

WORLD CHILDREN'S & ELDERS' DAY



October 1

Messenger

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National Secretariat of the Cause of Canonization of Bl. Joseph Vaz announces:

A Miracle - to expedite the process of Canonization of Blessed Joseph Vaz

It is with joy and gratitude to God Almighty that we wish to inform all the Faithful, Religious and Clergy that one of the miracles submitted for the Cause of Canonization of Blessed Joseph Vaz, has been accepted as worthy of study. The Diocesan Inquiry of the miracle will take place in the month of October 2013.

The conclusion of the process of Canonization will depend on the outcome of the study of the miracle which is known as the Diocesan Inquiry, in the place where the presumed miracle has taken place.

Therefore, we, as the National Secretariat of the Cause of Canonization of Blessed Joseph Vaz, wish to solicit the prayers of all our Faithful, Religious and Clergy in Sri Lanka that the Lord may grant us the favour of getting the miracle accepted for the purpose of Canonization.

In this 'Year of Faith', it is truly a matter of divine providence that there is every prospect of the process of canonization receiving fresh impetus with the study of the presumed miracle.

It would therefore, be very important that in all our

Parishes, Religious Institutions, Churches and Mission Houses, Schools and charitable houses that the Prayer for Canonization be recited with fervour. At the end of the Family Rosary, the prayer can be recited and the hymn to Blessed Joseph Vaz be sung and so also at the end of Sunday Mass.

In the Month of October, let us intensify our acts of charity, such as visiting the sick, looking after the poor, in emulating the example of our Beloved Apostle, Blessed Joseph Vaz.

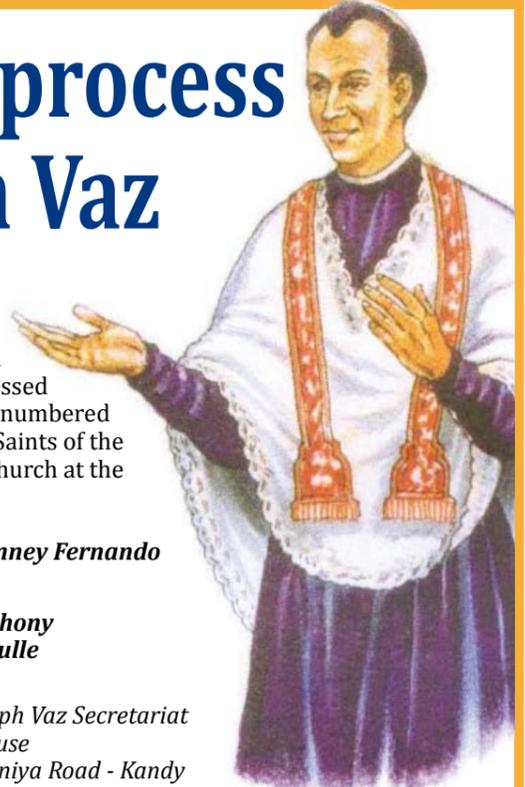
If we pray fervently, as the Church in Sri Lanka, for this intension, we shall have

the great blessing of having our beloved Apostle, Blessed Joseph Vaz, numbered among the Saints of the Universal Church at the earliest.

Bishop Vianney Fernando
Chairman

Rev. Fr. Anthony Fernandopulle
Secretary

Blessed Joseph Vaz Secretariat
Bishop's House
873, Peradeniya Road - Kandy



Vicereine of Dominican Sisters' of St. Catherine

The Dominican Congregation of Sisters of St. Catherine of Siena, Philippines celebrated the Second Chapter of the Sri Lanka Region recently. Rev. Sr. Priyantha Fernando, OP, was re-elected as the Vicereine of the Region.

Eucharistic Celebration in view of her installation held at Christ the King Church, Pannipitiya was presided over by Rev. Fr. Lalith Expeditus, Coordinator for Priests Welfare and Renewal. The co-celebrant was Rev. Fr. Tyrone Perera, Parish Priest of Pannipitiya.

National Rosary Rally at Kurunegala

The National Council of the Legion of Mary will hold a National Rosary Rally at Kurunegala under the guidance of His Lordship, Rt. Rev. Dr. Harold Anthony Perera, Bishop of Kurunegala, on Wednesday, October 16.

The faithful are requested to assemble at St. Anne's College premises at 9.00am from where the Rosary Rally Procession will begin.

Holy Mass will be celebrated at 11.30 a.m. at the Maligapitiya Grounds, Kurunegala.

All arrangements are being made under the patronage of His Lordship, Rt. Rev. Dr. Cletus Chandrasiri Perera, Bishop of Ratnapura and Vice Chairman of the Laity Commission and Bishop in Charge of the Legion of Mary.



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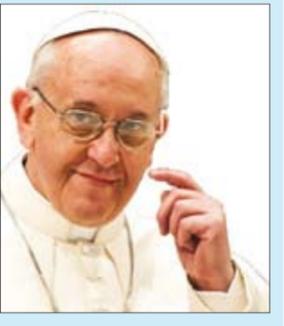
Pope Francis: The Movie

Pope Francis is set for popcorn treatment as Argentina's Alejandro Agresti is set to bring the life story of Pope Francis to the big screen, reports Variety Magazine.

Rodrigo de la Serna, best known for his award-winning role as Che Guevara's travelling companion Alberto Granado in *The Motorcycle Diaries*, will play the world's first Argentine Pope. The film, titled *Historia de un cura (A Priest's Tale)* will tell the story of the man born Jorge Mario Bergoglio from his youth to his election in March as head of the Roman Catholic Church.

"Pope Francis is attempting to change things," producer Pablo Bossi told *Variety*. "He can be seen as revolutionary and interests non-Catholics as well."

Agresti said his film, which will be shot in Argentina, Italy and Germany, would tell the story through a series of flashbacks and flash



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Pakistan Catholic Bishops' Conference Condemns Attack on Church

The President of Pakistan Catholic Bishops' Conference (PCBC), Archbishop Joseph Coutts, has expressed shock and deep sorrow over the brutal attack on All Saints' Church, Peshawar, while it was filled with

faithful who had come for Sunday worship. In his statement he said: "On behalf of the PCBC and the Christians of Pakistan we condemn this act in strongest terms."

The Archbishop also said: "The attacking of innocent men, women

and children while praying in the Church is a shameful act of cowardice." He expressed his deep sorrow on the loss of so many innocent lives and countless injured and expressed solidarity with the families of the martyred

Christians.

He also announced that all the Christian educational institutions of Pakistan will remain closed for three days (September 23, 24 and 25) as a sign of mourning and protest. Special prayers for those

martyred and the injured will also be offered in churches throughout the country. He urged all Christians to remain peaceful and avoid any acts of violence.

He demanded that the Government take immediate steps

to apprehend those responsible for this attack, and to take measures to protect the worship places of all the Religious Minorities in Pakistan.

He said the Government should

(Contd on Pg. 2) >>>

FROM THE DIOCESES

World President General of SVP visits Sri Lanka



President General of St. Vincent De Paul Society (SVP) Dr. Michael Thio and the West Asia Coordinator Ms. Gabriel Mondal visited Sri Lanka recently. This was the first visit of a President of the

SVP to the country. D. Michael and Ms. Gabriel met the Archbishop of Colombo, His

Eminence Malcolm Cardinal Ranjith along with the Spiritual Director of the SVP, Rev. Fr. Leo Perera, National President Ms. Leonie Fernando and the Members of the National Council.

They were felicitated by the Archdiocesan Council led by Ms. Visaka Welivita at the Paul VI Centre along with Spiritual Director Fr. Rohan De Alwis. Felicitation ceremonies were also held in Kandy by the National Council and in Batticaloa by the Eastern Vincentians. (SVP)

Church Feasts

The Annual Feast of St. Padre Pio Shrine, Athurugiriya will be celebrated on Sunday September 29. Festive Mass at 9 am. Vespers Service on previous day 7 pm, followed by solemn procession.



The 125th Jubilee Feast of St. Francis of Assisi Church, Udugampola in the Burulupitiya Parish will be celebrated on Sunday October 6. Festive Mass at 8.30 am. Chief celebrant - Rt. Rev. Dr. Vianney Fernando, Bishop of Kandy. Vespers Service on previous day at 7.30 pm presided over by Very Rev. Fr. Rohan Silva OMI, Provincial Superior of Oblate Fathers (Colombo Province) and Very Rev. Fr. Mark Fernando, Provincial Superior of TOR Franciscan Fathers.

The Annual Feast of Holy Cross Church, Gampaha will be celebrated on Sunday September 29. Festive Mass at 8.30 am. Chief celebrant - Rev. Fr. Lasantha Kahadawala, Spiritual Director of Pubuduwa Charismatic Renewal Movement, Sri Prasansaramaya, Walpola, Ragama. Vespers Service on previous day at 7 pm presided over by Very Rev. Fr. Cyril Gamini Fernando, Archdiocesan Episcopal Vicar.

The Annual Feast of the Church of St. Michael the Archangel in Nagoda, Kalutara will be celebrated on Sunday September 29. Festive Mass at 8 am, followed by solemn procession. Vespers Service on previous day at 7 pm.

The Annual Feast of Our Lady of the Holy Rosary, Bandirippuwa (Chilaw Diocese) will be celebrated on Sunday October 6. Festive Mass at 7.30 am. Chief celebrant - Very Rev. Fr. Sunil Rupasinghe SSS, Provincial Superior of Blessed Sacrament Fathers. Vespers Service on previous day at 7.30 pm presided over by Rt. Rev. Dr. Valence Mendis, Bishop of Chilaw.

The 139th Annual Feast of the Holy Face of Jesus will be celebrated at St. Joseph's Church, Gonawila, Dankotuwa (Chilaw Diocese) on Sunday September 29. Festive Mass at 7 am. Vespers Service on previous day at 7 pm.

The 115th Annual Feast of St. Mary's Church, Kalamulla, Kalutara will be celebrated on Sunday September 29. Festive Mass at 7.30 am. Chief celebrant - Very Rev. Fr. Lalith Felix, Rector, St. Aloysius Seminary, Borella. Vespers Service on previous day at 7.30 pm presided over by Rev. Fr. Chaminda Wanigasena, Rector, St. Peter's College, Gampaha.

The Annual Feast of the Church of Our Lady of Vailankanni situated in the village of Sinthathriya - Saliyakulama in Waikkala Parish (Chilaw Diocese) will be celebrated on Sunday September 29. Festive Mass at 7.30 am. Vespers Service on previous day at 7 pm.

Blessing of new wing of Pallansena Parish Church



His Lordship, Rt. Rev. Dr. Emmanuel Fernando, Auxiliary Bishop of Colombo, blessed and declared open the side-wing of the Church of Our Lady of Sorrows, Pallansena, on the eve of the annual Feast of the Church.

His Lordship also blessed the underground crypt of the Blessed Sacrament and the Grotto.

Melvyn de Costa

Do you Remember St. Lawrence's Church, Wellawatte?



The 75th Jubilee Committee of the Parish of St. Lawrence's Church, Wellawatte requests past and present parishioners living in Sri Lanka and abroad to provide past memories and unforgettable incidents of the Parish, its activities and associations, with photographs and write ups with their addresses for the Jubilee Souvenir

These could be sent to the Parish Priest, Rev. Fr. Bob Rodrigo OMI, at your earliest.

Chairman
Memorial Committee
St. Lawrence's Church, Wellawatte

Annual Convocation of Aquinas University College

The Annual Convocation of Aquinas University College together with Conferment of Degrees and Diplomas will be held on October 3 and 4, at the Don Peter Auditorium of the College.

The First Convocation on October 3 will be presided over by the Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith, Chancellor of Aquinas University College. The Second and Third Convocation will be held on October 4 and graced by His Lordship, Rt. Rev. Dr. Raymond Wickremesinghe, Bishop of Galle.

Aquinas University College is a degree awarding institute approved by the Ministry of Higher Education and the University Grants Commission.

The range of qualifications includes degrees, Diplomas and Certificates both internally awarded or jointly offered with affiliated foreign universities and global institutions.

The College, established in 1953 by Rev. Fr. Peter Pillai OMI, celebrates its 60th year in 2014. The present Rector of the College is Rev. Fr. Placidus de Silva.

Nalin Anthony

Pakistan Catholic.....

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seriously tackle the increasing religious and sectarian intolerance that has reached alarming proportions, as this incident proves.

Archbishop Coutts added that Provincial, Federal Governments and relevant administrative departments should ensure that such incidents should not happen again.



Joseph Coutts
(Archbishop of Karachi)
President, PCBC

September 22, 2012

Feast of St. Winifreda's Church, Kahatawila



The Feast of St. Winifreda was celebrated at St. Winifreda's Shrine at Kahatawila in the Chilaw Diocese.

Festive High Mass was officiated by His Lordship Rt. Rev. Dr. Devshitha Valence Mendis, Bishop of Chilaw and assisted by Rev. Frs. Patrick Wijesinghe and Godfrey Nelson.

G.B.H. Livera

Silver Jubilee of Brotherhood of Hope Trust



His Eminence Malcolm Cardinal Ranjith Archbishop of Colombo attended the Silver Jubilee celebrations of Purnodaya the Brotherhood of Hope Trust at Jaela. His Eminence is being accompanied by its founder Chairman Mr. Martin Costa to venue of the celebration.

S.K.J. Kurera

Pope Francis.....

Contd. from Pg. 1

forwards as Bergoglio flies to Rome to attend the papal conclave following the resignation of Pope Benedict XVI.

"More than a rapid biopic of key events, I'm more concerned with getting inside this very singular person, his decision to follow his vocation, and how he combined his faith and reason, having studied as a Jesuit for 14 years before being ordained," said the director, who is best known outside Argentina for his 2006 English language romantic drama *The Lake House*, starring Sandra Bullock and Keanu Reeves

The Guardian

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Church in the Modern World

Pope's interview prompts flurry of media reactions

Vatican City, (EWTN News/CNA) - Pope Francis' lengthy interview with a Jesuit-run Italian newspaper *La Civiltà Cattolica* published last week has sparked a flood of news reports, as well as in-depth commentary from Catholic analysts.

