Eucharist: “totius vitae christianae fontem et culmen”

‘The Source and Summit of the entire Christian life’

Parish Priest, St. Peter’s Church, Negombo Rev. Fr. Gyom Nonis addressing the massive gathering of the faithful who had braved the heavy rains to attend the Feast of Corpus Christi at Dalugama, expressed that it is the Roman Catholic Church which is privileged to have this amazing gift – the Holy Eucharist.

“Thou shalt not kill”

Interreligious heads denounce legalising abortion

Abortion cannot be endorsed on any grounds based on the teachings of the leaders of all faiths, was the view of interreligious heads who met in Colombo at a special meeting based on the subject of legalising abortion. The meeting was held at the Sri Sambodhi Maha Vihara, Maradana last week.

The specialist obstetricians and gynaecologists who were present at the gathering were also of the same opinion and said that they would not endorse the legislation to be put forward by the Government to legalise abortion in the country. However, they said that they were of the view that in the case of a still born child whose mother’s life is at risk, a court order would be obtained for the abortion.

Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith in his address cautioned that any attempt to destroy or tamper with the life of an unborn child is contrary to God’s plan for that child.

Gloria in altissimis Deo!

Bronze Medal for Biology

Dishan Weerasinghe, an illustrious Peterite and grandson of the late B. C. Rodrigo (correspondent from Bopitiya to Gnanartha Pradeepay), has won the Bronze Medal at the International Biology Olympiad 2017 (IBO) held at the University of Warwick, UK. IBO is an annual event where students from all over the world compete on their knowledge of biology. The participants are pre-university school students. This year over 250 students from 68 countries participated in the IBO 2017, organised by the Royal Society of Biology in partnership with the University of Warwick. The Sri Lankan participants were selected in the national competition, conducted by the Institute of Biology. In the national selection test, Dishan won the Gold Medal.

Dishan’s future ambition is to become a doctor and has a love of biology. His interests lie in Genetics, Human Anatomy and Molecular Biology.

In his Alma Mater, Dishan had obtained 9 As at the GCE O/L and 3 As at the A/L. May the Lord continue to bless our child, who hails from the Catholic Parish of Bopitiya, Pamunugama.

Glory to God, kudos to St. Peter’s!!

Text: Rev. Fr. Nihal Sebastain Rodrigo

Felicitating forty years of political life

In his address to a packed church, His Eminence said that he had known the Prime Minister since the time he was a “young Minister of Youth Affairs” and today after 40 years he, as Prime Minister has a historic role to play in ensuring for the people a government of absolute transparency and selfless honesty and achieving for them peace and prosperity.

“Today our country is facing many new challenges, chief among them which is the/need to unite its people after a long and violent conflation which had ruptured the sense of unity and confidence among its different religious and ethnic groups. The challenge here is how to achieve a sense of unity in

Pic: PMD Jude Denzil

Pic: T. Sunil Fernando and Roshan Pradeep

Pic: P.M.D.Jude Denzil

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Training Programme for Facilitators of Healing Children

A training programme for Facilitators of Healing the Children's Wounds of Trauma was held at the "Subodhini Centre for Integral Education," Piliyandala recently. This programme was organized by the Ceylon Bible Society in partnership with the Trauma Healing Ministry Unit of the American Bible Society under the supervision of Dr. Margi McCombs, Director, Children-Teen Trauma Healing of the American Bible Society.

Appreciation goes out to Mrs. Lalshani P. Fernando, the General Secretary of the Ceylon Bible Society, for her commitment and support for the programme and to Dr. Margi McCombs for introducing and executing this valuable programme in Sri Lanka.

Picture shows the organisers and the participants at the training programme.

Wilakshitha Mendis

Training Seminar for Holy Childhood Co-ordinators

A Training Seminar for the Holy Childhood Co-ordinators under the theme Spirituality of St. Joseph Vaz and the Challenges it offers to our Mission in Sri Lanka, was held at the National Seminary of Our Lady of Lanka, Ampitiya Kandy recently.

Due to the declining standards and the downward trend of the society, the Members of the Staff under the guidance of the National Director Rev.Fr. Basil Rohan Fernando conducted this seminar.

Several eminent speakers delivered talks under chosen themes which were considered worthwhile and timely by the participants.

Sincere appreciation went out to the Pontifical Missionary Union for authorising and funding this project.

Francis Casie Chetty

Sunday School Yearly 'Pola' at the Kapuwagara Parish

The Yearly 'Pola' organized by the Sunday School teachers and children at Christ the Healer Church of Kapuwagara belonging to the Batagama Parish was held recently.

The 'Pola' was held under the guidance of Rev. Fr. Prasad Ponnamparama Parish Priest and Rev. Fr. Nalin Kumara Fernando, Assistant.

Picture shows the sale of produce at the stalls.

Anton Jayasuriya

Feast of Our Lady of Madhu in Katulanda

The 32nd Annual Feast of Our Lady of Madhu in Katulanda, belonging to the Madampella Parish was held recently.

The Chief Celebrant at the Festive Holy Mass was Rev. Fr. Quintus Fernando, Director, Colombo Catholic Press, and Rev. Fr. Freely Muthuludarachchi Rector, St. Aloysius Seminary presided at the Vespers held on the previous day.

Picture shows Rev. Fr. Rasila Lawrence De Silva raising in veneration the statue of St. Mary after the procession.

Asika Priyadharsana

Uswetakeiyawa Church Feast

The Annual Feast of St. Mary's Church, Katukurunda, Moratuwa was held recently to coincide with the Birthday of Mother Mary.

The Chief Celebrant at the Festive Holy Mass was Rev. Fr. Camillus Fernando, Director, Colombo Catholic Press, and Rev. Fr. Freely Muthuludarachchi Rector, St. Aloysius Seminary presided at the Vespers held on the previous day.

Picture shows Rev. Fr. Rasila Lawrence De Silva raising in veneration the statue of St. Mary after the procession.

Asika Priyadharsana

Feast of St. Mary's Church, Katukurunda, Moratuwa

To fulfill the need of a Parish Hall, at St. Joseph's Church, Peralanda a foundation stone was laid at the Church premises recently.

Picture shows Auxiliary Bishop of Colombo His Lordship Rt. Rev. Dr. Maxwell Silva, together with Rev. Fr. Sarath Thirimanne Parish Priest of Peralanda laying the foundation stone.

C.R. Dixon Anthony

Feast of St. Mary's Church, Kunjawatta

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Asika Priyadharsana

Sampath Perera, Parish Priest and the parishioners.

Anton Jayasuriya

Uswetakeiyawa Church Feast

The Annual Feast of St. Mary's Church, Uswetakeiyawa, was held recently.

Picture shows the Chief Celebrant of the Festive Holy Mass Rev. Fr. Sherington Nanayakkara TOR Priest-son of the Parish and of the staff, Loyola College, Bopitiya being welcomed by Rev. Fr. Noel Lux Moro, Parish Priest.

Picture shows the organisers, speakers and the participants of the programme.

S.K.J. Kurera

Training Programme for Facilitators of Healing Children

“Aafter agreeing with them for the usual daily wage, he sent them into his vineyard” (Matthew 20,2)
TOWARDS AN INCLUSIVE SOCIETY

On September 15, we joined the international community in celebrating the World Democracy Day, with the theme being ‘Democracy and Conflict Prevention’.

What is democracy? The Greek word, ‘demokratía’ literally means ‘rule of the people’ being antonym to ‘aristocracy’ (‘aristokratía’ meaning ‘rule of an elite’), or ‘royalty’ (‘monarchy’), for example. It is a system of government in which the citizens exercise power directly or elect representatives from among themselves to form a governing body, such as a parliament.

How did the Western Democracy originate? The Western Democracy originated in City States such as Classical Athens and the Roman Republic, where various schemes and degrees of enfranchisement of the free male population were observed.

Was this ancient democracy an all inclusive system? Theoretically democracy is in opposition to monarchy, oligarchy and aristocracy. But in practice the distinction has been blurred historically. The political system of Classical Athens, for example, granted democratic citizenship to free men and excluded women, slaves, foreigners, non-citizens and men under 20 years of age from political participation.

What are the traits of democracy? Democracy consists, says Larry Diamond a political scientist, of four key elements: (a) A political system for choosing and replacing the government through free and fair elections; (b) The active participation of the people, as citizens, in political life; (c) Protection of the human rights of all citizens, and (d) A rule of law, in which the laws and procedures apply equally to all citizens.

Now, we return to the World Democracy Day, held on September 15. With the General Assembly holding its 72nd sessions in New York in the presence of hundreds of world leaders including Sri Lanka’s President Maithripala Sirisena, the UN says this year’s theme focuses on the critical need to strengthen democratic institutions to promote peace and stability.

A more integrated approach to foster resilient societies calls for effective and inclusive democratic governance – that the millions of people oppressed in the poverty trap enforced by a wicked and selfish society are given an equal place in governance. That means their dignity as human beings needs to be restored or as we would say in Scriptural terms they need to be aware that they also are children of God. Let us pray and hope and cooperate with God to bring about a peaceful, just and all inclusive society which Pope Francis has described as the virtues and values of the Kingdom of God.

UN Secretary General, António Guterres in a message says, this Day is an opportunity to recommit to a world defined by values enshrined in the UN Charter: peace, justice, respect, human rights, tolerance and solidarity. Yet in many societies around the world, there is a crisis of faith. Globalization and technological progress have lifted many out of poverty, but have also contributed to inequality and instability. There is a growing and deepening divide among people, as well as between the people and the political establishments that exist to represent them.

This is much like the situation in Sri Lanka. In Sri Lanka, after the ‘rainbow revolution’ on January 8, 2015 significant progress appears to have been made by the National Unity Government. The major parties working together are themselves a major achievement though there are many disputes and divisions.

The most notable achievement was the 19th Constitutional Amendment whereby President Sirisena willingly and voluntarily gave up most of his executive powers while overturning the dictatorial 18th Amendment. The Right to Information Law is another important factor while the RTI Commission ensures people’s right to the freedom of information.

Last month the Local Government Elections Amendment law was passed to hold upcoming provincial and local council elections on a 60 percent ward basis while 40 percent will be on the proportional representation system. The widely criticized preferential voting system will be scrapped while women will get 25 percent of the nominations.

We hope these and other measures will lead to a situation where people will be able to make not just a choice but an informed choice after being made aware of the positives and the negatives in major parties.

From a dialogue between Cardinal Jorge Mario Bergoglio (present Pope) and Rabbi Abraham Skorka of Buenos Aires, Argentina.

SKORKA: A human being will never be anything other than a human being. We do not believe that men are angels, that are only capable of following orders and doing so with pure devotion. Whereas an angel does not have free will, man is influenced by his passions. At some level, the person who wants to lead a religious congregation has to have a high confidence, high self-esteem and at least a little bit of an ego. If they lack this, they cannot do it. Anyone that puts himself as the head of a congregation needs to have his ego reaffirmed. There will always be questions like, “What is he going to do with that power?” Because power is always used for something. Do you remember what I said when I called you about the election of the new Pope? “I hope that God enlightens the cardinals so that they can choose the right person.” Historically, becoming Pope meant becoming an important voice, and even if it is always criticised, it is one that everyone cares about. I also hoped that they would choose someone with a mild temperament because that person might be called on to do very important things. The question is whether, when a person gets that much power, they can still be sincere and humble and if they are able to rise to the challenge. Fifty years ago this conversation would have been impossible and if it was not for you, it would still have been impossible. We have to break the vicious circles. A person of the Argentinean Church, you used your power to do something. In contrast we should not be constantly allowing medics into get into positions of power.

