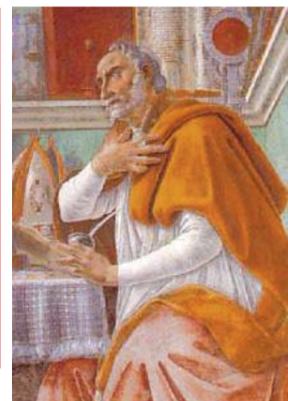




**St. Monica
August 27**

Messenger



**St. Augustine
August 28**

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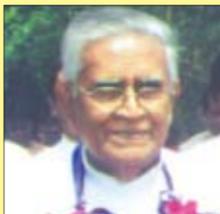
The Golden Jubilarians



Fr. Bertram Dabrera



Fr. X. Kurukulasuriya



Fr. Joseph Benedict



Fr. Michael Lucena



Fr. Joe Paul Fernando

A Thanksgiving Eucharistic Celebration will be held at the Archbishop's House Chapel, at 9.30 am on Monday, September 3, 2012 to celebrate the priestly lives of Rev. Frs. Bertram S. Dabrera, Xystus Kurukulasuriya and Joseph Benedict Fernando, as they complete 50 years in the service of the Lord. Rev. Frs. Ignatius Varnakulasingham, Freddie Shanthikumar, Tony Martyn, Gyom Nonis and Susith Silva, commemorating their Silver Jubilee will be acknowledged concurrently. Rev. Fr. Michael Lusena and Rev. Fr. Joe Paul Fernando from the Diocese of Chilaw also celebrate 50 years of priesthood.

● His Eminence at Queen of Angels' Church, Rawatawatta "The Eucharist is God's Life: Go for it"

"The Eucharist is the highest treasure of the Church, where the 'Real Presence' of God draws us to Himself," stated the Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith, officiating as the Chief Celebrant at the 50th jubilee celebrations of Queen of Angels' Church, Rawatawatta.

"The central message of the Eucharist is Hope," His Eminence expressed.

The Golden jubilee celebrations were held last Sunday (19), where His Eminence Malcolm Cardinal Ranjith

blessed the Church with its reconstructed façade and consecrated the Altar.

Addressing a packed Church with its large gathering of the faithful and other devotees, His Eminence said that the Eucharist is an experience of heaven on earth where God is present: "In the Eucharist we experience His energy, His strength and His closeness to us."

Quoting from Pope Benedict XVI's exhortation on the Eucharist as the Source and the Summit of the life of the Church, His Eminence disclosed that when we are drawn to the Eucharist a process



(Pic: Queen of Angels' Church, Website)

of transformation takes place. "We get exalted to eternity each time we make Him take hold of us," he said.

He added that the institution of the Eucharist demonstrates how Christ's life enters into our life and makes us part of His heavenly experience."

Referring to the Church as the dwelling place of God and the Symbol of God in us, His Eminence said that the Catholic Church is the Church of the Eucharist as it is in the tradition of the Catholic Church that the Eucharist has been preserved for over 2000 years. (Contd. on Pg 2)

Blessing of the Sick at Tewatte



The annual Healing and Prayer Service for the Sick at Tewatte, will be held on August 26, 2012 beginning with a Tridium of Prayer from August 22 to 25, at 6.30 p.m.

Solemn Vespers

will be sung at 7.00 p.m. presided by His Lordship, Rt. Rev. Dr. Maxwell Silva, Auxiliary Bishop of Colombo. The Solemn Healing and Prayer Service which begins at 2.00 p.m. on August 26, Sunday will be presided by the Archbishop of Colombo, His Eminence, Malcolm Cardinal Ranjith and His Excellency, Most Rev. Dr. Joseph Spiteri, Apostolic Nuncio in Sri Lanka and other Bishops and Episcopal Vicars.

Mary: The Source of Consolation



His Lordship, Rt. Rev. Dr. Raymond Wickremesinghe, Bishop of Galle presiding at the Festive Eucharistic Celebration at the Church of Our Lady of Madhu said that in the process of reconciliation it was vital for those of us in the South to seek pardon from our Northern brethren if we had been insensitive to their sufferings.

(Pic:Thilina Alahakoon)

(Contd. on Pg 3)

First Synod of Chilaw Diocese

A diocese is a beacon of light: Bishop of Chilaw

Bishop of Chilaw, His Lordship, Rt. Rev. Dr. Valence Mendis, addressing the First Synod of the Diocese stated that a Diocese has to be a beacon of light to the laity, and that the laity and the clergy, both, should be mindful of their duties towards the Diocese.

The three-day Synod was conducted from August 21 to August 23 at St. Anne's Shrine, Talawila. The main theme of the Synod is to take the Diocese of Chilaw to

spiritual renewal.

At discussion level, eleven important points were stressed and among those who participated in the discussions were



Archbishop Emeritus Oswald Gomis, Their Lordships, Rt. Rev. Dr. Joseph Vianney Fernando, Bishop of Kandy,

(Contd. on Pg 2)

Celebrating the 'Year of Faith'

The Archdiocese of Colombo will organise several events to celebrate the 'Year of Faith', declared by the Holy Father, Pope Benedict XVI from October 11, 2012 to November 24, 2013.

The Archdiocesan opening ceremony will be held at St. Lucia's Cathedral, Kotahena on Sunday, October 7 at 6.00 pm and similar ceremonies will be held in all parishes of the Archdiocese.

Among the programmes scheduled for parishes, are included the special study of the Catechism of the Catholic Church, which is the compendium of our faith, an intense programme of Catechesis specially addressed for adults and the strengthening of the awareness on the Sacraments of initiation; Baptism, Confirmation and the Holy Eucharist.

Koinonia

Eucharistic Rally and Exhibition - August 31 to September 1 & 2, 2012

More details on Pg 8

Shramadana campaign at Thanjathenna Parish



Parishioners of the Thanjathenna Parish in the Ratnapura Diocese held a shramadana campaign recently with active participation of the youth and adults. The campaign was organised by the Parish Priest, Rev. Fr. Alan Nirmaladas.

Theobald Samaratunga

Medical Camp at Balagala



A medical camp organised by the Deepaloka Welfare Association, Balagala was held at the Asokaramaya,

Balagala under the patronage of Rev. Fr. Mahendra Gunatilleke, Parish Priest, St. Mary's Church, Nayakakanda and the Chief Incumbent of the Temple, Ven. Balagalle Panchakithi Thero.

Nimal Perera

The Eucharist.....

Contd. from Pfg. 1

"The Altar, he said, "is the place where we renew the sacrifice of Calvary each time we celebrate the Eucharist."

Explaining that while the Catholic Church draws its teachings from two sources; Scripture and Apostolic Tradition, unlike the fundamentalists who go by Scripture alone, the Archbishop of Colombo told the people to put their faith in the Eucharist and not on mere humans, to whom many go to seeking blessing through the laying of hands.

"No one can heal the sick and cure the blind. Only Christ can do that. The Lord present in the Eucharist is the only healer," the Archbishop said and called upon the people to knock, ask and seek as Christ had told us, and added that healing is not here and not in man. It is in God.

"There is nothing impossible for God," His Eminence reminded. This is God's life. Go for It. Not to human teachers."

Commenting on the Institution of the Holy Eucharist, His Eminence noted, "This great gift of the Eucharist was instituted by the command of Jesus Christ to 'do this in memory of me.' Through this He asked us to respond to this great gift and make it Sacramentally present.

His Eminence also reminded the people that we cannot eat of the Bread without first Adoring it. Quoting the words of St. Augustine he said, "No one else eats that flesh without first Adoring it. We should sin, should we not Adore it." "By Adoring our Lord we become one with Him and this is why I told our priests the importance of kneeling when receiving communion, His Eminence disclosed.

In the concluding message to the faithful of Rawatawatta, His Eminence said. Them that the blessed Church and the consecrated altar have now been given to the people of Rawatawatta as King Solomon gave to the people of Israel the consecrated temple of God.

First Synod.....

Contd. from Pfg. 1

Rt. Rev. Dr. J. Winston Fernando sss, Bishop of Badulla and Rt. Rev. Dr. Maxwell Silva, Auxiliary Bishop of Colombo.

His Lordship, Valence Mendis also noted that it is 20 years since the publication of the new Catechism of the Catholic Church which he said was a very valuable outcome of the Second Vatican Council and which is a blessing to the Church as a whole.

Art Exhibition at Asuntha Montessori, Dehiowita



Asuntha Montessori, Dehiowita held its annual Art Exhibition at the school hall. The exhibition was declared open by the Parish Priest Rev. Fr. Piyal Fernando. Special guests at the exhibition were Rev. Sr. Ethel de Silva from Colombo and Rev. Sr. Mary John from Bangalore.

Picture shows Rev. Sr. Mary John being welcomed by a little girl of the montessori.

Text and pic: J Antony

CATHOLIC HALF HOUR TO PREPARE FOR THE EUCHARISTIC RALLY

Tune into the Catholic Half Hour programme presented by Catholic broadcaster Mr. Trevor Ludowyke on Sunday August 26, 2012 at 8.00 p.m. over the English National Service of SLBC (Radio Sri Lanka) on 96.5 MHz for a meaningful discussion on the "Eucharist" featuring Rev. Fr. Justin Chawkan sss, Superior of the Blessed Sacrament Community at St. Philip Neri's Church, Pettah, to mark the decade of the Holy Eucharist and as a preparation for the forthcoming Eucharistic Rally to be held from August 31 to September 2, at St. Joseph's College, Colombo.

Trevor Ludowyke

Raffle for low-income families



A raffle to help low-income families organised by the St. Anne's Society, Wattala, was held at the St. Anne's Church, Wattala premises recently.

Picture shows the Parish Priest, Rev. Fr. Basil Wickremasinghe participating in the first draw. President of the society, Malinga Jayawardane is also in the picture.

N. Perera

The Institute of Spiritual Formation of Asia (ISFA)

The De La Salle Christian Brothers under the leadership of Rev. Bro. Emmanuel have recently initiated the revival of the Institute of Spiritual Formation of Asia ISFA at their premises at 130 De La Salle Street, Colombo 15.

ISFA have already completed two semester sessions on the Spirituality of Jesus of Nazareth. In a world that is hungry for spirituality ISFA is offering studies in spirituality that is grounded in the life of Jesus. In the first semester our primary concern was to look at what Jesus did and said and taught, in order to appreciate the spirituality that must have been behind his activities and teachings.

In the second semester

from April 17 to July 17, 2012, the ISFA participants learned to develop a practical spirituality that is rooted in Jesus' spirituality. They learned to find time to be alone, to reflect, to discover oneself and to search for God in solitude. In today's world of incessant noise they realized the need for inner silence that switches off the inner stream of thoughts, images and feelings. They came to understand that without this, true spiritual transformation is not possible.

In the third semester to be held every Tuesday evening from 4 to 6.15 p.m., starting on August 28 to November 20, 2012 at the ISFA Centre, we will discover that the authenticity of our prayer is tested by

our deeds of love and service. The course will explore the mysticism of the service of Jesus which led him to sacrifice his life in loving service for us all. Jesus was led to be compassionate as his Father was compassionate. (Lk. 6:36). With Jesus let us learn to love the just and the unjust, even our enemies. (Mt. 5:44-55). Pope Benedict XVI has taught that "love for widows and orphans, prisoners and the sick and needy of every kind, is as essential as the ministry of the sacraments and preaching of the Gospel". (*Deus Caritas Est.*)

For more information contact: The Programme Coordinator, Ms. Vivienne Fernando on 0112527136 or isfabim@yahoo.com

Medical Camp for Senior Citizens at Pallansena



On the direction of the Parish Priest of Pallansena, Rev. Fr. Jayantha Namal, the Joint Association of Senior Citizens organised a medical camp at the premises of Our Lady of Sorrows Church, Pallansena. The camp was concluded with the celebration of Holy Mass.