Vatican analyst John Allen, Jr., said that the Pope's recent comments are "not breaking with traditional doctrine but trying to shift the Church's emphasis from condemnation to mercy."

He noted that when the Pope was asked if he "approves" of homosexuality, he responded with another question: "Tell me: When God looks at a gay person, does he endorse the existence of this person with love, or reject and condemn this person?"

This focus on the person is key to understanding what the Holy Father is doing, Allen suggested. "In saying these things, Francis argues, he's doing no more than rephrasing the Catechism of the Catholic Church, which denounces homosexual acts but says homosexual persons are to be treated with 'respect, compassion and sensitivity.'"

"In general, Pope Francis seems to suggest he wants the Church to come off as less judgmental and more pastoral, though without becoming morally 'lax,'" he explained.

In the 12,000-word interview translated into English by an US Jesuit and released on September 19, the Holy Father explained that "the proclama-

tion of the saving love of God comes before moral and religious imperatives," highlighting the need to proclaim moral truths in the full context of the Church's Gospel message rather than as isolated requirements to be imposed.

"We cannot insist only on issues related to abortion, gay marriage and the use of contraceptive methods. This is not possible," he said, explaining that this would not be the fullness of the Gospel, but instead a "disjointed multitude of doctrines to be imposed insistently."

While clarifying that he is a "son of the Church" and agrees with its teaching on these topics, he added that "when we speak about these issues, we

have to talk about them in a context."

"The proposal of the Gospel must be more simple, profound and radiant. It is from this proposition that the moral consequences then flow," he explained. Otherwise, the moral teachings of the Church will lose "the freshness and fragrance of the Gospel."

Many media reports zoned in on the Pope's comments on abortion and homosexuality. The Associated Press characterized the interview as "a dramatic shift in Vatican tone," that "contained no change in Church teaching" but illustrated a clear break in style from the two most recent Popes, "for whom doctrine was paramount."



David Gibson of Religion News Service said the interview shows that Pope Francis is seeking to bring about a Church "that is more pastoral, less clerical and less doctrinaire."

Pakistan's worst-ever attack on beleaguered Christians

Victims' relatives outside the historic All Saints' Church, the day after suicide bombers killed at least 85 people there after the Sunday service. Photo: Arshad Arbab/EPA

With its Mughal-like features, gleaming white dome and minaret-like towers, the All Saints' Church in Peshawar has been a symbol of inter-faith harmony ever since it was built in 1883.

As in a mosque, worshippers remove their shoes before entering the historic building, where biblical quotations are emblazoned on the walls in English, Hebrew and Persian scripts.

Some of the congregation was in bare feet



as they filed out of the Anglican Church on Sunday morning straight into the blast zone of one of two suicide bombers from a Taliban faction that has vowed to kill non-Muslims until the US cancels its lethal drone strikes in the country.

A day later and a blood-soaked jumble of shoes still lies in a pile on the right-hand side of the tall wooden doors where female worshippers usually congregate.

According to a tally based on information from local officials, 85 people were

killed and more than 100 injured, although one doctor who arrived at the scene moments after the blast believes that even more died but their bodies were recovered by relatives before they could be accounted for.

Whatever the number, it was Pakistan's worst attack on Christians, sparking impassioned, country-wide protests.

Christians are a tiny and politically weak minority in Muslim-majority Pakistan who suffer from prejudice and sporadic bouts of mob violence. But Sunday was the first time that bombs had been used to such deadly effect on worshippers.

(The Guardian)

Pope to be invited to address European Parliament

Vatican City (CNA/EWTN News).- At an October 11 audience with the Pope, European Parliament President Martin Schulz is expected to formally invite Pope Francis to address the legislative body of the European Union.

Schulz had already extended an informal verbal invitation to the Pope to visit the European Parliament at his inaugural Mass as Bishop of Rome on March 19. Both of Schulz' predecessors - Hans-Gert Pöttering of Germany and Jerzy Buzek of Poland - invited Benedict XVI to address the European Parliament, but he never took up the invitation. The only previous occasion when a Pope addressed the institution was Blessed John Paul II in 1988.

According to the anonymous source, the program of the audience has Schulz visiting a Sant'Egidio project shortly after his meeting with the Pope.

In the early afternoon, Schulz is also due to participate in a public debate on poverty and humanitarian issues at the Gregorian University.

The press office of Gregorian University told CNA Sept. 24 that "the conference has not yet been confirmed," but did not deny that they have been approached.

Pope Benedict breaks self imposed silence

CNA - Pope Emeritus Benedict XVI has broken his self-imposed silence with a lengthy letter to a prominent atheist in which he defended himself from accusations he did not do enough to bring to justice sexually abusive priests.

The ex-pontiff spoke of his "profound consternation" that "evil" had entered so deeply into the Catholic faith. But he denied that he had, either as pope or previously as head of the Vatican office dealing with abuse cases, tried to "cover up" the scandals that tarnished the Church's reputation around the world.

The letter, which also discussed topics such as the nature of Catholic belief, the conflict between good and evil, and evolution, came just two weeks after *La Repubblica* published a similar letter from his successor Pope Francis on atheism and agnosticism he has struck a surprisingly conciliatory tone towards atheists and agnostics, saying that God will "forgive" them as long as they behave morally and live according to their consciences.

The Vatican said the timing of the two documents was a coincidence, rather than a concerted attempt by the two pontiffs to launch a fresh engagement with non-believers.

SUNDAY PUNCH

by Camillus

NEW PARISH COUNCIL



EDITORIAL

September 29, 2013

Worldly Wisdom drawn from the Book of Proverbs

All of us carry with us the collective wisdom passed on to us by the people who have been most significant in our lives. We have picked up this wisdom from parents, friends, teachers and all the people who have shaped and moulded as we were growing up. Some of this wisdom is very helpful, but some of it is just plain wrong. Folk sayings in particular are not always correct and we have many such sayings in our traditional culture which are not only wrong but which adversely affect our relations with others. We are asked to be cautious of people with physical defects, for example we are told not to trust people who are squint eyed. Every society has its own set of proverbs that represent the collective wisdom of that society.

The Book of Proverbs in the Bible is a collection of similar sayings and proverbs with moral and religious connotations. Much of them deal with practical everyday concerns and provide us useful insights for our day to day living. It starts with a distinction between knowledge and wisdom. A person can have a mind full of facts, yet lack authentic wisdom. Knowledge is not the same as wisdom and persons with much learning and knowledge sometimes behave most unwisely if not stupidly. To have wisdom you must first have reverence for the Lord. Wisdom was given to King Solomon by God and is a gift from God.

Here are some Proverbs.. "Lazy people should take a lesson from the way ants live."

"Wealth you get by dishonesty will do you no good but honesty can save your life."

"People who can not be trusted are destroyed by their own dishonesty."

There are many sayings about a good wife who is described as one who works from dawn to dusk. Homes are made from the wisdom of women. So be careful in choosing a wife.

Hesitate not to discipline a child. A good spanking will not kill him. It may instead save his life.

Do not be glad when your enemy meets disaster. The Lord does not like your gloating.

There are warnings against adultery and the deceitful wiles of women. Charm is deceptive and beauty disappear.

Everyone tries to gain the favour of important people but there are warnings about dealing with a king or powerful people. Eat sparingly when you sit for dinner with the king.

"A gentle answer turns away wrath" (Proverbs 15:1). So it makes sense to give a gentle answer when someone's really mad, but this proverb is not a guarantee that a gentle answer will always defuse anger.

These proverbs help us to recognize wisdom. They provide us good advice on how to live intelligently and how to be honest and fair in our dealings with others in society. They can teach young persons who lack experience in life to be smart and resourceful without getting caught to the wiles of men and women.

Wisdom is not just an attribute of God, but it is also an attribute of God's creation. The world around us bears wisdom's imprint. When a woodworker works with a piece of wood, he tries to work with the wood grain rather than going against the grain. Wise living is living with the grain of wisdom in the world rather than against it.

Wisdom in the Bible is the art of skillful living.

The Role of Catechesis in the Work of Evangelization

This year the Catechetical Sunday falls on the of September 29. Catechesis cannot be limited to a single day. It runs through the whole year of 365 days. But it is good to have a special day set aside for this purpose so that we get an opportunity to appreciate the mission of Catechists and to create some enthusiasm and renewed spirit in them and to pray for them for their voluntary and committed apostolate. The Catechetical Day was started by His Holiness Pope Pius XI in 1935. On this National Catechetical Sunday, I thought of drawing your attention to show the importance of Catechesis in the work of Evangelization.

Introduction

Catechesis and evangelization are like two sides of a coin. But still we cannot treat this as one. There is a deep relationship between the two. Quite early on, the name Catechesis was given the totality of the Church's efforts to make disciples, to help them to believe that Jesus is the Son of God so that believing they might have life in His name and to instruct and educate them in this life, thus building up the Body of Christ (John Paul II Apostolic Exhortation)

There are two special goals for Catechesis:

1. To make mature the initial faith of the Baptized
2. By teaching them the Christian doctrine in a systematic way to help them to deepen the knowledge of the personality of Christ and His message.

Catechesis is also strictly bound up with the Churches Liturgy and the Sacraments. Catechesis can be considered as one moment of Evangelization. In another way it can be considered as one part of Evangelization. The subject matter of Evangelization is the same as the subject matter of Catechesis. At the end we can come to the conclusion that Evangelization and Catechesis complement each other and they complete each other by being connected to each other.

Evangelization

Proclaiming of the Good News, the Word of God to the people of the whole world by our Lord Jesus Christ, the light of the world is known as Evangelization. Who is this Jesus Christ the Word Incarnate? What is this Good News? It is not so difficult to find answers to these questions. St. John's the Evangelist at the beginning of his Gospel has given us a very clear and deeper answer to these questions.

"In the beginning was the Word, and the Word was with God. He was in the beginning with God. All things came into being through Him and without Him not one thing came into being. What has come into being....." (John 1:1-3)

"He left His divinity and emptied Himself taking a form of a man the Word of God offered His life for us. Son of God who became man for us is our Word of God. Good News is to build up a relationship between God and man and let it grow deeper. Through that let God's unconditional love flow out to men. This is Evangelization. It is the responsibility of all Christians to bring it to the people of the world. St. Mark in his Gospel explains this to us very explicitly.

"God into the whole world and proclaim the Good News to the whole creation."

When we look at it we can understand that Evangelization is not a programme of work or a set of activities.

It is important for us to rethink what St. Mark said in the Gospel. Evangelization is the responsibility of all of us. His Holiness Paul VI said that as mature Christians we have to bear witness to Christ to the people around us. Evangelization leads us to reject sin with all our heart and to live according to the Word of God. More over we can proclaim that through Evangelization, Jesus Christ who died for our sins, rose triumphantly and is alive in us. One day with all our brothers and sisters we can enter the New Jerusalem. Through the Spiritual nourishment we live in communion

with others. The Seed of Faith that was planted in us through the Holy Spirit will help us to grow in knowledge and simple life style that brings about a valuable service.

Catechesis

The Catholic Church paying attention to the last command of Jesus Christ considers Catechesis as one of the most important apostolates of the of the Church. "Go therefore make disciples of all nations baptizing them in the Name of Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you. And remember I am with you always to the end of the age" (Mathew 28:19-20)

It is no secret that the living image of Jesus Christ, their master was deeply imprinted in the hearts and souls of all the twelve apostles and His first disciple. Keeping Jesus' last command in mind as a treasure they bore witness to Him.

In proving this mission St. John the apostle records these in his Gospel." Your are my friends if you do what I command you. I do not call you servants, no longer, because the servant does not know what the master is doing, but I call you friends, because I have known to you everything that I have heard from my Father (John 15:15)

The ministry of Catechesis draws ever fresh energy from the Councils then and now. The Council of Trent is a noteworthy example of this. It gave Catechesis priority in its constitutions and decrees. It lies at the origin of the Catechism of Trent or the Roman Catechism. It is a work of the first rank as a summary of Christian Teaching. The Council of Trent initiated a remarkable organization of the Church's Catechesis.

Catechesis is strictly bound together with the whole life of the Church. Catechesis is an education of faith so that through imparting of the Christian doctrine, hearers may get to know the plan of God and full knowledge of the personality of Christ and full Christian life. Through Catechesis people are drawn towards Christ. Besides, they build up a deep love relationship with Jesus Christ.

Jesus Christ, the Son of God should be the centre of our Catechesis. It is important to have new changes and new methods in teaching of Catechism paying attention to the signs of the time. In this regard, His Holiness Pope Paul VI and Pope John Paul II are considered the great Catechists of recent times.

Catechism of the Catholic Church

The *Catechism of the Catholic Church* which was published after 20 years of the Second Vatican Council is considered as a great treasure for Catholics in the world. His Holiness John Paul II said, "I acknowledge the *Catechism of the Catholic Church* as a sure and certain standard for the teaching of the faith." Its main purpose is not only imparting knowledge but nourishing the faithful with the Divine Word. Hence, it is directly connected with the evangelization process.

This Catechism is to assist diocesan bishops, bishop conferences and Catechism writers in drawing up new local Catechisms. This would give due consideration to cultural differences and at the same time preserve the unity of Church's faith.

The most important responsibility of the Catechist is to educate children, young people, adults and all those who do not know God and to teach them that God loves them all.

This Catechism is inspired by the great tradition of Catechisms which build Catechesis on four pillars.

- The Baptismal Profession of Faith, (the Creed),
- The Sacraments of Faith,
- The Life of Faith (the commandments) and
- The Prayer of the believer (the Lords prayer)

In this fast changing world we have to discover new ways and new apparatus in teaching and bringing down this greatest treasure of the Church, the Deposit of Faith.

Rev. Fr. Piyal Janaka Fernando,
National Catechetical Director.