BERGOGLIO: A very intelligent Jesuit told this joke: There was a person who came running asking for help. Who was pursuing him? Was it an assassin? A thief? No ... a mediocre person with power. It is true, he is the most important thing that the people are under a mediocre leader, who

ON POLITICS AND POWER

TO BRING SOMEONE TO REPLACE HIM. POWER IS SOMETHING THAT IS IN TRADITION GIVEN BY GOD: “You say the Lord did not choose me, I chose you.” The day that I impose my hands on them and ordain them, I tell the priests that they did not study to graduate as priests, that it is not a career, they did not choose, but rather they were chosen. Now what happens? We are human, we are sinners, we are not angels, as you said, Rabbi. One can get entangled in powers that were not the ones given to him in ordination, but are of another kind. Our own, can think too highly of himself, or impose a temporal power that is not the power that the Lord wants.

One good thing that happened to the Church was the loss of the Papal States, because it is clear that the only thing that the pope holds is a third of a square mile. But when the pope was a temporal and spiritual king, there was a mixing of the intrigue of the court and all of that. Do they not mix now? Yes, they still do, because there are ambitions in the men of the Church; there is, sadly, the sin of careerism. We are humans and we tempt ourselves; we have to be very alert to take care of the anointing that we received because it is a gift from God. The circles of power, those that existed and exist in the Church, are a result of our human condition. But at some point, one stops being the one chosen to serve and becomes the one that chooses in life as he wishes, and his intentions are contaminated by his own flawed character.

Courtesy: ‘On Heaven and Earth’

then...
The Messenger
September 24, 2017

Church in the Modern World
Fr. Tom to Pope Francis: I offered my suffering for you and the Church

Just one day after being released from 18 months of captivity, Indian priest Fr. Tom Uzhunnalil said in an emotional meeting with Pope Francis, saying that throughout his time as a prisoner, he offered his suffering for the Pope and the Church.

According to a September 13 article published in the Roman Catholic newspaper L’Osservatore Romano, the encounter took place at the Pope’s residence in the Vatican’s St Martha guesthouse immediately after the general audience on Wednesday.

Speaking of the encounter show an emotional scene as Fr. Tom bends down to kiss the Pope’s feet, after which the Pope tenderly gives the priest his blessing.

While Fr. Tom appeared with an overgrown beard in the majority of photos published during his time in captivity, today’s pictures show him clean-shaven and dressed in fresh clerics.

According to L’Osservatore Romano, Fr. Tom thanked the Pope, saying “I prayed for you every day, offering my suffering for your mission and for the good of the Church.” These words, the newspaper reports, moved the Pope to tears.

A Salesian missionary, Fr. Tom first garnered the world’s attention when he was kidnapped March 4, 2016, during an attack on a Missionaries of Charity home in Aden, Yemen, that left 16 people dead, including four Sisters.

His international profile grew when rumors spread that he was to be crucified on Good Friday, which were later discredited. After that, numerous photos and videos were released picking up Fr. Tom, both with and overgrown beard, pleading for help and for his release, saying that his health was deteriorating and he was in need of hospitalization.

In comments to L’Osservatore Romano, Fr. Tom said he could not celebrate Holy Mass while in captivity, but “every morning inside my cell, I repeated the words of the celebration.”

The priest assured that he will continue to pray for all those who were beside him spiritually, and offered a special word of remembrance for the 16 prisoners who died during the attack in which he was kidnapped.

He also offered thanks to the government of Oman, in particular Sultan Qaboos bin Said Al Said, and to the Holy See for their role in brokering his release.

On his part, Pope Francis embraced Fr. Tom and told him that he would continue to pray for him, as he had every day while the priest was imprisoned. Visibly moved, the Pope then gave the priest his blessing, L’Osservatore Romano reported.

Accompanying Fr. Tom was Cardinal Osvaldo Gracian, Archbishop of Bombay and a member of the Pope’s Council of Cardinal advisers. In comments to L’Osservatore Romano, the cardinal said that after this terrible experience, the essential message that Tom is about to convey is that “Jesus is great and loves us”.

He recalled the words of St. Thomas Aquinas, who kept the priest in his prayers.

Articled that while the Salesian Congregation was not asked for any ransom payment, and said they are unaware of any such payment, Tom had been freed until he was already on his way to Rome.

He stressed that the Salesian Congregation was not asked for any ransom payment, and they did not know that Fr. Tom had been freed until he was already on his way to Rome.

The rector offered thanks to the various parties involved in securing Fr. Tom’s release, as well as all those who kept the priest in their prayers.

Fr. Tom’s freedom, he said, “is a motivation to pursue in the future with utmost fidelity and authenticity to the call and to the commitment that he has entrusted to us, and to which Fr. Tom has given his life: the announcement of Jesus and his Gospel, preaching to young boys, girls and youth throughout the world, among them, the poor and abandoned.”

In a separate article published on the Salesian Information Agency, it was noted that after his arrival, one of Fr. Tom’s first requests was to pray in the Salesian community’s chapel in the Vatican, and to celebrate Holy Mass.

Due to the necessity of immediate medical examinations, he was not able to celebrate Mass right away, but he asked if he could go to Confession before the medical staff arrived, since this is had the opportunity while in captivity.

The article says Fr. Tom was treated to a traditional Indian meal later that night. In sharing his experience with the community, the priest said he never once felt that his life was in danger and that at one point, his captors provided medicine for his diabetes.

No official date was given for when Fr. Tom will return to India, however, he is expected to go back to Kerala within a few days.

Rescued Indian priest addresses the media about his captivity

Abducted Indian Catholic priest, rescued on September 12 after 18 months of captivity in Yemen, said on Saturday that he was never subject to any physical violence or harm, even though his captors feigned violence in videos only to obtain a ransom or quick response from authorities.

 Appearing weak after losing 30 kilograms in captivity, Salesian of Don Bosco Father Tom Uzhunnalil showed a great spiritual force and clear mind within at the press conference at the Salesian headquarters in Rome on September 16. The 59-year-old priest spoke in English helped by an interpreter in Italian.

They took care of all his needs

The priest said his captors provided him insulin and tablets to treat his diabetes, which was under good care of his basic needs. He said he slept well, both at night and during the day and never ever wept. He was transferred several times during his captivity, but he does not know where he was held. His captors kept their faces covered in his presence, he said.

Father Uzhunnalil, who belongs to Bangalore Salesian Province, was abducted on March 4, 2016 when four unidentified men attacked a mission in Yemen’s southern port city of Aden, killing 16 people including four Missionaries of Charity Sisters of Mother Teresa.

Fr. Tom had been working for more than four years as a chaplain at the home.

God has been extremely kind

Visibly moved on seeing a group of Missionaries of Charity Sisters in the hall, Fr. Uzhunnalil’s voice broke recalling those who were killed in the car home. “I thank God almighty for this day. He saved me healthy enough, clear mind, emotions under control until now,” he said. “God has been extremely kind to me. No gun was pointed at me,” he said. When the home the elderly in Aden was attacked, he identified himself as an Indian and tried to be brought to another room “while they killed the others.”

He was shaved and with a haircut, Fr. Uzhunnalil looked a different picture from the gaunt figure with flowing white hair in the video and photos of him that his life was in danger. He said Fr. Tom is about to convey is that “Jesus is great and loves us”.

He recalled the words of St. Thomas Aquinas, who kept the priest in his prayers. A Salesian priest, he said he will continue to pray for all those who were beside him spiritually, and offered a special word of remembrance for the 16 prisoners who died during the attack in which he was kidnapped.

He also offered thanks to the government of Oman, in particular Sultan Qaboos bin Said Al Said, and to the Holy See for their role in brokering his release.

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Contd. from Pg. 1

The source...

Thus today, Jesus, the Holy One of God, who has the ‘words of eternal life,’ has pitched His tent among us through His Most Precious Body and Blood. Hence leaving the Roman Catholic Church is tantamount to leaving Jesus. How can we be saved after leaving the One who can save us? Fr. Gomy questioned.

“Begin the day with the Holy Mass. Consecrate your day, filled with work, with the taste of Jesus at the heart. Try this way of life and see its results. All these days your life was plagued by torrential rain. But today, on this Corpus Christi Sunday of your Parish, you are bathed with the sun only. The rainy clouds that hovered over you all these days have dissolved and took care of your miracle! God will begin to do extraordinary things in your life, if you begin the day with the taste of the Holy Eucha- rist,” he said.

The Parish Corpus Christi Celebration was attended by a mammoth crowd, including Rev. Fathers and from the Salesians of Charity Sisters. Rev. Patrick Perera, Parish Priest Dalugama, had arranged the Feast meticulously looking into every spiritual aspect of the Day, all to the greater glory of God (ad majorem Dei gloriam).
A

bortion is termination of a pregnancy before a female is 20 weeks pregnant since her last menstrual period. Abortion can be spontaneous without any outside interference or induced by the action of an external agent. The latter can be due to medical reasons or criminal. The only medical reason
the Church or the present Sri Lankan law permits abortion is for the sake of the pregnant woman. Criminal abortions can be done by safe and unsafe procedures. Safe abortions are carried out by qualified doctors under sterile conditions in well equipped
hospitals. Unsafe abortions more than safe abortions. They are carried out by unqualified persons often under septic conditions. Some of the procedures are executions of women by hitting the abdomen of the pregnant woman, insertion of roots and sticks in to the womb, insertion of catheters or de-

ections including holy water. It can also be performed by drugs which are illegally but freely available in our country but registered only for some other limited use. Aborted children are carried out at Marie Stopes clinics, also called menstrual regulation clinics, in dirty rooms in back rooms of unqualified and unregistered health care workers. The wailing mothers. They are not registered to prac-
tice medicine or dispense drugs. They are not registered to practice medicine or dispense drugs.

Some definitions

Ovulation: Release of an egg from the ovary of a female.

Fertilization: Fusion or joining of the egg with the male sperm in the ovum tube which is outside the womb.

Implantation: Lodging of the fertilized egg in the wall of the womb. When the fertilized egg hits the wall the fertilized egg starts beating after three weeks from fertilization. Brain waves appear by 6 weeks. All the body organs are formed at 6 weeks.

Abortionists: These are agents that prevent the implantation of the fertilized ovum in the wall of the womb. Examples are — IEP, the pill or the emergency contraceptive pill. This is taken
for a few days after unsafe sexual intercourse. It is also used for contraception and is highly effective. The oral contraceptive pill, the injection and the implant have some abortifacient effect. Intra uterine devices or the lopop has a total abortifacient effect. Intra uterine devices or the lopop has a total abortifacient effect.

