reflecting this comprehension in one's day-to-day life sets a solid foundation for role models. Whether in a professional or family setting (parent to child), a practitioner of hope builds strong bonds and gains confidence to build future relationships.

Perhaps one stretches the role of hope too far to include the reconciliation of rival factions. Nevertheless,

the rivalries between Esau and Jacob, and Joseph and his brothers inspire some dimension of hope for modern predicaments. Such hope refuses to accept the present as an unalterable given. It dares to anticipate a future in which reconciliation can triumph. In the parable of the Prodigal Son (Luke 15:11-32), Luke does not specifically mention hope or openly display the enormous pain the father must have felt as his son leaves the family and enters into a life of dissipation, debauchery, and extreme want. Upon the son's return, however, the father expresses his unwavering hope: "This son of mine was dead, and has come to life again; he was lost, and has been found" (Luke 15:24).

We cannot afford to sit quietly by and let everything pursue a so-called normal course. Hope is an active component of faith that moves people outward to address the problem concretely. Hope and unflagging effort constitute not only a happy but also a necessary marriage. The institution of hope opens the doorway to accept others at face value, encourage them to better themselves, and support them when everything does not go "as planned."

Hope in and Through Jesus

If the Prophet Jeremiah can address the Lord as the hope of Israel (14:8; 17:13), believers have even greater reason to invoke Jesus as the hope of humanity. Christian audacity is especially grounded in the passion, death, resurrection, and ascension of Jesus. The resurrected Jesus is our hope as well as our future. No part of our life is untouched by God's kingdom, thus we have confidence that life as we know it and live it now will be transformed. The language of faith is how we talk about living in this new, resurrected way.

In his Gospel (14:1-6), John references the troubled hearts of the disciples in response to Jesus' departure and the pain caused by his subsequent absence. The scene on Calvary dashes all their hopes that he will succeed and accomplish his mission. His death seemingly extinguishes all their aspirations; however, Luke offers another scenario—death becomes the condition for glory and thus the fulfillment of all their hopes. Death is the passageway to new life.

It is not sufficient to admire the Bible's horizons of hope. One must advance beyond intellectual stimulation and enter the fray through action—action on a daily basis. A truly dynamic hope is always a reality that transcends the individual by seeking to generate hope in others. Following are some examples of how we can implement the ministry of hope.

Similar to the resolution of Esau and Jacob, we can institute the reconciliation of rival factions—it dares both participants and outsiders to anticipate a future in which reconciliation can triumph. Hope and a God of surprises are not mutually exclusive. Believers are programmed at times to determine the precise ways in which God should respond to their needs. Jesus surprises His disciples through His resurrection by revealing that death becomes the condition for glory.

In a similar fashion, believers must become daily practitioners of hope by assuming the role of agents of surprise. All who accept Jesus as the Resurrection and the Life (John 11:25) reflect hope whenever they assist those who experience despair. Believers who have experienced their own forms of recovery and transformation must not regard them as purely personal but eminently communal. Salvation and hope go hand in hand, "for in hope we were saved" (Romans 8:24).

John F. Craghan
Courtesy: Ligourian

The heavens opened and the Father's voice resounded: 'This is my Son, the Beloved. Listen to him.'
(Mt. 9:8)



Ministrations of Fr. Vaz in Jaffna's 'Little Rome'

The honorific, Little Rome is attributed to a city or a village in consideration of its inhabitants; indomitable courage to keep the light of faith burning while fighting against heavy odds even risking their own life and limb. The city of Negombo, it is evident was honoured with the dignified title, as its citizens stood firm together against the Dutch persecution of the Catholics.

During the Portuguese domination of the peninsula of Jaffna, the whole area was divided into thirty four parishes, administered by Franciscan, Dominican and Jesuit Priests, but the work of evangelizations came to a grinding halt when the Dutch occupied the whole Peninsula on June 23, 1658. "Forty or fifty priests, Franciscan, Jesuit and Dominican were seized and transported to India, and all the churches and schools were occupied." (Fr. S.G. Perera). However some converts remained firm and practised their religion secretly under the direction of a Muppu, (Tamil Muppan) the chief lay devotee, elected unanimously by the faithful. Muppu, as a rule, appointed a catechist in the absence of an ordained priest, to impart religious knowledge, baptize the new born, recite prayers and sing hymns at burials, visit the sick and infirm and even to settle disputes. It was entirely a People's religious movement that helped Ven. Fr. Joseph Vaz immensely in his missionary activities later.

