**Pastor and Pedagogue Passes Away**

Rev. Fr. Wilfred Pinto, Priest son of Magulpeiena, Peralanda was called to eternal rest on Saturday, July 22.

In his missionary life Fr. Pinto worked as Assistant Parish Priest, Grand Street, Negombo and Parish Priest at Pallansena, Palangatari, Indigolla, Karana, Mabole and Periyangulla. As a pedagogue he was a member of the staff at the National Seminary, Ampthiya, St. Joseph Vaz Deva Dharma Nikethanaya, Colombo and Negombo and at the Faculty of Theology, Aquinas University College, Colombo. He was also Director, Cardinal Cooray Pastoral Centre, Tamnitta, Negombo. Fr. Pinto’s famous quote was, “Even though it may be a malady defying all human skill, a sickness for which there is no apparent remedy, an anguish of soul or distress of heart, poverty, misery, even despair, St. Jude will show you a way out of your troubles, if not through your own solution, at least in a better one conceived of in the Mind of the One above us all and in us all.”

Very Rev. Fr. Ivan Perera, first Parish Priest of Vaz Deva Dharma Nikethanaya, addressed the gathering.

**Week of prayer and fasting concludes with special prayer service in Negombo**

The week of prayer and fasting, initiated by the Archbishop of Colombo, has ended. The week of prayer and fasting concluded with a special prayer service at St. Peter’s Church Grounds in Negombo, led by His Lordship, Rt. Rev. Dr. Emmanuel Fernando, Auxiliary Bishop of Colombo.

Addressing those present, the Archbishop said that the means may be different, the Holy Father underlines, but the important thing is to keep in mind the style of Jesus, who adapted to the people and found new ways to transmit God’s message even though the message itself is always the same.

**Pope to catechists: Be creative to announce the Good News**

In a message to the International Catechetical Symposium held at the Pontifical Catholic University of Argentina in Buenos Aires, Pope Francis has said that “being a catechist is a vocation of service in the Church that has been transmitted.”

The theme of the Symposium was ‘Blessed are those who believe.’ In his message the Pontiff states that the catechist walks with Christ, therefore is not a person who starts from his own ideas and tastes. He or she looks for the Lord and that searching makes their heart burn.

The Pope notes that the role of the catechist is a creative one because this person seeks different ways and means to announce the Good News of Christ and adds that “this quest to make Jesus known as supreme beauty leads us to find new signs and forms for the transmission of the faith.”

The means may be different, the Holy Father underlines, but the important thing is to keep in mind the style of Jesus, who adapted to the people around Him in order to bring them the love of God.

The Pope continues that, it is necessary to know how to “change” and adapt, in order to transmit God’s message even though the message itself is always the same.

Finally, Pope Francis encourages catechists taking part in the symposium to be joyful messengers, guardians of good and beauty who shine in the faithful life of the missionary disciple.

Vatican Radio

Pix: T. Sunil and Roshan Pradeep

Ad Multos et Faustissimos Annos!
Pastor and Pedagoge...

of Fr. Pinto at Grand Street, Negombo (1981-1982), says, “Fr. Pinto came to me after his Ordination. I found him a very genuine, kind and straightforward person. He loved the poor, youth and children. He put his heart and soul into any task given to him. He used to live a very simple life with the bare minimum. He was clear in his mind and precise in his tongue when preaching or teaching. People truly loved him.”

His Lordship Rt. Rev. Dr. Emmanuel Fernando, Auxiliary Bishop of Colombo and Rector of National Seminary from 1991-1998, stated, “Fr. Wilfred Pinto was a duty conscious, serious and yet, very much a kind person. He was also an excellent lecturer in Dogmatic Theology.”

His Lordship Rt. Rev. Dr. Maxwell Silva, Auxiliary Bishop of Colombo, a Priest Friend of Fr. Pinto (since 1970), and who preached at Funeral said that we are born only once and we die also only once. Life spans from birth to death. Life also offers various challenges to man. It is time for us now to think over how Fr. Wilfred Pinto faced the various challenges life offered him during his life-time.

“The model of every Christian is none but Jesus. He suffered and died for our sake. He was buried and raised from the dead. It was also for our sake. His rising from the dead was not just a personal victory. He did it for us so that we too might rise from the dead. What a privileged lot are we Christians to realise this,” said His Lordship.

“Jesus said, ‘Come to me, all you who labour and are burdened and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light’ (Matthew 11:28-30).

Fr. Pinto too submitted his entire life to Jesus and His Gospel and found rest. In Jesus, he found relief, despite the excruciating pain he bore,” His Lordship explained. He said that having been ordained on the 8th of December at the Solemnity of the Immaculate Conception of the Blessed Virgin Mary, Fr. Pinto modeled his life according to Mother Mary and so he helped the sheep under his care, whether they were seminarians or laity, on the model of Mary who cared for the needy like Elizabeth and the needy situations like the wedding at Cana. His astonishing reply to us, when we inquired of his health at the hospital after a tragic accident in the seminary days was “Everything happens to man only. Let’s bear it up.” Mother Mary too bore the pain of a pierced heart all her life.

On 24th July last year you promised us, your batch mates, dear Fr. Pinto, that you would attend the Ordination Anniversary Mass the following year. Today you have kept that promise. Last week as we met for the last time you kept aside the book you were reading and told me with a smile registered on your face, “I have finished my book.” True, the book of your earthly life is over and yet, the lessons you teach us from it will never be over.

“Like St. Paul, you can now say, “I have fought the good fight, I have finished the race, I have kept the faith” (2 Timothy 4:7). God bless you, dear Fr. Wilfred Pinto.

13th International Council of the World Movement of Christian Workers

One hundred and twenty delegates representing 42 countries gathered at the 13th International Council of the World Movement of Christian Workers, under the theme, ‘Land Home and Work for a decent life,’ held in Avila, Spain.

The Council which took place from July 14 to 21, also marked the Golden Jubilee of its foundation.

Pope Francis, in a message sent to the Council stated that the dignity of the person is closely united to land, home and work for a decent life. This reminds us that the fundamental experience of the human being is to feel rooted in the world as one family in a society.

The message was signed by the Vatican Secretary of State, Cardinal Pietro Parolin.

“Seraphim were stationed above; each of them had six wings” (Isaiah 6:2)
Responsibility over Rights

Today we hear and talk a lot about rights. But ‘responsibility’ is our noblest virtue. It is a practical expression of giving to all without expecting anything back. It is unconditional love and infinite mercy that we freely receive from God. The Bible also makes it clear that we have a special responsibility towards the oppressed people enslaved in the poverty trap. That is why Pope Francis is repeatedly calling on the Church and the world to give priority to poverty alleviation and the battle to save God’s creation.

It is in this perspective that we need to see the moral issues involved and resolve them - especially by society to act with the virtue of responsibility - abuse the freedom that Sri Lanka now enjoys. They over-emphasize rights and often resort to strikes which cause more suffering to millions of people who are already suffering more than they can bear.

On Wednesday, July 19, Ceylon Electricity Board employees or unions put themselves into a dark pit instead of providing light. The unions had some justification for their protest outside the Mulleriyawwa police station, but not for the 12-hour work to rule, work stoppage, strike or whatever it may be called. Thousands of innocent families including infants and school children were the victims. Electricity supplies were cut from about 11 p.m. on July 19 to 2 p.m. July 20. Most children in the area did not go to school while adults also said they could not get even a few hours of sleep and their day’s work commitment might be seriously affected.

