

Messenger



NOVEMBER 1

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NOVEMBER 2

Holy Mass on All Souls' Day

Holy Eucharist on All Souls' Day, November 2, 2012 will be presided by the Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith at the Parish Cemetery in Beruwela at 7.00 p.m. Recitation of the Holy Rosary will begin at 6.30 p.m.

His Lordship Rt. Rev. Dr. Maxwell Silva will preside at the Kanatte Cemetery (Roman Catholic Section) Borella at 4.30 p.m, preceded by the recitation of the Holy Rosary at 4.00 p.m.

His Lordship Rt. Rev. Dr. Emmanuel Fernando will preside at the Madampitiya Catholic Cemetery at 4.30 p.m. The recitation of the Holy Rosary will begin at 4.00 p.m.

All other parishes will celebrate the Holy Eucharist in their respective cemeteries, as informed by the parish priests.

Called to rest



The Messenger sadly records the passing away of Joseph Marie Fonseka, who served the Colombo Catholic Press as Sub-Editor of the Messenger for over 40 years.

Mr. Fonseka was 85 years when he was called to rest by the Lord. The funeral took place on October 25 at St. Joseph's Church, Uyana, Moratuwa.

The Messenger while expressing its sorrow to the grieving family, solicits prayers for his soul.



Vatican II Golden Jubilee

5 Pg



Saintly Cardinal Cooray's Legacy

8 Pg



User-friendly Speeches and Sermons

15 Pg

Archbishop evaluates success of decentralisation of the Archdiocese "A journey of a fresh discovery in the beauty of faith"

The Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith addressing the Second Presbyteral Meeting of the Archdiocese of Colombo, held at Blessed Joseph Vaz Deva Dharma Niketheneya, Borella said that though the decentralisation of the Archdiocese has just been launched yet "We still need to go a long way to achieve the goals for which the process was started."

The Archbishop added, "There will surely be differences in goals and priorities but we need to move on especially in the matter of the renewal



of faith awareness. A commitment is needed not only from the clergy and the religious but also among the laity towards their baptismal call and discipleship of Jesus, greater interest and deeper participation in the worship and

Sacramental life of the Church especially in the Sacrament of Reconciliation and the Most Holy Eucharist." The two-day Archdiocesan Presbyteral meeting was held on Monday October 22 and Tuesday October 23, 2012.

Mentioning the priorities in the pastoral ministry for the future, the Archbishop also took into account the "renewal of family life and greater family pastoral care, harnessing and improvement of the quality of new recruits

to priestly and religious life, greater interest and concern in the care of the poor and marginalised, and on issues that touch upon social justice, peace and harmony, intensification of efforts to

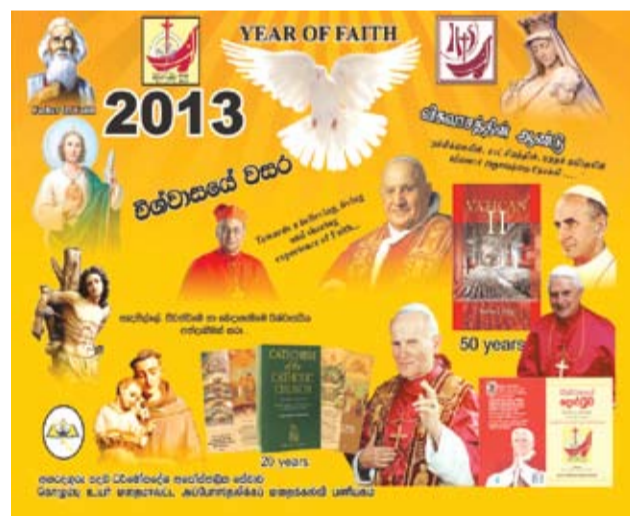
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A special calendar for the 'Year of Faith'

The attributes towards a "believing, living and sharing experience of faith," are recounted each passing day, through this calendar during the 'Year of Faith'.

This presentation of the Catechetical Apostolate, a brainchild of Rev. Fr. Indra Fernando, the Director, is to catechise the faithful, especially the students of Sunday School, on the profound themes focused during the 'Year of Faith', and is truly a source of information.

This calendar was made available, simultaneously with the declaration made at St. Lucia's Cathedral, by the Archbishop Malcolm Cardinal Ranjith on October 7,



2012. Internationally the declaration was made by Pope Benedict XVI on October 11, 2012, with his Apostolic Letter, 'Porta Fidei', or Door of Faith. This was done to coincide with the 50th

Anniversary of the Second Vatican Council and the 20th Anniversary of the promulgation of the Catechism of the Catholic Church (CCC), initiated by Pope John Paul II.

(Contd. P 3)

Newly appointed Episcopal Vicars



Very Rev. Fr. Daya Shelton Welikadaarachchi



Very Rev. Fr. J. D. Anthony

His Eminence Malcolm Cardinal Ranjith, appointed two additional Episcopal Vicars for the Archdiocese at the Presbyteral Meeting, on October 23, 2012.

They are Very Rev. Fr. Daya Shelton Welikadaarachchi as the Episcopal Vicar for Evangelization and Biblical Apostolate,

and Very Rev. Fr. J. D. Anthony as the Episcopal Vicar for Formation and Vocations.

Very Rev. Fr. Daya Shelton Welikadaarachchi is currently the Rector of the Blessed Joseph Vaz Deva Dharma Niketanaya at Borella. Very Rev. Fr. J.D. Anthony was former Rector of the National Seminary, Ampitiya.

Thanksgiving Mass for 24th Death Anniversary of Thomas Cardinal Cooray

A Memorial Service commemorating the 24th Death Anniversary of Thomas Cardinal Cooray will be held on October 29 at 9.30 a.m. at the National Shrine of Our Lady of Lanka, Tewatte.

The chief celebrant at the Service will be the Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith.

All are welcome!



"Yugapurushayaanoo" - biography of a saint-in-waiting

Just a week after Pope Benedict XVI canonized seven new saints, including the second Filipino saint, local Catholics will gather to pray for the cause of the first Sri Lankan proposed for sainthood.

On Monday, October 29, Catholics will assemble

at the National Basilica, Tewatte to begin the 25th year of prayer for the canonization of the Servant of God, Thomas Cooray, Sri Lanka's first native Archbishop and first native Cardinal who was called to rest in 1988.

To mark the occasion,

the Catholic Publications Bureau has published a well-documented and illustrated book on the life and times of the revered leader. The Sinhala book "Yugapurushayaanoo" covers Cardinal Cooray's unique

(Contd. P 2)

NEW IN BRIEF

World Standard Basketball Court for STIC - Seeduwa



St. Thomas' Catholic International College, Seeduwa declared open its modernised Basketball Complex on October 15, 2012.

The foundation stone for the Court was laid by Very Rev. Fr. Shanthi Kumar Weliwita, a veteran Basketball player of the Archdiocese. The first challenge trophy was launched under his name which had the Archdiocesan priests playing the first match.

The Chief Guest on the occasion was Mr. Joel Selvanayagam.

Picture shows Very Rev. Fr. Ranjith Madurawela, General Manager of Catholic Schools, Very Rev. Fr. Basil Wickramasinghe, Parish Priest St. Anne's Church-Watala, Mr. Wimal Karunaratne, Mr and Mrs. O.V.Nihal and Mr. Micheal Mallawarachchi being welcome by Rev. Fr. Kennedy Perera (right) Rector of St. Thomas' Catholic International College.

T. Sunil Fernando

Feast of Our Lady Queen of Peace Munhena, Maggona



The Annual Feast of the Church of Our Lady Queen of Peace, Munhena, Maggona was celebrated recently.

The chief celebrant for the Festive Mass was Rev. Fr. Chinthaka Perera Asst. Director, Subodhi Institute, Piliyandala. Picture shows, Rev. Frs. lighting the traditional oil lamp.

D. Anselm Fernando

Yatiantota Parishioner appointed Lion's Club President



Chaminda Anthony from Yatiantota Parish was elected president of the Dehiowita Thunkorale Lion's Club. Thunkorale, in the Kegalle District, is predominantly a Buddhist area. Picture shows Lion Chaminda Anthony lighting the traditional oil lamp.

J. Antony

Galle Bishop graces Maggona Feast



Bishop of Galle, Most Rev. Dr. Raymond Wickramasinghe presided at Vespers on the occasion of the annual feast of St. Francis of Assisi in Maggona.

D.A. Fernando

International Day in Support of Victims of Torture



A public march and seminar to commemorate International Day in Support of Victims of Torture was held at St. Clement's Parish Hall at St. Anthony's Cathedral, Kandy, under the patronage of Rev. Fr. Nandana Manatunga.

Seated is Rev. Fr. Reid Shelton Fernando Director, Christian Workers' Movement.

M. Emil P. Perera

Centenary of SVP, Puliyanthivu, Batticaloa



A Thanksgiving Mass was offered to celebrate the Centenary of the St. Vincent De Paul Society in Puliyanthivu, recently at St. Mary's Cathedral, Batticaloa.

The chief celebrant was His Lordship, Rt. Rev. Dr. Kingsley Swampillai.

Theobald Samaratunga

Sunday 4th to Friday 9th November (evening)

Venue: Retreat House, Tewatta

Preacher: Very Rev. Fr. Daya Welikadaarachchi

Retreat - 4

Name of Priest

1. Rev. Fr. A.M.D. Felix Shantha
2. Rev. Fr. Anton Jayananda
3. Rev. Fr. Anura Sri Kamal
4. Rev. Fr. Athukorale Sujeewa
5. Rev. Fr. Attidiya Suran
6. Rev. Fr. Bodhiyabaduge Terrence
7. Rev. Fr. Candappa Malcolm
8. Rev. Fr. De Alwis Rohan
9. Rev. Fr. De Mel Ernest
10. Rev. Fr. De Silva Sunil
11. Rev. Fr. De Zoysa Rohan
12. Rev. Fr. Don Basil Nicholas
13. Rev. Fr. Don Sisira Priyashanta
14. Rev. Fr. Fernandez Marcus
15. Rev. Fr. Fernando Alexis C. Prakash
16. Rev. Fr. Fernando Benedict Joseph
17. Rev. Fr. Fernando Bertram
18. Rev. Fr. Fernando Chaminda Roshan
19. Rev. Fr. Fernando Cyril Leslie
20. Rev. Fr. Fernando Elmo Raj
21. Rev. Fr. Fernando Gregory J.
22. Rev. Fr. Fernando Jude Sharman
23. Rev. Fr. Fernando Sriyananda
24. Rev. Fr. Fernando W. Asitha Prasad
25. Rev. Fr. Fonseka Lakshman Srilal
26. Rev. Fr. Ganemulla Mahesh Peter
27. Rev. Fr. Gomes Amila
28. Rev. Fr. Heshan Nilantha
29. Rev. Fr. H. Naleen Suraj
30. Rev. Fr. Jayakody D. Anthony
31. Rev. Fr. Jayantha Nimal Vidanaarachchi
32. Rev. Fr. Jude Lakshantha
33. Rev. Fr. Jude Nicholas
34. Rev. Fr. Malintha Chaturanga
35. Rev. Fr. Nagarathnam Mano
36. Rev. Fr. Nonis Lakpriya Kumara
37. Rev. Fr. Nonis Lester J.
38. Rev. Fr. Peitersz Ivan
39. Rev. Fr. Perera Gihan Ridley
40. Rev. Fr. Perera H.M. Prasad Indika
41. Rev. Fr. Perera Hishantha
42. Rev. Fr. Perera Leo
43. Rev. Fr. Perera Sam Quintus
44. Rev. Fr. Perera Terrence Kithsiri
45. Rev. Fr. Pinto M. Wilfred
46. Rev. Fr. Prageeth Dishan
47. Rev. Fr. Ranasinghe Syvester
48. Rev. Fr. Reyhart Bernard
49. Rev. Fr. Senanayake Francis N.
50. Rev. Fr. Silva Lakmin Prasanga
51. Rev. Fr. Silva Victor
52. Rev. Fr. Thirimanne Kithsiri
53. Rev. Fr. Thirimanne Sarath
54. Rev. Fr. Uduwaka Nilantha
55. Rev. Fr. Withana Ananda
56. Rev. Fr. Wickramasinghe Basil

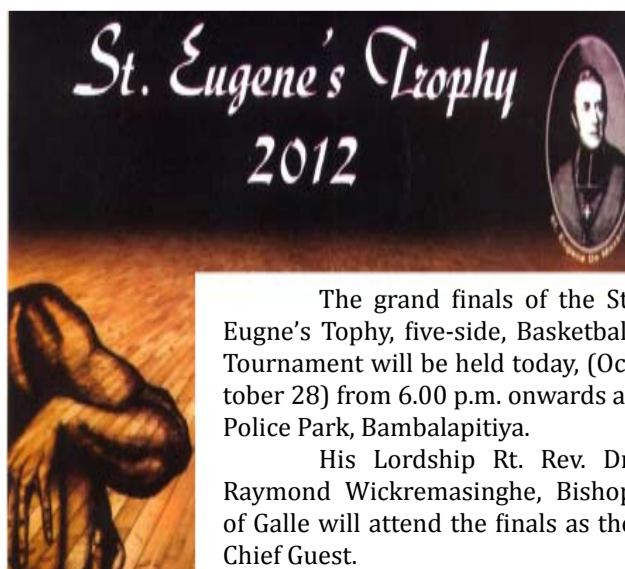
"Yugapurushayno" ...