Sillalai is a village situated ten miles to the North west of Jaffna. The village was attached to a Jesuit residence. By evangelic preaching and exemplary life the Jesuit priests had converted the entire village constituting of 395 people to Catholicism. Ministering to the faithful in Jaffna became a battle between life and death for Fr. Vaz, when Hendrick Van Rheed, the head of the Dutch government in Jaffna, was all out to crush Ca-



Crucifix of Bl. Joseph Vaz in the Oratory Rome, Goa

tholicism. The faithful, therefore decided to convey Fr. Vaz to Sillalai in complete darkness and entrust him to the Muppu who promptly welcomed him and looked after him in his own home. So Sillalai became the nucleus of religious activities of Fr. Vaz. Under cover of night, in all groups at a time, the faithful went to the Muppu's home, to hear mass, make confession and receive other sacraments, like matrimony. Soon it became a routine that prevailed till 1765. The Viceroy of Goa heard that Fr. Vaz was ministering to the Catholics of the country with great apostolic spirit and labour and ordered to arrest him.

So the priest-hunters surrounded a number of houses in which Fr. Vaz was administering sacraments but the servant of God left under a guise, unrecognised, in the clear light of day. On one occasion, when the soldiers failed to arrest Fr. Vaz, they had taken the lay leaders into custody, flogged and put them behind bars. Some new converts in Jaffna, through fear of punishment and losing wealth and to gain material benefits gave up their faith temporarily but the faithful in the little hamlet Sillalai kept up their faith courageously, though their faith was marked by vicissitudes and set a noble example for others to emulate. So Sillalai was honoured with the honorific, Little Rome in Jaffna.

PRAYER OF THE FAITHFUL

Response: Lord, hear our prayer.

For the Pope, the Bishops and the clergy; That, they may inspire your flock by their way of life to remain faithful to you always. We pray to the Lord.

Response: Lord, hear our prayer.

For all political leaders; That, they may work to build a world free of poverty, war and oppression, so that all of God's children can live in peace and togetherness. We pray to the Lord.

Response: Lord, hear our prayer.

For the world; That your Spirit may rekindle it to do good, bring justice and peace and strive to establish your kingdom. We pray to the Lord.

Response: Lord, hear our prayer.

For all of us gathered here; That we may live up to our baptismal expectations and that we may show to the world that we are Christians by our life of witness. We pray to the Lord.

Response: Lord, hear our prayer.

