His Lordship Rt. Rev. Dr. Maxwell Silva, Auxiliary Bishop of Colombo, presided at the special Prayer Service with Benediction for students sitting the Advanced Level Examination this year, held at the National Basilica of Our Lady of Lank at Tewatte, Ragama on August 5.

Over 3000 students representing the many deaneries of the Archdiocese of Colombo participated in this prayer service, which was organised by the Archdiocesan Faith Animation Team. Addressing the children, His Lordship advised them to face the examination with confidence, utilising all the knowledge they had gathered during their entire school career. He reminded them that it was very important for them to get the

Contd. Pg.2

TOKYO - Religious leaders have met in Japan to pray for peace in the world and as a response to Pope Francis asking them to foster dialogue, friendship and peace.

Representatives of Buddhism, Shintoism, Christianity, Islam, Judaism and Zoroastrianism came together in Japan at an inter-faith “Interreligious Gathering of Prayer for World Peace” held from August 3 to 4.

This gathering has been held annually every August 4 to commemorate a “Religious Summit” held in Japan at an inter-faith “Interreligious Gathering of Prayer for World Peace” held from August 3 to 4.

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This gathering has been held annually every August 4 to commemorate a “Religious Summit” held on Mount Hiei in 1987. About 2,000 people, including 24 delegates from 18 countries, attended the event to mark the 30th anniversary of the first summit. The religious summit was held in the temple city of Kyoto and at Mount Hiei, the most significant holy place for the Japanese Buddhist denomination Tendai.

Pope Francis sent a letter to Koei Morikawa, the present supreme priest of Tendai, to be read at the annual Interreligious Gathering of Prayer for World Peace. In his letter to this year’s event in Japan, Pope Francis asked participants to work and pray to foster dialogue, friendship and peace. In turn, it has been said that this Buddhist event had inherited the spirit of Pope John Paul’s landmark 1986 inter-faith ‘World Day of Prayer for Peace’ in Assisi, Italy.

Bishop Miguel Angel Ayuso Guixot, secretary of the Vatican-based Pontifical Council for Interreligious Dialogue, spoke as one of seven panelists at a symposium on terrorism and religion.

Contd. Pg.2

“TALAWILA CELEBRATES FEAST OF ST. ANNE
Archbishop Maroun Elias Nimeh Lahham, Patriarchal Vicar to Jordan of the Latin Patriarchate of Jerusalem, raising the statue of St. Anne in veneration at the feast in Talawila, last Sunday. Also in the picture are Their Lordships Rt. Rev. Dr. Christian Noel Emmanuel, Bishop of Trincomalee and Rt. Rev. Dr. Desiratha Valence Mendis, Bishop of Chilaw.

(Pic: Roshan Pradeep)
**St. Anne's Wattala, Vespers Service**

Rev. Fr. Camillus Fernando, Editor, Gnanartha Pradeepaya, officiated at the Vespers Service at St. Anne's Church, Wattala in celebration of the feast of the Church, last Sunday.

In the picture are Rev. Fr. Sanjeeewa Mendis, Parish Priest, Wattala, Rev. Fr. Marlon Mendis and Rev. Fr. Jude Algama.

T. Sunil Fernando & Roshan Pradeep

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**Corpus Christi at Enderamulla Parish**

St. Sebastian's Church, Enderamulla celebrated the Feast of Corpus Christi recently. Picture shows the Chief Celebrant Rev. Fr. Ranjan Silva blessing the people with the Eucharistic Lord. Also in the picture is Rev. Fr. Ruben Leslie Silva, Parish Priest, Enderamulla.

Shyama Withana

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**Kandana celebrates Corpus Christi**


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**Annual Feast of St. Anthony's Church, Hiripitiya**

St. Anthony's Church, Hiripitiya in the Kurunegala Diocese celebrated its annual feast recently, with Holy Mass celebrated by Very Rev. Fr. Austin Marcus Fernando, Vicar General Kurunegala Diocese.

ANTON HAPUARACHCHI

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**Borelessa celebrates St. Anne’s Feast**

Rev. Fr. Chandana of the Chilaw Diocese raises in veneration the statue of St. Anne, at the annual feast of St. Anne's Church, Borelessa.

TESMA ROSE PERERA

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**New Mahanayaka of the Amarapura Nikaya**

A religious ceremony to present the Mahanayaka Scroll to the new Mahanayaka of the Amarapura Nikaya, Most Ven. Kotugoda Dharmadasa Thero was held at Independence Square, Colombo last Wednesday. During the ceremony, President Mattheipila Sirisena presented the Sanwaspathra (Scroll) to the new Mahanaya Thera and Prime Minister Ranil Wickremesinghe presented the Vijinipatha (traditional fan) to the Thera.

Present on the occasion were, Archbishop of Colombo His Eminence Malcolm Cardinal Ranjith and Archbishop Emeritus, His Grace Most Rev. Dr. Oswald Gomis.

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**Pamunugama celebrates 149th Church Feast**

Pamunugama Parish celebrated the 149th feast of the Precious Blood of Jesus, with Festive Holy Mass officiated by His Lordship Rt. Rev. Dr. Harold Anthony Perera, Bishop of Kurunegala, as the Chief Celebrant. Concelebrating at the Mass were Rev. Fr. Francis Jayakody, Parish Priest, Rev. Fr. Rohitha Rodrigo, Principal St. Jude’s College, Negombo and Rev. Fr. Anthony Tirirannage (TOR).

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**Contd. from Pg. 1**

**A/L - decisive...**

blessings of the Most High before sitting the A/L examination, as it was the one exam that will decide their future and it was important that they do their very best.

Imparting his blessings on all the children in the Archdiocese sitting the exam this year, His Lordship observed that the divine blessing they receive today is of utmost importance and will also help them face any examination they would face at University level in the future.

His Lordship and priests laid their hands on all children and prayed for them individually after the Benediction.

**Contd. from Pg. 1**

**Religious Leaders...**

Archbishop Mitsukai Takami, President of the Catholic Bishops’ Conference of Japan, strongly appealed for the abolition of nuclear weapons as a way to foster peace. The Archbishop’s mother survived the August 9, 1945 bombing of Nagasaki, when she had been in her womb.

Earlier, while marking the 70th anniversary of the atomic bombings of Hiroshima and Nagasaki, Pope Francis in 2015 repeated the Catholic Church’s call for a ban on nuclear weapons and all weapons of mass destruction.

“Tragic event still gives rise to horror and revulsion,” the pope had said adding that the sad anniversary ‘is a call to pray and work for peace.

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**Art and Handicraft Exhibition at Pilapitiya**

A children’s Art and Handicraft Exhibition was held recently at the Convent of Mary Immaculate, Pilapitiya in Kelaniya.

The Chief Guest on the occasion was Rev. Sr. Pi-

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**Church Feast at Dungalpitiya**

Rev. Fr. Amila Wickramana, Bursar, St. Aloysius’ Minor Seminary, Borella was the Chief Celebrant at the Festive Holy Mass celebrated at St. Mary Magdalene Church, Dungalpitiya. Picture shows Fr. Amila being welcomed by Rev. Fr. Bernard Nishan Wilathgamuwa, Parish Priest and Rev. Fr. Anton Numan Tharaka.

