



## THE FEAST OF ALL SAINTS

# Messenger



ALL SOULS DAY  
2nd November

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## To build a healthy political culture "We should change the voting system"

A statement issued by the Co-ordinator of the Archdiocesan Committee on Current Affairs, Very Rev. Fr. Cyril Gamini Fernando.

We have just completed another election in the country. Though they say that compared to other elections, there was less violence at this election, it was not so. We cannot say that it was a free and fair election. For instance, the incident that took place in Kollonnawa between the supporters of the same political party, where some were killed and some others were badly wounded. Along with this incident the close connection between politics and the underworld has come to light. Regarding this, there should be an impartial investigation and culprits brought before justice. People in general fear, that the truth will be hidden once again as it was in the past. We insist that, it should not be so.

In the incidents that occurred during the

past years we see that the effect of the law in the country is losing its power. We believe that, at times some of the politicians take the law into their hands and make it difficult for those who are responsible to implement them. Therefore, the ordinary people are compelled to take the law into their hands and act as they want. Therefore we make a humble request that the government and those who are bound to bring about peace and harmony in the country should work with dedication to establish the law.

It is a known fact that after 1978, there was an increase of violence and corruption. The main cause for this is the wrong political culture which is built on the proportional representation system of voting. This system

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## World religious leaders gather in Assisi tomorrow

World religious leaders will gather tomorrow (27), in Assisi, Italy, to mark the 25th anniversary of the first such meeting in 1986, and to pledge, again, a shared commitment to peace and justice.

Pope Benedict XVI will travel to Assisi to the home of Saint Francis, to commemorate the event of the historic meeting held there in 1986, called by Pope John Paul II, which gathered representatives of

## Commemorating the Servant of God



The commemoration on the life and service of the servant of God, His Eminence Thomas Cardinal Cooray, on his 23rd death anniversary, will be held on Saturday, 29th October at the National Basilica of Our Lady of Lanka, Tewatte, Ragama.

Holy Mass will begin at 10.00 am. and concelebrated by the Archbishops' Emeriti, Auxiliary Bishop and priests ordained by the servant of God.

The Chief Celebrant will be His Eminence, Malcolm Cardinal Ranjith, Archbishop of Colombo.

## A call to commitment and zeal in pastoral work

Archbishop Malcolm Cardinal Ranjith, addressing the Second Presbyteral Meeting of the Archdiocese has called for commitment, efficiency and zeal in the effective implementation of the proposed structural adjustments on pastoral priorities of the Archdiocese.

"This has to be done through a process of discernment, discovering new ways and means of bringing Christ to our people," the Archbishop pointed out to the large gathering of priests from the Archdiocese of Colombo.

The Presbyteral Meeting was held at the Blessed Joseph Vaz Deva Dharma Nikethenaya on 24th and 25th October.

An important feature of the two-day meeting was the presentation of the Interim Report on



'Structural Adjustments needed in the Archdiocese for an Effective Pastoral Ministry' by Very Rev. Fr. Elmo Dias, Chairman of the Archdiocesan Commission for Structural Adjustments (ACSAJ).

Speaking further His Eminence said, "The proposed structural adjustments are meant for an effective, pastoral ministry, for the forward movement of the diocese,

and a greater sense of efficiency with the lot of zeal for our pastoral work to be more centred on regions catering to the special needs of the Archdiocese."

The two-day meeting also comprised workshops based on the proposed regions of the Archdiocese, where the four Regional Episcopal Vicars presided.

Discussions centred on

the topics; new divisions of regions, proposed delegation of power, regional coordinators, finance and facilities and division of parishes.

Two papers, one on the 'Year of the Word of God' by Rev. Fr. Daya Welidarachchi and the other on 'Priestly Formation and Promotion of Vocations' by Rev. Fr. J.D. Anthony were also presented for discussion.

## Ma-eliya celebrates first feast of Blessed John Paul



The first feast of Blessed John Paul II was celebrated at the John Paul Centre, Ma-eliya, Ja-ela, with Vespers on 22nd October and Festive Mass on 23rd October. Archbishop Emeritus, His Grace, Nicholas Marcus Fernando was the Chief Celebrant at Vespers.

## Cardinal presides at Mass for the dead

A service of thanks giving to commemorate the dear departed will be held on 2nd November at the Madampitiya Cemetery, Colombo 14.

The Holy Eucharist Service will be presided over by His Eminence Malcolm Cardinal Ranjith, the Archbishop of Colombo, with the participation of the priests of the Colombo North Deanery. The recitation of the Rosary will be at 4.00 p.m.

## Vatican document calls for global authority to regulate markets

VATICAN CITY (CNS) -- A Vatican document called for the gradual creation of a world political authority with broad powers to regulate financial markets and rein in the "inequalities and distortions of capitalist development."

The document said the current global financial crisis has revealed "selfishness, collective greed and the hoarding of goods

on a great scale." A supranational authority, it said, is needed to place the common good at the centre of international economic activity.

The 41-page text was titled, "Toward Reforming the International Financial and Monetary Systems in the Context of Global Public Authority." Prepared by the Pontifical Council for Justice and Peace, it was released on October 24th, Monday

in several languages, including a provisional translation in English.

The document cited the teachings of popes over the last 40 years on the need for a universal public authority that would transcend national interests. The current economic crisis, which has seen growing inequality between the rich and poor of the world, underlines the necessity to take concrete steps toward creating

such an authority, it said.

One major step, it said, should be reform of the international monetary system in a way that involves developing countries.

The document foresaw creation of a "central world bank" that would regulate the flow of monetary exchanges; it said the International Monetary Fund had lost the ability to control the amount of credit risk taken on by the system.



## News in Pictures

### "Owl in the Street"



A drama titled "Owl on the Street" was staged at the Town Hall, Wattala in aid of the Deepaloka Welfare Association, Balagala, Hendala, recently. Picture shows chief guest Rev. Fr. Mahendra Gunathilaka, Parish Priest St. Mary's Church, Nayakakanda, lighting the oil lamp at the inauguration.

Officials of the Association are seen in the picture.

(Pic. Nimal Perera)

### Negombo deanery Corpus Christi celebrations



The Corpus Christi celebrations of the Negombo deanery was held at the school grounds of Maris Stella College, Negombo, under the patronage of His Eminence Malcolm Cardinal Ranjith, Archbishop of Colombo and attended by a large gathering of the faithful.

Picture shows the Cardinal with the Deans and other members of the clergy, at the celebrations.

(Raymon Aponu)

## The Oblates' Plan Missionary Strategy

A Congress of Oblates belonging to the Colombo Province was held from October 10 - 14, 2011 at Gerard House, Mattakkuliya, Colombo.

With the help of a working document comprising proposals from individual Oblates and Oblate communities, the participants made special reference to emerging challenges which require attention and sensitivity in the light of the Word of God and the foundational inspiration of St. Eugene De Mazenod, the founder of the Oblate Congregation. Several Ministries were identified and named for implementation.

The participants emphasized the importance of Spirituality and Oblate identity in their life and their Ministries in the Parishes and in their Oblate Centres.

The Oblates at this Congress were enlightened by Fr. Tyrell Alles O.S.B., the Facilitator of the Congress and by Fr. Aloysius Pieris S.J. who delivered a talk on "Renew-



*al of the Church from the periphery: challenges facing the Missionary Congregation today."*

Bishop Norbert Andradi OMI, the Bishop of Anuradhapura and Fr. Clement Waidyasekara OMI, the General Councillor for Asia Oceania also spoke on Oblate Spirituality and Oblate identity to face the emerging new sub - Clutures and

other emerging Missionary challenges.

Two Oblates representing the Oblate Missions in Japan-Korea and Bangladesh also participated in the Oblate Congress held in Colombo.

Rev. Fr. Emmuel Fernando OMI

### We should.....

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cancelled the system of voting based on electorates and introduced the new system of voting according to districts and preferential votes.

Those who stand for election have to spend millions for canvassing within the district. There is a wastage of so much of money. It is not a secret that it leads to all kinds of corruption. Though the one who stands for election has to submit his/her income details before the Elections Commissioner, it is not done in an effective manner. Due to this system of preferential votes there is so much of competition among those who stand for election and their supporters. This leads to an aggressive political culture. This also leads to the destruction of property and lives. This creates problems within the same party. This is a barrier to stable politics and development of society. The district system has weakened the relationship between the voters and the representatives of the people. Therefore they do not act with responsibility towards the voters. When there are too many representatives from the same party in the same district / division, this creates a more complex and troublesome situation.

If this method is continued, economical, social & political growth and spiritual development of the country will be destroyed completely. Therefore we request the cancellation of the method of elections and to introduce a method which will enhance the development of the country. This is the responsibility of all the political parties and specially of the present Government.

We make this appeal to the civil society and to the religious leaders. We invite them to come forward to give a lead to change the system of voting for the betterment of the country.

### Annual Feast of St. Mary's Church, Yatiyantota

The annual feast of St. Mary's Church, Yatiyantota, was held recently. Vespers was conducted by Rev. Fr. Sanjeeva Peiris (Rector, Minor Seminary) and the



Festival Mass was presided by Rev. Fr. Anton Sriyan (National Seminary, Amptiyya). Picture shows Fr. Anton Sriyan carrying the Statue of Our Lady in procession.

(Text & Pic by J. Antony)

### "Role of parents in faith formation of children"

A special programme was held for parents of First Holy Communicants, in the Parish of Matugama recently. The programme was conducted by Professor Anton Meemana and organised by the Matugama Parish Priest, Rev. Fr. Devshan Asanka.

The topic of the seminar was, "The role of parents in the faith formation of children."

## ANNUAL RETREAT - 3

For the Fathers serving in Parishes

Date: Sunday, 6th November (dinner) to Friday, 11th November (dinner) 2011.

Venue: Retreat House, Tewatte, Ragama.