LITURGICAL CALENDAR YEAR A 12th Jan. - 19th Jan. 2014

Sun: The Baptism of the Lord
Is. 42:1-4,6,7; Acts 10: 34-38;
Mt. 3:13-17

Mon: Memorial of St. Hilary,
Bishop and Doctor
1 Sam 1: 1-8; Mk. 1:14-20

Tue: 1 Sam 1:9-20; Mk. 1:21-28

Wed: 1 Sam. 3:1-10,19,20;
Mk. 1:29,30

Thu: Feast of Bl. Joseph Vaz
Acts 20;17-18,28-32,36;
Mk. 16:15-20

Fri: 1 Sam. 8:4-7,10-22;
Mk. 2:1-12

Sat: 1 Sam 9:1-4,17-19,10:1;
Mk. 2:13-17

Sun: Second Sunday in Ordinary Time
Is. 49:3,5,6; 1 Cor.1:1-3; Jn. 1:29-34

CHRONOLOGY OF THE LIFE OF FR. JOSEPH VAZ

1651, April 21	Birth of Fr. Vaz	Mantota, Vanni, Punarim, Jaffna,
1676	Priestly ordination	Trincomalee, Puliyantivu, Batticaloa,
1676 - 1681	Priestly ministry in Goa	Kandy
1681 - 1684	Priestly ministry in Kanara	At Puttalam, Fr. Vaz met the Catholics
1684	Back in Goa	who had come from Kalpitiya
1685, September 25	Joins the Oratory	At Mantota and Vanni he met the
1686, end of November	Leaves Goa for Kanara	Catholics of Mannar
1687, January 3	Leaves Mangalore	
1687, end of March	Reaches Tuticorin	1668, December to March 1699 Mission tour:
1686 second half of April	Leaves Tuticorin	Sabaragamuwa, Kendangamuwa
1887 May	Reaches Mannar	Sitavaka, Gurubevila, Malvana, Kandy.
1687 May end of May		1699, April
beginning of June	Reaches Jaffna	Back in Kandy after the destruction of
1687, June	Illness - goes round for alms	the Church
1687, July to 1689 December	Apostolate in Jaffna	1699, April 25
1689, Christmas	Persecution in Jaffna	Leaves Kandy for a few days
1690, January	Leaves Jaffna peninsula for Puttalam	1699, May-September
1690, August	Leaves Puttalam for an	Rebuilds the Church in Kandy
	extensive tour of the Island	and inaugurates it on Sept. 8
1692, August	Leaves Puttalam for Kandy	1700
1692, September to December	Rigorous imprisonment in Kandy	Mission tour
1692, Christmas	First Mass in Kandy in the	1701
	garden of the prison	Mission tour: Kandyan hills, Galle,
1693	Begins to receive people in the	Trincomalee, Kottiyar, Batticaloa,
	prison Allowed to leave the	Sabaragamuwa, Kandy
	prison and to build a chapel	In Kandy to translate a book of
	Still under supervision and	medicine for the King
	not allowed to leave town	1702
1694-1695	Builds a bigger chapel	Death of Joseph Carvalho gets 4
	Apostolate in Kandy	priests from Goa
	Begins to venture across the	1703
	river with tacit consent of the	Two mission tours: Maritime Provinces,
	authorities	Sabaragamuwa, Puttalam, Vanni, Mantota,
1696	Miraculous rainfall	Trincomalee, Batticaloa
1697, April to first days of June	Mission tour: Colombo,	1704, first months
	Negombo, Gurubevila,	Recovery and apostolate on the
	Sitavaka, Malvana, Kandy	Kandyan hills
1697, June	To Puttalam to stop Fr. Menezes	1704, May
	from going to Colombo: back	Mission tour: 3 and 4 Korales, Puttalam,
	in Kandy	Mantota, Sabaragamuwa, Kandy
1967, June-July	Mission tour: Mantota,	1704, September
	Nedunitivu, Jaffna	Mission tour: Puttalam, Mantota,
	Greater freedom of movements	Vanni, Neduntivu, Alambil, Trincomalee,
1697, September to 1698 March	Kandy, during smallpox epidemic	Batticaloa, 3 and 4 Korales, Sabaragamuwa
1698, April-November	Mission tour: Puttalam,	1705
	Negombo, Colombo,	First mission tour
	Gurubevila, Malvana, Wellawala,	Second mission tour: Puttalam,
	Maripo, Pullyancullam,	Mantota, Vanni, Alambil, Trincomalee,
	Puttalam, Chenakudirippu,	Kottiyar, Batticaloa, Tamankaduwa, etc.
		1706, end of January
		Mission tour: Kandy,
		Narangoda, Puttalam, Vanni, Kottiyar,
		Batticaloa
		1707-1709
		Confined to the city of Kandy owing to
		ill health
		1710
		Goes to Kottiyar and is carried back ill
		1711, January 16
		Death.
		(Perniola, Dutch period)

We share in Mary's 'journey of faith,' says Pope Francis



VATICAN CITY, (CNA) - Pope Francis' homily for the solemnity of Mary, Mother of God on January 1, emphasised Mary's path of faith and hope as an example for all Christians.

Full text of the Pope's homily:

In the First Reading we find the ancient prayer of blessing which God gave to Moses to hand on to Aaron and his sons: "The Lord bless you and keep you. The Lord make His face to shine upon you, and be gracious

to you. The Lord lift up his countenance upon you and give you peace" (Numbers 6:24-26).