E.A.D. STANLEY

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**Men in the News**

**Benjamin Kirihetti**

**E.A.D. STANLEY**

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**“After the wind there was an earthquake, but the LORD was not in the earthquake” (1 Kings 19:11)***
Pope Francis in his prophetic messages for a new Pentecost is calling on the Church in the 1996 General Assembly of the United Nations Conference to Negotiate a Legally Binding Instrument to Prohibit Nuclear Weapons, Leading Towards their Total Elimination. To Her Excellency Elayne Whyte Gómez President of the United Nations Conference to Negotiate a Legally Binding Instrument to Prohibit Nuclear Weapons, Leading Towards their Total Elimination. I extend cordial greetings to you, Madam President and to all the representatives of the various nations and international organisations and of civil society participating in this Conference. I wish to encourage you to work with determination in order to promote the conditions necessary for a world without nuclear weapons.

On September 25, 2015, before the General Assembly of the United Nations, I emphasized what the Preamble and first Article of the United Nations’ Charter indicate as the positions of the international juridical framework: peace, the pacific solution of disputes and the development of friendly relations between nations. An ethics and a law based on the threat of mutual destruction – and possibly the destruction of all mankind – are contradictory to the very spirit of the United Nations. We must therefore commit ourselves to a world without nuclear weapons, by fully implementing the Non-Proliferation Treaty, both in letter and spirit (cf. Address to the General Assembly of the United Nations, September 25, 2015).

But why give ourselves this demanding and forward-looking goal in the present international context characterised by an unstable climate of conflict, which is both cause and consequence of the violence and wars caused by nuclear weapons and their effects, over time and space. Similar causes give rise to nuclear proliferation. If we take into consideration the principal threats to peace and security with their many dimensions in this multipolar world of the twenty-first century: war, terrorism, asymmetrical conflicts, cybersecurity, environmental problems, poverty, etc., few doubts arise regarding the inadequacy of nuclear deterrence as an effective response to such challenges. These concerns are even greater when we consider the catastrophic humanitarian and environmental consequences that would follow from any use of nuclear weapons, with devastating, indeterminate and uncontrollable effects, over time and space. Similar cause for concern arises when examining the waste of resources spent on nuclear issues for military purposes, which could instead be used for worthy priorities like the promotion of peace and integral human development, as well as the fight against poverty and the implementation of the 2030 Agenda for Sustainable Development.

We need also to ask ourselves how sustainable is security based on fear and isolationism? What would it actually mean to bring about an ethics of peace and of multilateral and cooperative security that is a stabilisation mean that any response to the threat of nuclear weapons should be positive and concerted, based on mutual trust. This trust can be built only through dialogue that is truly directed to the common good and not to the protection of veiled or particular interests; such dialogue, as far as possible, should include all: nuclear states, countries which do not possess nuclear weapons, the military and private sectors, religious communities, civil societies, and international organisations. And in this endeavour we must avoid those forms of mutu-  

The United Nations Conference to negotiate a legally binding instrument to prohibit nuclear weapons, leading towards their total elimination is conducting intercontinental ballistic missile test one after the other the the equal arrogant United States President Donald Trump is threatening to retaliate against North Korea.

It is in this backdrop the United Nations on August 29, marks the ‘International Day against Nuclear Tests’. The UN says since nuclear weapons testing began on July 16, 1945, nearly 2,000 have taken place. Early on, having nuclear weapons was seen as a measure of scientific sophistication or military might, with little consideration given to the devastating effect on human life, but alone the dangers of nuclear fallout from atmospheric tests. UN hindsight and history have shown us the terrifying and tragic effects of nuclear weapons-testing, especially when controlled conditions go awry and in the light of the far more powerful and destructive nuclear weapons that exist today.

The human and environmental tragedies, the result of nuclear testing, are compelling reasons for the need to observe the International Day against Nuclear Tests. It is a day on which most countries conduct educational events and issue messages with the aim of capturing the world’s attention and underscoring the need for unified efforts to prevent further nuclear weapons testing, the UN adds.

Pope Francis is going beyond that. He insists there should be disarmament not only on nuclear weapons but also of the rich and powerful people in the building of peace and justice. The 30-year War in Sri Lanka was also linked to this though the ethnic conflict was the clash point.

The international instrument to put an end to all forms of nuclear testing is the Comprehensive Nuclear-Test-Ban Treaty (CTBT). The resolution calls for increasing awareness and education about the affects of nuclear weapon tests explosions or any other nuclear explosions and the need for their cessation. This is one of the means of achieving the goal of a nuclear-weapon-free world.

Moreover, “convinced that nuclear disarmament and the total elimination of nuclear weapons are the only absolute guarantee against the use or threat of nuclear weapons”, the General Assembly designated September 24 as the ‘International Day for the Total Elimination of Nuclear Weapons’. This is devoted to furthering the objective of the total elimination of nuclear weapons, through the mobilization of international efforts.

Today nine countries including our neighbours, India and Pakistan are known to possess nuclear weapons. The US and Russia are known to have nuclear weapons which are about 50,000 times more powerful than the Hiroshima bomb. The US and Russia, Pakistan are known to possess nuclear weapons. The US and Russia are known to have nuclear weapons which are about 50,000 times more powerful than the Hiroshima bomb.

The UN says the day is meant to galvanise Member States, intergovernmental and non-governmental organisations, academic institutions, youth networks and the media to inform, educate and advocate the necessity of banning nuclear weapons tests as a valuable step towards achieving a safer world. The Catholic Church and other religions should also speak out strongly for a nuclear free world and gradual dismantling of the arms industry while promoting dialogue as the more effective way to resolve conflict.

“Aafter the earthquake there was fire, but the LORD was not in the fire” (1 Kings 19,12)
Pope Francis visits Blessed Paul VI’s tomb on anniversary of his death

Pope Francis has sent a special message to Peru about the “difficult moment” that its people are going through. The message comes as Peru's Andean region has been struck by a series of deadly floods and landslides.

Pope Francis, who is currently on a pastoral visit to the Philippines, said in his message to the people of Peru that “you are a people with a rich history, and your faith is a source of strength in times of difficulty.”

He also said that “you are a people who know how to pray, and your prayers are heard by God.”

The pope urged Peruvians to “focus on hope, unity, and the values of peace and justice” in the face of the current challenges.

In a separate message, the pope also expressed his condolences to the families of those who have lost their lives in the recent disasters.

Pope Francis has been in the Philippines since November 28 and will return to Rome on December 2.

Gunmen kill 11 in attack on church in Nigeria

Authorities in Nigeria say at least 11 people are dead and others were critically wounded when gunmen attacked a church in southeastern Nigeria.

The Regional Police Commissioner in the Anambra state said a gun gang killed St. Philip Catholic Church early last Sunday.

He also said that the police have launched a manhunt for the attackers.

In a statement, the police said the attack was carried out by a group of armed men who forced their way into the church during a service.

The police also said they have launched an investigation into the incident.

The attack comes as Nigeria is grappling with a wave of violence and unrest.

New Delhi - A hundred and one prominent Christians belonging to various denominations wrote an open letter to the church leadership on August 4, asking them to support the civil society in its struggle to safeguard India’s cultural and religious diversity.

The letter says that India’s religious diversity is “a key to support the church in its struggle.”

The signatories to the letter include prominent Christians from various denominations, including the Delhi Metropolitan Commission, the Jacobite Syrian Church, the All India Council of Churches, and the United Christian Association of India.

The letter adds that “a new coercive culture is destroying lives and families.”

Asia’s biggest octagonal Church - a symbol of unity

Asia’s biggest octagonal church stands nestled amid myriad buildings in the bustling city of Kaival-
tabad!