Some statistics

In Sri Lanka there are 385,000 births per year. The number of abortions per day averages about 2000 per day and some estimates are 1000 per day. Accurate figures are difficult to obtain. It is the third common cause of death among women which is also the cause for 12 % of deaths in pregnant mothers. According
to World Health Organisation statistics worldwide 219 million women get pregnant per year out of 48 million such abortions 19 million are unsafe. 68,000 women die per year due to abortion. 5.3 million such women suffer from permanent or temporary disability due to abortion.

Reasons for seeking abortion

This varies in different surveys. One recog-
nized survey done in the University revealed that 27.25% of the women were below 20 years of age. 14.6% said for employment prospects in the Middle East. 13.2% were due to poverty and 15% said the fam-
ily is complete. The highest proportion was in the 30 to 34 year age group. Women with secondary school education and the lowest in higher education group. 0.5
were married and unmarried teenagers. The Ministry of health of the country is amongst the free trade zone workers and office workers. There
was a significant number of school girls. Also in the 18 to 25 age group. A woman will go to any length and face any
risks when a pregnancy is unintended. Very often it is
due to a failure of contraception. The consequences of abortion are borne not only by the woman but also the family and the society. It is a moral, social and a medical problem.

A special problem is the teenager who is not married and become pregnant. It is a high risk preg-
nancy producing a high risk baby. There are psychologi-
cal and physical deleterious effects on the child mother.
We need to understand and have sympathy. She needs special obstetric care. The pregnancy may need to be terminated. The baby if not acceptable to the child
mother. The baby has to be cared for. The answer per-
haps is adoption by so many childless married couples in the country. It is a problem of a motherless child and a childless mother.

Complications of abortion

A common complication is severe bleeding in the womb, infection in the pelvic area in the mother
with long term sequel of pelvic inflammatory disease. In the mother, abortion by an untrained person the metal, sharp cutting instruments that are used to break the baby to pieces can perfor-
ate the womb and the intestines. It is 35% higher chance of future miscarriages. The chances of having low birth weight premature baby in future is 2 to 3 times higher.

The more serious complications are the psycho-

logical complications. They suffer from what is referred
to as a ‘post traumatic stress syndrome’. The symptoms
are seen after the trigger effect is over. The latent period
may be few months to few years. These mentally damaging ef-
fects are described in those who were exposed to world wars, and serious situations like the Tsunami, fire which causes 90% burn, and very often it is a vari-
able latent period where you cope well but the psycho-
logical disturbing effects start appearing.

There is first the major stressful event. The women experience the abortion, events, feels guilty
gives to the lost child. She revives the traumatic event, has nightmares, numbnness and disturbed sleep. There
is anxiety, depression and suicidal feelings and resort to alcohol and drugs. She feels dirty and washes her hands several times. There is low self esteem, low self worth-
lessness. She feels incapable of being a good mother. She gets angry with her husband who directed her to be pregnant and not the one who did not prevent the abortion. She feels very guilty when she sees a pregnant woman. These thoughts gets magnified every year on the day the abortion was com-
pleted. These thoughts gets magnified every year on the day the abortion was com-
pleted. She gets angry with God and the doctors who
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The Secrets of the Holy Rosary

By Leslie Peiris Wettasinha

Church and awaiting confirmation. In Lourdes when in the first of numerous meetings that Bernadette had with our Blessed Mother, she was frightened, as if by a ghost, but was reassured when she saw the Lady’s fingers roll over the beads of the Rosary that she held.

In Fatima not only was the world exhorted to pray the Rosary but also for all souls then in purgatory. Is it not as by a ghost, but was reassured when she saw the Lady’s fingers roll over the beads of the Rosary that she held?

September 24, 2017

The Messenger

LIVING FAITH

Rev. Fr. Daniel Icatlo

A PREBORN FEELS PAIN

The more you keep on reciting the Holy Rosary with increasing faith, the deeper and deeper you are taken into realms of spirituality hitherto unknown to you. You yourself would have experienced this in your prayer life. The Rosary is thus the关键 of the Church closely followed by Pope St. Gregory the Great and in the Middle Ages by St. Thomas Aquinas and many others up to our time, have coined several prayers for private and public recitation. But the greatest of them all, and the Rosary, for in its crucifix and beads are enshrined all the truths of the Christian faith.

If only the faithful realises who God is, as the Supreme Being who always was and is and will be and that Christianity is the only religion founded by God Himself, it will dawn on them what an inheritance it is to be a Christian and what an assurance that they are in presence of the truth. After all, few of us have ever seen a baby being torn apart in an ultrasound of a first trimester preborn baby being torn apart in an abortion. Released in the 1980’s, it convinced many people to join the pro-life movement.

Abby Johnson is another abortion industry worker who changed her mind after seeing an abortion on ultrasound and witnessing the pre-born baby struggling in vain for his life.

Abortion business. Money making industry. Dr. Siudmack has verified what pro-lifers have been saying all along, that abortion violently kills a baby. These quotes, coming from a reformed abortionist who has witnessed and performed countless abortions, add even more evidence to the vast supply of facts and eyewitness reports. This is real life evidence of the malice of abortion.

Then why is it that many doctors are supporting abortion? Dr. Siudmack’s brief answer is “It is big business.” There is a lot of money in it. Can you imagine earning loads of cash just by calling something as normal as having a baby a “sickness” that has to be cured by “killing that preborn human being”? Doubtless it is big business, simple but expensive.

Sarah Terzo presented in October 2014 ten (10) quotes from abortion providers about how profitable abortion is for doctors who perform them and for those who own abortion facilities. When abortion workers may genuinely want to help women, the abortion industry is first and foremost a moneymaking industry.

No facility performs abortions for free, unlike pro-life crisis pregnancy centers, which have all kinds of free services for pregnant women. The abortion industry has a long history of cutting corners and endangering women’s lives in order to increase profits.

Dosage of logical fallacies. Despite the scientific proofs of violence to the unborn human being, there are still people who still propose to legalize abortion. It is saddening to note that some abortion proponents say: “What has happened to their faith and moral values?” A Catholic doctor tries to provoke qualms of conscience on those who oppose the killing of innocent lives by aggressively asserting: “If one does not support legal abortion, we are supporting illegal abortion.”

Looking over the unfortunacute grammatical error of inchoate sentences between the primary and subordinate clauses of his sentence, respectively, we can paraphrase it into something like: “If you don’t support legal heroin and cannabis, gambling, marital infidelity, etc., you are supporting illegal drugs, murder and general immorality.” Does it necessarily follow?

When one does not support decriminalizing abortion, it can be seen that he supports criminal abortion. This is a classic logical fallacy of non sequitur and erroneous propositions. Why would we legalize what is immoral?

Pro-abortion materials are proliferating in the internet, on television, on social media, on PowerPoint presentations, bar graphs, citations from government agencies of some countries, which have decriminalized abortion. The bottom-line argument is “everybody is doing it.” Why can’t Sri Lanka go with the times?”

A cursory perusal may see a veneer of social concern. But deeper examination of this argument to push abortion law brings to fore the logical flaw. What is the premise? “Many countries nowadays have abortion laws, so why not ours?” Why can we not go?

(Contd on Pg. 11)
The Woman Philosopher

An Introduction

The Teresian Carmelites or the Discalced Carmelites, popularly boast of six saints associated with the blessed name “Teresa” viz, St. Teresa of Avila, St. Thomas of Jesus, St. Teresa Benedicta of the Cross, St. Teresa Margaret Redi, St. Teresa of Jesus of Los Andes and St. Teresa Maria of the Cross. Among these is the first triad I wish to highlight consisted of two doctors of the Church and one real life philosopher, and I begin with the Nun who is a philosopher. With raw wit and penetrating insight, Flannery O’Connor once remarked about Edith Stein: “If she is ever canonized, she will be one saint that I don’t think you can sweep up on holy nights. With her is a priestly map along with the popular devotions of Christians, women saints are graphically made most unrealistic by fitting them into a conventional “venerable” mould of fragrance, sweetness, flowers and angelic appearances that conventionally make them irrelevant to modern day lassos who roam about with a check list in search of idols, comics, icons, heroines and personae as such to emulate but amongst which saints Stein and Deninton Subasinghe and the Discalced Carmelites are not led to engage in sex education programmes or the different groups of the parish community. Copies of this film are available in Sinhala and English at the Joe Neth Studio. Kindly contact Rev. Fr. Edmund Tilakaratne (Tel. 777270884) for details.

2) Posters and banners to be put up giving expression to their irrelevancy to modern day lasses who roam about with flowers and angelic appearances that conveniently make them irrelevant to modern day lasses who roam about with a check list in search of idols, comics, icons, heroines and personae as such to emulate but amongst which saints Stein and Deninton Subasinghe and the Discalced Carmelites are not led to engage in sex education programmes or the different groups of the parish community. Copies of this film are available in Sinhala and English at the Joe Neth Studio. Kindly contact Rev. Fr. Edmund Tilakaratne (Tel. 777270884) for details.

3) Organising the Daham Pasal children to celebrate a family life and their parents did not consider their birth as burdens or unwanted.

Abortion amounts to murder, he said.

His Eminence also told the gathering that the Catholic Church runs homes for abandoned babies and such children can be given for adoption through the education of youth to parents who are longing for a child.

Among the religious dignitaries were, Ven. Prof. Bellanwila Wimalaratana, Anunayake Thera, Ven Dr. Ittpane Dhammakanthara Thera, His Lordship Rev Dr. Dr. Getha Chandrasiri Perera, Very Rev. Fr. Ivan Perera, Rev. Frs. Leopold Ratnasekera, Mahendran Gunathilake, Deninton Subasinghe and Moulavis of the Islamic faith.

(Contd from Pg. 1)

Interreligious Children, he said, were a gift from God and according to the Christian faith life begins with the conception of the foetus in the mother’s womb and in the presence of the mystery of how it is to happen in the life of the child, abortion should not be permitted.

The womb of the mother is the safest place for the child to grow and any shortcomings that the foetus may originally have, is often corrected in and through the natural process over the period of gestation. So rather than trying to liberalise the laws, it will be better to think of providing alternatives such as sound sex education programmes so that the youngsters are not led to engage in irresponsible sex causing such unexpected births, said His Eminence.

“The need to act with responsibility should also be inculcated in the youth,” His Eminence explained.

His Eminence urged that State officials and doctors should seek such alternatives and the clergy could help in the education of youth to parents who are longing for a child.

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(Contd from Pg. 1)

Felicitating Forty diversity” His Eminence said.

Quoting from the recently published biography of the Prime Minister by Dinesh Weerakkody, His Eminence said, “You have proved yourself to be an intelligent, astute, versatile and absolutely selfless leader in our country. You have no personal agendas or ambitions to fulfill and have always been completely dedicated to the well being of the motherland and its people.”

Speaking on the relationship between Religion and State, His Eminence said that there was a need for being as a woman in the world.