There is no more meaningful time than the beginning of a new year to hear these words of blessing: They will accompany our journey through the year opening up before us. They are words of strength, courage and hope. Not an illusory hope. Rather, it is a hope that has its foundation precisely in God's blessing.

The message of hope contained in this blessing was fully realized in a woman, Mary, who was destined to become the Mother of God, and it was fulfilled in her before any other creature.

The Mother of God! This is the first and most important title of Our Lady. It refers to a quality, a role which the faith of the Christian people, in its tender and genuine devotion to our heavenly Mother, has understood from the beginning.

We recall that great moment in the history of the ancient Church, the Council of Ephesus, in which the Divine Motherhood of the Virgin Mary was authoritatively defined. The truth of her divine maternity found an echo in Rome where, a little later, the Basilica of Saint Mary Major was built, the first Marian Shrine in Rome and in the entire West, in which the image of the Mother of God - the *Theotokos* - is venerated under the title of *Salus Populi Romani*. It is said that the residents of Ephesus used to gather at the gates of the basilica where the bishops were meeting and shout, "Mother of God!" The faithful, by asking them to officially define this title of Our Lady, showed that they acknowledged her Divine Motherhood. Theirs was the spontaneous and sincere reaction of children who know their Mother well, for they love her with immense tenderness.

Mary has always been

present in the hearts, the piety and above all the pilgrimage of faith of the Christian people. "The Church journeys through time... and on this journey she proceeds along the path already trodden by the Virgin Mary" (*Redemptoris Mater*, 2). Our journey of faith is the same as that of Mary, and so we feel that she is particularly close to us.

Our pilgrimage of faith has been inseparably linked to Mary ever since Jesus, dying on the Cross, gave her to us as our Mother, saying: "Behold your Mother!" (Jn 19:27). These words serve as a testament, bequeathing to the world a Mother. From that moment on, the Mother of God also became our Mother! When the faith of the disciples was most tested by difficulties and uncertainties, Jesus entrusted them to Mary, who was the first to believe, and whose faith would never fail.

The "woman" became our Mother when she lost her Divine Son. Her sorrowing heart was enlarged to make room for all men and women, whether good or bad, and she loves them as she loved Jesus. The "woman" who at the Wedding at Cana in Galilee gave her faith-filled cooperation so that the wonders of God could be displayed in the world, at Calvary kept alive the flame of faith in the resurrection of her Son, and she communicates this with maternal affection to each and every person. Mary becomes in this way a

Marian Year
2013 - 2014



*"Lead us to Christ
O Mary our Mother"*

source of hope and true joy!

The Mother of the Redeemer goes before us and continually strengthens us in faith, in our vocation and in our mission. By her example of humility and openness to God's Will, she helps us to transmit our faith in a joyful proclamation of the Gospel to all, without reservation. In this way our mission will be fruitful, because it is modeled on the Motherhood of Mary. To her let us entrust our journey of faith, the desires of our heart, our needs and the needs of the whole world, especially of those who hunger and thirst for justice and peace.

Let us then together invoke her: Holy Mother of God!

USEFUL THOUGHTS

- To give happiness to others is a great act of charity
- Cheerfulness keeps up the spirit of the one who possesses it and brings a smile to the lips of others.
- A smile can make short work of any difficulty.
- Give lot of time to the improvement of yourself, then there is no time to criticise others.
- To taste the sweetness of life you must have the power to forget the past.
- Negative work will make you heavy and tired and positive work makes you happy, light and refreshed.
- Those who remain very happy will never have internal laziness. Laziness is a great vice.
- The one who is honest and has a true heart will always feel light and tension-free.
- True victory means complete control over the sense-organs.
- If your mind is caught in bondages and problems of the past, you will not experience the joys of the present.
- To forget your troubles remember God.
- If you wanted and didn't get, may be you do not need.
- The one who knows how to adjust is the one who knows how to survive.
- To have balance in all situations is the key to happiness.
- If you give your heart to someone they may break it, give your heart to God and have it strengthened.
- If you do everything with the feeling of happiness, there will be no task too difficult to perform.
- Remember that you are very special. No one can play your role better than you.
- Loneliness comes when I forget that God is my Supreme Companion.
- When you smile, not only do you feel happy but you bring a ray of light into the lives of others.