The Shrine of Our Lady of Health is not only unique in architecture but has a majestic history asso-
ciated with it. When it was constructed, its beauty was visible from far.

But today, one can witness its splendor only when standing on the rooftops of neighboring build-

ings. The road leading to the Church has also narrowed down over the years due to various encroachments.

The history of the Kathirabad Church dates back to 1903 when the Nizam VII, Mir Mahbub Ali Khan, permitted its construction on Army land.

The Church was to serve the needs of the Army personnel stationed at African Cavalry (AC) Guards after their return from Sholapur.

The idea of the Church was put forth in 1905 by Fr. Malberti of St Joseph’s Ca-
thedrals. Work began in 1916 and was com-
pleted within eight months at a cost of Rs. 10,082. Of this, a sum of Rs. 1,028 was con-
ducted by the people.

However, the present structure was constructed in 1954 and it was the Nizam VII, Mir Osman Ali Khan, who laid the foundation stone for it. At the time, he was the Raj Pramukh of Hyderabad State. It was he who in-
augurated the Church later.

For canonization was opened in 1993. In Decem-
ber 2012, Benedict XVI recog-
nised the heroic virtues of Paul VI, giving him the title Venerable. In 2014, the Vatican confirmed the miracle attributed to his intercession, allowing for his beatification.

In his October 19, 2014 homily for the beatification, Pope Francis hailed Paul VI as “the great helmsman of the Second Vatican Council.”

He cited Blessed Paul VI’s words at the closing of Vatican II’s fi-
nal session: “Perhaps the Lord has called me and preserved me for this service not because I am particularly fit for it, or so that I can govern and rescue the Church from her present difficulties, but so that I can suffer for the Church and for the advent of a secu-
larised and hostile society, he could hold fast, with an interior poverty, and with a message of peace and wisdom — and at times alone — to the helm of the barque of Peter, while never los-
ing his joy and his trust in the Lord.”

Pope Francis visited Blessed Paul VI’s tomb on August 6, the anniversary of his death.
Church leaders, most conflict with other prominent Nestorius’ teachings. His position at the Patriarch of Constantinople led to disputes with Nestorius’ studies under Theophanes I, the Patriarch of Constantinople. It was advanced doctrine that emphasised the divine origins of Jesus, leading to it also becoming known as the Nestorian Church.

Origin of Nestorianism

Wikipedia (June 7, 2017) describes Nestorianism as a religious doctrine that establishes a distinction between the human and divine persons of Jesus. It was advanced by Nestorius (386–450), the Patriarch of Constantinople, and influenced by Nestorius’ studies under Theodora of Mopsuestia at the School of Antioch. Nestorius’ teaching brought him into conflict with other prominent Church leaders, most notably Cyril of Alexandria, who especially criticised his rejection of the title Theotokos (Mother of God) title for Mary, the mother of Jesus.

Nestorius and his teaching were eventually condemned as heretical at the Council of Ephesus in 431 and the Council of Chalcedon in 451, which led to the Nestorian Schism. Churches supporting Nestorius then broke away from the rest of the Christian Church.

Following this, many of Nestorius’ supporters relocated to the Sasanian Empire, where they became affiliated with the local Christian community known as the Church of the East. Over the next decades the Church of the East became increasingly Nestorian in doctrine, leading to it also becoming known as the Nestorian Church.

Nestorianism in China

Lo Hsing-Lin’s account of the beginning of Nestorianism in China is widely accepted: “With the Chinese conquest of the Eastern Turks during the reign of Tai Tsung in the T'ang Dynasty, the Western Turks also invaded the corresponding territories of the T’ang Emperor. Communications with the Western Turkic people were most frequent. It was then that a Nestorian scientist, Alphon, first came to China in 635AD (the ninth year of reign of Cheng-huan). He arrived at Ch’ang-an and was well received by the Emperor Tai Tsung, who granted him permission to translate Nestorian sacred books and to spread its doctrines” (Lo, 1966,p.1).

The unearthing of the Nestorian Crosses in Ordos

The first bronze crosses of this kind were found in 1927, although many unearthing do not happen until 1929, but in the study of Nestorian crosses, nobody may neglect the role played by F. A. Nixon.

Two years after the unearthing, a journalist named C. W. Comstock pointed out Nixon’s crucial role. “Mr. F. A. Nixon, Postal Commissioner of Peking, is piling up the only notable collection of Nestorian crosses, nobody may not yet able to prove his participation in the development of Nestorian crosses to the chief indemnity of the Chinese Government. During one of his trips to Peking he showed his crosses to Mr. Nixon. The specimen was presented to him by an individual, who is said to be the owner of a pair of Nestorian crosses. The specimen was presented to him by an individual, who is said to be the owner of a pair of Nestorian crosses.

In fact, such crosses are cast, the Nestorian crosses all seem unique and rare, in fact, characteristic for their individual designs (UMAG, University Museum and Art Gallery, University of Hong Kong official website on June 7, 2017).

The participation of Nixon

Nixon’s specimens intrigued Reverend Scott to such an extent that he began investigating through the records of history and ethnology to try and trace the meaning of the crosses.

“By eliminating unwarranted assertions, one can envisage not only the challenge, but also those elements which might eventually serve as supporting evidence for the idea” (Chen 2017, p19).

“Then he made the disciples get into the boat and precede him to the other side, while he dismissed the crowds” (Matthew 14:22).

“More than one thousand so-called Nestorian crosses, which, as a confluence, include the cross shaped pieces, the geometrical pieces, the seal shape pieces and the bird shape pieces, possessed by different museums and institutions around the world.”

“Studies have been made of them; and conferences and other activities have been held to promulgate their significance, since Silk Road studies have been promoted to new levels during recent years” (Chen 2017, p2).

Eventually the collection of Nixon was acquired by the Lee Hysan Foundation and donated to Hong Kong University in 1963, (UMAG, official website 7 June 2017).

Just as Chen mentioned, only with systematic and rigorous investigation can we pay the appropriate respect to the idea of Nestorian crosses. By eliminating unwarranted assertions, one can envisage not only the challenge, but also those elements which might eventually serve as supporting evidence for the idea.” (Chen 2017, p19).
“PARENTS AS PRIMARY FAITH EDUCATORS”

Rev. Fr. Daniel Icatlo

First teachers of Faith

“Parents are the first and most important educators of their own children, and they also possess a fundamental competence in this area: they are educators because they are parents. They share their educational mission with other individuals or institutions, such as the Church and the State,” wrote St. John Paul II in his Letter to Families (n. 16).

Education is primarily the responsibility of the child’s father and mother. The family is the first school of learning. “Parents rely on schools to ensure the basic instruction of their children, but can never completely delegate the moral formation of their children to others,” Pope Francis stressed in the Post-synodal Apostolic Exhortation Amoris laetitia (n. 263).

Since deep moral values stem from religious issues, the primary teachers of faith are the parents themselves. They are the best catechists, in fact.

How about the role of Catholic schools and Sunday schools?

More than once, a number of parents voiced out their concern that ostensibly the Sunday school and Catholic schools alike are not transmitting the Faith well enough. They claim that the children’s knowledge of religion has become merely academic. They are taught some lessons on Faith and given term exams. They get some marks at the end of the year and that is all. Though this allegation may not be entirely fair and true for all cases, it may have certain points.

Research convincingly demonstrates that religious education and formation of anyone –especially children– can only be effectively done in the context of a loving, disciple relationship. If this is true, then when such atmosphere is fostered in school as well as Sunday schools then they could likewise do a fine job imparting the Faith to youngsters.