Preacher: Rev. Fr. Stephen Brock

### Participants

1. H.E. Malcolm Cardinal Ranjith
2. Very Rev. Fr. Emmanuel Fernando
3. Rev. Fr. Marcus Ferdinandez.
4. Rev. Fr. Nicholas Batepola
5. Rev. Fr. Terrence K. Perera
6. Rev. Fr. Jude Raj Fernando
7. Rev. Fr. Wilfred Pinto
8. Rev. Fr. Hugo Palihawadana
9. Rev. Fr. Mahesh Ganemulla
10. Rev. Fr. A. Uthayadas
11. Rev. Fr. Prasanna Sanjeeewa
12. Rev. Fr. Sunil de Silva
13. Rev. Fr. Merl Shanthi Perera
14. Rev. Fr. Xystus Kurukulasuriya
15. Rev. Fr. J. Patrick Perera
16. Rev. Fr. Terrence Fernando
17. Rev. Fr. Nihal Ivan Perera
18. Rev. Fr. Mahendra Gunathilaka
19. Rev. Fr. Sumith Kumara
20. Rev. Fr. Anura Sylvester Perera
21. Rev. Fr. Victor Silva
22. Rev. Fr. Deshan Lasantha
23. Rev. Fr. Edward Revelpulle
24. Rev. Fr. Vincent Dep
25. Rev. Fr. Prasad Indika
26. Rev. Fr. Gihan R. Perera
27. Rev. Fr. Lester Nonis
28. Rev. Fr. Leo Camillus
29. Rev. Fr. Dinesh Fernando
30. Rev. Fr. Hemantha Udayakumara
31. Rev. Fr. Gyom Nonis
32. Rev. Fr. Clement Rozairo
33. Rev. Fr. Ruwandana Mendis
34. Rev. Fr. Augustine Fernandopulle
35. Rev. Fr. Tyronne Perera
36. Rev. Fr. Priya Jayamanna
37. Rev. Fr. Tony Martyn
38. Rev. Fr. Nuwan Buddhika
39. Rev. Fr. Noel Nonis
40. Rev. Fr. Raveen Sandasiri
41. Rev. Fr. Prasad Perera
42. Rev. Fr. Carlton de Silva
43. Rev. Fr. Bertram Ranjith
44. Rev. Fr. Wasantha Prasanna
45. Rev. Fr. Hishantha Perera
46. Rev. Fr. Prasad Ponnampereuma
47. Rev. Fr. Prageeth Chamara
48. Rev. Fr. Sisira Priyashantha
49. Rev. Fr. Ranjith Madurawala.
50. Rev. Fr. H.D. Anthony
51. Rev. Fr. Terrence Bodhiyabaduge
52. Rev. Fr. Sanjeeewa Mendis

Bishop Marius Peiris  
Auxiliary Bishop of Colombo  
Vicar General

## Catholic Literary Awards' Day

The Catholic Literary Awards' Day, will be held on Sunday, 6th November 2011, under the distinguished patronage of His Lordship, Rt.Rev. Dr. Harold Anthony Perera, at the Paul VI Centre, at 3.00 p.m

The event coincides with the 26th Anniversary of the National Catholic Writers' Association which is affiliated to the International Catholic Organization of Media.

The AGM of the National Catholic Writers' will also be held on this day at 9.30 a.m. where the new office bearers will be selected.

A youth workshop will be an important feature of the day's proceedings.

(C.R. Dickson Antony)

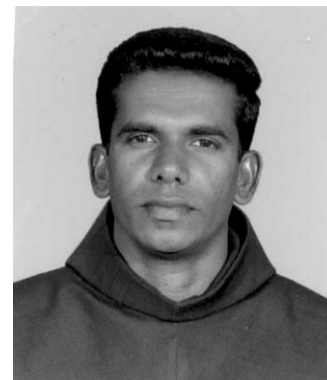
# "Christ, the Salvific Plan of God"



At the 25th anniversary of St. Jude's Church, Welisara, the Archbishop is seen conducted to the Church for the Festival Mass by the Parish Priest of Mattumagala, Rev. Fr. Ponsius Ronnie Perera. Also in the picture are Asst. Parish Priest Rev. Fr. Nihal Ranathunga, Chief Incumbent of Moolaganda Kuti Viharaya, Welisara Ven. Kerawalapitiya Sumedha Thero, former Minister of Christian Affairs, John Amarathunga and Provincial Council Member Sirikamal de Silva.

## Another Shepherd for the Diocese of Mannar

The priestly ordination of Bro. A. Edward Jeyapalan, OFM, will take place on 27th October at St. Sebastian's Cathedral, Mannar.



He is the son of Mrs. A. Pushpam of Pallankodai, Nanattan, in the Diocese of Mannar, and belongs to the Parish of Our Lady of Good Health, Nanattan.

Bro. Edward was educated at Nanattan Maha Vidyalayam and joined the Order of Friars Minor on 31st July, 1999.

A year after he joined the Novitiate on August 2000 and obtained his First Religious Profession on August 2002 and Final Profession in August 2005. He completed his theological and philosophical studies at the National Seminary, Ampitiya and did his Diaconate Ministries at the Kandy Cathedral, Mankulam Parish and Haputale Parish.

Bro. Edmund will be ordained by His Lordship Rt. Rev. Dr. Rayappu Joseph. He will celebrate his first Thanksgiving Eucharist on 29th October (Tuesday) at the Church of Our Lady of Good Health, Nanattan, Mannar.

"Christ is the Salvific Plan of God in our lives. It is only through him can we find our salvation and our final resting place with the Father in heaven." This was said by His Eminence Malcolm Cardinal Ranjith, delivering the homily at the Church feast of St. Jude Thaddeus, Welisara, held last week.

"As long as we take God into our lives and live our lives con-

scious of his presence, no evil force can over power or destroy us," the Cardinal said.

"A place of worship is a blessing for the village. It is a place where we feel the invisible presence of God. The Sacred Scripture reveals to us how the temple became the meeting place for the Israelites living in various places and where they came to worship the

one God 'Yahweh'. The temple was a bond," explained the Cardinal.

Speaking about St. Jude Thaddeus, the Cardinal said that St. Jude was one of the twelve apostles of Christ. The twelve were loyal and obedient and did what Christ wanted them to do, while at the same time facing many challenging situations thrust before them."

(Pic & Text: Nimal Perera)



## Church in the World

### Church unity motivated papal action against bishop, Australians say

Pope Benedict XVI's decision to remove an Australian bishop from office last May was aimed at preserving the unity of the church, the country's bishops said in a statement after meeting the Pope and Vatican officials.

The Vatican's difficulties with Bishop William Morris of Toowoomba "concerned not only matters of church discipline but also of church doctrine definitively taught, such as on the ministerial priesthood," said the statement from the Australian Catholic Bishops' Conference

### Pope praises efforts to reduce drug abuse, prostitution in Netherlands

Pope Benedict XVI praised efforts by the Dutch government to reduce drug abuse and prostitution, measures hotly debated in the Netherlands where broad personal freedoms have made some cities, particularly Amsterdam, famous for red-light districts and coffee shops selling marijuana.

"While your nation has long championed the freedom of individuals to make their own choices, nevertheless, those choices by which people inflict harm on themselves or others must be discouraged for the good of individuals and society as a whole," the pope told the new Dutch ambassador to the Holy See.

### Vatican: Gadhafi's death marks end of 'harsh and oppressive regime'

The Vatican said the death of Libyan strongman Moammar Gadhafi marked the end of a "harsh and oppressive regime" that was based on power instead of human dignity.

It expressed hope that the bloodshed would end in the North African country, and that the new Libyan government would open a rebuilding phase based on "a spirit of inclusion" and social justice.

### New Mass translation can help Catholics pray better, Pope says

The new English translation of the Mass is the result of a long process of international cooperation and is meant to help Catholics pray better, Pope Benedict XVI told Australia's bishops.

The new translation, which most Australian dioceses began introducing in parishes on Pentecost in June, "is intended to enrich and deepen the sacrifice of praise offered to God by his people," the Pope said.

## National Peace Association confers award on Rev. Fr. Mark Fernando, TOR

Very Rev. Fr. Mark Fernando TOR, (Provincial, Sri Lanka) was awarded the "Deshamanya Vidya-jothi Sahithya Visharada Upadi Sammana Sahathika," for his contribution to inter-religious harmony.

The presentation was made by the Minister of Cultural Affairs, T.B. Ekanayake at a ceremony held at the BMICH this week.



Rev. Fr. Mark Fernando being conferred the award by Minister Ekanayake.

(Pic & Text: Cecil Danicius)

Picture shows

## "Reflections of a Catholic Doctor"

by Dr. Lucian Jayasuriya

The Annual Gold Mass of the Guild of St. Luke Saints Cosmas and Damian [Catholic Doctors' Guild] will be celebrated on 6th November 2011, at St Peter's Chapel National Hospital at 8.30. am.

The Chief Celebrant will be His Lordship Rt. Rev. Dr Malcolm Cardinal Ranjith, Archbishop of Colombo. The traditional breakfast for the members and their families will be served after Gold Mass and AGM will be held afterwards.

Please use the gate from Norris Canal Road, off Ward Place opposite OGIM.

Dr M.P.M.Coaray Memorial Oration will be delivered by Dr Lucian Jayasuriya on 5th November 2011 at the SLMA Auditorium, 6 Wijerama Mw, Colombo 7. Topic: "Reflections of a Catholic Doctor:"

Doctors and their families are cordially invited.

Dr. A. Warnakulasuriya  
Tel: 071-2761983

## SUNDAY PUNCH

by Camillus



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30-10-2011



30 October 2011

## Lawlessness or the Rule of Law

The recent shoot-out between two powerful politicians of the ruling UPFA government shows the extent to which lawlessness has prevailed over the Rule of Law. The Rule of Law has disappeared slowly and unobtrusively or ignored by those who are the guardians of liberty and the Constitution. But those who failed to implement the principles under-lying the Rule of Law yet realized that they were violating the law by sacrificing their conscience for expediency. Then the 18th Amendment was passed which did away with the constitutional principle of the separation of powers and subordinated the judiciary and the non-political permanent Executive arm of the State to the dictates of the President.

Judges can be told what judgment to give and unlike earlier when only those judges who sought to curry favour of the President complied; now everyone is more or less compelled to comply if they wish to hold their jobs. Sycophancy and currying favour is now the game that high officials indulge in. No longer can the people expect unbiased judgments. It is a crying shame that our society is unable to produce men and women of character who will discharge their official duties without fear or favour. The Police investigations following upon the killing of Bharata Lakshman Premachandra seems similar to the story in Alice in Wonderland where the mouse suggested to Fury that they both go to the law for a trial. Fury was willing to prosecute but the mouse noted that it would be a waste of time to go for a trial without a judge or jury. Then Fury responded thus "I'll be judge, I'll be jury... I'll try the whole cause, and condemn you to death." Similarly in our Paradise Island the victims could be charged as the murderers and the murderers could become the victims.

Who is responsible for this state of affairs? All of us are responsible by our acts of omission to stand up against abuse of power and violations of the Rule of Law. We have failed to stand up for the principles enshrined in our original Constitution which were subverted by the 18th Amendment.

The fabric binding society is the belief that those that are supposed to uphold the law will do so. If one has reason to fear these very people of violating the laws of the land then the very basis of civilization fails. The police and the judiciary have a very crucial role to play in securing the rule of law; Public perception must not see them as being biased and/or corrupt. Loss of faith in the judicial system is a very potent breeding ground for vigilantes, those who take the law into their own hands as people are increasingly doing now. Therefore, it is imperative that the credibility of our judiciary not be called into question; their integrity must never be compromised. When a person's life depends upon the integrity of the judge and that person deliberately favours arguments having no relevance to either the facts or to the law, what should the affected individual do? Roll over and allow the judge to convict him, well knowing the verdict to be absolutely wrong? When the affected person is stating God's truth and knows what the other is stating is nothing but outright lies, it is difficult for him to accept the judgment. This is when men become desperate.

This reasoning must stand good for crooked lawyers and crooked policemen. Para-militaries or armed politicians shooting at each other is nothing but the law of the jungle where might prevails over right. Do we want this situation to worsen? If not the Government must wake up and take necessary action to allow the Police and the Judiciary to carry out their duties without seeking to influence them in any way. The Police should conform to the Criminal Procedure Code and the Police Ordinance in carrying out their investigations. Nor should they resort to torture or killing of criminals claiming that they have tried to escape from custody.

The Leader of the Opposition has rightly pointed out that the descent to lawlessness is due to the unwarranted interference with the Police who should be permitted to carry out their investigations objectively and impartially.

