



Cardinal Cooray and Vatican II

4 Pg



What is Youth?

6 Pg



Healing divisions...

10 Pg

Messenger



May the 65th Independence Commemoration bring every citizen of Sri Lanka true and lasting Freedom. This is our prayerful wish!

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+ Message of His Eminence on the 65th Independence Day of Sri Lanka



"Be faithful to the principles of justice, equality and unity"

On 4th February our beloved Motherland, Sri Lanka will be celebrating 65 years of Independence. It is truly a joyful moment for all of us in spite of the many imperfections we still need to overcome, in the march towards the consolidation of that freedom. At this moment we wish to salute all those great leaders of our motherland who struggled together, irrespective of their many differences, to free this country from the shackles of foreign domination.

While we do that we also have the obligation to not only preserve that freedom but also to ensure that it is truly strengthened and consolidated in the years to

come. Simply remembering the achievements of the past will have no meaning unless we commit ourselves to ensure that on the one side no foreign power or ideology would ever be allowed to enslave us again and on the other to ensure that we create in this country a truly democratic, just, prosperous, united and peaceful Sri Lanka.

Regrettably, in the past 65 years not everything has been rosy. There indeed have been many dark patches in this historic journey. Racial, religious and political intolerance have caused bloodshed, violence and the creation of a divisive mentality among the people of this country. Even after 30 years of war and misguided political ideologies and their resultant terror events in the North as well as in the South, there still are people who boastfully claim that this country belongs only to them and not to the others. There is still an underlying sense of suspicion between the Sinhala and Tamil races of this country and now it has been shown to spread even against our Muslim brethren. There is a nagging sense of insecurity in the hearts of people, which can erupt once again into violence and yet another unending conflict. Three years after the terrible war, still we do not see a sincere attempt being made to win over the minds and hearts of the people in the North, who are longing for a time in which they can administer their own areas without being centrally controlled by men in uniform. They are longing to enjoy the freedom to administer themselves. The monstrosity of the ill effects

of mono-culturalism are haunting us still. Besides there is also a nervous feeling of insecurity stemming from certain political initiatives which seem to threaten the democratic institutions of this country. All of this could lead to yet another wave of instability and the loss of that hard won freedom.

What we need to do is to strive to be faithful to the principles of justice, equality and the respect for unity in diversity as well as commitment to true peace and prosperity for all, without being partial to our own community, whatever that be. These, after all, are the principles which originate from the different religious traditions we profess, for religion is never exclusive but inclusive and is never restrictive but universal.

I therefore, call upon all our beloved citizens to work hard to overcome all divisive and authoritarian and anti democratic urges that often tempt and taunt us and to reach out to everyone in true fraternity in order to consolidate this freedom and to ensure that we never fall back again into slavery and the dominion of others or of our own egotisms. I call upon all our faithful to pray for our dear motherland.

May God bless Sri Lanka!

+ Malcolm Cardinal Ranjith - Archbishop of Colombo

'A Catholic Bible in every Catholic Home'

The Archdiocesan Biblical Commission organised a sale of the Holy Bible to aid the diffusion of the Holy Bible in the Archdiocese at St. Thomas' Church, Kotte to coincide with the

pastoral visit of His Eminence Malcolm Cardinal Ranjith on January 27, 2013. This was in view of achieving the goal of "A CATHOLIC BIBLE IN EVERY CATHOLIC HOME."

(CONTD ON PG. 3)

Mathews' in line to join great captains

ELMO RODRIGOPULLE IN AUSTRALIA

The fast emerging world class All-Rounder Angelo Mathews, crowned himself with glory and brought great honour to school (St. Joseph's College, Colombo 10), Parish (Wattala), game and country by leading and stifling the Australians by two games to nil in the Twenty20 series against Australia which ended on Monday

night in Melbourne. Hotly tipped to take over the captaincy of the Test team now that

(CONTD ON PG. 2)



Mother Mary on Fire - brings tears to all

A new statue of Our Lady - 'Mary, Mother of the Eucharist' - erected near St. Mary's School, Avissawella was set on fire by unknown persons in the early hours of Sunday morning.

According to the Assistant Parish Priest of St. Mary's Church, Avissawella, the statue made of fibre glass and valued at Rs. 650,000 was housed on Saturday, January 26, with a prayer service, in a bare land owned by the Church close to St. Mary's School. The whole project



had cost Rs 2.5 million. The statue had been installed with prior approval obtained from

the Mayor, by the Parish Priest in view of the 150th Jubilee of the Church to be celebrated in October,

2013. Speaking to the 'Messenger', the Assistant Priest said that Police investigations were underway and one suspect who had left his slipper behind at the scene of the crime, had been arrested with the help of Police dogs.

"We are shocked at what happened but hope and pray that with the intercession of Mother Mary, the Police investigations will be successful," was a comment from the parish.

C.M.S.F Superior General to visit Sri Lanka

Bro. Jose Valliara, C.M.S.F., Superior General of the Congregation of the Missionary Brothers of St. Francis of Assisi, along with Bro. George Thottiyil, the Assistant Superior General and Bro. Saverimuttu Ambrose, General Councilor,

will be in Sri Lanka from, February 9 - 16, 2013. They will be attending to animate the Sixth Provincial Chapter of the Immaculate Heart of Mary Province in Sri Lanka, from February 11 - 15, which will be held at Maria

Joseph Brother's House, Matale. All the Brothers in Sri Lanka will be participating in the event and the capitulars will elect the new provincial team for a term of three years.

Bro. Jayaraj Arulanandan, C.M.S.F.



'Christian Unity Service' at Christ Church

A large congregation of Christians, including clergy, religious and lay persons belonging to several Churches gathered last Sunday at Christ Church, Mutwal in a service for the Celebration of Christian Unity organised jointly by the National Christian Council of Sri Lanka and the Catholic National Commission for Ecumenism and Interreligious Dialogue.

In a Sinhala homily delivered on this occasion, Very Rev Fr. Daya Shelton Welikadarachchi, Archdiocesan Episcopal Vicar said that the restoration of unity among all Christians was one of the principal concerns of the Second Vatican Council. Its decree on Ecumenism, titled "Unitatis Redintegratio" opened the door to a journey of unification on which we can look back 50 years. Indeed, Vatican II had said that our divisions are unacceptable. Therefore, the question we have to ask ourselves now is: Where are we after 50 years and has this door opened more or has it been closed?

Fr. Welikadarachchi noted that the 'Year of Faith' is a milestone event during which we as Christians, though belonging to different Churches, must come together in a journey of faith. "It is not enough to say that we have faith," he said. "If we have true faith, then it must become manifest in our deeds. Though

we Christians are a minority in Sri Lanka, we can yet be the salt of the earth through our lives of witness to the faith."

Rev. Fr. Reginald Lucian, Parish Priest of St Anthony's Church, Dematagoda delivered a Tamil homily in which he traced the history of the Unity Octave which is now celebrated all over the world from January 18 - 25 every year. "During that week, we pray for strength to understand each other more," he said and added that the idea of Christian Unity began in 1876 with the Lambeth Conference and in 1894 the Unity Octave was initiated in Canterbury. Later, the Catholic Church also joined this initiative but the churches marked the Octave separately and in their own churches. It was in 1935 that a move was made to unite and mark the Octave together. In 1964, Vatican II urged that we pray together as a family and that Catholics must join others in their own churches for this purpose. A universal theme too was then selected every year, with sub-themes for each day of the Octave. This year, the theme was based on (Micah 6:6-8), 'What does God require of us?' and the sub-theme for the day of this event was 'Walking in



celebration'. "We must learn to think that Christ is the centre of our belief and we must work to overcome the barriers to our unity. At a time when there are numerous divisions already taking place around us, we as Christians should be united and become an example to the society in which we live," Fr. Lucian exhorted. "The Eucharist is a Unifying Force. At the Table of the Eucharist, we come together without any social or cultural differences. The men on the road to Emmaus had a similar experience at the point when Jesus broke bread with them," he said.

Rev Maxwell Doss, Vicar of Christ Church, Mutwal addressed greetings to the congregation at the beginning of the Unity Service and Rt. Rev. Dr. Cletus Chandrasiri Perera, Bishop of Ratnapura delivered the vote of thanks at its conclusion.

Ainslie Joseph

St. Sebastian's Shrine, Kurukulawa celebrates 21 years



St. Sebastian's Welfare Association, Kurukulawa organised a welfare camp to commemorate the 21st anniversary of the Shrine of St. Sebastian erected at St. Sebastian Mawatha, Pahalawatte, Kurukulawa.

The camp sponsored by the Lion's Club of Sri Lanka, donated spectacles for the needy and books to school children.

A dental clinic also functioned providing dental care for the deserving.

H.A. Caldera

"Sevanē Kurusiyē launching ceremony, Sunday February 3, 2013

"Sevanē Kurusiyē, is a CD consisting of melodious hymns penned by Rev. Fr. Eymard Dalpatadu OMI. This cherished dream of Fr. Eymard becomes a reality at the launching ceremony of the CD of hymns and the hymn book, under the auspices of His Lordship Rt. Rev. Dr. Maxwell Silva, the Auxiliary Bishop of Colombo and Very Rev. Fr. Roshan Silva OMI the Oblate Provincial of the Colombo Province, on Sunday February 3, 2013, at 4.00 p.m. in the auditorium of St. Joseph's Seminary, Kohuwala. You are most welcome to join him in praising and thanking God Almighty.

Nirmal Ashan

Dual celebrations at Moragoda Parish



The 185th Annual Feast of St. Sebastian was celebrated by the parish of Moragoda. It also marked 25 years of being pronounced as a parish. Thus it was a dual celebration which enhanced the spiritual upliftment towards all parishioners.

His Lordship Rt. Rev. Dr. Maxwell Silva, the Auxiliary Bishop of Colombo presided at the Vespers Service, while Very Rev. Fr. Cyril Gamini Fernando the Episcopal Vicar officiated at the Festive High Mass.

Rev. Fr. Raveen Sandasiri Perera the energetic Parish Priest was instrumental in organising the grand festive proceedings.

Awarding of badges to Ave Maria Girl Guides



The new principal of Ave Maria Convent, Negombo Rev. Sr. Shirani Algama awarded badges to five students who had completed the 1st Class Challenge in Girl Guiding.

Picture shows Sr. Algama pinning a badge on one of the students.

Raymon Anonso

Feast of St. Sebastian's Hulandawa, Galle



The fourth annual feast of St. Sebastian's Church, Hulandawa was celebrated on January 20, 2013. The chief celebrant for the Festive Mass was His Lordship Rt. Rev. Dr. Raymond Wickramasinghe, Bishop of Galle. On the same day 43 candidates received the Sacrament of Confirmation, which was administered by the Bishop.

All arrangements for the feast were made by the Parish Priest, Rev. Fr. Gratian Marialangaram with the help of the Sisters of the Congregation of Mother Teresa.

S. Sathasivam (Catechist)

First Holy Eucharist for 2013



The first Holy Mass for 2013 at St. Roche's Church, Delathura was held with lot of solemnity.

Picture shows traditional boiling of milk before Celebration of the Holy Eucharist.