Contd. from Pg. 1

episcopate and its epic contribution to Church life here and abroad. It is authored by Hector Welgampola, long-time editor of the Catholic Weeklies, *Gnanartha Pradeepaya* and the *Messenger*.

The author, who hails from the Cardinal's village, gives intimate glimpses all the way from Cooray family lore, through his giant episcopate and impact on the history of the Church and Nation.

The Catholic Publications Bureau, located at the Sisters of Mary Immaculate Headquarters, Tewatta, Ragama has made books available at the different Catholic sales centres.



The grand finals of the St. Eugene's Trophy, five-side, Basketball Tournament will be held today, (October 28) from 6.00 p.m. onwards at Police Park, Bambalapitiya.

His Lordship Rt. Rev. Dr. Raymond Wickramasinghe, Bishop of Galle will attend the finals as the Chief Guest.

St. Peter's Square, a blaze of colour as Pope Benedict XVI names new saints

VATICAN CITY (AP) — Some 80,000 pilgrims in flowered lei, feathered headdresses and other traditional garb flooded St. Peter's Square on Sunday as Pope Benedict XVI added seven more saints onto the roster of Catholic role models in a bid to reinvigorate the faith in parts of the world where it's lagging.

Two of the new saints were Americans: Kateri Tekakwitha, the first Native American Saint from the US, and Mother Marianne Cope, a 19th century Franciscan nun who cared for leprosy patients in Hawaii.

It seemed as if a third saint, Pedro Calungsod, a 17th century Filipino teenage martyr, drew the biggest crowd of all, with Rome's sizeable Filipino expat community turning out in flag-waving droves to welcome the country's second saint.

In his homily, Pope Benedict praised each of the seven as heroic and courageous examples for the entire church, calling Cope a "shining" model for Catholics and Kateri an inspiration to indigenous faithful across North America.

"May the witness of these new saints ... speak today to the whole church, and

may their intercession strengthen and sustain her in her mission to proclaim the Gospel to the whole world," he said.

The celebrations began at dawn, with Native Americans in beaded and feathered headdresses and leather-fringed tunics singing songs to Kateri to the beat of drums as the sun rose over St. Peter's Square.

Later, the crowds cheered as the Pope read out the names of each of the new saints in Latin and declared that they were worthy of veneration by the entire church. Prayers were read out in Mohawk and Cebuano, the dialect of Calungsod's native Cebu province, and in English by a nun wearing a lei.

The canonization coincided with a Vatican meeting of the world's bishops on trying to revive Christianity in places where it has fallen by the wayside.



A Native American woman holds up an image of St. Kateri Tekakwitha before the canonization Mass for seven new saints in St. Peter's Square.

Several of the new saints were missionaries, making clear the Pope hopes their example - even though they lived hundreds of years ago — will be relevant today as the Catholic Church tries to hold on to its faithful. It's a tough task as

the Vatican faces competition from evangelical churches in Africa and Latin America, increasing secularization in the West and disenchantment due to the clerical sex abuse scandal in Europe and beyond.

The two American saints actually hail from roughly the same place - what is today upstate New York - although they lived two centuries apart.

Known as the "Lily of the Mohawks," Kateri was born in 1656 to a pagan Iroquois father and an Algonquin Christian mother. Her parents and only brother died when she was 4 during a smallpox epidemic that left her badly scarred and with impaired eyesight. She went to live with her uncle, a Mohawk, and was baptized Catholic by Jesuit missionaries. But she was ostracized and persecuted by other natives for her faith, and she died in what is now Canada when she was 24.

Among the few people

chosen to receive Communion from Pope Benedict XVI himself was Jake Finkbonner, a 12-year-old boy of Native American descent from the western US State of Washington, whose recovery from an infection of flesh-eating bacteria was deemed "miraculous" by the Vatican. The Vatican determined that Jake was cured through Kateri's intercession after his family and community invoked her in their prayers, paving the way for her canonization.

The other new saints are: Jacques Berthieu, a 19th century French Jesuit who was killed by rebels in Madagascar, where he had worked as a missionary; Giovanni Battista Piamarta, an Italian who founded a religious order in 1900 and established a Catholic printing and publishing house in his native Brescia; Carmen Salles y Barangueras, a Spanish nun who founded a religious order to educate children in 1892; and Anna Schaeffer, a 19th century German lay woman who became a model for the sick and suffering after she fell into a boiler and badly burned her legs. The wounds never healed, causing her constant pain.

A special calendar.....

Contd. from Pg. 1

Apart from the secular details of the calendar, this highlights the following aspects of catechesis.

- The 16 documents as 4 constitutions, 3 declarations and 9 decrees by Pope Paul VI.
- The 4 themes of catechism of the Catholic Church which are Faith, 7 Sacraments, 10 Commandments and Prayers. A brief historical sketch during the period of Pope John Paul II together with the 14 salient characteristics are included of the Teaching in the Universal Church.
- The 12 articles of Creed in relation to the 12 month of the year, from October 2012 to November 2013, are articulated comprehensively.

Besides these facts, the visual impressions of Abraham as the Father of Faith in the Old Testament, Mother Mary as the perfect disciple in the New Testament, St.

Jude, St. Sebastian and St. Anthony as highly acclaimed witnesses of the faith, would definitely enrich the faithful.

This calendar which attracts our attention each day should lead and guide us to be living examples of faith.

Rodezo

A journey.....

Contd. from Pg. 1

care for the rights of children, women, workers and the elderly," His Eminence pointed out among others.

The Archbishop observed that all this was part of the "larger programme of the Year of Faith which the Holy Father, Pope Benedict XVI has launched in the Church worldwide and the Archdiocesan level programme which we have launched and called for through our Pastoral Letter of September 13."

He said the goal would be of initiating within the Archdiocese a journey "towards a believing, living and sharing experience of faith."

Pointing out that in this journey the challenge was huge especially "with heavy secularism and the intense activities of some groups of Christian fundamentalists, the understanding and the sense of faith of some of our faithful have been threatened and there are reports of defection."

"The way out seems to be to work intensely and innovatively towards a new Catechesis of the faith, reaching out to all, with renewed interest in the devout celebration of the Sacraments to include a strong return to the Sacrament of Penance and an even more intense participation in the Most Holy Eucharist, the diffusion and the greater use of the Sacred Scripture, especially through "Lectio Divina" (Biblical meditation on the Scriptures)," the Archbishop also observed.

A call was made to the Presbyteral to engage themselves in this Year of Faith in "a journey of fresh discovery of the beauty of faith."

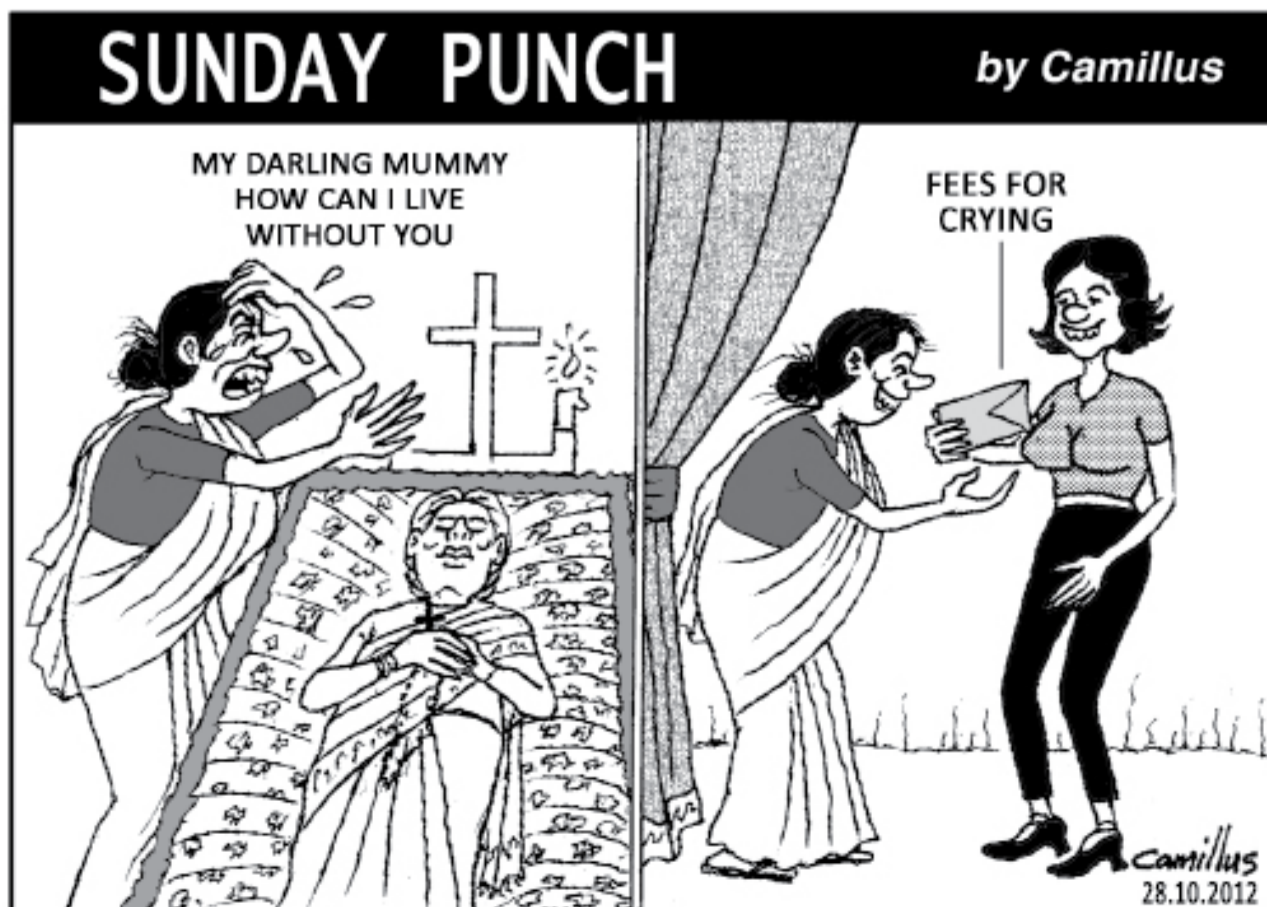
Addressing the Parish Priests of the Archdiocese, His Eminence reminded them that by reason of the office they hold as shepherds of their people, they are in the first place the master catechists of their parishes. "The Sunday Homily becomes extremely important in this. The prayerful use of the Catechism of the Catholic Church in the preparation of these homilies becoming pivotal to this exercise," he said.