The CEB unions say two employees had been sent to disconnect the electricity supply of a tyre shop at Angoda. The union says the CEB men were assaulted by the trader who allegedly has some strong political connection. Later on Wednesday the CEB staff held a protest outside the Mulleriyawwa police station demanding that the trader be arrested. The Police officers in charge assured they would take action within 24 hours but the trade unions apparently suffered a blackout in their sense of responsibility and as a result tens of thousands of people were suffered for it.

During the blackout at Himbutana a fire erupted on a high tension post. Residents said that for more than 90 minutes they called the CEB’s area office but there was no response. They finally came in and with the help of area residents, brought the fire under control. Reports say the CEB unions were planning to call a country-wide general strike from July 20 but a sense of responsibility prevailed and it was averted.

On Tuesday July 25, trade unions of another essential service, the Ceylon Petroleum Corporation, launched a strike in a move that disrupted transport services. At midnight, the government issued a gazette notification declaring fuel supplies as an essential service and warning that CPC employees who did not return to work immediately would be restored by Wednesday. An army spokesman said union leaders were prepared to handle fuel distribution and by Wednesday thousands of troops moved into handle fuel distribution operation. An army spokesman said union leaders were preparing CPC employees from returning to work and tough action would be taken against them. He said fuel supplies would be restored by Wednesday.

Since the era of the Industrial Revolution, strikes have been recognised as a right of workers. But it has been a last resort especially in essential services such as health and power and fuel supplies.

The deepest Bible message is that God is essentially love - “Whoevery does love does not love God, for God is love” (1 John 4,8). Anyone who lives in love lives in God and God lives in that person. Love expresses itself in different ways with a spirit of responsibility being one of the main and most important manifestations. To the extent we fulfill our responsibilities, only to that extent are we entitled to any rights!
Pope appeals for dialogue after Jerusalem violence

Pope Francis has appealed for moderation and dialogue after a surge of violence and killings over Jerusalem’s Temple Mount.

Addressing the crowds gathered in St. Peter’s Square for the Sunday Angelus prayers, Pope Francis said he is following “with trepidation the grave tensions and violence of the last days in Jerusalem.”

Last week Arab gunfire, shooting from the site – which is Holy to Jews and to Muslims - killed two Israeli policemen sparking a wave of violence in which three Palestinians were killed in street clashes and a Palestinian fatally stabbed three members of an Israeli family.

“I feel the need to express a heartfelt appeal for moderation and dialogue” Pope Francis said, and he invited all faithful to join him in prayer so that the Lord may inspire all sides to come together with proposals for reconciliation and peace.

The tensions over the site, known to Muslims as Haram al-Sharif and to Jews as the Temple Mount, have surged in the past couple of days following the installation by Israel of metal detectors installed by Israel of metal detectors and has called on the Muslim world to put forward other suggestions.

Chinese official says Beijing will keep tight grip on Church

The Chinese Communist Party’s top leader in charge of religion has made it clear that Beijing intends to retain a tight grip on the Catholic Church.

Yu Zhengsheng, a member of the seven-man Politburo Standing Committee and chair of the Chinese People’s Political Consultative Conference, told members of the open church community “to ensure that the leadership of the Chinese Catholic Church is held firmly in the hands of those who love the nation and the religion”, reported ucanews.com.

Yu spoke to about 100 bishops, priests, monks and lay leaders at the Great Hall of the People in Beijing on July 19 at an event commemorating the 60th anniversary of the State-controlled Chinese Catholic Patriotic Association.

He made his comments amid continuing talks between Beijing and the Holy See about the normalisation of the appointment of the bishops, the first step in a path that could lead to the establishment of diplomatic relations.

But negotiations appear to have slowed in recent months due to an impasse over the fate of a handful of Beijing-appointed bishops.

During his speech, Yu also encouraged Church leaders to “implement with self-awareness the basic division of religious works” and “always to insist on the direction of Sincisication of religion”.

The main event was preceded by a ceremony presided over by Wang Zuoan, Director of the State Administration of Religious Affairs. Wang affirmed the results of the patriotic association over the past 60 years, noting that the organisation has walked the path of adaptation to a socialist society and the principles of independence and self-management, ucanews.com reported.

Indian Bishops welcome India’s second Dalit President

Catholic bishops have welcomed the election of India’s new President and are hopeful he can lead the nation toward peace, development and justice for all peoples, said Secretary General Bishop Theodore Mascarenhas in a statement.

“The Bishops pray that God may assist Kovind to lead the country as per the oath of office, and that he will devote himself to the service and well-being of the people of the Republic of India,” the statement said.

Vatican fountains turned off in response to drought

The Vatican is going to turn off its 100 fountains in response to a prolonged drought following Italy’s third-driest spring in about 60 years.

Vatican spokesman Greg Burke said it was the first time they could remember being forced to turn off all the Holy See’s fountains.

The two Baroque fountains in St Peter’s Square, by 17th-century sculptors Carlo Maderno and Gian Lorenzo Bernini, have already been turned off.

Rome is gasping after 72% less rain than normal this month, 74% less in June, and a 56% reduction from the long-term average across March, April and May.

The authorities in Rome have already closed drinking fountains and are not considering water rationing.

Caring for the planet and its resources is an important issue for Pope Francis, who demanded swift action by world leaders in the first ever papal document dedicated to the environment.

“This decision is very much in line with the pope’s thinking on ecology: you can’t waste and sometimes you have to be willing to make a sacrifice,” the Vatican spokesperson added.
Disease and the Environment

The occurrence of disease and the causes of death within a community are a reflection of inter-related factors. They include genetic predisposition, nutrition, wealth and poverty, purity of water, disasters and accidents, exposure to radiation, environmental temperature and political forces.

Some of these environmental effects have been clearly documented within the last decade or two. The 30-year-old civilian war in our country that caused death and disease is a classic example. The most recent traumatic stress disaster syndrome following the Tsunami in the Eastern and the Southern provinces is another classic example. More recently the land slides in the Kegalle district, the electrical disaster in the Kosgoda area, the recent floods causing disease and death in the Sabaragamuwa province are other examples. Locally still prevalent, the man or woman made disasters occurring daily due to criminal abortions is a leading cause of environmental death and disease.

Heat - Body temperature is maintained at 37 degrees Centigrade. Painful muscle cramps usually in the legs often occur in healthy persons when they exercise excessively especially in hot weather. They are probably due to low sodium caused by excessive intake of water over salt. Cramps can be prevented by increasing salt intake. An example of combined salt replacement and in the acute stage to stretching and muscle massage.

Heat stroke is an acute life threatening situation when body temperature rises above 42 degrees. There is headache, nausea, vomiting and weakness progressing to confusion, coma and death. This is seen in our popular sporting event-cross country running. The skin feels intensely hot to the touch. Sweating is often absent, but not always. It can be prevented by acclimatization, fluids, avoiding inappropriate clothing, and commonsense.

Cold - Hypothermia is defined as a temperature of less than 32 degrees. It is frequently lethal if it falls below 30 degrees. Mild hypothermia causes shivering and disorientation. The person though alert may not act appropriately to rewarm by huddling, wearing extra clothing, or exercising. He feels icy to touch. If severely cold he is clammy (damp and sticky), uncooperative or sleepy.