On Consecrated Life

Seek God... God Alone

Consecrated life is a gift not given to all but only to few who were chosen according to a mysterious predilection. It is a life of total dedication to God and is deeply rooted in the example and teaching of Poverty, Obedience and Chastity for Christ.

How could one know if he/she is called? God has a great deal of ways in calling, at times inclinations of childhood, at times in the exuberance of youth... in any case 'the Lord's summon is something personal, completely interior and secret'. The heart simply needs to be open and disposed for this precious gift.

What is so special about Consecrated Life? A consecrated life is in a way higher than material life for a virgin who consecrated to God becomes His spouse as St. Paul writes 'I have espoused you to one husband that I may present you as a chaste virgin to Christ'. St. Alphonsus says 'With the virgins Jesus wants to be called Spouse, not Pastor or Master'. A consecrated virgin devotes all of herself to her Divine Bridegroom, 'the unmarried woman and

virgin think of the things of the Lord that she may be holy both in body and in spirit'.

What is the role of a consecrated in the society? It is first of all an eschatological sign a foreshadowing of the future kingdom remind to the people that the one thing necessary is to seek God's kingdom and His righteousness (Mt. 6.33) 'for the form of this world is passing away' (1 Cor. 7:31). Seek God... God alone with their unceasing prayer and holiness of life, the consecrated virgins also plead for God's mercy and compassion for the world's innumerable transgressions against God's goodness and love just as queen Esther pleaded for the life of her people.

St. Francis, St. Clare who had to run away from home in order to dedicate their lives to God, like wise St. Theresa of Avila, St. Thomas Aquinas fled from their homes. If truly called by God to the Consecrated Life recall the words of St. Peter and St. John to the chief who opposed them: If it be just in the sight of God, to hear you rather than God, decide for yourself (Acts 4:19)

and Our Lord's own words, 'He who loves Father and Mother more than me is not worthy of me' (Mt. 10:37). When one through his spiritual director realizes his call to Consecrated Life, he should make haste and not delay in responding to the call. For a moment of delay is a moment of loss of so many graces the graces necessary to correspond to His divine call, and the loss of many souls to be saved and sanctified. One who is called should be brave enough to follow our Lord, and confident that His grace will sustain him and He will be most generous to those that the consecrated may leave behind for the sake of God's kingdom. He should therefore trample down doubts, confusions and hindrances for they are just tricks of the devil who knows the value of each consecrated soul.

Seek God. God alone to be holy as your Father in heaven' (Mt. 5:48)

Perfection does not consist in doing great things but rather in obeying even the smallest points and fulfilling God's will.

Mary Model of the Religious life

Religious life is a closer following of Christ, 'to follow the Lamb where ever He goes' (Rev. 14:4) The first and perfect one who did this is the Immaculate Mary, the Mother of God. In its very nature, religious life is a holocaust to the consecrated souls. Religious life is a mystic mass and the host oblation, consecration, immolation and consummation, all these have been deeply stamped in the entire life of Immaculate Mary, the first consecrated and its perfect model and queen.

Oblation: According to St. Alphonsus, at the first moment of Immaculate Conception the first conscious and free act of the Blessed Virgin Mary is to give and surrender herself to God.

Consecration: As with a religious, under the inspiration of the Holy Spirit, she withdraws from the world. Set apart from her loved ones and dedicating herself to God's Service. This was only to renew and confirm her first oblation. Pere Bernard said, "In its grandeur and its simplicity the pre-

sentation of Our Lady in the temple marked the entrance of the virgin into religion and took the meaning of a religious profession." According to Cardinal de Berulle, "the fiat of Mary is a vow and solemn profession of the abasement of her servitude, and of her abandonment." The formula of the profession she herself formed 'behold the handmaid of the Lord, be it done to me according to your word' (Lk 1.38) By it, the Virgin bound herself in the service of the Incarnate Word. In fact it is said that in religious state- the word 'state' itself indicates fixity, immovability, perseverance.

Our Lady is an incomparable model of fidelity to vocation and to the obligations which it imposes. All for God from the beginning she remained so until the end. In spite of the trials, the anguish, the martyrdom that she encountered she never faltered but always says 'Fiat'.

Immolation: If sacrifice is an integral part of the religious life, the young mother had secretly conceived the Word of God

when she experienced what it cost to place herself in retinue of the 'man of sorrows' and to be associated with Him who was to be crucified in His work of redemption. She suffered terrible martyrdom of the heart. One would have to know her maternal tenderness. She is said to be the queen of martyrs, for she suffered intimately more than all of them combined. For 'when love has no limit... sorrow is also limitless. (Albertus Magnus)

Consummation: Mary was there on the summit of Calvary standing beneath the cross, faithful to the duty as a mother and to her vocation as co-redemptrix. She was there gathering and sustaining all who form one victim with her in communion with Jesus into one holocaust finally, Jesus-Host is the flesh and blood of Mary so must every religious - Host.

Rev. Sr. Amatha Senanayaka Superior of the Sisters of Mary Immaculate Tewatta.

Why faith feels like doubt and darkness

God is ineffable. This is a truth that is universally accepted as dogma among all Christians and within all the great religions of the world. What does it mean? In essence, it means that God is beyond us, not like us, but in an utterly different sphere. More especially, it means that God cannot ever be captured in thought, imagination or word. Any concepts, images or words we have about God are inadequate at best and idolatrous at worst. God is always beyond what we can think, speak about or imagine.

But we do have thoughts, images, and words about God and many of these are given to us in Scripture. What's to be made of our traditional biblical and mythological images of God? Are not they accurate and adequate? In a word, no, they are not. To paraphrase Annie Dillard, the concepts and language about God that are given us in Scripture and Church tradition are simply words that we have permission to use without being struck dead for idolatry. We should never pretend they are accurate and adequate; Scripture itself makes that clear. Not understanding this confuses our notion of faith and doubt.

Because we do not existentially grasp and accept that God is ineffable, we generally confuse faith with imagination. Simply put, because we think God can be imagined and conceptualised, we feel that we have faith precisely to the extent that we can imagine God's existence and God's person. Conversely,

we feel we are in doubt and agnostic when we cannot imagine these. And so we naively identify faith with the capacity to create the right imaginative fantasies and feelings about God, and vice versa.

But since God is ineffable, we can never imagine either God's existence or God's person. This is an impossible task, by definition. We have only finite concepts within which to try to capture infinity, and thus all our human faculties are incapable of conceptualising God, tantamount to trying to think of the highest number to which it is possible to count.

Does this mean then that faith opposes human reason? No. Faith does not negate human reason, it simply dwarfs it; akin to the way the most sophisticated formulae within contemporary astrophysics dwarf elementary arithmetic and the way the blinding light of a noonday sun dwarfs the paltry light of a candle. Moreover, though helpful, even these analogies limp and are inaccurate. God's existence and person may not be imagined as that of some supreme Super-person, someone like us, except supremely greater. To imagine God in this way still puts God into the realm of the finite, a creature still, even if Super-supreme, imaginable, able to be conceptualised, not ineffable, a number we can still count to. God, though, is not a reality that can be counted. God's existence and person can never be conceptualised.

Moreover, this is true as well for

our understanding of God's love. It, too, is beyond our imagination and capacity to conceptualise. Our universe, though finite, is so vast and prodigious that our imaginations already run out of room in their efforts simply to picture the finite world. Beyond this, just on this one planet, earth, we have billions upon billions of people, each of whom has a heart and meaning that is individually precious. How can we imagine a God who somehow knows and loves this all intimately? We can't! Our minds and our hearts simply don't stretch that far.

God befuddles the mind, the heart, and the imagination. It cannot be otherwise. Any God who could be understood would not be God. God is not a supreme Superman, like us, only bigger, stronger, and more powerful. The infinite, precisely because it is infinite, cannot be circumscribed and grasped, either in its existence, its person, or its capacity to love. We can know the infinite, but we cannot think the infinite.

Because of this, at some point in our lives faith will feel like darkness, belief like unbelief, and God's person and existence will feel like nothing, emptiness, non-existence, nada. Our minds and hearts will, at that point, come up dry and empty when they try to imagine or feel God, not because God does not exist or is less present than the physical world, but because God is so massively present, so real,



so above all other lights, that God's reality will dwarf everything to the point to where it gives the impression that it itself does not exist.

In faith, God is known this way: As a light so bright that it's perceived as darkness, as a love so; universal that it is perceived; as indifference and as a reality so real that it is perceived as nothing.

Rev. Fr. Ronald Rolheiser - The Last Word

Underlying all life is the ground of doubt and self-questioning which sooner or later must bring us face to face with the ultimate meaning of our life.

- Thomas Merton



1st October International Day of Elders



Sr. M. Eldel Pieris

Community Services for senior citizens

FIVE FINGER PRAYER

One can make the Five-Finger Prayer a part of our lives.

1. MY THUMB IS NEAREST TO ME.

So, let us begin our prayers by praying for those closest to us.

They are the easiest to remember.

To pray for our loved ones is a "sweet duty."

2. THE NEXT FINGER IS OUR POINTING FINGER

We pray for those who teach, instruct and heal.

This includes teachers, doctors, and ministers.

They need support and wisdom in pointing others in the right direction.

Let us keep them in our prayers.

3. THE NEXT FINGER IS OUR TALLEST FINGER

It reminds us of our leaders. We pray for the President, leaders in business and industry and Administrators.

These people shape our nation and guide public opinion. They need God's guidance.

4. THE FOURTH FINGER IS OUR RING FINGER

Surprising to many is the fact that this is our weakest finger, as any piano teacher will testify. It should remind us to pray for those who are weak, in trouble or in pain.

They need our prayers day and night.

We cannot pray too much for them.

5. AND LASTLY, COMES OUR LITTLE FINGER

- the smallest finger of all which is where we should place ourselves in relation to God and others.

As the Bible says,

"The least shall be the greatest among You."

Our little finger should remind us to pray for ourselves.

By the time we have prayed for the other four groups, our own needs will be put into proper perspective and we will be able to pray for ourselves more effectively.

1st - 8th October-Elders' week in Sri-Lanka

What can we do as a parish to make their lives a bit happier?

Mission of the Church of Sri Lanka towards the Elderly Persons

Sri Lankan reality shows the elderly population is growing rapidly. Today there are approximately 2,000,000, (two million) elderly persons. The projected elderly population will be 5,000,000 (five Million) in year 2031... So the need for the Church organisations to plan for the mission to the Elderly.

Some suggestions for the pastors and members of organisations of parish councils of different Christian churches

There is already an organised system where spiritual help is given to the sick patient in hospitals and at parish level distribution of Holy Communion to the house-bound sick ..

But we feel that there is more that the Christian Churches in Sri Lanka can do for the elderly. In the past we as Christians were in the fore front in the care of elderly, Then we saw the needs of elderly persons only as needing custodial care. Today we see the needs as caring for the whole person. And this entails more than custodial care. Since the first Home for Elderly, was started 180 years ago in Sri Lanka, there are over 180, Homes for the Elderly, at the moment and daily their number is increasing. We feel that the Church should be in the forefront in caring for the Elderly, specially in catering to their spiritual needs.

Today with the ever grow-

ing population of the elderly, we have to cater to the needs of today and the demands of their Rights, stipulated by the United Nations Declaration.

What can the Church do to give the Quality Care for our Elders, who have done so much for the society and the Church, especially at Parish level?

Therefore we appeal to all Christian organisations at parish levels to see to the welfare of the sick elderly, not only in hospitals but also in the Community as well as in Residential Care. So we suggest the following.

1. Assessment of the situation.
2. Pastoral Care. .
3. Capacity Building for Care givers.

Some random thoughts on mar-

In the world of today marriages have a short life span, steering towards the Divorce Courts.

The values in marriage and the sanctity of marriage are fast eroding. The bonds of marriage are no longer considered sacred and binding. Family life is no longer held sacrosanct.

The sine qua non of marriage is commitment, a total commitment, come what may. In terms of Ruth in the Bible "Thy people shall be my people and thy God my God": and in terms of the marriage vows "For better for worse, in sickness and in health till death do us part." A vow taken in the presence of God and man.

Marriage is a total acceptance of each other with all the strengths and weaknesses. It is a package deal: One has to take the advantages with the disadvantages, the joys together with the disappointments. It needs patience and tolerance commodities which are in short supply: Understanding and compromise which are not readily available.

Marriage is no



bed of roses, but then there are no roses without thorns. There will be teething problems of adjustment just as there will arise teething problems with the babies and they turn peevish .

It is a fallacy that one can change one's spouse unless the change is voluntary and spontaneous or through the emulation of the other hopefully or through self-realization. The husband and wife are two entities though they bond as one. Each has his and her own innate characteristics which the other has to learn to accept and live with and overlook if

the marriage is to work out.

* Accept the things one cannot change

* Change the things one can.

* Pray to the Holy Spirit for wisdom to know the difference.

Marriage is a give and take. At times more giving than taking, not counting the cost.

It is a sharing of both joys and misfortunes, one a prop to the other in times of stress.

There will be differences of opinion. That is inevitable and would need to be thrashed out. After all one cannot expect

a husband and wife to be a perfect pair of "love birds" complete with bird brains.

Humans are gifted with intelligence, the power of thought, not mindless. There will be arguments which need to be sorted out amicably in a saner frame of mind .. One cannot expect perfection.

Bringing up children is the most crucial ,in the various stages of their growing up; draining patience, draining energy, draining resources, resulting in frayed tempers, causing anxiety, nevertheless the most rewarding aspect, the be all and the end all of married life, fulfilling

By Jeannette
Cabraal

the purpose of marriage "Bringing forth sons and daughters." Children come in various assortments; they are the couple's own precious cargo-God's gifts-that cement and seal the bond of marriage, that keep the husband and wife together, ensuring a future generation. This constitutes the family unit. The smallest unit of society yet the core of the society.

It is doubly problematic when the wife happens to be a career woman as well. Divided duties, divided loyalties, divided responsibilities to the home and the institution. The ideal would be a mother at home when children arrive from school, not children who become latch-key orphans who have to let themselves in with the key in their possession.