His Eminence also mentioned that during the Year of Faith special study days for priests, religious and the laity on Ecclesial documents on catechesis, like the Apostolic Exhortation *Catechesi Tradendae* and Catechism of the Catholic Church will be organized.

While the Archdiocesan Caritas and the SVP Societies have been called upon to intensify their activities even further, more emphasis has been placed in the matter of worship. The Archdiocesan Liturgical Apostolate is to "work towards the proper, devout and meaningful celebrations of the Sacraments of the Church, especially the Most Holy Eucharist in parishes and institutions."

In conclusion he said, "May I kindly request all of you to celebrate the Most Holy Eucharist as devoutly and faithfully as possible."

A talk on an Anti-Abortion Campaign was given by Rev. Fr. Julian Patrick Perera on the first day of the meeting and on the final day Rev. Fr. Leopold Ratnasekera and Very Rev. Fr. Francis Nicholas Senanayake spoke on the Beatification process of Cardinal Cooray.



THE CATHOLIC WEEKLY OF SRI LANKA
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EDITORIAL

October 28, 2012

Modern Malaise in Spirituality

In this day and age Priests and Religious are experiencing problems in their spiritual life. There is a demand for a relevant spirituality from both clergy and laity. A questionnaire conducted in India has revealed some alarming aspects in a representative sample of the clergy. It reveals a barrenness of their spiritual life. Prayer was an intolerable burden, a duty painfully to be borne and without any feeling that what they are doing constitutes any source of strength for meeting the problems and anxieties of their priestly or consecrated life.

Many of the traditional forms of spirituality have gone dead on them. They had given up reciting the Divine Office and meditation. The younger clergy do not have a spiritual director / confessor to guide them. Many found little meaning in prayer when it is thought of as talking to God or listening to God or turning to God, the metaphor of dialogue does not mean very much.

There are special factors in the world of today which have a particular bearing upon these difficulties. There are three fundamental

reasons which contribute directly to the present situation. The first is the kind of age in which we live, its characteristics, and its ethos which for various reasons have an impact on spiritual life. Second inter-relationship between God and self. Prayer and faith are inseparable, and obviously the belief about the meaning of the word, 'God' will profoundly affect the prayer which is addressed to God. Is my relationship with God primary? The third difficulty is the limitation which we have put upon the word prayer, for ourselves as constituting a special kind of activity, at special times and in special places; is the word prayer thus restricted or is there a wider view of prayer.

It would be illuminating if we examine the three difficulties mentioned above briefly, not only to see the difficulties but also perhaps give some clues to the ways by which these difficulties must be met.

The society in which we live has no official aims or purposes. It is a neutral society. Within our present society it matters little to anyone what religious views are held; it is a tolerant society and therefore one may belong to any church or none. Pragmatism and profanity are characteristics of the day. By pragmatism is meant man's concern with the questions: Does it work? Does it function? Is it relevant? By profanity is meant man's wholly terrestrial dimension without any reference to God. Spirituality can make sense in present day society characterized by much noise, many contacts and considerable mobility. We have also the pressures of time. We live in a generation who have become the slaves of time. We live in an age when people are much less likely than before to settle down in one place for any length of time. Man's relationship with God is paramount to one's

spiritual life. We live with the mental picture of God "out there" a being, separated from the rest of beings, a person existing in his own right as a separate and independent entity. God has to be understood through our own experiences of the purest kind of personal relationships. Like many other things, God is understood only through living than through definitions, through the act of commitment which is the true nature of faith. It is when we begin to exercise love that we begin to understand the nature of God. God is an expression of the quality of life lived out in human relationship.

The third difficulty has narrowed the concept of prayer, namely, the idea of prayer as disengagement from the world and therefore a sort of retreat time, done in set places and set times when the ordinary engagements of the day are over.

We have taken time explaining the background which gives rise to our difficulties about prayer today; context is partly sociological, characteristic of present day society, partly theological, the changing concept of God, and partly definitive, the meaning of the word prayer. This however is vital to our task. The Prophet Ezekiel, when asked to go and preach to the Jews in captivity, said first, "I sat there overwhelmed among them seven days" (Ezek.3:15). This is always a salutary thing to do: to start from the full understanding of the situation in which we find ourselves and with awareness of the reality of the difficulties, in itself the necessary beginning to the much more difficult task of the search for a relevant spirituality today.

Guest Editorial - Koinonia

Civil Society as exemplar of New Social Order

Ethnic and identity conflicts are amongst the most intractable problems that countries can face. Much remains to be done to heal the wounds of war within the hearts of individuals and within the psyche of communities. There are many in civil society doing their part to heal those wounds of war. Two years ago I was part of a small team of less than ten persons who began to set up inter religious groups in twelve districts of the country, six in the North and East where the war was fought, and six of them in rest of the country. It was slow and hard work at the beginning. Two years later the work that these inter religious committees have done together to improve their understanding of one another and of their religions is considerable. They have begun to act as cohesive groups as they understand the nature of the political problems that separates the ethnic communities.

Inspiration

The manner in which the inter-religious representatives of the twelve districts negotiated with each other regarding a consensual statement that they wished to present to the country was an inspiration that shows the path to political negotiators. Those from the North and East in particular had strong feelings about the problems that continued to affect war victims there. They wished for a resolution with more demands and more bite in it. Others in the drafting committee urged a more restrained approach. They cautioned that the resolution needed to be ratified by a much larger group, and so needed to be acceptable to all. There was a process of negotiation and give and take which serves as an example to the political so-

ciety in the country. The formulation of the resolution was an indicator that it is possible to reach agreement on matters that affect the lives of people through a consultative process where there is goodwill and trust.

Those who ratified the resolution were religious clergy from all four major religious communities and their lay adherents from the 12 districts, including Jaffna in the North, Batticaloa in the East and Matara in the South. They were aware that the resolution they were giving their assent to would be directed to those vested with the authority of the state, who had the power to act on their demands and recommendations, and who could also view them with disfavour as being critical of the prevailing situation. The resolution that was approved at the conference would be an expression of thinking from the community level itself. It is an important indicator to the government of unfinished tasks in the area of resettlement and rebuilding of the lives of those affected by the war. It cannot be dismissed as the mere propaganda of an NGO or of any political party with a partisan political agenda.

Lack of Infrastructure

Among the many observations that the inter-religious conference made was the lack of proper infrastructure for people who are being resettled, the high degree of military presence which vitiates civil administration, continuing abductions and disappearances, the problems of rehabilitated LTTE cadre in finding employment, the difficulties of those who have lost their family members in getting death certificates or even ascertaining what happened to them, continuing restrictions on fishing and

farming activities due to military controls, the use of outside labour instead of utilizing the people of the area in infrastructure projects, the prevalence of social vices due to poverty and abuse of power, the need to utilize both Sinhala and Tamil languages in government offices and the utilization of land to serve commercial interests rather than those of the people.

Some excerpts from their resolution are worth reproducing. "The Council has noticed several problems with regards to resettlement efforts in the North and East, especially in instances where displaced families are resettled away from their traditional land. It is also saddening to note that people have been displaced due to government efforts during the post war time, as a result of apportioning land for tourism activities, and the transfer of land to foreign companies for business purposes. Furthermore this has resulted in the loss of traditional livelihood for people in the area. The Council hopes to make the following recommendations in this regard stressing the importance of resettling people in their traditional lands; the handing over of land to foreign companies in a manner which minimizes the effects on the civil society; minimizing unnecessary political intervention; and in ensuring security for resettled individuals."

Religious co-existence

The goodwill and trust that existed within the hall where the conference took place was matched by the diversity of the religious leaders and the followers of their religions. For two years they had interacted with each other in workshops that identified what the special needs were in each of the districts, trainings

that strengthened leadership and analytical skills and in exposure visits that took the members from out of their own limited experience to see the situation in other districts at first hand. The environment of goodwill in the conference hall can be replicated in the country at large. Drawing an example from the Maha Gosingha Sutra, a Buddhist monk noted at the conference how the Buddha preached the importance of religious co-existence, by showing other monks how diverse religious faiths, and beliefs existed in the forest of Gosingha, and that the beauty of this coexistence surpasses the beauty of flora and fauna within the forest. This is the yet untapped beauty and strength of Sri Lanka.

The evidence of positive relations and the desire for such positive relations between the ethnic communities exists in Sri Lanka. It gives reason for hope that the basis for unity and joint problem-solving exists. What is lacking is the political leadership that shows the way forward to people. So far the mutual acts of good will and assistance are at the micro level. Civil society groups which are usually small, and with limited resources, tend to act at the micro level. As a result they can best play a supplementary and complementary role to that of the government. But their importance remains high, as they provide a vision of what is possible and what the future can be. If small civil society initiative can achieve positive results on the ground in overcoming ethnic differences, we can expect the government can achieve much more once they are imbued with the appropriate vision and political determination.

Jehan Perera

Vatican II celebrates Golden Jubilee

The land-mark event of the Second Vatican Council that was held by the Catholic Church, celebrates its fiftieth anniversary this October. Convened by Pope Blessed John XXIII, it was solemnly opened in the imposing Basilica of St. Peter's in Rome on October 11, 1962 and having pursued a course of four one-month long sessions, came to a close under Pope Paul VI of revered memory on December 8, 1965.

Nearly 2500 bishops took part in these sessions with invitations extended to representatives of other Christian Churches and even people of other faiths. Four of its participants eventually became Popes and among the renowned theologians who assisted were Joseph Ratzinger, the present Pope Benedict XVI, Karl Rahner and Hans Kung from Germany, Yves Congar and Henri de Lubac from France and John Courtney Murray from the USA. All of them made attempts to help integrate the modern challenges to spirituality, worship and faith into the thinking of the Council fathers. It was the Church's twenty-first ecumenical council beginning from the first held in Nicea in 325 AD,

Crucial

This international august assembly was convoked for two reasons: The updating of the Church called "*aggiornamento*" and the Church's inner renewal which included responding to the new challenges of her mission and activity in contemporary society. Many socio-cultural factors, changes in the political scenario world-wide and crisis of spirituality in the life of modern man had to be confronted in the light of the Gospel. New ways and means of unveiling the face of Jesus Christ, the Redeemer of man with the blessing of liberation he brought to mankind from sin and all its consequences had to be more forcefully highlighted and formulated in a language, concepts and definitions that can be understood by people of today.

The crucial question was how to find an idiom that unlocks eternal truths of the meaning of human existence, its destiny and the orientation of the world order in such a way as to bring out a spirituality in which we can live and work towards achieving fullness of life in all its vicissitudes. The inner being of the Church also needed to be probed into and renewed especially in areas bordering on the understanding of the Faith and its concurrent issues of worship and social engagement. In short, the Church had to be modernized without however

compromising even a modicum of the foundational truths and traditions on which her long 20-century history has been traversed. The mosaic had to be rearranged.

Dream

Sixteen important documents came out of this Council. They spoke about the nature and missionary activity of the Church, her interaction and involvement with the affairs of the secular world, the urgent need to work for the unity of the various churches that have been disrupted since the schisms of 1054 and the Reformation launched by Martin Luther in mid 16th century. These divisions unfortunately have migrated to even new lands to which the colonial rule had been extended during the last four centuries. Even Sri Lanka reflects this distorted picture of the Church, judging from the diversity of churches and Christian communities of various denominations that are scattered within the country.

The dream of the Council was to build Christian unity that would facilitate the work of witnessing to Jesus Christ as one body of Christians and to make progress in the work of evangelization and spreading

"The inner being of the Church also needed to be probed into and renewed especially in areas bordering on the understanding of the Faith and its concurrent issues of worship and social engagement "

of the Christian message world-wide. The Documents also took up relationships of the Church with people of other faiths which was a ground-breaking declaration. The Bible was reconsidered with its need to reach out to modern society as the Good News bringing hope and consolation to an afflicted world wounded as it is with breakdown of relationships among countries and disrupted with a secularization process that eclipsed the sense of the "spiritual," making people lost in modern deserts of confusion and false values.