## Washington celebrates 23<sup>rd</sup> anniversary of Holy Mass for Peace and Unity in Sri Lanka

A special Holy Mass for Peace and Unity in Sri Lanka was celebrated last Sunday, at the Blessed Sacrament Church, Washington, D.C., USA. A large gathering of Sri Lankans (Christians and Buddhists) and American friends of Sri Lanka attended the afternoon ceremony organized by the Sri Lankan American Catholic Association of Metropolitan Washington, for the 23rd year in succession. Mr. Shahan Sudusinghe (President), Mr. Nishan Jayaratnam (Director), Ms. Nadika Wimalakantha (Director) coordinated the event, along with Mrs. Sulochana Fernandopulle, Mrs. Loretta Nedimala, and Mrs. Christine Wiratunga. Mr. Sudusinghe greeted and welcomed the congregation. Rev. Fr. Percival D'Silva of the Blessed Sacrament Parish was the celebrant. The Sri Lankan Embassy was represented by the Deputy Chief of Mission, Ambassador Esala Weerakoon.

A fitting liturgical service took place. The theme of the homily by Fr. D'Silva was Peace and Unity. He emphasized the need to forgive and forget for the sake of harmony among all communities in Sri Lanka. He mentioned about peace and reconciliation and forgiveness in the way Jesus Christ metes it out to us. The war is over but now begins the most important period of building and reconstruction and coming together, and all getting along. Sinhalese, Tamils, Burghers and Muslims, and people of different faiths and religions (Catholics, Protestants, Buddhists, Hindus, and Muslims) must all unite. We all have to

shun revenge and vindictiveness, and an eye for an eye and a tooth for a tooth policy, he said. There must be no settling scores. This is against the teachings of Jesus Christ. Government and religious leaders of various faith denominations and institutions must come together and give the people a sense of direction and guidance.

Ambassador Weerakoon in his remarks regretted the inability of His Excellency Jaliya Wickramasuriya to be present as he had to be in New York at the UN General Assembly Sessions. He thanked Fr. Percival D'Silva for presiding over this special service, and expressed his deep appreciation to the Catholic Association and its members for their deep and abiding interest in the wellbeing and welfare of our Motherland - Sri Lanka, and invoked blessings for good health and prosperity of His Excellency Mahinda Rajapaksa, the Government and people of Sri Lanka. He also thanked the congregation for their continued support and cooperation extended to the Embassy of Sri Lanka in Washington in all matters connected with promoting mutual understanding and goodwill between Sri Lanka and the host country -- the United States of America. "Perhaps we may call this Holy Mass today a Thanksgiving Mass. As Sri Lankans we have much to be thankful for: A special service such as the Mass today will be an inspiration for us to give back to Sri Lanka, our country of birth that has given us all so much. Our nation is at long last at Peace and it is

a lasting Peace. It is also a time of healing and reconciliation" he said.

He further observed that "Most importantly and thankfully there have been no incidents of violence since the conflict ended 28 months ago. Our people who were displaced by the conflict have returned to their homes and communities in the former conflict affected areas." He acknowledged the support extended to Sri Lanka by the People and the Government of the United States in helping rebuild infrastructure and bringing new business opportunities to support livelihoods in the former conflict affected areas.

"Sri Lankans of all ethnicities and religions have lived together for centuries and we will do so now and in the future." he noted.

Finally, he thanked all those who participated in the service, and said: "May all your efforts and the efforts of friends of Sri Lanka in the United States of America be crowned with success."

The choir was directed by Ms. Melita Ethelbert which sang Sinhala, Tamil and English hymns in addition to the liturgy obligations.

Dr. Gregory Fernandopulle proposed a vote of thanks. In conclusion, the congregation joined Mr. Edward Peries in the special prayer for "Peace and Unity in Sri Lanka".

A fellowship reception was held after the Mass.

*Sent by Mr. Edward Peries*

### Bishop Vianney on present situation in country

## "Among the emerging lights, there are shadows"



Though the war is over, there is with the sense of relief another feeling among the people, that all is not well yet in Sri Lanka, said Rt Rev Dr Vianney Fernando, Bishop of Kandy in his keynote address at the inaugural session of the 3-day Caritas-sponsored Sri Lanka Working Group Meeting held at the SEDEC auditorium last week. The meeting is an annual event for foreign partners of Caritas Sri Lanka to meet with National and Diocesan representatives.

Bishop Vianney Fernando noted that in the North and East, gunfire is heard no more. Emergency laws have been allowed to lapse. Ex-combatants are being rehabilitated. Infrastructure projects are

launched and people in affected areas are being gradually resettled. However, reconstruction and resettlement of affected people need to be expedited. Livelihood empowerment and other issues such as land ownership, care of the disabled, widows and orphans have to be addressed with a sense of urgency if civilian life is to return to normalcy. National reconciliation and the pursuit of a political solution seem to be lagging behind. Democracy and good governance, the law and order situation, the implementing of fundamental human rights and the country's worsening debt situation are causes for concern. "All is not well yet", the Bishop reminded the audience.

"In the midst of the emerging lights, there are shadows that must be addressed with absolute urgency". The issue of accountability is looming large over the horizon and an on-going battle seems to be taking place in the international fora in this regard. The report of the Lessons Learnt and Reconciliation Commission, an indigenous approach, is eagerly awaited. But yet, His Lordship stressed, a home grown solution to any problem should not be an excuse for evasiveness or procrastination. The past must be dealt with in order for hearts, minds and memories to be healed, thus paving the way for reconciliation, unity and lasting peace."

*(Contd. on Pg. 5)*



# The World Apostolate of Fatima (Blue Army)

The month of October is dedicated to Our Blessed Mother. She appeared to three children in Fatima and encouraged them to pray the Rosary fervently, make reparation for sin, and pray for the conversion of sinners.

The World Apostolate of Fatima's Mission is to take this message into every home, with the help of Our Lady of the Rosary. It is good to know the history of this Lay Apostolate.

The World Apostolate of Fatima (Blue Army) was founded in the USA in the early 1940's. Msgr. Colgan Bishop da Silva was appointed first Bishop of Fatima. In simple terms the Blue Army is essentially an extension of the Apostleship of prayer, throughout the day. It is a response to those very first words of Our Lady to the children of Fatima, "Will you be willing to accept what ever God will send you, and to offer it up in reparation for sin and for conversion of sinners?"

Offering all that we are, have, and do, through the Immaculate Heart of Mary, in union with the sacrifice of the Mass throughout the world.

In keeping with the message of Fatima the Blue Army adds two elements. A practical consecration to the Immaculate Heart of Mary implemented by the scapular devotion; meditative prayer implemented by the Rosary. This in a nutshell is what the World Apostolate of Fatima (Blue Army) is all about.

However this opens the door to a whole new life, both for the individual who practice it and for the world. (The promise of world peace when enough persons are responding). The first and primary purpose of the Blue Army is the extension of the Morning Offering through the day by means of the proper use of the Scapular and the Rosary. The Blue Army has two additional goals

1. To cause those fulfilling the pledge to deepen their response in association with others (Blue Army cells)

2. To encourage and to organize members who will spread this message throughout the world, so as to hasten the fulfillment of the prophecy of St. Padre Pio "Russia will be converted when there is a Blue Army member for every Communist." After the conversion of Russia, to aid in the triumph of the Immaculate Heart in the entire world.

The Apostolate of Fatima (Blue Army) in its basic and simplest form is really like opening the door of the human heart to the Heart of Mary, to the intimate union of the Sacred Heart of Jesus in the Eucharist, this process although seems simple can be complex in its explanation.

The Blue Army is a silent army, an army of prayer and sacrifice. An army on its knees. Other important practices are the five first Saturday devotion and catechetics. The first Saturdays are of primary concern for all members of the Blue Army, not only because of the promise made by Our Lady to all who complete the devotion, but because the first Saturdays are a primary tool for opening the Fatima door of holiness to persons who would otherwise never enter the sacred and happy portal. It is also an occasion for all our intentions once a month to make an Eucharistic act of reparation for the offences committed against the Immaculate Heart of Mary, to prepare ourselves for a more effective practice of the Rosary devotion and to strengthen a renewal of prayer for another four weeks in our extension to our Morning Offering throughout the day.

This organization is based on canonicals statutes drawn up at the direction of the first bishop of Fatima which were approved by the Holy See in 1956. The statues describe two levels of membership.

1. Those who simply sign the pledge (commitment to the Morning Offering, Rosary and Scapular)
2. Those who in addition to making the pledge, are organised into prayer cells and promotional groups. Only the latter are "organised" and they are a small percentage of the total number who have signed the pledge.

Notwithstanding the excellent organisation of the Apostolate of the Church which operates under various well-known titles in many lands, there is no doubt that much remains still to be done, there are till millions of believers who have never heard of this "organised Apostolate, for instance, children, old people, invalids, millions of parents absorbed exclusively from morning till night in household chores without the time or possibility for the intense organised work of the Apostolate to mobilise these reserve forces and bring them to conscientious service

of the Church, to give new life to the various forms of apostolic activity. This can be the great task of the Blue Army of Our Lady of Fatima.

The Blue Army was born in the light of Fatima that the message may be made known to the whole world. The church is essentially an Army, in pacific march to the Father land of Heaven, an army in which every one of us is enlisted. The Blue Army of Our Lady would alert us now to the great supernatural realities - eternal life, redemption, reparation, penance, prayer, faithful discharge of our daily duties and the powerful contribution to carrying the Message of Fatima. The conversion of the communistic world, the construction of that long desired peace and the triumph of the Immaculate Heart of Mary.

Dear reader, now that you have taken a glimpse of the World Apostolate of Fatima (Blue Army) let me take you on a tour to the cell of the World Apostolate of Fatima St. Thomas' Church, Kotte, Branch.

St. Thomas' Church, Kotte Branch had its beginnings in the early 1980's. The organisation blossomed under the Presidency of the late Mr. Ben Jayamanne in the mid 1987 with the demise of Mr. Ben Jayamanne in 1994, the organisation suffered a set back. It was revived once again and there are now 16 active members who are always willing to make sacrifices whenever the situation arose.

Being mainly an organization devoted to the promotion of the message of Our Lady of Fatima, the activities are centered mainly on promoting the recitation of the Rosary in homes, wearing the Scapular of Mount Carmel and bringing home the Fatima message of prayer and penance to those who are not aware of this message.

Members meet once a month, on the first Saturday every month and discuss the best ways of promoting Fatima's message. The following are some of the activities undertaken by the members.

1. Participating actively when the statue of Our Lady



***The Blue Army is a silent army, an army of prayer and sacrifice. An army on its knees.***

is taken to the homes. Recitation of the Rosary with meditations on the mysteries. We also make use of this opportunity to convey the Message of Fatima

2. Visiting the sick. Members visit the sick offer prayers and comfort them.

3. Organising a Marian Hour on Her feast days.
4. Visiting homes for Elders with food items, clothing etc., distributed from collections made by the members.

5. Participating in night vigil services organised by the local main body of the World Apostolate of Fatima, when ever possible.

Since the Blue Army is an organisation mainly devoted to prayer, it has been difficult attracting members, unlike other Associations in the parish eg. Legion of Mary, St. Vincent de Paul society etc. However every effort is being made in an endeavour to swell our active membership.

*Ranee Jesuthasan*

## Among the.....

Contd. from Pg. 4



Rt Rev Dr Harold Anthony Perera, Chairman of Caritas Sri Lanka welcoming the participants noted that in the face of the rapid changes taking place in the country, the Church has to address the relevant issues and respond to the signs of the times. His Lordship also made special mention of the recent visit to South Africa by a delegation of Catholic bishops with a view to studying the Truth and Reconciliation Commission (TRC) process in that country in its post conflict situation.