W.T.C. Perera

Lecture

A special lecture will be delivered on "Faith demands Social Responsibility" by Rev. Fr. Mervyn Fernando on February 5, 2013, at 4.00pm at the Institute of Spiritual Formation of Asia (ISFA), 130, De La Salle Street, Colombo 15.

*Rev. Bro. Emmanuel, FSC
Director - 0777-682989*

Day for the Sick and the Elderly at Kalamulla

St. Gerard Majella (SVP) Conference of Kalamulla Parish held a 'Day for Sick and Elders' on December 22, 2012 at Katukurunda Convent Hall under the patronage of the Spiritual Director Rev. Fr. Dulip Kamal.

Holy Mass commenced at 9.00 am, with the participation of ninety sick and elderly persons who were anointed with Holy Oil during the Mass.

Refreshments were served soon after Holy Mass during which the Conference President, Rufus Fernando warmly welcomed and thanked everyone for their presence.

After lunch, the distribution of bags of dry rations, provisions and textiles to the elderly took place. In addition a sum of Rs.500/- was given to each person.

The programme for the day concluded with a prayer.

SVP - Katukurunda

Mathews' in line...

Contd. from Pg. 1

Mahela Jayewardene has quit, Mathew's was taught the basics of the game at that great Catholic institution St. Joseph's College, Darley Road under competent coach Harsha de Silva.

Incidentally Thisara Perera who starred in the Twenty20 series is also an Old Joe and product of Harsha de Silva. Together the two Josephians joined forces to excel and steer Sri Lanka to victory in the two Twenty20 games.

If the manner in which he led the team in the Twenty20 games is an indication, then Mathews has the makings of being another excellent captain and joins the select band of Sri Lankan captains who excelled. He has it in him to turn out into being one of the great all rounders that international cricket has seen. Though powerfully built he has all the attributes of a humble sportsman in him.

He can demoralise any attack with his powerful hitting, creep through the defence of any batsman with his cleverly delivered seam, swing and cutters and take the most difficult of catches with ease.

What he needs to do is to believe in himself and his unlimited ability and the piece will fall into place for him. When he is appointed Captain of the Test team he will be the first Josephian to wear that honoured crown.

Sri Lanka's outgoing skipper Mahela Jayewardene is a strong supporter of Mathews to be the next Sri Lankan captain. And Mathews was humble enough to acknowledge that it was as vice captain to Jayewardene that he learnt a lot about captaincy.

TOR Ordinations to the Priesthood



Bro. Thilakasiri Fernando, TOR was born at Pitipana, Negombo in 1962, as the fourth child to Mr. Joseph Walter Fernando and Mrs. Mary Margaret Fernando. He received his primary education at Pitipana Maha Vidyalaya, and then entered the TOR Minor Seminary at Kochchikade and had his secondary education at Bl. Joseph Vaz College at Wennappuwa.

He made his first profession in 1983 and solemn profession in 1988. In 1992 he graduated from Kelaniya University and received a Diploma in Education and Education Management.

He was the first Principal of Loyola College at Daluwakotuwa, Kochchikade when it was shifted from Periyamulla. After that he was appointed as the first principal of Loyola College (Branch) at Bopitiya in 2003.

After doing his Philosophical studies in Bangalore, he completed his four-year Theology studies in Pontifical Beda College in Rome graduating from St. Mary's University College, Twickenham in London. In 2012 he received his Diaconate in Rome and practiced at Kadolkele Parish, Negombo under Rev. Fr. Linton Joseph. Bro Thilakasiri is well known as a musician, composer of Catholic hymns and writer.

Bro Thilakasiri will be ordained a priest by Rt. Rev. Dr. Cletus Chandrasiri Perera, OSB Bishop of Ratnapura at 8.30 a.m. on Saturday February 9, 2013, at St. Joseph's

Church, Wennappuwa. His first Eucharistic Celebration will be held on February 10, 2013 at 5.00 p.m. at St. Mary's Church Pitipana, Negombo.



Bro. Roshan Wasantha, TOR the eldest son of Mr. K. Anthony Loaus Perera and Mrs. Alan Rita Mangalika Fernando was born in 1981 at Mundel. He received his primary education at Mundel Sinhala Maha Vidyalaya and secondary education under the Redemptorist Fathers. In 2001 he joined the TOR Minor Seminary at Kochchikade.

He made his first profession in 2004 and solemn profession in 2009. As a TOR Brother he completed his Philosophical studies and first year of Theology at Ampitiya National Seminary. He completed his degree in Theology at Bl. Joseph Vaz Deva Dharma Nikethanaya, Borella. In 2012 he received his Diaconate and practiced at Bolawalana parish under Rev. Fr. Sujeeva Atukorala.

Bro Roshan will be ordained a priest by Rt. Rev. Dr. Cletus Chandrasiri Perera, OSB Bishop of Ratnapura at 8.30 a.m. on Saturday February 9, 2013, at St. Joseph's Church, Wennappuwa. His first Eucharistic Celebration will be held on February 10, 2013 at 8.30 a.m. at St. James' Church, Mundel.

TOR Provincialate, Bolawalana, Negombo



Church in the World

Liturgy teaches us to hear God's voice, Holy Father reflects



Vatican City (VIS) Pope Benedict XVI told thousands gathered in St. Peter's Square that marking Sunday as a day of rest and engaging in the Liturgy can teach us to listen to the voice of God.

"Before we can speak of God and with God, we need to listen, and the Liturgy of the Church is the 'school' of this listening to the Lord who speaks to us," he said during his weekly Angelus address.

Exploring the day's reading from the Gospel of Luke, the Pope recounted how Jesus went to the synagogue in Nazareth on the Sabbath.

"As a true believer, the Lord does not avoid the weekly liturgical rhythm and joins the assembly of his fellow citizens in prayer and in listening to the Scriptures."

This passage from scripture, the Holy Father said, "makes us think about our way of life on Sunday as a day of rest and for the family."

Sunday, he noted, is the "first day to devote to the Lord by participating in the Eucharist in which we are nourished by the Body and Blood of Christ and his Word of life."

Pope receives members of Joint International Commission for Theological Dialogue

Vatican City, (VIS) - The Holy Father received the members of the Joint International Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches. The commission was instituted ten years ago as a initiative of the ecclesial authorities of the family of the Oriental Orthodox Churches and the Pontifical Council for Promoting Christian Unity.

The commission has dedicated this week to exploring "more fully the communion and communication which existed between the Churches in the first five centuries of Christian history," Pope Benedict XVI said, expressing his hope that "relations between the Catholic Church and the Oriental Orthodox Churches will continue to develop in a fraternal spirit of cooperation."

Pontifical Council for promoting New Evangelisation made responsible for Catechesis

Vatican City, (VIS) - With the Motu Proprio "Fides per doctrinam" that was signed January 16 and published, the Holy Father modifies the apostolic constitution "Pastor bonus," transferring responsibility for catechesis from the Congregation for the Clergy to the Pontifical Council for Promoting New Evangelisation. Following are ample extracts from the document.

"Faith," the Pope writes, "needs to be supported by doctrine that is capable of illuminating the minds and hearts of believers. This particular historical moment in which we are living, marked among other things by a dramatic crisis of faith, requires an awareness that is able to respond to the high expectations that arise in the hearts of believers when facing the new questions that challenge the world and the Church."

Theology Faculty celebrates four years

St. Thomas Aquinas' Day was celebrated on February 24, 2013 at the Peter Pillai Memorial Auditorium of Aquinas University College, Borella.

On the 28th there was a special Mass to celebrate the 4th anniversary of the Faculty of Theology.

The meaningful Mass was celebrated by Rev. Fr. Anton Saman Hettiarachchi, Dean of the Faculty of Theology and Rev. Fr. Dunstan Wellikadarachi OMI. The Holy Eucharist was followed with a fellowship.

Emilda S. Douglas

Catechist Training Programme (English Medium)

A Training programme for English Catechists of the Archdiocese will commence in March 2013 under the auspices of the Apostolate for Catechetics of the Archdiocese of Colombo.

Lectures will be held at the Jubilee Hall, Archbishop's House Colombo and at an outstation venue to be confirmed in due course, on Saturdays from 9.00 a.m. to 12.00 noon. The course will be for a duration of approximately 10 months at the end of which a Catechist Certificate would be awarded to successful candidates.

English Catechists of the Archdiocese are kindly requested to contact their Parish Priests to obtain the Application Form. Duly completed Application Forms should be forwarded to the regional coordinators of the Sunday School in their respective regions.

Entries close on March 2, 2013.

Rev. Fr. Indra Fernando
Catechetical Director, Archdiocese of Colombo

Dual celebrations...

Contd. from Pg. 1



With the assistance of many parishioners and through their generosity this pilot project was a great success. Holy Bibles in all three languages were sold nominally and there were many donations made to be used to provide Holy Bibles to the faithful in the missionary areas.

The Biblical Commission intends to continue this venture extensively in the future and the support and the collaboration of all would be greatly appreciated.

SUNDAY PUNCH

by Camillus

INDEPENDENCE:
Freedom to enter
the Church
in any dress



Camillus
03.02.2013

THE CATHOLIC WEEKLY OF SRI LANKA
Messenger
NOV 1984

EDITORIAL

February 3, 2013

A Day of Prayer for Freedom from Violence

Several educated persons of goodwill are urging that there should be a Day of Prayer on Independence Day - the 4th of February. They say that the country has lost its moorings in democracy and is heading for an absolutist State where the Rule of Law is being replaced by the rule of persons. They point out that Shirani Bandaranayake, the Chief Justice was denied the protection of the law - the right to natural justice, that she was abused by VIPs and deprived of her career without the following of due process of law. They refer to journalists who have died or disappeared without a trace. They refer to the firing of gunshots into the home of the President of the Bar Association- Mr. Wijedasa Rajapakse and several other incidents of terror.

Christian people have always turned to prayer during days of danger. Franklin Roosevelt the U.S. President urged a Day of National Prayer when the Allies undertook the risky landing of Allied troops in Normandy in 1944. There have been days of prayer for Human Rights, for Justice, for the respect of the Rights of Women, a World Day of Prayer for Peace, A Day of Prayer for Burma, for Haiti and so on.

We Christians believe in the power of prayer for peaceful change. Prayer reminds us of God's priorities and power when dealing with big issues of justice. When we pray we will see our country from God's eyes of compassion rather than being hopelessly cynical or naive about the power of evildoers. God's mill it is said works slowly but surely and it grinds exceedingly fine. We can by God's power overcome the injustice, the suppression of human rights and restore the Rule of Law and the Independence of the Judiciary. We must pray that our rulers listen to their true conscience and not to the necessities of power. Victims of injustice may lament in their prayer and cry from their hearts about the unfairness of the treatment meted out to them and the injustice they have suffered. But our prayers will help them to avoid despair and cynicism.

Twenty-five years ago, Pope John Paul II invited representatives of the world's religions to Assisi to pray for peace. At that time the great threat to world peace came from the division of the earth into two mutually opposed blocs. A conspicuous symbol of this division was the Berlin Wall which traced the border between two worlds right through the heart of the city. In 1989, three years after Assisi, the wall came down, without bloodshed. Suddenly the vast arsenals that stood behind the wall were no longer significant. They had lost their terror. The peoples' will to freedom was stronger than the arsenals of violence. In addition to economic and political factors, the deepest reason for the event is a spiritual one; behind material might there were no longer any spiritual convictions. The will to freedom was ultimately stronger than the fear of violence. For this victory of freedom, which was also, above all, a victory of peace, we give thanks.