Modern Phenomenon

The Church took up the modern phenomenon of mass-media communication and began to see in it a powerful means of diffusing truth, goodness and beauty of human life. This world of communication had to be transformed into an agent of healthy human information, formation

"In short, the Church had to be modernized without however compromising even a modicum of the foundational truths and traditions on which her long 20-century history has been traversed. The mosaic had to be rearranged"

and education of modern day conscience. The worship models had to be brought in line with the cultures and social backgrounds of the various Christian communities, so that an inculturated Christianity can express itself in its thinking and ritual in ways that are part of the cultures in which they live and move. Hence, all over the world, the use of the local languages came into force. Ritual and Rites were cast in indigenous frames.

It was difficult and arduous a transition from Latin to the local languages. In Sri Lanka this renewal is amply manifest on days of worship, at places of pilgrimage, at popular devotions and in a number of schools and institutions where even theology is taught in our own languages of Sinhala and Tamil. Further, academic degrees in this field are today open to the laity as well.

People of Faith

The Church is no more considered an institution but as a people of faith, worship and service with all its members including the ordinary lay faithful seen as called to live and exercise specific functions. The secular character of lay life is given high premium by this council. It calls upon the laity to consecrate the temporal realities in society, such as economics, culture and politics. They are exhorted to live exemplary lives in marriage and family life, thus ennobling the domestic atmosphere as the first school of love, humanity and religiosity. Those competent among the Catholic laity are encouraged to enter the field of politics as an important area for the achievement of common good and community building. They can give effective Christian and evangelical leadership in this field of social activity. In fine, the ranks and file of the Church is seen as the servant of the world in constant interaction to make it a just and peaceful world. Taking upon herself the saying of the sermon on the mount to be peace-makers, Vatican II wished that Christian communities be agents of reconciliation and peace among peoples and contribute their share in building up solidarity

and brotherhood. It embraces all cultures and civilizations with prejudice towards none. The task at hand is that together with all men and women of goodwill we promote a culture of life and a civilization of love in our modern age.

Fifty Years

Therefore one sees in the fifty years of Vatican II period a wide spectrum of paradigm shifts that has helped the Church to insert herself and her faith into the heart of society enabling the message enter the inner core realities of modern day life with its challenges, opportunities and problems. It is well known that the smallest city of the Vatican is engaged both in the spiritual animation of mankind and in diplomatic engagements. It is a moral voice that uses the means of persuasion to be at the service of truth, justice and brotherhood of mankind. It mediates in national and international situations of conflict and post-conflict situations to promote solutions to problems by way of dialogue and discussion. As a peace-promoter, the Church abhors violence and bemoans the sad outcome of revolutions and conflicts: loss of life and property and degradation of human dignity.

The mission of the Church is to enter into dialogue with all cultures without distinction for the sole purpose of assisting in building up a better, more humane and peaceful world where people have the freedom of conscience and expression and can live in solidarity. The world needs to appreciate and value its religious traditions, and violence in the name of religion is a contradiction in terms. Everything must be done to minimize social evils and injustice and the integral education of the young is to be given serious consideration. The poor are to be cared for and basic facilities provided for all human beings to live with dignity and pride. In a highly complicated world system of economics with the free flow of capital playing a decisive role, the workers' dignity and labor are to be respected and systems should be in place for monitoring the dynamics of world economy in which the rich are just, the poor not marginalized and the weak are



"Vatican II wished that Christian communities be agents of reconciliation and peace among peoples and contribute their share in building up solidarity and brotherhood. It embraces all cultures and civilizations with prejudice towards none. The task at hand is that together with all men and women of goodwill we promote a culture of life and a civilization of love in our modern age "

protected. The empowerment of the poor and the oppressed to become agents of their own development and liberation is to be assured.

Sign, Sacrament, Servant

The profound insights of Vatican II include therefore the identity of the Church as the sign, sacrament and servant of the Kingdom. This requires a serious effort towards working for the unity of the Church willed by Christ and her mission to be understood affecting all the baptized, the religious and those in the ordained ministry by reason of their specific commitments. Authority in Church is service in the spirit of the Lord who came to serve and shepherd his people. The Church's social involvement takes her to the heart of the world with its joys and hopes, so that temporal realities may be sanctified especially through the mediation of the lay faithful in the domestic and social front. There is a clear call for dialogue in prudence and charity with people of other faiths and all of goodwill considering in them the Spirit of Truth at work and as co-pilgrims in search of fullness of life. The 50 years of how the Church has lived up to these ideals, though not perfectly, are seen right up to the parish units where they have become in many ways, living, witnessing and engaging communities in the building up of God's Kingdom.

Rev. Fr. Leopold Ratnasekera

ECHOES OF HEAVEN II - 2012



Pic: Mevan Fernando

Apresentation of choral singing by the Choir of St. Sebastian's College, Moratuwa.

The curtains of Nelum Pokuna-Mahinda Rajapaksa theatre will open to the angelic singing of the choir of St. Sebastian's College Moratuwa, thanks to the tireless efforts of the Batch of '93 of the College. The Choir will sing along with the Choirs of St. Joseph's College, Colombo 10, St. Peter's College, Colombo 04, Holy Family Convent, Colombo 04 and Our Lady of Victories Convent, Moratuwa on Sunday November 4, 2012 at 6.30 p.m. A strong combination of male and female voices will be on stage with harmonious singing of songs and hymns, both classical and popular.

The present St. Sebastian's College choir is the brain child of Rev. Fr. Prasad Niranjana Fernando,

an old boy priest of the College who is presently attached to the tutorial staff as Vice Rector of his Alma Mater. Rev. Fr. Prasad is a musician, a composer and a teacher of music and he is the trainer of the Archdiocesan Choir. It was really his initiative and dedication which brought the College choir to its present excellent standard. As it is, today, it can proudly boast of mesmerizing and capturing the hearts of all who enjoy music.

Mr. Shihan Chambara, a member of the tutorial staff, an Old Boy of the College, a talented and highly qualified pianist is presently undertaking the tremendous task of regular practising and training these young choristers. He is a dedicated and committed musician who carries out his responsibilities and duties in a truly committed

manner. The College hopes this young master will continue to serve his Alma Mater in the years to come.

Andre David, the trainer behind this fantastic performance has worked with the College Choir since 2008. His fantastic encouragement has strengthened the faith of our young choristers. He has been training and choreographing choirs and judging competitions for over 12 years. He is the Artistic Director of the Colombo Music Festival and the Founder - Director of the David Academy of Performance and Arts. He is the son of the versatile choral director Mrs. Mary Ann David.

Much glamour will be added with the spectacular dancing of the Channa - Uplu Dancing Troupe.

The Choir of St. Sebastian's College has performed to the delight of the

people of Moratuwa at the annual Carol service of the College for nine consecutive years. Preparations are underway for this year's Carol Service too.

All those who wish to enjoy a pleasant evening of music and entertainment must not miss this great opportunity at Nelum Pokuna on Sunday November 4, at 6.30 p.m. Tickets are available at the College Gate, Sarasavi Bookshop, Nugegoda, Our Lady of Victories Convent, Moratuwa, Kadapatha at Crestcat, K - Zone Moratuwa and you can also purchase online via www.etickets.com. If you have any queries regarding the purchase of tickets you can call us on, hotline _ 0771237733. So hurry and reserve your ticket early to avoid disappointment.

Let us as a people forsake terror and uphold rights guaranteed in the constituency

Current Affairs

We have had a long saga of abductions and disappearances which has drawn even the attention of the UN Human Rights Council. It is unfortunate that there is another such incident. This time the victim of such terror tactics is Dr. Pakiasothy Saravanamuttu. The Centre for Policy Alternatives (CPA) has referred to the appearance of posters in Sinhala on Monday, 15th October 2012 in the environs of Colombo, the English translation of the text of which states: "Let us save the pro-people Divineguma Act that builds the lives of fifteen lakhs of low income families from the Paikiasothy gang that aids and abets the separation of the country." We do not think such exhortations acceptable. Some would say it is incitement of the people against the CPA Director who has exercised his legitimate right to invoke the power of the Courts against the Divineguma Bill. Our country has already been cited as a flawed democracy and such incidents will only strengthen the view of democratic world opinion that there is no democracy in Sri Lanka despite several elections being held. Democracy is not merely the holding of elections but includes the upholding and respect for human rights by all - the ruled and the rulers. The right to invoke the courts is a fundamental freedom for the people in a democracy.

The ways in which a democratic state exercise force must be according to the law. Distinctions are drawn between the legitimate use of violence and

intimidation and the illegitimate use of such tactics. Some nations such as Iran and Pakistan have been routinely singled out as terrorist states, but the label has been applied to a wide variety of other governments, including nations like the United States and Great Britain.

Terrorism is typically regarded as "any type of action or effort made with the express or indirect purpose of causing fear and terror in other people as a result of those actions". Some people would say the leaflet falls within this definition? There are a number of different forms of terrorism, and the end result of all such forms is usually the infliction of sufficient duress upon a target to leave lasting fear or fearful memories. We do hope and pray that Physical harm and injury would not follow this incitement of the people against Dr. Saravanamuttu.

Psychological terrorism is equally bad. It is a form of terrorism that "primarily targets people's psychological well being and state of mind, with the intent of having a negative impact on those people". This can take a number of different forms, and may be fairly benign and easily ignored or more severe and adversely affect numerous other psychological issues or disorders. As a form of terrorism, it can be used directly and purposefully or it can be a side effect of other actions that do not seek to inflict terror upon people but ultimately are able to do so.

The Divineguma Bill is considered as a threat to



A CROSS

The Way 96

By Sirohmi Gunasekera

Being Tempted

"I used to think that the devil did not exist so long as you did the right thing," recalled Jacintha.

"You were being too complacent like the Pharisee who thought he was better than everyone else. Remember that Christ came to earth to call sinners, not just the virtuous," observed Renuka.

"I know. Now I feel that I am often tempted to think that I am better than others. I am also tempted to gossip and tell lies as it is easy to join in," said Jacintha.

It is the little temptations that we often find harder to resist. It is rare to be tempted to kill someone or commit other mortal sins," commented Renuka.

"If we commit venial sins, it is still sinful. Sometimes, I steal money or food from the fridge. My conscience pricks me but over time, I have learnt to ignore my conscience," confessed Manel.

"I think that ignoring the little voice within, our conscience, is the major fault. Then there are occasions when the devil prompts me to trample my rosary and I have to resist the desire," said Renuka.

"That is truly shocking. If we are honest with ourselves, we can easily be shocked by the number of times we commit sin," said Manel.

It is important to always be aware that there is an evil influence waiting to prompt us to commit sin. At such times, we need to pray hard to fight the devil."

"Fortunately, we have only this day to live for so we can think of avoiding temptation just for today! Tomorrow is another day," summed up Jacintha.

"Let us pray to God to give us the strength to fight temptation moment by moment," said Renuka.

TAKE TIME FOR A MINUTE OF HUMOUR - SMILE!



"The captain of Air Lanka announced. "Ladies and gentlemen, this is Colombo International Airport. The time now is 6:15, a full hour earlier than scheduled,

thanks to fair weather, and a good deal of tail wind. Next time when you are aboard one of our flights, please recall one hour debt you owe us, should the plane be delayed." One passenger remarked, "Yes! Air Lanka never comes on time."

Rev. Fr. Fracced Anthony Fernando OMI

democracy by several educated people who argue that it undermines the separation of powers apart from seeking to withdraw powers given to the Provincial Councils under the 13th Amendment. This position has already been accepted by the Supreme Court which has stated in its opinion that the Bill must be passed by the Provincial Councils. Hence the CPA has been proved right in its submissions and the Government has bowed to this opinion. Some misguided people seem to have distorted the intentions of the CPA Director and lumped him as someone who stood for separation of the country.