Rev. Fr. George Sigamoney, National Director of Caritas Sri Lanka delivered the Vote of Thanks. He noted that this was a historic occasion because this was the first time that so many foreign partners and Diplomats had participated in the annual Sri Lanka Working Group Meeting.

A delegation of participants also paid courtesy calls on His Eminence Cardinal Malcolm Ranjith, Archbishop of Colombo and His Excellency Most Rev Dr Joseph Spiteri, Apostolic Nuncio.





# St. Teresa and the Water of Life

Our unknown and inner world invites exploration and discovery. The mystery lying in the heart of creation is present within our depths continually surprising and challenging us. The God at the core of our being acts as an inexhaustible spring flowing into our lives.

We are well aware that much of the story of our lives is hidden from our consciousness. Teresa uses water to image the deep movements of God within us. Carl Jung, the renowned psychologist found that the same image of water expressed the unknown part of the human psyche, the unconscious.

My mother took me to visit a friend, who had a castle on Lake Constance. I could not be dragged away from the water. The waves from the steamer washed up to the shore, the sun glistened on the water and the sand under the water had been curled into little ridges by the waves. The lake stretched away and away into the distance. This expanse of water was an inconceivable pleasure to me, an incomparable splendour. At that time the idea became fixed in my mind that I must live near a lake.

In Jung's estimation, water is the most common symbol for the unconscious. The entrance into one's unconscious is often imaged as entrance into water. Psychologically, water refers to spirit that has become unconscious. It is a descent to depths where there is a possibility for nourishment, healing and new life can be the result of entering these waters. The waters of baptism are meant to symbolize this transformation. The descent is necessary before there can be ascent.



He comments that in order to reach the heights, one has to descend into the depths first. Similarly, the journey to the center of the castle, for Teresa, required entering powerful and unknown depths within oneself. Water presents itself as an image of that hidden world. Deep waters contain me which is invisible to surface eyes, and on the bottom rest wrecks and treasure for the finding. It is no wonder the psyche views water as symbolic of the unconscious.

Teresa speaks of the symbolic nature of water in the interior Castle. She writes

*"For I don't find anything more appropriate to explain some spiritual experiences than water, and this is because I know little and have no helpful cleverness of mind and am so fond of this element that I have observed it more attentively than other things.... I believe that in each little thing created*

*by God there is more than what is understood, even if it is a little ant."*

Water has such an attraction for Teresa that she uses it as an image for the entire life of the spirit. Water becomes her expression of a fundamental distinction between two types of prayer which are experienced in the castle.

The first type is prayer of active meditation and it is the prayer of the first three dwelling places.

The second type of prayer is a supernatural, infused prayer that is characteristic of the last three dwelling places.

The middle dwelling place, the fourth, is the place of transition. It is in the fourth dwelling place that Teresa locates her examples of the two fountains with two water troughs:

*"These two troughs are filled with water in different ways; with one the water comes from far away through many aqueducts and the use of much ingenuity; with the other the source of the water is right there, and the trough fills without any noise. If the spring is abundant, as is this one we are speaking about, the water overflows once the trough is filled, forming a large stream. There is no need of any skill, nor does the building of aqueducts have to continue; but water is always flowing from the spring."*

The trough that is filled by aqueducts represents

prayer that begins with the person and ends with God. The person with God's grace initiates the effort and sustains it through a controlled use of imagination, memory thought and prayerful expression. It is active meditation and the water represents consolations such as joy and peace, which are result of such natural effort.

The trough that is filled directly from the spring represents prayer that begins with God and ends in the person. It is supernatural, infused prayer. God is the source of this water and it represents the spiritual delights which are infused experiences.

She writes *"He produces the delight with the greatest peace, quiet and sweetness in the very interior part of our selves. I don't know from where or how, now is that happiness and delight experienced as are earthly consolations in the heart. I mean there is no similarity at the beginning, for afterward the delight fills everything; this water overflows through all the dwelling places and faculties until reaching the body. That is why I said that it begins in God and ends in ourselves."*

In other words, the fourth dwelling place is the beginning of true mystical prayer which deepens and expands through the remaining dwelling places.

By the time Teresa describes the experiences of the sixth dwelling place the fountain of waters have become an ocean.

*"It seems that the trough of water we mentioned filled so easily and gently, I mean without any movement. Here this great God, who holds back the springs of water and doesn't allow the sea to go beyond its boundaries, let's loose the springs*



*from which the water in this trough flows. With a powerful impulse, a huge wave rises up so forcefully that it lifts high this little bark that is our soul. A bark cannot prevent the furious waves from leaving it where they will; nor does the pilot have the power, nor do those who take part in controlling the little ship. So much less can the interior part of the soul stay where it will, or make its sense or faculties do other than what they are commanded; here the soul does not care what happens outwardly."*

Because of her experience of God's action in her soul, Teresa uses water to convey the sense of hidden riches and depths

within the human person. The use of water is an attempt to express the psychological effects of God's activity in her. Water depicts her awareness of the deep, interior presence of God. May our reflections on Teresa's writings on this image of water shed light on the subtleties of our human interiority. Her attempt is to describe the development of the human person under the action of God.

*"For certainly" she writes, "I see secrets within ourselves that have often caused me to marvel... for even in our own selves there are great secrets that we don't understand."*

Rev. Sr. Carmella A.C



## John Paul the Second

- + John Paul the Second a pope who travelled far and wide
- + Our heavenly Mother Mary was his loving model and guide
- + He gave great prominence to the Holy-Rosary with delight
- + Now we have the Luminous mysteries, the Mysteries of the light
- + Pilgrim Pope, Peace Pope John Paul the second was lovingly called
- + Appreciated even by people of other religions, young and old.
- + Underwent great suffering in sickness and pain - yet
- + Lovingly forgave the man who shot him with a bullet.



THE

- + Soft spoken John Paul the Second great things he had dared
- + Eucharistic year 2004 October to 2005 October he had declared.
- + Conscientiously he carried out his mission for 26 years
- + Objected strongly to abortion without any fears.
- + Nobly he lived and suffered and worked with ease,
- + Dear Lord in your love and mercy grant him eternal peace.

+ Emilda S. Douglas

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



In the court, lawyer to other lawyer "Sir, you are the biggest ass I've ever seen". Judge: Order, Order. You seem to forget that I am here."

Rev. Fr. Fracced Anthony Fernando O.M.I.

## Church Ladies with typewriters



- + Scouts are saving aluminum cans, bottles and other items to be recycled. Proceeds will be used to cripple children.
- + Please place your donation in the envelope along with the deceased person you want remembered.
- + The church will host an evening of fine dining, super entertainment and gracious hostility.
- + Potluck supper Sunday at 5.00 p.m. prayer and medication to follow.
- + The ladies of the Church have cast off clothing of every kind. They may be seen in the basement on Friday afternoon.
- + This evening at 7 p.m there will be a hymn singing in the park across from the Church. Bring a blanket and come prepared to sin.

"Gleaned from the Classics"

By Johannus

**Vitaque mancipio, nulli datur, omnibus usu.**

(from Lucretius)

Translation:

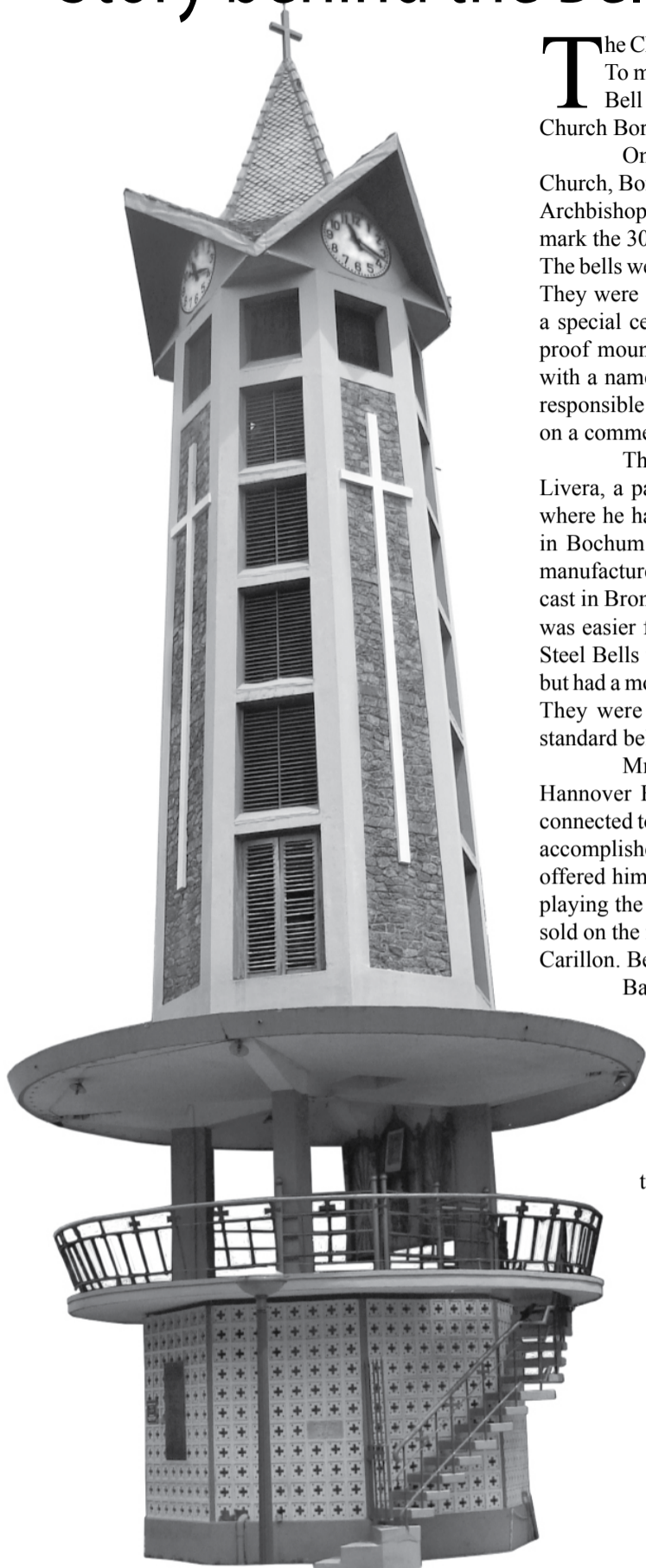
**Life is given for none to possess fully but to everybody to use.**



# Story behind the Bells of All



Compiled by: Kishani S. Fernando



The Church celebrates the feast of All Saints' on 01 November. To mark this feast we focus on the story behind the Carillon Bell Tower which is an integral part of the story of All Saints' Church Borella.

On 26 August 1957 the Carillon Bell Tower of All Saints' Church, Borella containing 25 bells, was blessed by His Grace the Archbishop of Colombo, Rt. Rev. Dr. Thomas Cooray OMI, to mark the 300th Novena day of the Mother of Perpetual Succour. The bells were cast and manufactured in Bochum in West Germany. They were imported in two shipments. The bells were blessed at a special ceremony held by the Grotto and later hung on shock-proof mountings in the Belfry Tower. Each bell was christened with a name which was a Latinized version of the name of those responsible for the cost of each bell. These names were engraved on a commemorative brass tablet at the foot of the Bell Tower.