The Woman Philosopher Women are traditionally ascribed with a lot of social roles but are rarely looked up to as thinkers or philosophers. It proves a grave depravity of what’s been wisdom that is lost to the world of knowledge and thinking. The thinking woman is a woman independent of conformist social prescriptions and expectations that fear her unique difference of being. Such a woman is a courageous woman that has strength to carve her own niche rather than hiding herself in coves of uniformist definitions that devourers the unique gifts God has given her. This is the revolution of the Annunciation where God invited Mary the Nazarene girl out of her social convention, to be a Mother of a New World Order; it is only a woman who is daring enough that can give her fiat to wisdom by virtue of knowing or being uncorrupted by the ways and the wiles of worldly men: “How will this be, since I do not know a man?” (Luke 1:34). A woman’s thought and wisdom is different and unique to that of a man’s, and Edith Stein is one that is trained to think like a male cannot be true feminine thought—here the paradox is the clash between power and weakness, between own power to rule yet be puppeteering controlled by hostile haughty desirous to dominate her male admirer who entices her with categories of ‘seductive beauty’ that objectifies, demanding her to measure up, dictating how she should look and be. They act out of the constant fear of being rejected by ‘male voyeuristic desire’ towards her femininity. This female fear of ‘male undesire’ is the most lurid of modern capitalist industries of feminine beauty culture that strives to make the woman not ‘beautiful’ but ‘desirable’ to the male mind. Have women thought differently about themselves at all; different to that of the feminine ideals of the “Wonder Woman” type or Miss World or Universe? This is where women thinkers of the Catholic Tradition can challenge the modern cosmetically enwound woman has failed to discover the true essence of what is it live and move and have her

(Contd from Pg. 1)

Felicitating Forty ...
The theme of the National Catechetical Sunday this year is "Let’s build the Catechism of Sri Lanka through the vision of St. Joseph Vaz." It is very much suitable for the people of Catholic faith who is dedicated to St. Joseph Vaz. In the 17th century the Catholics in Sri Lanka faced the persecution of the Dutch. They did all that they could to destroy the Church in Sri Lanka. The main missionary who came in search of the Catholics in Sri Lanka was none other than St. Joseph Vaz. In his Apostolic activities we see four special qualities. They are as follows.

- **Dedication**
  From the moment he stepped on the shores of Sri Lanka, until he bid farewell to enter eternity, he carried out a dedicated service in teaching Catechism to the people. He was always ready to sacrifice in fulfilling the demands of this mission. St. Joseph Vaz maintained a good relationship with the community. Catechism also can be named as an apostolic service in and through which others are encouraged to grow in their life of faith as a response to a calling of a loving God.

- **Self-giving**
  His whole life was one of Self-giving. He spent nearly 20 hours in his apostolic service. He looked at it as if he did not have a day or a night of rest. He carried out his work so lovingly because he was tired. As Fr. Fedro who lived in his days said, "We have never seen him taking any rest for himself in this service of God."

- **Love**
  The life of St. Joseph Vaz was a life of love. He loved all mankind. There was no distinction between the rich and the poor or caste, creed, colour or religion within him. He always showed mercy and compassion to all. This was admirable in the way he went about caring for the sick who were victims of the small pox epidemic.

- **Sufferings**
  St. Joseph Vaz suffered immensely during his Apostolic service. Even when he was in India he had to face many trials. While they were travelling to India they faced a storm, they faced hunger and thirst. In Sri Lanka he became powerless, faced insults at the hands of people, lived in prison and he was rejected. Their were difficulties in the mode of travel, physical set backs, communication set backs, lack of protection, shelter, acceptance. In whatever form these difficulties came his way nothing was discouraging. "Do not fear, for I am with you, do not be afraid, I am your God, I will strengthen you and help you, I will uphold you with my victorious right hand" (Is. 41:10) This is our greatest missionary who carried the Cross with love and carried out his work with God.

Three such activities, one has to face difficulties, misunderstandings, calamities. These difficulties faced by St. Joseph Vaz are our path today. He faced these activities, one has to face difficulties, misunderstandings, calamities. These difficulties faced by St. Joseph Vaz are our path today.

May you have the strength and courage with the help of St. Joseph Vaz was blessed.

"Let's build the Catechism of Sri Lanka through the vision of St. Joseph Vaz" St. Joseph Vaz the Role Model of a Catechist

O n the whole, catechism is an education given systematically and collectively, to the little children, the youth, and the adults to strengthen their faith in Jesus. Therefore a catechist is someone who loves an exemplary life, and not some one who pours her/his knowledge to the mind of another. Besides, she/he not only bring others to Jesus but also someone who maintains good relationship with the community of the faithful. Catechism also can be named as an apostolic service in and through which others are encouraged to grow in their life of faith as a response to a calling of a loving God.

Christ himself was the founder of catechism. He was simple, to be dedicated to bring back the meaning of the great work that we do. Without getting caught by the Dutch, without the Dutch suppressions, without the communication set backs, without the Dutch suppression, without those you have given me. Keep them in my priestly prayer, “Father, I pray for those who have received the mysteries of Christ, to be simple, to be dedicated to bring back the meaning of the great work that we do.

Is today’s Catechism connected to the Mission of St. Joseph Vaz?

When one is engaged in these activities, one has to face difficulties, misunderstandings, calamities. These difficulties faced by St. Joseph Vaz are our path today.

May you have the strength and courage with the help of St. Joseph Vaz was blessed.

Rev. Fr. Joe Wickremasingha

“Old order change, yielding place to new" - so wrote Alfred Lord Tennyson. Ninety five years of St. Peter’s Bible Apostolate is a fitting to time to time to see how the old order has changed, yielding place to new. To evaluate the change by itself without knowing that would be like acting Shakespear’s Hamlet without the Prince of Denmark. Through all the changing scene cent years one cannot think of St. Peter’s College, leaving aside the Rector - Rev. Fr. Joe E. Wickremasingha.

In the midst, stories of St. Peter’s recorded the change in its short span of existence, nascally, professionally, academically, morally, the morale of the teachers, students and even the ancillary staff which frequent changes in the admission policy.

Frequent changes in the admission policy with one Rector replacing another in quick succession did not only make the good work done by the previous Rectors but played havoc with even the foundation that was good and proper. To uproot the institute of the moment, one could not wait any longer for the appointed Archivist, His Grace Rev. Dr. Nicholas Marcus Ferreira who is the right person in Rev. Fr. Joe Wickremasingha to be the Rector of the College.

Born as the fifth child in a family of six, Joe as we all know him, had an early education in his home town, Murugamana. At the age of fourteen, he entered St. Aloysius Seminary, where his education continued. He then went on to St. Dionysius Seminary, Ambippila where he was awarded a gold medal for Theology. He was also a student of God’s service in 1956 and a short spell in a parish, he returned to the Seminary as a lecturer. The years was his first taste in the education.

In July 1963, he had found him good enough to be St. Peter’s College where he added his educational skills. On arrival, Peter’s he was disillusioned on the backdrop of the corruption of the times. Though disillusioned on the backdrop of the corruption of the times, he gave an inspiring witness of his love for the people of Peterite who have proved to be simple, to be dedicated to bring back the meaning of the great work that we do.

...
Very Rev. Fr. Joe E. Wickremasinghe (1934-2006)

THE RECTORSHIP OF REV. FR. JOE WICKREMASENGHE 1978 TO 1994: THE RENAISSANCE PERIOD IN PETERITE HISTORY

When the history of St. Peter’s College comes to be written, the Rectorship of Rev. Fr. Joe Wickremasinghe will loom large. Indeed his life and work at St. Peter’s, bids fair to be ranked as one of the best performances of any Rector of St. Peter’s since its inception. Father Joe’s crowning efforts as an educationist by excellence reached its peak as Rector of St. Peter’s College from 1978 to 1994. From the doldrums in 1978, Father Joe steered St. Peter’s to great heights of excellence in studies, sports and discipline.

Father Joe’s greatest strength lay in his ability to harness the human resources at his disposal – in particular, students, teachers, old boys, parents and well-wishers – in all his endeavours. He made St. Peter’s financially viable very early in his Rectorship. A master builder, he was able to generate nearly Rs. 20 million within 16 years to bring the College infrastructure to what it is today – the new 3 storied Science Block and Laboratory; the new Canteen and Vocational Centre; the 3 storied Primary School Extension; the elegant and tasteful Swimming Pool – a dream come true for Peterites; the 3 storied Block at St. Peter’s College, Gampaha, which was launched by his as the first ever branch of any school in Sri Lanka; the new Dental Clinic; the Badminton and Basketball Courts; the TV Room; the Computer Room; the Junior Common Room and the new Office Block. To cap it all, in readiness for the 75th Anniversary of St. Peter’s in 1997, Fr. Joe has collected enough funds to get started with yet another 4 storied Block of classrooms, Library and Auditorium, atop the Canal Side block of classrooms.

"There was a man sent by God whom his name was Father Joe, who left St. Peter's thousand time better than when he found it 16 years ago."

Fare thee well, Father Joe

The Peterite Family

Openining of St. Peter’s, Gampaha Branch, 2nd February, 1993

By Rev. Fr. Shantha Sagara Hettiarachchi
Former Editor, Ganamuthu Pradeepaya (2010-2015)
A versatile writer & veteran journalist, graduated from Fordham University, NY

The Messenger
September 24, 2017
Evangelisation of the Family: Bringing Sanctity to the Home

By Rev. Fr. Leopold Ratnasekera, OMI
Archbishop’s House, Borella

The family is the sanctuary of life and love as well as the first school of humanity, where we learn wise use of freedom. It is also the primary setting for socialisation, since it is where we first learn to relate to others, to listen and share, to be patient and show respect for the other between generations. It lays the foundations of the future family, which is the best and the most imposing witness to the mystery of life. Being the school of humanity it offers the best milieu and environment for parents to foster life and the children to learn the first lessons of what it means to be human. Christian families will provide, in particular, the unique opportunity for experiencing God and his love. The Second Vatican Council calls the “Domestic Church”, the Church at home with its members. The family is thus a reflection of the Trinity of Love and unity, the Father, Son and the Holy Spirit. Indeed, the Trinity is present in the temple of marital communion. Pope Francis says that “the ‘joy of love expressed by families is also the joy of the Church’.”

These ideals can be achieved only if the Spirit acts as the soul that animates the hearts and minds of the spouses, parents and children. In the power of the Spirit, the family can face and overcome the many temporal and spiritual challenges that it will face in the midst of its daily concerns. Disciplined relations among them will ensure the happiness and joy within its ranks. Children will be counted as blessings from the God of life and their sincere, genuine love for one another would be the fruit of the love that they have for their parents. It is a wonderful experience to see families gathered in prayer, together at table for their family meal thus experiencing their spirit of unity and bonding together as one household and finally sharing their meal and fare of life with joy.