In addition to the fact that an institution cannot by itself provide bonding, even if the Church offers the best catechists possible in the most supportive environment imaginable, it may not be sufficient because catechizing children and then sending them home to poorly formed parents practically illustrates sowing seeds in rocky soil parable in real life; and Jesus had something to say about that. It is extraordinarily difficult for a child to learn to cherish and develop what his own parents don’t appreciate, validate or practice themselves.

Thus, schools should be viewed from this perspective: they play a subsidiary role, as–citing the words of Pope Francis– “First teachers of Faith”.

Schools’ subsidiary role

As Executive Director of the Pastoral Solutions Institute in the US, Dr. Popcak dedicates himself through this organisation to helping Catholics find faith-filled solutions to tough marriage, family, and personal problems. His main contention of this educator is this: “Schools simply cannot create the kind of loving atmosphere that discip­lizes a child’s heart and leads him or her to love Christ and his Church. All it can do is: (a) Fill the kids head with faith-facts or (b) Recognize that facts aren’t enough, so go in the other direction and produce a lot of tree-hugging, “you are special” twaddle that lacks authenticity or credibility much less content.”

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In addition to the fact that an institution cannot by itself provide bonding, even if the Church offers the best catechists possible in the most supportive environment imaginable, it may not be sufficient because catechizing children and therefore must be recognized as the primary and principal educators (n. 11). This role in education is so important that only with difficulty can it be supplied where it is lacking.”

Catechist-parents

This is a wake-up call to parents. They must possess certain depth of knowledge of the Catholic Faith so they can transmit it to their children.

Leveling charges of inefficacy on schools and Sunday schools does not solve the issue. Enough of those hopeless lamentations! They themselves should assume their role as primary educators of Faith and let the former take a subsidiary role in the Faith for­mation of their kids. Rather than finger pointing, they should look into ways to deepen their knowledge of religion and enhance religious practices within the family circle.

Faith is an encounter with Christ, according to Pope Emeritus Benedict XVI. It is not simply a set of beliefs or doctrines. It is a living Faith which is transmitted primarily through life and secondarily through the classrooms. Though they learn wonderful religious truths in Sunday school, kids need to see how those teachings are lived in real life. What they learn theoretically must be reinforced by actual Christian living.

For instance, children are taught the importance of prayer and Sunday obligation. But if they go back home and do not see their own parents praying nor attending Mass every Sunday their Faith wanes due to that portentous incoherence between what is professed on one hand and what is lived in practice on the other, between doctrine and life.

Parents must be very ardent in their religious practices and steeped in Christian values. As parent-catechists, they need creativity in order to be better transmitters of the Catholic Faith to their kids.

Creative catechists

In this regard, the recent message of Pope Francis to catechists likewise applies to parents as well. He stressed the need to not only make Christ the center of their lives, but to be creative and adaptable in finding ways to reach more people.

“The catechist is creative; they search for different means and forms of announc­ing Christ,” the Pope said in his message.

Believing in Jesus is “beautiful,” he said, because Jesus is the way, truth and life “who fills our existence with joy and gladness.”

“This quest to make Jesus known as supreme beauty leads to find new signs and ways of transmitting the faith,” he said, noting that while the means might be different, what’s important is to imitate “the style of Jesus, who adapted to the people he had before him in order to make them close to the love of God.”

To change and adapt oneself in order to make the message closer to the people is necessary, he said, but stressed that at the same time, the mes­sage being transmitted is “always the same, because God doesn’t change, but renews all things in him.”

Pope Francis said that in the quest of making Jesus known to the world, “we must not be afraid because he precedes us in this task. He is al­ready in the man of today, and there awaits us.”

We encourage parents to strive to deepen their knowledge of the Catholic Faith and to lose their fear of talking to their children about God. They must make Jesus known to them through the words and example of a fervent Christian life.

The Precious Blood of Jesus

By the Blood of Jesus all sinners’ souls were freed from freedom set, And Jesus paid a very large sum for their debt, While their sins were swept away like a flood, By the Lamb of God and His Precious Blood.

Jesus’ Precious Blood spoke for sinners like you and me, And with this Blood all our curses made us free, Spoke to God the Father who is so good, It is no one but Jesus and His Precious Blood.

The Son of God came as a man to earth And He was slain, For with His Blood pardon for our sins to obtain, Jesus came to earth from His throne in heaven With God’s blessings to flow on man with His Precious Blood.

Let us praise and thank Jesus our God who shed His Blood, Like a stream of water from His wounded side, This Precious Blood washed all sinners guilt away. So let us praise and thank Jesus every, night and day.

J.A. Dulcie Perera

“After doing so, he went up on the mountain by himself to pray. When it was evening he was there alone” (Matthew 14,23)
Basilica

The present Church considered an architectural marvel designed by Balthasar Neumann constructed between 1743 to 1772. From outside the glorious late baroque facade built in the wonderful local sandstone has a very appealing warm hue. Its unique interior, which is the one most strongly characterised by the spirit of the rococo, embellished with gold, marble, paintings, sculptures, decorations creating a singularly festive, uplifting and simply transporting interior, is the work of stucco sculptor Johann Michael Feuchtmayr and painter Giuseppe Appiani. On the whole earning the title “God’s Ballroom.” The main attraction of the basilica stands in the middle of the main rotunda above the place of visions – known as the Altar of Grace. The free-standing rocco altar with its representations of the Fourteen Holy Helpers is surrounded by heart-shaped altar rails, where communicants receive Holy Communion. The lower part of the altar is decorated in stucco marble, while a magnificent vaulted canopy permits views of the high altar, where four Holy Helpers are set on each of the three levels, with a further two on the side altars.

Altar of Grace

At the very centre of the Basilica is the original spot of the apparition, with the earth visible below the floor level. It is marked by a silver star modeled after the one at the cave of the Nativity in Bethlehem, its fourteen rays being especially appropriate here. Whereas the star at Bethlehem reads “HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST” (“Here was born Jesus Christ from the Virgin Mary”), the star of the apparition at Vierzehnheiligen says “IN MEDIO XIV AUXILIATORUM CHRISTUS HIC APPARUIT 1446” (“Here appeared amid the Fourteen Helpers Jesus Christ in 1446”).

High Altar and other

The central scene of the unobstructed and towering high altar is a larger-than-life painting showing the Assumption of the Blessed Virgin Mary. The statues depict her spouse Joseph, her father Joachim and David and Zachariah.

There are many more art and architectural marvels to admire in this church like the ceiling frescoes, the pulpit etc.

Legend

The Church is built around the site of a series of apparitions. On September 24, 1445, Hermann Leicht, the young shepherd of the nearby Cistercian abbey of Langheim, saw a crying child in a field. As he bent down to pick up the child, it disappeared. In a second vision a short time later, the child appeared again in the same spot. This time, two candles were burning next to it. In the following year, on June 28, 1446, Leicht saw the child a third time. This time, the child bore a red cross on its chest and was accompanied by fourteen other children, who were all dressed in the same manner, half red and half white. The child said: “We are the fourteen helpers and wish to have a chapel here, where we will graciously rest.” Thereupon, the children disappeared in the clouds. Eighteen days after this last apparition, a fatally ill maid from Langheim was cured after invoking the Fourteen Holy Helpers. Immediately a pilgrim-age began and Langheim abbey, which before had been skeptical, recognised the apparitions. The first chapel was dedicated in 1448.
St. Lawrence

According to St. Ambrose, Valerian, the Emperor of Rome, had St. Lawrence, the Archdeacon of Rome, arrested. He was given three days to turn over to the Emperor the treasures of the Church. But he distributed them among the poor and presented the latter as the true treasure of the Church. The furious Emperor had St. Lawrence roasted on a grid-iron and subjected to a slow death on August 10 in 258. Inflamed by the ardour of love for God, he, outstandingly faithful in service, became glorious in martyrdom. His death was the death of idolatry in Rome and paved the way for the conversion of Rome, stirring the hearts of both the Senators and the citizens to venerate the tombs of the Apostles and Martyrs.