Picture shows the Parish Priest and a lady doctor giving advice to senior citizens, on how to spend the rest of their life keeping in good health and living at peace, with the family

Melvyn de Costa



Church in the World

Pope explores man's connection to the Infinite

Pope Benedict welcomed the 33rd Rimini Meeting, an annual gathering organized by the lay Catholic Movement Communion and Liberation, by examining mankind's relation to the infinite.

"To discuss the subject of man and his yearning for the infinite means first and foremost recognizing his constitutive relationship with the Creator. Man is a creature of God," the Pope said in a letter for the start of the August 19-25 gathering.

"Today," he said, "this word - creature- seems to be out of fashion: It would be more likely to think of man as a self-fulfilled being and master of his own destiny."

But this worldview still means that man "attempts to grasp the Infinite." He does so by choosing "incorrect methods" such as "drugs, disordered sexuality, technologies that devour man, success at any price and with misleading forms of religiosity," Pope Benedict observed.

Communion and Liberation grew out of the teaching methods of its Italian founder Father Luigi Giussani. As a high school teacher in the 1950s in Milan, he wanted to help young people live out their Catholic faith in everyday life. The group that emerged around him became known as "Communion and Liberation."

Pope Benedict told the conference that despite the "original sin" of our first parents, which ruptured the human race's relationship with God, every person still has "an aching desire to reconcile this relationship, resembling the signature sealed with fire in man's soul and his flesh by the Creator himself."

This instinct is summed up, he suggested, in Psalm 63 where the author pleads, "You, God, are my God, earnestly I seek you; I thirst for you, my whole being longs for you, in a dry and parched land where there is no water."

Eucharistic Rally in Kalutara Deanery

The Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith presided over the Eucharistic Rally celebrations of Kalutara Deanery recently.

A large number of devotees from the parishes of Matugama, Horana, Kalutara, Wadduwa, Kalamulla, Payagala, Diyalogoda, Maggona and Beruwala, participated in this rally which started from St. Joseph's Church, Payagala and proceeded to the Holy Cross College (Primary) grounds in Payagala South, where the Eucharistic Service was held and the final blessing imparted.



D. Anselm Fernando

New members of the Archdiocesan Pontifical Mission Societies



The new members of the Archdiocesan Pontifical Mission Societies (PMS) are seen posing for a photograph with Chairman, His Lordship, Rt. Rev. Dr.

Cletus Chandrasiri Perera, Bishop of Ratnapura and National Director PMS, Rev. Fr. Reginald Saparamadu

C.R. Dickson Anthony

National Movement for Social Justice

A meeting of the National Movement for Social Justice will be held on August 28, 2012 at 4.00 p.m. at Caritas Sri Lanka, SEDEC, 133, Kynsey Road, Borella.

The meeting will be presided over by Most Ven. Maduluwawe Sobitha Nayake Thero.

A special address will be delivered by Presidents's Council, Dr. Jayampathy Wickremaratne.

Aquinas begins next Short Course in September

The Faculty of Theology of Aquinas University College (AUC) gives you another opportunity to taste the sweetness of the Sacred Scriptures, next in its series of short courses on Biblical studies, 'The Second Coming of Our Lord and Saviour, Jesus the Christ'.

The duration of the Course will be from September 6 to December 12, 2012 and will be held

at the Cardinal Cooray Auditorium of Aquinas University College from 4.00 pm to 6.15 pm every Thursday.

A minimum course fee of Rs.500/= will be charged and a valuable certificate will be awarded by the College.

Registration will begin on September 6, 2012 before 4.00 pm at the Auditorium

For details contact: Mrs. Rozaine Avory, Academic Secretary, Faculty of Theology, on 0773688329, 0715300185;

Email: aqtheo.shco@gmail.com; web: www.aquinas.lk

Please bring your Holy Bible with you.

The expert panel of lecturers will include, Rev. Fr. Gerard de Rosairo OMI and Rev. Fr. Nilendra Gunasekera SSS.

RETREAT - 3

Monday, 3rd September 5.00 pm.

Saturday, 8th September 12.30 pm.

Venue : Retreat House, Tewatta.

Preacher: Rev. Fr. Lawrence P. Pinto MSU (from India)

NAME OF PRIEST

- 1 Rev. Fr. Abeyssekera Stanley
- 2 Rev. Fr. Abeysiriwardena Sarath Nimal
- 3 Rev. Fr. Algama Jude
- 4 Rev. Fr. Ananda Chryshantha Jayashantha
- 5 Rev. Fr. Anthony Laxshman
- 6 Rev. Fr. Anton Ranjith Jnr.
- 7 Rev. Fr. Aruna Sri Kamal
- 8 Rev. Fr. Bodhiyabaduge Terrence
- 9 Rev. Fr. Cooray Anton Gromic
- 10 Rev. Fr. De Mel Ernest
- 11 Rev. Fr. Don Chaminda Roshan Fernando
- 12 Rev. Fr. Don Julius Christopher
- 13 Rev. Fr. Fernando Anton Jayanada
- 14 Rev. Fr. Fernando D. Chandana Lal Joseph
- 15 Rev. Fr. Fernando J. Bertram
- 16 Rev. Fr. Fernando Jude Chryshantha
- 17 Rev. Fr. Fernando Reid Shelton
- 18 Rev. Fr. Fernando Wasantha Prasanna
- 19 Rev. Fr. Fonseka Jude Suraj
- 20 Rev. Fr. Gunatilake Sudath M
- 21 Rev. Fr. Gunatillake Mahendra
- 22 Rev. Fr. Jayamanna Darshana
- 23 Rev. Fr. Jude Suresh Rangana
- 24 Rev. Fr. Jude Tennison
- 25 Rev. Fr. Martyn Tony
- 26 Rev. Fr. Palihawadena Hugo
- 27 Rev. Fr. Perera B. Prageeth Chamara
- 28 Rev. Fr. Perera Deshan Lasantha
- 29 Rev. Fr. Perera Gayan Prasantha
- 30 Rev. Fr. Perera Indrajith
- 31 Rev. Fr. Perera Indunil Sampath
- 32 Rev. Fr. Perera Joseph Anthony
- 33 Rev. Fr. Perera Jude Lakshantha
- 34 Rev. Fr. Perera Leo
- 35 Rev. Fr. Perera Marius Nihal
- 36 Rev. Fr. Perera S.J. Prasad
- 37 Rev. Fr. Perera Tyronne
- 38 Rev. Fr. Perera W.S. Maurice Namal
- 39 Rev. Fr. Rodrigo Jude Bernard
- 40 Rev. Fr. Rodrigo Nuwan S.
- 41 Rev. Fr. Rodrigopulle Maximus
- 42 Rev. Fr. Ronnie Ponscious
- 43 Rev. Fr. Ruwantha Kumara
- 44 Rev. Fr. Saparamadu Nandana
- 45 Rev. Fr. Silva K. Lakmin Prasanga
- 46 Rev. Fr. Silva Raj
- 47 Rev. Fr. Simeon Prageeth Dishan
- 48 Rev. Fr. Sovis Jayashantha
- 49 Rev. Fr. Srinath Manoj
- 50 Rev. Fr. Weliwita Shanthikumar
- 51 Rev. Fr. Weragoda Sunil
- 52 Rev. Fr. Wickremasinghe Ronnie
- 53 Rev. Fr. Prasad Nirnanjan

Dear Fathers,

Kindly note:

Arrival on Monday, 3rd September at 5.00 p.m.

6.00 p.m. First Talk

7.30 p.m. Evening prayer, dinner and night prayers.

Retreat ends on Saturday, 8th September

at 12.30 p.m.

Please be deeply conscious of your being with the Lord during the retreat, maintain silence and cooperate with the assigned duties. Thank you.

Fr. Lalith Expeditus

Priests Retreat Coordinator

Mary: The source.....

Contd. from Pfg. 1

"Truly it is our obligation as Catholics, to be sensitive to those situations and to do the best within our capacity," His Lordship told the large gathering of devotees who had flocked to the Shrine, on August 15 to celebrate the feast of the Assumption.

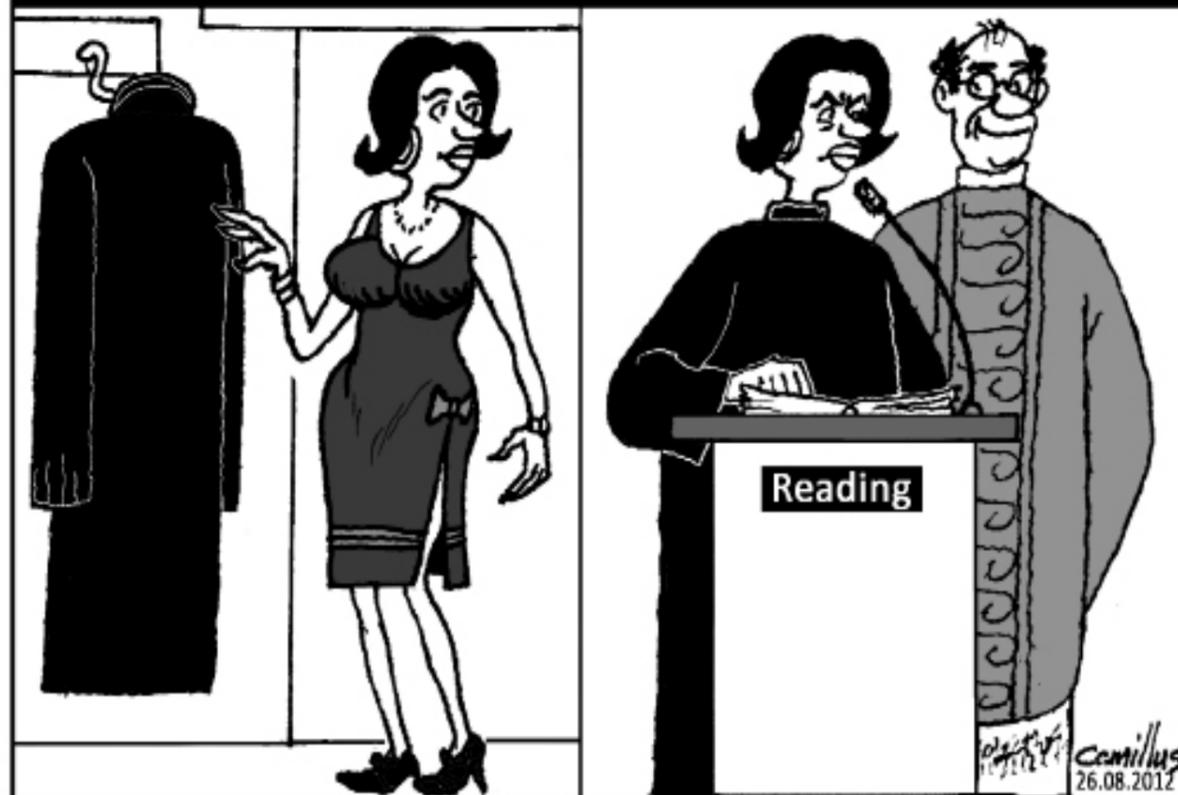
Stating that the Catholic Church openly comments and remarks on issues of social injustice caused, His Lordship said that some might feel it is not within our capacity to so.

"In the North, we address Mary as 'Our Lady of Madhu' (*Madhu Maniyo*) and the South, we call her 'Our Lady of Matara' (*Matara Maniyo*), but many refer to her affectionately as Our Loving Mother.

"If you in the North have lost your loved ones, friends, your belongings and wealth and if you still grieve for it, Mother Mary is the source of solace. She would console you her children," His Lordship advised.

SUNDAY PUNCH

by Camillus



THE CATHOLIC WEEKLY OF SRI LANKA
Messenger
MAGAZINE

EDITORIAL

August 26, 2012

The Need for Life Style Changes

Many religious and spiritual traditions as well as eminent thinkers of the past encouraged and advocated simple living.