Referring to Human Rights activists who had condemned state terror, Noam Chomsky the political scientist has pointed out that acts of state terror by the U.S Government should be condemned as much as acts of terror by civilians and criminals. "The difference is that they condemn state terrorism also, which nobody else is there to do," he said, posing his answer in the context of the "war on terrorism" launched by America.

The State today must accept the legitimacy of those who question its activities. Muslim women recently protested over the Taliban attack on the teenage Muslim girl Malala in Pakistan. The world is today witnessing a resurgence of protests against the long repressed fundamental rights of sections of society who suffer discrimination tantamount to a denial of their fundamental rights, because of false values in traditional cultures. Some people are protesting against ethnic and religious discrimination. This upsurge of popular protests cannot be ignored or suppressed by force or intimidation, by states whether they are the USA, Israel, Kashmir or India or Pakistan.

October celebrates Queen of the Holy Rosary

During this last week of the month of October dedicated to the Holy Rosary, we focus on some classic paintings found in our local churches connected to the Rosary. The first paintings of 15 medallions show the 15 decades of the Rosary painted by Richard Gabriel at St. Theresa's Church Thimbirigasyaya. The other painting is from the Church of the Holy Rosary, Sea Street Negombo. It shows the battle of Lepanto, the mightiest of all Rosary victories, which was at first celebrated liturgically as "Our Lady of Victory" and then later, renamed "Our Lady of the Rosary." This feast was celebrated on October 7, and extended throughout the Universal Church by Pope Clement XI in 1716.



A Story from Kuchchaveli



Few of us would have visited the Church dedicated to the Holy Rosary in Kuchchaveli coming under the Nilaveli Parish in Trincomalee.

I remember visiting this Church in 2003. The Church was in a very bad state with its roof walls and inside in great need of repair. The army was occupying the premises then with their camp nearby. We were on our way to Tiriyaya, accompanied by Fr. Marcelia and Rev. Fr. Olban of the Nilaveli and Palaiyoothu parishes. We had arrived in Trincomalee the day before and like many southerners were experiencing the eastern parts of the country for the first time. When we reached Kuchchaveli enroute to Tiriyaya we were surprised to see such a big Church. The two fathers took us inside the Church which had become part of the army camp and as such for security reasons out of bounds to

the general public. Tears came into our eyes as we saw the state of the main statue over the altar. The image of Mary and Jesus were desecrated with their heads and hands broken and the concrete spikes that had once kept the figure together sticking out crudely - reminding us of the atrocities of the bloody war that was consuming our island then.

Later on within a few weeks we made another trip to Kuchchaveli. This time it was to collect the statue and take it to Colombo for repairing and painting. Bringing down the heavy statue from its high pedestal over the altar was not easy with little help and equipment. Within a few months we again made the third and final visit to Nilaveli Parish where we deposited the painted statue to be once again installed at the Kuchchaveli Church.

- KSF

Saintly Cardinal Thomas Cooray's Enduring Legacy

Some glimpses from my book and beyond

By Hector Welgampola

This article is based on my upcoming Sinhala book on the life and times of Cardinal Thomas Benjamin Cooray, Titled *Yugapurushayaano*, it begins with his parish and family lore and covers his episcopate. Though I knew the holy man from the time he was a push-biking Father Benjamin, the book focuses more on his epochal role in and beyond the country. This article presents some book highlights and anecdotal data.

Rooted in home-brand holiness and ecology

As the old saying goes, the home is the domestic Church. More so, home is the anchor of our Sri Lankan psyche. Thus, his rustic home environs moulded Cardinal Cooray's character and spirituality. Jayalath Aratchige Jacob Cooray was so fond of biblical lore that he named his son Benjamin after the youngest son of his Old Testament namesake. And much like her mystic patron, Jayasingha Aratchige Marguerita Silva had a deep devotion to the Eucharist and to the Blessed Mother. When leading toddler Benjamin in *shramadana* to build the Periyamulla Church, Marguerita was unaware she was grooming the future builder of Sri Lanka's Church. As a preteen, he was urged to visit that Marian Shrine on his more-than-a-mile regular walk to Sea Street Church for Eucharistic Adoration. She lived to see such devotional life blossom into an abiding personal sanctity, though Benjamin's future priesthood was not her choice, but his.

The green-thumbed lad's love for homeyard flora too endured through seminary education. That was long before ecology became a fad, and superiors wondered why he chose botany for graduate studies. But the Basilica complex and rural churches later benefited from his love of nature. Long before the *Na* was declared Sri Lanka's national tree, he planted the Basilica complex with groves of *Na*. He chose the ironwood's flower as faith symbol to bedeck the feet of Our Lady of Lanka's icon.

Tewatta symbolized the pastoral transition

Just as he was our first native Archbishop, he was also the first local prelate to reach the episcopate with a doctorate in theology. Along with Pope John Paul II, Cardinal Cooray was among top 15 alumni whose names still adorn Angelicum University. But the Rome-acquired theological elitism did not erode his inherited home-brand spirituality. Thomism enhanced his eagerness to

meld *sensus fidei* with *sensus fidelium*.

He steered the legacy of constructing the Tewatta Basilica into a grace-filled pastoral momentum. Even clergy toffs, who had sneered that his episcopate was spent in basilica masonry, were humbled by the parallel faith-awakening. Rooted in his people's faith-beat, he had no problem leading them to invoke the Blessed Mother as Our Lady of Lanka, even amid an ubiquity of Marian devotions. And the faith-builder did so without undermining Tewatta's popular devotion to Our Lady of Lourdes.

The Fatima tryst with Sister Lucy

He involved the country's bishops in all major stages of building the National Basilica. He enshrined people-revered faith symbols in its foundation. Soil from Wahakotte and Madhu Shrines; souvenirs from Blessed Joseph Vaz' home, Saint Theresa's grave, and even from the Roman Coliseum were among them. He embellished the Basilica in a picture-postcard scenic setting, and encircled it with a network of Eucharistic prayer houses. The Basilica-based faith life was the topic of his sermon during the 1967 visit to Fatima. The saintly tryst so impressed Sister Lucy, the Fatima seer, that her autobiography lauded the Sri Lankan prelate and the Rosary-chanting Tewatta Shrine.

The growth on the Marian hill was symbolic of the smooth diocesan transition from French to indigenous leadership. While caring dutifully for the remaining French missionaries, he was swift to train native clergy to meet the needs of the times. And if that transition at first seemed only another moment in history, it was to become the moment of history distinguishing the 'After-Cooray' era from the 'Before-Cooray' era.

Today's Church owes much to his foresight and zealous leadership. His legacy still endures whether in liturgy, catechetics, communications, development or priestly discipline. He so enhanced priest formation that the archdiocese was able even to offer bishops to six other dioceses. Most existing pastoral patterns owe their origin to the visionary Cardinal. For example, Colombo's move to appoint three auxiliary bishops evolved from his 1947 appointment of three vicars general.

How the Prophet dealt with Caesar

His VG triumvirate included educationist Father D.J.Nicholas Perera. In addition to heading the indigenization of priestly training, the patriot-priest, who had engaged in the freedom movement, was made responsible for relations with the State. This new move freed him from having to deal with matters of State. Later, as



President of the Bishops' Conference, he also freed up the country's bishops from Church-State relations by delegating such matters to a Bishops' Conference official. That was how the Prophet chose to deal with Caesar.

As Archbishop, he considered politics the field of the laity. But he did not hesitate to articulate Church thinking on political matters when need arose. I remember him chairing a civic meeting in Negombo in the 1950s. A participating political aspirant claimed that "Catholic Negombo" should have a Catholic Mayor. Though faith and civic activity are different fields, religious life can enhance civic activity, explained the Archbishop.

Nonetheless, a responsible follower of another religion may serve people better than an irresponsible Catholic, he added. Prophetic words!

Eschewed political favours, but desired the public good

Amid much political spin and double-speak, especially during the schools crisis, he gave wide berth to politicians during his episcopate. After the Cardinal retired to Tewatta, Prime Minister R. Premadasa visited him to inquire how the government could provide for his comfort. Declining the offer gracefully, Cardinal Cooray told the PM that such money could, instead,

(Contd. on Pg. 8)

His Eminence Thomas Benjamin Cardinal Cooray To serve, not to be served *Ministrare non ministrari*

His Eminence, Thomas Cardinal Cooray OMI was born on December 28, 1901, at Periyamulla, Negombo. He was baptized as Thomas Benjamin Cooray. (St. Thomas Becket the martyred Archbishop of Canterbury, was a doughty champion of liberty). His parents were Jayalath Aratchige Jacob Cooray and Jayasinghe Aratchige Marguerita Silva.

He was educated at Parish Vernacular School, St. Aloysius' Seminary, Colombo (1913 - 1920), University College, affiliated to London University and obtained the BA degree (1920-1924).

He entered St. Bernard's Major Seminary in January 1924 and the Novitiate of Oblates of Mary Immaculate at Bambalapitiya, Colombo, on January 24, 1924. The first Oblation (profession) was on January 25, 1925. He left for Oblate Scholasticate, Rome in 1926. In Rome he followed a course in Theology at the Angelicum University and obtained doctorates in Philosophy (PhD) and Theology (DD). The perpetual Oblation (profession) was on January 25, 1928 in Rome and he was ordained Priest also in Rome on June 23, 1929. He returned to Sri Lanka (Ceylon) on

July 24, 1931.

From October 1, 1931 to December 1938, he was a member of the staff of St. Joseph's College, Colombo teaching Latin and Botany. From September 1, to December 1937, he was appointed Superior of the Oblate Scholasticate, Borella and also as a professor at St. Bernard's Major Seminary. He lectured in Moral and Pastoral Theology and Canon Law.

On December 14, 1945, he was nominated as Co-Adjutor Archbishop of Colombo (Titular Archbishop of Preslau) and the Episcopal Ordination by Archbishop Leo Kierkels at St. Lucia's Cathedral, Colombo was on March 7, 1946. He succeeded to the See of Colombo on July 27, 1947 and became the Metropolitan of Sri Lanka (Ceylon). Thus he became the first Sri Lankan Archbishop of Colombo. On December 23, 1948, he received the Pallium through Bishop Edmund Peries OMI.

The Service of Thomas Benjamin Cooray to the Church in Sri Lanka as Archbishop of Colombo during the three decades he held office- the longest pontificate of a Colombo Archbishop are too extensive and varied to be recorded here.

At the Manila FABC Meeting he proposed an Asian Radio Station (later Radio Veritas).

On February 22, 1965, he was made Cardinal by Pope Paul VI. He was the first Sri Lankan to be made a Cardinal. He took possession of Basilica Title of Saints Nereus and Achilleus in Rome on March 4, 1965.

From 1962 - 65 His Eminence participated in the Second Vatican Council. He became seriously ill during the Second Vatican Council (September 20, 1965) but recovered miraculously and returned to Sri Lanka on February 21, 1966.

He attended the First Synod of Bishops, Rome in October 1967. He participated in all the Synods of Bishops in Rome from 1967 to 1975. He took part in the Conclaves which elected Pope John Paul I and John Paul II.

In August 1967, His Eminence resigned as Archbishop of Colombo and retired to a quiet life at his residence "Emmaus" at Tewatte. His Eminence was called to rest in the eternal love of the Heavenly Father on October 29, 1988.

Cardinal Cooray, An Epitome of Holiness and Humility

Thomas Cardinal Cooray was the first ever Sri Lankan to be consecrated an archbishop, the first ever Sri Lankan Archbishop of Colombo and the first ever Sri Lankan raised to the rank of a Cardinal. All these firsts never went to his mind. He was first, second and third a humble man of God. Not even his worst enemy, if he had any, could deny his utter supernaturality. No one could point an accusing finger against him in respect of his character and integrity; of his sanctity and closeness to God.