Frost Bite - In this ice crystals form within the skin and superficial tissues when the temperature of the body falls below minus 3 degrees generally must be below minus 6 degrees. Wind chill is frequently a factor. Typically the fingers, toes, nose and ears become frost bitten. Frost bitten tissue is pale, greyish and initially dry (feeling of a thick mixture of moisture and liquid) to touch. Later the tissues freezes. It is hard and difficult to cut. Frost bite can easily occur when working or exercising in low temperatures and typically develops without the person's knowledge.

Chilblains - These are small purplish itchy patches occurring on toes and fingers. They occur in cold wet conditions. They are more common in women. And it heals in less than two weeks. Prevention is by keeping warm and wearing warm clothing, gloves and warm footwear.

High Altitudes - The oxygen level in the body falls in a linear relationship to altitude as the barometric pressure falls. Commercial aircraft are presurized which lowers the oxygen saturation. The incidence of blood clot formation in the lower limb veins and in the lung is slightly greater in sedentary passengers on long-haul flights than on short scheduled flights at lower altitudes. Dehydration and alcohol probably contribute. Preventive aspirin is not recommended. The resulting low oxygen causes breathlessness in those with heart and lung illnesses. The more serious changes occur in mountain climbers.

Problems during descent - Mid-dle ear squeeze is common and caused by inability to equalize pressure in the middle ear - usually due to blockage of the Eustachian tube (the canal that connects the back of the throat to the middle ear). Hearing loss occurs sometimes with rupture of the ear membrane and vertigo. The blockage causes intense pain. The treatment is holding the nose closed and swallowing. And decongestants. Avoid diving with respiratory or sinus infection.

Drowning at and near drowning - Drowning is a common cause of death. It is becoming common in our country too with youth indulging in bathing in unknown waters. We are well aware of the boat tragedy during the recent church feast down south and His Eminence has given clear instructions to those going in boat procession to celebrate their church feast. In UK 40% of drowning occur in children under 5 years. People can often drown during an epileptic fit or getting a heart attack while in water. Exhaustion, alcohol, hypothermia all contribute to deaths following immersion. Do not go swimming in unknown water seyebont the point a local person is bathing.

Dry drowning - Between 10 to 15% of drowning occur without water aspiration into the lungs. Spasm of the larynx (breathing passage) develops acutely followed by stoppage of breathing and stopping of the heart beat. Dry drowning can occur during swimming or water entering the air passage. This may be the appropriate time to mention choking of a child by obstruction to the air passage by inhalation of a seed like a tamarind seed while playing under a tree in the garden with a seed in the mouth. Another simple example in the country are the ball point pens with a removable metal cap at the writing end. While thinking and doing arithmetic, the child will put the ball point pen end to the mouth and keep turning the pen. The metal piece comes out and goes to the child's mouth choking the child. The child will have great difficulty in breathing and a musical breathing noise while taking the air into the lungs. It can kill the child. The first aid would be to hold the child upside down and give a hard tap to the back of the upper chest.

Wet drowning - Fresh or sea water aspiration destroys an important substance called surfactant leading to collapse of alveoli. (the terminal little bags with which gas exchange takes place). There is lack of oxygen to the body. Aspiration of hypertonic (concentrated sea water containing 5% salt) will make it much worse. In practice there is little difference between sea and fresh water aspiration. The blood becomes acidic. Cardio pulmonary resuscitation should be started immediately. Patients have survived for 30 minutes under water. CPR should be attempted even if there is no breathing or absent heart beat. Patients frequently make a dramatic recovery.

Electric shock - Electric shock can produce pain and psychological sequelae. Domestic electric shock is rarely only fatal. It is an unpleasant and frightening experience. A brief immediate jerking can occur. There is typically no heart, brain or skin damage. More serious effects are rare at home or industry. Electrocautery means death either accidently or deliberately. There has to be a high voltage for electrocution.

Smoke - It consists of carbon particles in hot air and gases. Respiratory symptoms are immediate. They are breathless. The air passage or the tube may close. Per- sons affected should breathe through a wet towel and be removed from the smoke. Give oxygen if available. Smoke alarm signals are very useful.

Noise - Repeated prolonged exposure to loud sound causes first temporary and then permanent hearing loss. This is a common occupational problem in industries and armed services and in places where fluids are used.

Travel - Motion sickness. It occurs frequently at the sea and in cars. Specially in children. Now it is uncommon in commercial flights. Nausea, sweating, dizziness and profuse vomiting occur. Antibhistamine drugs and stern ginger are of some value.

Jetlag - Is the well known phenomenon that follows travelling through time zones, particularly from west to east. Intense insomnia, fatigue, poor concentration and loss of appetite are common. Headaches may occur. The symptoms may last for several days. Wait for 3 to 4 days and you will recover. Drink plenty of fluids and avoid alcohol.

Alcohol - Disease due to demand in the society (environ- ment) by different stresses and strains leading to behavioural disorders in children and adolescents is seen more commonly today in our country. Finally, modern technology like self phones, cameras, television, internet in the present day environment is an obvious fast catching cause of death and disease in children, adolescents and couples married or unmarried, but living together.

"No longer drink only water, but take a little wine for the sake of your stomach and your frequent ailments" (1 Timothy 5,23)

The Times of Israel

July 30, 2017

Health related issues in Sri Lanka

By Dr. Marie Fernandopulle

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The Messenger

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The Times of Israel
Continuing Christ’s mission

The Christian vocation is a calling to continue Jesus Christ’s mission. The Master spoke thus to the Apostles before His Ascension with all the majesty of God: “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the end of the age” (Mt. 28:18-20).

Before His Ascension into Heaven He left us the treasure of His doctrine, the only doctrine that saves and the richness of the Sacraments, so that we should receive them in our search for supernatural life.

This short passage, which brings to a close the Gospel of St. Matthew, is of great importance. See the Church, the Christ, the disciples adore Him, worshiping Him as God. This shows that at last they are fully conscious of what, from much earlier on, they felt in their heart and confessed by their words that their Master is the Messiah, Jesus of God (cf. Mt. 16:14; Jn. 1:49).

On hearing Him speak these words, we should bear in mind that the authority of the Church, which is given for the salvation of mankind, comes directly from Jesus Christ and that this authority, in the sphere of faith and morals, is above any other authority on earth. So, whenever we hear people treating Church teachings as if they were mere opinions, dissenting to the point of putting their ideas on equal footing with the Church’s Magisterium, we must practice loyalty to the Church by correcting such deviations.

Transmission of Faith

So, why do we hand on the faith to others? We hand on the faith because Jesus commands us: “Go therefore and make disciples of all nations” (Mt. 28:19). These words of the Lord are universally applicable, to every time and place and are addressed to every individual of every nation. The Apostles received this commission from Jesus and we in turn are entrusted with the same task. In a world where the customs and habits of millions to all intents and purposes are unchristian, we have the splendid responsibility of working to bring the divine message of salvation to all men” (Vatican Council II, Apostolicam actuositatem, 3).

To carry out this commission from the Lord, we can count on the efficacious assistance He promised us: “I will be with you always, until the consummation of the world” (Mt. 28:19).

The Apostles present on this occasion, and after them their lawful successors, receive the charge of teaching all nations what Jesus taught by word and work. “I am the Way,” Jesus says, “no one comes to the Father, but by me” (Jn. 14:6): He is the only path that leads to God.

The Church and in it all Christian faithful, have the duty to proclaim, until the end of time, by word and example, the faith that they have received. This mission belongs especially to the successors of the Apostles, for on them devolves the power to teach with authority, “for, before Christ ascended to his Father after his Resurrection, he... entrusted them with the mission and power to proclaim to mankind what they had heard, what they had seen with their eyes, what they had looked upon and touched with their hands, concerning the Word of Life” (1 Jn. 1:1; St. John Paul II, Gutech 39, trans. 1).