What does simple living entail. It is not the practice of ascetism nor the embracing of poverty voluntarily. But it includes a number of different voluntary practices to simplify one's lifestyle. These may include reducing one's possessions or increasing self-sufficiency, for example. It means that individuals are satisfied with what they need rather than want. It generally promotes living simply and refraining from luxury and indulgence. It involves the adoption of a simplified diet, diets that may include vegetarianism and avoiding liquor. In the United Kingdom, a Movement was formed by Kathleen and Jack Jannaway in 1984, to spread the message of vegetarianism and promote simple living and self-reliance as a remedy against the exploitation of humans, animals, and the Earth.

Those who practice simple living may do so for a variety of reasons like, health, spirituality, as a reaction to excessive materialism and conspicuous consumption, including conservation, social justice, and sustainable development. Conspicuous consumption is a common malady in our modern society, where one wants things merely because others have them. If your neighbour has a Sports Utility Vehicle you want one too. If you cannot afford one, you will be coveting your neighbour's vehicle. Such desire may also drive people to work harder or to resort to questionable methods of earning money. Both may not be conducive to personal happiness.

The Greek philosopher Epicurus, who lived from about the fourth century BC to the third century AD, said that happiness arises from the 'untroubled life' which is made possible by carefully considered choices. We are constantly faced with choices in modern living. Specifically, he pointed out that troubles entailed by maintaining an extravagant lifestyle tend to outweigh the pleasure of partaking in it. He therefore concluded that what is necessary for happiness, bodily comfort, and life itself should be maintained at minimal cost, while all things beyond what is necessary for these

should either be tempered by moderation or completely avoided.

There is today the idea of "simple prosperity" as it applies to a sustainable lifestyle. It is important to ask ourselves three fundamental questions: What is the point of all our travelling about and consuming? What is the economy for? And, finally, why do we seem to be unhappier now than when we began our initial pursuit for rich abundance?" Simple living is the opposite of our modern quest for affluence and it will help us to lead happier and more contented lives.

St. Paul speaks of Christian living in 2 Corinthians (8:13-15). "I am not trying to relieve others by putting a burden on you, but since you have plenty at this time, it is only fair that you should help those who are in need. Then when you are in need and they have plenty, they will help you. In this way both are treated equally. As the Scripture says, "The one who gathered much did not have too much, and the one who gathered little did not have too little." So we must take into consideration the wants of others in practicing our own life style.

"Thou shall not worship Globalatry"

The Process of Globalisation and Christian Faith

Prof. Anton Meemana

Some Problematisation about Globalisation

Is there a way to expand the debate on globalisation in such manner that it would include all the concerns and issues of the Third World people? Is it not possible for the poor to define the shape of globalisation? How can we include the voices of the poor in the debate? How could we encourage them towards a greater participation?

Is globalisation intrinsically and genetically capable of generating justice, equality and interracial harmony or does it by its very nature promote and sanction injustice, exploitation, oppression, sexploitation and inequality?

Is globalisation at the service of humanity, or is it a curse for the future of humanity? Is it genuinely promoting life, health, wholeness and prosperity or is it bringing about gradual and slow death

to the human beings and the whole of the eco-system?

Does globalisation create more victims than beneficiaries in the long run? Is it a form of neo-colonialism? Is it a subtle continuation of Western imperialism? Is it also giving birth to an Indian Imperialism or a Chinese Imperialism?

Is globalisation intrinsically and genetically evil, seductive and destructive? Who defines globalisation? Whose definition and whose rationality is it? Can globalisation be promoted without oppression, exploitation, injustice and sexism?

What is the place of God in globalisation? Where is God in it? If we genuinely and deeply believe in God, why do we have to put our complete trust in profit-maximising? Will globalisation globally destroy the globe? Is globalisation the end of the globe? What are the limits to the carrying capacity of the globe? Is globalisation

"Is globalisation intrinsically and genetically evil, seductive and destructive? Who defines globalisation? Whose definition and whose rationality is it? Can globalisation be promoted without oppression, exploitation, injustice and sexism?"

at the service of the Reign of God? Is there salvation outside globalisation? Can one critique globalisation without necessarily participating in and benefiting from it? Does globalisation create magnanimous and authentic human beings or global-scale greedy consumers, fed by processed food?

A Brief History of Globalisation

Globalisation is globally growing, and claims to universality in an absolute manner. So what is globalisation? One very simplified version is that

"when all the people in the world will wear Levi's jeans and Reebok shoes, eat McDonald burgers and drink Coca Cola."

Now let us listen to T.K.Oommen, "Globalization as a historical process is at least five centuries old and structural adjustment is only the latest dimension of the ongoing process of globalisation ...the first phase (of globalisation) started with the geographical exploration of the 16th century which was the precursor of colonisation. Vasco de Gama, Columbus and Captain Cook were the founding fathers of the New World, which was a cultural transplant of the Old World...The second phase of globalisation was marked by the emergence of the two worlds - Capitalist democracies and Socialist one party system...the third state of globalisation started with the fall of the Command Economies and consequent weakening of the Welfare State, featured by the emerging hegemony of the market." And he continues, "the new phase labelled as the new economic policy or structural adjustment programme, is essentially a search for the market by the first world (a) to sustain its lifestyle and (b) to impose this lifestyle on the bulging middle-classes in the third world."

There is a growing need for a globalisation that is defined and shaped by the poor

and the marginalised. It is a globalisation that has the widest possible outlook on its service to the whole of humanity, and not just a rich minority, a global mechanism that is in the process of overcoming its injustices, biases, prejudices, crimes and negligences. Globalisation must be intrinsically purified to serve the whole of humanity not just some rich nations and social classes.

As Ziauddin Sardar has convincingly argued, "The greatest event of the 20th century, outstripping even its horrors - two world wars, mass, mechanised slaughter, the imminence of Armageddon, holocaust and ethnic cleansing - was the invention of the mass market for consumer goods; the apotheosis of the Industrial Revolution. Desiring the accoutrements of a lavish lifestyle is probably a primordial urge, but only in the 20th century did it become a practical proposition for large parts of a whole society....The economic disparities of our world are grosser now than ever before in history.

Never, since the day the original homo sapiens first stood on two legs, have so few consumed and controlled so much. The richest 20 per cent of the world's people, now consume 86 per cent of all goods and services, 45 per cent of all the meat and fish, 58 per cent of all the energy, 84 per cent of all the paper and 87 per cent of all the vehicles."

(Contd. on Pg. 5)

Thou shall not..... Contd. from Pg. 4

Democratisation and Economic Justice

Globalisation must be a form of democracy extended over the whole globe without any coercion. It is a democratically defined and generated globalisation process. Democracy and globalisation should be intimately inter-linked and interconnected. One, cannot in the long run, survive and sustain itself without the other. This is to promote a globalisation based on economic justice. Democracy must not be allowed to be used as an instrument of globalisation. The process of globalisation needs be subordinated to the process of democracy, for globalisation is the handmaid of democracy. If not it leads to marginalisation of some communities and is not capable of generating justice to all.

"The richest 20 per cent of the world's people, now consume 86 per cent of all goods and services, 45 per cent of all the meat and fish, 58 per cent of all the energy, 84 per cent of all the paper and 87 per cent of all the vehicles."

Economics is about genuinely caring for people's material needs through just and fair distribution of earth's limited resources and therefore is inherently spiritual. Economics is another name for care giving. The quality of human life does not depend on the quality of profit-making. Wherever there is a human community, there is an economic activity. That is why economics is such a central thing to human living. A crisis in economy is a crisis in community. The overall challenge is to create an economic system that does not produce victims.

There are no convincing evidences to show that capitalism has always served humanity well and what we have acutely witnessed during the last few decades is increasingly growing helpless victims of global capitalism.

If some nations and people get enormously rich at the expense of some other nations and peoples, then such a system which allows such disparity is intrinsically, genetically and inherently evil, immoral and inhuman. If some people's lifestyles and consumption patterns continue to create untold sufferings and miseries for some other people, then this predicament is the most pernicious thing in the world. Exploitation, insensitivity, oppression selfishness, cunning and manipulation can never be the foundation of and inspiration for any viable and decent economic system, since these are crimes against humanity.

Globalatry and false gods

Globalisation has also absolutised different gods: Be they golf courses, internet, computer, E-mail, Coca Cola,

McDonalds and KFC. These are the modern day Baals many people worship day and night. Electronic media disseminate information but never truth. Truth cannot be communicated as information for truth is not an information. Dissemination of information has nothing to do with serious search for truth. Globalisation is agnostic corruption of true human progress. True progress occurs when people become ever attentive, intelligent, reasonable and responsible. There is no shortcut to social progress for it cannot be forced upon a people. True social progress is a natural fruit of a people's creativity and originality.

Such was precisely the evil committed by the former Soviet Union and Eastern European Communist countries. It created, in spite of massive propaganda, countless human victims and untold human miseries. Soviet Communism must have been defeated and destroyed a long time ago while giving birth to a more humane political and economic system. It is a tragedy that it took such a long time for its destruction and demise and in the end mafia capitalism replaced it.

Christian faith cannot endorse uncritically and wholeheartedly any economic or political system but must labour daily to transform and transcend all existing systems. The Reign of God cannot be identified with or reduced to the process of globalisation. The Reign of God is infinitely much greater, nobler, mightier, more majestic, grand and

"It feeds on human cadavers for its continual survival. Globalisation is packaging, packeting, wrapping, canning, advertising, marketing and then selling death."

global than globalisation. When some Christians wholeheartedly, naively and immediately embrace, endorse and justify globalisation, they are knowingly or unknowingly betraying the Christian faith. It is the globalatry, not God that they worship. Globalatry is a manifestation of daemonolatry through and through and only a collaborator with it doubts it seriously. Globalisation licenses lies. Globalisation is packaging, packeting, wrapping, canning, advertising, marketing and then selling death. It feeds on human cadavers for its continual survival.

Under globalisation, religion is only allowed to function as long as it is not a threat to it. Christianity has become an advertisement amongst other advertisements. Computerised Christianity is a betrayal of the Gospel message. Televised masses, broadcast-prayer sessions, public healing sessions contribute nothing significant to the evangelisation process. The Gospel message does not need propaganda. What is needed is witnessing. Only those who do not bear witness to it, propagate it. Propagandists are puppets but not prophets. What is at work in them is not gospel values but market (dis)values.



"Capitalism is the idolatry par excellence hitherto unknown in human history in an unprecedented proportion. Even the dead will not be safe if capitalism prevails. Capitalism is greed organised into principalities"

Cost of Faith and the Good Life

Whatever promotes and endorses oppression, exploitation, poverty, inequality, discrimination and environmental destruction does not stem from God, for God is a God of justice, mercy, compassion, beauty, truth, love, forgiveness, harmony, fairness and clemency and any economic system that does not respect these kingdom values cannot come from God or may not have the approval of God. Unrestrained capitalism is the greatest enemy of God's reign. Globalisation does not bring about the Reign of God. In actual fact, it has become a great stumbling block and a competitor to the spread of the Reign of God.

Simply because some Christians do benefit from it does not make it legitimate or moral. Personal benefit and profit are not the only criteria for its legitimisation and justification. Human greed, craving and selfishness have serious economic, ecological and ethical limits. Human beings are not pleasure-maximising or profit-maximising animals. Globalisation ought not to be a project of human greed, selfishness, acquisitive instincts and avarice. Defenders of globalisation do not seem to have understood this and their arguments appear to be glib, shallow and superficial.

Jesus and Globalisation

To be Christian is to be misunderstood and marginalised. But this is not sad news, for our faith consoles us. True consolation comes from faith and true Church renewal always comes from the margin, never from the centre.