The Carillon was the brainchild of 26-year-old Joe De Livera, a parishioner, who had returned from Germany in 1955; where he had visited the factory of the manufacturer of the Bells in Bochum near Duesseldorf; which was at that time the only manufacturer of Steel Bells in the world. Church bells were usually cast in Bronze, a mix of both Copper and Brass as the softer metal was easier for machining in the giant lathes in comparison to the Steel Bells which were thicker and heavier than the Bronze Bells but had a more sonorous tone which was musically more satisfying. They were far cheaper even at that time in comparison to the standard bells which were being manufactured even in Sri Lanka.

Mr. De Livera had initially discovered the bells at the Hannover Fair in 1955 which he had attended. The bells were connected to a keyboard and could be played like a piano. Being an accomplished musician, he was delighted when the manufacturer offered him the chance of playing the Carillon at the Fair. "I love playing the piano and when I played the Carillon at the fair I was sold on the idea although I never dreamt that I would be fitting the Carillon. Bells at All Saints," he said.

Back home it was around the same time that Rev. Fr. John Herat, Parish Priest of All Saints' Church was thinking of building a Bell Tower to commemorate the 300th Novena. His plan was to build a Clock Tower with a 4-faced Clock and fit an electronic amplifier which would chime the Westminster Chime like Big Ben in London every quarter hour. This would be transmitted through loudspeakers. When Fr. Herat heard about

the Carillon, he was more than taken up with the idea.

Mr. De Livera then suggested that Fr Herat who was a musician himself, notates the signature tune of the Novena and he had the famous clock manufacturer Kienzle in Schwenningen in South Germany who also manufactured clocks including Grandfather Clocks to work out the chiming mechanism to suit the music. This mechanism originally activated electric contacts which in turn activated solenoids that sent the electric impulse to the bells in the Belfry in many hundred wires which were all buried under the road between the Church and the Carillon Tower. This clock mechanism failed about 10 years ago and it was replaced by a computer which now activates the same solenoids of the Bells in the tower.

With everything falling into place, Fr. Herat commissioned Mr. De Livera to import a number of bells initially and when the chiming mechanism was working he ordered more bells to widen the range of the Carillon. Funds for the import and other charges were paid by Mr. De Livera for both shipments which were all supplied at cost. This Carillon is even today the only one in the East.



## First Holy Communicants - St. Sebastian's College, Moratuwa





## Why signs and images?

A Catholic Church, whether old or new, will always be a building rich in signs and symbolism, and likely to contain objects and images not readily understandable to all visitors. However, we know that through our senses we engage with the world and grow in knowledge and so we depend on sight, hearing, touch, smell and taste. The Catholic Church makes use of all five senses to help us grow in knowledge of God and our faith, by way of 'sacramentals' - these are symbols and images designed to help us in our relationship with God, and not simply 'decoration'.

## The Sanctuary



The sanctuary is the most important area in the church, within which the priest celebrates the Mass and leads the services. It will usually be raised up a little, or in some other way separated from the rest

of the building, while clearly still a part of it.

## The Tabernacle

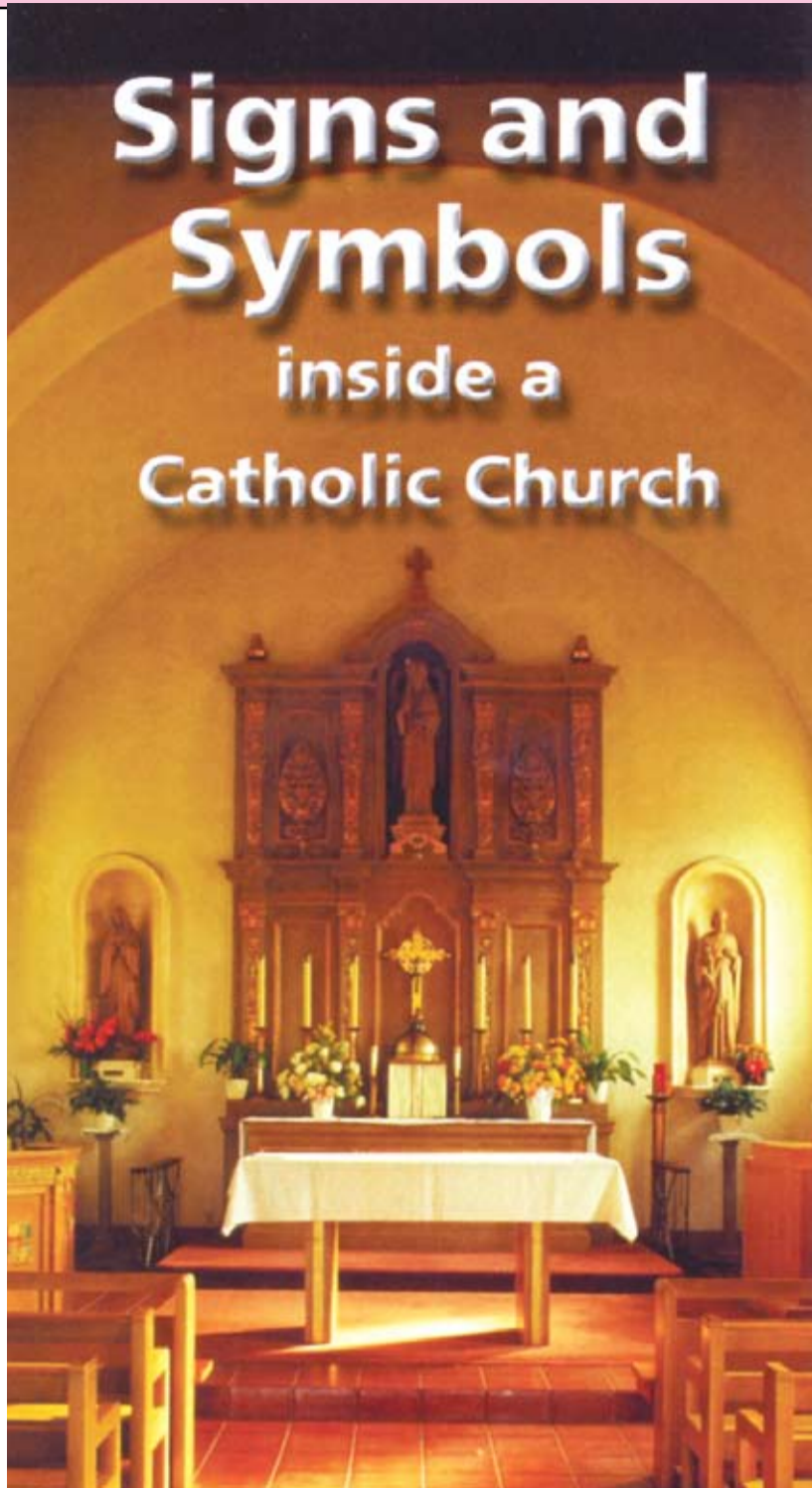
This is the most important object in the building - the living heart of a Catholic Church. The tabernacle is a shrine, usually made of precious metal and often veiled with a coloured cloth. It most often stands in the sanctuary, or perhaps in a small chapel of its own, set aside for private prayer. The tabernacle contains the Blessed Sacrament, the bread consecrated by the priest at Mass which is transformed into the Body of Christ. It is reserved in the tabernacle so that Holy Communion can be taken to the sick, but also so that people can pray in the presence of Jesus, who we believe remains there, body, blood, soul and divinity, under the appearance of bread. Near the tabernacle you will always see a lamp burning - symbolising the living presence of Jesus in the Blessed Sacrament.

## The Altar

The altar will always be the most prominent object within the sanctuary, the holy table on which the sacrifice of the Mass is offered. Traditionally, an altar which has been consecrated (specially blessed by the bishop) is made of stone and contains relics of the saints - a practice which goes back to the earliest centuries of Christianity. Because the body and blood of Christ will rest here during Mass, the altar is treated with particular reverence: It is covered with a white cloth, and candles are placed on or near it. The priest will kiss it at the beginning and end of Mass, and it may be honoured with incense.

## The Ambo or Lectern

Often placed within or close to the sanctuary, from here the Word of God (scripture) is proclaimed during the Mass and other liturgies. If the altar is the 'first table', the ambo is a 'second table', of the



word. Homilies, sermons and prayers are often given from the Ambo, which is usually made of wood or stone, and can be elegantly decorated or covered, and treated with reverence.

## The Font

The font is the place where infants (and occasionally adults) receive baptism. It can be located in a separate part of the church (called a baptistry), or may be found in or near the sanctuary.

## Paschal Candle

Often near the Font, this very large decorated candle is placed on a high stand: a new paschal candle is blessed each year at the Easter Vigil, and is lit throughout the Easter season and afterwards for every baptism and funeral - a powerful symbol of Jesus Christ, Light of the World and our hope of eternal life.

## Aumbry

Near the font there may also be an aumbry, a special cupboard containing the holy oils used for baptisms, confirmations and anointing the sick.

## Holy Water

This is another reminder of baptism which is found in stoups, or bowls, near the doors of a Catholic Church - on entering we make the sign of the cross with the holy water, which has been blessed by the priest, and can also be taken away for use in people's private devotion at home.

## Crucifix or Cross

Another important image in the church is the Crucifix which hangs somewhere near the altar: The image of Jesus on the cross reminds us of his supreme, loving sacrifice which is represented for us at every celebration of the Mass.

## The Sacred Heart

A familiar image of Jesus which will be found in almost every Catholic Church is the Sacred Heart,



showing Jesus displaying his wounded heart another reminder of his wonderful love. Devotion to the heart of Jesus is very old, but is especially associated with St Margaret Mary Alacoque, who lived in the seventeenth century.

## Stations of the Cross

These fourteen pictures, or carvings, which can be elaborate or very simple, depict the final journey of Jesus to Calvary, from his judgement by Pilate to his burial in the tomb. Usually set on the walls, Catholics use this set of images in their private prayers or sometimes - especially during Lent - at a public service.

## Images of the Mother of Jesus

### Jesus

Catholics venerate Mary as Mother of God, and in a special way as the Spiritual Mother of all Christians. In honouring Mary we honour her Son, and we believe that she will always pray for his disciples. Catholics worship God alone, but we honour Mary as a person uniquely close to Jesus Christ. Thus we can be sure of finding in any Catholic Church a statue, or at least a picture, of the Blessed Virgin Mary (Our Lady) often depicted holding the infant Jesus.

### Images of the Saints

Usually churches will contain images of certain other saints. Catholics believe that the thousands of Catholic saints are our friends, and seeing their image inspires us to be like them. The choice for a particular church will depend on its history, location and dedication, and other special circumstances. A saint very often depicted is St Joseph, the foster-father of Jesus; either holding the Christ Child, or sometimes with a carpenter's tools. Others are St Anthony, St Patrick, St Jude and St Therese of Lisieux.

### Vestments and Colours

During Mass the priest wears special vestments. These derive from the clothing commonly worn

*Contd. on Pg. 9*





# The Green Cardinal Cooray

The distinctive colour of a Cardinal is red. The red of the Cardinal is to symbolise his readiness to shed his blood for the faith and to defend the papacy even at the cost of his life. Cardinal Cooray maintained these high ideals to his last breath.