In our own country one of our biggest failures was to deny the rights of the Tamil minority. After years of fruitless negotiations with the leaders of the majority who reneged on all written Agreements, the Tamil youth took to arms and waged a brutal war. But that is not the way of God and hence they brought great misery on the people. Fortunately the scourge of war is no longer with us. The Muslim leaders are complaining that their community is being scurrilously abused and some misguided organizations are preaching hatred against them and seeking to provoke the majority against them. Violence is rampant in our society today despite all the preaching by religious people.

Freedom is a great good. But freedom whether it is the freedom of the press or the freedom of association requires responsibility. Our world of freedom has proved to be largely directionless, and not a few have misinterpreted freedom as somehow including freedom to resort to violence against the ethnic and religious minorities. Discord has taken on new and frightening guises, and the struggle for freedom must engage us all in a new way. So let us pray for our country.

Cardinal Cooray and the Second Vatican Council

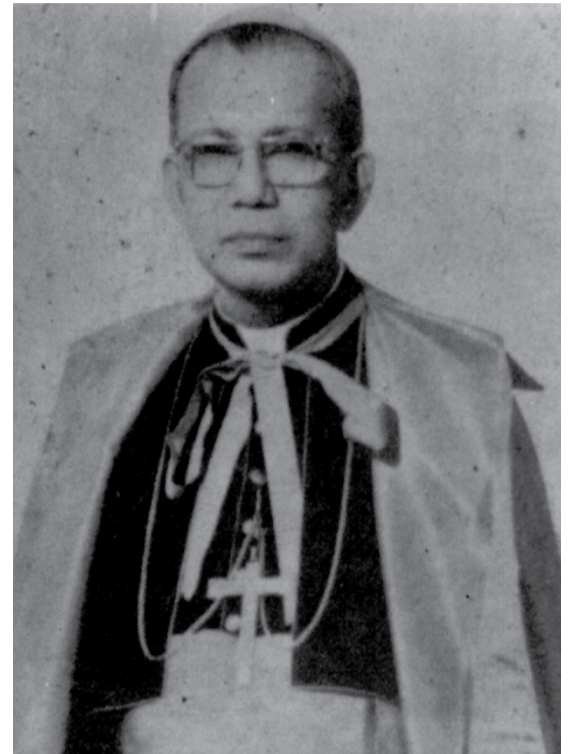
Rev. Fr. Anselm de Croos

The Second Vatican Council created a profound change in the mind-set of Cardinal Cooray. The four sessions that he assiduously followed in person created an enlightenment that he never anticipated. They made a total change in the mind and heart of this pastoral prelate.

Thomas Cooray studied at the Dominican University, the *Angelicum* in Rome where he did his doctorates in philosophy and theology under distinguished Dominicans like E. Hugon, Michael Brown and Garrigou La Grange. The Thomistic principles that he imbibed and firmly believed fixed his mind on immutable principles that the Christian Doctrine was fixed once and for all as the deposit of faith handed down by the apostles to the Church. Not an iota would ever be changed. Thus his approach to Christian Doctrine was a version of Scholasticism that treated the propositions of philosophical and dogmatic theology as timeless elements in a logically interlocking scheme. This was the classical consciousness that moulded his thinking.

And then he went to the Council firmly believing that the Council would endorse this view. And no change whatsoever was anticipated. But the deliberations inspired by the Holy Spirit and open-hearted vision of Pope John based on the principle that there is a development of doctrine propounded by Cardinal Newman who lived a hundred years ago. For Newman, Church doctrine is a living doctrine. And he held that to live is to change so did the Council adopt this historical consciousness which advocated that the Church is a living body and can profoundly change the way the doctrine is understood, interpreted and proposed, thus the Council was called Newman's Council. Most of the bishops including Cardinal Cooray underwent the change of mindset except for the members of the Roman Curia who were adamant in maintaining the Status Quo. The Cardinal was led through the steepest and most exhilarating learning curve in his entire life. He understood that he had to move beyond the limited spheres of doctrine to become fully pastoral thus to embrace the whole of life.

One of the main emphasis of the Council was that the Bishop was a direct successor of the apostles and he had full responsibility for the local Church and this Authority was directly from God and not through the Pope, the changes that rippled the Church pertained not only to the outward signs of the Church but affected the way the Sacraments were celebrated and the manner in which the parishes and the diocese was organised. More importantly they pertained to the Church thinking. The Church now understood that her own role was in a world that had profoundly changed and if the Church wants to be meaningful it too had to change. The church was not to be considered a hierarchy but as the 'People of God.' Members of Gods Household with Christ himself as the Capstone. After this there was no going back to the restricted classicist form. Although the Roman Curia has made and is making subtle moves to do



so during nearly 2000 years of Christianity when twenty general councils met. The creed and a decree that they promulgated quoted numerous passages of the Bible but only the Second Vatican Council the Cardinal noted, became the first council to cite Genesis 1:26-27 and develop its theme that all human beings are created in the image and likeness of God and thus made this scripture text the basis of teaching over human rights and dignity. The Council vigorously recommended a dialogue of action for Catholics and other Christians and non Christians. He also noted that the word liturgy referred to Christian worship and the essential bond of working for peace and justice, he was also aware that the Council maintained that the Sacrament of Baptism was effectively mediating God's saving grace in other Christian communities and the important understanding of the essential nature of the Church as a communion.

All the insights and thinking that he had gained had to be conveyed to the whole Church of Sri Lanka as its metropolitan, thus for the first time in Sri Lanka the laity the religious the priests and all the bishops were invited and attended a week long seminar at the National Seminary presided by Rev. Fr. Lombard S.J a specialist who effectively instructed the gathering on the new insights of the Council. There was no distinction or special places for anyone and so it was a moving and unforgettable experience of being the People of God.

One very important insight the Cardinal gained was that the seminary was not to be a place of study but of formation. To this end he took the unusual step of starting the Intermediate Seminary with its accent on relationship. This was the first Intermediate Seminary in the whole world. However not understanding the vision of the Cardinal the Bishops Conference has made it a prephilosophate. To emphasise the need for relationships rather than only prayer and asceticism he donated an antique round table as the altar, from which relationships should flow. Not understanding its symbolism the round table has been replaced by a rectangular altar "*O Tempera O Mores.*" Too numerous are the pastoral moves the Cardinal initiated. The Council created a pastoral prelate who was able to take the Church into the modern world.

• From the Vatican Secret Archives

A special edition of 'Humanae Salutis'

To mark the 50th anniversary of the opening of the Second Vatican Council (1962-2012), the Vatican Secret Archives recently published in a special edition of *Exemplaria Prattiosa* the facsimile of the Bull of Indiction *Humanae Salutis*, signed by Pope John XXIII. This distinguished edition, with a historical commentary, was edited by Bishop Sergio Pagano, Prefect of the Archives. The project was funded by the "Scrinium" Society of Mesne, Italy, responsible for distributing the print-run of 10,000 copies in five languages: Italian, English, German, Spanish and Portuguese.

"It might not seem like much to publish the Bull of Indiction of a Council that illuminated the Church and the world with its fruits, the invaluable Council Documents known to everyone, that played and play such an important role in the life of the Church," Archbishop Jean-Louis Brugues, Archivist and Librarian of Holy Roman Church, wrote at the beginning of this commentary. "Yet, from the editor's vantage point, it



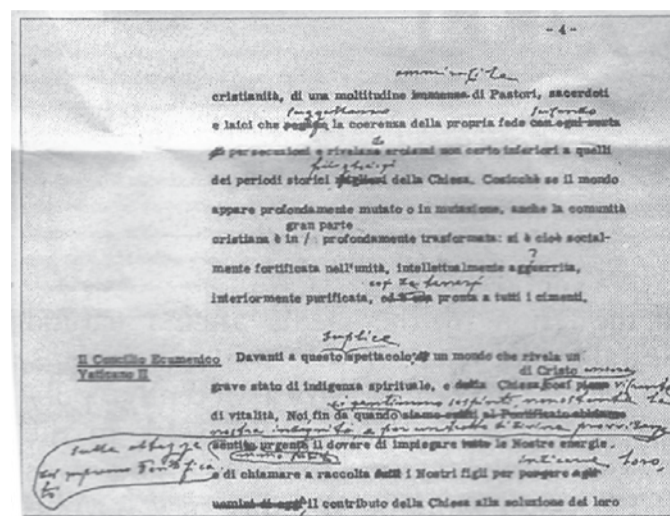
is apparent that the delving into documents entailed by the elaboration of the

final text of the Bull can demonstrate, as with other documents of Pope John, the pastoral intention, the great soul of Angelo Giuseppe Roncalli himself. He would have liked to expand the riches of the Christian message, as in a new evangelization, to reach the most obtuse corners of modern consciences and minds, indeed, those of his own contemporaries and their changing civilization."

The precise critical apparatus on which he bases the preparatory draft of the Bull is characteristic of Bishop Pagano's work: An attentive *labor limae* by John XXIII and by his closest collaborators. 'In this

way," Archbishop Brugues continued, "we go 'behind the scenes' of the Bull of Indiction and can note the stages in its drafting, development, correction, and adaptation to John XXIII's thoughts until the clean, final copy was produced."

(Coutesy: L'Osservatore Romano)



The Carpenter



Once upon a time, two brothers who lived on adjoining farms fell into conflict. It was the first serious rift in 40 years of farming side-by-side, sharing machinery and trading labour and goods as needed without a hitch.

Then the long collaboration fell apart. It began with a small misunderstanding and it grew into a major difference and finally, it exploded into an exchange of bitter words followed by weeks of silence.

One morning there was a knock on John's door. He opened it to find a man with a carpenter's toolbox. "I'm looking for a few days work," he said. "Perhaps you would have a few small jobs here and there I could help with? Could I help you?"

"Yes," said the older brother. "I do have a job for you. Look across the creek at that farm. That's my neighbour. In fact, it's my younger brother! Last week there was a meadow between us. He recently took his bulldozer to the river levee and now there is a creek between

us. Well, he may have done this to spite me, but I'll do him one better. See that pile of lumber by the barn? I want you to build me an eight foot fence - so I won't need to see his place or his face anymore."

The carpenter said, "I think I understand the situation. Show me the nails and the post-hole digger and I'll be able to do a job that pleases you."

The older brother had to go to town, so he helped the carpenter get the materials ready and then he was off for the day. The carpenter worked hard all day - measuring, sawing and nailing. About sunset when the farmer returned, the carpenter had just finished his job.



The farmer's eyes opened wide, his jaw dropped. There was no fence there at all.

It was a bridge. A bridge that stretched from one side of the creek to the other! A fine piece of work, handrails and all! And the neighbour, his younger brother, was coming toward them, his hand out-

stretched..

"You are quite a fellow to build this bridge after all I've said and done."

The two brothers stood at each end of the bridge, and then they met in middle, taking each other's hand. They turned to see the carpenter hoist his toolbox onto his shoulder.