Christians are called to be agents of ongoing change, not brokers of power. Since most people do not really believe in God, they gave birth

to market capitalism. If we truly and existentially believe in God, there is no need to accumulate wealth, anxiously and obscenely. Only an atheist would have created an economic system like capitalism. Capitalism is the idolatry par excellence hitherto unknown in human history in an unprecedented proportion. Even the dead will not be safe if capitalism prevails. Capitalism is greed organised into principalities. Unlimited economic growth is a male illusion. Our natural resources are too limited to sustain economic globalisation and unlimited growth. What is needed is to shrink markets back to

"In the end, the grand question Jesus is going to ask about it is this, "What has globalisation done to the least of my brothers and sisters." And what is going to be our answer to that? Everything else will depend on our answer."

small and local proportions. With the fascination of globalisation, ecological debate is dying a natural death: It has been marginalised tactically.

A Christian can never support an economic system that does not favour the poor. A Christian is a disturber of the status quo. Solidarity with the victims of globalisation is not an activity amongst other activities. It must be the activity par excellence. It need become a life style. It is a call to become not once-in-a-while prophets but professional prophets: Everyday prophets. God cannot be kicked out of the globalisation process for God is at work in it taking the side of its victims.

In the end, the grand question Jesus is going to ask about it is this, "What has globalisation done to the least of my brothers and sisters." And what is going to be our answer to that? Everything else will depend on our answer.

"To be Christian is to be misunderstood and marginalised. But this is not sad news, for our faith consoles us."

As our children began to grow up I knew that sooner or later I would need an answer to the problem of career and money. What is the best way to direct our sons when they approach us about the kind of jobs they want to do? I didn't want to direct them too conservatively or to be too lenient. I decided first to ask myself: What is my own relationship with money and work?

I discretely asked a couple of priests, as well as brought up the subject, in a seminar on morality. I got some answers, but not ones that were clear or adequate enough to pass on to my eldest now that he had begun to work. But I realized then that there is no easy answer. I became more aware of one's free will which was violated in the communist system of work force. People really are made to govern themselves.

For over half a year, I struggled to find a way to express what I meant to young men who wanted a blunt direct answer as young men usually do. In the process of reflection, I wanted them to realize that the economy is important, but the sin of avarice is a threat to our

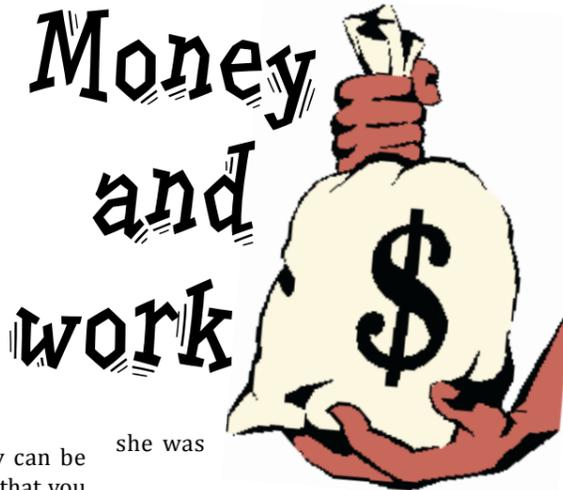
immortal souls. Some of the best resources I found were papal encyclicals. I accessed them on the Vatican's web-site.

Be accountable for the consequences of your choices

I eventually was able to sum up that money is a tool. It is a physical object you can hold in your hand. Your own money can be compared to a hammer that you use to build your own house. On the other hand, building a house on credit is like building your house using your neighbour's nails knowing that you could be asked to return them at any time.

Regarding spiritual aspects, I reflected on the reaction of people to the crash of the stock market in the 1920s. For some, at least, they realized the folly of being attached to money.

Christ put a lot of emphasis on the woman who gave her last coins, telling the apostles that hers was the kingdom of God. I don't believe he wanted her to die of starvation or neglect. Rather



she was

indisputably detached from any form of monetary gain. One hundred percent of her trust and faith was in God as she attended that synagogue.

The life of beloved St. Francis of Assisi was a clear message of the same rejection of attachments. If I understand it correctly, his parents built their lives and personalities rooted in monetary power and gain. But Francis, by his own free-will, rejected it all and chose heaven, blood, sweat, faith and extreme sacrifice.

The legendary King

experience indifference when I do something carelessly, or when my concentration is on selfish gain. I can choose my work and have as much integrity as I desire.

My reason for seeking an answer to the proper evaluation of money and work was that our sons have decided the vocation to the priesthood is not for them. They desire a family. As a parent I want for them truth, happiness and dignity. This I believe requires knowledge which I wanted to impart to them.

What I told them after considerable reflection is that debt owns people. Skill and

Dena Thompson

integrity in work are gifts from God to be used in service to God and for people. Use wisely the tools known as wage or gratuities because you are accountable for them. I consider charity as part of being accountable. Do your best to know who or what you love. Is it yourself, God, family or a combination of these and more? Be accountable for the consequences of your choices. Every choice has an effect on a lot more people than we'll ever realize. Your dad and I chose work we love to do, and I recommend that if it's possible, you do the same.

And I told them, you'll have good years and you'll have bad years. Never give in to despair or pessimism if possible. If you can't help doing so, talk to me about it. Life on earth is short and nothing here lasts forever. I also told them, do yourself a favour and remember when you look for gray clouds you will find gray clouds. When you look for blue skies, you'll find blue skies. When you look for God, your life will change.

Their reply? "Yah... I can work with that."

By the rivers of Babylon

"By the rivers of Babylon, we sat and wept
At the memory of Zion, on the poplars there
We had hung up our harps."
(Psalm 137: 1-2)

This lament was sung by the Israelite



community in Babylon during their exile in the 6th century BC. The cry in Psalm 137 is evidence of nostalgic memories the people in exile shared among themselves under the captivity of the Babylonians. It shows the sad and desperate circumstances in which Zion, which was the City of David and was also called Jerusalem, now was. The city, the temple, the altar was lying in heaps of rubbish. No worship and service was performed, no sacrifices offered, nor songs sung. No solemn feasts celebrated. (Lamentations 1: 2)

How did this happen? The Jews, the chosen people of God, who were the persons born from Abraham, Isaac and Jacob and their children lived in Judah. The country of Babylon (located in present day Iraq) was 1000 kilometres to the East. In 586 BC, the soldiers from Babylon destroyed Jerusalem, the capital city of Judah. They took the people who lived there as prisoners to Babylon.

The exiles used to sing hymns of praise in their own country to the

accompaniment of their harps. But now, in captivity, they hung their harps on the poplars in Babylon for later use. Their captors taunted them urging them to "sing for us the songs of Zion." The captors were

in fact implying, 'Where now is your God?' How can Israel sing songs of Zion such as Psalms 46, 48 and 76 which speak of Zion as impregnable and its citizens as happy and safe? The Jews responded, "How shall we sing the Lord's song in a foreign land?" (Verse: 4)

The exiles were in captivity because of their disobedience and they went after other gods. So they had lost their song. Israel's history has continuously been a series of trials, temptations and tribulations. The Lord had always given them freedom, like the freedom of a beast when its harness is removed. (Psalm 19:4) Israel's waywardness was amply shown when Moses was sealing the covenant between God and Israel on Mount Horeb, the people were worshipping a golden calf. (Deut: 9:11-12)

When you are not walking with the Lord, you lose your song and start living on memories like the Jews in Exile. The prodigal son, away from home, began to reflect on the memories of good living he had enjoyed at home when he was driven to eat the food given to the

pigs. Finally he came to his senses and said, "I will get up and go to my father." (Lk. 15:18) So long as a man is away from God, he is not truly himself. He becomes an aimless wanderer with no idea of his true destination.

Merciful Lord,
In our lives' many crucial moments, we drift away from you
Like a tree without deep roots we fall and grumble

Unable to face the setbacks too difficult to handle alone

Whatever You do to the least of your Brethern You do it unto ME

Lord these words keep ringing always in my ears:
To live up to it is my wish- No fears.
Those that come to my door.
Come in search of financial aid - so
My pension is not enough to make ends meet.
Thus I leave this problem at THY feet.
No proper income have they got
So how can they fulfill their lot?
Thus aid them I must somehow,
Help me LORD, help me, to YOU I kneel and bow.
Age is no barrier to serve YOU I say,
LORD - Children send to teach the best way
In so doing YOUR wish will be fulfilled YOU see
"Do unto others thus you do unto ME."
Teaching - financial problem some way cease
Aid to the needy - Thus them please
My troubles all I bring to YOU at night
LORD: It's only YOU to solve them can enlight
No human hand can help me now,
Thus to YOU I come somehow,
My personal needs to fulfill there's no bar
For all help has come from Heaven far
My thanks and praises go to YOU night and day
JESUS Christ, my LORD and King;
YOU are the way.

Thoughts that haunt me

We fail to realize that you sustain us every moment
Your grace is quite sufficient if we ask for it
Give us, faith and make us strong-willed
Not to abandon you when adversity brings us
Repeated failure and despair. Amen.

Norma Perera

Married Love

'A man must leave his father and mother and be joined to his wife, and the two will become one body.' Genesis 2:24



QUOTATIONS

A happy marriage is the union of two good forgivers.

Robert Quillen

In the ideal marriage husband and wife are not loyal to each other because it is their duty, but because it is their joy.

E. Merrill Root

None can be eternally united who have not died for each other.

Coventry Patmore

Together invite the Holy Spirit of love into your hearts and into your homes.

Pope John Paul II

Sexual love in marriage is a relationship in which a couple affirm each other's identity, by which they heal and sustain each other and through which they make Christ sacramentally present to each other.

The English Catholic Bishops

Whenever Christ was confronted by people in sexual disarray he took good care to safeguard sexuality by reminding them that they had to avoid sin; that is to say to use their sexuality in a fully human way.

Jack Dominian

I see no marriage that sooner fail than those contracted on account of beauty and amorous desire.

Montaigne

TAKE TIME FOR A MINUTE OF HUMOUR - SMILE!



A young psychologist told the stooped old man: "Why don't you walk straight like me? It's all a matter of habit."

The old man replied: "Have you ever examined a grain field in harvest time? The heads that are empty are standing tall and high.

But the heads that are filled and bending low make a good harvest."

The young psychologist went away bending his head from that day.

Rev. Fr. Fracced Anthony Fernando OMI

50 years in puppetry & still stringing along



Celebrating Christian Lives

By Kishanie S.Fernando

They call themselves the Lamplight Puppeteers. Maxie and Yvonne Cruz's story begins in 1952, when Maxi's brother gifted him with a pair of marionette puppets from England. It was a gift that ignited an obsession; a passion which was to last a life time, and become the seeds to a success story. The two puppets immediately became hot family favourites and were the centre of home entertainment. They also, inspired Maxie to carve his own puppets with the local Kaduru wood which Yvonne dressed up, tailoring meticulously to fit each unique character. Today the Lamplight Puppeteers are world famous.

However it took another 10 years before they could stage their first Puppet show. During this time many events seem to have influenced the Cruz destiny. Maxie claims that the screening of the film Lili (1953) an American MGM release, on the life of a carnival puppeteer inspired him and encouraged him to begin a correspondence with one H.W. Whanslaw who was at that time one of Britain's highest authorities on Puppetry. "I learnt a lot from this exchange and also by reading the books authored by him, but the much needed first hand experience on the subtleties of the craft, I learned from a visiting Czechoslovak Puppet Theatre in Colombo." It seems the final push came when one Mr. and Mrs. O.F. Blaxall presented to him the greater part of their collection of Marionettes including screens, sets, lighting contraptions and other nick-nacks pertaining to the craft.

Now the show was ready to go on the road in earnest and the first show titled "Marionette Cavalcade" was held in 1961 at the GFS Hall, Kollupitiya. It was soon to become more than a profession and a living for the Cruz family whose four children Montini, Melonie, Naomi and Salomi were pulling the strings of the puppets before they could recite their ABCs.