This long and adventurous journey of marriage cannot be undertaken without the anchor of prayer. Sometimes what bonds the husband and wife could be the travails interspersed with

joys more than joys interspersed with travails.

All as God wills who wisely heeds

To give or to withhold

And knows more of all one's needs

Than all one's prayers have told.

Just pause a while to ponder. When God created woman he did not take the borne from the feet of the man Woman was not meant to be superior to man. But God took a rib of Adam from the side of Adam Woman was meant to be by man's side, equal to him, side by side with him - a help mate. In this age of the liberated woman this is food for thought. Man plays his role. Woman plays hers or else confusion.

Whatever the differences, whatever the achievements, whatever the failures, whatever the successes, dreams come true or shattered expectations, the quiet love, trust and, confidence in each other brings its rewards and God's blessings to carry on 'This is the promise of love'.

Art & Architecture in Liturgy

Compiled by: Kishani S. Fernando

First Filipino Saint



The Church marks the feast of Lawrence Ruiz the first Filipino to be canonized a saint on September 28. He and 15 others were martyred at Nagasaki, Japan in 1637. The group included two consecrated women, two other laymen, two brothers and nine priests.

Lawrence was born in Manila in the Philippines; his father was Chinese and his mother Filipino. He became associated with the Dominicans, and was a member of the Confraternity of the Holy Rosary. These Dominicans taught him Spanish, and from his parents he learned Chinese and Tagalog. He became a professional calligrapher and transcribed documents.

He married and had three children. In 1636, he fled the Philippines after being accused of murder. He joined a missionary group headed for Japan, where Catholics were being persecuted. It was soon found out that the members of this group were all Catholics, so they were arrested and taken to Nagasaki. They were tortured for several days, first crushed while hanging upside down for three days, then the bodies were burned, with the ashes thrown into the Pacific Ocean on September 30, 1637. Pope John Paul II canonized these martyrs on October 18, 1987.

A peek into the past

If you like religious relics and art, this is the place for you. It has been described as the "Best collection of Catholic art outside Europe." If you have found the San Augustine Church in Manila Philippines, you have arrived at the right place, because the San Augustine Museum stands right beside the San Augustine Church.

The Museum can be an unforgettable experience. As you walk its corridors you are transported into a fascinating past unraveling a rich and prosperous spiritual history. St. Augustine Museum is built entirely of brick and stone and is in the shape of a square with a huge courtyard in the centre. The building itself is two storeys.

The San Augustine Museum was officially declared a National Monument in 1947. It is also an UNESCO World Heritage site since 1993.

The pix here show some of the artifacts found at the museum.



At the entrance through the old porters lodge you are greeted by a giant bell weighing 3,400 kgs. Inscribed on the bell are the words "The Most Sweet Name of Jesus." The bell was cast in 1829 by Benito delos Reyes. It was taken down from its belfry after sustaining damage in an earthquake.

As you continue along the corridors or hallways that open into large rooms you pass through the following named rooms: Sala De La Capitulacion (it was here the terms of the surrender to the Americans in 1898 were drafted), Sacristy, Refectory or Sala Profundis/Crypt (were the priest used to take meals. Now it is a mausoleum) etc.

An old stone staircase comprising of 44 pieces of Chinese granite, brought all the way from Canton in 1780, will take you up-stairs.

On the first floor you will go through the San Pablo Hall (the first room as you climb the stairwell). San Augustine Hall (where you will find photos and pictures of churches built by the Augustinians throughout the Philippines) Porcelain Room (collections of artifacts from the Chinese - Philippine trading) Biblioteca, Orator / Antechior / Choir-loft (from where one can see into the nave of the San Agustin Church) Church Vestments etc. etc.

All these rooms are filled with church artifacts, statues, paintings, wood carving and other church treasures and antiquities including an altar with 22 gold niches made in 1650. The oil paintings, some framed in ornamental pandol style set ups are mounted on the walls along the hallways were painted by Filipino artists in the early 20th Century.

You can also enjoy Father Manuel Blanco's garden. Father Manuel Blanco was a Botanist. He studied plants and in particular searched for and cultivated medicinal plants. He even wrote a book describing his work in Flora de Filipinas, which was published in 1883.

The San Augustine Church immediately adjoining the Museum was built by the Order of St. Augustine. The Augustine Church originally known as "inglesia de San Pablo," is the oldest stone church and was built in 1589. It is considered to be the oldest standing church in the Philippines, and is a UNESCO World Heritage Site.



"Making the Elderly Happy for 125 Years"

The Congregation of the Little Sisters of the Poor celebrates 125 years of loving service to the elderly poor of Sri Lanka on December 8, 2013. The congregation which was formed by Saint Jeanne Jugan who is aptly called a "Saint for our time" is spread over 31 countries presently with 191 homes but it had a humble and unpretentious beginning. The Little Sisters rely on Divine Providence as they do not own any Properties except the Home and the land on which it is build. They do not have any investments nor do they accept payments from the residents. They go begging from house to house and live solely on alms and donations from generous benefactors.

Early Foundations

St. Jeanne Jugan was a poor French girl born during the French revolution on October 25, 1792 in Cancale, France. Her father who was a fisherman was lost at sea, when she was three and a half years old. She had to undergo much difficulty during her childhood and teenage years. Jeanne was 18-years-old, when a young sailor in her home town in Cancale asked her to marry him. She told him, "God wants me for Himself; he is keeping me for a work which is yet unknown, for a work which is not yet founded."

Commencement of the Congregation

It was on a winter's day in 1839 that Jeanne Jugan heeded the call of the Lord and took the decisive step, which changed her life and the lives of thousands of others. That day when she encountered Anne, a poor blind partially paralyzed and homeless old woman, her life was no longer her own. When she carried Anne up the winding stairs leading to her rented room, placed her in her own bed and shared her food with her, she knew that this was just the beginning God will help us, the work is His.

It was not an impulsive gesture of momentary sympathy, Jeanne was aware that there would be no turning back, when she bent over that old lady, it was the end of almost 30 years of searching. That day she recognized "God's Call" and at that



moment gave a complete and radical gift of herself to Christian apostolic action. Jeanne knew that she was carrying our Lord Jesus in her arms. She would later tell the novices "you will find Christ in Prayer, in community and in the Poor."

November 18, 1888 and reached Colombo on the December 7, 1888. They were met in the harbour by the then Parish Priest of Pettah Church, who accompanied them to St. Lucia's Cathedral Kotehena, the Residence of the Archbishop, Most Rev.

personify, will never have to complain of your neglect of them but that you will all deserve on your last day to be greeted by Him with these words; "Come ye Blessed of my Father, possess you the kingdom prepared for you from the foundation



During the lifetime of the foundress, many homes of the Little Sisters have been opened in Europe, North Africa and the USA. At the time of her death at the Mother House in St Pern in France in 1879, the Congregation numbered 2400. Little Sisters caring for the aged poor of all denominations in 10 different countries of Europe, Africa and America. The Congregation became truly missionary on November 30, 1882, when 8 Little Sisters arrived at Calcutta, India and in 1888 in Colombo, Sri Lanka.

Formation of the Congregation

Seven Little Sisters sailed from France by the S.S. Oxus on

Dr. Christopher Bonjean. The homes of the Little Sisters were situated at Darley Road Maradana. The upkeep and the rent of the home for the first year were donated by the generosity of a Maltese Merchant Mt Asphar. He also paid the fares of the journey of the Little Sisters from France to Colombo.

When establishing the Home in 1888 Archbishop of Colombo Most Rev. Dr. Christopher Bonjean in his address to the devotees of Colombo stated, "We place the Little Sisters, with all the poor they may receive, under your charitable vigilant care. We constitute you their guardians and under Divine Providence, their purveyor sure that our Blessed Lord, whom they

of the world for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you clothed me. (Mathew 25,34,35,36).

From their humble beginnings, the Congregation in Colombo grew. "In 1890 there were 30 to 40 inmates old men and women whose joy and happiness are the admiration of all." (Bonjean to propaganda July 31, 1890 VP volume VIII p 253 no 18). As the old people increased and there was no more room to receive anymore, the property which was rented up to 1893 was purchased at a cost of Rs 30000/=. It contained around 5 acres and it was necessary to borrow to make this payment.

In the month of August the same year, building operations were started on a block destined for men and estimated at a cost of Rest 10500/=. The following year the new ward was already occupied when Mgr. Melizan, the new Archbishop of Colombo made his visit to the Home and gave his blessings to the new building, the community then counted 10 Sisters having the care of 60 old people, Sinhalese, Tamils, and Burghers all living together in the greatest harmony.

"New St. Mary's Home" in Colombo

The home in Maradana was located in the buildings provided for the purpose more than 125 years ago. With the passage of time the buildings were getting dilapidated and uninhabitable. But once again the trust of the Little Sisters in God's providence has very bountifully provided them with the needed buildings. The new building is very modern and well equipped. It provides almost a luxury life for the inmates who are cared for in God's name. The Little Sisters strive to provide the best for them for they believe that when something is done for God's poor it is being done for God. And for him they cannot do anything short of the best.

The new home was inaugurated and blessed on December 18, 2004 by Rt Rev. Dr. Oswald Gomis, Archbishop of Colombo.

The Compassionate and Loving Service of the Little Sisters

At present there are 98 elderly people of all religions and races living in the home in Colombo. The community at present comprises of 16 sisters. Members of the association of Jeanne Jugan and paid workers assist them in the daily care of the elderly.

The Sisters of the cCongregation under the direction of the Mother Superior assures that the admission of a new resident is done in a manner to facilitate the new resident to settle in the new home without any difficulty.

The Kitchen Sister together with the staff strives to provide well balanced meals to all the residents and also sees to the needs of special diets

for those who have medical recommendations.'

The residents clothes are washed and ironed by the staff of the laundry and linen room under the supervision of the Sister in Charge.

The Nursing Sister assures that the two nurses attached to the Pharmacy sees to the medical needs of the residents.

The Sister in Charge of each service together with a team of workers assures that the daily needs of the residents are met and that they are comfortable and happy.

The maintenance of the house and buildings, the general administration and the accounts of the home are done under the responsibility of a Sister in Charge. The gardeners maintain the beautiful gardens and the general workers" assure the cleanliness of the bedrooms and common places.

You Can Volunteer Too

The providence of God continues to manifest to the Little Sisters through the assistance of benefactors both spiritual and material. The volunteers such as Doctors, Dentists, and Animators of various activities to entertain and make the elderly happy as well as the association of Jeanne Jugan through their services help to further Jeanne Jugan's vision of hospitality to the elderly.

The unfailing trust of the Sisters in St Joseph, their Patron Saint has helped them to continue the work which was started 125 years ago with the vision which is - "To promote the role of the elderly and to assist the elderly themselves as sources to wisdom and witness of hope and love, so that all recognize the valuable contribution the elderly make to society and to the Church."

The sole desire of the Congregation is to do, what Jeanne Jugan would do today, "Making the elderly happy, that is what counts."

If you would like to enrich your own life, and the life of the needy elderly through volunteering, please contact -

**Little Sisters of the Poor,
204, T B Jayah Mawatha,
Colombo 10.
Telephone 2693878.**

St. Teresa the Seeker

During the month of October we celebrate the feast of two great Carmelite Saints. On the 1st St. Therese of Lisieux and the other St. Teresa of Avila on the 15th. Both are Doctors of the Church.

We all have a seed of Grace planted in us from birth. This is nurtured and nourished after our Baptism. In the Gospel Jesus speaks of a pearl of great price, to find it we need to buy the land where this treasure is hidden. We need to sell almost everything and work strenuously to find the Pearl. St. Teresa of Avila was a person who struggled many long years to find this Pearl of great price. Don Alonso father of Teresa meticulously recorded her birth thus, "On Wednesday, the 28th day of the month of March of the year 1515 about half an hour after five o'clock in the morning, Teresa, my daughter was born." Later Teresa confesses that she was "the most loved by her father."

Her seed of grace was alive and the pearl of great price, to be sought and bought. Not realizing the consequences and the gravity of her action with her brother Rodrigo, she took a daring decision to go to the land of the Moors to be beheaded, so as to find a short cut to heaven. In other words the pearl of great price. We need, not only to admire her, but also to grasp the inner urge, the longing that prompted her to be a seeker of God even at that tender age. Although disappointed since her desire was not supported by the elders she never gave up her search. This we realize when we study her life.

When she was sixteen, this pretty Spanish girl of Avila was taken to the Augustinian Convent by her father to correct her vanities. She was beautiful and charming. She was also affectionate discreet and joyful. Although she was drawn to eternal things she showed the great dislike of being a nun there. Nevertheless she continued to seek. She began to search for the pearl of great price. She was undecided. Once she would think of being a religious and at the same time she was attracted to

worldly values, vanities and youthful temptations. This period went on for some time. This is the story of almost every soul, until God snatches the person at His own space and time.

God in His time spotted her out to be His chosen vessel. Gradually Teresa began to experience the inner call. As an answer, together with her brother Antonio she planned to leave the house secretly to join the Carmelite Order. One memorable day in 1535 at the first streak of dawn, with her brother she stole out of the house, as if to go for early Mass. A pause, the ringing of the porter's bell, a hasty farewell, a question and answer through the grill, and a heavy portal swung open. Teresa stepped inside and the door closed. This is how the courageous young girl answered God's call.

Teresa writhed in great pain to separate herself from her beloved father. So she writes "To the best of my recollection and I think truly I don't believe I shall feel it more when I die: For I felt as if every bone in my body were being wrenched apart."

Teresa began to grow in holiness after many years of difficulties. It is said that Teresa's greatness lies in her happy combination of the mystical with the practical. She is both soul and body, and unwilling to forget or neglect either constituent. With the tenderness of a woman she possessed the executive ability of a modern business man and the courage of a soldier. (We must not forget that her paternal grandfather was a Jew converted to Catholicism.)