"No, wait! Stay a few days. I've a lot of other projects for you," said the older brother.

"I'd love to stay on," the carpenter said, "but I have many more bridges to build."

Remember this...

God will not ask what kind of car you drove, but He will ask how many people you helped get where they needed to go.

God will not ask the square footage of your house, but He will ask how many people you welcomed into your home.

God will not ask about the clothes you had in your closet, but He will ask how many you helped to clothe.

God will not ask how many friends you had, but He will ask how many people to whom you were a friend.

God will not ask in what neighbourhood you lived, but He will ask how you treated your neighbours.

God will not ask about the colour of your skin, but He will ask about the content of your character.

God will not ask why it took you so long to seek Salvation, but He will lovingly take you to your Mansion in Heaven, and not to the gates of hell.

God will not ask how many people you forwarded this to, but He will ask why you were ashamed to pass it on to your friends...

The Lion Flag



The Lion Flag of Sri Lanka is a symbol of the Buddhist way of life as a means to achieving the end. Liberation. Liberation from greed, fear and delusion and the attainment of benevolence, enlightenment and wisdom. Liberation also the mundane socio-economic problems of life by the acceptance and practice of the Code of Conduct based on the religio-cultural values.

The Lion Flag of Sri Lanka is depicted in many emblems and is portrayed in two colours yellow and red. Yellow symbolises wisdom of the mind and red is symbolic of lifeblood. The significance of the two colours are artistically woven into the different emblems in the Flag.

The principal emblem comprising the **Sword and the Lion** upholding it is set in the centre of a red background contained in the yellow frame of wisdom with the four yellow Bo-leaves at the four corners of the Flag.

The stylised Lion in the principal emblem draws inspiration from the **Sakyan Sinhaya**, as the **Buddha** was referred to as the lion of the Sakya clan. The Lion symbolises the animation of nobility, strength and courage in mind and body of the individual and the Nation. The Sword symbolises the instrument of protection. The Sword and the Lion upholding it as the principal emblem depict the strength and courage in mind and body of the individual that upholds life and the values protecting life.

The four yellow **Bo-leaves** represent the four enlightened states of mind: A respect for all life, compassionate action, sympathetic joy and equanimity.

The several emblems depicted in the **Lion Flag** embody the Right to Live, the Right to Protect and Protection as represented by the Sword; also, the Means to Live, the Path to Liberation and the Attainments of Liberation as represented by the Lion.

* The **Bo tree (Ficus Religiose)** is the tree under which the Buddha meditated and attained Enlightenment.

C. Upali Senanayake

What is youth?

Thoughts that haunt me



'Youth' generally refers to the time of life between childhood and adulthood. Youth also identifies a particular mindset of attitude. Late Senator Robert Kennedy once expressed his perspective. "This world demands the qualities of youth: Not a time of life but a state of mind, a temper of the will, a quality of imagination, a predominance of courage over timidity of the appetite for adventure over the life of ease."

Can we therefore categorize youth earmarking a specific time period in the chronological life span of man?

The following essay on 'youth' written by Samuel Ullman proves otherwise. Samuel

Ullman was born in 1840 in Germany and came to America as a boy. He was a hardware merchant with a penchant for public service. He started writing when he was in his seventies.

Youth

Youth is not a time of life. It is a state of mind. It is not a matter of rosy cheeks, red lips and supple knees. It is a matter

of the will, a quality of the imagination, a vigour of the emotions. It is the freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity of the appetite for adventure over the love of ease. This often exists in a man of sixty more than a boy of twenty. Nobody grows old merely by a number of years. We grow old by deserting our ideals.

Years may wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, fear, doubt, self-distrust atrophies the heart and turns the spirit back to dust.

Whether sixty or six-

teen, there is in every human being's heart the lure of wonder, the unfailing childlike appetite of what's next and the joy of the game of living. In the centre of your heart and my heart there is a wireless station. So long as it receives messages of beauty, hope, cheer, courage and power from men and from the infinite, so long are you young. When the aeries are down, and your spirit is covered with snows of cynicism and the ice of pessimism, then you are



grown old even at twenty. But as long as your heart receives messages of beauty, cheer, courage, grandeur and power from the earth, from man and from the infinite, even though you are in your eighties, you are young at heart.

Ananda Perera

"Only the dead have seen the end of the War"

In May 2009 all the local LTTE leaders were killed by the Sri Lankan troops. That was the end of the LTTE separatist war. It may have been the end of the local LTTE. But the aspiration among the Tamil population for devolution of political power remains in their minds.

The Tamil National Alliance, (TNA) who supported the LTTE, the majority party of the Tamils has given up their separate State stance. They publicly declared that they are negotiating with the present government for devolution of political power. They are asking for some type of Federal status, which is prevalent in India and the United States. So far, the

talks with the government have failed. People of the Northern Province have also been deprived of their rights to have a Provincial Council according to the Thirteenth Amendment. Last week we heard that the Catholic Bishops' Conference of Sri Lanka have urged the government to start the democratic political process in the North by having the Provincial Council elections.

Can the Tamil population trust the Sinhala Politicians? In 1956 the then MEP government enacted the Sinhala Only Policy which denied them of any rights to deal with their government in their own mother tongue. They had to learn a new lan-

guage alien to their culture to deal with the government bureaucracy and judiciary.

The then Federal Party leader S.J.V.Chelvanayakam managed to convince the then executive Prime-Minister about this injustice and the two leaders agreed to give access to government and the judicial correspondence in the Northern and the Eastern Provinces in Tamil. This Bandaranaike - Chelvanayakam Pact was publicly torn in front of the protesting Buddhist monks and the media a few months after they signed it. In 1965 the Federal Party leader managed to sign another such agreement with the then Prime-Minister



Dudley Senanayake. This pact was never implemented fearing the backlash of the Sinhala extremists. The majority of Tamil people lost their faith in the moderate Tamil leaders and joined the extremists like the LTTE.

Can the Tamil population trust the Sinhala masses? Anti-Tamil sentiments were aroused in the minds of the Sinhala mass-

es by the extremists. These led to the anti-Tamil riots of 1958, '65, '78 and finally July '83 which directly led to the 26 years of civil war. The governments in power ignored prior warnings and intervened after harm was already done. I quote from a report of a Government Agent in Colombo: "The Colombo District appeared to be very violent. Passengers were forcibly taken out and assaulted showing no mercy. Arson and human acts such as setting people on fire alive were reported. Looting spread all over."

Will history repeat

itself? The demands of the moderate TNA have been denied by the government so far. The TNA leaders have no other recourse but to appeal to the Indian Government, the United Nations and the Tamil Diaspora to intervene. Will the Tamil population lose faith in the moderate political party and resort to militarism and violence?

As far as the Tamil population is concerned the war is not yet over. Tamil aspirations for devolution of political power, are still in their minds. The distrust of the Sinhala politicians and the Sinhala masses is still in their hearts. Philosopher and Poet, George Santayana said, "Only the dead have seen the end of war." The famous Harvard scholar Edmund Burke said: "Those who cannot remember the past are condemned to repeat it."

10 Surprising Health Benefits of Cinnamon

Who doesn't love a sprinkling of cinnamon on fresh apple pie or atop a chai latte? It is just one of those spices that tastes fantastic. But taste is not the only reason to love cinnamon. Here are 10 health reasons (plus an extra reason) to love this super spice:

1. Numerous studies show that cinnamon regulates blood sugar, making it a great choice for diabetics and hypoglycemics alike. That is also great news for anyone who wants stable energy levels and moods.
2. It reduces LDL cholesterol levels. LDL is also known as the harmful cholesterol. Reducing it may help reduce the risk of cardiovascular disease.
3. It has natural anti-infectious compounds. In studies, cinnamon has been effective against ulcer-causing H. pylori bacteria and other pathogens.
4. It reduces pain linked to arthritis. Cinnamon has been shown in studies at the Department of Internal Medicine, Kangnam Korean Hospital, to reduce cytokines linked to arthritic pain.
5. Research at the University of Texas, published in the journal Nutrition and Cancer, shows that cinnamon may reduce the proliferation of cancer cells, holding promise for cancer prevention



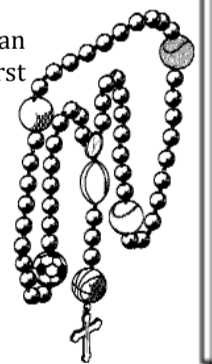
6. It is a natural food preservative.
7. It contains fibre, calcium, iron, and manganese—albeit small amounts to the typical dose of ground cinnamon.
8. It has been proven effective for menstrual pain.
9. It has been proven effective for infertility. Cinnamon contains a natural chemical called cinnamaldehyde, which studies show increases the hormone progesterone and decreases testosterone production in women, helping to balance hormones.
10. Cinnamon holds promise for various neurodegenerative diseases, including: Alzheimer's disease, Parkinson's disease, multiple sclerosis, brain tumor, and meningitis, according to research at the Cytokine Research Laboratory, Department of Experimental Therapeutics, University of Texas. Their research shows that cinnamon reduces chronic inflammation linked with these neurological disorders.
11. Not a health benefit, but a great reason to love cinnamon, it is versatile. It works with sweet and savory dishes alike. Consider that many curries and savory Moroccan dishes include cinnamon. It is not just for apples anymore.

The Rosary

When you walk into the Rosarian Convent Chapel, Tewatte, the first thing you see is this verse:-

*The RED DRAGON
I bind him not by a
great chain, but by a
very frail cord - THE ROSARY*

Emilda S. Douglas



TAKE TIME FOR A MINUTE OF HUMOUR - SMILE!



Tony: "Bob you delayed your marriage till now, is it because you could never find your ideal partner?"

Bob: "Not exactly Tony, I found her alright but it was not my problem, she was the one who was looking for her ideal man."

Rev. Fr. Fracced Anthony Fernando OMI

Art & Architecture in Liturgy

Compiled by: Kishani S. Fernando



A new Chapel for Bl. Joseph Vaz, at Sillalai

A Chapel dedicated in honour of Blessed Joseph Vaz, the Apostle of Sri Lanka was blessed and inaugurated at 4:45 pm on January 16, 2013 by His Lordship Rt. Rev. Dr. Thomas Savundranayagam. The festive concelebrated Mass was offered by Rev. Fr. Eugene Francis, the Dean of the Illavalai Deanery, Rev. Fr. J.B. Anthonythas, the Procurator General together with many other priests. The religious and lay faithful participated in the celebration which was organized by the Altar servers of the Blessed Joseph Vaz Association.

The Memorial Chapel was constructed at the very place where Blessed Joseph Vaz lived 326 years ago. An oral tradition states that he hid in a double-squared house and served the faithful in the vicinity during the Dutch persecution. Having realised the need of the faithful of all Catholics of the island, the incumbent parish priest Rev. Fr. Sebamalai Nesanayagam saw the need to build this memorial and laid the foundation stone on the January 16, 2011.

This project was accomplished with the generous hearts of the faithful of St. Mary's Church Sillalai, together with the support of the locals.

In order to celebrate the occasion, a colourful cultural folk dance called 'Naattu Koothu' on the life of Blessed Joseph Vaz was staged by the parishioners.