The stone on which St Lawrence’s body was laid after death, in San Lorenzo fuori le mura

The shrine containing the grid-iron, used to roast St Lawrence to death, preserved in the Church of San Lorenzo in Lucina, Rome

Don Francisco de Almeida

He put up a church or a hermitage at the foot of the breakwater in 1506 and dedicated it to St. Lawrence, his Patron Saint, to mark his discovery of Ceilão or Zeylon. Rev. Fr. Vincente, the Franciscan Chaplain of the fleet, offered the Holy Mass in Latin in that first Catholic Church in the City. Thus St. Lawrence became the titular of the first Chapel in Colombo as well as the first principal Patron of the City on equal terms with St. Lucy of Syracuse, titular of the Cathedral. King Bhuvaneka Bahu had agreed, one may think, with Don Lourenço de Almeida to permit the Portuguese to maintain the Church in order to serve the religious needs of the Portuguese in the City.

St. Lawrence exerted much impact on the City. The emblem of St. Lawrence, the grid-iron, figured on coins, issued in the City. For example, the silver Tangga with Coat-of-Arms of Portugal and Grid-iron of Saint Laurence struck in the City. The emblem of St. Lawrence, Coined in 1645 and flames below within dotted-line-dotted circles.

The Parish of Wellawatte, erected to St. Lawrence. This magnificent edifice was consecrated on August 13, 1937 and its beautiful Church, dedicated to St. Lawrence.

St. Lawrence's Church, Wellawatte

Bless our fair City, Patron mine!

Soft smiling plenty o'er our land,

Defend her from the impious hand.

Extent of Portuguese Ceylon

(Ceilão Português)

When the Portuguese settled down in Colombo as rulers, a better place of worship, called the Church of St. Lawrence, was built on the site of the small chapel. It became the Parish Church of the most important part of the new City. Thus Colombo’s earliest Church was built in honour of St. Lawrence and the first Parish was dedicated to him. Unfortunately it was demolished by the Dutch when they captured Colombo.

1656: Siege of Portuguese Colombo by the Dutch and the Sinhalese

Obverse: Crude representation of Armillary Globe within plain line circle.

Coins of St. Lawrence

Reverse: Grid-iron of Saint Lawrence divides S.L (São Lourenço) and flames below within plain line circle.

Obverse: Grid-iron of Saint Lawrence divides S.L (São Lourenço) and flames below within circle of dots between two plain line circles.

Obverse: Crowned Coat-of-Arms of Portugal divides G A (Goa) within a circle of dots between two plain line circles.

Obverse: Grid-iron of Saint Lawrence divides year 1645 and flames below within a circle of dots between two plain line circles.

Obverse: Crowned Coat-of-Arms of Portugal divides G A (Goa) within a circle of dots between two plain line circles.

During the fourth watch of the night, he came to...
The Assumption of the Blessed Virgin Mary

In Search of Judeo-Biblical Roots

What is the new Dogma about?

i. In 1854, the Immaculate Conception was accorded the status of Dogma.

ii. Petitions reached in great numbers to Rome for the definition of the Assumption: 'if the Immaculate Conception is a Dogma, why not the Glorious Assumption?'

iii. On March 1, 1946 Pope Pius XII asked the Bishops all over the world for their viewpoint on the definability of the Assumption. The answer was affirmative. It was universally agreed.

What was the Dogma of the Assumption?

On November 1, 1950, Pius XII in the Apostolic Constitution, Munificentissimus Deus (The Most Munificent God), declared:

"We pronounce, declare and define it to be a divinely revealed dogma that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed, body and soul, into the heavenly glory."

What does the New Dogma mean?

i. The definition does not conclude about Mary's end. The question is left open. The Church remains neutral in this regard.

ii. Mary's glorious life is a fulfillment and continuity of her earthly life.

iii. Mary, the total person is glorified. Body + Soul = total person.

iv. Mary is assumed by God. God is the agent or subject of action. Mary is the recipient or object of action. God assumes Mary.

What was the theological reason for this Definition?

Munificentissimus Deus: "It seems impossible that she who conceived Christ, bore him, fed him with her milk, held him in her arms and pressed him to her bosom, should after this earthly life be separated from him in either body and soul."

Did Jesus not make the promise to His disciples, 'And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be' (John 14:3)? "Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world" (John 17:24)?

Judeo-Biblical Roots

Is this Dogma mentioned in the NT?

There is no direct or explicit biblical reference to this Marian dogmatic definition.

Does it mean it is not related to the Holy Bible?

It is not so. The concept of 'assumption' is not alien in the Judeo-Biblical Tradition. The Assumption of Mary has enough of Judeo-Biblical roots:

- The story of Enoch
- The story of Elijah
- The story of Moses

The early Christians who experienced the Assumption of Mary understood and interpreted it in the light of these OT and Jewish stories and supremely of Jesus' Resurrection and Ascension.

Enoch

What does the Book of Genesis say about Enoch?

"Enoch walked with God, and he was not, for God took him" (Genesis 5:24).

Did Enoch die?

"Enoch walked with God” – i.e. he lived righteously. “...and he was not, for God took him.”

Here the subject of the verb “buried” is “he” and “he” means the Lord in the context. Thus it was the Lord, who had buried Moses.

Moses

What is the enigma about the death of Moses, the most impressive figure in the OT?

Deuteronomy 34,5-6 reads: "And then Moses, the servant of the LORD died there in the land of Moab on the mouth of the LORD and then he buried him in the valley in the land of Moab in front of/ opposite Bethpeor and/ but a man did not know his grave until this day.”

How did the Jewish Tradition see this literally?

As he went heavenward, he will return to the earth: “Lo, I will send you Elijah, the prophet, before the day of the LORD comes, the great and terrible day” (Malachi 3,23).

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The Critical Importance of Education for Parenting and Marriage for Family and Social Well-being

By Charles Senarath, Professor Emeritus, University of Moratuwa

Effective communication is another important child management strategy (Grych & Fincham, 1996). Child expert Haim Ginott (1965) stressed the importance of making a distinction between feelings and behaviour as the key to clear communication. Since children do not choose their behaviour, it is important to allow free expression of feelings.

The child who learns to regard some feelings as bad or unacceptable is being asked to deny a very real part of his or her experience. Ginott encouraged parents to teach their children that feelings are appropriate and it is only the actions that are subject to disapproval. Many parents are unaware of just how often they block communication and the expression of feelings in their children. Communication with a child can also be the basis of effective discipline. Thomas Gordon (1970), a child psychologist who developed a programme called Parent Effectiveness Training (PET), offers a useful suggestion. Gordon suggests that ‘parents should send messages to their children rather than You-messages. You-messages take the form of threats, name-calling, accusing, criticizing. Generally you-messages tell children what is wrong with them. I-messages tell children what effect their behaviour had on you. An I-message states the behaviour to which you object. It then clearly tells the child the consequences of his or her behaviour and how that makes you feel.