The common table will be the extension of the Eucharistic table that they frequent while attending Mass, thus putting into action the challenge of each Eucharist that sends them forth to live what they believe and celebrate. That is what the apostolic exhortation written by Pope Benedict XVI following the Synod on the Eucharist establishes on the nature and challenge of the Holy Mass we attend every Sunday as a parish community. For, the parish is in the ultimate analysis a community of communities: families that are its institutional building blocks. It is the Sunday Eucharist that contribute immensely to make the Church increasingly become the Mystical Body of Christ which so often the Saint Paul in his letter to the Ephesians and Colossians, when he speaks about the age of revelation, where the spirit of materialism, individualism and hedonism reign supreme, the world needs the pervasive witness of good family life that incarnates itself in spouses, parents and children. Much of the traditional views and ways of understanding marriage and family that have been dear to us, are beginning to be on the wane as secularising trends keep sweeping over modern culture, robbing these values of their permanent and perennial validity. In our day, it has taken two recent Bishops’ Synods to courageously confront the present-day serious problems and daunting challenges affecting the domestic front. The ever-increasing tendency and temptation to divorce, sometimes on flimsy grounds, the alarming ignorance of parents in planning their families in ways that are consonant with the demands of the Christian discipline and the inability of those who fail in good parenting and care for their children are destructive factors that rob the sanctity of marriage and the dignity of family life.

Today among the factors that infringe on marriage and family are the emotional and economic ones. It could even put under pressure the question: Is marriage and family life worth it? Is it a good investment? Is it better to remain single? This is a common question in our day.

Sanctity in marriage and family life cannot be achieved if one finds that marriage and family is a dull, joyless, unfulfilling and unprofitable experience. The question is how the family can experience the joy of existing, sharing and living, in both the ordinary and extraordinary circumstances. It is not just about the joy of being together or about the joy that comes from love, care, support and encouragement. The family is a living, communal unit that should be able to face difficulties and challenges through the joy that comes from collective efforts, to live life with good pre-cana sessions, psychological testing and a profoundly insightful understanding into the spiritual formation. The proper education in marriage and family life is thus necessary. It must be provided by the family and Church as a means for bringing sanctity to marriage and family life. It is not only seen in marriage; it is seen in the way we live. The family is the school of humanity and it is the school of humanity that is the only place where the person can learn to relate to others in a loving way.

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Lethal Web Games

There are thousands of games that could be accessed through personal computers and smartphones. Some of these games could be played for fun and recreation. But some of them have led people even to suicide and death. It was reported that the two teenagers, who were involved in the Columbian High School shootings in 1999, where 12 students and one teacher were killed, frequented violent computer game sites. Anders Breivik of Norway had used games like Call of Duty and War Craft in preparation for his attack which killed almost 80 people in 2011. It is reported that 85% of the games in the US market contain violent behaviour such as shooting, battles, wounding, disabling and killings.

One day he showed me seven text messages that he had received that were sent by the person who is trying to lure vulnerable children towards criminals who want to lure vulnerable children towards mental and physical impairment. Learn and know how to use parental controls in computers and smartphones. Look for symptoms of depression in your children. These symptoms are loss of interest in activities and sudden drop in school performance such as falling grades. Look for regular headaches, changes in eating habits and sleeping patterns. Communicate verbally with your children and associate and monitor them closely.

We live in a cyber world where all have instantaneous and world-wide communications. There are various pranksters who are lurking in the cyber space. It is the duty of the parents and teachers to monitor these sites. They should supervise what their children are up to and prevent them from playing any harmful or unhealthy games.

There are many harmful and unhealthy games sites that are reported in the media. There is a game where participants are instructed to buy mobile phones to which they can buy their normal mobile phone by which they can call their parents or elders in case of an emergency. There are parental controls in computers and smartphones that elders can use to block harmful websites. They should supervise what their children are up to when surfing the internet. They advise the parents to have one computer in a quiet area for their children where they can have access to educational material or other useful websites. They discourage children having computers or televisions in their own rooms.

A parent has an important role to play in monitoring the behaviour of their children so that they will not become victims to these lethal web threats. Parental control is important to avoid such tragedies so that their children may not end up as victims of the sadistic criminals who want to lure vulnerable children towards mental and physical impairment. Learn and know how to use parental controls in computers and smartphones. Look for symptoms of depression in your children. These symptoms are loss of interest in activities and sudden drop in school performance such as falling grades. Look for regular headaches, changes in eating habits and sleeping patterns. Communicate verbally with your children and associate and monitor them closely.

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I am not a theologian nor a reproductive health ex-
pert. I am merely a lay woman, a member of the
Catholic Church, responding to recent articles pub-
lished by members of my own religious community
regarding the bill to expand safe abortion provisions. This
article is written for the sake of balanced perspective
and healthy, constructive debate within our community.
We must take a step back and look at exactly whose lives
we are protecting with our attitudes towards this bill.

Currently, it is legal in Sri Lanka to terminate a pregnancy
if a mother’s life is at risk. The proposed bill extends safe abortion in two very narrow, specific cases: (1) where the foetus has a lethal congenital mal-
formation and (2) where the mother is a victim of rape.
These are extremely limited cases. We need to focus
attention on these cases instead of falling prey to slipp-
ery slope arguments that make broad sweeping claims
about women’s reproductive health.

We are all aware that the Catholic Church’s of-
ficial position on abortion is against it. Recently, due to
the on-going debate on the proposed bill, representatives
of the Catholic Church have come forward with articles
on the abortion issue. However, the members and leaders
of the Church who are writing about it in public are
trying to play the gospel song in the wrong religious
way living a life of closeness to His loving people. He
must go to the street corners”.

**A Valuable Sermon**

This is to express my views and thoughts on the sermon deliv-
ered by Rev. Fr. Linton Joseph Fernando on the occasion of the Eu-
charistic Celebration at the Silver Jubilee of our beloved priests who had completed 25 years of dedicated ser-
vice in the Lord’s vineyard. Fr. Linton also happens to be one among the jubilarians.

The sermon is highly inspirational and educa-
tive not only to the priests but also to the laity. By helping us to understand very clearly what the priests try to do
for us and how we should understand them. What is
important in the words expressed in his sermon is the way
he addresses the problem. He has understood the way
and vision as a priest. In order to make this clearer and valuable I wish to quote some parts of the sermon which
touched me and may be many others who read this.

"The Holy Spirit has called us to be more bank-ers, real estate men or blue print experts."

"We cannot be sacrifciy priests; Christ tell us: ‘You
must go to the street corners’ as Jesus was always on
the way living a life of closeness to His loving people.
He goes on to emphasise how the Word of God has to be
given to the people."

"We should always go for reality. Otherwise we
are trying to play the gospel song in the wrong religious
key.”

He then quotes examples from the lives of great
priests like Maximilian Kolbe, Joseph Vaz, John Mary Vi-
anney and Archbishop Oscar Romero, whom he values as
role models of priesthood according to the exemplary
life of our High Priest, Jesus Christ.

Therefore Rev. Fr. Linton I wish to convey my
sincere thanks and I greatly appreciate this sermon of
yours which is highly admired and valued.

May the Good Lord guide you and protect you in
all your future endeavours as a devoted and dedicat-
ed priest of Jesus.

R.V.A. Navaratne
Matale

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**Keeping our focus on the Abortion Bill**

Ligation. This is a false and dangerous myth. The Guild
quotes a rate of 0.1% but it provides no citation of medi-
cal studies or references to support this claim. On the
other hand, a widely-quoted publication in the American
Journal of Obstetrics and Gynecology in 1996 showed
that 32,101 pregnancies occurred annually through
rape. This study shows that pregnancy can vary up to
30% depending on proximity to date of ovulation, aver-
aging at 3% overall. This higher statistic is supported by
Rev. Fr. Isac in an article titled ‘The Abortion Bill’ in The Messenger
on the September 10, 2017 where he cites a 1982 study
carried out on over 400 women. In this study, the rape-
related pregnancy rate stands at just over 6% overall.

The Catholic community deserves information, facts
and truth from the Guild rather than uncited statistics
that perpetuate false myths.

We need to focus our attention on these cases instead of falling prey to slipp-
ery slope arguments that make broad sweeping claims
about women’s reproductive health.

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**Priests and laypeople**

In Sri Lanka, other than the North and the East, most
of the other provinces comprise a mixture of Sinhala, Tam-
il and Muslim communities. Unlike in other religions we
do not have more than one priest in the same community. If
we take the Central, Uva and Sabaragamuwa
Provinces there are Sinhala and Tamil Catholics living in
unison. In some parishes in the plantation areas the
Catholic Tamils and the Sinhalese priests are invariably Sinhala. This is because there is a dearth of Tamil priests. Most of the Sinhala priests, especially
the seniors, do not know Tamil and they conduct Masses
in Sinhala and their homilies are in Sinhala and the
plantation Tamils do not understand the language. They
yearn for a Tamil Mass at least once a month and their
yearning is understandable.

His Eminence Malcolm Cardinal Ranjith who un-
derstood this situation and when he was the Bishop of
Gampaha, (under whom I worked for few years) used to
urge the seminarians from his diocese that they should
learn Sinhala and Tamil without which their ordination
will be delayed. The warning brought positive results
and the young seminarians came out of the Seminary
well versed in both languages. They are able to conduct
Masses in Sinhala and Tamil to the satisfaction of both
the communities. I pray the status quo will continue.

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**A Meeting of ears and Minds**

The whole world celebrates National Literacy Month in
September. In fact September 8 is also declared as World
Literacy Day. This day is celebrated by reading books and writing
sections are blessed with book exhibitions, book sales and writing
competitions. But what about the 35 lakhs of children
of refugees who have never seen a school up to date?

As given by Philippine Grandhi, the High Commissioner of the United Nations
regarding refugees; there are about 3.5 million children of
the refugees, who are not going to school. Even though funds are being raised to educate 6.4
million children of the refugees, between the ages 5 to 17
years; 3.5 million children have not gone to school even
on a single day. I hope the World Leaders focus their atten-
tion on the needs of these marginalised children at least
on September 2 International Day of Peace’ and on Sep-
tember 26, World Day for the Total Elimination of Nuclear
Weapons’ and declare September 8 International Literacy
Day for the Children of Refugees’, instead of Sep-
tember 19, International Talk Like a Pirate Day!

Ivor Hapuarachchi
Kandy

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**Mr. Helena Amarasinghe**

Mr. Helena Amarasinghe is one of the
biggest characters that the
priest sons of the Kandy Diocese
cannot forget. She has been an
English Teacher at the Minor Seminary, Kandy for many years.

She does a volunteer service for the Lord by teaching at the seminary. However when she came to the Minor Seminary, we had a limited knowledge of English. It was with Mrs. Helena Amarasinghe’s teacher’s help and guidance that I was able to speak and write good English.

Moreover, she does not teach only English but also takes a great
interest to feed us spiritually too. She has a great devotion to the Blessed
Sacrament and she teaches us also
to love the Blessed Sacrament. She
also shares her experiences with us.

Her faith in trials and tribulations
even challenging for us as
seminarians.

Above all, she is a mother to all of us. She is kind and warm
hearted towards us. She prefers
to be in the seminary and with
seminarians than at home.

So, as the Minor Seminarians of the Kandy Diocese we are proud
of Mrs. Helena Amarasinghe and we make this an
opportunity to say a
big “Thank you” to her.

Thank you for being a teacher for all what you have been to us.

May God bless you.

Minor Seminarians
St. Joseph’s Minor Seminary
Kandy.