The mission which is the divinely given here at the end of St. Matthew’s Gospel is one of continuing the work of Christ. It consists in teaching men and women the truths concerning God and the duty incumbent on them to identify with these truths, to make them their own by having constant recourse to the grace of the Sacraments.

This mission will endure until the end of time and, to enable it to do this work, the risen Christ promises to stay with the Church and never leave it. When Sacred Scripture says that God is with someone, this means that that person will be successful in everything he undertakes. Therefore, the Church, helped in this way by the presence of its divine Founder, can be confident of never failing to fulfill its mission down the centuries until the end of time.

A task of the Hierarchy

Jesus “also entrusted them with the mission and power to explain with authority what he had taught them, his words and actions, his signs and commandments. And he gave them the Spirit to fulfill their mission” (ibid.). Therefore, the teachings of the Pope and of the Bishops united to Him should always be accepted by everyone with internal assent and obedience.

Here, Christ also passes on to the Apostles and their successors the power to baptize, that is, to receive people into the Church, thereby opening up to them the way to personal salvation.

A task of the laity

No genuine Christian leaves the transmission of the faith only to the Bishops, priests and specialists such as teachers, pastors, missionaries, etc. We are Christ for others. This means that every genuine Christian would like God to come to other people, too. He says to himself, “The Lord needs me! I have been baptized and confirmed and am responsible for helping the people around me to learn about God and ‘to come to the knowledge of the truth’” (J 3:14).

Mother Teresa used a good comparison: “Often you can see power lines running alongside the street. Unless current is flowing through them, there is no light. The power line is you and I! The current is God! We have the power to allow the current to flow through us and to radiate the light that will make our world: JESUS - or to refuse to be used and, thus, allow the darkness to spread.”

We must be living members of the mystical Body of Christ. Nowadays, zealous preachers of Christ are few, like mushrooms. Could we not become more ardent believers who strive to deepen our knowledge of our Faith? Can we not increase our love for Christ so it grows and overflows into an incisive personal apostolate, bearing the light to others of our family members, relations, friends, colleagues at work, etc? For sure, we can. We should.

“Handing on the Faith”

Symposium on St. Joseph Vaz at Fatima Retreat House - Lewella, Kandy

Following the declaration of the year 2017 to St. Joseph Vaz the Chairman of the National Secretariat of St. Joseph Vaz, His Lordship Rt. Rev. Dr. Vianney Fernando do along with Frs. Lawrence Ananda and Nandana Manu- tunga organised two Symposia on Saint Joseph Vaz under the title “Mission of St. Joseph Vaz to be continued.”

Both symposia which was held at the Fatima Retreat House in Lewella Kandy and they were spon- sored by the AJI - Misereor and hosted by the Human Rights Office in Kandy.

The Symposium which was held in two consecutive sessions; first from 3rd to 5th July and the second from 10th to 2nd July, provided a platform for priests from across Sri Lanka, to get together and share their knowledge and experience on St. Joseph Vaz. Both sym- posia had a rich turn out of priests from all parts of the country and resource persons as well. During the first symposium; priests from Colom- bato, Galle, Mannar, Trincomalee, Chilaw and Kandy dioceses were present and for the second symposium; His Lord- ship Rt. Rev. Dr. Bishop of Ratnapura joined the priests from Jaffna, Badulla, Anuradhapura, Kurunegala, Batticaloa and Ratnapura dioceses.

A number of resource persons from across the country conducted sessions and at the end of each ses- sion, there were discussions and the priests shared their contribution towards commemorating St. Joseph Vaz and his teach-

His Lordship Vianney Fernando who inaugu- rated the sessions said that God has always shown His love for the people of this country making Joseph Vaz a Saint.” His Lordship Cletus Perera in his homily dur- ing the second symposium highlighted the importance of recognising and understanding the mission of St. Jo- seph Vaz in Sri Lanka when the church was not visible. Further, he emphasised the spirituality of St. Joseph Vaz and providence of God.

Fr. Lawrence Fernando, in his presentation on “Environment of the Mission of St. Joseph Vaz,” spoke on the background of the Sri Lankan society, its adminis- trative structure and culture in general the time of St. Joseph Vaz in Ceylon. Fr. Edward Christie in his presen- tation on “Inculturation of St. Joseph Vaz as a Sri Lankan Missionary”, highlighted the importance of understanding and becoming a part of a country’s culture. Fr. Alwyn Fernando, in his presentation on “Prayer Spirituality of St. Joseph Vaz,” stated how St. Joseph Vaz had faith in God, himself and on others equally and encouraged the au- dience to be with the Lord. Fr. Nerio Abra- ham presented the ‘Missionary Strategies of St. Joseph Vaz’, and challenged the par- ticipants to know their faithful, their suf- fering and their challenges.
The Messenger

July 30, 2017

The grandparents of Jesus

On Indigenous Clergy Day we pray in a very special way for our priests, religious and seminarians, that they may have the strength to build a strong local Church.

Indigenous Clergy Day comes from the Society of St. Peter the Apostle. Two women in France, Stephanie and Jean Bigard, founded the International Mission Society in 1889 because they were convinced that European missionaries in Asia and Africa could not spread the Word of God. They believed that evangelization could best be developed in each country with the native clergy. The portrait of Jean Bigard shown here (at right) is from our National Seminary (Theolagate).

To mark Indigenous Clergy Day we present the artwork of the late K.D. L. Perera showing the several functions of a priest. The subjects of the painting are depicted in a distinctively Sri Lanka flavour and presented on a background reminiscent of Kandyan temple art. The red pigmentation, the black outlines and descriptions following each picture, enhances the effort. This work of art is amongst the first pieces of Christian Art in Sri Lanka to have been effectively indigenized.

The painting was donated to the National Seminary of Our Lady of Lanka Ampitiya, by the artist on the occasion of the first Gon-salves festival of the Gonsalves Sinhalese Academy on March 12th 1957.

“The Messenger, July 30, 2017

Indigenous Clergy Day

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I take it as a blessing to give this message for the Indigenous Clergy/Religious Day of 2017, in this year dedicated to St. Joseph Vaz, Sri Lanka’s first Saint.

Priestly and Religious Life means a lifestyle received not from any other but from God alone and to belong to Him in a special manner. A Priest or a Religious person is the loving sign of Our Lord. They are partners of God’s unending love towards the world He created for His sons and daughters.

There was a time in Sri Lanka’s Church history, when there was not a single priest in the country and it was the selfless missionary zeal of Fr. Joseph Vaz who came from neighbouring India that saved the Catholic Church of this country.

It is clear that St. Joseph Vaz who arrived in our country according to God’s will, set the foundation in his evangelical farsightedness to build the Indigenous clergy and Religious in this country. With the help of lay leaders Fr. Joseph Vaz ignited the faith that were dormant in the faithful who were hiding from Dutch persecution.

Fr. Joseph Vaz was aided in this task by another priest from India, the renowned musician, linguist and liturgist, Fr. Jacome Gonsalves who translated from Latin, sacred liturgy, prayers and hymns into Sinhala and Tamil. By doing so he took so much effort to develop and strengthen the Church of Sri Lanka and the hope of future priests to safeguard the faith.