Inculcating discipline in the child, there are some basic principles such as consistency of ‘rules’ and principle of kindness and fairness. A parent who gives in to the demands of a child merely to get over the nuisance of the child’s tantrums is doing much harm to the child in the long term. On the other hand, the parents have to be firm. This is mainly reducing a child’s misbehaviour and gently explain to the child the reason for refusal.

An important aspect of effective parenting is not to expect too much from the child too soon and not to accept any behaviour unless one is certain that it is not another child of the same age. There are vast variations in the rate of development of physical and mental abilities between children. Not all children will perform in parochial age tasks at a parochial age according to ‘the book’. Parents have to realize this and appreciate them for what they are capable of doing and encourage them (but not force them) to reach higher levels.

The examples set by parents in their family and social life have a remarkable influence on what the children become and the development of their personality.

Marriage

Harmony between parents is as important as harmony between parents and children for proper psychological development of children. Therefore, family education must necessarily take into account the factors, which promote a harmonious relationship between husband and wife.

Divorce rates in many nations have risen to record levels. According to a study carried out by Brody, Neubauam & Forehand (1988), in United States, 50 percent of all marriages end in divorce, and several million American children experience three or more divorces. The statistics today are probably higher. The situation in Sri Lanka, although may not be as bad as in USA, there is an increasing trend for marriages to break, especially during early years of marriage. In many instances, marriage break up causes much pain and regret and has a devastating impact on children.

Marriage breakdown can even precipitate mental illness in parents as well as in children (Grych & Fincham, 1990). Much of unhappiness and eventual collapse of marriage can be reduced through education at several stages of marriage particularly, before finding a partner, preparing for marriage, finding a partner, the early years of marriage and the early stages of any marital conflict. A common cause of unhappy marriages is the confusion in concepts of romantic love, ‘liking’ and ‘love’.

Romantic love is a feeling of passion towards a person with an element of sexual attraction. ‘Liking’ a person is also a feeling but not necessarily with passion and sexual element and is based on the feeling of being attracted to associating with that person. It is essentially caused by the satisfaction of one’s psychological needs. Commitment is not a feeling (although it may be based on feeling and attitude) but a decision to unconditionally work towards making the other person happy, through kindness; appreciation, understanding, forgiveness and fulfillment of physical and psychological needs. For a marriage to be successful, all three of the above are needed but remembering that romantic love and ‘liking’ feelings can, fluctuate whereas commitment is within one’s command provided the person has a reasonable degree of maturity.

Many young people enter into marriage purely on the basis of romantic love erroneously assuming that the euphoric feeling associated with romantic love will remain unchanged throughout married life. This is different from the reality that romantic love and ‘liking’ feelings may play a major role in collapse of marriage.

(Contd on Pg. 15)

Celebrating the Life of My Bosom Buddy, Nadeepa Dharmasri

Written by your loving friend
Ravinadu Fonseka
(Choirster-the choir INSPIRATION)

Priyantha caught us and scolded us and gave us the admonishment of standing right along the hotel corridor, with our finger on the lip. Nadeepa was standing next to me, she was talking to the tourists who were coming in was dripping in sweat of fear and shame.

But after we welcomed Pope Francis while picking back in the bus he was sitting next to me he said, “I was really scared that she might not give us to sing. My parents hopes will be gone then.” I thought how that small incident could influence his parents’ hope. But today I understand why. It was because of the extraordinary love and respect towards his family members.

He had many short-comings, challenges and troubles in his life. He had asthma from his very childhood. On December 7, 2005, he fell down in a pool and broke his ankle. Subsequently, he was on crutches for two months. Yet he never lost his smile. All those were signs of his confidence. I admired his ways and if it was me, I would definitely lie in bed complaining. Soon after recovery he had a fall in school and

(Contd on Pg. 15)

Remembering our dear friend Rev. Fr. Glen Fernando on his 10th Death Anniversary

Rev. Fr. Glen was not only a fine gentleman, but also a genuine friend, we could always turn to, in good times and sad times. He was always there for us if we needed him. On our 18th pligrimage to Lourdes, he was the priest with us and my husband and I have very happy memories of the nights we spent there and the blessed memories of his very touching sermons and services.

No doubt our dear Fr. Glen has blessed all his duties and is safe with the Lord in heaven. Thank you dear Fr. Glen, we will always miss you and remember you the very happy times spent together with our families.

May his soul rest in peace until we meet again.

Your dear friends
The David Family

When the disciples saw him walking on the sea they were terrified. “It is a ghost,” they said, and they cried out in fear” (Matthew 14,26)
St. Joseph Vaz was the third child in the family of Christopher and Mary Vaz. Both parents had prayed for the conception and the birth of this third child because it was the tradition of the then Goan families to dedicate the third child to the service of God. St. Joseph Vaz’s father, Christopher Vaz, had noted this fact in his diary.

When his third child was born on April 21, 1651, he was already dedicated by his parents to the service of God. Most probably he was aware of his special vocation when he was attending St. Paul’s College managed by the Jesuits. This may be the reason that he used to spend nights praying in his parish church. He used to go through the window of his two-storied house and use a jack tree as a ladder to go in and out of the house at night.

When he came to Sri Lanka in 1687, according to tradition, he came disguised as a coolie. In various disguises he was looking for Catholic families. Those who write about Joseph Vaz say how overjoyed he was to find a Catholic family. He knew that he could contact other Catholic families through them and revive their faith and give them opportunities of receiving the sacraments. During the time of the Dutch persecution all the churches were either demolished or converted into Dutch Reformed Churches. There were no other places to celebrate Mass other than houses owned by Catholic families.

When the Dutch rulers took over the Maritime Provinces of Sri Lanka in 1658, records show that there were about 120 priests in the island. They belonged to the Franciscan, Dominican and Jesuit Orders. But unfortunately they were all of Portuguese or European origin and the Dutch rulers had no other option but to deport all of them from the island. They were regarded as spies of the former Portuguese regime. The Catholic families in the Maritime Provinces of Sri Lanka did not have any priest to administer Sacraments or to lead them in their prayers.

It was at this time that this Goan priest belonging to the Oratorian Order was longing to be a missionary in Sri Lanka. He prayed deeply so that he would be sent to Sri Lanka as a missionary. When the Oratorian superiors sent him to various other places in India such as Kanara instead of Sri Lanka, he was distraught but obedient. He had heard about the plight of the Catholic families in this island. He knew that all the priests who were serving the Catholics in the country had been expelled from the island. He perceived that the plight of the Catholic families in this island was a struggle to maintain their faith without the help of any priests.

Joseph Vaz took two vows more than the three religious vows that other religious were taking (obedience, chastity and poverty). In addition he took a vow to be a slave of God and His people. Born and brought up in the Indian society where the caste system was predominant, he knew what it was to be a slave (dasa). His second vow was not to wear shoes, sandals or slippers when he walks in his missionary soil, to walk in bare feet in terrain full of thorns, poisonous insects such as scorpions, centipedes and serpents. It was an unspeakable mortifying experience. He offered these sufferings as sacrifices for the success of his ministry. To think that he walked bare-footed from Jaffna peninsula (Ilavala) to places such as Galigomuwa, Gurusabara (Hanwala), and places in the island like such as Wahakotte and Kandy (Senkadagala) is amazing and awe-inspiring.