Pix below show how the faithful men women and children came together to build the chapel



God Comes to Meet Man

CATECHISM OF THE CATHOLIC CHURCH



CCCB

CHAPTER TWO

50• By natural reasons man can know God with certainty, on the basis of his works. But there is another order of knowledge, which man cannot possibly arrive at by his own powers: The order of divine Revelation. Through an utterly free decision, God has revealed himself and given himself to man. This he does by revealing the mystery, his plan of loving goodness, formed from all eternity in Christ, for the benefit of all men. God has fully revealed this plan by sending us his beloved Son our Lord Jesus Christ, and the Holy Spirit.

ARTICLE I The Revelation of God

I. God Reveals His "Plan of Loving Goodness"

51• "It pleased God, in his goodness and wisdom, to reveal himself and to make known the mystery of his will. His will was that men should have access to the Father, through Christ, the Word made flesh, in the Holy Spirit, and thus become sharers in the divine nature."

52• God, who "dwells in unapproachable light," wants to communicate his own divine life to the men he freely created, in order to adopt them as his sons in his only-begotten Son. By revealing himself God wishes to make them capable of responding to him, and of knowing him, and of loving him far beyond their own natural capacity.

53• The divine plan of Revelation is realised simultaneously "by deeds and words which are intrinsically bound up with each other" and shed light on each other. It involves a specific divine pedagogy: God communicates himself to man gradually. He prepares him to welcome by stages the supernatural Revelation that is to culminate in the person and mission of the incarnate Word, Jesus Christ.

St. Irenaeus of Lyons repeatedly

speaks of this divine pedagogy using the image of God and man becoming accustomed to one another: The Word of God dwelt in man and became the Son of Man in order to accustom man to perceive God and to accustom God to dwell in man, according to the Father's pleasure.

II. The Stages of Revelation

In the beginning God makes Himself known

54• "God, who creates and conserves all things by his Word, provides men with constant evidence of himself in created realities. And furthermore, wishing to open up the way to heavenly salvation, he manifested himself

to our first parents from the very beginning." He invited them to intimate communion with himself and clothed them with resplendent grace and justice.

55• This revelation was not broken off by our first parents' sin. "After the fall, (God) buoyed them up with the hope of salvation, by promising redemption; and he has never ceased to show his solicitude for the human race. For he wishes to give eternal life to all those who seek salvation by patience in well-doing."

Even when he disobeyed you and lost your friendship you did not abandon him to the power of death.... Again and again you offered a covenant to man.

The Covenant with Noah

56• After the unity of the human race was shattered by sin God at once sought to save humanity part by part. The covenant with Noah after the flood gives expression to the principle of the divine economy toward the "nations," in other words, toward men grouped "in their lands, each with [its] own language, by their families, in their nations."

57• This state of division into many nations, each entrusted by divine providence to the guardianship of angels, is at once cosmic, social and religious. It is intended to limit the pride of fallen humanity, united only in its perverse ambition to forge its own unity as at Babel. But, because of sin, both polytheism and the idolatry of the nation and of its rulers constantly threaten this provisional economy with the perversion of paganism.

58• The covenant with Noah remains in force during the times of the Gentiles, until the universal proclamation of the Gospel. The Bible venerates several great figures among the Gentiles: Abel the just, the king-priest

Melchisedek - a figure of Christ - and the upright "Noah, Daniel, and Job." Scripture thus expresses the heights of sanctity that can be reached by those who live according to the covenant of Noah, waiting for Christ to "gather into one the children of God who are scattered abroad."

God chooses Abraham

59• In order to gather together scattered humanity God calls Abram from his country, his kindred and his father's house, and makes him Abraham, that is, "the father of a multitude of nations." "In you all the nations of the earth shall be blessed."

60• The people descended from Abraham would be the trustee of the promise made to the patriarchs, the chosen people, called to prepare for that day when God would gather all his children into the unity of the Church. They would be the root onto which the Gentiles would be grafted, once they came to believe.

61• The patriarchs, prophets and certain other Old Testament figures have been and always will be honoured as saints in all the Church's liturgical traditions.

God forms His people Israel

62• After the patriarchs, God formed Israel as his people by freeing them from slavery in Egypt. He established with them the covenant of Mount Sinai and, through Moses, gave them his law so that they would recognise him and serve him as the one living and true God, the provident Father and just judge, and so that they would look for the promised Saviour.

63• Israel is the priestly people of God, "called by the name of the LORD," and "the first to hear the Word of God," the people of "elder brethren" in the faith of Abraham.

64• Through the prophets, God forms his people in the hope of salvation, in the expectation of a new and everlasting Covenant intended for all, to be written on their hearts. The prophets proclaim a radical redemption of the People of God purification from all their infidelities, a salvation which will include all the nations.' Above all, the poor and humble of the Lord will bear this hope. Such holy women as Sarah, Rebecca, Rachel, Miriam, Deborah, Hannah, Judith and Esther kept alive the hope of Israel's salvation. The purest figure among them is Mary.

III. Christ Jesus - "Mediator and Fullness of All Revelation"

God has said everything in His Word

65• "In many and various ways God spoke of old to our fathers by the prophets but in these last days he has spoken to us by a Son." Christ, the Son of God made man, is the Father's one, perfect and unsurpassable Word. In him he has said everything; there will be no other word than this one. St. John of the Cross, among others commented strikingly on Hebrews 1:1-2:

In giving us his Son, his only Word (for he possesses no other), he spoke

everything to us at once in this sole Word - and he has no more to say... because what he spoke before to the prophets in parts, he has now spoken all at once by giving us the All Who is His Son. Any person questioning God or desiring some vision or revelation would be guilty not only of foolish behaviour but also of offending him, by not fixing his eyes entirely upon Christ and by living with the desire for some other novelty.

There will be no further Revelation

66• "The Christian economy, therefore, since it is the new and definitive Covenant, will never pass away; and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ." Yet even if Revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries.

67• Throughout the ages, there have been so-called "private" revelations, some of which have been recognised by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive Revelation, but to help live more fully by it in a certain period of history. Guided by the Magisterium of the Church, the *sensus fidelium* knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church.

Christian faith cannot accept "revelations" that claim to surpass or correct the Revelation of which Christ is the fulfillment, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such "revelations."

IN BRIEF

68• By love, God has revealed himself and given himself to man. He has thus provided the definitive, superabundant answer to the questions that man asks himself about the meaning and purpose of his life.

69• God has revealed himself to man by gradually communicating his own mystery in deeds and in words.

70• Beyond the witness to himself that God gives in created things, he manifested himself to our first parents, spoke to them and, after the fall, promised them salvation (cf Gen 3:15) and offered them his covenant.

71• God made an everlasting covenant with Noah and with all living beings (cf. Gen 9:16). It will remain in force as long as the world lasts.

72• God chose Abraham and made a covenant with him and his descendants. By the covenant God formed his people and revealed his law to them through Moses. Through the prophets, he prepared them to accept the salvation destined for all humanity.

73• God has revealed himself fully by sending his own Son, in whom he has established his covenant for ever. The Son is his Father's definitive Word; so there will be no further Revelation after him.

(Excerpts from
Catechism of the Catholic Church)

From Social Communication to Social Media

Fifty Years after Vatican II

Rev. Fr. Benedict Joseph, the National Director of the Catholic National Commission for Social Communications, recounts the growth of social communication in the Church, in the light of the 2nd Vatican Council deliberations. He draws inspiration for this article from the quarterly SIGNIS Media publication of the World Catholic Association for Communication.

In this 'Year of Faith' we commemorate a number of events, one of which is fifty years of Vatican Council. Half a century ago the Church turned a new page, a daring, ambitious and deeply hopeful page. A page that emerged from its deepest self, the Gospel, the Word within and in the World. The Second Vatican Council's documents are legendary and prophetic. The Council opened great doors in Communication and coined the phrase "Social Communications"

Fifty years later as we face a world increasingly defined by media, as Catholic social communicators we ought to revisit the legends of the past and seek their source of strength to be the Church that is itself.

The Second Vatican Council began just a year after Marshall McLuhan had published his book, *The Gutenberg Galaxy* (1962) which popularized the idea of the world as a "Global Village" united by modern communications. The truth of that phrase seemed to be captured in the image of prelates from every part of the globe processing in to St. Peter's in Rome. At the same time, however, the leaders of this part of the



Pope John XXIII signs the document, "Humanae Salutis" formally convoking the Second Vatican Council, December 25, 1961

global village kept the press outside of the Basilica and delivered their speeches in Latin. But the media could not be kept at a distance for long. Eventually the American Bishops set up a press office to provide background and explanation for journalists.

As the Council continued its work, the Church began to learn how to operate in a new media-dominated world. The Second Council document to be agreed was *Inter Mirifica* on the "means of social communication" which spoke of the "right to information." It also instituted an annual World Communications Day to raise the profile of Catholic communications work and to raise funding. National offices for communication were to be set up to create the basic communications infrastructure to help the Church in different countries deal with the media.

The principles set out in the *Inter Mirifica* were eventually consolidated into more detailed recommendations in the pastoral instruction *Communio et Progressio* in 1971. In the following years Catholic media expanded, especially radio, as the Church began to realise its potential as relatively low-cost medium for education and evangelization. The international Catholic organizations, *Unda* and *OCIC* extended their membership across the globe and Catholic communicators began to experience the reality of intercultural exchange and dialogue.

In the age of television the personality of Popes and an insatiable appetite for stories about the Vatican shaped the global image of the Church. In the twenty-six year pontificate of Pope John Paul II - the Pope who became a global media personality in his own right - the media were constantly on hand to witness, to comment, praise or criticise. As Pope John Paul undertook his visits to all quarters of the globe, local Churches learned to collaborate with media and news organizations and to create unprecedented media events. In Britain, for example, the papal visit in 1982 became the television event of the year, notable for such striking images as the unprecedented sight of Pope John Paul and the Archbishop of Canterbury kneeling side by side in the medieval Cathedral of Canterbury.

In the age of television and then of the internet, the Church had to learn a new way of understanding the media and their place in society. The ingrained suspicion and defensiveness towards the press, cinema, radio and TV in the past started to give way to a more open attitude. *Inter Mirifica* had referred to "wonderful technological discoveries." But *Communio et Progressio* went further, speaking of the media as "a great round table" and "powerful instruments for progress." In subsequent Church documents and papal messages for World Communications Day this more positive

approach was confirmed.

Perhaps the greatest challenge to this more open approach came as the media shone a harsh spotlight on the shocking revelations about child sexual abuse and institutional complicity in covering up or mishandling cases. Global media scrutiny intensified as the Church struggled to respond appropriately to an unprecedented crisis of credibility and authority. Despite the problems, and a number of PR disasters, however, there was to be no going back as most Church leaders recognised that, like it or not, they had no choice but to continue to try and build bridges of understanding with the media.

There was a growing recognition of the importance of media education. Church related media education programmes and courses were developed in many different countries. The Pontifical Council for Social Communication's *Aetatis Novae* (1992) emphasized the value of media education as media standards and regulations were relaxed and more media options became available. Media users had to take more responsibility for their own media consumption. For Catholic media organizations like *OCIC* and later *SIGNIS*, media education became an important core activity.