Teresa surpassed many great men and women by calling all of us to inherit the great heritage of prayer, to become seekers of the Divine within. She taught us this through her writings above all by her very life. The Interior Castle, the book that teaches us to seek the Divine in our inner



most soul. In the seventh mansion where lies the pearl of great price we are called to go down into the mine of our own interior to gain the gold of Divine love. What sublime teachings. One can never exhaust the spiritual riches that she has given to us. In Teresa's kind of prayer nothing has to be said, neither the words of pre-existing texts nor any words of our own. Contemplation: Simply being present with the Lord.

This experience of prayer is all gift. She can wait in silence, prepared for her Divine Lover. God seeks her out. She knew that the seeker, the Lover par excellence, was God rather than herself.

In 1582 after her long struggle to be faithful to Christ and His Church, dogged by the inquisition, pursued by hateful rumours and accusations she commented as in surprise: "After all I die a daughter of the Church."

She was canonized a Saint just forty years after her death, and her writings on prayer have been recognized as classics of the Golden Age of Spanish Literature. They are among the most valuable guides to the spiritual life in our Catholic tradition, cited frequently in the chapter on prayer of the Catechism of the Catholic Church.

Rev. Sr. Sunitha A.C.

Saint Therese, the Little Flower The Making of a Saint

She lived 24 years and was an obscure nun for nine of those. She died in 1897 and was canonized in 1925. Yet she is known the world over by Catholics and non-Catholics alike. Her statue soon appeared in most Catholic Churches in the World.

With St. Joan of Arc. She shares the Patronces of France and with St. Francis Xavier the honour of Patroness of all Missionaries. Her devotees acknowledge her as a second St. Jude in her powerful intercession with God. Her appeal is universal. From peasants to Popes - and people of all stations know her and call upon her for help.

What factors conspired to shape St. Therese of the Child Jesus? John Beevers addresses himself to this question in making of a saint. As author of an earlier biography, the Storm of Glory and as translator of the autobiography, the Story of a Soul, he brings to his task an authority on her life unsurpassed perhaps by any writer in English.

The story of this life is a marvel a miracle of Divine Grace. For the life of St. Therese is a lesson to all men of spiritual greatness to be achieved by perfect love of God and total consecration of all our actions, even the smallest, to His greater honour and glory.

Remembering her Little Ways

I will spend my Heaven doing good upon earth...After my death I will let fall a shower of Roses...Theses are the parting message of St. Therese.

"A grain of wheat must fall into the ground and die, but if it dies then it yields rich fruit. - John 12:25.

Dear St. Therese help our dear Junior Sisters Novices, Postulants, and Candidates to practise the virtues of your little way, to give God alone glory in all they do. I pray that we may become your Apostles of love, so that their aim in life may be love Jesus and to make Him loved.

As she expressed " My longing will be the same in Heaven as on earth to love Jesus and to make Him loved", she continues to inspire little souls to offer themselves as 'Victims' of Love.

May she intercede in Heaven for raising simple souls as Evangelizers of Good News.

Happy Feast of St. Therese to all of you.

Sr. Mirani A.C.

Our Lady of Sorrows St. Bernard of Clairvaux

This excerpt from a sermon by St. Bernard of Clairvaux (Sermo in dom. infra oct. Assumptionis, 14-15: Opera omnia, Edit. Cisterc. 5 [1968], 273-274) is used in the Roman Office of Readings for the Feast of Our Lady of Sorrows on September 15. It speaks of the martyrdom of the Virgin at the foot of the cross-her heart is pierced by a sword as Simeon predicted as her Son's body is pierced by nails and spear.

The martyrdom of the Virgin is set forth both in the prophecy of Simeon and in the actual story of Our Lord's passion. The holy old man said of the Infant Jesus: He has been established

as a sign which will be contradicted. He went on to say to Mary: And your own heart will be pierced by a sword.

Truly, O blessed Mother, a sword has pierced your heart. For only by passing through your heart could the sword enter the flesh of your Son. Indeed, after your Jesus - who belongs to everyone, but is especially yours - gave up His life, the cruel spear, which was not withheld from His lifeless body, tore open His side. Clearly it did not touch His soul and could not harm him, but it did pierce your heart. For surely His soul was no longer there, but yours could not be torn away. Thus the violence

of sorrow has cut through your heart, and we rightly call you more than martyr, since the effect of compassion in you has gone beyond the endurance of physical suffering.

Or were those words, 'Woman, behold your Son', not more than a word to you, truly piercing your heart, cutting through to the division between soul and spirit? What an exchange! John is given to you in place of Jesus, the servant in place of the Lord, the disciple in place



of the master; the son of Zebedee replaces the Son of God, a mere man replaces God Himself. How could these words not pierce your most loving heart, when the mere remembrance of them breaks ours, hearts of iron and stone though they are!

Do not be surprised, brothers, that Mary is said to be a martyr in spirit. Let him be surprised who does not remember the words of Paul, that one of the greatest crimes of the Gentiles was that they were without love. That was far from the heart of Mary; let it be far from her servants.

Perhaps someone will say: "Had she not known before that he would not die?" Undoubtedly. "Did she not expect Him to rise again at once?" Surely. "And still she grieved over her crucified Son?" Intensely. Who are you and what is the source of your wisdom that you are more surprised at the compassion of Mary than at the passion of Mary's Son? For if He could die in body, could she not die with him in spirit? He

died in body through a love greater than anyone had known. She died in spirit through a love unlike any other since his.

J.M.R. Casie Chitty

A rather pompous landowner met a local farmer one morning and said to him: 'Why, Brown, you're getting quite bent. Why don't you stand up straight, like me?'

In reply, Farmer Brown said: 'Do you see that field of corn?' And when the other nodded, went on, 'Well, you'll notice that the full heads hang down, and the empty ones stand up.'

- André Previn

Serenity at a Buddhist Funeral - an observation

The following are a reader's comments to the Letter to the Editor, "Serenity at a Buddhist Funeral," published in the *Messenger* of August 25, 2013. The letter is written by Mr. Duleep C.C of Colombo 13 after his visit to a "high class" Buddhist funeral, where he invites Catholics also to learn from such funerals.

Excerpt 1: "Those present were clad in spotless white in keeping with the dignity of the occasion."

Comment White is the dress generally worn at funerals irrespective of the religion. Women follow this rule very strictly but most men wear white shirt and black trousers. In this case those present were all clad in spotless white because the funeral was that of a "high class family" and not mainly that it was a Buddhist funeral.

Excerpt: "The footwear, of all were at the entrance to the house"

Comment: Buddhists remove their footwear when entering a temple or a holy place whereas Catholics walk into a church with shoes on. Here too it is the same. It is just a matter of religious culture.

Excerpt: "... There, were at least 25 Buddhist monks ... while the chief prelate ... was granting merit on the dead person ... all were responding with great reverence."

Comment: At a Buddhist funeral after the corpse is brought to the house people visit and pay their respects but no religious service is held until the Buddhist monks come for the "Pansa Kula" and connected ceremonies. Whereas at a Catholic funeral from the moment the corpse is brought to the house there are prayers recited, hymns sung and other services by individuals and lay societies held during the day and through the night. This is very intense in the coastal areas and towns like Negombo and Chilaw.

Excerpt: " the clergy left in a single file and what struck me most was the manner in which those who were in the pathway paid homage to the clergy."

Comment: At Catholic funerals it is generally one priest, the Parish Priest, who visits the funeral house for the service and when he walks in and goes out people, irrespective of their religion, get up from their seats out of respect.

In the case of Buddhists funeral the religious



service starts with the coming in of the Buddhist monks and ends when they make their exit. At most Catholic funerals, hymns are sung at the funeral procession leading to the cemetery. The priest also officiates at the religious service by the grave, sprinkles holy water and throws the first sod of soil into the grave at the burial.

All connections with the dead person does not end there either as the near and dear of the departed soul in addition to local customs of almsgivings common to all, are sure to make their presence at the grave on November 2, a day that Christians have set apart as the "All Souls Day."

Neville Anthony Perera
Battaramulla

Appreciation

An unforgettable dad and a friend

I bid goodbye to my father and my best friend. (Micheal Nihal Winston Edirmannasinghe) who won eternal rest 28 years ago on September 28, 1985. He was born on March 1, 1936 as the eldest son of late Mr and Mrs. Cyril Edirmannasinghe. He married Mary Pantalion Corera in 1959.

A devoted husband and a doting father who was a wonderful friend to his children. He understood them at all times and was an encouraging positive thinker and a hard worker, the most notable quality which I admire in him was that he was a person who always felt the pulse of others. He was in the habit of giving and sharing whatever he had at all times. He worked at the Royal Air Force as a trainee pilot and due to an unfortunate plane crash was medically incapacitated. He was a dear person who always taught his children to stand for what was right.

Dear dad my bonafide gratitude to you as your ever loving daughter for all the love and care you had bestowed on me during your life time. I pray and thank God for the discipline you gave me and that is the reason I am what I am today. I am immensely proud to be your daughter and strive to follow in your foot steps.

You toiled so hard - for those you loved

You said good bye - to none

Your spirit flew - before we knew

Your task on earth - was done

You are always, fondly remembered by

Daughter Sharmala, son-in-law Ravi Jayakody, Grand-daughter Natasha, grand-son Miraj.

What is Self Determination?

The UN Charter was established after the end of the Second World War - the most destructive of all wars up to that time. The people of the big powers were weary of war and desired peace.

The UN Charter says, "By virtue of the principle of equal rights and self-determination of peoples enshrined in the Charter of the United Nations, all peoples have the right freely to determine, without external interference, their political status and to pursue their economic, social and cultural development, and every State has the duty to respect this right in accordance with the provisions of the Charter."

But this right of self determination was recognized in the context of the times when a large

number of different people were still under colonial rule. There were movements for independence from colonial rule in many countries which

VIEW POINT

were under British, French, Belgian, and Portuguese rule. Several of them involved force or violence against the colonial rulers. So the UN Charter recognized the struggle of these peoples for independence as the right to self determination. Did it recognize a right to armed struggle for independence? The answer is controversial but the evidence is that it did not. But it seems to be illegal under International Law to de-

prive a people of the right to self determination by using force or violence against them.

What about the right to self determination of a people in a non-colonial context? The right was extended in a non-colonial context to South Africans under the apartheid regime.

Does the right to self determination be the same as the right of a people to establish their own State? Again it is controversial. Self determination can include federalism or other forms of autonomy and not necessarily the right to Independence as a separate State.

The principle of self determination recognized by the UN does not state how the decision is to be made, or what the out-

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come should be, whether it be independence, federation, protection, some form of autonomy or even full assimilation. Neither does it state what the delimitation between nations should be - or even what constitutes a nation. In fact, there are conflicting definitions and legal criteria for determining which groups may legitimately claim the right to self-determination.

So those who campaign for self determination must do so with caution less the majority community misunderstand or misconstrue the intentions of such campaign.

Rev. Fr. Cyril Perera



Christian Doctrine.

As an acknowledgement of his successful Diocesan Catechetical Apostolate the Catholic Bishops' Conference of Sri Lanka appointed him the National Director of Liturgy and Culture in 1989. He incorporated many Sri Lankan cultural practices into liturgy during his tenure of office as the National Director. He was also responsible for

The Archdiocese of Colombo as well as the Sri Lankan Catholic Church lost a dedicated and a holy priest on September 4, 2013. He was seventy two. As the Director of John Paul II Centre he was engaged in his apostolate of teaching English to the youth till the end of his life. In spite of his kidney ailment he strived on as a priest and a teacher.

He was ordained a priest for the Archdiocese of Colombo on December 19, 1970 by His Eminence Thomas Cardinal Cooray. His first appointment was as the assistant parish priest of Our Lady of Perpetual Help Church in Kotikawatta. He was appointed the Parish Priest of Weliwita in 1973 and later the Parish Priest of Katukurunda, Moratuwa and Wellawatta. He rallied round the laity of the parishes. He served and es-

tablished many lay apostolate organizations as well as weekend Catechetical classes for the children. He trained many teachers who helped him in this apostolate.

His experience in the parish catechetical apostolate and his studies in California, USA, made him eligible to be appointed as the Diocesan Director of Catechetics. With the help of the parish priests he established a strong base to conduct weekend religious education classes in every parish. Many of these Catholic children were attending State Schools and they hardly got any religious education. He made the preparation for First Holy Communion and Confirmation as goals for the Catholic children in the parishes to learn the

writing and directing a play called "Bulath Vitak Saravenna" which won national awards. This play parabolically depicted the strong need for unity and cooperation in achieving one's life goals.

In October 1997 Fr. Cyril Perera was made an Episcopal Vicar of the Archdiocese of Colombo. He assisted immensely the then Archbishop of Colombo in administrative matters. Though his health began to fail during this time, his courage, perseverance and dedication never diminished. During the last three years his voice began to fail. But he never stopped preaching or teaching. He underwent hemo-dialysis for a kidney ailment twice a week. But he never gave up living a full life and working full time.

His last apostolate was organizing English classes to the youth who had finished their formal studies in schools. Fr. Cyril saw that these young boys and girls increased their opportunities of getting a decent employment with the knowledge of English. He never made any national or religious distinctions in choosing candidates for these courses. He made this his final mission and many young men and women are grateful to Fr. Cyril for inculcating English language into them.

Fr. Cyril Perera's life is a good example to all Christians. He served and looked after his flock twenty four hours a day and seven days a week. I have never seen him excited or sad. He carried his



cross of his apostolate as well as his final illness with a smile on his face. His prayer life, his humility and dedication to his apostolate went hand in hand. He never boasted about his achievements; though we all knew that he had achieved immense successes in his life. His exemplary life has attracted many young men to follow his life style and become priests. Once when enumerating the names of priests and sisters who had been sent to the seminary and convents, he revealed with a broad smile in his face that one young boy that he sent to the seminary was a Bishop in charge of a diocese in our country.