It is astounding that the Catholic families that St. Joseph Vaz encountered in these places all over the island were still keeping their faith and never gave up their religion to get better employment or other social opportunities offered by the Dutch rulers. If they gave up their faith and embraced Calvinism their social status would have been uplifted.

When Joseph Vaz came to Sri Lanka, he looked for Catholic families who had lost the means of sustaining their faith and the sacramental life without the help of any pastors. From one family he approached other families and encouraged them to sustain their faith by prayer and Sacraments, especially through the Eucharistic Celebrations that he offered in the family surroundings. He knew of the necessity to sustain and to strengthen the family life if Christianity and Catholicism were to survive and to grow in this island and the world.

(The writer acknowledges with gratitude that some of the material in this article was taken from a presentation Mr. Mahinda Namal gave at the Archbishop’s House, Colombo 8)

In silence the Lord created the world.
In silence the first man came into being.
In silence God sent His messenger to a virgin.
In silence the Divine Son became a human.
In silence a woman gives birth to a child
In silence a tiny seed becomes a mighty tree.
In silence day comes and night falls.
In silence thousands of flowers bloom.
In silence tiny birds come out from their shells.
In silence drops of water make a mighty ocean.
In silence mighty rocks take their formation.
In silence God whispers to our hearts.

Sr. M. Lakmali AC
Lourdes Convent,
Polygahawela.

In silence God whispered to our hearts.

“At once (Jesus) spoke to them, “Take courage, it is I; do not be afraid” (Matthew 14,27)
160. What were the characteristics of the Early Prophets?

161. How are the prophets divided or classified?

162. Name the Early Prophets.

163. What were the characteristics of the Classical Prophets?

164. How are the Classical Prophets divided?

165. Which is the criterion of their division?

166. Who are the Major Prophets?

167. Who are the Minor Prophets?

168. What were the characteristics of the Classical Prophets?

169. What were the general features of the Prophets of Israel?

170. When did we become prophets?

171. How are the Gospels symbolized?

172. Where do these symbols appear?

173. How are these symbols applied to the four Gospels?

174. Which is the symbol of Mark? Why?

175. Which is the symbol of Matthew? Why?

176. Which is the symbol of Luke? Why?

177. Which is the symbol of John? Why?

178. What are the other names used for the Gospel of Mark?

179. What are the other names used for the Gospel of Matthew?

180. What are the other names used for the Gospel of Luke?

181. What are the other names used for the Gospel of John?

182. How are these other names coined?

183. When and where was the Gospel of Mark written?

184. When and where was the Gospel of Matthew written?

185. When and where was the Gospel of Luke written?

186. When and where was the Gospel of John written?

187. Why was Mark written?

188. Why was Matthew written?

189. Why was Luke written?

190. Why was John written?

159. i. ‘navi’ (Hebrew) = someone who announces/proclaims God’s Word, someone who is called and sent by God

ii. ‘ish haelohim’ (Hebrew) = man of God (1 Kings 17,18)

ii. ‘roeh’ (Hebrew) = seer

iii. ‘prophetes’ (Greek) = (‘pro’ = for, on behalf of) + (‘phemi’ = to speak) = someone who speaks on behalf of God

iv. ‘prophet’ (Hebrew) = a word = God’s Word.

v. ‘prophet’ (Greek) = (‘pro’ = for, on behalf of) + (‘phemi’ = to speak) = someone who speaks on behalf of God

vi. Prophetes = the word = God’s Word.

vii. Prophets heralded the coming of the Messiah and the Messianic times.

170. At Baptism: “The anointing with sacred chrism, perfumed oil consecrated by the bishop, signifies the gift of the Holy Spirit to the newly baptized, who becomes a Christian, that is, one "anointed" by the Holy Spirit, incorporated into Christ who is anointed priest, prophet, and king” (CCC # 1241).

171. By four creatures

172. In the apocalyptic literature of Ezekiel 1,10 and Revelation 4,7

173. According to the way the Gospel begins

174. Mark = lion as the Gospel begins with the cry (roar) of John the Baptist in the wilderness

175. Matthew = winged man as the Gospel begins with the genealogy (humanity) of Jesus

176. Luke = bull as the Gospel begins with the sacrifice in the Temple of Jerusalem

177. John = eagle that flies so high, since the Gospel which is lofty in its theology begins with the Christological hymn that exalts the divinity of Christ

178. Gospel of Passion, Shortest Gospel, First Gospel (written first)

179. Gospel of the Kingdom, Gospel of the Church (for Matthew is the only Gospel, where the name ‘Church’ is found: 16,18; 10,17)


181. Spiritual Gospel (since the Mystery of Christ is sounded out to greater depths), Fourth Gospel

182. Based on the theological emphasis of each Gospel

183. 64-66 AD; in Rome

184. 80-90 AD; in Syria Palestine

185. 80-85 AD; in Antioch of Syria

186. 90-100; in Ephesus

187. To strengthen the faith of the early Christians under persecution

188. To strengthen the faith of the early Christians under persecution; “But these are written that you may (come to) believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name” (John 20,31)
The Ten Commandments

161. What is charity?
Charity is a supernatural gift of God by which we love God above all things and our neighbour as ourselves for Gods sake.

162. Why must we love God?
We must love God because He is infinitely good in Himself and infinitely good to us.

163. How do we show that we love God?
We show that we love God by keeping His commandments: for Christ says, “If you love me, you will keep My commandments.” (John 14:15)

164. How many Commandments are there?
There are Ten Commandments. They are:
1. I am the Lord your God: You shall not have strange gods before me.
2. You shall not use the name of the Lord your God in vain.
3. Remember to keep holy the Sabbath day.
4. Honour your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbour.
9. You shall not covet your neighbour’s wife.
10. You shall not covet your neighbour’s goods.

165. Who gave the Ten Commandments?
God gave the Ten Commandments to Moses.

On this feast of Mary we celebrate a special favor that God gave to Mary, our Mother.

The Assumption means that Mary was taken up into the glory of heaven not only with her soul, but also with her body. Jesus, the Son of God, was born from Mary’s pure womb. So when Mary died, God the Father and Jesus, would not let the body of the Mother of God be spoilt. This was her reward for her love of God and her years of faithful prayers and suffering.

Now Mary is in heaven. She is the queen of heaven and earth. She is the Mother of Jesus’ Church and queen of apostles. Every time Mary asks Jesus to give us graces, He listens to her request.

On the last day, we, too, can go to heaven with our bodies. Our bodies will be perfect. They will not suffer illness anymore. They will not need any more food and drink to keep alive. They will be beautiful and splendid!

If we use our bodies now to do good, those bodies will share in our heavenly reward.

As we celebrate the feast day of Mary, we can ask our Blessed Mother Mary to guide, protect and care for us.

Holy Spirit Interactive

The Kids Bulletin

Matthew 14: 22-33

In today’s Gospel reading, the disciples were out at sea in a boat when they saw something that surprised them. What was it?

Use the code to find out!

The Assumption of Our Lady into Heaven Body and Soul

The Kids Bulletin
The wrath of the pagan queen expects God to punish. In the First Reading the prophet, having fled who are not in good terms with us, we pray God to treat perjury be ours all the time. We pray to God about those thing of what is in store for us in His plans. When we ways of the Lord are inscrutable. But the Lord follows and completely surrender ourselves to the Lord. The Our faith will not bear fruit until we trust Him in public. But then something catastrophic hap- pens to Moses at the burning bush "God replied, "I AM who I AM" (14,27) reminiscent of how God revealed Himself to Moses in the burning bush "Lord, save me!" immediately He stretched out His hand and caught him. Simi- larly, we of little faith who find ourselves in danger of being swallowed up by the worries of life need to say with Peter, "Lord, save me!" Then we will feel, sooner or later, the Hand of Jesus reaching out in love to save us. The Lord stands by us in our difficulty!