"If you want to advance in life make sure that your needs don't advance"

By Rev. Bro. Nimal Gurusinghe

Like one of us



"By leaving a place at the dinner table on Christmas eve, let us remember the poor, the hungry, people who are alone, the homeless, the marginalized, the war weary, and especially children!" This was Pope Francis' invitation to faithful in St. Peter's Square at the end of his General Audience Catechesis on 18 December. There were thousands in the Square listening to

his reflection on the great consolation that is Christmas, that "feast of trust and of hope" because "God is with us".

One such listener was a seven year-old boy from Spain, Jose Luis. It had been his idea first to give Pope Francis a gift for the poor. And so, his parents - who work for a poultry company in Galicia along with other managers of Coren, on behalf of six thousand

families, presented the Pope with 750 kgs _ of chickens. Packed and ready to cook, the chickens will be distributed by Archbishop Konrad Krajewski, the Pope's Almoner, to soup kitchens around Rome, beginning with shelters run by the Missionaries of Charity in the Vatican and throughout the city.

Courtesy:
L'Osservatore
Romano

Young World

Leadership Training Camp at Mattumagala Parish



An extraordinary Leadership Training Camp was held last month at the Mattumagala Church premises for students of Grades 8, 9 and 10. It was organised by the newly formed "Former Youth

Society" Members of the Mattumagala Parish. The camp was titled "Fun Day with Jesus." Both spiritual teachings and leadership skills were presented in a creative manner as team building events.

Over seventy five students participated in the camp. They were guided by the Parish Priest Rev. Fr. B. Anselm Shiran.

President (FYS)

'Upathaka Mahimaya' at Diyalagoda Parish



An open air Christmas Carol Service was held at the Diyalagoda Parish.

The Chief Guest

was Rev. Fr. Cyril Gamini Fernando, Episcopal Vicar Missionary Region.

D. Anselm Fernando

Christmas Carols at Good Shepherd Convent, Panadura



The annual Carol Service of Good Shepherd Convent, Panadura was held at the School Main Hall, in the presence of a large gathering of parents, pupils and

well-wishers. The Chief Guest was Rev. Fr. Freddie Shanthikumar, Director of Young Catholic Society, Holy Childhood and Vocations.

Christmas Carol and Play Competition



A Christmas Carol and Play Competition was conducted in the Chilaw Diocese for Children in the four deaneries of the Holy Childhood Society of Chilaw, at the Sudasuna Hall.

The competition was held under the patronage of the Diocesan Director of the Holy Childhood Society, Chilaw, Rev. Fr. Nishantha Janaka.

Pokum Vasana Jayaruwan

First Holy Communion at Dehiowita Parish



Twenty two children from Dehiowita Parish in the Kegalle Deanery received their First Holy Communion from

the Director of the Catechetical Centre, Rev. Fr. Niroshan Vaz.

Pic. J. Antony

Heralding the 'Year of the Youth'



The Diocese of Chilaw declared the year 2014 as the 'Year of the Youth'. Picture shows the youth of Our Lady of Lourdes Church, Nattandiya participating in the traditional milk boiling ceremony on the night of December 31, 2013

to herald the 'Year of the Youth'.

The celebrations took place under the guidance of Rev. Fr. Nimantha Prageeth, Asst. Parish Priest, Nattandiya.

Shriyangani Felicia

First Holy Communion at Arachikattuwa



Twenty one children from St. Anthony's Daham Pasal, Arachikattuwa, Kottapitiya received their First Holy Communion.

Holy Mass was celebrated by Rev. Fr. Christi Perera assisted by Rev. Fr. Prasanna Gomes, Parish Priest, Kottapitiya.

Nisha Rosika

Christmas Carol Service at Battaramulla



A Combined Christmas Carol Service by the Choirs of the Ministry of Foreign Employment and Fatima Church, Battaramulla was held at the Church Grounds. The day was made more colourful with a seasonal Dance Recital by the Daham Pasal students of the Fatima Church, Battaramulla.