Finding Meaning in Jesus' Death, Resurrection and Mission

How can we go beyond seeing Jesus' agonizing death as required by God because of human sinfulness, or think of resurrection as more than simply reanimating Jesus' lifeless body?

This discussion pursues the question of ways in which the story of Jesus may provide meaning for the spiritual life today, even for seekers, those who may or may not be Christians but are looking for what can bestow deeper meaning on their lives. The story of Jesus, of course, contains more than His public ministry. It recounts how He was handed over to the Romans for execution, and then how, after some time, His disciples proclaimed that He had been raised by God from death. And this launched the Christian mission. Over centuries Jesus' death and resurrection came to be understood as occupying the very centre of the meaning of Christian faith. How does this fit into the project of interpreting Jesus for seekers?

Questions about the Doctrines of Jesus' Death and Resurrection

Many Christians do not take at face value some of the common statements of traditional beliefs about Jesus' death and resurrection. Regarding his death, the story of how Jesus died affects people deeply; but some of the doctrines that have been attached to Jesus' death over the centuries do not make sense. For example, they question whether God willed that Jesus suffer and die the way He did; whether this was part of an eternal plan; whether Jesus' death was a pleasing sacrifice in God's eyes; or whether his death made satisfaction for the sin of humanity. To many, these understandings seem fantastical in relation to other things we know about reality. As for the resurrection, it is frequently depicted as a resuscitation of Jesus' dead body. His appearances also seem like fantastical happenings. Do these beliefs really represent the sturdy foundation upon which Christian faith is built?

The search for intelligible meaning that the honest seeker brings to a consideration of the story of Jesus provides a lens and a point of departure for going back to these stories of Jesus' death and his appearances after he was killed, in order to penetrate to their essential meaning. The seeker and the seeker in all of us will bring these stories of Jesus into new focus.

Before commenting on the gospel stories of Jesus' death, appearances, and the mission of the Church, it is important to layout a presupposition that lies behind the views that are expressed here. Everyone is aware that the New Testament was not written all at once, that it took time, well into the second century, for all the writings to be written and then accepted into what became the official Christian Bible. The earliest writings of the New Testament itself are the authentic letters of Paul, written in the 50s; the other writings, especially the gospels, followed over the next thirty or more years.

Scholars try to reconstruct in their imagination how these texts were produced. Consider what was needed for Paul's sophisticated letters and then the gospels to be written: The amount of discussion and the scrutiny of the Old Testament to find clues for understanding what was going on; the intellectual ferment among followers of Jesus to

produce so many different kinds of writing: Letters, gospels, essays, hymns, and moral exhortations. Notice how the gospel portraits of Jesus are different from each other, and the interpretations of the identity of Jesus are different. The different communities that produced the various writings understood the significance of Jesus in different ways and explained Him differently. The formation of the New Testament was not automatic but the product of a lot of questioning and discussion. This explains why the New Testament is an assembly of many different theologies and doctrines. The process also helps us to recognize how prominent a role the imagination played over the period of time it took to construct the texts of the New Testament. And that in turn releases our own imaginations to interpret them.

The Importance of Recognizing Jesus' Execution as a Negative

People who have been brought up within the church have a set of beliefs and a language about Jesus' suffering and death that they take for granted. Seldom do we think of how strange this language will appear to others who do not share Christian faith. We wear crosses, often with a corpus of the man Jesus upon them, as jewelry. We believe that Jesus' suffering and death has caused our salvation. We have turned the gruesome execution and suffering of Jesus into a good thing. In contrast to this, traveling back imaginatively helps us to recognize that the execution of an innocent person cannot be considered a good thing. After Jesus' execution His disciples were confused, disoriented, and close to despair. There was no scenario in place for the Messiah to be executed as a criminal. It took the community of followers years to try to understand what happened to Jesus and how God was involved in it. Many of these interpretations make more sense in an ancient Jewish culture than in ours. The result is a host of imaginative explanations. We have to re-examine our theology of the cross and make sure that it does not offend common sense and because of that become incredible. The contemplations of the stories that make up the gospel passion narratives brings the imagination back to concrete history and this historical realism leads to some questions.

What are we to think of the language of our worship services that have so much seemingly positive language about Jesus' suffering, His blood being shed, His pain being endured, always for our salvation? Does this language subtly turn Jesus' crucifixion into something positive?

We read in Luke's account of Jesus appearing to the two disciples on their way to Emmaus from Jerusalem after Jesus' execution that it was necessary for Jesus to die and that this can be justified on the basis of the Old Testament (Lk 24:26). The earliest followers of Jesus were really shocked and almost scandalized by Jesus' public execution as a criminal. Only gradually could they come to discern in Isaiah's language about a suffering servant something that could be applied to Jesus.

But can we believe today that God, who is the Father of Jesus, desired that He suffer so? Can we accept that this was a deliberate plan and that Jesus was acting out a role that was scripted from the beginning? Or that Jesus was inten-

tionally subjected to a tortuous death because God needed a ransom, or a scapegoat, or a sacrifice, or satisfaction? What sort of God are we talking about here?

Behind all the theologies



that interpret the violent death of Jesus and try to make sense of it in different cultures, using metaphors that make sense to those cultures, lies the larger narrative fact that Jesus was put to death by human beings. The point here is not to try to determine responsibility, but to prohibit any projective thinking that does not begin with the history: God did not send Jesus to His death. It is practically speaking impossible to recreate exactly the historical scenario that led to Jesus' execution. But neither can we make up metaphysical reasons for its happening.

A classical Christology that leaves history intact but expresses well the internal logic of Christian faith is Paul's conception of Jesus as the new or second Adam. It was referred to in an earlier article of this series. This conception was developed by Irenaeus's idea of recapitulation. According to it Jesus as the new Adam summed up and represented the archetypal human being, replacing Adam. In so doing he summed up the ideal human life. He also represented God to human beings. In both these roles Jesus did not associate himself with successful people who die of old age in their sleep. He identified with the large percentage of people who suffer innocently and die of violent causes they cannot control. Jesus was the new Adam who remained faithful even through his tortuous death. By identifying with whole groups who are innocent victims of others' torture or neglect, Jesus represents God's concerns for those whose lives end badly and seem meaningless.

Resurrection as the keynote of Christian Meaning

Resurrection is something that is not of this world but occurs by God's power within God's transcendent sphere. This is indeed impossible to imagine, but not difficult to understand. If Jesus is the new Adam, then we have an analogy of what happened to Him in our own human experience. If I believe that a certain human life is so good and valuable that it is impossible to believe that God would allow it to lapse into nothingness, I then believe in that person's resurrection even though I know his or her body lies where it was buried. So too, if resurrection is something that God does, God does it on the other side of history, and it should not be reduced to some scenario of a body going to some new place or taking on a new earthly form. Taken at

face value, such a conception approaches childish anthropomorphism ...

The stories of the apparitions of Jesus in the gospels are statements of belief that Jesus is risen and alive in God's realm, stated in the only way that they could express it, namely, in representing Jesus as corporeally alive. How then can human beings recognize Jesus as really alive, even as He assuredly is dead? Not by physical sight but with the eyes of faith; not by dwelling on the depression that His death induces, but dwelling on hope which the power of God elicits. Hope is a self-transcending, a history-transcending, and a world-transcending attitude. It reaches out to what can be, is, and will be by the power of the Creator God and will not succumb to despair. Actually, no one who is even vaguely aware of the complexity entailed in the evolution of the human species could be doubtful of the possibility of resurrection.

Most of the stories of Jesus' appearances after the resurrection contain the theme of mission, which basically means "being sent." Even when it is not explicit, the idea of bearing witness implies being commissioned. The idea is that the experience that Jesus was alive, that God had raised him, contained within itself the impulse to tell others, to spread the news, to move outward to engage the world on the basis of this revelation. In John's Gospel Jesus appears to the disciples and says to them: "As the Father has sent me, even so I send you" (In 20:21). This impulse explains how the Jesus movement got started.

A movement means an expanding communication of ideas and practices. The Jesus movement that is described in the Acts of the Apostles is the prehistory of Christian faith and the forerunner of the church. It is not primarily a set of ideas, even though it could not exist without a set of beliefs. It is more basically a group experience that something had happened in the life and ministry of Jesus that was from God, that involved human fulfillment, that was meant for everyone, and that had to enlist those who would carry it forward. Every Christian has some idea of this, some kind of experience of it, because this movement has lasted to our day, and to be a Christian is to participate in it to some degree. The point is that this movement is not first of all a set of beliefs but a form of experience and action.

Courtesy: Emmanuel Magazine

LITURGICAL CALENDAR YEAR C - 6th October - 13th October 2013

The Sacred Altar is the symbol of Christ. Therefore, we refrain from keeping flowers on top of it or covering it by keeping flowers in front of it.

Sun: 26th Sunday of Ordinary Time
National Catechetical Day
Am 6:1a,4-7; 1 Tim 6:11-16; Lk 16:19-31
Mon: Memorial of St. Jerome, Priest & Doctor
8:1-8; Lk.9:46-50
Tue: Feast of St. Therese of the Child
Jesus
Is66:10-14; Rev.3:14,20-23; Mt.18: 1-5,10

Wed: Memorial of The Holy Guardian Angels
Ex 23:20-23; Mt. 18: 1-5, 10
Thu: Neh 8: 1-12; Lk.10: 1-12
Zec
Fri: Memorial of St. Francis of Assisi
Bar 1: 15-22; Lk.10:13-16
Sat: Bar 4:5-12,27-29; Lk. 10:17-24
Sun: 27th Sunday of Ordinary Time
Hab 1:2,3,2:2-4; 2 Tim 1:6-8,13,14; Lk.17: 5-10

PRAYER OF THE FAITHFUL

Response: Lord hear our prayer.

God our Loving Father, that all the followers of Jesus may see, that it is a great poverty, not to be able to share their resources with others, especially the less privileged. We pray in faith.

Response: Lord hear our prayer.

God our loving Father, for all the rich and the powerful, who have become selfish and look down on others, that their hearts of stone be changed into flesh and blood. We pray in faith.

Response: Lord hear our prayer.

God our loving Father, for all the poor who sit patiently at the closed door of life's banquet, waiting for someone to invite them inside, that they may be comforted and strengthened. We pray in faith.

Response: Lord hear our prayer.

God our loving Father that we may all realize, that we become truly rich, when we are able to show mercy and compassion, understanding and forgiveness to others. We pray in faith.

Response: Lord hear our prayer.

Twenty Sixth Sunday in Ordinary Time

First Reading.

Amos. 6: 1, 4- 7.

Prophet Amos delivers the message of God to the Israelites. In the message God condemned the people who live in comfort and ease. They are condemned for neglecting the ruins of Israel and enjoying the world. He curses an exile upon them.

Second Reading.

1 Timothy. 6: 11-16.

St. Paul writes to Timothy requesting him to live a perfect life. He advises him to keep the Commandments unstained and to adore Christ as the supreme dominion and to honour

Him with a life perfect.

Gospel. Lk. 16:19-31.

The Gospel presents to us the story of the rich man and Lazarus the beggar. In it the rich man enjoys all the blessings of the world while Lazarus suffers. After their death Lazarus is in heaven and the rich man is suffering in hell. The rich man wants Abraham to send the message of redemption to the world. But he reminds him that it is already there in the world.

Reflection.

Today's Readings, try to make us live a life of



faithfulness and wants us to be generous in our day to day life. We as faithful followers of Christ ought to take up the teachings of the Patriarchs and Prophets as our life message and thereby live a life faithful to the Lord. We should not be selfish but generously love our neighbour and care for them in our day to day life. Then and only then we could secure a place for ourselves in heaven and live in eternal joy.

These are made clear in today's Readings. In the Second Reading St. Paul writes to Timothy the one who is leading the church in Ephesus. He wants him to live a life faithful to the Lord. Therefore he requests him to live in righteousness, godliness, faith, love, steadfastness and gentleness. He wants him to keep the commandments and remain faithful to the Lord forever and ever.

In the First Reading the Lord the Almighty is

condemning those who are living a secure, and a comfortable life; those who lie upon Ivory beds and stretch upon couches and eat lambs and calves and are singing idle songs, drinking wine and anointing themselves with finest oils, lower as for them, He condemns with exile.

In the Gospel the story is about the rich man and Lazarus the beggar. It shows how the people who would not care for the poor and the needy would be condemned for eternal torment. They will suffer eternal fire. There is no need for anybody to come down from hell or heaven to deliver a message of warning to the people on earth. There are already the lives of the patriarchs and the teachings of the prophets.

That tells us all these. If we do not listen to them then it is our fault that we would condemn our-selves into eternal damnation.

Rev. Fr. Ciswan De Croos

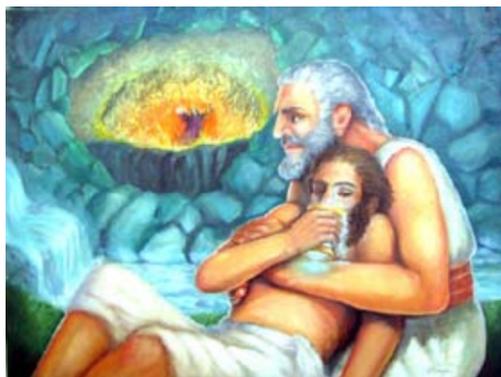
Parable of the Rich Man and Lazarus

Today's Gospel account revolves around the story of Lazarus, the beggar. We have two characters in this Parable. First there is the rich man. He is self sufficient in himself, rather, he is abundantly rich. He led a luxurious life from beginning to end. He dressed in purple and fine linen. He is feasted in luxury everyday. In a country where common people were rather fortunate if they ate meat once a week and where they had to work hard for six days a week, the rich man is a figure of lazy self-indulgence. Lazarus was waiting for the crumbs that fell from the rich man's table.