Therefore, we as the Indigenous Priests, pray for vocations. Let us learn from our Saint, Joseph Vaz and become good Shepherds to lead the flock with love and dedication. We ask our heavenly Mother’s intercession to guide us.

Rev. Fr. Basil Rohan Fernando
National Director
Pontifical Mission Societies

I, the undersigned wish to join the Society of Peter the Apostle for Indigenous Clergy and request Annual/Perpetual membership of the said Society:

I shall pray for more vocations and help the Society in whatever way I can. God help me to be a missionary committed to His Kingdom.

What will be your mode of payment?
Cheque, Money Order, Cash, endowments.

If by cheque, write it in favour of “Pontifical Mission Societies”

My contribution towards this fund is Rs. ________________

Do you wish to receive the newsletter Published by the Society?
Yes/No

Name: ______________________________
Address: ____________________________
Telephone/Fax/Email numbers: ____________
Signature: ____________________________ Date: ____________________________

For further details please Contact

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INDIGENOUS CLERGY/RELIGIOUS DAY COLLECTION - 2016

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Miss Jeanne Bigard of Caen, France, founded the Society of St. Peter the Apostle, in 1859 for Indigenous Vocations.

As a result of the successful functioning of the Society of St. Peter the Apostle, which was started by Miss Jeanne Bigard of Caen, today thousands of Seminarians, Religious and Novices are being helped.

Would you like to join this Society to support and pray for the Seminarians, Religious and Novices?

WHO WILL SUPPORT THEM UNLESS YOU DO?

Help us today – to train those who serve you tomorrow.
By Leslie Panditharatne
Former Vice-Chancellor of the University of Peradeniya, Sri Lanka

Life by the Waters

We were a family of seven, six boys and one girl. My father Edwin Arnold, was a station-master and my mother was Anna Maria Fernando. My father was from Seeduwa and my mother was from a line of teachers and we would say that our family comes from long past. Our family lived in my mother’s ancestral house, which is a hundred yards away from the Pitipana Church. The Catholic formation we had during our small days influenced us very much and made us disciplined. As children we were trained to attend Mass, Benediction, Passion Plays and all other liturgical services in the parish. In fact when the Angelus was rung we used to pray from wherever we were. These opportunities gave us a stimulus in our thinking. We used to interpret certain things and, even while watching a passion play we could infer many things. Our mother was a very pious lady and she trained us to pray daily. Sometimes after coming home from school and after a heavy game we were dead tired. Therefore, during the evening prayer time we used to doze and our mother gave us a good slap and kept us awake. This kind of family togetherness and Catholic formation gave us a lot of benefits. First of all, we were very respectful to our parents and elders. Secondly, we had a conscience that you must do the right thing and should not harm anybody. Therefore, it was a kind of alternating pattern of life where your studies, religion and social activities were connected with one another.

My brother, Harold, was also affected by my father’s death. But a basic question that I am unable to answer is, what made him decide to join the priesthood? I was very sure that in any walk of life he chose would have gone to the top. If he had joined the Lankan soccer field of education he would have joined a university and become a professor or a vice-chancellor. However, it was I think providential that he joined the priesthood. I suppose that he saw the burden of running a big family after my father’s death and sympathised with the mother and made the decision to enter the Seminary.

Even during his school days he was very studious and used to teach us at home. I can remember when we made a mistake he gave us a good knock. It was very difficult to deal with him because he would become furious and hammer us. But with all those things we had a lovely time at home. At times we in our own way staged dramas, imitated Mass, put up a hut and played till we were fully tired.

Our mother was interested in our English education. But she never was interested in us to do much with sports. Therefore, she got hold of a person, who was staying by the sea, who had a good knowledge of English, to teach us at home. There was also an uncle of ours who had studied in the seminary even up to the final year. Unfortunately, he left the seminary and later become a school teacher. He used to teach us English and gave us various books for our reading. Those days unlike today, there was no radio or television. We had to stick to books for our practice and learning of English. In the school we could not take part much in the extra-curricular activities and games, because to reach school we had to cross the lagoon. If there had been a bridge over the lagoon we could have profited much by being involved in various activities.

At an inaugural ceremony of a new academic year with Bishop Paul Perera

When he had passed the matriculation examination at Maris Stella, with the help of my uncle, he joined the Seminary. There he was asked to do the Advanced Level at St. Joseph’s College. I think after that he joined St. Bernard’s Seminary and was selected to be sent to Rome for philosophical and theological studies. I remember that we all went to Colombo to take a family photograph and we stayed at a hotel near the Port. At that time he had to travel in a warship. In Rome, after completing his basic studies, he read for a Ph. D. and successfully defended the thesis. Then he joined the University of London and read for the second doctorate. I think he was one of the first to obtain a Ph. D. in philosophy from London.

He was ordained in 1950, in the Marian year. But he returned to Sri Lanka after completing his studies only in 1956. He was first appointed to St. Peter’s College. During his stay in Colombo he had taught many people especially logic and philosophy. He also taught at Aquinas College and at the Colombo International College. Finally, he was appointed to the National Seminary in 1972. Later in 1974 he became the Rector of the seminary and functioned for seven long years. At that time I was Vice-Chancellor at Peradeniya University and I used to get him for selection committee meetings and other important things.

Even though he is highly educated he is a simple man. I remember that he never liked to use the official transportation provided for him, for personal trips. Unfortunately, he fell sick after his Sabbatical year and became very weak. Because of this I think he decided to take leave from the teaching profession and retired from the seminary. According to my knowledge he has done a great service to the Church in Sri Lanka especially through the

At Kandy Seminary with Bishop Oswald Gomis and Bishop Paul Perera

The present Rector of the National Seminary, Ampitiya, Kandy.

Fr. Panditharatne

Indigenous Priest, Pedagogue and Philosopher (1926-1998)
As a genuinely active member of the St. Vincent rosary at a wake or a funeral. Or she would join her fellow sisters to recite the parish priest to anoint the dying and give communion. As a legionary, she carried out dozens of little miracles with several other members. Even sixty years after that early in her youth.

Six months ago on January 25, 2017 a heart of gold stopped beating and a gentle voice went silent when Rev. Fr. Elmo Raj passed away. His death occurred very peacefully. He was indisposed having undergone a by-pass surgery. He was a sincere holy priest who could be trusted implicitly. A man for poorest of poor. A true lover for children. A man who radiated love and inspired all those who came for his help and advice.

I met him for the first time when he arrived as the Parish Priest of our Church, St. John’s, Modera. I was the Assistant Secretary of the Parish Council. He was 61 years of age at the time of his demise. His body was laid to rest on Sunday January 29, at Borella Kammata after a Requiem Mass at the Archbishop’s House Chapel, Borella.

The remains of Fr. Elmo Raj was kept for two days in our church thereafter it was taken to Andrew’s House. Many people paid their last respects to Rev. Fr. Elmo Raj.

Father was born with a twin sister on June 10, 1955 in Moratuwa. He had his secondary education at St. Sebastian College, Moratuwa. He was a member of the school volley ball team. He was good at studies and sports.

He served as the Welfare Officer and the Administrator of Sports of the said school. He was also the very first honorary secretary of the sports club, Moratuwa. He joined junior seminary Lekegama, Galle in 1979. In the same year he entered national seminary Ampiya in order to continue with his religious studies. He was ordained a priest on December 6, 1986 by then Archbishop His Grace Most Rev. Dr. Nicholas Marun Fernando.