*Neville Perera
Pic. Romesh*

English with Fun and Entertainment

Dear Readers,

In our 14th lesson we read some Christmas jokes, Call to Heaven and New Year Greetings for 2014.

In this lesson let us, trace the evolution of the New Year and how January 1st gradually became the universally accepted date to celebrate the New Year, read some new year inspirational quotes, read a story and identify cohesive devices.

With the New Year on our horizon, we pause to look back, cherishing what was good ... From my home to yours, wishing you a very happy and prosperous 2014 with a shower of blessings from heaven.

God Bless You!

With regards and sincere fellow feeling!

NJ

Activity 1:

Read about the evolution of the New Year. To facilitate reading comprehension and enhance your vocabulary a lot of similar words are given.

The celebration of the New Year on January 1st is a(1) **relatively** new (2)**phenomenon**. The (3)**earliest** recording of a New Year celebration is believed to have been in Mesopotamia, c. 2000 B.C. and was celebrated in mid-March. The Egyptians, Phoenicians, and Persians began their new year with the fall equinox, and the Greeks celebrated it on the winter solstice.

Similar words

- (1) **relatively**-comparatively, moderately, fairly, quite, rather, some what, pretty, reasonably
 (2) **phenomenon**-occurrence, observable, fact, experience, happening, incident, event, trend
 (3) **earliest** - first, initial, original, most basic, most primitive

Early Roman Calendar: March 1st Rings in the New Year

The early Roman calendar designated March 1 as the New Year. The (4) **calendar** had just ten months, (5) **beginning** with March. That the New Year once began with the month of March is still reflected in some of the names of the months. September through December, our ninth through twelfth months, were originally (6) **positioned** as the seventh through tenth months (septem is Latin for "seven," octo is "eight," novem is "nine," and decem is "ten."

(4) **Calendar** - almanac, chart, datebook, agenda, schedule

(5) **beginning** -start, commencement, opening, launch, foundation, establishment, creation, inauguration

(6) **positioned** - located, situated, to be found, placed, sited

January Joins the Calendar

The first time the new year was celebrated on January 1st was in Rome in 153 B.C.(In fact, the month of January did not even (7)exist until around 700 B.C., when the second king of Rome, Numa Pontilius, added the months of January and February.) The new year was moved from March to January because that was the beginning of the civil year, the month that the two newly elected Roman consuls—the(8)highest officials in the Roman republic—began their one-year tenure. But this New Year date was not always strictly and widely observed, and the New Year was still sometimes celebrated on March 1.

(7) **exist** - live, be, survive, continue living, stay alive, subsist, be real, be present

(8) **highest**, uppermost, peak, maximum, chief, main, top, utmost, primer

Julian calendar: January 1st Officially Instituted as the New Year

In 46 B.C. Julius Caesar introduced a new, solar-based calendar that was a(9) **vast** improvement on the(10) **ancient** Roman calendar, which was a lunar system that had become wildly inaccurate over the years. The Julian calendar decreed that the New Year would occur with January 1, and within the Roman world, January 1 became the consistently observed start of the New Year

(9) **vast** - huge, enormous, gigantic, immense, cosmic, infinite, immeasurable, measureless

(10)**ancient** - very old, antique, early, earliest, olden, prehistoric, primeval, primordial

Gregorian calendar: January 1st Restored

In 1582, the Gregorian calendar reform restored January 1 as New Year's Day. Although most Catholic countries adopted the Gregorian calendar almost immediately, it was only gradually adopted among Protestant countries. The British, for (11)**example**, did not adopt the reformed calendar until 1752. Until then, the British Empire—and their American colonies— still celebrated the New Year in March.

(11) **example** - instance, case, illustration, model, pattern, exemplar, paradigm

Make 2014 a remarkable landmark in your life

"Another fresh new year is here ...
 Another year to live!
 To banish worry, doubt, and fear,
 To love and laugh and give!

This bright new year is given me
 To live each day with zest ...
 To daily grow and try to be
 My highest and my best!

I have the opportunity
 Once more to right some wrongs,
 To pray for peace, to plant a tree,
 And sing more joyful songs!"