In a letter sent to his cousin, Thomas Benjamin Cooray wrote these passages from Rome, eighty four years ago. These show the simplicity of his spirituality and his deep faith in God and in Jesus Christ in the Eucharist. During his sermons and spiritual readings, we heard only the elaborations of these simplistic spiritual principles and values that he lived by.

"He (God) is our Father; and unlike some earthly fathers, He always has our interest at heart. If (problems) sometimes seem to overwhelm us, let us not lose courage. Do you think, when a mother gives some bitter medicine to her sick child, she does not love her? Her love may not appear to the child who is annoyed at the bitter draught. But this bitter drink itself is a mark of

Sentiments expressed at the death of His Eminence Thomas Cardinal Cooray The Great man who knew to be small — Rev. Msgr. Manik Muttukumar

These are mere random reminiscences and much much crowds my mind. Seated there in the spring sunlight, looking down at St. Peter's square, Fr. Peter Pillai told me something strange which I cannot forget. You know he said, our Archbishop Cooray is a wonderful man I and find it hard to understand him sometimes. The premises of his argument seem often incorrect but his conclusion is dead right. Our premises may be correct but often the conclusion is so very wrong.

That was Thomas Cardinal Cooray - a man of utter simplicity, discerning humility, of patient holiness and piety who believed firmly till his dying day. Critics he had aplenty but many of them lived to reverse their words. Many memories fill my mind but I shall always bask in the sunshine of one of these. One of his last outings with the indefatigable Fr. Clinton and faithful Vincent was when he came to see me in the priests' section of the Home for the Elders. Already feeble and too sick, he could not walk. He had to be literally carried to our front verandah. And how deeply touched I was then and now. As I sat beside him, he could hardly talk but I distinctly remember his sad smile and then he opened out his closed right fist and showed me his Rosary. "This is all that remains" he said to me. His last words I shall always remember.

her love. So it is with our Heavenly Father. He often permits affliction to come upon us in order to heal the diseases of our souls. Nevertheless, He is always by us in order to assist us. Has He not said that a hair of our head will not fall without His knowledge? Surely He who feeds the birds of the air cannot forget His children whom He has redeemed with the blood of His own son. Therefore, once more (have) courage and confidence!"

Cardinal Cooray gives us a solution when we are desperate and feel hopeless. His instructions are as simple

as the "little way" that St. Theresa of Lisieux promulgated in her writings. The Cardinal wrote: "If sometimes your difficulties seem greater than usual, go to the Church where Jesus dwells in the Blessed Sacrament and lay open your heart to Him. He has known our human sorrows Himself at Nazareth, on Calvary and he himself says, "Come to me all ye that labour and are heavy laden and I will refresh you." Let us take refuge in the (Eucharistic Lord) Sacred Heart and there we shall always find consolation, help (and) strength."

Father Thomas Benjamin Cooray had extraordinary intellectual capabilities. According to tradition, once a bishop is appointed by the Holy See, he is also given the title of Doctor of Divinity. If you are under the impression that Thomas Cardinal Cooray too got his Doctorate of Divinity when he was appointed as the Co-Adjutor Bishop of Colombo on December 14, 1945, you are wrong. He was ordained during the reign of Pope Pius XI in July of 1929. But he came back to the island more than two years later, in 1931. When he arrived in Ceylon he had already completed a Doctorate in Divinity, and a Doctorate in Philosophy. He held a Baccalareate from the University of London before went to Rome.

(Contd. on Pg. 10)

Saintly Cardinal...

From Pg. 8

be spent for public welfare. As an example, he cited how sick people rushing

Hundreds of documents and a book on pastoral issues

Cardinal Cooray fostered many lay apostolates, but appointing *Swabasha*-proficient chaplains was easier than giving leadership to rural laity.

Eager to build genuine lay leaders, he mingled with rural Catholics and enjoyed parish visits until he took ill. Apart from some 600 pastoral visits, he visited parishes for Confirmation and held open house for laity on Fridays. About a thousand units of some 20 lay apostolates and pious associations blossomed diocese-wide in his three-decade episcopate. As part of his ministry, Cardinal Cooray wrote some 200 pastoral letters to Catholics. During the Second Vatican Council, he wrote about a dozen pastoral letters, some of them from Rome, to educate the faithful about the Council. But he authored only one book. And it was on family planning. I had to meet him frequently to help with its publication. He wanted the book-cover

journalist visited *Emmaus* offering to write his biography. "First think of saving your own soul," he told the lapsed Catholic. The journalist friend later told me he was edified by the Cardinal's straightforward response. Having moved to Tewatta Road a few years before the Cardinal retired to *Emmaus*, I became a frequent visitor there. One day, I was invited to tea with him. Surprise! Sharing memories of our village was more delicious than tea and biscuits. So, Father Clinton Anandappa had to remind him of a matter he had wanted to ask me. The Cardinal had seen a photo of China's Seshan Seminary in the *Pradeepaya* and inquired if I was aware of its links with the Chinese Patriotic Church. I admired his alertness even in retirement. But I must note that he never interfered in editorial matters. Let me summarise an incident, which my book explains in detail.

Son of the soil raised to be Cardinal Governor General's message

Your Eminence,

My wife and I were very pleased to hear the news of your elevation to the office of Cardinal.

Your elevation to this high office is a recognition of the devoted and meritorious service rendered by you to the community. It is indeed an honour and credit to the country.

We send you our hearty congratulations and wish you many more years of service.

Yours very sincerely,
William Gopallawa

Solemn Obsequies for Cardinal at Tewatte. Your name will always be remembered — Bishop Oswald Gomis

The influence of the life of Cardinal Cooray on the Catholic Church, of Sri Lanka and the whole world has been tremendous. On many occasions he stood out as the first. He brought great fame to the country by becoming the first Sri Lankan Archbishop as well as the first Sri Lankan Cardinal. As a brother he obtained a degree from the University and became the first Sri Lankan priest to obtain a Doctorate from the world famous Evangelicum of Rome. Through a life of simplicity he demonstrated what true leadership was. The service rendered by him to the Catholic Church and community in Sri Lanka at large has been immense.



to Ragama hospital were hassled daily at the railway level-crossing nearby. It was because of the Cardinal's concern for people's welfare that the country's first fly-over came to be built over the Ragama level-crossing.

The large-hearted pastor's zeal always focused on the big picture. Even as students in Rome, he and Jaffna's future bishop Emilianus Pillai looked for apostolates suitable for our people. Having learned about the Legion of Mary from then London-based student Peter Pillai, the threesome studied the lay movement at the feet of Frank Duff. On returning home, the scholar-turned-Oblate Father Pillai, launched the local Legion.

to portray a family of five children. When I proposed having a photo of a "small family" instead, he put aside the book proofs and asked how many children I had. "Two," I replied. "You are still young," he said as if urging me to have more. Long after retirement, the ever-alert pastor repeated the question to the still unconverted, though by then he had discerned that a three-child family was ideal. He was alert and open-minded even in his 80s!

Never retired from pastoral diligence

Cardinal Cooray did not mince words or abdicate responsibility even in retirement. Once, a leading

Cardinal Cooray the fully integrated Guru — Rev. Fr. Stanley Mellawa

Cardinal Cooray's pedagogy was clear and simple. Once heard, it was easy to remember. He was extremely logical because he, like my guru Fr. Peter Pillai, was intellectually "All of one piece." They were intellectually integrated persons. Their wide knowledge of Science, Arts, Religion, Theology and Philosophy were "All of one piece". Above all they were humble people so willing to reach out to young adolescents. They never made you feel small. They actually made you feel great. For that reason you never just admired them, you loved them.

Pastoral integrity and holiness

In the early 1970s, *Pradeepaya* carried a report about worker harassment at a business establishment. Its owner sent a lawyer to caution the Cardinal before suing him as the owner of Colombo Catholic Press. On meeting the Cardinal in the presence of the lawyer, I was told that the company-owner was a Church benefactor. Happily for me, the Cardinal had returned from the Rome Synod on Justice only a few months before this encounter. So, referring to the Synod theme, I said, "Your Eminence, the Church is as much the protector of workers as the friend of benefactors." The assenting smile of pastoral integrity that lit up the holy man's face remains etched in my mind. "Child, you may go," he told me silencing the lawyer's plea. The move to sue *Pradeepaya* ended thus, no doubt catechizing lawyer and businessman.

Years later, this experience was cited by me when addressing an Asian Bishops' Communications meeting in Bangkok. As I told the meet, my saintly pastor's words, "Child, you may go," kept echoing and re-echoing in my mind like an *Ite Missa Est* missioning me to discern my proactive role as a Catholic journalist.

Cardinal Cooray

(From pg. 9)



He was appointed to the staff of St. Joseph's College under the guidance of Father M.J. Le Goc and taught Botany and Latin. Later he was appointed Chaplain to the University Students in Colombo. He was the Novice Master of the Oblate Novitiate when appointed the Co-Adjutor Bishop, of the Archdiocese of Colombo.

This experience in the formation of future priests and brothers helped him immensely when he was given the arduous task of selecting, educating and forming the diocesan clergy for the Archdiocese of Colombo. He had to start the training of the diocesan clergy almost from scratch. He devoted most of his time to the task of priestly formation. He knew all the Brothers in the seminary and the Fathers of the diocese by their names. Long before he stepped down from office as the Archbishop of Colombo the diocesan clergy had taken over the task of the administration of the Archdiocese and the parishes from the Oblate Congregation. First September 1962 was one of the happiest days of his life. This was the day he ordained seven diocesan priests for the Archdiocese of Colombo. (His acquaintances say that another happiest day of his life was December 14, 1970 when Pope Paul VI visited Sri Lanka; the first ever Papal visit to the island).

He appointed four Auxiliary Bishops for the Archdiocese and trained them. But the Holy See "stole" them from him to administer other dioceses. His first choice as the Auxiliary was Rev. Fr. Anthony de Saram. He was appointed the Bishop of Galle. His second Auxiliary was Rev. Fr. Frank Marcus Fernando. Rome appointed him

later as the Bishop of Chilaw. Then Cardinal Cooray consecrated two Auxiliary Bishops for Colombo, Bishop Edmund Fernando, OMI and Bishop Oswald Gomis. He would have been happy that Rome did not transfer them from Colombo during his administration. But later Colombo Archdiocese lost one to Badulla and the other to Anuradhapura. Bishop Oswald Gomis was subsequently made the Archbishop of Colombo.

The Cardinal always had his eyes open for present and future world trends. He had an open-minded and proactive vi-



sion. He saw the power of radio, cinema and television in forming the moral values in people's psyche. He sent one of his pupils in the fifties, to study communication, media and film industry even as far as to the studios of Hollywood. I need not mention here how Cardinal Cooray trained and supported media stalwarts such as Frs. Joe Nethesinghe, Rufus Benedict and Ernest Porutota. He backed them during their good as well as the bad times. It was during his tenure of office that he found funds to build and to equip the Joe-Neth Studio which is the only such Catholic Media Centre in Colombo.

The *Catholic Messenger*, though it is the National Catholic English weekly is directly under the ownership of the Archbishop of Colombo. Whenever a writer or a columnist touched on controversial issues, the Cardinal had the power to stifle that controversial

writer and prohibit the editor from publishing such material. But he did not reprimand the editor or ban any controversial articles being published in his own paper. He was broad-minded. He honoured the freedom of the writer to express his feelings and opinions. He asked the editor to continue publishing articles from such writers, but at the same time get other writers to show the flip side of the argument.

Archbishop J.M. Masson the predecessor of Archbishop Cooray, made a vow to the Blessed Mother to spare our island from Japanese occupation. Modern Japanese historians say that their military who attacked Ceylon on the Easter Sunday of 1942 over-estimated the power of the British war machine in the island. Then Prime-Minister of Britain Sir Winston Churchill called this "The most dangerous moment of the war, and the one which caused me the greatest alarm..."

when the Japanese Fleet was heading for Ceylon and the naval base there. The capture of Ceylon, the consequent control of the Indian Ocean, and the possibility at the same time of a German conquest of Egypt would have closed the ring and the future would have been bleak."