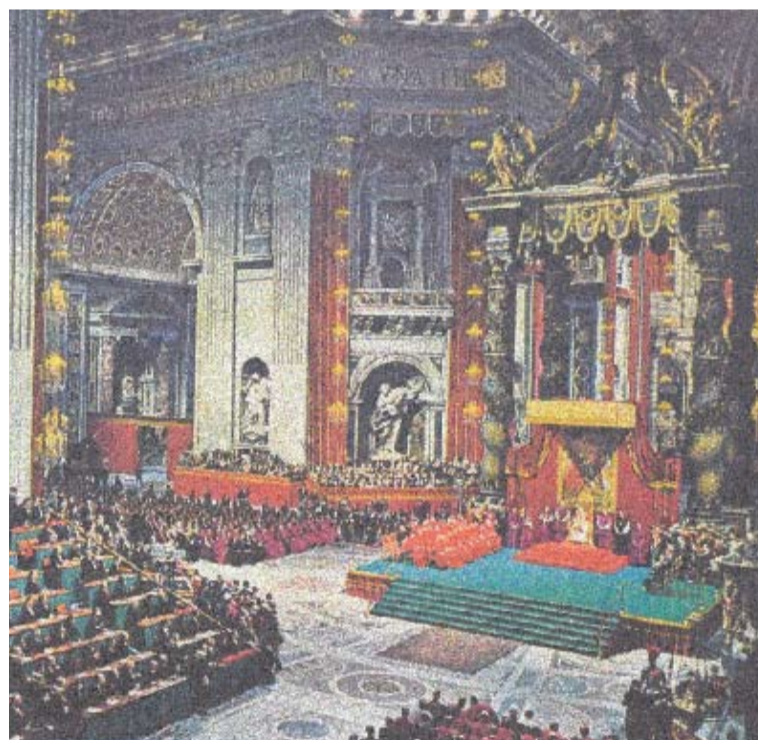
In 1990 Pope John Paul's *Redemptoris Missio* recognised "that it is not enough to use the media simply to spread the Christian message and the Church's authentic teaching. It is also necessary to integrate that message into the "new culture" created by modern communication. The recognition that modern media was creating a new kind of culture was being reinforced by the emergence of computer technology and then by the internet.

The Vatican was relatively quick to embrace the possibilities of the internet. The Vatican website was set up in 1995 and as the internet grew the Church took its first steps into the world of social media. In 2008 a TV Channel was set up on YouTube and the



It was October 11, 1962, and the Bishop of Incheon, Korea, was walking in a procession of more than 2,200 other bishops into St. Peter's Basilica on the opening day of the Second Vatican Council. "Every light was on in the Basilica because of television," said the bishop, ordained for the Maryknoll Order. "Literally, my mouth dropped as I walked in and looked up, because I was used to tiny little chapels, small churches in Korea. This was unbelievable." Thanks to the Telstar Satellite, the opening of the first session of Vatican II could be seen worldwide (in black and white) on television.

next year the Pope's Facebook site was launched. The potential of social media seems to have captured the imagination of Pope Benedict XVI. In 2009, he called on young people to evangelize the "digital continent." The following year he exhorted priests to become "heralds of the Gospel" in the new 'agora'. In 2011 "digital profiles" were seen as a form of witness and the Communications Day message for 2013 is called "Social Net-



Pope John XXIII presides over the opening of the Second Vatican Council

works: Portals of Truth and Faith; New spaces for Evangelization."

Fifty years after the Second Vatican Council the Church is eagerly exploring the world of social media. Perhaps this is not so surprising, given that *Inter Mirifica* trying to avoid the term mass media, had coined the phrase "means of social communication" to emphasise the centrality of the human being in the communication process. In the era of the Vatican Council the media were essentially one-way channels of communication. Today as the Church learns to embrace the interactive, two-way communication that is the essence of "social media" like Facebook, YouTube and Twitter, it seems that the Council's original insight may now be more relevant than ever.

HEALING DIVISIONS FIRST TEST FOR THE NEW CHIEF JUSTICE

The government impeached Chief Justice Shirani Bandaranayake in defiance of the public opinion voiced by the country's religious leadership and also the bar associations in the country. The rapidity with which the Parliamentary Select Committee, or what was left of it, proceeded with the impeachment cannot impress any objective outsider as being the actions of a government that respects democratic procedures. Nor did President Mahinda Rajapaksa balk at removing the Chief Justice from her office despite the ruling by the Supreme Court that the impeachment process was not valid in law and when the public protest against the impeachment process was at its peak.

The collapse of the public resistance to the impeachment would have come as a surprise to those who believed in the theory of legal processes and

the primacy of the Rule of Law. Those who saw the impeachment in terms of the three great branches of government being locked in combat as equals may have been upright human beings. But those with a stronger sense of ground realities would not have been surprised. The great economist John Maynard Keynes who rescued the world from the Great Depression of the 1930s once said of a man that 'he has his ear so close to the ground that he cannot hear what an upright man says'.

What the outcome of the impeachment demonstrated was the asymmetry of power in the three branches of government. Although theoretically on an equal footing as co-equal branches of government, the executive, legislature and judiciary are unequal when it comes to raw power of enforcement of decisions. The judiciary has no men at arms to call

upon. The highest courts in the land ruled that the impeachment process was a nullity in law. But it was the executive branch of government that had the power of enforcement. Following the President's decision to remove the Chief Justice from her office, armed members of the security forces took position outside the temples of justice and barred her from entering.

There has been further fallout from the impeachment crisis that blots the democratic credentials of the government. Incidents that took place during the course of the impeachment included the flouting of decisions of the highest courts in the country and attacks by armed thugs on peaceful protesters in the presence of police personnel. Now some of the lawyers and civic activists who exercised their right of peaceful protest against the impeachment have been threatened in

the aftermath of the impeachment and fear for their safety. Letters from a purported patriotic organization have been sent to the lawyers and civic activists who led the campaign against the impeachment of the Chief Justice.

There is a need to heal the divisions that occurred and restore the Rule of Law that suffered during the impeachment process. The failure of law and order and to follow the Rule of Law in Sri Lanka has already led to international criticisms and to calls for sanctions. The government cannot abdicate its responsibility to protect the dissenters from underworld activities for sooner or later the blame will descend on the government. The work of bridging the ethnic and political divides and bringing reconciliation and binding up the wounds of war remain this country's greatest challenge. Indeed that is what the Lessons Learnt and Recon-

Jehan Perera

ciliation Commission appointed by the government has also said.

In this context it is to be hoped that the new Chief Justice, Mohan Peiris, with his experience of working as a leading lawyer, Attorney General and finally Presidential Advisor, who is also known to be of devout religious convictions will not let the worldly powers overwhelm them. Our prayer must be that he will act according to the religious teaching that the world is one family to the wise and heal the wounds of division at all levels and ensure that justice is done and the machinery of state protects all. "He has shown you, O man, what is good; And what does the LORD require of you But to do justly, To love mercy, And to walk humbly with your God ... (Micah 6:8).

Bernard Perera - Cricketer who batted on faith

It is with profound sadness that those who admired this exemplary Antonian cricketer Bernard Perera, accepted his demise recently. Bernard was another rare product of that well known school St. Anthony's College Kandy, the devoted citadel of many accomplished cricketers from the Central Province. It was cricketers in the type of Bernard Perera who bridged the divide between Sports and Religion. Bernard had the habit of making the sign of the cross when entering the field to bat and also when returning to the pavilion ending his innings. This was irksome to many of other faiths. Bernard became schoolboy cricketer of the year from the hill capitol, one of the few Catholics to do so. Bernard blazed a trail for himself in the late 1970's storming his way to the National Cricket team, one among many legendary Antonians. Bernard with his own brother Bede Perera together scored a century each in one innings - a school record - in a memorable match against St. Sebastians College Moratuwa played at Katugastota. In real life Bernard was an exemplary, kind and humble man always mindful of his commitment to others as a devout Catholic. Obviously he was aware that many looked up to him and in return he was obliged to be a gentleman and sportsman ever devout to his religion. He was the idol of many young Catholics and all of Kandy was proud of him. Bernard was closely bound to the church and as a sportsman came to associate with many a priest. He dutifully followed the good Spiritual guidance given by the Catholic clergy and his peers. Bernard was a gentleman who had a large retinue of friends of other religions. He was a kind and devoted father to his family always ever mindful and reminding them of the need for faith and commitment towards the church. He was the symbol and epitome of the obvious illustrious sportsman that hails from a Catholic school. His demise leaves a great void in all those who remembered him. Bernard excelled in the protective providence of God. His faith in St. Anthony made him traverse many of lives challenging ways with success. His death is a great loss to our country's cricketing fraternity, and to his Alma Mater and to all those who came to know him. May he rest in eternal Peace.

Miran Perera

Death came as a thief to Francis Jayasundera at an unexpected moment

Tragic death took the life of Francis Jayasundera a former leader of the Young Christian Workers (YCW) Movement at the age of 62 years, leaving behind his beloved wife, two sons and a daughter on January 11, 2013.

He was a resident at Muthuwella, a member of St. Andrew's Church, Lunupokuna and a dedicated lay activist. As a young employee attached to the Ceylon Transport Board Francis joined the YCW (Cell) at Lunupokuna Parish in the year 1970 under the Parish Priest Rev. Fr. Diva Sandrasegara and there-after Fr. Oliver Weerakkody. He was a member of the YCW National Executive Committee and served in the capacity of YCW National Secretary under the National Chaplaincy of Rev. Fr. Xystus Kurukulasuriya and for a short spell of time of Rev. Fr. Stanislaus M. Fernando OMI former YCW Asian Chaplain.

From July 23 to August 3, 1978, Francis Jayasundera with his YCW colleague Bernard Fernando represented the Sri Lanka YCW at the XIth World Festival of Youth and Students held at Havana, Cuba, which is a very strong arm of the World Federation of Democratic Youth (WFDY) representing the Youth in the Socialist and Communist Block.

Francis was a great admirer and an ardent disciple of late Cardinal Joseph Cardijn, the Founder of the YCW Movement and persevered to extend the Movement amongst the Working Youth infusing the Spirit, Methodology and the Technique of the YCW enunciated by Cardijn. He very unsparingly gave himself, his time, talent, energy and experiences without counting the cost, with the strong conviction that he did his best to please Christ the Divine Worker.

Francis Jayasundera was an All-Island Justice of Peace. He was very much concerned with the problems, sufferings, frustrations and the injustices meted out to the expatriates and migrant workers and he formed the 'Sri Lanka Federation of Foreign Employment' (SLFFE) on June 13, 1981 with a view to developing and strengthening the solidarity amongst the migrant workers, initiating representative actions with State Authorities, Ministry of Foreign Affairs, Ministry of Labour and the concerned Trade Union Organizations.