Down the ages the Cruz family puppets have performed for varied audiences which included Presidents, Prime Ministers, and Ambassadors. They have taken their show all over the country performing at national, and charitable events like the vast Gam Udava celebrations, military camps during the height of the civil war, military hospitals, five-star hotels, schools, and birthday parties. They have performed at international celebrations like at the independence day of Maldives. And in 2008 they were specially invited to perform at the World Puppetry Festival UNIMA in Perth, Australia. Their Puppet Show has received much commendation and awards from the Cultural Ministry for the best puppets, best manipulation, best costumes, and best stage. There is no doubt that the Cruz puppets have brought happiness and entertainment to millions. "There was a time when we did several shows on the same day", recalls Yvonne. "The people always loved our shows."

On their 25th year in puppetry Maxi confessed what puppetry had taught him. "That with imagination and hard work, perseverance and tenacity and perhaps a modicum of talent, one could succeed in bringing to life these little inanimate creatures within the confines of their humble stage and make them portray and go through the whole gamut of human emotions to entertain and enthrall an audience." It was at their 25th Anniversary show that Dr. Arthur C. Clark who was in the audience congratulated them on a "Fantastic Show." This was one among the many other commendations received including that from Sri Lanka's foremost authority on puppetry Prof. J. Thilakasiri.

I was fortunate to be in the audience at one of their shows recently. The program included a merry mix of local and international renditions. It amazed me to see their expertise in making the puppets dance, walk, sing with such poise, grace and rhythm. I was told that some of these puppets have 18 to 20 strings, while the usual puppet has only about 10 strings. Further that some of the puppets were manipulated by two people so that they could show off more moves. The show opened with a lively item by a 6 piece jazz band followed by a traditional devil dance, Kandyan dance, Virindu singer, a Baila, a Ballet, an Octopus dance, an Opera singer, Snake charmer, some Christmas favourites, and a Skeleton dance. The Puppet couple that danced to the local favourite Chuda Mani were more than exceptional keeping to a fine tempo. The lady danced with poise while the man with a certain abandonment was so typical. The Skeleton dance came a close second. I was told that the tiny coffin from which the skeleton rose amidst much smoke and eerie noises was made specially at the Raymonds Funeral Parlor.

After the show I visited the Cruz family and was warmly welcomed to their comfortable split level home overlooking the Madivela bird sanctuary in Pitakotte. Maxie and Yvonne were more than happy to share some of their memories with me. The journey

had not been an easy one. Remembering the bleaker times Yvonne says "As a family we had to sacrifice the accepted comforts and run our home on a budget on a string." She recalls how they bought the property in Pitakotte and built a one room log cabin with tin roofing. The cabin expanded from one room to many with the growing family. "I kept the house beautiful with floors well polished and the walls painted." The windows did not have shutters and we closed them with curtains." In this house the Cruz family lived for 20 years and even celebrated their children's weddings. Maxie recalls how he started his lathe workshop, powered by the motor of his scooter. In his workshop he turned out utility items which were in great demand. Proudly he showed me some of his aluminum and wood turn outs; hall chairs, tables, cupboards, etc still adorning their home. An ornamental enthrone carrying the statue of the Sacred Heart of Jesus crafted by Maxi himself was given pride of place.

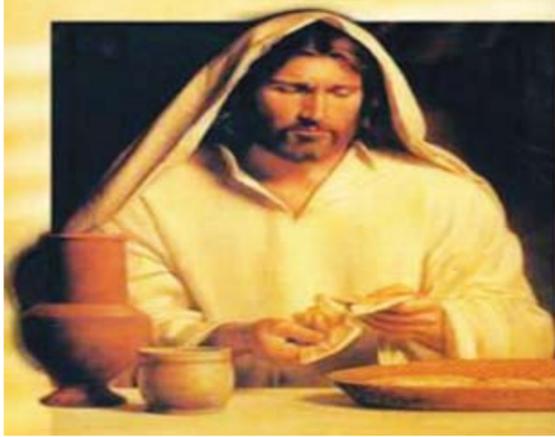
This year the Cruz puppets will celebrate 50 years on stage together with their creators Yvonne and Maxi

Maxie at 80 + getting ready the sounds and Yvonne stringing the puppets before a show.



Yvonne and Maxie in their younger days.





Colombo Eucharistic Rally 2012

A Grand Manifestation of Praise, Honour and Glory

August 31 to Sept 2, 2012

It has taken half a century for a Eucharistic Rally of a great magnitude, to be organised in our country. A memorable Eucharistic Congress was held in Kotahena in the early 60's under the inspiration of His Eminence Thomas Cardinal Cooray and efficiently executed by Rev. Fr. Nerius Fernando, a veritable human dynamo. It drew thousands to Kotahena, from different parts of the country.

Blessed Joseph Vaz Trust - The Organizers

Such a long overdue event was waiting to happen sooner, not later. Thankfully, the Blessed Joseph Vaz Trust under the able leadership of His Eminence Malcolm Cardinal Ranjith, Rev. Frs. Ivan Perera, Placidus de Silva and the indefatigable organizer Mr. Gamini Kannangara has finalized the gigantic efforts to conduct the Eucharistic Rally at St. Joseph's College on 31st August, 1st and 2nd September from morning 8.00 till evening 7.00 daily. The rally will commence with the Concelebrated Mass presided over by Their Lordships, Rt. Rev. Dr. Emmanuel Fernando and Rt. Rev. Dr. Maxwell Silva, Auxiliary Bishops of Colombo on August 31, at 8.00 am. On the second day, Golden Jubilar-ians, Rev. Frs. Bertram Dabrera, Joseph Benedict Fernando and Sextus Kurukulasuriya will concelebrate Mass at 8.00 am. The Archdiocesan Choir led by Rev. Fr. Prasad Perera will sing on the first day and the combined Choir of Pueri Cantores, will sing on the second day at the Masses.

The Eucharist, the Centre of Attraction

The focal point of the

event will be the Daily Mass at 8.00 am at the magnificent College Chapel followed by exposition of the Blessed Sacrament for adoration, together with the "Liturgy of the Hours," concluding with the Benediction of the Blessed Sacrament at 5.00 pm on the first two days.

Choral Concerts

The first Choral concert of Sacred songs presented by the Archdiocesan Choir under the direction of Rev. Fr. Prasad Perera will take place on August 31, at 5.30 pm at St. Joseph's College Chapel. The second concert will be performed at the same venue on Saturday, September 1, at 5.30 pm with the combined schools choir which toured Rome recently, in attendance.

Vocations Exhibition - "Is God Calling You?"

The highlight of the event will be a "vocations exhibition" that will showcase the mission and work of 45 Congregations on the theme, "Is God calling you?" It is hoped that it will encourage many young men and women to work in the vineyard of our Lord as Priests, Brothers, Monks and Nuns. The well laid - out exhibition staged in the vast interior of the Rev. Fr. Stanley Abeysekera auditorium of St. Joseph's College will also exhibit the functioning modalities and the lay Apostolate Programmes of the Archdiocese of Colombo. What would interest many will be a section presenting several Eucharistic miracles that have taken place in the past several centuries, which affirm the real presence of our Blessed Lord, with a big screen video presentation.

Reflections / Perpetual Adoration

Daily Reflections/ Adorations have been arranged in the Chapel of St. Joseph's College on the theme of "Eucharistic presence and renewal of faith." These programmes will commence daily at 9.30 am. They are organized by the Parishes of the Archdiocese, led by the Episcopal Vicars, Deans, Parish Priests of the Regions and the Directors of Lay Apostolate movements.

The Culmination - Mass, Vespers, Procession and Solemn Benediction

The final day, Sunday September 2, 2012 will witness the Concelebrated open air Mass at 3.00 pm at the Josephian quadrangle presided over by His Eminence Malcolm Cardinal Ranjith, Archbishop of Colombo offered from an elevated altar. The large combined choir of over 700 singers, all students of private Catholic schools of the Archdiocese will lead the singing in Sinhala, Tamil, English and Latin. It will be followed by the solemn Eucharistic Procession. Twelve school bands are preparing to lead various segments of the procession followed by prefects, flag -bearers and students. The faithful from the parishes of each deanery of the Archdiocese will form separate groups behind them to proceed in a demonstration of faith.

Final Benediction

As the procession winds its way back to the grounds, trumpets will herald the arrival of our Lord in the Eucharist with the majestic "Royal Salute." The Mass Choir will then sing the traditional Corpus Christi anthem "Lauda Zion Salvatorem" with the congregation joining in the majestic chorus, with lit candles in their hands.

Hymns of adoration in Sinhala and Tamil will follow ending with the "Tantum Ergo." Thereafter the benediction will be imparted and the final hymn of praise, will be sung.

Hallelujah Chorus

The magnificent 3-day

Eucharistic Rally will conclude with the glorious Hallelujah chorus sung by the combined schools choirs of 700 singers while the dark night will brighten up with colourful fire works, as the 350 member combined schools brass band strains, accompanies the singers.

Don't Miss - The Showers of Blessings

Some of the greatest events ever, come rarely in history. The Eucharistic Rally 2012 is one such programme that every Christian of every denomination must join in to praise, honour and glorify Jesus the Lord.

HIGHLIGHTS

- Opening Mass by Their Lordships, Rt. Rev. Dr. Emmanuel Fernando and Rt. Rev. Dr. Maxwell Silva, Auxiliary Bishops of Colombo
- Concelebrated Masses
- Eucharistic Adoration
- Liturgy of the Hours
- Vocations Exhibition
- Reflections
- Concerts of Sacred Music in the evenings
- Solemn Liturgy of the Eucharist and Eucharistic Procession followed by the Benediction of Blessed Sacrament by His Eminence Malcolm Cardinal Ranjith
- 700 voices choir as well as the 350 members of combined school brass bands in attendance

Iconic Biblical Landscapes: The RIVER



The very word River in the Bible evokes the music of the modish melody, "By the rivers of Babylon we sat and wept when we remembered Zion. It is from the Psalm 137. The story of creation speaks of four rivers flowing from the Garden of Eden. This has given way to the surmise that the Garden of Eden was on Adams Peak from which flow four rivers the Kalu, Mahaveli, Kelani and the Walawe.

Naman, General of the Syrian army was a leper. And the Prophet Elisha asked him to bathe seven times in the Jordan. He was skeptical, yet the servants convinced him and he bathed seven times and was completely cured of his leprosy, a symbol of the repeated reception of the Sacrament of Penance to achieve liberation. The Psalms continually speak of the richness of the

River and the fervent soul is compared to a tree planted by the running waters of the River, thus bringing forth fruit in due season, and its leaves never fading.

The great drama of redemption had for its inauguration the River Jordan where Jesus was baptized and the Heavens themselves were opened for those who receive baptism and faith in Jesus. He declares, "Out of his belly shall flow rivers of living water" (Jn.7:38). The constant flow of the River symbolizes the continuous movement of life itself. The marvelous miracle of nature is clearly seen in that all the rivers run into the sea yet the sea does not overflow.

One senses peace in the soul when one sees the running ripples of the River shimmering in the sparkling sun.

Rev. Fr. Anselm de Croos

Eucharistic Miracles

SIGNS AND WONDERS

Alexandrina da Costa, and Angel of Fatima



Alexandrina Da Costa

She was closely associated with the message of Fatima. Not only was she paralysed from a young age, but every Friday for several years she suffered the pains of the crucifixion and was observed to levitate from her bed. For the last thirteen years of her life she survived only on the Eucharist, without any other food or drink.

Alexandrina is one of those known to have survived on the Eucharist only, within the last fifty years, but her case is interesting as her fast was verified by a number of unbiased medical teams of the highest authority. She died on October 13, 1955 the anniversary of the great sign of Fatima, as if to confirm her authenticity as the - fourth seer of Fatima. She was told by Jesus - You are living on the Eucharist only, because I want to prove to the world the power of the Eucharist and the power of my life in souls.



The Miracle of Lanciano

In the eighth century an Italian monk doubted the 'Real Presence' of Christ in the Eucharist after his Mass, as he felt such a sinner. He was astounded to see the host being transformed to flesh before his eyes. In the centre the form of the host remained. The consecrated wine became blood and formed five small clots. The sacred flesh and blood are preserved to this day in Lanciano, and over the centuries the Church authorities have permitted four investigations. The latest was by medical scientists in Siena, Florence, and Turin in 1971. The report in short concluded that the flesh was real flesh - heart muscle. The blood was human blood from the same person as the heart muscle.