He was appointed parish priest of St. Mary’s Church, Wellawita. He served several parishes before his eternal rest. He was also a Director of the Pontifical Mission Society. In 1990 he came to St. John’s Church, Modera, Colombo 15. As the Parish Priest he has spent a period of seven years. From Modera he was transferred to St. Joseph’s Church, Kollonnawa.

As Parish Priest of Modera his work was remarkable. He founded and formed spiritual societies such as ‘Dilana Dharmadhuta Lama Society’ and ‘Samagi Dharmadhuta Lama Society’. When he was in charge of the Madamipitiya Cement he developed it immensely. He arranged and helped to construct houses for downtrodden people in Modera. During his era the 175th Jubilee of our church was celebrated in 1994.

He who associated with Fr. Elmo Raj Fernando will never forget his religious and spiritual qualities. May the soul of Rev. Fr. Elmo Raj rest in peace.

Brian Jeganathan

Miran Perera
Idolators

In Manthota many of the Portuguese converts were becoming idolaters because of the fear that might accrue to them if they gave up those practices, while others thought that by giving up their faith they would win favour from the Dutch. Thus this field that was sown with cockle was destined by God to be liberated and defended by Fr. Pedro Ferrao, because only a human heart as strong as a rock could oppose and withstand so many gigantic enemies. Only a “Rock” so strong was necessary for the foundation of the new edifice of Faith which God intended to raise in Madhu-Manthota. The prophetic words of the Jesuit Father who baptised Fr. Ferrao now came to light (Chronicle of Madha - Fr. Antonius O.M.I. pp. 47).

The devil fearing as to what would be his fate if Fr. Ferrao continued in the Vanni, began to torment him and endeavoured to tempt him with the tide of temptations, fears and doubts, presenting him with various difficulties and subjecting him to continuous persecution by the pagans, heretics and Christians lead astray, who became his greatest enemies and who put better off his career. For, the pagans of Goa, with complete peace of mind and spirituality, reaping an enormous harvest of souls instead of having to cross the seas and face endless misfortunes (Vida Pedro Ferrao pp. 157).

What troubled him most was to witness Catholics becoming idolaters in such large numbers, being convinced that no enterprise would succeed without sacrifices to the devil. His thoughts would have questioned, “What good can you expect from such a Mission? The Christians seemed worse than pagans or Catholics worse than heretics? The Christians even seemed prepared to exchange Christ for the devil (Fr. Antoninus Chronicle of Madhu pp. 48).

When we consider this distrust and repeated temptation to sin, we can easily understand how the hope and other virtues must have been corrupted and lost from the great Missionary. Besides, Manthota was under the jurisdiction of the Dutch who allowed freedom of worship to the pagans, poor and devil charmers. They hated only the Catholics and they did not want even the shadow of a Catholic priest to fall on their territory. It was in this background that Fr. Ferrao lived in Manthota-Manthoda, shouldering so cruel an affliction without anyone to console or to whom he could confide his sorrows (Vida Pedro Ferrao pp. 157).

Having come from an intensely Catholic country, he was shocked at the sight of such evils. Matters came to a climax when he had to part with his Mpu Box in order to escape detection by the Dutch (Vida Pedro Ferrao pp. 97).

In the anguish of his spiritual desolation he sought refuge in the Vanni, in the Church he afterwards shoulders so cruel an affliction without anyone to console or to whom he could confide his sorrows (Vida Pedro Ferrao pp. 157). Having come from an intensely Catholic country, he was shocked at the sight of such evils. Matters came to a climax when he had to part with his Mpu Box in order to escape detection by the Dutch (Vida Pedro Ferrao pp. 97).

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Missionary success

Fr. Ferrao continued his Mission in Manthota quite successfully. Within a short time he built many cha-

pels not only in Manthota but also in the Vanni where the Faith of Christ flourished and what was once a wild jungle of idolatry and idolatry now became a ‘Cultivated Garden of Faith’. Here, Fr. Ferrao built a new Church at Madhu-Manthoda which celebrated the Feast with a great concourse of people and frequentation of the Sacraments (Vida Ferrao pp. 166). His overall personality was such that the Headman (Mayor) of Manthota-Vanni, though an Apostate became a close friend of Fr. Ferrao, since he gave all the help requested by the Fathers for the welfare of the Christians. It was this Headman who requested Fr. Ferrao to build a bigger church at Manthota-Vanni to defend the cost (Vida Ferrao 916) and (Oratorian Records pp. 19).

Sebastian de Rego, author of the ‘Life of Fr. Fer-

ravo’ gives us an interesting detail about the Madhu earth, which is used even today against snake-bites. There were in Madhu as there are even today deadly poisonous snakes, as a result of which many people died. Fr. Fer-

ravo’s charity could no longer witness this great and con-

scious horror which these deadly serpents were causing.

As a final result to this menace, Fr. Ferrao turned to God who alone could remedy an evil so widespread and after much fasting and prayer and trusting in God, he blessed the whole village of Silana-Madhu with Holy Water, thus removing the poison from all the snakes. Henceforth, though the serpents continued to live there as before, their bite caused no injury. Up to this day, this miracle ex-

ists at then for the Glory of God and his servant. What seems to be most striking in this miracle is that whoso-

ever is bitten by a poisonous snake in other parts of the vast territory of the Vanni, as soon as the victim is brought within the limits of the village of Silana-Madhu, he is im-

mediately rid of the poison (Vida Pedro Ferrao pp. 216).

On one occasion Fr. Ferrao had a miraculous es-

cape through the intervention of Our Blessed Lady. While he was at Silana-Madhu in the Vanni he was suddenly sur-

rounded by Dutch soldiers from whom there seemed no way of escape. Immediately, in the silence of his heart he had recourse to the protection of Our Lady and the Holy Souls and strange to say, these soldiers allowed him to pass “with great courtesy” (Vida Pedro Ferrao pp. 167).

Another great favour Fr. Ferrao obtained for his parishioners on their way for Sunday Mass in as much, that time it was no easy task for priests to get every time in just the right way.

Everything falls into place at the proper time, in the right way. Rewards of our good /bad work definitely.

A seed takes time to bear fruit. The fruits of our actions take time to ripen. There is a season for events in the universe, and we all will reap the rewards of our good /bad work definitely.

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The feats of the Father who by sermons and exhortations won them to the errors of superstitions to the bosom of the Holy Catholic Church. To confirm them in the faith, he founded a fraternity under the patronage of Our Lady of Succour, which beginning with 10 members now has over 400. Fr. V. Perisnilo SJ, in his book: The Dutch Period, Vol. 1, p. 214, mentions that due to the generous efforts of Fr. Ferraro "The whole of Madhu became Catholic."

**Obitulation**

At the repeated requests of Fr. Joseph Vaz, five more Oratorians arrived in Mannar on August 31, 1705. Fr. Jacome Gonsalves was one among them. On hearing that Fr. Joseph Vaz was detained at Silena-Madhu, he went to the jungles of the Vanni, all five of them in the company of Fr. Ferraro, trekked to Madhu where they found their Superior deeply entrenched in his Thankgiving Prayers after Mass. Fr. Vaz welcomed them with warm embrace as tears of joy trickled from his eyes. Here at Silena-Madhu, Fr. Vaz gave orders to all concerned to celebrate the forthcoming Feast on September 8, with great solemnity than was ever seen in those parts of the Vanni. To add to their joy, Fr. Joseph Mezezes also arrived for the Feast from Puttalum. Now, there were gathered under the shadow of Our Lady of Madhu, all the members of the Religious Congregation of Madhu, Fr. Joseph Vaz, deep within his heart might have exclaimed, "Did the Vanni ever dream that it would see seven priests together and seven Masses in a day?" There was an air of jubilation that even the children would soon wage war against all hell and the glory which was to accrue to God as a result. Towards this end, they would now assist Fr. Joseph Vaz in his efforts "to raise up a new mountain of Missionaries in the realm of the old." (Oratorian Sketches by Fr. S.G. Perera S.J. pp. 96).