At the funeral service held at Lunupokuna Church on the 13th in the presence of the Parish Priest Rev. Fr. Raj Silva, Rev. Fr. Reid Shelton Fernando, Chaplain YCW/CWM in his obsequies paid very high compliments and glowing tribute to Francis Jayasundera. Fr. Reid said Francis did not run after money, positions or prestige. He did not get himself involved in the various NGO's. He only acted in conformity with the noble spirit and ideals of the YCW Movement. His line of political action was a challenge to the present day party politicians. His was a 'Servant Leadership' following the footsteps of Christ the Divine Worker who humbly washed the foot of His Apostles. Francis was a light to the World, Salt of the Earth, and a Leaven in the Dough of his working class brethren. In keeping with the worldly measures Francis was seen as a loser, but in the measure of Christ the Divine Worker and in His presence Francis won the mighty battle. In conclusion Fr. Reid expressed his grateful thanks to Almighty God for giving to us Francis Jayasundera who lived and served as a genuine Christian Worker.

May his Soul Rest in Peace.

Vivian Silva

Prayer for the Gift of Faith

**Let us not lose sight of Jesus,
who leads us in our
FAITH and brings it to perfection.
(cf. Heb.12:2)**

**Lord Jesus,
have mercy on me, a sinner.
Open my heart to Your gift of
faith.
Give me light that
I may have eyes to see You,
ears to hear You,
and a heart to
understand and obey You.**

**Remove any obstacles in me
to Your saving grace,
and enable me to surrender
completely with joy and
gratitude to
You as my Lord and my God.
I repent of any rebellion,
whether known or unknown.**

**Mother Mary,
model of faith and Spouse of the
Holy Spirit,
help me now with your prayers,
and lead me to your Son Jesus.
Amen.**

CTS Publications
Courtesy: Koinonia

How best can we spend our time

What is it that has no feet but runs steadily and proceeds continuously forward in one direction and never ever stops? The unanimous answer would be 'time'.

Time is either spent or is lost. What is spent is that which is used with purpose or sometimes haphazardly. What is lost is what is wasted. **Time** which is spent cannot be withdrawn and what is lost can not be found. In some instances stipulated **times** and dead lines are enforced. If you do not adhere to these, either you are compelled to forgo something or accused to face a penalty. Thus **time** is a major concern for the ones who are conscious about the future but not so for the others, who are care-free and careless.

Life is a gift from God. There is a **time** span to it. No one can bargain for more **time**, since death which is inevitable, is sealed by destiny. Out of the **time** we are given by God, how much do we give Him in return? Many may say, I love my God and I adore Him, but I just cannot find **time** to give Him. Are you one of those irrational hypocrites, who finds yourself too busy, to spend some **time** with the Lord? Let us logically reason it out this way. Out of the 24 hours available each day, one would use 6 hours for sleep. If one spends 8 hours at the place of work, 10 hours remain, out of which half of it is spent on travelling to and from the place of work. Left with 5 hours, what part of it is kept for your personal work and relaxation and what fraction of it is given to the Lord, is the penetrating question. In answer to it, what I can afford is a few minutes, or nothing at all, would spell out your spiritual instability.

Out of the **time** spent on travelling, at least half of it is spent idling on the road, due to traffic congestion. The **time** wasted by the delay caused by public transport, adds to the idle **time**. In

other words so much of **time** is wasted in getting to the place of work and back. To overcome this situation, some find refuge in boarding houses. This helps you to spend less **time** on travelling while reluctantly though compels you to spend more funds by way of rent. Others who have the facility of quarters at places of work, benefit the most in saving **time** and money for themselves, but loose **time** to be with the loved ones at home.

Jesus took **time** off to be away from the Apostles and the crowd, to be in communion with His Father. Jesus spent **time** with Peter, James and John on the mount of Tabor to expose them to the re-

The time gifted for living, varies from person to person without any discrimination and the author of life cannot be questioned why?

ality of the Transfiguration.

On the return of the 72 sent two by two, Jesus spent **time** with them listening to their adventurous experiences. Furthermore Jesus spent **time** with the ones who came to Him, followed Him, giving ear to them, teaching them and curing them. Jesus also spent **time** with the so called sinners, of the likes of Zacchaeus and Mathews, dinning with them.

If one who travels by his own vehicle spends 10 minutes at a traffic block, obviously he loses 10 minutes. If that happens with three passengers on board, all of them lose 10 minutes each, which amounts to 40 minutes in all. Similarly if you speak to a person for one hour and if you give the same message to four individuals separately, you would spend

So give time to the Lord, not just once in a while as you feel, but set apart time, off your busy schedule each day.

four hours in all. On the contrary if you address them collectively, then you save three hours. Once Jesus addressed the crowd till late evening. The number was large and the men alone were more than 5000, leaving aside the women and children. The number of people, multiplied by the number of hours spoken, was the **time** invested. The **time** invested less the **time** spent was the **time** profited and saved. How could Jesus have address such a crowd spread over a vast area in the open, without a public address system? For all to hear what Jesus said was truly a miracle. It was this miracle that helped Jesus to save and profit on **time**. Jesus did not want the crowd to leave searching for their meals. This was in order to save on **time**. Thus Jesus multiplied bread to feed them all.

Spending **time** with the ones whom you dislike and hate is difficult, while spending **time** with your loved ones and friends would be easy. That which would bring you merit the most, is the former.

Jesus keeps us alert by saying, you do not know at what hour your master would come, thus stay awake. Be conscious that at any given **time**, the Lord may call on you.

If you visit a cemetery and make a survey of the inscriptions besides the graves, you would realize the difference of **time** allocated for each one to live. The **time** gifted for living, varies from person to person without any discrimination and the author of life cannot be



questioned why?

So give **time** to the Lord, not just once in a while as you feel, but set apart **time**, off your busy schedule each day. Ten percent of the day, which is 2 hours and 24 minutes may sound impractical. Try at least to surrender to the Lord, ten percent of time available. Day by day try to give more and more **time** to the Lord, then by and by intimately close would you be to Him.

Give **time** to be with the Lord
Give **time** to listen to the Lord
Give **time** to speak to the Lord
Give **time** to speak about the Lord
Give **time** to bring a person to the Lord
Give **time** to help another for the sake of the Lord
Give **time** to the Lord without counting the cost
Then the Lord will give you in return, **time** infinite with eternal happiness, in the form of life eternal.

RodeZo

The pretentious kidnapper

**A fiction short story by
Rehana Ferdinando Perera**

"Children, here is Uncle Bill. He is going to be your new dad". "Hi, Uncle Bill", said the confused children Sam and Katie.

Mrs. Henry lost her husband an year ago. Mrs. Henry and Bill have been in a relationship for the past few months and intend to be married soon. Mrs. Henry found consolation in Bill as she lacked male company after her husband's death. Hence, she sought the love of Bill very much.

Bill who was once a farmer is now the owner of the Hut Stop Restaurant- the one which Mrs. Henry visited frequently after her husband's death. Bill and Henry's children made friends as Bill visited them everyday. They enjoyed Bill's company very much as Bill was now a second father to them.

"Mum, we want Uncle Bill to pick us up from school this week", said the kids. "I can do that!", said Bill most willingly. So, daily during his lunch hour he picked up the kids from school.

Mrs. Henry missed her husband very much and felt guilty over remarrying. But, she didn't want to be titled a widow and she didn't want to live alone for the rest of her life. So, she decided to marry Bill as planned.

Daily after school the kids waited impatiently for Bill to pick them up and take them home. If Bill was late they would tease him until he took them out for an ice-cream. Days went by, Bill and the kids were now like father and children. They insisted that Bill picked them up from school until the end of the semester.

"Honey, Katie isn't at school. Has she come home?" asked Bill perplexed as he reached school at 2pm one afternoon. "No, she hasn't. She must be playing somewhere", answered Mrs. Henry. "Where is Katie? Did you see Katie anywhere?" asked Bill who was now running across the school grounds. In the mean time Mrs. Henry reached the school in search of Katie. "Sam, where is Katie?" she cried. "I saw her a while ago at



the gate. I went to the class to get my bottle and as I came I only saw Uncle Bill. Katie was gone", he said in bewilderment.

Katie's disappearance is inexplicable. Mrs. Henry ran to the car in exasperation reaching for the phone. Having received her call the detective officers reached the school in no time and began to question the guards and teachers present.

At about the same time Mrs. Henry received

a call from a stranger. "Madam, your child is safe with us. But, we need 50,000 if you want to see Katie again. But, you cannot tell the police officers nor Bill about this", said the strange voice. "I don't have much money", replied Mrs. Henry. "Well, if you don't then your daughter will be" said the stranger (Mrs. Henry heard a gun shot and panicked). "Don't! Don't do anything to her! You give me your address and I will bring you the money alright", she said in her most desperate tone. So the stranger gave her the directions to a strange location.

Mrs. Henry in an urge to save her daughter left for the strange location. She followed some strange signs until the kidnapper asked her to stop. The police tried to contact Mrs. Henry, but she ignored all calls from Bill and the police as she was threatened by the kidnapper. Bill and Sam were excited. In no time the police tracked her through the mobile network and followed her in disguise.

They reached the site and followed her without been noticed. Sounds of gun shots frightened Mrs. Henry. But, it did not stop her from running across the building. As she was running in desperation she saw Bill run across the upper level floor. "Bill what are you doing here"? she asked in a soft tone. "Sssshh", said Bill and entered one room shutting the door before her. She couldn't resist running after Bill. As she reached the door she heard gun fire. Her thoughts of Katie were overwhelming. She tried to break the door in the hope of finding Katie either alive or dead. As she began kicking the door the detective officer pulled her off the door, shot it and opened it wide.

To their surprise they found Bill with a gun in his hand. Bill had shot the guy inside the room and was about to shoot the other when the police officer shot Bill on the leg and took control of his revolver. "It's too late to escape Bill", said the guy in the room.

The officers arrested Bill and released Katie to her mother's arms.

Athletic Meet 2013

The Annual Inter House Athletic Meet 2013 of St. Anthony's College, Wattala was held recently at the college grounds. Deputy Minister of State Resources and Enterprise Development and MP for Gampaha District Mr. Sarath Kumara Gunarathna was the chief guest and Asst. Secretary of Sri Lanka Cricket and old boy Mr. Hirantha Perera was the guest of honour. The Meet was organised by Rev. Fr. Krushan Perera under the guidance of the Principal Rev. Fr. Mal Fernando.

Clarence Leonard



Mother Theresa's Prayer

Deliver me, O Jesus

From the desire of being loved,
 From the desire of being extolled.
 From the desire of being honoured,
 From the desire of being praised,
 From the desire of being preferred,
 From the desire of being consulted,
 From the desire of being approved,
 From the desire of being popular,
 From the fear of being humiliated,
 From the fear of being despised,
 From the fear of suffering rebukes,
 From the fear of being calumniated,
 From the fear of being forgotten,
 From the fear of being wronged,
 From the fear of being ridiculed,
 From the fear of being suspected.

"Thirst"

My life longs for you
 You alone are "my hearts' desire"
 I thirst for 'your love'
 And I 'wait' till you come to me.

You alone are 'my everything'
 To you only 'my life yield'
 You alone are the 'real life giver'
 I feel that I am 'fortunate.'

I 'ponder' with your understanding
 I love you more than 'any other'
 So much more than anything
 Because I am 'satisfied with you.'

Imploring your help and love
 In my 'difficulties' and 'problems'
 I keep you in 'my heart and mind'
 My 'intimate relationship' is with you 'till I die'

Sr. A. Christina Lourdes (H.F.)