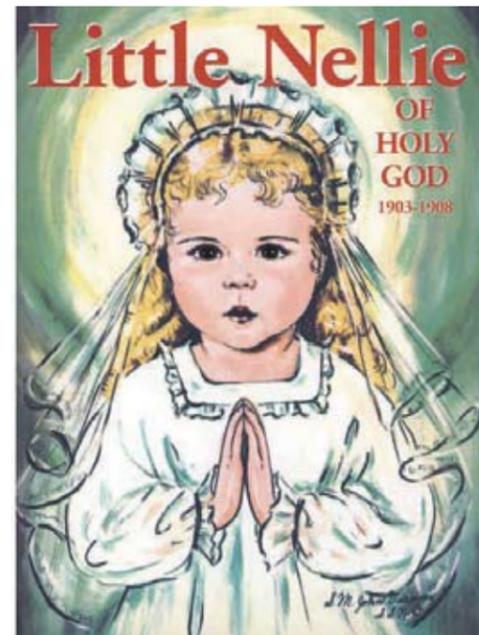
The Eucharist: Jesus living in us and we in Jesus Little Nellie of Holy God

A little four-year-old girl was called Little Nellie of Holy God. Her real name was Nellie Organ and she was born in the family quarters of the Royal Garrison Barracks at Waterford in August 1903, since her father was working in the British army. It was just three weeks after Pius X was elected Pope. There were four children in the family. Nellie's father William, with his family were transferred to the barracks on Spike Island in Cork Harbour and Nellie's mother died there. William decided that he could not care for the children and the two girls were given to the care of the Good Shepherd Sisters at St. Finbarr's Industrial School in Sunday's Well, Cork, and the two boys were sent to another location.

Nellie spent only one year in Sunday's Well before she died due to an illness. She had whooping cough when she arrived and it was also discovered that she had spinal injury which was later found out to have been caused when the family's child-minder dropped her as a baby. She also had tuberculosis and caries, a rotting disease of the gums and jaws.

Nellie is famous for her outstanding love of Jesus in the Eucharist. A Jesuit Fr. Bury was giving a retreat in the Convent and visited Nellie's bedside each day. He realized that Nellie, although only four years of age, had reached the age of reason. Fr. Bury asked her, "What is Holy Communion?" She answered, "It is Holy God." Fr. Bury asked her what would happen when she would be allowed

to receive Holy Communion. She answered, Jesus will rest on my tongue and then he will go down into my heart. One could scarcely find a more beautiful description for receiving Jesus in Holy Communion. One night when the Mother Superior was wishing Nellie good night, Nellie asked her if she would bring Holy God up to her in the morning. Mother Francis said she would come to see her after Mass which Nellie misunderstood as meaning that



“**Fr. Bury asked her, “What is Holy Communion?” She answered, “It is Holy God.” Fr. Bury asked her what would happen when she would be allowed to receive Holy Communion. She answered, Jesus will rest on my tongue and then he will go down into my heart. One could scarcely find a more beautiful description for receiving Jesus in Holy Communion.**”

she would bring her Holy Communion. When Mother Francis came without Holy Communion Nellie was devastated. Then Nellie asked people to come to her bedside for a moment after receiving Jesus in Holy Communion and then they could return to the chapel to finish their thanksgiving. That was the closest she could get to receiving Jesus in Holy Communion. During the retreat Fr Bury realized that Nellie, although only four years and three months, met all the criteria necessary

to receive Holy Communion. And at that time children had to wait until the age of twelve to receive Jesus in Holy Communion. Fr Bury heard her confession and contacted the bishop of Cork for permission to give her Holy Communion. The bishop agreed. She was dressed in white and taken

down to the Convent Chapel for her First Holy Communion. This is what Mother Francis said of Nellie receiving Holy Communion, which she received in a transport of love, Nellie's features shone as if the presence of the great light in her heart reflected itself in her face. Yes, those who saw Nellie then are well convinced that the child's appearance was not at all ordinary. This phenomenon was seen more

particularly at her other Communion because, after the first, she was taken almost immediately out of the chapel and there were only a chosen few who had the happiness to witness the transformation which took place. Then Nellie had not only a countenance more recollected, an attitude more pious than she customarily had, but an extraordinary radiance. It is said that Nellie's thanksgiving for receiving Holy Communion would continue until late in the afternoon.

From the day of her First Holy Communion the odour from Nellie's mouth caused by the rotting of her gums and jaws ceased. Less than two months after receiving her First Holy Communion Nellie died on Sunday February 2, 1908 aged 4 years, 5 months and 8 days and was buried at St. Joseph's Cemetery in Cork. Eighteen months after her death permission was granted to have Nellie's remains transferred to the Good Shepherd Convent Cemetery and upon opening her grave her body was found to be incorrupt. Her body was fresh with no sign of the wasting disease she had at her death. I have visited her grave at the Good Shepherd Convent.

By Fr. Tommy Lane



St. Charbal Maklhouf

A maronite Christian - born in Lebanon on May 8, 1828, died 70 years later. His whole priestly life was dedicated to the Eucharist and now he is venerated as the saint of the Mass. His body not only failed to decompose but continues to sweat a mixture of blood and water to this day.

Four new priests for Oblates of Mary Immaculate (OMI)

The four Oblate Scholastics having finished their initial formation, will join the ranks of priesthood on September 8, 2012 at Our Lady of Fatima Church, Maradana.



Bro. Anton Shivantha Waas, OMI son of Mr. W.H. Lambert Waas and Mrs. V.A.M. Rose Melanie, of Wennappuwa was born on September 16, 1982 the eldest in a family of two. He entered the Oblate Juniorate in 1999 and professed his first vows on August 22, 2003. After studying in Rome for his licentiate in Sociology, he professed his perpetual vows on January 6, 2010 and was conferred upon the diaconate on May 8, 2010 in Rome. He served as a deacon to the Sri Lankan community in Rome and at St Mary's Church Katukurunda, Moratuwa. He will celebrate his first Holy Mass on September 9, 2012 at 8.00a.m.

Bro. Roshan Janapriya Waas, OMI was born on November 13, 1978. He is the youngest in the family of two and is the son of Mr. M. Anthony Waas and Mrs. M. Marie Venentia (Late). He entered the Oblate Juniorate in 2000, and professed his first vows on August 22, 2005 at the Oblate Novitiate



Bro. Sameera Damith Fonseka, OMI is the son of Mr. Cyril Fonseka and Mrs. Celine Fonseka. from Nagoda, Kalutara. He joined the Oblate Juniorate in 1999 and later completed his year of probation and professed his vows at Sacred Heart Novitiate, Bandarawela in 2005. He professed his Perpetual Oblation on October 6, 2011. He was ordained a deacon on November 10, 2011. He will celebrate his first Holy Mass at St. Philip Neri's Church, Katukurunda, on September 16, 2012 at 8.00 a.m.



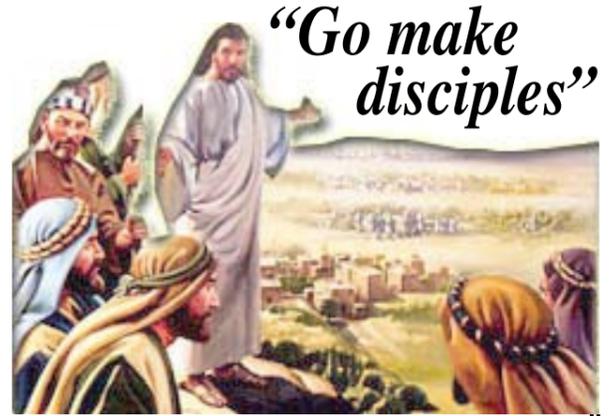
Bandarawela. Having finished his ecclesiastical studies he professed his perpetual oblation on October 6, 2011 at the Oblate Scholasticate. He will celebrate his first Holy Mass on September 9, 2012 at 4.30 p.m. at the Church of Our Lady of the Holy Rosary, Andiambalama.

Bro. Shane Winston de Rosayro, OMI son of Mr. Kingsley de Rosayro and

Mrs. Mary Murine Rosayro of Periyamulla, the native village of late Thomas Cardinal Cooray OMI. He was born on September 3, 1984. Bro Shane entered the Oblate Juniorate on January 10, 1999. Having completed his year of probation at Sacred Heart Novitiate, Bandarawela, he professed his temporary vows on August 22, 2005.



Thereafter he successfully followed his ecclesiastical studies and professed Perpetual Oblation on October 6, 2011. He was ordained a deacon on November 10, 2011. He will celebrate his first Holy Mass on September 9, 2012 at the Church of Our Lady of Snows, Periyamulla.



*'Go make disciples' Jesus did say,
O nward we march, day after day.*

*M aking disciples, accepting God's call,
A life in grace living, being a blessing to all.
K ing of all hearts - Jesus Christ will lead.
E ucharistic love will feed, and see to our need.*

*D isciples are chosen by You Jesus dear,
I nto your hands we entrust, our friends sincere.
S aviaour bless them all and bless us too,
'Cos we will speak to them, so much about you.
I n your name we reach out to all nation
P raying fervently to carry out our Mission
L ovingly we turn to Mother Mary for Formation
E agerly she'll help those who seek
S alvation.*

Emilda S. Douglas

A TRIBUTE TO A DEAR TEACHER

It is great to see so many people honouring a beloved teacher, who was an understanding mentor and guide, and most of all a very good friend, the late Mrs. Daphne Miriam Lord better known affectionately as Aunty Daphne by everyone. Even though we are of many different ages, social status and having varied interests and maybe jobs, it is certain that we all have one thing in common, our admiration of a lady who will stay in our minds forever in some way or the other.

I have known aunty for about twelve to thirteen years. I cannot forget those wonderful days spent at DLS where she introduced me to the beauty of the English language. I still remember one of my first DLS examinations where she examined me. I was a shy, timid girl. Her encouragement and loving smile made me forget all my childish fears and perform my selections well. Her comments on my dress, and her gentle care made me feel at ease. That first meeting with her made me love her forever.

As mischievous little kids, my friends and I used to occasionally make fun of the little things she did and hid her books when the class got boring for us, but she never got angry with us. She always compared me to my brother. She said that I was very naughty and comparatively my brother was a saint. She loved both of us yet with all our faults and became the inspiration of our lives. She liked my handwriting a lot and she inspired me to practice the art of calligraphy. She was a person who was quick to identify talents in a child. I remember her 60th anniversary in teaching. My classmates and I put a lot of efforts to gift her with a memorable souvenir because she was a teacher, special to all of us. She was a teacher who appreciated children in everything they did. She identified and encouraged the creativity and the imagination in every child. She inspired a love for the English language in every student. It did heaps to the self-esteem of a student and helped them to discover their talents and use the language to reach out to the world confidently.

I will always thank God for giving me the opportunity to be one of her students and I will sing this hymn every time I think of dear Aunty Daphne:

*"I thank my God, Each time I think of you
And when I pray for you, I pray with joy"*

Raveena Perera

UNIVERSITY STUDENTS LANGUISHING AT HOME

Last year, the students of our Universities lost four months of academic work due to the strikes of the staff, academic and non-academic. This year the non-academics were on strike for three weeks in June and when they returned to work, the academics went on strike in early July. They are still on strike. As a result of these strikes, however 'justifiable' they may be, students are compelled to languish at home, their studies grievously interrupted. Last year, the strike of the academics began the very week that the final year engineering students of the University of Peradeniya were to begin their final exams. The loss to students, waiting eagerly to begin employment, and their parents, was incalculable.

This is now an annual feature at our Universities, academic work being halted not for a day or two, not even for a week or two, but for several months. The loss, pain and anxiety caused to students and their parents is unimaginable.

Who is the CEO of the University?