After being tutored by the great botanist Very Rev. Fr. Lecog whose pupil he was in many ways, he gradually turned also to green. Even during his priesthood, as superior of the Oblate Scholasticate he started greening the church making his pupils love the Earth and the whole of creation. He taught them to rear bees and plant Na trees. One of his pupils, Fr. Reginald Silva started on his advice the orchard at Allagolawa and during harvest time he would send his "Guru" the basket of luscious mangoes.

Even after his becoming the Archbishop and a Cardinal he continued this greening project. He planted various trees round Archbishop's house and his great task was the beautiful landscaping and the planting of trees in the Basilica at Tawatte.

But Cardinal Cooray's master stroke was to green the formation of the students to the priesthood. Here he was urged on by the Apostolic Delegate of that time Mgr. Robert Knox. Putting their heads together they found that the priestly training lacked a very basic quality, and was confined only to theoretical philosophy and theology. At that time no one spoke of ecology and of sustaining and protecting the earth. With his farsighted prophetic vision he wanted the priestly students to work with their hands as did the monks of old with that Benedictine tradition "ora et labora" [pray and work] the first move of these two eminent persons was to find a



suitable spot to start their experiment. Both of them toured every nook and corner and finally settled on "Hawarden" in Haputale. They came to know that Haputale had the second-best climate in the world.

That was the beginning. Now the Cardinal had to draw up a green program. He chose the writer to put into practice his greening plan. Strict instructions were given that the intermediate seminary was, not to be a place of theoretical learning. The students were made to realize that they had to imbibe wisdom from studying nature. His will was that most of the time the students had to be in the field, breathing in the misty air, warmed by the sun, cooled by the mountain winds, admiring the beauty of the flowers as Jesus wanted his followers to do, and

tasting the fruits of their labours His plan was idyllic, a return to nature. Not many especially among the higher ecclesiastical circles agreed with this plan. They were used during the years in the seminary to bury their noses in books and they wanted this to be continued. They lacked his prophetic vision. On the urgings of the national seminary, if I introduced surreptitiously any theoretical subject into the curriculum he would strongly admonish me and remind me that the seminary totally belongs to the Archdiocese and the Archbishop is the sole authority and neither the National Seminary nor the Bishops Conference can ever interfere. He feared that those who did not understand his vision would sabotage it one day.

He not only thought out the plan but also continuously monitored it by his frequent visits to be sure that his vision was being implemented. And should the writer who was entrusted with its implementation ever try to change it he was severely admonished. Not only did the Cardinal plan but he himself stepped into the garden and did all types of work that the students were expected to do. He led by example. He himself personally planted various types of trees suitable to the climate and the terrain. On his numerous visits he would check how these plants and trees were doing.

The greening of the church was his prophetic vision. Only now the Church has caught up this great vision of caring for the dowry that God has granted to mankind. The Holy Father Pope Benedict is now known to be deeply interested in ecology such that just as we had the green Cardinal now we have a green Pope.

Rev. Fr. Anselm de Croos



Nestling in Sylvan surroundings in Indigolla in the heart of Gampaha stands the shrine of St Jude popularly known as the Saint of the impossible whose patronal feast falls on the 28th of October and is celebrated with festive honour on the 30th of October.

St. Jude was initially a kind of forgotten saint for his name was sadly mixed up with that of Judas the traitor who betrayed his master with a kiss. Latterly through the miracles wrought, he earned the term - Saint of the impossible and is today a popular Saint for

the favours granted through his saintly intercession.

In hopeless cases, where help is most despaired of, the faithful have recourse to this saint. The miracles attributed to him are numerous. There are ways and means through which this saint has come to the aid of those in dire distress and alleviated their suffering. In times of stress and distress, in times of conflict, at times when they have had nowhere else to turn, they have turned to this saint, who has pleaded and interceded before the throne of God on their behalf

St. Jude inspires the faithful, to keep up their faith, no matter what the circumstances. May be all prayers are not granted in the way we want, but in the way God knows best and St. Jude is such an inspirational saint.

## Signs and.....

Contd. from Pg. 8

by people during the first centuries of Christianity. Secular fashion changed, but the Church kept to the old style. Thus it was that clothing once common to all, became the distinctive dress of the clergy. The colour of these vestments, and very often the veil of the tabernacle and other hangings will vary according to the season of the Church's year.

- **Purple**, a colour of penance and expectation, is worn during Advent and Lent. It is also appropriately worn at funerals, when we pray for the deceased on their final journey to God.
- **White**, a joyful colour, is worn at Christmas and Easter, and for feasts of Our Lady and many saints.
- **Red**, colour of fire and blood, is worn on feasts of the Holy Spirit and in commemorating the suffering of Jesus and his martyrs.
- **Green**, symbolic of life and growth, is worn on the

*Saint of the impossible to thee do we turn  
To intercede before God's throne  
In thy compassion heed our prayers  
And help us in our woes  
Our thanks to thee compassionate saint  
For help in sore distress  
Heed our wants, dispel our grief  
And grant us relief*

Jeannette Cabraal

Sundays in Ordinary Time.

- **Rose-coloured** vestments may be worn to mark the middle Sundays of Advent and Lent.
- **Black**, the colour of mourning, remains an option at funerals and for All Souls Day (2nd November), though not so common now.
- **Gold and silver** vestments may be worn on very important feasts, such as Easter and Christmas.

## The Liturgy

At Mass, there will be a further use of symbols: The use of candles, incense and bodily gestures (kneeling, bowing, genuflecting etc) involve all the senses in our act of worship and reverence.

If you are becoming a Catholic, or discovering these things for the first time, they can seem confusing. Time taken to learn about them, will help you to appreciate them more as an appropriate response to the unfathomable riches of our Christian faith.

(Catholic Truth Society)



# Weight of the Holy Mass

The following story was related to me by an elderly nun who heard, it from the lips of the late Fr. Stanislaus SsCC.

One day many years ago, in a little town in Luxembourg, a Captain of the Forest Guards was in deep conversation with a butcher when an elderly woman entered the shop.

The butcher broke off the conversation to ask the old woman what she wanted. She had come to beg for a little meat and had no money.

The Captain was amused at the conversation which ensued between the poor woman and the butcher. "Only a little meat, but how much are you going to give me?" said the butcher. "I am sorry I have no money, but I will hear Mass for you," replied the old woman.

Both the butcher and the captain were good men but very indifferent about religion, so they at once began to scoff at

the poor lady's answer. 'All right. Then,' said the butcher, 'you go angel hear Mass for me, and when you come back I will give you as much meat as the Mass is worth.'

The woman left the shop and returned later. As she approached the counter, the butcher said, 'All right, we will see then.'

He took a slip of paper and wrote on it: I heard Mass for you.

He then placed the paper on the scales and a tiny bone on the other side, but nothing happened. He then replaced the small bone with a piece of meat, but still the piece of paper proved heavier!

Both men were beginning to feel ashamed of the mockery but continued the game.

A large portion of meat was placed on the balance, but yet again the paper held its own. Exasperated, the butcher examined the scales but found they were in good work-

ing order and exclaimed, "What do you want my good woman; must I give you a whole leg of mutton?"

At this he placed the leg of mutton on the balance but the paper still outweighed the meat. A larger piece of meat was added, and again the weight remained on the side of the slip of paper.

This so impressed the butcher that he was converted and promised to give the woman her daily ration of meat.

As for the Captain, he left the shop a changed man and became an ardent lover of daily Mass. Two of his sons became priests - one a Jesuit - and the other a Father of the Sacred Heart.

Father Stanislaus finished his account by saying: "I am that Religious of the Sacred Heart, and the Captain was my father!"

**Sr. Veronica Murphy**

## Jamboree during Holy Week ?



29th Asia Pacific Regional and Sri Lanka Scout Centenary Jamboree is Scheduled to be held at Dambulla from 1st to 6th April 2012, during the Holy Week and as such Christian Scouts are faced with the problem regarding their duties towards religion. The Scout promise is "to do my duty to God". School authorities and parents are in a

quandary, to allow or not to allow Christian Scouts to attend the Jamboree.

To be at a Jamboree, where scouts from the Asia Pacific Region and elsewhere gather in our country is perhaps a lifetime experience. If Christian Scouts are to attend the Jamboree they have to forgo their duties towards God.

In 2010 too, a

Jamboree was held down South from 26th to 30th December, during the Christmas week that prevented Christian Scouts from attending that Jamboree and caused much bitterness and problems.

Hope the Chief Scout commissioner would consider changing the dates?

**"NOBLESSE OBLIGE"  
Christie Ferdinando**

After browsing through the contents of the meaningful article of Mr. T. Amerasekera that was published in the Catholic Messenger on 9th October pertaining to the above subject, I am prompted to present my version to enable the enthusiastic readers to gain esteemed knowledge through the merits of the Holy Mass.

Verily, during the "Consecration time" of the Holy Mass, the visible celebrant priest is being-replaced by the invisible Jesus! who truly performs the duties of the celebrant priest really at this time, the man made bread is made the "Bread of Life" and the man made wine mixed with water is made the "Spiritual drink". The verity of this episode has been proved by a fascinating story given in the book; "The wonders of the Holy Mass" which I too read nearly fifteen years ago. For the information of the devoted readers, let me come out with a virtual clue, that could bring immense benefit beyond their expectation. During the "Elevation Time" when the chalice containing the wine mixed with water, is raised; after saying My Lord and My God, if a participant mutters "Oh blood and water which gushed forth from the heart of Jesus as a fount of mercy for me to get

## Wonders of the Holy Mass - my version

the wounds of my soul healed"; your soul will obviously get benefitted beyond its anticipation.

Let me inform the fervent readers as regards the exciting story referred to, in the aforesaid book, for them to realise the truth. In America a principal of a college had requested a well educated teacher in his school to participate at a Holy Mass to be celebrated at his place. Truly this teacher was an atheist. The principal also strictly instructed the other participants to be at the Mass not to disturb his friend during the Mass. When the Holy Mass commenced the atheists was standing like a pillar between two pious souls kneeling in adoration. At the time of the "Consecration" lo and behold the abnormal aethiest cried loudly and fell on his knees in veneration and trembled like a guilty culprit to the astonishment of the other participants at the Mass.

After the Mass the celebrant priest Rev. Father Matthew came to meet this abnormal participant. Immediately the aethiest asked the priest, when the first

**Anthony G.V. Peries**

bell was rung: where did you go? (that is the consecration time) The priest replied, that he was at the altar. No father; at that particular time a perturbed man with a worried face and with lacerated wounds in his both arms came to the altar and attended to some work, also from the bleeding wounds of his arms, the blood dropped into the chalice that was on the altar. After sometime you came back to the altar. Please tell me father; who was that perturbed man? Assuredly, the excited priest was speechless and after a couple of minutes the priest of God, with joyful tears announced to the repented aethiest; that is Our Saviour Jesus. My dear son, truly I say to you: - indeed you are a most fortunate man to have witnessed Our Saviour Jesus. In a jiffy, the cheerful aethiest nodded with a mild smile and gave his consent to get converted.

Ultimately, he became "The chosen vessel of Christ". After that without any difficulty he was able to convince countless non believers to be the believers of Christ.

## Let's save their souls too!

One day, a man saw his own obituary notice in the papers. It was of course, the death notice of a namesake. The man rang up a friend and asked him, "Hey Billy, did you see my obituary notice in the papers this morning?"

"Yes I saw. My condolences. From where are you speaking right now?"

Well, that obviously is a person who believes in life after death.