God's Gifts

If we give out love to folks that we meet,
 Love will come back to us - tender and sweet,
 A prayer for the hurting a smile for the sad
 Encouraging weary hearts making them glad.

No matter how little - No matter how small,
 Jesus is saying "Just answer the call!"
 And if we can help in just one person's need,
 If means we obey Him - in word and in deed.

A listening ear - is a treasure untold!
 Kindness and sympathy - are worth more than gold!
 A hand reaching out
 To lift up - not push down,
 Advising with love - and never a frown!

These are the Gifts God gives us - to give
 To others around us - as daily we live
 In the light of His love - as we walk along
 Just looking to Jesus - our strength and our Son!

Sonia Driberg

Black and White



Attending a wedding for the first time, Jacky a little girl, whispered a question to her mother, "Why is the bride dressed in white?" Lost for an answer the mother replied "White is pure, it is the colour of happiness. Today is the happiest day for a bride" Jacky thought for a moment and said, "Then why is the groom wearing black?"



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Church of Nativity



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Wailing Wall



Church of Ascension

What it says in the Readings

I am the Way, the Truth and the Life, says the Lord; no one can come to the Father except through me. (Jn 14:5)

St. Thomas Aquinas

Confessor Doctor of the Church (1225-1274)

The youngest son of Landolfo of Aquino and Teodora of Chieti, St Thomas was received as a Benedictine Oblate at Monte Ossino at the age of five. He entered Naples University at 11 years of age and went on to become a Dominican at 18. But his family, one of Italy's most prominent by virtue of its being related to Emperor Frederic II, bitterly resented his joining the young mendicant order and kept him imprisoned in a tower for 2 years. During this confinement, however, his sister procured for him the Scriptures and books on Philosophy. After his escape, effected by some Dominican friars by way of letting him down in a basket like St. Paul, he was found to have mastered these subjects so well that he was sent to Cologne and Paris to complete his studies under St. Albert the Great. Post ordination and a Doctorate in Theology, he started to teach with such lucidity, accuracy and inspiration, that students were attracted by the thousands—the University of Paris at that time counted 30,000 students!



This "Angelic Doctor" and "Prince of Catholic Theologians" was the principal exponent of scholastic philosophy which interpreted Aristotle's system in the light of Christian teaching. In his relatively short life of 49 years he is known to have composed some 60 works. Far surpassing everything else was his unrivalled *Summa Theologica*, a summary of Christian philosophy and theology. Thomas died while on his way to the Council of Lyons. He was canonized by Pope John XXII on July 18, 1323, elevated to the dignity of Doctor of the Church by Pope Pius V on April 11, 1567 and in 1918 his name was included in the Code of Canon Law. Among other citations, St Thomas Aquinas has also been declared the special Patron of all Catholic Universities and educational institutions.

Reflection: "Meekness is a virtue rarer than chastity; it is also more excellent than chastity and all the other moral virtues, for it is the complement of charity, the greatest of the theological virtues" (St Thomas Aquinas).

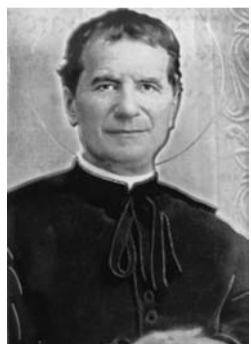
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St. John Bosco

Confessor (1815-1888)



From early childhood on, Our Lord and Our Lady repeatedly inspired St. John, a poor peasant boy in northern Italy, in what he termed his "dream, to rescue young lads from evil ways and to train them in an honest trade — but only by gentleness and kindness!"

These he would begin and end with a simple Catechism instruction, the recitation of the Rosary or an explanation of the day's Gospel. The difficulties which he encountered in trying to find even a shed where his boys could meet on Sundays in winter, can well be imagined, when one considers that by 1845 his noisy youngsters already numbered over 800!

As John's work became better known and supported by "cooperators" he was able to establish regular night schools and put everything on a permanent basis by founding his Salesian In-

stitute in Turin and placing it under the protection of Mary Help of Christians and St. Francis de Sales. Full time technical schools, apprentice workshops and dormitories were now built by this God-inspired educator. Through them his boys learned their religion, reading, writing, and a trade under a remarkable educational system, based upon frequent confession and Daily Mass, from which bodily chastisement was completely excluded— then an unheard-of innovation.

Don Bosco, as he fondly came to be known, could read the hearts of his pupils, and they in turn knew him to be a saint. His unique influence over others is well illustrated by the occasion on which he was, after much hesitation, permitted to take 300 convicts from the city jail on a day's outing, unaccompanied by guards. In order to extend his beneficent work also to young girls, the Saint, in collaboration with St. Mary Mazzarello, founded the Daughters of Mary Help of Christians in 1872. Beatified by Pope Pius XI on June 2, 1929, Don Bosco was canonized by the same Pope on April 1, 1934.

Reflection: "Do the best you can! God and Our Lady will do the rest!" (St. John Bosco)

Fourth Sunday in Ordinary Time

First Reading: Jer. 1: 4-5, 17-19

The Lord sends prophet Jeremiah on his mission to which he has been called. Being assured of God's guidance and protection he is sent to proclaim God's word.

Second Reading: 1 Cor. 12: 31; 13: 1-13

St. Paul speaks of Love as God's greatest gift and explains to the Corinthian community what love is. Love indeed is the basis for Christian living and everything will collapse if there be no love.

Gospel: Lk. 4: 21-30

Jesus at the synagogue is called upon to read the scriptures. He was so full of authority that they began to question Him about His background and His power. As the tide changed they even wanted to have Him put to death.

Reflection

The Readings of the last few Sundays showed us the different vocations to which people are called. Some are called to be prophets, some to be priests, some to be servants...etc. These were compared to the parts of the body. There are different gifts and talents but it is the same spirit that gives them. Therefore we are exhorted to respect one another and to live in peace and harmony.

Today's Readings tell us about our prophetic role. The prophetic call or vocation is one of the most important vocations in the life of the faithful. For only a few will be called to be a prophet for the whole nation and that too may be for a period of time. As the prophetic role is to speak on behalf of God, we have to represent God to His people. We should lead Godly lives, and should act in the way God does. Therefore ours is highly an exalted vocation. God does not call many to be prophets, though many will claim to be prophets, and thereby be a disgrace to God and bring disgrace and destruction to His Church. The prophetic role has to be played in a Godly manner or else it will destroy God's name, His teaching and His church. This is possible because there is a lot of power associated with the prophetic role even when a prophet is false. The people do not know the difference, they simply get carried away by their suffering and their grievances.

That is the reason why sandwiched between the First Reading and the Gospel, the Second Reading speaks of Love. A prophet if he does not possess the love of God while performing his prophetic role or his mission will be the most unreasonable person on earth. He will misinterpret the true

nature of God.

The First Reading and the Gospel tell us of the prophet hood of both Jesus and Jeremiah. These readings tell us how the prophets are chosen and what God expects from them, what misfortune could befall them and also assuring signs of His protection and guidance. In today's context and in the society we live in, a prophet's power is immense, his words are powerful. His actions are powerful, His organizations, followers, doctrines, propaganda, media...etc, are all forceful and powerful. Therefore if they are misused, a prophet can cause harm in the name of God; to His name, His teaching, to His Church and to religion itself. That is the reason why the Second Reading reminds us to act out of love; out of love which is God's. Even false prophets act out of love but that is fake.

Therefore let us turn to the Second Reading. If a person should speak in tongues of men and of angels, but does not have love, he is only a sign not a sacrament. He does not live what he signifies. If a person has the faith to 'Move Mountains' which means miraculous power but has no love all his enemies would be crushed under mountains. If one has the prophetic powers and understanding of all mysteries and all knowl-



edge but does not have love he will take all masses of people for a ride by his ideologies, politics and his heroic urges...etc. Even if one delivers his body to be burned alive, but has no love, he gains nothing.

Therefore we should be cautious when exercising our prophetic role. Always we should act out of God's love. St. Paul says love is patient and kind. Is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; does not rejoice at the wrong, but rejoices at the right. Love bears all things, hopes all things, and endures all things. Love never ends; as for prophecies, they will pass away. As for our knowledge it is imperfect but when the perfect comes the imperfect will pass away.

Therefore let us be the true prophets of God, respect one another and act out of true love.

Rev. Fr. Ciswan De Croos

FEBRUARY 2013

1-F- S.Bridget	Heb 10:32-39	Mk 4:26-34
2-S-PRESENTATION OF THE LORD F	Mal 3:14	Heb 2:14-18 Lk 2:22-40
3-S- 4TH SUNDAY IN ORDINARY TIME	Jer 1:4-5.17-19; 1 Cor 12:31-13:13	Lk 4:21-30
4-M- OUR LADY OF LANKA	Heb 11:32-40	Mk 5:1-20
5-T-S.Agatha, v, mt	Heb 12:14	Mk 5:21-43
6-W- S.Paul Miki & co., mts	Heb 12:4-7.11-15	Mk 6:1-6
7-T-(S. Canute)	Heb 12:18-19.21-24	Mk 6:7-13
8-F- S.Josephine Bakhita, v	Heb 13:1-8	Mk 6:14-29
9-S-(S. Apolonia)	Heb 13:15-17.20-21	Mk 6:30-34
10-S- 5TH SUNDAY IN ORDINARY TIME	Is 6:1-2a. 3-8	1 Cor 15:1-11 Lk 5:1-11
11-M- Our Lady of Lourdes	Gn 1:1-19	Mk 6:53-56
12-T-(S. Meletus)	Gn 1:20-2:4a	Mk 7:1-13
13-W- Ash Wednesday.	Jl 2:12-18/2 Cor 5:20 - 6:2	Mt 6:1-6.16-18 Lk 9:22-25
14-T- S.Cyril and Methodius, bps	Dt 30:15-20	Mt 9:14-15
15-F- S. Claude La Colombier	Is 58:1-9a	Lk 5:27-32
16-S-S.Julianna	Is 58:9b-14	Rom 10: 8-13 Lk 4:1-13
17 -S- FIRST SUNDAY OF LENT	Dt 26:4-10	Mt 25:31-46 Mt 6:7-15 Lk 11:29-32
18-M-(S. Simeon)	Lv 19:1-2.11-18	Mt 7:7-12
19-T-(S.Barbatus)	Is 55:10-11	Mt 16:13-19
20-W-(S.Amie)	Jon 3:1-10	Mt 5:4348
21 -T- S.Peter Damian, bp, dr	Est C: 12.14-16.23-25	Phil 3:17 - 4:1 Lk 9:28b-36
22-F-Chair of Peter, ap F.	1 Pt 5:1-4	Lk 6:36-38
23-S-S.Polycarp, bp, mt	Dt 26:16-19	Mt 23:1-12
24 -S- SECOND SUNDAY OF LENT	Gn 15: 5-12.17-18	Mt 20:17-28 Lk 16:19-31
25-M-(S.Velburga)	Dn 9:4b-10	
26-T- (S. Porphyrius)	Is 1:10.16-20	
27-W- (S. Honorine)	Jer 18:18-20	
28-T-(S. Romanus)	Jer 17:5-10	