Is this or is this not failed governance on the part of the CEO of the University? Is this not a betrayal, a breach, of public trust? And so the question arises, 'Who is the CEO of the University?' The Vice Chancellor? Or the Minister in Charge of Higher Education? This is important to ascertain so that the responsibility for good/failed governance of the University could be placed on the correct person. And will the one



responsible, be removed from office if he has failed to govern well?

Why are there no protests by students and their parents?

As it is the students and their parents who bear the burden of this situation, why is it that there are no protests by them? Is it because they are so drained of civic responsibility that they are taking this situation lying down? Or is it out of fear of reprisals?

An insult to Dr. Kannangara

Why are issues at our Universities allowed to drag on unresolved like this for months? Is this a deliberate attempt on the part of some with vested interests to throw mud at state universities, discrediting them to such an extent that parents / students, who can afford it, would seek private universities, here and abroad? What then is the plight of those students who cannot afford to pay? Are the bigwigs in charge of education hell-bent on wiping out state universities and promoting private institutions? Is this not an insult to Dr. C.W.W. Kannangara who introduced the free education scheme, way back when, to offer intelligent students from under-privileged areas opportunities of pursuing a higher education? It

has been our boast that though economically we are poor, unlike other South Asian countries, we have offered free education up to, and till recently even beyond, undergrad education. Hundreds of thousands of such students have benefited from this. Are we now on a course to deprive the younger generations of such an opportunity?

The fiasco that was the Z -Score issue

How come the Supreme Court had to come in to demand that the admissions list for those who sat the AL exam in 2011 be revised? Were those responsible incapable of seeing the faults in their calculations till the Supreme Court intervened? Or, what is worse, was there bad faith when they asserted that their calculations were correct? This is yet another issue as a result of which students, who sit the most difficult exam in Sri Lanka, together with their parents are harassed and oppressed due to the failed governance of 'those responsible'.

Rev. Fr. Egerton Perera, sj

CHARITY

C - Charity covereth a multitude of sins
H - Help a person whoever is badly in need
A - At the moment of death it will be a consolation
R - Reward in Heaven will be great in the next life
I - It is our selfishness that keeps us back from being generous
T - till it hurts we must give as Mother Teresa says
Y - You will surely realize someday the true happiness you will feel.

Iris Perera



Gratitude that matters most

"Although we have been thankful to the Lord, we have not been grateful to Him"

Jesus who - embraced me, when I was embarrassed and discarded.
 Jesus who - gave me hope, when every thing seemed bleak and barren.
 Jesus who - assures me the reward of life eternal, if I am to follow Him.
 Jesus who - loves me more than anyone else does, for sure.

The Lord's litany related to oneself would vary, according to ones' life situation and circumstance. Thus it would be extremely personal and unique.

We receive more than what we ask for. Thus any thing and every thing that we receive without asking, tends to be a bonus, which invariably means some what a miracle. In addition to what we need and want, we receive what we dream or something beyond. If you reflect on the goodness of the Lord towards yourself, the litany in relation your life, would snowball each day. If you recite it, then that would be the most efficacious thanksgiving prayer. If you repeat it day after day, then that would be a vibrant prayer of gratitude.

We often thank the Lord, as an when it happens. Our tendency is to thank the Lord just once, for a given situation, and nothing more than that, there after. Considering it as something of the past, we conveniently, discontinue the obligation of thanking, there on. We think repeating our thanks, in relation to the past, is absurd and unnecessary. To be grateful means, to be thankful right throughout. Thus we now feel, although we have been thankful to the Lord, we have not been grateful to Him. The litany of the Lord, in relation to our personal life, recited daily, would lead us to be grateful to the Lord. This goes beyond a thanksgiving prayers.

First be thankful, then continue that thankfulness, in being grateful to the Lord. The litany of the Lord, in relation to your life, may guide and lead you to be a 'grateful son of God'.

RodeZo

Many of the formula type of prayers are retained in memory, by most Catholics. It is generally a characteristic and a hallmark of a traditional Catholic. This possibly is the outcome of a Catholic upbringing, leading us to memorise these prayers, during one's Catechism lessons. More over, some know by memory, the litany of their favorite saint, or at least the saint dedicated to their parish Church.

A litany is an appreciation of the miraculous deeds of a saint, which invariably has contributed towards that holy person being elevated to a state of glory. I am curious to find out, as to why the miraculous deeds of Jesus, were not compiled into a litany. If it was so, then it could be similar, to what is written below.

Jesus who - turned water into wine at the wedding feast at Cana,
 Jesus who - dispelled the evil spirits from the possessed,
 Jesus who - cured the lepers clean,
 Jesus who - cured the paralytic and made his hand strong,
 Jesus who - cured the paralytic and made him walk,
 Jesus who - cured the Roman officer's servant,
 Jesus who - cured the woman plagued with haemorrhage,
 Jesus who - cured the blind and gave them sight,
 Jesus who - raised Jairus's daughter into life,
 Jesus who - raised the widow's son into life,
 Jesus who - raised Lazarus into life,
 Jesus who - calmed the storm and the waves,

Jesus who - walked on water across the lake,
 Jesus who - multiplied bread and fish and fed them all,
 Jesus who - transfigured Himself to reveal His true identity.
 Jesus who - resurrected from the dead to conquer death.

These miracles not only manifest the holiness and the power of the Lord, but prove His divinity beyond all possible doubt. That happened nearly 2000 years ago. Jesus continues to work miracles in and among us, here and now. If one meditatively reflects the Lord's miraculous power over oneself, a litany of the Lord in relation to ones own life, could be brought forth. If could be summed up as follows.

Jesus who - called me by name, to respond to His will for my own good.
 Jesus who - helped me to succeed, inspite of my incapacity,
 Jesus who - healed me, when I was sick, many time over,
 Jesus who - saved me from many accidents, incidents and disasters in life.
 Jesus who - shielded me from misfortune and situations of shame,
 Jesus who - forgave my sins, which no one else would ever have done,
 Jesus who - made me strong inspite of my defects and weaknesses,
 Jesus who - revived me, when I was disappointed and discouraged.

John Paul II Institute of Higher Education

**This degree-awarding institute will be declared open
by Rt. Rev. Valence Mendis, the Bishop of Chilaw, accompanied
by Monsignor Battista Gandolfo (member of Bishop's Council, Italy)
at 10.00 a.m. on 4th September, 2012.**

The aims and objectives of the Institute:

- ☞ To provide quality education to children of the area in a dignified and disciplined atmosphere, aimed to developing admired human qualities in them.
- ☞ To develop children's character in respecting religious, cultural, and accepted social values.
- ☞ To provide education to all irrespective of ethnic, social, or religious backgrounds.
- ☞ To produce young men and women with sound educational, moral values and thereby increase the percentage of educated people in the area.
- ☞ To help students manage their time more efficiently by doing away with the need to travel to the capital to attend classes.
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Courses Available at the Institute:

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All courses will be taught by a competent and professionally qualified team of lecturers.

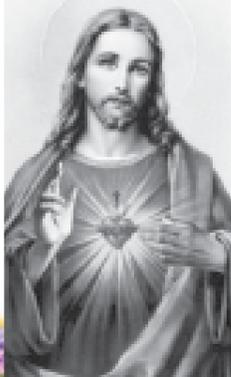
Application forms are available from office starting from 20 Aug 2012. They can also be obtained through post, by sending a stamped, self-addressed envelope with a Money Order/Cheque for Rs. 100 in favour of the following:

***Rev. Fr. Rector
John Paul II Institute of Higher Education
Chilaw Road, Wennappuwa.***

- No love greater than His

There is no love.....
 that is **stronger** and lasts **longer**,
 that is more **willing** and more **thrilling**,
 that is more **beautiful** and more **bountiful**,
 that is more **gracious** and more **sacred**,
 that is more **satisfying** and more **undying**,
 that is more **glorious** and more **victorious**,
 that is more **wonderful** and more **powerful**,
 that is more **precious** and more **priceless**,

There is no **greater love** - than the **love of Jesus**,
Love is patient and **kind**,
 It does **not envy** or **boast**,
 It is **not proud** or **rude**,
 It is **not self - seeking**,
 It is not **easily angered**,
 It keeps **no record of wrongs**,
 It does **not delight in evil**,
 but **rejoices with the truth**.



Be steady on your feet



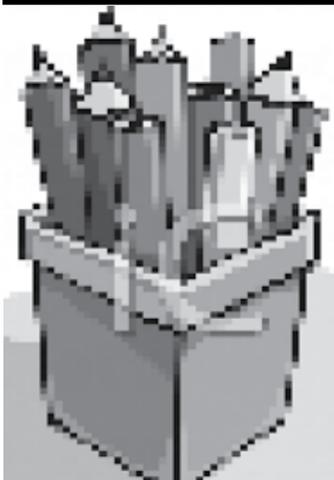
Standing on a patch of soil surrounded by water,
 If you throw mud at others,
 you loose good ground,
 beneath your feet.

It is as dangerous as
 a bird loosing wind,
 beneath it's wings.

The more it looses wind,
 the more vulnerable it would be,
 not to fly up,
 but to drop down.

Likewise, the more you sling mud at others,
 the more vulnerable you would be,
 not to be daubed in mud,
 but to be stuck in it.

One pencil, made into two



"Kindly lend me your pencil",
 requested one child from another.

"I need it too" - the other one replied.
 "It has to be sharpened" - another excused.
 "you should bring what you need",
 -another found fault.

No one seemed to be a friend to him.

Finally one said, "I have a new pencil.
 It is long enough to be broken into two.
 Instead of lending you my pencil,
 I will gift you, with one half of it"

**One pencil was made into two,
 it was a move, made by a friend so true.**

RodeZo

Daddy, come home early

Tom was worried and unhappy, because every day his dad came home late after work. Tom loved to spend some time with his dad, but his dad was not there even at bedtime. One day Tom confronted his dad and questioned him in this manner.

Tom : Dad, don't you love me and mum ?

Dad : Why not, I do love both of you.

Tom : Dad, then why don't you spend some time with us ?

Dad : Surely I would love to, but I can't.

Tom : Dad, why do you spend more time at office, than with us?

Dad : Son, that is to do one hour of over time, to earn something more.

Tom : Dad, why do you want to earn more? Give us more of your time, more than anything else.