The feast was thus celebrated on a grand scale with large crowds attending the Mass at Silena-Madhu. Fr. Vaz preached in Portuguese and Tamil. Thus we can gather that there was a fairly large Portuguese-Burgher Community in the environs of Madhu. A grand procession was held in the evening where Fr. Vaz, in the light of God's grace had attained the highest position in the priestly Order. He was received in the Vejas resort of Madhu by the people he had founded. He was received with great love and affection by the people of Madhu who would at that time be a mission for Fr. Vaz. "The people would always follow the advice of Fr. Joseph Vaz, rather than his own. Fr. Joseph Vaz labelled him 'A Missionary of Singular Virtues (Vida Pedro Ferrao pp. 196)," while in turn, the Apostleship of Peter was to be the "hymn of patience and Fr. Vaz was also a Saint Francis of The Stigmata." (Vida Pedro Ferrao pp. 216).

On October 1, 1705, Fr. Antonio de Tavora took charge of the Mission of Silena-Madhu and Madhota. Indeed, he was a worthy successor of Fr. Ferraro. Though young, he was very energetic. Fr. Jacome Gonsalves, now the Bishop of Jaffna, would visit him and assist him whenever the need arose. In 1724 another severe drought ravaged the Madhu-Manthota area. Fr. Tavora led a Novena of Prayers for the fullness of Missionary life in the service of God for the benefit of innumerable souls who were brought to the way of salvation. His sickness aggravated day by day. He received the last Sacraments devoutly. On the 24th June, 1721 his happy spirit, led by his body to the Eternal Reward (Vida Pedro Ferrao pp. 205).

Thus, ended the life of a saintly, veteran missionary. The question of who would take his place was not easy to answer. Fr. Vaz exhorted the young, he was very energetic. Fr. Jacome Gonsalves, now the Bishop of Jaffna, would visit him and assist him whenever the need arose. In 1724 another severe drought ravaged the Madhu-Manthota area. Fr. Tavora led a Novena of Prayers for the fullness of Missionary life in the service of God for the benefit of innumerable souls who were brought to the way of salvation. His sickness aggravated day by day. He received the last Sacraments devoutly. On the 24th June, 1721 his happy spirit, led by his body to the Eternal Reward (Vida Pedro Ferrao pp. 205).

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John Mary Vianney was born in Lyons, in France. As a child he took care of his father’s sheep. He loved to pray but he also loved to play. When John was eighteen, he asked his father if he could become a priest. His father was worried because John had become a big help on the family farm but two years later his father agreed.

When he was twenty years old, John studied under Father Balley. The priest was very patient but John became sad when he found it difficult to learn Latin. He then decided to walk sixty miles, which was a very long walk, to the shrine of St. John Francis Regis whose feast we celebrate on June 16. John prayed to St. John Francis for help. After the pilgrimage, he still found his lessons difficult but now he was not sad. He just decided to study harder.

John was finally able to enter the seminary to become a priest. No matter how much he tried, he found his studies quite hard. In the final exams, which were spoken, not written, John had to face a group of teachers and answer their questions. He was very worried and could not complete the test.

The Holy Trinity holds that God is three co-subsstantial persons - the Father, the Son (Jesus Christ), and the Holy Spirit - as "one God in three Divine Persons".

The three persons are distinct, yet are one "substance, essence or nature," There is only one God in three persons. "It is the Father who generates, the Son who is begotten and the Holy Spirit who proceeds".

The whole work of creation and grace is seen as a single operation common to all three divine persons. The most influential of the New Testament texts seen as implying the teaching of the Trinity is Matthew 28:19. The Holy Trinity (contd.)

The Messenger

July 30, 2017

St. John Mary Vianney (1786-1859)

Feast Day: August 4

Yet, because John was a holy man, he was full of common sense and understood what the Church taught about the subjects. He knew the right answers when asked what should be done in this case or that. He just couldn’t say those answers in the difficult way they were taught in the Latin text books. John was ordained and became a priest anyway. He understood what his job was as a priest and everyone knew he was a good man.

After he became a priest, he was sent to a little parish called Ars. Father Vianney fasted, prayed and did hard penance so that God would save the people of his parish from sin. The people of his parish were not all good. They drank too much liquor, used bad language and never went to Church.

God heard Fr. Vianney’s prayer and one by one the liquor shops closed down. People slowly started going to Church for Mass and began worshipping God.

God gave John the power to see into people’s minds and to know the future. Because of this gift, he converted many sinners and helped people make the right choices in life.

Hundreds of pilgrims began to come to Ars and St. John Vianney spent twelve to sixteen hours daily hearing confessions. He really wanted to spend the rest of his life in a monastery as a monk; instead, he stayed forty-two years at Ars and died there in 1859 at the age of seventy-three. He is the Patron Saint of Parish Priests.

Holy Spirit Interactive

“Christian Prayer” (contd.)

158. How is that the Blessed Virgin is the Mother of God?

The Blessed Virgin is the Mother of God because Jesus Christ, her son, who was born of her as man, is not only man, but is also truly God.

159. Is the Blessed Virgin also a Virgin?

Yes, she is our Mother, because Jesus dying on the cross, recommended us to the care of His Mother. Being the brothers and sisters of Jesus, we are the children of Mary.

God chose Mary to be the mother of his Son. “Full of Grace,” Mary is “the most excellent fruit of redemption.” From the first moment of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life (ccc 508, 2682).

160. What is the devotion to the three Hail Marys?

This devotion is very simple yet most efficacious. Many recite the three Hail Marys as part of the morning and night prayers. To practise this devotion in times of danger, stress, special need or temptation, is a sure means to obtain Our Lady’s help.

A thought for the week

“Reading gives us some place to go. When we have to stay where we are”

Mason Cooley

Use the letters on the string of pearls to fill in the blanks and find out:

The

(Read Matthew 13:44-45)

The kids Bulletin

What was a buried treasure or a pearl of great price like?

Your prayer Rock

I am your little prayer rock
And this is what I’ll do
Just put me on your pillow
To stay till day is through.

At night turn back the covers
And whack! your little rock
Will hit you on your head.

Then you will remember
To kneel and say your prayers
As you are supposed to do.

When your prayers are finished
Just drop me on the floor;
I’ll stay all through the night
to give you help once more.

When you get up in the morning
Ouch! I’ll stub your toe.
So you will remember your
Morning prayers before you go.

Put me back upon your pillow
When your bed is made
And your little prayer rock
Will continue in your aid.

Because your Heavenly Father
Cares and loves you so.
He wants you to remember
To talk to Him, you know

(Author Unknown)

Yes, she is our Mother, because Jesus dying on the cross, recommended us to the care of His Mother. Being the brothers and sisters of Jesus, we are the children of Mary.

God chose Mary to be the mother of his Son. “Full of Grace,” Mary is “the most excellent fruit of redemption.” From the first moment of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life (ccc 508, 2682).