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**Letters to the Editor**

September 24, 2017
The Rosary

The Rosary is the most powerful weapon against Satan. Anyone who prays the rosary has Mother Mary's protection. When we say 'Hail Mary,' Mother of God, pray for us sinners, we pray that Mother Mary enter our heart. Since Mother Mary is connected to Jesus she brings Jesus with her and Jesus comes with the Holy Trinity: God the Father and the Holy Spirit. The Holy Trinity brings all the Angels and Saints. So each time we say these words heaven is entering our hearts.

Mother Mary is our loving mother and she understands us. When she was at the foot of the cross, Jesus gave her to us. She gave us the rosary. We pray the rosary asking her to intercede for us. Mother Mary is the way to Jesus. She gave us Jesus. Hence, she can take us to Him. The Rosary is a miraculous gift given. Mother Mary asks us to pray the rosary, to keep the world from sin.

She is the Rosary Queen. Mother Mary is the Queen of peace. She is our Queen. She calls all of us to pray the rosary to get close to her. Carry the rosary everywhere you go, and Mother Mary will walk right beside you, and keep you away from evil.

Angeline Perera
Sunday School, Noyakkandu
Prophet Isaiah calls the Israelites to be attached to the Lord by turning away from their sinful ways. He goes on to say that the Lord and His ways are different. That He is charitable and forgiving. Therefore they should turn to the Lord for forgiveness.

**Second Reading: Phil. 1: 20-24.27a**

St. Paul writes to the Philippians to say that it is his intention to be with the Lord as soon as possible. But out of charity he wishes to be with them and guide them to the Lord. Therefore he invites them to live a life worthy of the Gospel of Christ.

**Gospel: Mt. 20: 1-16a**

The Gospel presents to us the parable of the householder and the labourers who were sent to the vineyard by him. The householder employs labourers from the market-place at different hours of the day. But at the end of the day he pays them equally. Those who come first react to the householder’s charity. He questions them as to whether he could not be charitable with his money.

**Reflection**

Today’s Readings invite us to be charitable and therefore be dedicated for the salvation of self and the people.

The Readings try to show what it is to be charitable and why we should not be jealous about God’s charitable love and hence not envy those who benefit from charity.

Today’s Gospel shows us as to what it is to be charitable. It is shown to us through the parable of the house-holder and the labourers who were sent by him to the vineyard. It also shows us that we should not feel jealous about the charitable heart of God for our fellow brothers. In the parable the house-holder is presented to us as a very charitable person. That is the reason why he employs labourers at odd times of the day. He feels sorry for the poor labourers who were unemployed. Not only does he send them to his field but when it comes to paying their wages, he pays them equally. This prompts the labourers who went early to react. This reaction is against the charity that the house-holder showed towards the labourers who were employed at the later hours of the day. It is quite true that we should not be jealous about the benefits others will get out of charity. It reminds us that we too should be charitable.

In the Second Reading this is pointed out very clearly. In the case of St. Paul he almost perfected his life so as to say that Christ will be honoured in his body, whether in his life or by death. And that for him, to live is Christ and to die is gain. His desire is to depart with Christ, but wishes to remain in the flesh for the sake of the people. It prepares them to live a life worthy of the Gospel of Christ. That shows how charitable St. Paul is to the people. He is willing to take the risk of remaining in the flesh for the salvation of his people.

In the First Reading the prophets tell the people to adhere to the Lord and reap as much forgiveness as possible from the charitable love of God. Here God is presented to them as a God who out of charity and love forgives the sins of men. He wants them to benefit from this charity of God.

Therefore, let us all turn to the Lord for forgiveness out of His charitable love and be charitable ourselves and also not envy those who benefit from charity.

**“Or is thine eye evil because I am good?” (Matthew 20:1-16)**

All the disciples of Jesus are the same in the reward of inheriting God’s Kingdom. God is so generous! Hence the Church – “on earth, the seed and the beginning of that kingdom” (Lumen Gentium # 5), which is “essentially both human and divine” (Sacrosanctum Concilium # 2) – has to be generous to the disciples, who respond to Jesus’ call at whatever time.

“**Aid Story**

A poor young man was serving a sentence in prison. A priest, a great apostle, visited the prison. Grieved on seeing a boy among the professional criminals, he fondly approached him, put his hands on his shoulders and with a paternal gesture asked him. “My son, how is that you’re here too?” The boy sincerely moved and with tears in his eyes replied in a low voice. “Ah father, I wouldn’t be here if someone had only spoken to me like that and put his hands on me and showed me real love and care.”

**Rev. Fr. Ciswan De Croas**

**Liturgical Calendar Year A**

**24th Sept. - 1st October 2017**

**Sun:** 25th Sunday of Ordinary Time
**National Catechetical Day**
**Is 55:6-9; Phil 1:20-24.27a;**
**Mt 20:1-16a**

**Mon:** Ezra 1:1-6; Lk 8:16-18

**Tue:** Memorial of St. Cosmas & Damian, Martyrs
**Eza 6:7-8,12b,14-20; Lk 8:19-21**

**Wed:** Memorial of St. Vincent de Paul, World Tourism Day
**Eza 9:5-9; Lk 9:1-6**

**Thu:** Memorials of St. Wenceslaus, Martyr & St.Lawrence Ruiz and Companions, Martyrs
**Hag 1:1-8; Lk 9:7-9**

**Fri:** Feast of The Holy Archangels Michael, Gabriel and Raphael
**Dan. 7:9-10, 13-14; or Rev 12:7-12a;**
**Jn 1:47-51**

**Sat:** Memorial of St. Jerome, Priest & Doctor
**Zee 2:8-9; Lk 10:36-42**

**Sun:** 26th Sunday of Ordinary Time
**Feast of St. Therese of the Child Jesus, Virgin & Doctor**
**Patroness of Mission Lands**
**Ez 18:25-28; Phil. 2:1-11; Mt 21:28-32**

“**And on receiving it they grumbled against the landowner” (Matthew 20,11)**
**The Great Apostle of Charity St. Vincent de Paul**

**Feast Day September 27**

By Lusanti Fernando  
Secretary - SVP Deaneary Council, Colombo South

St. Vincent de Paul was a French Roman Catholic Priest who dedicated himself to serving the poor. As he was from a peasant family he understood the hardships of the peasants. He was canonized in 1737. He was renowned for his compassion, humility and generousity and is known as the "The Great Apostle of Charity".

The feast day of St. Vincent de Paul is on September 27.

Vincent was born in 1581 in the village of Pouy in Gasony, France to peasant farmers, Jean de Paul and Bertrande de Moras. He had three brothers -Jean, Bernard and Gayon, and two sisters - Marie and Marie-Clau- dine. He was the third child.

In his early age he showed a talent for studies but during his childhood, his work was looking after the livestock of the family. At 15, his father sent him to semi- nary meeting the expenses by selling the family’s oxen. Vincent received two years of formal education at a col- lege in Dax, France adjoining a monastery of the Friars Minor where he and others resided. In 1597, he began his studies in Faculty of Theology at the University of Toulouse, he was finally able to pay for his education by tutoring others. He was ordained on September 23, 1600 at the age of nineteen.

This ordination was against the regulations established by the Council of Trent which required a minimum of 24 years of age for ordination, so when he was appointed parish priest in Tith, the appointment was appealed against in the Court of Rome. He resigned from the position of parish priest and continued his studies. He received his Bachelor of Theology from the University of Toulouse. Later he received a Licentiate in Canon Law.

In 1605, while sailing on a ship from Mar- selle to Narbonne, he was captured, brought to Tunis and sold as a slave. Two years later he and his master managed to escape and both returned to France. In 1612 he was sent as pastor of a small rural parish for a short period of time. It was there that Vincent, for the first time in his priesthood, entered fully into the pastoral care of his flock: Visiting the sick, helping the poor, instructing his parishioners in the faith. etc. Then he became the Chaplain to the family of Count of Goigny and tu- tor to their children. Though he lived in a luxury house, Vincent lived a very simple and auster life like a monk, teaching the children of the Count and serving the needs of the estate’s peasants. The confession of a dying man opened Vincent’s eyes to the desperate spiritual needs of the poor of France.

Then Saint Vincent began to organise many works of charity. He started a great ministry preaching missions to the poor, so that they could know the Gospel and to form communities for men and women to provide spiritual and corporal works of mercy for the poor.

He founded the ‘Congregation of Priests of the Mission’ for men, commonly referred now as the Vin- centians. With the help of Saint Louise de Marillac established the ‘Daughters of Charity’ a Religious Con-gregation for women. As his ministry was expanding the demands beyond his own ability to cope with, he founded the ‘Ladies of Charity’ a lay institute for women. Later he extended his concern and ministry to convicts. He would visit the prisoners, instructing them in the faith and celebrating the Sacraments. Wherever Vincent went he visited the poor and sought to alleviate their misery. Eventually, he won over his fellow clergy and the people of the towns who began to support Vincent and his work among the poor.

Vincent totally dedicated his life to serve the poorest of the poor. He saw Christ in their faces and sought to serve Christ through his work. His witness continues to be an encouragement not only in the various Vincentian institutions which trace their origins to St. Vincent de Paul, but also in the world-wide lay organisation, ‘The Society of St. Vin- cent de Paul’ which was founded much later.

The Society of St. Vincent de Paul is an interna- tional Catholic voluntary organisation dedicated to the sanctification of its members through serving the poor and underprivileged. It was founded in 1833 to serve impoverished people living in the slums of Paris, France by Frederic Ozanam, a French Lawyer, Author, and Pro- fessor in the University of Sorbonne. Frederic died at the age of 40 years and was beatified by St. Pope John Paul II on August 22, 1997. He led a group of six Sorbonne University stu- dents and formed a group to be called the ‘Conference of Charity’. Subsequently, this group took St. Vincent de Paul as its patron under the influence of Isabelle de Rendu, a member of Daughters of Charity- known for her commitment to assisting the poor. Through St. Ro- salie’s assistance, Frederic and his companions made their first contact with the poor. Then with her guid- ance, Frederic formed the organisation now known as the Society of St. Vincent de Paul - SVP. The Society num- bers about 800,000 members spread in 150 countries around the world. The National Council of Call of Catholic voluntary organisations in France and two national councils in Catholic voluntary organisations in different countries to undertake their time and resources to help people in need in their communities.

Today, in Sri Lanka also there are approx- imately 200 members of the SVP School Conferences covering all dioceses. These Conferences are affiliated to their respective SVP Deane- rty Councils and all Deaneary Councils are affiliated to their respective Diocesan SVP Central Councils. The highest level is the SVP National Council which consists of the diocesan representatives and comes under the SVP International Council.

As we celebrate the feast of our Patron Saint we ask him to intercede before God for the Society members to continue the charitable work as he did, adjusting our plans to suit the signs of the times and the needs of the twenty first century. At the same time to take the responsi- bility to encourage more youth and students to join in our endeavours of alleviating the needs of the poor.