The successor to the Archbishop J.M. Masson was left with the onerous task of fulfilling this vow to the Blessed Mother. Cardinal Cooray never took this as a burden and with great determination fulfilled this vow in spite of the severe criticism leveled against him from Catholics as well as non-Catholics. He was criticized as mixing his priorities. Some called the project a white elephant. Some criticized him for hiring an archaeologist as an architect.

E.C.T. Candappa aptly wrote to the *Catholic Messenger* about this controversy: "It was thus that the Basilica at Tewatta

became to him both a crown and a cross. To him the vow of his predecessor became his personal vow. There was little, if any, opposition to it when he began his episcopacy. Indeed, he was borne on the back of wide and strong popular support. By the time he saw the fulfillment of the vow a reality, times had changed so much and the triumph was sour. But he drank that cup as well."

Some world and European cathedrals and basilicas took generations to finish building. The foundation stone for the Cologne Cathedral, in Germany was laid in 1248 and it was consecrated in 1880. But Cardinal Cooray fulfilled the vow within one generation.. On February 6, 1976, the Basilica of Our Lady of Lanka was consecrated by the Cardinal in the presence of all the Bishops of Sri Lanka.

In "Blue and White," the magazine of St. Joseph's College, dated March 1946 Fr. J.M. Lanza,

Cardinal Cooray's erstwhile classmate in an article on the newly elected Bishop Cooray said: "There have been all sorts of bishops in the Church. The earliest were the martyr bishops like Ignatius of Antioch. There have been also in other times hunting and fighting bishops; literary bishops like Bossuet, political bishops like Talleyrand, ambitious prelates like Wolsey and Richelieu: There have been and there still are building bishops, debt paying bishops and even convert-making bishops; all these have uses and serve their purpose in the scheme of things. But the only bishop that matters, that makes a difference to the Mystical Body of Christ which is the Church of course, is the Christ-like bishop".

This is indeed, precisely what His Eminence Thomas Cardinal Cooray has been, a Christ-like Archbishop!

Francis Madiwela

The Rosary Beads

*A child handles the rosary beads
Playfully curious.
It has no needs
In its carefree years.
Donning it round his neck
He kisses imitatingly
The cross, the beads, reverentially.*

*At the age of reason
He approaches the Communion table
Hands clasped in adoration
The beads twined around his fingers.*

*He learns the meaning of the beads
At his mother's knee
Ever since the beads remain
In the stressful adolescent years
His companion, dissolving fears.*

*In youth -the travelling Rosary
On finger-like a ring.
In bus, in train, in car, at halts
The charm that keeps him from all harm.*

*In the stormy years of married life
With its ups and downs and joys and strife
The Family Rosary keeps them bound
to one another; in a link profound.*

*When the children have gone their several ways
The Rosary beads keep them near always
Fingering the beads the parents pray
For their children, night and day.*

*When old age takes over as it inevitably must
What a comfort the Rosary, an inherent trust
And when death approaches at God's behest
The Rosary's entwined as one is laid to rest.*

*A life-time charm the Rosary beads
In times of stress, in times of need
To honour Our Mother, no matter what.
It remains with us, even as we return to dust.*

Jeannette Cabraal

The Intercessor St. Jude

*In times of desperation
In times of dire need
Hands uplifted in supplication
To the saint who never fails to heed*

*The anguished cries of mothers for children
gone astray
The hands outstretched in penury whom
society turns away
Trusts betrayed, health impaired, the
numerous human cries
At the feet of St. Jude the intercessor, their
only hope lies.*

*He himself once forgotten, mistakenly for the
betrayer of Christ
Understands the forsaken people, who keep
their trust
every first Thursday; the phenomenon at this
shrine
In a sylvan setting, away from the madding
strife.*

*On the feast day of St. Jude, the unending
crowds
Bear grateful testimony to his intercession
throughout
St. Jude, saint of the impossible to whom the
distressed turn
We thank thee for thy intercession
As our land, our people, to peace return.*

JC



Failing to attend a funeral, Does it deny you of honouring the dead?

It was when I was away from the country, that the good Lord called my mother to rest. As the news reached me, I was caught up in a dilemma, whether to say, 'Yes' or 'No', to the obvious question, 'when are you coming?' To say 'no' to attend ones mother's funeral seemed to be, the answer of a prodigal son in retaliation to a wretched mother, but I was compelled to say 'no', because I truly loved her.

Sadly I was compelled to leave our shores, when my mum was breathing her last. Without a choice, I had to part company with her. The only consolation for me was that I had done my best, while I was with her. There was nothing more left for me to do. Since her wish was that the funeral rites be performed within twenty four hours, I knew for sure that I would never be able to be present at her funeral, some day. That mind set facilitated me to say a definite 'no' to the request made, "Come soon, we are waiting for you." The best possible way one could honour the dead, is to uphold their wishes. My mother's wish was burial within a day, but my wish was to prolong it, till I flew back home. In respect to her wish, inevitably I decided to give in.

The person with whom I shared this fact to gain consolation, was a psychotherapist of repute. He prudently advised me that "If you are to fly back home, from now on you would be worried about your flight arrangements. To get back fast would be a rush. Just to see your mother's face and above all to show your face to the rest, and to prove that you love and care for your mother would be your aim and desire. Doesn't it sound superficial and stupid. On the contrary from now on, if you could spent time at the chapel, in front of the Blessed Sacrament, praying for her soul, that would be mutually rewarding. You would gain consolation, while she would gain liberation. If you love your mother, do what pleases her. If you love yourself, do what pleases the others". This then was the inspiration that guided me. So while I was with the Lord in prayer, she was with the Lord, resting in peace.

This reminds me of a similar life situation of another, which provokes a thought for reflection.

A person, let's call him Tom, while working abroad lost his mother. It was sudden, and a shocking death. The

family members desperately tried to communicate the message to Tom, but failed. No one could contact him, on his mobile, since the number had been misplaced by then. His whereabouts were not known and this made matters worse. Hence they went ahead with the burial. A few weeks later, Tom came to know what had transpired. Tom could not blame anyone, but himself. He felt bitterly disappointed, but wisely decided not to rush back home. Tom in impatiently waited for his vacation, to return home.

Fourteen months later, Tom came home on vacation. On arrival at the airport, the first move that Tom made was to rush to the cemetery, where his mother was laid to rest. Since they did not own a family burial plot, he went searching from grave to grave, looking out for a cross, with the inscription of his mother's name. Tom could not find it. Fortunately the cemetery keeper intervened and helped him locate the grave. The earth cover had sunk, weeds had grown all over, and without even a cross it looked bare, abandoned and disowned. Tom knelt and prayed. Tears rolled down his cheeks, since he felt his obligation was undone. All who organized a grand funeral for his mother, had neglected her place of rest. Even without a cross it resembled a pauper's grave. Do all who pretend to respect the dead, limit their reverence only up to the burial? This was the question which agitated Tom. The third month and the twelfth month alms giving were all done in style, but hadn't they visited the grave, to think of a mere wooden cross? Those who attended her funeral seemed not to respect her, as much as Tom, the one who could not attend. As always, this paradoxical behavior, dupes public opinion. Ultimately it is pretentious behavior that wins the admiration of all. This is why hypocrites ride so high.

Tom went in search of the parish priest and related his bitter experience of missing his mothers funeral. Tom emotionally expressed what he felt to see his mothers grave utterly neglected, which was like rubbing salt on a wound. He made a humble request from the priest. "Father, please permit me to erect a monument, at the grave of my mother." The priest politely replied, "Son, according to the rules of the Church, what is permitted is only a wooden cross. The



The size and glamour of a monument, is in no way an expression of the love you have for your mother. To uphold her wishes would be the best. Just think of a wish that she so desired, that you have not fulfilled up to date. Fulfill it and that would be an ample expression of love and respect, towards your mother.

size and glamour of a monument, is in no way an expression of the love you have for your mother. To uphold her wishes would be the best. Just think of a wish that she desired, and that you have not fulfilled up to date. Fulfill it and that would be an ample expression of love and respect, towards your mother".

Enlightened by those words of advice, Tom went in to Church and fell in front of the Blessed Sacrament, in deep refection. What was my mothers wish and desire, which I have not fulfilled up to now?, This was the question echoing in his mind. Deep within his conscience Tom heard his mother's voice, "Tom why won't you go to church on Sunday? Why won't you make your confession? Why won't you receive Holy Communion?" Tom was taken aback, shocked and shaken.

This is what I neglected throughout my life, Tom admitted with regret. If I neglect it further, I continue to disre-

spect my mothers wish and desire. Here and now I promise my mother, a cross besides her grave and also, to visit her every Sunday after participating at the Holy Eucharist. This I will do, till my last breath, Tom assured his mother.

Tom was wiser now, in revising his manner of thought. A glamorous monument at her grave, would be seen, only by those who visit the cemetery. "Oh! is this the place where she was buried," a few may say. It would mean nothing.

A change of life would be seen by many, "Oh! is this the son of that holy woman? He too is the same". all would say with respect. That meant a lot. That would bring her much deserved glory.

The best way to bring honour and glory to your dearly beloved departed, would be not through a monument, but through your life's example.

RodeZo



Sacred Duties of a Teacher

The mistake of a doctor is buried in the grave,
The mistake of a lawyer lies in his files,
The mistake of an engineer is cemented with bricks,
The mistake of a teacher reflects in the nation.

Teachers day is celebrated, in the month of October. Festivities in schools are an excellent reminder to teachers of their vocation. Teaching is not a profession. It is a sacred vocation. Teaching minds, touch hearts and transform lives. Moulding of young minds and help in forming their character is not an easy task.

(Contd. on Pg. 14)

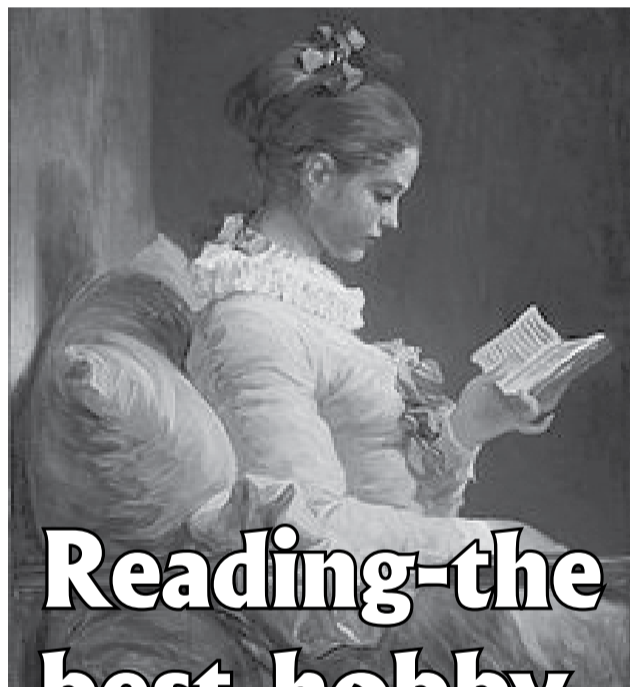


One hour to the Lord

Why not give the Lord one hour,
It is then that you experience His power,
Do your best to give Him due honour,
Without Him, you could do nothing, under cover.

Come on Sunday, attend the Eucharistic Celebration,
Washed clean through the Sacrament of reconciliation,
Word of God, Flesh and Blood for our consolation,
Spiritual nourishment leads us to liberation.

Franics



Reading-the best hobby.

Reading is a good hobby for people of all walks of life. There are various kinds of books like novels, comics, literature, etc There is a great saying that reading maketh a full man. If we want to be

Sacred Duties.....