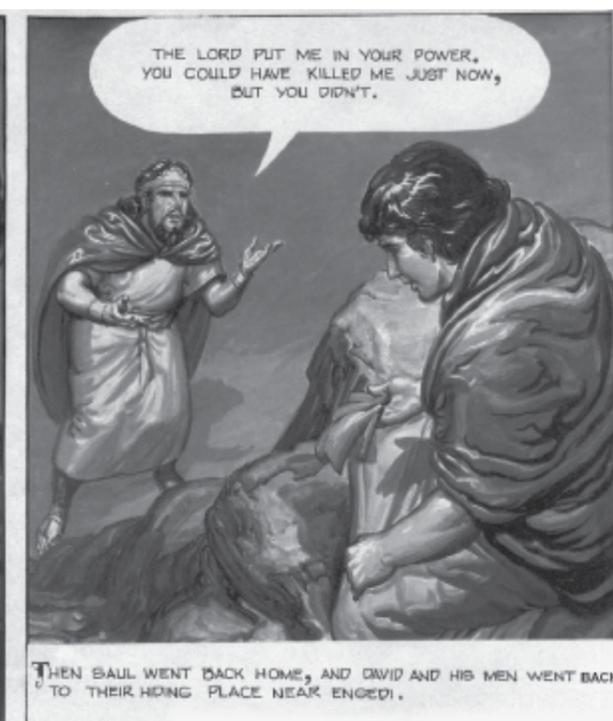
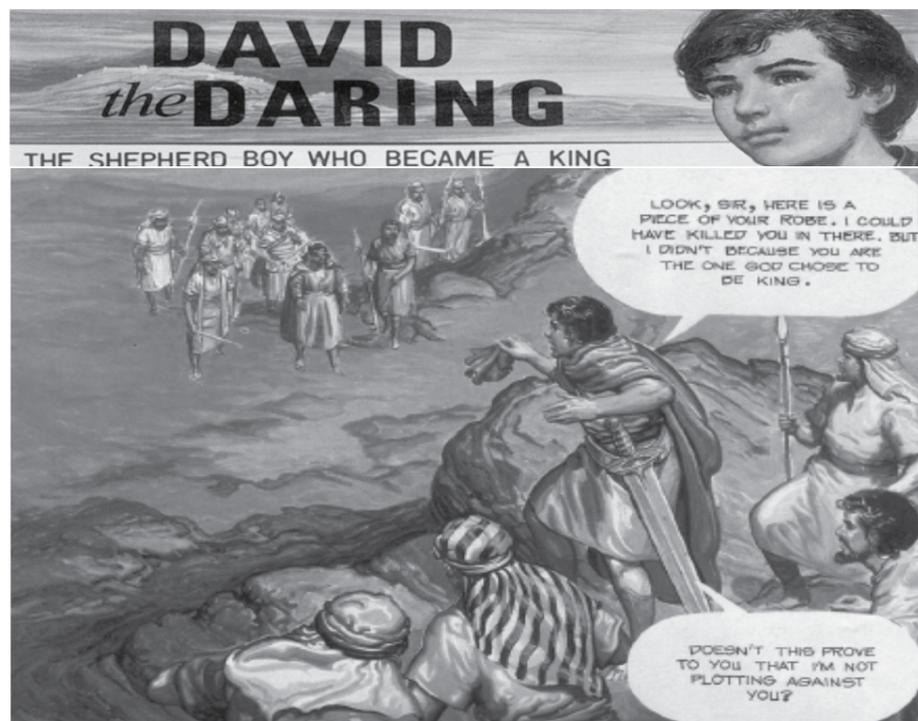
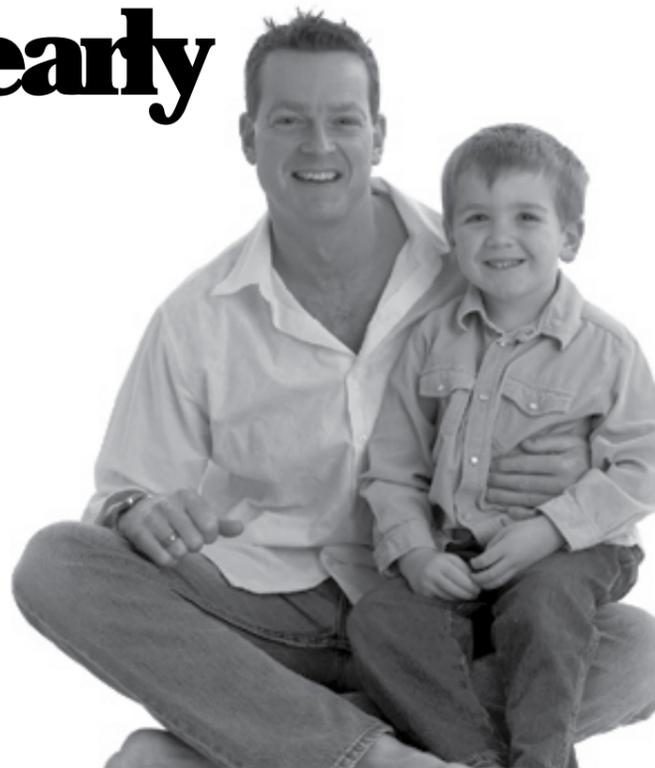
Dad : I want to give you more good things, that's why I am working so hard.

Tom : Dad, how much would you earn, if you work overtime tomorrow?

Dad : It would be Rs. 300, I guess.

Tom : Here is my till, surely it would carry more than Rs. 300.

Dad I want you to come home early tomorrow. Tomorrow is my birthday.



What it says in
the Readings

The Word was made flesh and lived among us; to all who did accept him he gave power to become children of God.
Jn. 1:14

LITURGICAL CALENDAR YEAR B
26th August - 2nd September 2012

SUN: 21ST SUNDAY IN ORDINARY TIME

Josh 24:1-2,15-17,18;
Eph 5: 21-32; Jn. 6: 60-69

Mon: Memorials of St. Monica

St. Monica, 332-387, converted her pagan husband, Patrician, to the faith, and by her prayers and tears brought her son St. Augustine to Christianity and a moral life. Patron saint of mothers.



2 Th. 1: 1-5,11-12; Mt. 23: 13-22

Tue: Memorial of St. Augustine

St. Augustine, 354-430, Bishop of Hippo, where he lived with a community until his death. His theological influence has been most significant in the Church, especially on the understanding of God's grace. Patron of theologians.

2 Th 2:1-3,14-17; Mt. 23: 23-26

Wed: Memorial of The Passion of St. John the Baptist

Jer. 1: 17-19; Mk. 6:17-29

Thu: 1 Cor. 1: 1-9; Mt. 24:42-51

Fri: 1 Cor. 1: 17-25; Mt. 25: 1-13

Sat: 1 Cor. 1: 26-31; Mt 25:14-30

Sun: 22ND SUNDAY IN ORDINARY TIME

Deut.4:1-2,6-8;Jm1: 17-18, 21-22,27; Mk. 7: 1-8, 14-15,21-23

St. Augustine of Hippo - Feast Day - August 28

Yesterday the mother, today the son - the story of the son's youth up to the time of his conversion at the age of 33 has been told on 27 August, St. Monica's day. Having at last realized that only through Jesus Christ could he find the way to truth and eternal salvation. Aurelius Augustine, at peace with God, himself and with the world, went on to live a saintly life. His mother and his natural son having died soon after his baptism, Augustine returned to Tagaste, where he established a monastery for himself and his followers, and led a life of apostolic poverty in prayers, study and active charity among the poor. After 3 years he was, through popular insistence, ordained priest, and Bishop Valerius even asked him to preach to the people, although in Africa that was a privilege reserved solely for Bishops.



Born on 13 November 354, Augustine was 42 when he was made Bishop of Hippo. Labouring for another 34 years, he revitalized the entire African Church, becoming the Patriarch of monasticism. He lived an austere community life with his Priests. By impressive teaching and enormous correspondence he refuted a host of powerful heresies, setting forth the Faith forcefully and accurately, always animated by a glowing love of God and a selfless, tender solicitude for his neighbour's spiritual good - "God usually deserts the negligent!" "Kill the errors, yes; but love the erring!" He knew well that hatred and spite only harden the human heart instead of winning it. The memory

Twenty First Sunday in Ordinary Time

First Reading:
Joshua 24: 1-2, 15-18

Before settling down in the Promised Land, Joshua wanted the people to make a clear choice between their God and the gods of their former land. Joshua was sure that he would serve his God. The people too vowed to serve the God of Israel.

Second Reading: Eph. 5: 21-32

St. Paul writes to his Ephesian converts asking them to be always faithful to God. An example cited is the state of a marriage. As a husband and a wife have to be faithful to each other. So should man be faithful to his God.

Gospel: Jn. 6: 60-69

Vs. 63 - After resurrection and through resurrection, the Lord Jesus, who had become flesh (1:14), became the Spirit who gives life, as is clearly mentioned in 1 Cor. 15:45. It is as the life-giving Spirit that He can be life and the life supply to us. When we receive Him as the crucified and resurrected Saviour, the Spirit who gives life comes into us to impart eternal life into us. We receive the Lord Jesus, but we get the Spirit who gives life.

Flesh here, according to the context, refers to the meat of the physical body. When the Lord said, "The bread which I will give is my flesh, the Jews thought that He would give them the meat of His physical body to eat. They did not understand the Lord's word rightly. To them it was a hard word. Hence, in this verse the Lord explained that what He would give them to eat was not the meat of His physical body; the meat, which is the flesh, profits nothing. What He would give, eventually, was the Spirit who gives life, who is the Lord Himself in resurrection.

The Greek words for words, here and in v. 68 is *rhema*, which denotes the instant and present spoken word. It differs from *logos* which denotes the constant word. Here *the words* follows the *Spirit*. The Spirit is living and real, yet He is very mysterious, intangible, and difficult for people to apprehend; the indicated that for giving life He would become the Spirit. Then he said that the words He speaks are Spirit and life. This shows that His spoken words are the embodiment of the Spirit of life. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we get the Spirit, who is life.

of his own youthful failing kept him always humble - "Take my heart, O Lord, for I cannot give it to you! Keep my heart, O Lord, for I cannot give it to you! Keep my heart, for I cannot keep it for you! Send me any cross that will keep me subject to your Cross, and save me in spite of myself!"

St. Augustine was doubtless one of the world's greatest thinkers; as a theologian and philosopher he is outstanding among the Church Fathers for the influence he wielded and continues to wield. Particularly famous is his system of grace, which reconciles the absolute mastery of God with the free will of man. His "Confessions", the world's most noted autobiography,

Reflection

In today's readings we see how the people are given a choice to choose the true God, or other gods. The ones closest to the true God chose Him, but the others went after other gods. The union between the Israelites and their God should be like the union between a husband and a wife.

In the First Reading before settling down in the Promised Land Joshua gives the people the freedom to choose between their God and the gods of

their former land. But Joshua was sure that he would serve the God of Israel. The people too having recalled the great works that the Lord did for them in order to save them from the slavery of Egypt, vowed to serve the Lord of Israel.

In the Gospel after the Lord spoke about eating His Flesh and drinking His Blood, the people could not accept this fact. Especially they could not accept the fact that he would die. They were discouraged and took offence. But the Lord had to make them understand that he had to offer his life. Therefore he spoke about his Ascension so that they would take it up in the right spirit. But the people were not able to take it up and they no longer went with Him. But the Apostles remained with Him. Because by that time they had come to know that he had the words of eternal life and that he is the Holy One of God.

This relationship between the people and their Lord is to be maintained as is the relationship between a husband and a wife. There should be obedience and subjection on the part of wives and there should be love on the part of the husbands. This should be natural.

In today's context religion is a challenge for us. The truths of religion will remain the same. The hardships, trials and tribulations will be there for us. But what is important is to remain faithful to the Lord. The cross in our day to day life is there for us to carry. This has been shown to us by our Lord and master. But still we all have the freedom to choose the right path or take any other. If we are to remain faithful then we should be faithful to the Lord as Joshua and the Apostles were.



Aid story

There was a cholera epidemic in Paris in 1832. A Sister of Charity who was going to the hospital one day was rudely insulted by a working man; he followed her shouting bad language, and would have struck her if not prevented by the by standers. But she went about quietly with her duty. A few days later a new patient was brought to the hospital, already crowded with hundreds and with death every few minutes "No room not for one more!" said the officials at the door. The new patient was being turned away when the Sister happened to pass by and recognize him; it was the man who had insulted her.

"Oh! Don't send him away! I will find a corner for him somewhere. I will look after him myself." He was taken in and the Sister tended him unceasingly, in addition to all her other patients. He did not recognize the Sister as one whom he had insulted, for he had insulted many. On the eighth day he was out of danger, but found a new nurse looking after him. "Where is the Sister?" he asked.

"She contracted the Cholera herself and died during the night" was the answer.

Aid Story 2

After the Baptism of his baby brother in church, little Johnny sobbed all the way home in the back seat of the car. His father asked him three times what was wrong. Finally the boy replied, "That priest said he wanted us brought up in a Christian home, but I want to stay with you guys."

Rev. Fr. Ciswan De Croos

is a memorial of his deep repentance; the "City of God" explains the Creator's working in history; remarkable also is his conception of the creation of the world, by which God gave to matter once for all the power and life germs which would insure the general unfolding and development of the cosmos.

St. Augustine died of a fever on 28 August 430 while the Vandal invades were besieging Hippo. He is honoured as the patron of theologians, printers and brewers, and is invoked against sore eyes. Since the 8th century his relics repose in Pavia, having been bought from the Saracens for a huge sum by the Lombard King Luiprand.