Aid Story 1. The Sufi Bayazid says this about himself: "I was a revolutionary when I was young and all my prayers were unseen" (Psalm 77,17,20); "He alone stretches way, through the mighty waters, though your footsteps to their depths … Through the sea was your path; your
waves around him engulfing and beginning to drown. He loses the power he has received from the Lord when he succumbs to his ways. The Lord stretches His hand to save Peter. The Lord need not be present with us each and every moment physically. But His ways should be before us. They must be our motivating power: We should have our eyes fixed on Him and not be distract- ed. The Lord will have His way to lead us home for He knows what is best for us.

Aid Story 2. I never complained of my condition but once, said an old man – when my feet were bear and I had no money to buy shoes; I met a man without feet and became content. Content can sooth, where by fortune placed; can rear a garden in the desert. (H. K. White)
four-and-a-half years after his election, Pope Francis shows no signs of slowing down or of incapacity despite his 80 years. He has been driving deep changes in the Church and has been stringent in his critiques of clericalism and the disaffection of Young People. He has renewed the momentum from the Second Vatican Council and is pushing major changes at all levels of the Church, from issues of war, violence and terrorism, to economic and social affairs dealing with inequality, hunger, poverty, migration and refugees.

But how is the pope managing such a brief, given the astonishing range of issues and the urgency of many of them? As a moral leader, the energetic Pope Francis has sharpened the relevance of his role, certainly in the urgent encounter with Islam, but also in the overarching global issues of climate change and world poverty. At the World Youth Day events in Sydney in 2008, Pope Benedict XVI surprisingly made practically no mention of the great social justice issues, even though he was preparing his encyclical Charity in Truth (Caritas in Veritate) in response to the Global Financial Crisis. However, Pope Francis has deliberately brought social justice to the centre of the Church’s mission today.

World leaders and heads of government have been queuing to meet him, even the president of the United States of America (US), Donald Trump, lined up for a chat. The pope gave Trump copies of his major documents and stressed that he had signed one on climate change personally for him. But sadly, soon afterwards, Trump announced the US would withdraw from the Paris Climate Change Accord. But particularly in his best known work, Praise Be: On care for our common home, (Laudato Si’), penned in 2015, Pope Francis warned not only about the catastrophic threat from global warming, but also sharply criticised economic policies that were exacerbating inequality and failing adequately to alleviate global poverty.

But he also has his critics. Some have strongly criticised Pope Francis’ views on social justice and inequality. In June 2015, commentators in The Australian argued that the pope’s views were not Church teaching, but his own private opinion and Catholics need not take them seriously.

Others declared that these questions should be left to scientists and Pope Francis had no authority to speak on such matters. The editor-at-large of The Australian, Paul Kelly, wrote on June 24 that the pope’s language was “vivid, almost hysterical. Profound intellectual ignorance is dressed up as honouring God.”

Kelly charged that the pope and his advisers are “economic ideologues of a quasi-Marxist bent.” He added that the pope “delegitimises as immoral the position of pro-market reformers.”

However, Pope Francis himself insists that his documents rely on the best scientific advice available and are meant to be taken seriously as authoritative Church statements, although Catholics are free to debate them, as criticism can help make any corrections. Nevertheless, he points out that his critique of unfair economic programmes has a long pedigree in Church social teaching, over 125 years, right back to Leo XIII’s Of Things New (Rerum Novarum) in 1891.

Despite opposition from the networks of right-wing media and think tanks aligned with and funded by major corporations, Pope Francis has many times reiterated his attack on extreme free-market ideologies and in part, blames them for growing inequality.

He acknowledges the huge benefits of well-regulated markets in lifting millions out of poverty, but laments that markets have often been perverted and corrupted by special interests, diverting the gains to small elite groups rather than benefiting the many. The social views of Pope Francis have resonated profoundly with many others. There has been rising outrage in many countries against the neoliberal policies that have fanned extra-economic greed among elite groups, while austerity policies have caused widespread unemployment and severe hardship.

The resentment has been sweeping through Europe and even the US, helping explain the election of Trump and Britain’s withdrawal from the European Union.

However, Pope Francis has had teams of people consulting world experts, many not Catholic, such as the leading economist and critic of inequality, Joseph Stiglitz, the architect of the UN’s Millennium Development Goals, Jeffrey Sachs; and on global warming, the director of the Potsdam Institute of Climate Impact Research, Hans Joachim Schellnhuber, a world authority in this field, who helped launch On Care for our common home in Germany. Schellnhuber insisted that the climate science behind the document is extremely sound.

Many eminent scholars are members of the Pontifical Academy of Social Sciences and of the Pontifical Academy of Sciences. These bodies, which include numerous Nobel Prize laureates, have been researching such issues for years and advise Church agencies, including the Pontifical Council for Justice and Peace, under Peter Cardinal Turkson.

It is too early to tell how well Pope Francis will succeed in his agenda to encourage all people, whatever their belief, to work together in practical efforts to improve human life for everyone, with special regard for those on the margins and for the sustainability of the planet itself, as detailed in the UN Sustainable Development Goals for instance. It is rumoured that Francis is preparing a new social encyclical. If so, one might expect to continue his critique of neoliberal economic policies, but also to examine the causes of conflict in the Middle East and elsewhere, as well as the arms trade, which keeps fuelling these fires.

Pope Francis has said there is a war going on around the world, waged piecemeal.

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A scorecard on Pope Francis

From Pg. 10

The Critical...

In the context of achieving harmony between husband and wife, intuition and natural impulse do not necessarily reveal the correct attitudinal and behavioural techniques. Education is a process, the objective of which is to bring about change for the better. Since change is a continuous and dynamic process, education also has to be a continuous process. This applies to family education too. Means and avenues have to be found to make family education an ongoing process and not merely a ‘one-off’ event. Family members and resource persons for family education is necessary. Seminars, workshops, discussions, sharing sessions and other group activities focused on small groups on a regular basis would be very beneficial.

The effectiveness of a person as an individual or as a member of society depends on the extent of development of his personality in an integral sense, taking into account the physical, intellectual, emotional, moral social and spiritual domains. Family education therefore should focus on all these areas and would constitute principles and techniques related to human development, communication, empathic understanding and human relationships as well as spiritual values. Academic disciplines of psychology, sociology, philosophy and religion play major roles in family education. Some essential elements of family education should also be included in school and ‘daham pasula’ curricula. It is important to remember that it would be futile to attempt to inculcate these values without developing the family because the foundation for one’s life is laid in childhood within the family. This foundation has to be strong.

The factors outlined above are some of the issues relevant in education related to parenting and marital harmony. We have to take serious note of the fact that parenting and harmonious family life requires preparation and ongoing nourishment through education, for marriage and for bringing up children. Who will impart this education? We have to train people at different levels, such as religious organisations, schools and social service organisations to handle this task. There is also scope for this task through the cinema, television and other media.

References
4. Turkson. (2015). Praise Be: On Care for our Common Home (Laudato Si’), penned in 2015, Pope Francis warned not only about the catastrophic threat from global warming, but also sharply criticised economic policies that were exacerbating inequality and failing adequately to alleviate global poverty.