In fact, we all believe. People of all religions believe in life after death. That is what religions are there for. They teach people to do good during their life-time on earth, to help them after death to reach their final destination, which the different religions teach about.

Only souls remain after death. This is why we have an All Souls' Day, and not "a day for the dead".

Souls cannot do anything. They are helpless in their thorny journey to eternal bliss, which for us is Heaven with God and His Angels and Saints. Others have other names for that final destination.

But those poor souls have to pay for the sins they committed while on earth. That's why they need our help. That is also why we pray for them, often by name. Otherwise they cannot rest in peace.

That's why we have Requiem Masses offered for them. We feed the hungry and the poor, and tell them also to pray for the souls of those named or specified. Our Buddhist brethren too participate in Pirith Pinkamas and listen to bana sermons wishing relief to dead

**Alfred Perera**

persons mentioned by name.

All the dead retain their names. That is why we mention their names when we have Masses offered for them. Names of Saints is enough proof to show that the dead do not drop their names. If that happened in fact, we wouldn't have a Cardinal Cooray, a Fr. Joseph Vaz or a Pope John Paul II to pray for.

Yet, there are so many forgotten souls. They do not get the love and the concern that our beloved dead get from us. But for those forgotten souls, as well as for our own beloved dead, we have the All Souls' Day on November 2; and like in our Parish (Dalugama) an open-air Mass is offered at the cemetery on every Poya day; and also we have a common prayer said at Holy Mass for "our brothers and sisters who have gone to their rest in the Pope of rising again."

And yet, how many graves are left alone on All Souls' Day! Those people were brought there by hundreds of mourners on their funeral day. Let us save their souls too.

There are so many graves without anyone visiting them, even on All Souls' Day. They too must be waiting for someone to come and pray for them. Let us pray for them as well. Let us also take a few minutes to visit those lonely graves. Their names must be there for us to remember them and say a small prayer for them. The dead never leave their names behind.

### 'Remembering our loved ones

*The month of November comes to mind,  
Our precious loved ones gone before  
The happy times we spent together  
Are only memories we treasure*



*We know someday we will meet again  
The time and date we do not know  
When our life on earth comes to an end  
We will be united forevermore.*

*We thank our God for those He Lent.  
To be with us for a while  
We loved them dearly in life  
We will never forget them in death*

**Shirani David**



# St. Thomas' College, Kotte wins Bronze



Two athletes from St. Thomas' College, Kotte won Bronze Medals at the All-Island School Athletic Meet held at Mahinda Rajapaksa Stadium, Diyagama recently.

Picture shows **(Standing)** Marlon Gomes and Janith Krishan, **(Seated)** Mr. Hemantha Perera (PTI) Rev. Fr. Maxwell Silva. (Principal) Mr. Elmo Jayatillake (Athletics Coach)

# Look up to your Creator

## THE BUZZARD

If you put a buzzard (belonging to the hawk family) in a pen that is 6 feet by 8 feet and is entirely open at the top, the bird, in spite of its ability to fly, will be an absolute prisoner. The reason is that a buzzard always begins a flight from the ground with a Run of 10 to 12 feet. Without space to run, as is its habit, It will not even attempt to fly, but will remain a prisoner for life in a small jail with no top.



## THE BAT

The ordinary bat that flies around at night, a remarkable nimble creature in the air, cannot take off from a level place. If it is placed on the floor or flat ground, all it can do is shuffle about helplessly and, no doubt, painfully, until it reaches



some slight elevation from which it can throw itself into the air. Then, at once, it takes off like a flash.

## THE BUMBLEBEE

A bumblebee, if dropped into an open tumbler, will be there until it dies, unless it is taken out. It never sees the means of escape at the top, but persists in trying to find some way out through the sides near the bottom. It will seek a way



where none exists, until it completely destroys itself.

## PEOPLE

In many ways, we are like the buzzard, the bat, and the bumblebee. We struggle about with all our problems and frustrations, never realizing that all we have to do is look up! That's the answer, the escape route and the solution to any problem! Just look up.



Sorrow looks back, Worry looks around, but FAITH looks up to his Creator.

# Symbols of the Holy Spirit



## Fire

The Paraclete is described in the ancient hymn, *Veni Creator, as ignis* - that is fire. The Spirit is fine, and as fire it ignites a flame in the soul of the person who draws close to it. The climate of the divine Spirit in which we are called to live our lives is fervent and warm, made so by the fire of the Spirit.

## Awesome element

Fire, like water, is an indispensable natural element. According to the legend of Prometheus, as told by the dramatist Aeschylus, the celestial origins of fire are cunningly discovered and stolen from the gods by man. Thus fire is like the Sun,



an inexhaustible source of light and heat: Thus it becomes impossible to

live without fire, which illuminates and heats, just as it is impossible to live on the Earth without the Sun, Fire has enjoyed a constant presence in the works of God and of the saints. It is an awesome and generous element and its effects are many. It is a terrible punishment that destroys and devastates: remember the destruction the Lord brings down on the city of Sodom and Gomorrah where the sins of lust, and particularly sins against nature, reigned: "As the sun rose over the land and Lot entered Zoar, The Lord

rained on Sodom and Gomorrah brimstone and fire from the LORD. He overthrew there towns and the whole plain, with the inhabitants of the towns, and everything that grew there' (Genesis 19:23-25).

Fire often becomes the symbol of God Himself and of His Spirit.

## Characteristics of Fire

References to this symbol in biblical literature are rich and multi-layered. In general terms, many different revelations of God are accompanied by fire.

(Contd. next week)

# GREAT TRUTHS

1. *If you don't read the newspaper you are uninformed, if you do read the newspaper you are misinformed.*

2. *Suppose you were an idiot. And suppose you were a member of Parliament. But then I repeat myself.*

3. *I contend that for a nation to try to tax itself into prosperity is like a man standing in a bucket and trying to lift himself up by the handle.*

4. *A liberal is someone who feels a great debt to his fellow man, which debt he proposes to payoff with your money.*

7. *Democracy in Sri Lanka must be something more than two wolves and a sheep voting on what to have for dinner.*

# FIVE BEST SENTENCES

1. *You cannot legislate the poor into prosperity by legislating the wealth out of prosperity.*

2. *What one person receives without working for... another person must work for without receiving.*

3. *The government cannot give to anybody anything that the government does not first take from somebody else.*

4. *You cannot multiply wealth by dividing it.*

5. *When half of the people get the idea that they do not have to work, because the other half is going to take care of them, and when the other half gets the idea that it does no good to work, because somebody else is going to get what they work for, that is the beginning of the end of any nation!*



# Language, Economic Development and Social Cohesion



Keynote Address by  
Prof. Rajiva Wijesinha

At the 3rd session of the  
9th International Language and Development Conference Colombo,  
on 19th October 2011



Language policy in Sri Lanka has been a total mess for the last century. Unfortunately, most measures taken to remedy the situation created greater problems. The aim of this paper is to provoke debate on what should be done in trying to promote economic development and social cohesion. In that respect I am perhaps luckier than my peers speaking in other sessions, since the second element in my title suggests a clear goal, whereas in other cases we are simply given abstract terms. We need to argue then about what needs to be achieved with regard to identity, education and the arts, and about these there might be disagreement. But about the need for economic development there can be no dispute, just as there can be no dispute about the need for social cohesion, if we are not, all of us, of all communities in the country as a whole, to suffer again the anguish of the last few decades.

## The Problems

What are the problems we face now because of absurd language policies? With regard to social cohesion, first we have a situation where members of different communities cannot in general communicate with each other, because they are strait-jacketed in mongolianism. Second, members of minority communities are at a disadvantage when it comes to employment, in particular in the state sector, because they do not know the principal language of administration. Third, springing from both these factors, members of minority communities cannot readily get responses when dealing with the state sector. Fourth, where there are requirements about documentation etc being available in all languages so that all citizens can gain awareness, there are immense difficulties and delays about translation.

All these contribute to slowing up economic development. But there is another factor that is even more destructive with regard to development, namely the difficulties most of our citizens have in dealing with the world at large. This slows business down considerably, not only with regard to discussions private individuals have but also with regard to authorizations necessary from the state sector. In addition, our officials are at a disadvantage in dealing with officials from other countries. We can be exploited, unjust criticisms pass without challenge, deadlines are not met.

How did all this happen? The rot started with the second measure

introduced to overcome what was felt to be the unfair position English enjoyed in Sri Lanka. The negative feelings this generated can be summed up in a statement of J. R. Jayewardene, perhaps the most preposterous he made in a career marked by blunders, when he introduced a bill to make education in the mother tongue compulsory. He claimed then that "our Educational Structure is divided into two types of educational institutions; some institutions giving instruction through the mother tongue, and the other institutions giving instruction through English. This particular defect has created to my mind, two different nations; one nation learning Sinhalese and Tamil

rather than destructive strategy. Fresh from his bye-election triumph at Kelaniya, when he had used religion as a tool to defeat his opponent E. W. Perera, he moved to strengthen his chauvinistic credentials by moving that Sinhala be the only compulsory medium of instruction. Horrified by this denigration of Tamil, senior members of the party suggested that Tamil too should be included, which he accepted. The original motion was also watered down, in that Sinhala and Tamil were only made compulsory as mediums of instruction at primary level, and choice was allowed later. But the principle had been established, and in the early fifties, when Eddie Nugawela was Minister of Education, he made Sinhala and Tamil compulsory at secondary level too, by means of regulations.

Sometimes I wonder indeed if Jayewardene were not just stupid, but positively evil, in introducing his bill which in effect destroyed this egalitarian innovation Kannangara had made just a few years earlier. By insisting that children learn compulsorily in Sinhala or Tamil, he ensured that rural youngsters were once more deprived of English.

It is more likely however that this was simply unthinking populism



**What are the problems we face now because of absurd language Policies? With regard to social cohesion, first we have a situation where members of different communities cannot in general communicate with each other, because they are straitjacketed in mongolianism.**

and speaking in Sinhalese and Tamil, and the other speaking and learning English."

Amongst the many ironies of this measure was that it had already been addressed by a more practical visionary. Our first Minister of Education, C. W. W. Kannangara, had understood the inequity of only a small minority being able to function in the language of privilege and power, but instead of leveling downward, he had sought to increase opportunities for others. He had accordingly begun Cen-

tral Schools in all parts of the country where bright children could learn in English and develop capacities in tune with their intelligence to take their places as equal partners in society.

## Second Language

In theory English continued as a compulsory second language, with no requirement that Sinhalese students

should learn Tamil and Tamil students Sinhala. Doubtless decision makers such as Jayewardene thought that the different communities could communicate with each other in English. But, given the hostility to English, given the absence as he knew well of competent English speakers to become teachers, given the failure to make it compulsory to pass in English at any public examination, English was naturally neglected in many schools. The elite of course continued to practice English, and in fact science could be done in English for a few years more, which meant that major schools teaching science continued to use the language actively, in contrast to the many rural schools which hardly had science teachers, let alone science teachers who could function in English.

So inevitably Jayewardene's claim continued to be valid, with a small class continuing to function in English and reaping the benefits of this, while the majority were stuck in monolingualism. And of course what he does not seem to have even thought of occurred, a solid barrier to communication between Sinhalese speakers and Tamil speakers.