— William Arthur Ward

Inspirational New Year Quotes

The object of a New Year is not that we should have a new year. It is that we should have a new soul. **G. K. Chesterton**

Be always at war with your vices, at peace with your neighbours, and let each new year find you a better man. **Benjamin Franklin**

Year's end is neither an end nor a beginning but a going on, with all the wisdom that experience can instill in us.

Hal Borland

The Old Year has gone. Let the dead past bury its own dead. The New Year has taken possession of the clock of time. All hail the duties and possibilities of the coming twelve months! **Edward Payson Powell**

Let's learn story telling to begin with our lessons proper for the year 2014.

Suggestions for teachers: Stories are very interesting. Children and adults love to read stories. In reading a story aloud see that you follow the characteristics of Reading Aloud to make the narration interesting and lively. Some of them are (i) Audibility, (ii) Clarity, (iii) Reading in Sense Groups (meaningful chunks), (iv) Pause, (v) Intonation, (vi) Stress, (vii) Pronunciation (viii) Eye Contact,

Instructions to the teachers

- When you read the story aloud, see that you read it to the whole class.
- Read clearly. Have the correct pause.
- See that you follow the punctuation marks and have the correct intonation with the rising and falling tone of the pitch of the voice to make the message clear.
- Pronounce the words in sense groups with correct accentuation.
- Maintain eye-contact.

Activities suggested -

- Read the stories and re-tell the stories.
- Read the stories silently and divide them into episodes
- Read the stories aloud and write dialogues depicting relevant scenes.
- Read the stories and dramatize the scenes of the stories where possible
- Read the stories and identify the cohesive devices of the writer.

Activity 01:

Read the story aloud and identify the words underlined in the text.

The Lion and the Mouse



Once (a) when a Lion was asleep, a little Mouse began running up and down upon (b) him. This soon wakened the Lion, (c) who placed (d) his huge paw upon (e) him and opened (f) his big jaws to swallow (g) him.

"Pardon, O King!" cried the little Mouse, "Forgive (h) me this time. I shall never repeat (i) it and I shall never forget (j) your kindness. And who knows, (k) but I may be able to do you a good (l) turn one of these days?"

The Lion was so tickled at the idea of the Mouse being able to help (m) him that (n) he lifted up (o) his paw and let (p) him go. Sometime later a few hunters captured the King (q) and tied him to a tree while (r) they went in search of a wagon to carry (s) him on. Just then the little Mouse happened to pass by, (t) and seeing the sad plight, in which the Lion was, ran up to (u) him and soon gnawed away the ropes that bound the King of the Beasts. "Was I not right?" said the little Mouse, very happy to help the Lion.

MORAL: Little friends may prove great friends.



Answers (a) when - conjunction (b)him - personal pronoun referring to lion (c) who Relative pronoun referring to mouse (d) his - personal pronoun referring to mouse's (e) him - personal pronoun referring to lion (f) his -personal pronoun referring to lion's (g) him (mouse) (h) me -personal pronoun referring to mouse (i) it -personal pronoun referring to the act of running up and down upon the lion (j) your - personal pronoun referring to lion's (k) but - coordinating conjunction (l) turn - noun (m) him - referring to lion (n) he -referring to lion (o) his - lion's (p) him -referring to mouse (q) and - a coordinating conjunction (R) they -personal pronoun referring to hunters (s) him - personal pronoun - lion (t) and - conjunction (u) him - personal pronoun - lion

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Compiled by Noel Jayamane

QUIZ - On Catholic Themes

(..... from last week)