To understand the description, we need to know the eating customs of the day. Food was eaten with the hands and in wealthy houses, the hands were cleaned by wiping them on pieces of bread which were then thrown away to be eaten by the household dogs. That was what Lazarus 'feasted' on. The persistent Gentile woman, imploring Jesus to heal her little daughter reminded him of this custom when she said, "Even the dogs under the table eat the family's leavings." (Mk. 7: 28)

Second, there is Lazarus. He is the only character in any of the parables who is given a name. He was a beggar. He was covered with wounds that did not seem to heal. He was so helpless that he could not even chase off the dogs that licked his sores.

The contrast between the two men in the story extends to the smallest details. The rich man is "clothed in purple and fine linen." Lazarus is "covered with sores."



The rich man "feasted splendidly everyday." Lazarus "longed to eat the scraps." The rich man is active. Lazarus is passive, unable even to fend off the animals whose attentions increase his misery. We are not even told that Lazarus begged. He simply lies there at the rich man's gate, unnoticed by the rich man as he passes in and out each day. The rich man is an insider, Lazarus, the quintessential outsider.

Death reverses these contrasts. "The beggar died," Jesus says with stark economy of language. The description becomes richer however as we hear about Lazarus (still passive) being lifted out of this world in which he had been a neglected outsider and 'carried by angels to the bosom of Abraham.' Lazarus is now the quintessential insider.

Unlike Lazarus, the rich man has a funeral. 'The rich man likewise died and was buried.' Now he becomes the outsider, buried in the ground of this world. Where previously he had 'feasted splendidly' now he is 'in torment.' His daily feasting is replaced by craving for a drop of water to cool his tongue, parched from the flames that surround him.

What was the sin of the rich man? He had not asked his servants to remove Lazarus from his gate. He had not objected to Lazarus receiving the pieces of bread thrown away from the table. He did not even utter a word against him. He was not deliberately cruel to him. The sin of the rich man was that he never noticed Lazarus and he took him for granted. He simply thought it perfectly natural that Lazarus should lie in pain and hunger while he luxuriated. The rich man was punished not for anything he did, but for what he failed to do. He failed to heed the command of the Jewish scriptures to "Love your neighbour as yourself." (Leviticus 19:18).

Clearly this is a parable of judgement. God's judgement need not be fearful. In reality, it is part of the good news. The judgement meted out in this parable to Lazarus, passive throughout and speaking never a word, assures us that the inarticulate, the weak, the poor, the marginalized and neglected, are especially dear to God. Lazarus, the man who God helped, tells us that in the kingdom Jesus came to proclaim, the blind see, the deaf hear, the lame walk and run without growing weary. Those who hope in the Lord renew their strength as on eagles' wings. The poor are made rich, the hungry feast at the banquet of eternal life, the sorrowful are filled with laughter and joy and those who are ostracized and harassed because of the Son of Man receive their unbelievably great reward. Isn't this Good News?

Ananda Perera.

The Parable of Lazarus and the Rich Man

This is more than a parable, because it mentions names such as Abraham, Lazarus, and Hades. It is a story used by the Saviour as an illustrative answer to the money-loving and self-justifying Pharisees (vv.14-15); it is a warning to them, unveiling that their future will be miserable, like that of the rich man, as a result of their rejecting of the Saviour's Gospel because of their love for money.

Referring to the law of Moses and the books of the prophets (cf.v.16) which are the Word of God (Matt. 4:4). Whether one hears the Word of God or not determines whether one is saved or perishes. The poor man was saved not because he was poor but because he heard the Word of God (John 5:24; Eph. 1:13). The rich man perished not because he was rich but because he rejected the world of God (Acts 13:46).

1st October - World Day of Children

"AMEN, I SAY TO YOU, UNLESS YOU TURN AND BECOME LIKE THESE LITTLE ONES, YOU WILL NEVER ENTER THE KINGDOM OF HEAVEN"

Matthew 18:3



St. Charles Carlo Borromeo

(1538-1584)

Patron of Seminarians and Students



The son of Count Giberto Borromeo and Margherita De Medici, Charles Carlo Borromeo was born in the Castle of Arona on October 2, 1538. From an early age St. Charles was destined for service in the Church, and at twelve years he received the Tonsure - a

he called upon the "Trent Reassemble" Council and for the most part it was Charles' patience and devotion that accomplished the object.

In July 17, 1563 his Ordination took place at the hands of Cardinal Ferd-erigo Cosa. In 1564 he was appointed Archbishop of Milan and a year later he established the Society of Schools of Christians, which was great success and numbered 740 schools including seminaries. In 1576, a plague spread the area and he spent himself in receiving the sick, speaking with them and administering the Sacraments.

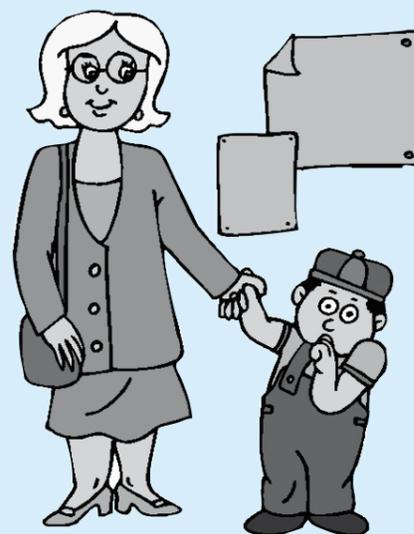
sacred rite instituted by the Church by which a baptized and confirmed Christian is received into the clerical order by the shearing of his hair and the investment with the surplice. He received a Doctorate in Civil and Canon Law in 1559 at the University of Pavia.

In 1584 October during the semi-annual retreat Cardinal Borromeo became ill with fever, chills and sweating. His sickness became much worse and after All Saints' Day when he returned to Milan, he realised his end was near. He received the Holy Viaticum with great devotion and saying the words "ECCI VENIO" (Behold I come). St. Charles Carlo passed away on November 4, 1584.

On January 3, 1560, he was appointed a cardinal and papal secretary though he was yet a sub-deacon. Eight days later he was made administrator for the Archdiocese of Milan. 1562

Joe Stanley Fernando

Meaning of Confession



"Why should I wash my face"
The boy asked the mother.

"Because it is dirty"

"No, I washed it in the afternoon"

"Yes. But, it has dust and dirt now as you walked along the roadside. Even though you did not do anything deliberately to dirty yourself the things around you make you dirty. More over the cells in our body decay often without our knowledge and that is needed to be washed away. Otherwise it will smell," said the mother.

It is true of our spiritual life too. Even we do not sin deliberately but there is sin in us. We need to wash that in the blood of Jesus often. As we move along the society our minds get dirty and that too has to be washed.

"Do this in remembrance of me" means that we need His blood very often to be pure in His sight. It is true that we receive the invitation to His kingdom at the Baptism anointing, but like the guests invited for the party we cannot stay dirty and join the party as we will not be welcome in that condition, because Christ has already prepared the bathtub of His Precious Blood for us to be cleansed.

Young Jesus->Young-Stars

Received or Comforted or Tormented

" But Abraham said, Son, remember that thou in thy lifetime received the good things, and likewise Lazarus evil things: But now he is comforted, and thou art tormented!"
[Luke. 16.25]

General Idea

Life is a gift to be admired and a challenge to be faced. The way we admire and the way we face life differs from person to person. One can feel that he or she is rich from the point of wealth and popularity while another can say that he or she is rich from values, qualities and virtues. At the same time, one can live with sickness, unrest, loans and troubles.

But as Jesus challenges us, he hints that the rich must be humble and flexible to share what they have with those who do not have. It must however be a work of love and not just charity.

Common Challenges

- How many of us go after money, popularity and power?
- How many are content with what they have?
- How many realize that we have a life after death?
- How many are satisfied with their life?

Spiritual Challenges

- Do you really feel the need to look after the poor?
- Do you also struggle to be richer than your neighbour?
- Have you ever reflected on what would happen after death?
- Jesus loves everybody unconditionally, but we seem to love Jesus according to the way we want or need.
- Be vigilant that you will be before God one day. Be ready to face Him and answer Him.

Visible Characters

Jesus, Rich man, Lazarus, Abraham

Hidden Characters

Neighbour, Brothers, Sisters, Parents, Minor staff and Masters

Practical Invitation

1. Let us welcome each other and work together for the Kingdom of God.
2. It is not the problem of whether you are rich or poor, but how you live your life whether rich or poor.
3. It is wonderful if we can share our energy, our time, our talents and our thoughts with each other with love.

Su.Ra.F.



Basket-ball Champions

New Building for Yakkaduwa Primary



OKI International School, Wat-tala emerged Basket ball Champions at the Western Province Basket ball Tournament held recently.

OKI International School celebrated 15 years in the Field of educating

and moulding the young.

The wining team is seen in the picture with the Chairperson of the School Ms. Nimali Saparamadu and Mrs. D. Abeysekera, Principal of the School.

Leslie Perera



The new building of Yakkaduwa Primary School was blessed and declared open by Rev. Fr. Anthony Thirimanne, Acting Parish Priest of St. Michael's Church, Midellawita.

Picture shows Fr. Thirimanne blessing the children and staff of the School.

Hector Jayatilake

First Holy Communion



Diyalagoda Parish

Fifty Six children received their First Holy Communion at St. Sebastian's Church, Diyalagoda recently presided by Rev. Fr. Thusith Pradeep Fernando, Parish Priest in collaboration with Rev. Sisters and Daham Pasal Teachers. D. Anselm Fernando.



Tarala Parish

Fifty two children from the Tarala Parish received their First Holy Communion recently presided by Rev. Fr. Derick Warnakula, a Priest-son from the Parish. Fr. Derrick blessed the First Holy Communicants with the words, "Be nourished by the Body and Blood of Our Lord and may your faith be unshaken. Samankantha Silva.

FROM THE VATICAN DOCUMENTS

The Deposit of Faith

"But in order to keep the Gospel forever whole and alive within the Church, the Apostles left bishops as their successors, "handing over" to them "the authority to teach in their own place."

This sacred tradition, therefore,

and Sacred Scripture of both the Old and New Testaments are like a mirror in which the pilgrim Church on earth looks at God, from whom she has received everything, until she is brought finally to see Him as He is, face to face (see 1 John 3:2)."

Dei Verbum 7

Pope Paul VI

Dogmatic Constitution on Divine Revelation
November 18, 1965

English with Fun and Entertainment

Dear Readers,

In the first lesson of English with Fun and Entertainment we practised the four Speech Sounds (p) (b) (t) (d), prioritized 10 inspirational quotes on reading according to our preference, read a funny story and answered simple questions, learnt a poem about a gifted teacher, read a joke full of humour and a few riddles to tickle our intellect.

I hope you enjoyed them very much. In today's lesson you will have an exciting joke, a brain teaser, a couple of riddles, the story of how elephant got such a long nose and a few tongue twisters to practice the speech sounds(p, b, t, d) further.

You are invited to share your experiences, thoughts, comments and suggestions to make our lessons down to earth and useful. The lessons to follow will be developed on a negotiated basis to cater to your needs as you are our most valued beneficiaries.

With best regards!

NJ

Tongue Twisters for kids, the young and the old

Enjoy our funny tongue twisters for kids and have fun trying to say some of the most difficult sentences in the English language. Tongue twisters are an easy way to help speech development. Listening to tongue twisters is one ways to improve your English pronunciation.

Task 1

Read aloud fast and practise the tongue twisters given below

- Toy boat. Toy boat. Toy boat.
- A proper copper coffee pot.
- Good blood, bad blood.
- Peter Piper picked a peck of pickled peppers,
- One-One was a racehorse. Two-Two was one, too.
When One-One won one race, Two-Two won one, too.

Task 2

Do you know how the elephant got such a long nose? Read this tale of Rudyard Kipling' adapted by' by Meera Joshi; Illustration by Anup Singh. : **Read the story aloud.**

There was a time, when the elephant's nose was no bigger than a boot that he could wriggle from side to side. But an elephant's child changed all that.

He was a curious fellow who asked ever so many questions.
He asked the ostrich why her tail feathers grew just so.

He asked the giraffe what made his skin spotty.
He asked the hippo why his eyes were red, and the baboon why melons tasted as they did.

"What does a crocodile have for dinner?" he asked one day.
"Shushh" said all the animals in a scared voice.

But he would not shushh.
By and by he met the Kolokolo bird. She told him where he could find an answer.
"Go to the grey, green, greasy Limpopo river," said she.

So off he went, carrying a load of bananas and sugarcane and melons. He'd be hungry on the way, you see.

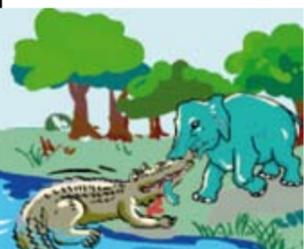
After a week of trudging and budging he reached where he had to reach.
At the edge of the river he stepped on what he thought was a log of wood.
It winked one eye.

"Excuse me, but have you seen a crocodile in these parts?"
asked the elephant's child politely.
The creature winked the other eye and half lifted his tail out of the mud.
"I am the crocodile," he said.

The elephant's child grew excited and kneeled down.
"I have been looking for you all these days," he said. "Will you please tell me what you have for dinner?"

SPLATH! Went the crocodile's tail back into the oozy mud.
"Come nearer little one, come nearer and I'll whisper," said the crocodile.

The elephant's child put his head down close to the crocodile's musky tusky mouth.
And the crocodile caught him by his little nose.
The elephant's child knew he was in BIG trouble. He sat back on his haunches.
And he pulled and pulled.



The crocodile splashed in the water and pulled and pulled.
They both pulled and pulled. And the elephant's nose kept stretching and stretching. At last the crocodile let go.
Bfuddudd!! Fell the elephant, right on his big broad back.
He looked at his nose. He could not see where it ended!
It was loooong! So long, he could swish it around.
But it hurt him awfully.

So he wrapped the nose in cool banana leaves and waited for it to shrink.
He waited and waited. But nothing happened. He could still swish it all around.
And so it remains to this day.
Looooooong!