**All Island Art competition for Christmas Stamp-2017**

**Conditions of the competition**

01. A competitor is allowed to submit only one painting.

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**02. Category 01**

Below the age of 10 years(As at 31.12.2017)

Between the ages of 11-15 (As at 31.12.2017)

Theme - Christmas: The Origin Of Love

3. The painting should be on a paper of length 11.7 inches and width 8.3 inches (A4 Size drawn horizontally), by leaving a border of 1/2 inch (It is more appropriate use a Kent Paper) and be a creative and colourful work that represents the meaning of Christmas is consistent with theme. Any paint except colour pencils can be used for the painting.

4. Following particulars should be indicated on the reverse side of the painting. Name of the com- petitor, Date of Birth, Age as at 31.12.2017, Per- sonal Address, Contact Number. In case of School children, the school, Sunday School and Grade should also be mentioned. It is compulsory to in- dicate the above details clearly in English block capital.

5. Painting should be submitted along with the certification of the competitor to the effect that it is his/ her own creation and further it should contain the confirmation of the School Principal or Rev Father of the religious place/ Priest/ Chief Incumbent of the Temple with signature and stamp.

6. The closing date for submission of painting is October 3, 2017 and therefore paintings should be sent by registered post to "Director, Department of Christian and Religious Affairs, No 155/10, Castle Street, Colombo 08", or submitted by hand on or before above date. The top left corner of encaust in which the painting is en- closed should bear 1581 words "Christmas Art Com- petition -2017".

7. Two paintings will be selected (one painting un- der each theme) for the Christmas stamp. At the instance where a suitable painting is not found, the stamp under a certain theme, any other work suitable for the purpose will be selected. Decision of the Panel of Judges and Director of the Depart- ment should be the final in this regard.

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**02. Category 02**

Between the ages of 16-21 (As at 31.12.2017)

Above the age of 21 years (As at 31.12.2017)

Theme - Samaritan Christmas

9. First, Second and Third places will be selected under each age group after selecting paintings for two stamps and Christmas Greeting Card. Only one winning place is awarded for a paint- ing/competition.

10. Competitors should agree for alterations in their paintings selected for the stamp, which may be necessary depending on standards of stamps and printing purposes of the Stamps Bureau. Further, winners may be called to Stamps Bureau if situa- tion demands so.

11. In addition to the above, suitable paintings will be selected for various purposes of State festi- val on Christmas and further the Department of Christian Religious Affairs and Stamps Bureau will keep copyright of the winning paintings.

12. Selection of the paintings will be made by a panel of judges consisting of scholars and the decision of the Panel of Judges should be the final.

13. Cash prizes and certificates will be awarded to winners for the paintings. (Stamp- Rs.15,000/=, Greeting card - Rs.12,500/=, Category 01- Rs.10,000/=, Rs. 7,500/=, Rs.5,000/=, Category 02- Rs.12,500/=, Rs.10,000/=, Rs.7,500/=)

14. Certificates will be awarded to selected paintings which prove special merits.

15. More details in this regard can be obtained communicating through 0112-665584.

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**Mother Teresa honoured**

The 20th anniversary of the death and the first anniversary of the canonization of Saint Mother Teresa was celebrated on September 5. To mark the Albanian Saint’s feast day, Pope Francis sent Cardinal Ernest Simoni as his Special Envoy to preside over the consecration of a new Cathedra dedicated to Mother Teresa in Pristina, Kosovo.

“Saying, ‘These last ones worked only one hour, and you have made them equal to us, who bore the day’s burden and the heat” (Matthew 20:12)
As preparations continue for next year’s Synod of Bishops on young people, the Vatican hosted young adults and global experts for a seminar in Rome aimed at listening to the experiences of youth from around the world.

“So far we can see everyone allowing us time. The progression from the first day to today, is that they’ve given us more time to speak and given the microphone to the youth to share their thoughts and feelings,” Caroline Montefrio, 28, told EWTN News recently.

“And I guess that’s a direction led by the Holy Spirit to know that the Church really wants to listen to us.”

Bishop Fabio Fornari, under-secretary of the Congregation of Bishops, told EWTN News that “the Church is the mother, so she needs all her children and in particular those who are young because they are the present moment of the Church and the present moment of our society and the world.”

“And they’re also the future, our hope, of the Church and of the world as well. If we manage to give this testimony of happiness, of joy, and of life, lived to the fullest, I believe we will also manage to walk with our youth and proclaim Jesus as well.”

The September 11-15 seminar was led by Cardinal Lorenzo Baldisseri, Secretary General of the Synod of Bishops, and included young adults from almost every continent. The schedule included presentations from experts as well as time for young people to share their experiences.

Small working groups made up of people of various ages and vocations also were a large part of the week’s work. Topics during the preparatory seminar included, among other things, technological advancement and migration and their effect on youth. Originally from the Philippines, but raised in Dubai, Montefrio said that the challenge of migration is something that she could relate to.

“I know there are other youth like me, who lack that sense of identity. Because you’re not from this country and you’re also not from your home country,” she said.

“To know that the Church focuses on your identity as a son or daughter of God and your identity as part of the bigger Catholic Church, that’s a good starting point to know where you are in life and how this leads up to your purpose in life.”

As the theme for the October 2018 General Assembly of the Synod of Bishops is formally “Young People, the Faith and the Discernment of Vocation,” vocation was a large topic at the seminar, and something various young participants named as important elements of their lives.

Ashleigh Green, from the Diocese of Broken Bay, Australia said that she thinks the process of finding your vocation is necessary for living “a full and meaningful life.”

Green said that one thing that helped her in discerning her vocation, besides prayer and time in silence, was the presence of good mentors in her life. Kerishé Higgins, 29, and the youth director of an archdiocese in Jamaica, also noted the importance of accompaniment. She mentioned in particular how at a time when she was deeply struggling with her faith, the lack of support was very apparent and needed.

No one is perfect, she acknowledged, but what is important is that you have a community of people who are all trying to live out the call to sainthood, to holiness. “That constant striving,” she said.

Her hope for the outcome of the synod is that we recognize that as a community each person has a part to play and that we play that part. But to do that, young people need the support of the Church, she said. Particularly in education and training to help people understand what their role is, how they can contribute, even how they can contribute to the development and support of another person in turn – whether that’s in their own neighbourhood or across the world in a place that needs help.

Green said that in Australia they carried out a survey of 15,000 young people and one issue identified by participants as important to their lives was mental illness. She thinks the loss of community is one reason for the high rates of mental illness.

The seminar follows a conference in April which focused on World Youth Day, but also included two days of presentations and discussion on the preparatory document for the 2018 synod.

According to an April 6 statement, Cardinal Baldisseri said it is important to note that the upcoming synod is not being put on by young people or about them as subjects of study, but that it is for them, and that is why it is important they are included.

“A lot of young people, particularly in Australia, give up on the Church before ever giving it a go, out of fear that they can’t talk about the issues that are important to them. That they wouldn’t feel welcomed in the Church,” Green said.

“So I really hope that from this synod, more young people do feel like they have a place in the Church and that they don’t have to fit into a small box to feel like they’re welcome here. And that’s what Pope Francis has been emphasising all along, that this synod isn’t just for young Catholics...but that it’s called a synod on youth and that it’s for everyone.”

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The Scripture written by Divine Inspiration

In the Old Testament, God manifested Himself through words and deeds as the one true living God that the chosen people came to know by experiencing the ways of God with men.

God inspires to act:
E.g.: “Then Samuel, with the horn of oil in hand, anointed him in the midst of his brothers; and from that day on the Spirit of the Lord rushed upon David.”

God inspires to speak:
E.g.: “My Spirit which is upon you and my words that I put into your mouth shall never leave your mouth.”

God inspires to write:
E.g.: “Did you not agree with me for the usual daily wage?” (Matthew 20:13)

The Books of the Holy Bible have their principal author the Holy Spirit, although He Himself did not write them. The Holy Spirit inspired the human authors of the Holy Bible to write down in their own words in the manner and style of the day, what He wanted them to write. He guided them to write to the extent that they wrote faithfully what they had been taught. This work together of God and man in the writing of the Holy Bible is called inspiration. This inspiration covers not only matters of faith and morals, but extends as well to the facts of history as related to the whole Holy Bible.

God being the author guided the human authors to convey this message to the people according to their environmental behaviour and culture.

In the symbol of faith, the Church recognizes this as a mystery. The books of the Bible must be acknowledged as teaching solidly, faithfully without error, that truth which God wanted to put into the Sacred writing, for the sake of our salvation.

Therefore all the Scriptures are divinely Inspired and have this for their function of truth and perpetuating error, for information of manners and discipline in right living, so that man who belongs to God may be efficient and equipped for good work of every kind.

This Divine Inspiration is not a mere vision of an abnormal nature. God has used the talents, skills and abilities of human authors without causing damage to their identity, to write the scriptures according to their language, literature and style of writing.

All the contents in the Bible are written and presented according to human understanding and rationalization.

The Holy Bible is not a scientific book, the language and the literature of the Holy Bible cannot be compared with modern science and technology.

Maria Christeena Fernando

“Did you not agree with me for the usual daily wage?” (Matthew 20:13)
Young World

First Holy Communion at Ragama Parish

One hundred and Thirty one children from the Parish of Ragama received First Holy Communion recently. Holy Mass was presided by Rev. Fr. Shantha Sagara Hettiarachchi.

Dickson Anthony

Art and Handicraft Exhibition at Matugama

Children of St. Mary's Pre-school, Matugama exhibited their talents at an art and handicraft exhibition held at the school.

The Chief Guest was Rev. Fr. Onacis Fernando.

Kumara Nayanajith

Children's Art Exhibition at Nattandiya

An exhibition of children's art work was held at St. Joseph's Pre-School, Nattandiya under the supervision of the Sisters of Providence.

Shriyanganie Felicia

First Holy Communion at Waga Parish

Twenty three children from the Parish of Waga received First Holy Communion with Holy Mass presided by the Parish Priest.

Picture shows the children in a group photograph with the Parish Priest Rev. Fr. Nilantha Heshan Fernando and Assistant Rev. Fr. Ranga Shehan Andradi.

Sarath Athukorala

Centenary Walk at Ragama Basilica College

A commemoration Walk was held to mark the 100th year celebrations of Basilica Primary College, Ragama.

The blessing was invoked by Rev. Fr. Gregory Jayantha Fernando Parish Priest, Ragama. The Walk was organised by the Past Pupils under the guidance of the school authorities.

Anton Jayasuriya

“Take what is yours and go. What if I wish to give this last one the same as you?” (Matthew 20,14)
Questions

Cornelius (Acts 10,1-8.44-48)
385. Who was Cornelius?
386. Whom did Cornelius see one afternoon about three o’clock?
387. What was the initial reaction of Cornelius to this vision?
388. What did he ask the angel?
389. What did the angel say to Cornelius?
390. What had happened to his constant prayers and giving alms generously to the Jewish people?
391. Where was Simon Peter staying at the time?
392. With whom was he staying?
393. What did Cornelius do obeying the word of the angel?
394. What happened in the house of Cornelius?
395. What then happened to the Gentiles, who thus received the Holy Spirit?