For over half a century this divisive and inegalitarian situation has continued. In the nineties measures were taken to make Tamil compulsory for Sinhalese students and Tamil for Sinhalese students, but no effective steps were taken to produce enough teachers for the purpose. Then, in 2001, the Ministry of Education allowed English medium education to be started at secondary level, but the plans that had been developed to produce good materials and train enough teachers were stymied by the change of government. Not entirely surprisingly, it was Jayewardene's nephew Ranil Wickremesinghe who seemed determined to stamp out English medium again, though the commitment of his Minister of Education, Karunasena Kodituwakku and the support given by the President, enabled it to survive. Sadly, in spite of the continuing support of the current President, the stratagem of limiting English in the rural sector has reared its head again, with the withdrawal of permission to teach History in English. Thus English will once again be the preserve of schools that teach science, and the vast majority who do arts subjects will have no incentive to try to learn in English.

(Contd on next week)



**What it says .... in the Readings**

**Speak, Lord, your servant is listening: You have the message of eternal life (1 Sam. 3:9)**

**LITURGICAL - CALENDAR YEAR A  
30th Oct. - 6th Nov. 2011**

**Sun: 31ST SUNDAY IN ORDINARY TIME**  
Mal 1, 14b--2, 2b.8-10,  
1 Thess. 2, 7b-9,13, Mt. 23, 1-12  
**Mon:** Rom. 11, 29-36, Lk. 14, 12-14  
**Tue:** Feast of All Saints  
Rev. 7, 2-4,9-14, 1 Jn. 3, 1-3,  
Mt. 5, 1-12a  
**Wed: All Souls' Day**  
**Thu:** Memorial of St. Martin de Porres, Religious  
Rom. 14, 7-12, Lk. 15, 1-10  
**Fri:** St. Charles Borromeo, Bishop  
Rom. 15, 14-21, Lk. 16, 1-8  
**Sat:** Rom. 16, 3-9, 16, 22-27, Lk. 16, 9-15  
**Sun: 32ND SUNDAY IN ORDINARY TIME**  
Wis. 6, 12-16, 1 Thes. 4, 13-18  
(or 13-14), Mt. 25, 1-13

**Prayer of the Faithful**

*Response: Lord graciously hear our prayer*

We pray that Our Lord showers down his abundant blessings upon our Holy Father the Pope, clergy and religious in the spreading of the Good News.

*Response: Lord graciously hear our prayer*

We pray very specially that the Holy Spirit may guide our country leaders in decision making and day to day governance of our beloved motherland.

*Response: Lord graciously hear our prayer*

We pray for all our brothers and sisters who are suffering around the world from the effects of war, natural disasters, addictions and diseases.

*Response: Lord graciously hear our prayer*

**Talking with the Holy Spirit, the Sanctifier**

We should pray often to the Holy Spirit. We should talk to him. Since the Holy Spirit is the Sanctifier, the One who makes us holy, we should talk to him about holiness, about our spiritual life. We must be careful to remember the Holy Spirit. It is also perhaps good to take part in Charismatic prayer meetings and to attend seminars toward receiving the Baptism of the Holy Spirit.

The Holy Spirit dwells within us. He is our Friend, our Companion. We should ask the Holy Spirit to bring ever more alive His Gifts that are within us. Let us talk with the Holy Spirit about His wondrous Gifts: Filial Fear, Fortitude, Piety, Counsel, Knowledge, Understanding and Wisdom. And speak of His marvelous Fruits: Charity, Joy, Peace, Patience, Goodness, Benignity, Longanimity, Mildness, Faith, Modesty, Contentment and Chastity. We should talk about our Confirmation with the Holy Spirit. It is such a precious grace.

The Holy Spirit as the Sanctifier makes us holy by forming us, making us like Jesus, for the glory of the Father. This wonderful doctrine was taught by Archbishop Luis M. Martinez (d. 1956) who was the Archbishop of Mexico City. The rest of the quotations in this section are from his book *The Sanctifier*. This holy Archbishop was the spiritual director of two great Mexican mystics. They were Conception Cabrera Armida, also called Conchita (d. 1938) and Mother Auxilia (d. 1974) the foundress of the Oblates of the Blessed Sacrament.

In *The Sanctifier* the Archbishop writes that the Holy Spirit is our teacher. 'He teaches us by pouring Himself into us gently and penetratingly. His teaching is as a divine caress of love. He teaches us as mothers teach their children, with kisses of love, with an indefinable outpouring of tenderness. We learn from Him as we would perceive the fragrance of a perfume,

**31<sup>st</sup> Sunday in Ordinary Time**

**First Reading**

Mal. 1: 14b, 2: 2b, 8 - 9

This anonymous prophet warns the priests of that time, that they had neglected their responsibilities, in that they neither preached about the Lord nor did they practice His teaching. They had been lax.

**Second Reading**

1 Thes. 2: 7-9, 13

St. Paul expresses his feelings towards the Thessalonian converts who had accepted his preaching as directly coming from God.

**Gospel. Mt. 23: 1-12**

It is God who has given the Scribes and Pharisees the power and authority to teach. Therefore the disciples are to accept them as teachers but they were not to imitate them. For the lives of these Pharisees and Scribes were scandalous.

**Reflection**

There is a famous saying "Preacher practice what you preach." This could be said for the following reasons. One is that one needs sufficient proof of the possibility of living what is being preached. For when something is preached and it is being witnessed through practice then it becomes more effective. The other is that what is being

preached could well apply to you and hence you have to change most of the things which you may have held so dearly. When these things are difficult to be given up then one tends to blame the preacher with the sole motive of changing the attention which is focused on him.

"Preacher practice what you preach." theory applies very strongly to those who put forward their own theories. These theories which are their's have to be proved by their living. Life witness is very important.

When it comes to the preaching of the Good News, it is a fact that it has a greater effect when it is preached by one who practices it. But what must always be kept in mind is that what is being preached is not the Good News of the preacher but of the Lord. Therefore it is the Good News coming directly from God and it is His Good News. Hence we have to accept it and live it irrespective of the teacher. But if one gives an interpretation of his own, then one has to live it. This is why in the Gospel, the Lord very clearly tells the crowd and the disciples, "Practice and observe what ever is preached by the Scribes and Pharisees" for they

spoke the truth and they were authorised to do so, However whether they lived it or not is another question.

The problem in the first reading was that the priest of that time neither preached nor practiced but were lax and as a result many laws were broken by them, and nothing was done regarding the Good News. In the second reading why St. Paul is so happy is because the people accepted his preaching as directly coming from God, very probably because he was giving a full life witness to the Good News he had received. What God wants us to do is to preach the Good News whatever be ones state of life.

And also to accept the Good News whatever the state of the preacher's life be.

The truthfulness of the Good News of God does not depend on the life of a human being.

**Aid Story**

Once there was an ardent social preacher. One day he was preaching about sharing. He was preaching about the need to share our goods with the poor. He was quoting the Bible right and left. He was saying that whoever that has got two should share one with the other

There was a bright guy in the audience who publicly questioned the preacher,

"If you have two cars would you share one? The preacher said at once "of course." Then the boy asked, "If you have two Motorbikes would you share it with another?" "Definitely I would do it." said the preacher.

Then the boy asked, "if you have two coats would you share it with another?"

The preacher was silent, because he had two coats.

Most of us are charitable of what we don't have but when it comes to things we have then it is so hard for us to practice what we preach. But that we should share our goods with the poor stands.

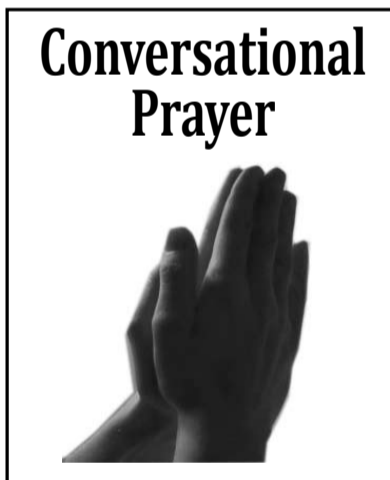
**Aid Story 2**

One Sunday morning as he arrived for Mass, the deacon was met in the sacristy by the pastor. "Deacon," he said sternly, "I've been told that you went to the ball game last Sunday instead of coming to Mass."

"That's a lie," said the deacon, "and I have the fish at home to prove it."

(He had gone fishing not ball game.)

**Rev. Fr. Ciswan De Croos**



**Conversational Prayer**

as we savour the sweetness of a fruit, or enjoy the caress of a breeze that enfolds us.' We must pay attention to this teaching, be attentive and have a loving relationship with the Holy Spirit. 'Our chief concern and duty toward the Divine Guest is

to try to be with Him. But it is even better to treat Him affectionately, to be with Him while He is under our roof, to look at Him, to speak to Him and listen' to Him, to give Him signs of friendship and love.'

We need to be docile to the gentle inspirations of the Holy Spirit. 'In order to attain this holy docility to the motions of the Spirit, the soul must be so silent and' recollected so that it can hear His voice.'

The Holy Spirit will form us into 'another' Jesus. He will mould us so that we can be Jesus for others. Becoming like Jesus is the essence of sanctity. 'Fully to glorify the Father it is necessary to be transformed into Jesus; because the glorification of the Father is his work.'

Archbishop Martinez explains that in forming us and making us like Jesus for the glory of the Father, the Holy Spirit forms us according to a particular aspect of the life of Jesus. That aspect is our mission. It is our vocation. The sooner we learn what this is, the better. To learn this pray to the Holy Spirit, talk to Him and listen.

**Talking with Our Lady and the Saints**

It is wonderful to talk with our Mother. Truly mothers love to have their children with them. Each day spend some time talking with Our Blessed Mother.

You'll love it!

Chat with your Mother - for Our Lady truly is your Mother. I think a good way to talk with Our Lady is to sit in the kitchen, say, around ten or eleven in the morning and have a cup of coffee or tea and have a conversation with Mum. Be together. Become closer. She loves you so. Talk with Mother every day. Jesus told Gabrielle, 'When you talk to my Mother, be one with me as I poured out my Heart to her on the earth.'

What should you talk to your Mother about? Well, you can talk about your interests, the things you do or your work. Your Mother wants to hear all about these things. Tell Mum about your sorrows, your sufferings. She truly understands for she suffered so much when her Son, Jesus, was made to suffer. Tell Mum about your joys, especially when you get good news. Run and tell your Mother. Let her be the first to know. Spend a set time each day talking together. Then chat with your Mother throughout the day. Share your day with her. You'll enjoy it so much. So will Mum.

In talking to Our Lady about my interests I like to talk about the Poor in the world, the hung collection called Mary's Bread. I could spend an afternoon talking to Mum about the hungry and about this apostolate. I could talk about the motto for this apostolate, 'He has filled the hungry with good things' from her Magnificat. And I could share with Our Blessed Mother a quote I recently discovered. The French Dominican Father Thomas Phillipe, O.P., wrote, 'Mary is the compassionate Mother; the poor, the little ones, the disinherited are the object of her predilection She goes first to them, for their need is greater.'

Or since I love the root meaning of words I could talk to Our Lady about how the word 'lady' comes from the Old English 'hlaefdige' with 'hlaef' meaning loaf and 'dige' akin to the word 'daege' meaning kneader of bread. 'So lady means kneader of a loaf,' I could tell my Mother. Spend some time talking with Mother each day about your interests. Talk to Our Lady about your hopes, plans, dreams and fears. These conversations will help you to grow in a trusting relationship with Our Blessed Mother.

*(Catholic Truth Society)*