Task 3

Read the story once again and answer the questions with right, wrong. Put a tick in the appropriate column

	Right	Wrong
1. Elephant's child was not a curious fellow		
2.A long ago elephant's nose was not as big as it is now		
3.The elephant's child asked the hippo why his eyes were brown.		
4.He went off carrying a load of bananas and sugarcane and melons		
5.The elephant's child met a crocodile		
6.The crocodile caught the elephant by its tail		
7.The crocodile wrapped the elephant's nose in cool banana leaves		
8.The creature winked its eye and said that it was the crocodile		
9.The crocodile and the elephant's child pulled each other		
10.The elephant's child was very intelligent		

Task 4

Riddles

- How can a pants' pocket be empty and still have something in it?
- What goes up when rain comes down?
- What is the longest word in the dictionary?
- What word becomes shorter when you add two letters to it?
- What travels around the world but stays in one spot?
- What occurs once in a minute, twice in a moment and never in one thousand years?

Task 5

Read the joke and guess who the brother-in-law is?

Joke

A man suffered a serious heart attack and had an open heart bypass surgery. He awakened from the surgery to find himself in the care of nuns at a Catholic Hospital.

As he was recovering, a nun asked him questions regarding how he was going to pay for his treatment. She asked if he had health insurance.

He replied, in a raspy voice, "No health insurance."

The nun asked if he had money in the bank.

He replied, "No money in the bank."

The nun asked, "Do you have a relative who could help you?"

He said, "I only have a spinster sister, who is a nun."

The nun became agitated and announced loudly, "Nuns are not spinsters! Nuns are married to God."

The patient replied, "Send the bill to my Brother-in-law."

Task 6

Here is a brain teaser. This is a classic image that has been around awhile.

Here is one of those "now you see it, now you don't" kinds of images.



You should be able to see a man playing a saxophone and a woman's face.

See whether you can sort this out

Inspirational quotes for life

Inspirational quotes and motivational quotes have the power to get us through a bad period of time and can even give us the courage to pursue our life's dreams. Read these selected ones and prioritize them according to your preference.

- I've learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel. –Maya Angelou
- Whatever you can do, or dream you can, begin it. Boldness has genius, power and magic in it. –Johann Wolfgang von Goethe
- There is only one way to avoid criticism: do nothing, say nothing, and be nothing. –Aristotle
- We can easily forgive a child who is afraid of the dark; the real tragedy of life is when men are afraid of the light. –Plato
- Start where you are. Use what you have. Do what you can. –Arthur Ashe

Answers ;

Task 1: Read as many times as possible and practise the speech sounds

Task 2: Read the story aloud with correct stress, pronunciation and intonation

Task 3: wrong 2.right 3.wrong 4.right 5.right 6.wrong 7.right 8. right 9.right 10.right

Task 4: (i) It can have a hole in it.(ii) an umbrella! (iii) Smiles, because there is a mile between each 's' (iv) Short (v) A stamp (vi) The letter M

Task 5: (1) God Task 6. Can you sort out the two pictures yourself?

Contact us on:
071 8004580

E-mail: noeljayamanne@yahoo.com



Compiled by Noel Jayamanne

QUIZ

On Catholic Themes

(..... from last week)

QUESTIONS

1. THE CHURCH AND CHURCH TEACHINGS

Sacred Vessels and Vestments

377. What do we call the room in a Church where sacred vessels and vestments are kept?
378. What is a tabernacle in the Church?
379. What is the table on which the sacrifice of the Mass is offered called?
380. What is a pyx?
381. What is the name of the outermost sacramental garment of priests and Bishops worn only for the celebration of the Eucharist?
382. What is the shawl worn by the priest when holding the monstrance for benediction or in a procession called?
383. What is a stole?
384. What is a cope?
385. What is an alb?
386. What is the girdle or belt used around the waist to contain the loose flowing alb as a Mass vestment called?
387. What is the name of the vessel used to hold the Holy Eucharist during expositions, processions and benediction?
388. What is a thurible?
389. What is a ciborium?
390. What is the black cloth spread over a coffin called?
391. What vessels are used for the celebration of Holy Mass?
392. What is the tall hat that a bishop wears on solemn occasions called?
393. By what name is the skull cap commonly worn by bishops known as?
394. What is the circular band of wool worn about the neck, with one pendant in front and another behind which the Pope confers on archbishops?
395. What is a biretta?
396. The colour of the skull cap differs according to who wears them. What is the colour of the zucchetto of the pope, cardinals and bishops?

(contd next week.....)

ANSWERS

I. THE CHURCH AND CHURCH TEACHINGS

Sacred vessels and Vestments

377. Sacristy.
378. A tabernacle is the fixed, locked box in which the Eucharist is reserved.
379. The Altar.
380. A small round metal receptacle used to carry the Eucharist to the sick.
381. Chasuble
382. Humeral veil.
383. A stole is an ecclesiastical vestment consisting of a narrow strip of silk or other material worn over the shoulders.
384. A long liturgical vestment, made of a piece of silk or cloth of semicircular shape open in front and fastened at the breast with a band or clasp.
385. The alb is a long, white linen liturgical vestment with tapered sleeves. It is a robe that is worn by the priest during the Holy Mass. While it is white in the Western Church, it can be of any colour in the Eastern Church.
386. Cincture.
387. Monstrance.
388. A thurible is a metal censer suspended from chains, in which incense is burned during worship services.
389. A metal container mostly in the shape of a large cup used for preserving the Blessed Sacrament / consecrated hosts, usually kept in the tabernacle.
390. The pall.
391. Chalice and paten.
392. Mitre.
393. Zucchetto.
394. The pallium.
395. A square cap with three flat projections on top, worn by Roman Catholic clergymen.
396. White, red and purple respectively.

Courtesy: Clare Ukken fsp



THE
YEAR
OF
FAITH

"I believe in the forgiveness of sins"

The Risen Christ, to His Apostles, gave the Holy Spirit
Conferring on them unique power, one they'd never merit.
Not even archangels or angels received such a gift,
Now like Christ, they could forgive the sins of those gone adrift.

"If you forgive the sins of any, they are then forgiven,
If you retain the sins of any, they are unforgiving."
Only God can forgive sins, the Pharisees rightly said,
But we have learned that God did the unthinkable instead.

Christ who died for all to be saved, desires that in His Church,
The gates of heaven should open to those who for
Him will search.

The successful search depends upon true sorrow for one's sins,
Seeking pardon from priests who now possess His power within,

There is no offense however serious, the Church will turn away,
And no one so wicked whose sins the mercy of
God cannot outweigh,
Christ made it easy to regain His friendship and salvation,
Through confession priests can offer us reconciliation.

For us who are shy we want to tell to God alone our sins,
We are now assured these sins are gone, and we are well within.
Christ knows we can worry, so being forgiven is a test,
What we did was what He said should be done;
He knows what is best.

Forgiving our sins and the Holy Spirit go hand in hand we say,
"Receive the Holy Spirit," Christ said to His Apostles that day,
Baptized in the Holy Spirit puts us in touch with Christ, we know,
Through the Father, Son and Holy Spirit,
all of God's gifts will flow.



Courtesy:
Canadian Messenger

IN MEMORIAM

3RD YEAR DEATH REMEMBRANCE IN LOVING MEMORY OF



ANOCK FRANCIS FERNANDO
26TH SEPTEMBER 2013

*No matter what we would do
You were always there to help us through
You showed us so much care and love
Now you are watching over us from above
But deep down within, we always know
That you still love all of us here more and more*

With love from
Daughters, sons-in-law and grandchildren
Of
38, Kotahena Street, Colombo - 13

(N3513)

25 YEARS IN HEAVEN



ANSON LAMBERT
Called to be with Jesus on : 27 . 09 . 1988

*Blessed Memories, Precious memories,
Priceless Memories we will forever
Have of you!*

Dearly remembered and missed by your beloved wife Swenthvani, loving children Suranki, Rushanki, Savio, in -laws, grand children & loved ones.
(NG5793)

1ST YEAR REMEMBRANCE



PAULINE GREBE
Called to rest : 27th Sept. 2012

*It: has been a year that we lost you,
But it seems like yesterday.
We miss your sweet smile,
Your kind and loving, caring ways,
We thank God, for giving us such a sweet,
and wonderful wife, mother, grand mother and sister.*

*We know that you'll watch over us,
From heaven above.*

"May your soul rest in peace"

Fondly remembered by your loving husband, son, daughters, grandchildren, brother and sister, daughter-in-law and sons-in-law.
(N3512)

1ST YEAR REMEMBRANCE In loving memory of



KUSUMA ABEYRATNE
Called to rest: 02.09.2012

*Once born we shall someday
perish, leaving behind
memories to be cherished.
"there can never
be another you"
May her soul rest in peace.*

Sadly missed by your loving husband Wilfred, daughters Shayami, Melani, son Mohan, daughter in law Melissa and grand daughter Raizel Jessmarie.

No. 70, 3rd Lane, Ratmalana.
(N3541)

FIRST DEATH ANNIVERSARY IN LOVING MEMORY OF



**SHELTON
KURUMBALAPITIYA**
30 - 09 - 2013

*It is one year since God
called you to eternal home.*

*We think of you in silence.
We often speak your name.
Deep in our hearts you will
always stay, loved and
remembered every day.
Your life was a blessing your
memory was a treasure you were
loved beyond words and missed
beyond measure.*

*May God keep
you in his loving care*

Fondly remembered by loving wife Sunimal, children Shantha, Shaeni, brothers and sisters. Rev. Srs. Christine and Sherine.
(N3503)

8th Death Anniversary In Affectionate Remembrance of a much loved sister, Aunt and Grand Aunt



RITA JOHN
1st OCTOBER 2005

*Your presence is ever near us,
When we are grieved and lonely,
We miss your presence,
endless*

*Love and devotion,
concern, guidance,
And helping hand,
your loved ones will never forget
Thank you dear Lord
for the years we shared.*

R. I. P.

Deeply missed and loved Beryl & Merle (sisters) Bernadine (Niece) and grand Nieces
Colombo 4.
(Q13N4470)

DEATH REMEMBRANCE OF



**P. D. LUCKMAL DE ZOYSA
(LUCKY)**

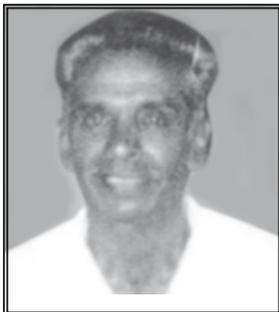
Called to rest with Jesus :
21 . 02 . 1993
*Years have gone
month by month*

*It's twenty years since you left
Thoughts are full and hearts
do weigh*

*Without you to share the way
Sadly missed by your Daddy,
Sisters, Brothers-in-law and
Nephews and Nieces.
36/5, Averiwatta Road, Wattala.
(N3583)*

IN MEMORY OF JOHN CARL DENZIL DE CRUZE 06TH DEATH ANNIVERSARY

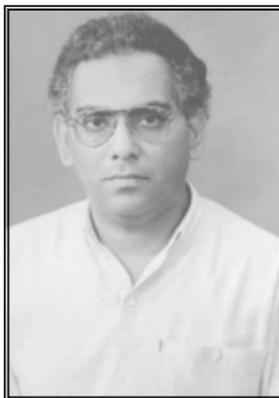
Born :
01st September 1928
Died :
03rd October 2007



*In God's loving embrace,
May you find peace &
eternal rest.*

Rita, Children, in-laws, Grand Children and great grand child.
(N3393)

13th DEATH ANNIVERSARY



ROHITHA PERERA

Died :
29th September 2000

*Merciful Jesus grant him
eternal rest.*

Prayerfully remembered by Amma, brother, sisters, in - laws and loved ones.

104 / 2, Church Road,
Colombo 15.
(N3426)

**'Messenger'
the Catholic
paper in
every
Catholic
home**

Remembering Our Precious Parents with love & Gratitude



ANTOINETTE AND
Birthday Remembrance
3rd October



CECIL RAJAKARIAR
Death Anniversary
1st October

Your grateful children Anton, Charmaine, Maureen & Shirani & Shyamala & family members.
(N3532)

20th YEAR REMEMBRANCE



1942
09
11

2013
09
23

MRS. SUSILA PERERA (NEE FONSEKA)
Called to rest : 23 . 09 . 1993

*I see you in the work of God, for me to carry on;
I hear your voice just by my side, As if you never left;
You give me strength from day to day,
Each task to be fulfilled,
And when in doubt I see your face,
your smile comes shining through.*

Sadly missed by your loving husband Brinsley, Anushil - Dharshanie, Shiran - Ruwinike, Nishalke - Niranjala and grand children Hirushka, Sandushka, Shaveen, Shaneel, Nimeshka & Nimshika.

798, Aluthmawatha Road, Colombo 15.

(N3479)

IN LOVING MEMORY

79th Birthday Remembrance 2nd Year Remembrance



DUNCAN ABEYERATNE
Born: 10.09.1934
Called to eternal rest
27.03.2009



ROGER ABEYERATNE
Born :30.03.1963
Called to eternal rest
28.09.2011

Ever precious, deeply loved and treasured
with undying love

**A very Happy Birthday to you in prayer darling Dada
Dear Lord grant them Eternal Peace**

Dearly missed and Prayerfully remembered by
all your loved ones.

(N3567)

97th BIRTHDAY REMEMBRANCE 28th SEPTEMBER 2013



**MARY PHILIPPA
FERNANDOPULLE**
(1916 - 2008)

*Tears instead of wishes
Flowers instead of cards
May the Angels in heaven sing*

"HAPPY BIRTHDAY TO YOU"

Sadly missed by all your loved ones.

57/8 A, Nimala Mariya
Mawatha, Hendala
(N3526)



Holy Spirit, you who make me see everything and show me the way to reach my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me. And you who are in all instances of my life with me, I in this short dialogue want to thank you for everything and confirm once more that I never want to be separated from you, no matter how great the material desire may be. I want to be with you and my loved ones in Your Perpetual Glory. (Mention your request) Thank you Holy Spirit for your love towards me and to my loved ones. Amen.
M. K. (N3525)