St. James (Acts 12,1-12)
396. Who killed James, the brother of John, with the sword (12,1-2)?
397. How was James martyred?
398. To whom was this killing pleasing?
399. Why did Herod proceed to arrest Peter?
400. During which festival of the Jews was Peter arrested and imprisoned?
401. Why did Herod keep Peter in prison?
402. Why was Peter released from prison in an attempt to force him to blaspheme; I was so enraged against them in an attempt to force them to blaspheme; I was so enraged against them?
403. Which of the chief priests and when were they to be put to death did he cast his vote against them?
404. Why were the believers scattered throughout the countryside?
405. To whose execution was Paul consenting?
406. Who was his teacher in Jerusalem?
407. How did Paul become a Roman citizen?
408. What was the tribe he belonged to?
409. Where was St. Paul born?
410. Why did Herod keep Peter in prison?
411. Where did Peter go then?
412. Why did Herod keep Peter in prison?

Responses

385. i. living in Caesarea
   ii. a centurion of the Cohort, the Italica
   iii. devout and God-fearing
   iv. giving alms generously to the Jewish people
   v. praying to God constantly
386. “an angel of God”
387. “seized with fear”
388. “What is it, sir?”
389. “Your prayers and almsgiving have ascended as a memorial offering before God. Now send some men to Joppa and summon one Simon who is called Peter. He is staying with another Simon, a tanner, who has a house by the sea.”
390. They “have ascended as a memorial offering before God.”
391. In Joppa
392. “Simon, a tanner, who has a house by the sea”
393. “he called two of his servants and a devout soldier from his staff, explained everything to them, and sent them to Joppa”
394. i. “the holy Spirit fell upon all who were listening to the word”
   ii. “speaking in tongues and glorifying God”
395. They were baptized in the name of Jesus Christ.
396. King Herod
397. By the sword
398. to the Jews
399. The killing of James was pleasing to the Jews.
400. Feast of Unleavened Bread
401. “he intended to bring him before the people after Passover”
402. “prayer by the church was fervently being made to God on his behalf”
403. “Peter, secured by double chains ... between two soldiers, while outside the door guards kept watch on the prison”
404. “On the very night before Herod was to bring him to trial”
405. “a light shone in the cell”
406. i. “Get up quickly” ii. “Put on your belt and your sandals” iii. “Put on your cloak and follow me”
407. “The chains fell from his wrists.”
408. No, “he thought he was seeing a vision”
409. It “opened for them by itself”
410. “Now I know for certain that (the) Lord sent his angel and rescued me from the hand of Herod and from all the Jewish people had been expecting,”
411. “he went to the house of Mary, the mother of John who is called Mark”
412. “gathered in prayer”
413. In Tarsus: “I am a Jew, of Tarsus in Cilicia, a citizen of no mean city” (Acts 21,39); “I am a Jew, born in Tarsus in Cilicia” (Acts 22,3)
414. Benjamin:
   i. “Circumcised on the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrew parentage, in observance of the law a Pharisee” (Philippians 3,5)
   ii. “For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin” (Romans 11,1)
415. It came through his family; his father was a Roman citizen:
   “But when they had stretched him out for the whips, Paul said to the centurion on duty, “Is it lawful for you to scourge a man who is a Roman citizen and has not been tried?” When the centurion heard this, he went to the cohort commander and reported it, saying, “What are you going to do? This man is a Roman citizen.” Then the commander came and said to him, “Tell me, are you a Roman citizen?” Yes, he answered. The commander replied, “I acquired this citizenship for a large sum of money.” Paul said, “But I was born one” (Acts 22,25-28)
416. Gamaliel: “At the feet of Gamaliel I was educated strictly in our ancestral law” (Acts 22,3)
417. Stephen’s (Acts 8,1)
418. “there broke out a severe persecution of the church in Jerusalem”
419. Apostles
420. Yes:
   i. “Saul, meanwhile, was trying to destroy the church; entering house after house and dragging out men and women, he handed them over for imprisonment” (Acts 8,3)
   ii. “I persecuted this Way to death, binding both men and women and delivering them to prison” (Acts 22,4)
   iii. “I imprisoned many of the holy ones with the authorization I received from the chief priests, and when they were to be put to death I cast my vote against them. Many times, in synagogue after synagogue, I punished them in an attempt to force them to blaspheme; I was so enraged against them that I pursued them even to foreign cities” (Acts 26,10-11)

Contd. Next week

“(Or) am I not free to do as I wish with my own money? Are you envious because I am generous?” (Matthew 20,15)
Dear Readers,

This is our lesson 29. In our last lesson we learnt the uses of ‘must’. In this lesson we’ll look at the uses of need, needn’t with ‘must’ and ‘have to’.

You are welcome to express your views.

NJ

Activity 1 - Play the roles of Sumaga and his Sir with a partner with correct stress and intonation.

Sumaga : Good Morning, Sir. May I come in?
Sir: Yes, Sumaga.
Sumaga : Thank you, Sir. We looked at ‘must’ last week?
Sir: Yes, How do you like it?
Sumaga : The descriptions helped me to clarify some of my doubts.
Sir: Yes, Sumaga. Let’s learn the uses of the modal verb ‘needn’t’ today.
Sumaga : It is very confusing, I need to learn it well.
Sir: I’ll describe it with ‘must and ‘have to’.
Sumaga : I think they are related to each other.
Sir: Yes, you can see how the concept of obligation is expressed with ‘must’ and ‘needn’t’.
Sumaga : Thank you, Sir.

Task 1 - Needn’t - Need is used as a modal verb as well as an ordinary finite verb.

Examples
(i) You needn’t speak so loudly. (Modal verb needn’t + modal + Finite speak)
(ii) You needn’t come with us if she doesn’t need you. (modal need not + come)
(iii) She is thirsty. She needs a drink. (full verb or ordinary verb)
(iv) I needn’t sing. (Here needn’t is a modal. The main verb is sing.)
(v) Sita and Rani are here. They say they need to see you urgently. (full ordinary verb)
(vi) We need a new computer. (Here need is a main verb)

Uses of need/needn’t
(a) Need is used in questions-
(i) Need you go home so soon? (or, more commonly Do you have to go...)?
(ii) Need I say more? (or, more commonly Do I have to say...?)?
(b) Needn’t and don’t have to can used when we say something is unnecessary
(i) It would be good to see you, but you needn’t (or don’t have to) come if you’re busy.
(ii) You needn’t (or don’t have to) whisper. Nobody can hear us.
(iii) You don’t need to listen to him
(c) Either needn’t or don’t need to can be used to give permission not to do something.
(i) You needn’t cut the grass, I’ll do it later.
(ii) You don’t need to cut the grass, I’ll do it later.
(iii) You don’t need to water the garden this evening. It’s going to rain tonight.
(iv) You needn’t water the garden this evening. It’s going to rain tonight.
(v) There’s no need to water the garden this evening. It’s going to rain tonight.
(d) To talk about a general necessity we could use don’t need to
(i) You don’t need to be over 18 to get into a disco.

Must/Mustn’t / Need/Needn’t -
(a) Mustn’t is used to say that something is not allowed.
(i) You mustn’t walk on the grass here.
(ii) You mustn’t put anything on the shelves.
(b) Needn’t is used to say that something is not necessary.
(i) You needn’t go into details.
(c) Needn’t vs. don’t need to -
(i) You needn’t listen to him = It is unnecessary to listen to that man.
(ii) You don’t need to listen to him = It is not necessary to listen to that man.
If you do it you will only be wasting your time.
(d) The use of must, must not (mustn’t) and need not (needn’t)
The modals must, must not and need not have the same form regardless the subject. There is no ending with he/she/it. If you want to say the something is unnecessary, use need not, not must not. (The negation of must means not allowed to.) I must play football. = I have to play football.
I need not play football. = I do not need to play football. = I do not have to play football.
I must not play football. = I am not allowed to play football.
You can use must only with Simple Present. If you want to use it with other tenses, you need the form have to. This form is not the same regardless the subject. Look at the following table.

Study the following chart and see how obligation and necessity is expressed using must, have to, and needn’t

<table>
<thead>
<tr>
<th>Pronouns</th>
<th>Modals</th>
<th>Simple Present Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/We/You/They</td>
<td>I must play football</td>
<td>I have to play football</td>
</tr>
<tr>
<td>He/Shes/It</td>
<td>He must play football</td>
<td>He has to play football</td>
</tr>
</tbody>
</table>

Study the modal, substitute and tense in the following chart.
* The modal must can be used in the simple present tense only.

<table>
<thead>
<tr>
<th>Modal</th>
<th>Substitute</th>
<th>Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>I must play football</td>
<td>I have to play football</td>
<td>Simple Present tense</td>
</tr>
<tr>
<td>I need to play football</td>
<td>I have to play football</td>
<td>Simple Present Tense</td>
</tr>
<tr>
<td>I do not need to play football</td>
<td>I do not have to play football</td>
<td>Simple Present Negative</td>
</tr>
<tr>
<td>I must not play football</td>
<td>I am not allowed to play football</td>
<td>Simple Present</td>
</tr>
</tbody>
</table>

Study the pronouns, affirmative sentences negative sentences and question forms.

<table>
<thead>
<tr>
<th>Pronouns</th>
<th>Affirmative Sentences</th>
<th>Negative Sentences</th>
<th>Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>I, We, You, They</td>
<td>I have to get up early</td>
<td>I do not have to get up early</td>
<td>Do I have to get up early?</td>
</tr>
<tr>
<td>He, she, it</td>
<td>He has to get up early</td>
<td>He does not have to get up early</td>
<td>Does he have to get up early?</td>
</tr>
<tr>
<td>I, We, You, They</td>
<td>I have to get up early</td>
<td>I do not have to get up early</td>
<td>Did I have to get up early?</td>
</tr>
</tbody>
</table>

Negations with must needn’t and have to

<table>
<thead>
<tr>
<th>Modal</th>
<th>Substitute</th>
<th>Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>I mustn’t play football</td>
<td>I am not allowed to play football</td>
<td>Simple Present</td>
</tr>
<tr>
<td>I need not play football</td>
<td>I do not need to play football</td>
<td>Simple Present</td>
</tr>
<tr>
<td>I did not need to play football</td>
<td>I was not allowed to play football</td>
<td>Simple Past</td>
</tr>
<tr>
<td>I will not need to play football</td>
<td>I will not be allowed to play football</td>
<td>‘Will’ Future</td>
</tr>
</tbody>
</table>

Questions with needn’t and have to

<table>
<thead>
<tr>
<th>Modal</th>
<th>Substitute</th>
<th>Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Must he play?</td>
<td>Does he have to play?</td>
<td>Simple Present</td>
</tr>
<tr>
<td>Does he need to play?</td>
<td>Did he have to play?</td>
<td>Simple Past</td>
</tr>
<tr>
<td>Did he need to play?</td>
<td>No form with must</td>
<td>‘Will’ Future</td>
</tr>
<tr>
<td>No form with must</td>
<td>Will he have to play?</td>
<td>Simple Future</td>
</tr>
</tbody>
</table>

Your suggestions are welcome.
Your comments are deeply appreciated.
You can contact me on 2291546 or 0718004580 as I am in Sri Lanka now for any clarifications.
E-mail: noeljayamanne@yahoo.com

“Thus, the last will be first, and the first will be last” (Matthew 20:16)