(Contd. from Pg. 13)

The tedious journey through the hallowed portals of education is long and tiresome, but "loves labour" is not lost, when students bring joy and satisfaction to the teacher. Great achievements highlight the importance of setting a goal. Any endeavour without a goal, would be like groping in the dark. Students too have an important role to play. They should set a goal, aim high, plan the time available and, check their work schedule. They need to be determined, dedicated and persevering till the end.

Where does teaching begin? The importance of the first step has to be realized and the difficulty of the first step has to be over come.

The journey towards education is long and arduous. The first step in any endeavour, should be a firm and bold step, mustering one's inner strength, with a fair amount of courage, conviction and commitment. The students have to take the first step.

Apart from education we should deal with character development and filling the minds of students with human values. Modern educational systems, lay too much emphasis on academic achievements, which

Good Shepherd Yatiyantota Montessori Concert



Yatiyantota, Good Shepherd Montessori House of Children held their annual Concert at Dr. N. M. Perera Maha Vidiyalaya Hall recently, arranged by the principal Rev. Sr. Marie Lourdes and her staff. Picture Shows the little kinds presenting a dance item.

J. Anthony

Pre-School Pola at Diyalagoda



St. Bernadette's Pre-school students in Diyalagoda held their Pola at the Pre-School premises recently.

Picture shows, Rev. Fr. Thusitha Pradeep Fernando Parish Priest of Diyalagoda, who declared open the Pola, visiting a stall.

The Programme was organized by Rev. Sr. Mary Rita, Principal of the Pre-School with parents and teachers.

(D. Anselm Fernando)

Carrom Champions



The students of All Saints' B. M. V. Colombo 10, were the under 19 All Island Carrom Champions in 2011, and retained it in the year 2012 too.

Seated - From left

Front row

Mrs. Priyanka Nishani (Teacher in Charge of Sprots)
Rev. Sr. Anne Christine (Principal)
Miss. Madhuka Ranaweera (Team Leader)
and Mr. Lasantha Chaminda Ranathunga (Coach)

Back Row

From left - D. Tinali Janeesha, M. Chithradevi,
Rebecca Dalrine, Nissansala Madushanthi,
Hashani Dilukshika

successful in life, we must cultivate the habit of reading. In this busy hum drum of life, the parents are keen on sending their children for tuition classes. The children are then busy on the computer or watching television. This is a very sad state of affairs. The parents should encourage the children to read books, because the more you read, the more knowledge you gain. Books are a man's best friends as the old saying goes. Perhaps that is why reading is considered an important hobby for children and adults.

Naomi Croos Dabrera

do not include moral principles.

The most important principle, is not only teaching subjects like Mathematics, Language or Science, they are merely vehicles which help the child to acquire knowledge. Developing character is the goal of human excellence, that comes through a teacher.

The purpose of education as we all know is not only to acquire knowledge, but to make use of that knowledge to do good unto others. It enlightens the hearts and minds of students and transforms their lives and our own too. Teachers impart their knowledge to their students who keep gathering facts and figures with useful and valuable information. This should necessarily lead us to improve our character, our ways of thinking, speaking and acting, and how to live a happy, decent, meaningful and productive life. This would invariably transform our lives, and those of our students, neighbors, and fellow citizens at large, so that we may become worthy of the reward that is in store for us. "They that instruct many unto justice, shall shine like stars for all eternity." *(Daniel 12:13)*

Mrs. R.S. Jesuthasan Kotte.

† IN MEMORIAM

THANKSGIVING



MR. SANJEY RAVI KALUTARAGE

"Whoever does what God wants him to do is my brother, my sister, my mother

(Luke 3:35)

We thank Rev. Fathers, past pupils of St. Peter's College Colombo, and all who attended to the funeral of Mr. Sanjey Ravi Kalutarage. Relations, neighbours, also we specially thanks to the doctors, Managing Director of Digiscan Printing and Packaging (Pvt) Ltd. and all there who are supported to bare the sorrowful moment of sudden death of Mr. Sanjey Ravi Kalutarage.

MAY HE REST IN PEACE

Amma, Thaththa and members of the family.
(N3952)

What it says in
the Readings

I am the light of the world, says the
Lord, anyone who follows me will have
the light of life.

Jn. 8:12

LITURGICAL CALENDAR YEAR B
28th Oct. - 4th Nov. 2012

**Sun: 30TH SUNDAY IN ORDINARY
TIME**

Jer. 31:7-9; Hebr. 5:1-6;
Mk.10:46-52

Mon: Memorial of St. John of Capestrano
Eph. 4:32--5,8; Lk.13:10-17

St. John of Capestrano, 1386-1456,
joined the Franciscan Order. A faithful servant of four Popes, he attended the Council of Florence, went to Jerusalem as apostolic emissary, and in 1451, set out on a preaching tour through the German provinces and Poland. In a battle at Belgrade he contacted fever and died there.



Tue: Eph. 5: 21-33; Lk.13:18-21

Wed: Eph. 6:1-9; Lk.13 22-30

Thu: Feast of All Saints

Rev. 7:2-4,9-14; Jn. 3:1-3,
Mt 5:1-12

Fri: All Souls Day

Sat: Memorials of St. Martin de Porres, Religious

St. Martin de Porres

(1579-1639) was a lay brother of the Dominican Order. The patron saint of mixed-race people and all those seeking interracial harmony. He was noted for work on behalf of the poor, establishing an orphanage and a children's hospital. He maintained an austere lifestyle, which included fasting and abstaining from meat.



**Sun: 31ST SUNDAY IN ORDINARY
TIME**

Deut 6: 2-6, Hebr. 7:23-28;
Mk. 12: 28-34

PRAYERS OF THE FAITHFUL

Response: Lord, that we may see.

For Christians: That they may be delivered from the blindness of saying that they believe in Christ while at the same time refusing to follow him. Let us pray to the Lord.

Response: Lord, that we may see.

For all those in positions of power: That they may be sensitive to the needs of those in their charge. Let us pray to the Lord.

Response: Lord, that we may see.

For all those who are on the edges of life, the poor, the handicapped, the lonely: That Christians may show them respect and love. Let us pray to the Lord.

Response: Lord, that we may see.

That Christ may deliver us from the many forms of spiritual blindness that plague our lives and which prevent us from following him. Let us pray to the Lord.

Response: Lord, that we may see.

Thirtieth Sunday in Ordinary Time

First Reading: Jer. 31: 7-9

Prophet Jeremiah announces God's intervention to save the Israelites from slavery, and invites them to shout for joy.

Second Reading: Heb. 5: 1-6

St. Paul speaks of Jesus Christ as the High Priest who offered himself as a sacrifice for the expiation of our sins. Christ was made a high priest by the Father.

Gospel: Mk. 10: 46-52

Jesus giving sight to Bartimaeus, a blind beggar; tells him "your faith has made you well." And Bartimaeus followed him.

Reflection

The readings of the previous Sunday attempted to convince us of the need to seek only the things of the higher order, things divine. About God, His values, His teachings; which is Good News, wisdom, etc. Today's readings, speak of the marvelous things that could happen to a person or persons because of their deep union with God. These happen by the favour of God. Faith too could effect wonders in our lives especially when we need the grace of God.

During the time of Jeremiah the Israelites were living in exile in Babylon, because of their unfaithfulness to God. In slavery they turned to their God and God out of mercy promises to save them from their bondage. And God did de-

liver His chosen people and He really loved them. Even in the Second Reading God's mercy is shown in all its glory and fullness through his Son to save all mankind. It is a fact that God created man and that man sinned against Him. But God out of mercy forgave him because of His only Son Jesus Christ. Though man sinned against God, He did not punish him forever. He sent His Son in order to save him from eternal damnation. This was because of his love and mercy. For mankind was His creation and they were His people. Man too was expecting the Messiah though they did not recognize Him when He came. As they did not recognize Him they put Him to death. But God worked out the salvation of mankind through the death of His Son. This shows His true love.

In the Gospel, God's love and mercy is shown to us through Jesus Christ. In the Gospel, God's love goes out to reach the blind beggar Bartimaeus who shouts for His mercy. Jesus so loved him that He gave him his sight. The blind man expresses his deep faith when he says, "Jesus Son of David have mercy on me." And when asked, what he needed. He says "Master let me receive my sight." This blind man proves that he is attached to God. Therefore he gets his sight back. This is another instance where God shows His mercy and love to those who are faithful and are attached to Him.

These can be ours as well, if



we remain faithful and attached to God and are in search of the divine. We will then experience God's love, mercy and grace every day of our life.

Aid Story

John Newton was a slave trader in the 18th century. There was a violent storm at sea that tossed his slave ship like a matchstick. Newton was terrified, and he cried out to God. "If you stop this storm and see me safely home, I promise to cease slave trading, and would become your slave." The ship survived and Newton kept his promise. He became a minister of the Gospel, and it was he who later wrote the hymn Amazing Grace.

*"Amazing Grace, how sweet the sound
That saved a wretch like me!*

*I once was lost, but now am found,
Was blind, but now I see."*

Rev. Fr. Ciswan De Croos

User-friendly Speeches and Sermons

It is a common occurrence today where important speeches and sermons given by leading personalities and religious heads have been unsuccessful in delivering their advantages, due to the inability of understanding the message by the respective audience. The major reason is that the speeches or sermons are not catered or moulded to be understood clearly by the listener or the audience. This is a common mistake even in the design of many products and services as they are often not user-friendly nor fit the users.

The modern world is the user's world and not the expert's world. The demand today is for goods and services which are user oriented or in other words satisfy the user demands. There are more chances for the activity to benefit the audiences when they are user-friendly. In speeches, talks, sermons or lectures the users are the respective audiences. If the listener is not interested, disinclined or not motivated to listen and as a result the message is not absorbed, that talk then is hardly of any use. There are many features to be satisfied

for a talk or a sermon to be audience-friendly or to successfully convey the message across. The following episodes would make my point clearer.

I happened to serve as a member of the parish council in a Catholic Church in a foreign country where the language was not English. The Sunday sermons were given by an American parish priest. To be sure about the language the priest wrote down his sermon and read from a paper. He hardly looked at the people while giving the sermon. Since the sermon was pre-written the priest naturally made the words and the language used, high flown. Unfortunately several members of the parish commented that the sermons were boring and they were not motivated to listen. Being a person who believed in the user's concept, I proposed at a parish council meeting to carry out an anonymous short questionnaire on a random sample of church goers to ascertain their views regarding the sermons. The other parish councilors immediately protested regarding my proposal as they thought that the questionnaire

will reflect a bad opinion on the priest or it will amount to directly criticizing the priest. However the assistant parish priest who was present at the meeting said that my proposal is OK and for me to come up with some questions to be included in the questionnaire. At the next meeting I came up with a one page questionnaire which included few simple and straightforward (not sarcastic) questions with mostly YES/NO answers. The other parish councilors who were as usual YES men did not want to hurt the feelings of the priest in any way. They of course rejected the questionnaire. Later I realized that continuation to serve in the parish council did not serve any useful purpose and therefore I resigned from the parish council.

Another example of a sermon delivered recently in a church where I was present is described below. The sermon was given by an invited priest after the parishioners had participated in a long procession and the time was nearly 7.30 p.m. The people were truly tired and had to stand outside the church. The priest was keen on delivering

a good sermon which he had carefully prepared as he was an invited priest for the occasion. Although I too was tired and the time was not conducive to listen to sermons, I forced myself to listen to the priest. The language used by the priest was not simple and the sermon seemed to have a deep meaning. Even I found it difficult to absorb its full message.

Preachers usually face a large audience, stand on a sophisticated podium and are provided with comfortable environmental facilities. They rattle off with their prepared speeches unconcerned with the uncomfortable conditions faced by the audiences, e.g., hot and sweating environment, overcrowded places, stressed with home worries, disturbances of children, pressed for time for the day's activities, etc.

The purpose of the above comments are therefore to expose to the relevant parties how the audience feels about speeches and sermons, with the aim of improving the methods of delivery and to make the sermons more meaningful and advantageous to the listeners.

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