QUESTIONS

1. THE CHURCH AND CHURCH TEACHINGS

Saints

591. Who is the mother of St. Augustine who also became a saint?
592. St. Augustine was the Bishop of Hippo. In what modern country is the site of Hippo?
593. Who baptized St. Augustine?
594. According to tradition, what is the name of the "good thief" who hung beside Jesus on the cross, and is declared a saint?
595. Who is the only saint in the Church whose birthday is celebrated besides his death?
596. Which saint is depicted in art carrying baby Jesus in his arms on the open pages of the Bible?
597. The name of which saint means "golden-mouthed"?
598. Which saint is known as "the Venerable" although, he is a saint?
599. Who was a personal friend of St. Paul whom he appointed Bishop of Ephesus?
600. Which of his companions in mission did St. Paul ordain and appoint Bishop of Crete in Greece?
601. The name Christopher comes from "Christophoros" in Greek. What does it mean?
602. Who is called the "Father of Western Monasticism"?
603. A sister of St. Benedict became a Benedictine nun and a saint. Who is she?
604. Who said, "Ignorance of Scripture is ignorance of Christ"?
605. What is St. Jerome's greatest achievement in the Biblical Apostolate?
606. Under which Roman Emperor was St. Agnes put to death?
607. What are the names of the saints (two) who, hail from Assisi in Italy?
608. Who is known as the "Apostle of Germany"?
609. What are the names of the three Archangels mentioned in the Bible?
610. When do we celebrate the feast of Ss. Michael, Gabriel and Raphael?

(contd next week.....)

ANSWERS

I. THE CHURCH AND CHURCH TEACHINGS

Saints

591. St. Monica.
592. Algeria.
593. St. Ambrose.
594. St. Dismas.
595. St. John the Baptist.
596. St. Anthony of Padua.
597. St. John Chrysostom.
598. St Bede.
599. St Timothy.
600. St Titus.
601. One who carries Christ or Christ-bearer.
602. St Benedict of Nursia.
603. St. Scholastica.
604. St. Jerome.
605. He translated the Bible into Latin from the original languages, popularly known as the Vulgate.
606. Diocletian (245-316).
607. Ss Francis and Clare.
608. St. Boniface.
609. Michael, Gabriel and Raphael.
610. September 29.

Courtesy: Clare Ukken fsp

Now this is the Living Bible!



His name is Tim. He has wild hair, wears a T-shirt with holes in it, jeans, and no shoes. This was literally his wardrobe for his entire four years of college. He is brilliant, kind of profound and very, very bright. He became a Christian while attending College.

Across the street from the campus is a well-dressed, very conservative Church. They want to develop a ministry to the students but are not sure how to go about it.

One day Tim decides to go there. He walks in with no shoes, jeans, his T-shirt, and wild hair. The Service has already started, and so Tim starts down the aisle looking for a seat.

The Church is completely packed and he cannot find a seat. By now, people are really looking a bit uncomfortable, but no one says anything.

Tim gets closer and closer and closer to the pulpit, and when he realises there are no seats,

he just squats down right on the carpet.

By now the people are really uptight, and the tension in the air is thick. About this time, the minister realises that from way at the back of the Church, an usher is slowly making his way toward Tim.

Now the usher is in his eighties, has silver-grey hair, and a three-piece suit. A godly man, very elegant, very dignified, very courtly. He walks with cane. As he starts walking toward this boy, everyone is saying to themselves that you cannot blame him for what he's going to do.

How can you expect a man of his age and of his background to understand some College kid on the floor? It takes a long time for the man to reach the boy. The Church

is utterly silent except for the clicking of the man's cane. All eyes are focused on him. You cannot even hear anyone breathing.

The minister cannot even preach the sermon until the usher does what he has to do.

And now they see this elderly man drop his cane on the floor. With great difficulty, he lowers himself and sits down next to Tim and worships with him so he won't be alone.

Everyone chokes up with emotion...

When the minister gains control, he says, "What I'm about to preach, you will never remember. What you have just seen; you will never forget." 'Be careful how you live. You may be the only Bible some people will ever read!'

Courtesy: Among Ourselves

The Saviour Born

Will of the Heavenly Father
Gave us His Only Begotten Son
Born with love, mercy and power
Serving all on earth, died coming to judge
This day lit up the whole world
Showing us where He laid His head
It was a manger a crib for a bed
Little Jesus asleep on the hay
Angels singing praises as He lay
With cattle lowing the baby awake
Baby Jesus no cries did make
With beasts in the stall went to sleep
Manger of Bethlehem became the fame
Amidst all odds and woes our Saviour born
Glory to God on high
became Man to save us all.

FRANCIS