160. What is the devotion to the three Hail Marys?

This devotion is very simple yet most efficacious. Many recite the three Hail Marys as part of the morning and night prayers. To practise this devotion in times of danger, stress, special need or temptation, is a sure means to obtain Our Lady’s help.

A thought for the week

“Reading gives us some place to go. When we have to stay where we are”

Mason Cooley

Use the letters on the string of pearls to fill in the blanks and find out:

The

(Read Matthew 13:44-45)

The kids Bulletin

What was a buried treasure or a pearl of great price like?

Your prayer Rock

I am your little prayer rock
And this is what I’ll do
Just put me on your pillow
To stay till day is through.

At night turn back the covers
And whack! your little rock
Will hit you on your head.

Then you will remember
To kneel and say your prayers
As you are supposed to do.

When your prayers are finished
Just drop me on the floor;
I’ll stay all through the night
to give you help once more.

When you get up in the morning
Ouch! I’ll stub your toe.
So you will remember your
Morning prayers before you go.

Put me back upon your pillow
When your bed is made
And your little prayer rock
Will continue in your aid.

Because your Heavenly Father
Cares and loves you so.
He wants you to remember
To talk to Him, you know

(Author Unknown)
1. We bade farewell to two foreign priests. One was a scholar: Rev. Father Vito Pernola, the last Italian Jesuit. The other was a pastor: Rev. Father Andre Didon, the last French Oblate. When the sheaf seemed “troubled and abandoned”, the Good Shepherd sent such foreign clergy to our verdant pasture. When the harvest was much but left with a few workers only, the Master of the harvest sent these labourers to His harvest. This was how the native Church experienced God’s ‘hesed’ (solidarity, mercy) down the centuries.

2. The river of God’s mercy does not dry up, “For his plans to do well in his vocation. The result was the blessing of incomparable wisdom that Solomon received from God not only to judge wisely but to be recognized as the most wise man ever lived.”

3. God, in His ineffable wisdom and mercy, sent these native shepherds and harvesters gradually. God’s mercy “is not an abstract idea, but a concrete reality...” as Francis, Pope of Mercy, rightly understood (Misericordiae Vultus, 14). The process of indigenization speeded up. St. Aloysius’ Minor Seminary – a dream of the eminent and conspicuous technique of the Grangary of the East. Gone are the foreign missionaries to their eternal reward, and yet their tireless missionary spirit is inherited by their legitimate successors, the indigenous clergy whom we honour today. Thus there are shepherds for the sheep and harvesters for the harvest to-day. All the dioceses in the country have native bishops, assisted by a large number of native priests and deacons. These sons of the soil, consecrated through the Sacrament of Holy Ordains (episcopal, priesthood and diaconate – Canons 1008, 1009), constitute the ‘indigenous clergy’, the priceless gift of God’s mercy to the Sri Lankan Church.

4. These noble sons of the soil – deacons, priests and even as bishops. St. Aloysius’ Minor Seminary is the first Tamil candidates and a Sinhalese from the South. That was how the native Church experienced God’s ‘hesed’ (solidarity, mercy) down the centuries.

5. On this Indigenous Clergy Sunday, we remember with gratitude the heralds of God’s mercy – namely, those who pioneered indigenization of clergy in this Pearl of the Orient; the Pontifical Society of St. Peter the Apostle; and myriads of Good Samaritan benefactors. We turn to the Master of the harvest, the Source of mercy, so that He may send out more and more labourers to His harvest. We fervently pray for more shepherds and harvesters, who are ready to respond to the call and continue the earthly ministry of Jesus as preachers, teachers and healers of God’s Kingdom. We join the great chorus of the people in wishing our native clergy, these precious pearls of the Pearl of the Orient. Ad Multos et Faustissimos Annos!

Similarly, God qualifies and sends, even today, not angels but ‘human beings’ as His clergy to the harvest.

This means a lot of money! But God’s mercy surpasses all stages, because Ziggy founded in 1843 the Pontifical Society of St. Peter the Apostle; and myriads of Good Samaritan benefactors. We turn to the Master of the harvest, the Source of mercy, so that He may send out more and more labourers to His harvest. We fervently pray for more shepherds and harvesters, who are ready to respond to the call and continue the earthly ministry of Jesus as preachers, teachers and healers of God’s Kingdom. We join the great chorus of the people in wishing our native clergy, these precious pearls of the Pearl of the Orient. Ad Multos et Faustissimos Annos!

Liturigical Calendar Year A
30th July - 6th August 2017

Sun: 17th Sunday of Ordinary Time

1. Indigenous Clergy/Religious Sunday
1 Kgs. 3: 5-7, 12; Rom. 8:28-30; Mt. 13:44-52 or (44-46)

Memorial of St. Ignatius of Loyola, Priest
Ex. 32:15-24; 30-34; Mt. 13:31-35

Memorial of St. Alphonsus Liguori, Bishop & St. Peter Julian Eymard, Priest
Ex. 33:7-11; 34:9-28; Mt. 13:3643

Memorial of St. Eusebius of Vercelli, Bishop & St. Peter Julian Eymard, Priest
Ex. 34: 29-35; Mt. 13:44-46

14
The Messenger
July 30, 2017

Ther Reflection.

Men of this age are too busy about the affairs of this world. The fact that men are all aiming at a trouble-free existence and a joyous sojourn in this world is the obvious reason for this kind of worldly worry. People like to have good health, sufficient security, a steady financial income so that they can live with ease and com- fort. Very few people think of a life after death. Worrying about the Kingdom of God or an everlasting abode should be a priority in the life of all men. The son ship of God is more valuable than all the riches of the world put together.

God is merciful and kind. He loves the saints and the sinner alike. But the final judgment will take place at which God will separate the sheep from the goats. As mentioned in the parable the good will be preserved and the evil will be destroyed.

In the First Reading Solomon the child king pleases the Lord by his one request. Solomon wants to serve the people well and his request is in line with his plans to do well in his vocation. The result was the blessing of incomparable wisdom that Solomon received from God not only to judge wisely but to be recognized as the most wise man ever lived.

The two parables in the Gospel clearly establish a great truth, namely that God’s sonship is more valuable than anything else in the world. A man who finds this divine treasure will renounce everything else to possess this. The treasure is so great, so much so that all the sweat and toil that one extends on it will be rewarded.

All these things show that the Kingdom of God is the most important thing in our lives. Hence it ought to be the first thing in our priority lists. If we have to use our wealth, strength and wisdom in order to gain this treasure we ought to use all that in pursuit of the divine treasure. The Lord will love them and He will glorify them in the end. What more can we expect than such imperishable riches in life?

“Look intently, but you shall know nothing!” (Isaiah 6:9)
Caritas Kenya and Oceania participate in the Holy See event at the UN

By Rev. Fr. T. L. Rohan
Dominic CMF

Caring for the most vulnerable is essential to achieving the Sustainable Development Goals, was experience of the experts who addressed at a Holy See event the United Nations Headquarters, New York.

On July 12, the Permanent Observer Mission of the Holy See to the United Nations sponsored an side event entitled “Caritas Agencies and Governments Cooperating to Achieve Goal 2 and Goal 14: Implementing the Agenda 2030 in Kenya and Oceania” together with Caritas Internationalis during the 2017 High Level Political Forum (HLPF) at New York, UN Headquarters.

The event focused on the work of Caritas in Kenya and Oceania, in achieving Sustainable Development Goal (SDG) Goal 2 on ending hunger and SDG 14, on the conservation and sustainable use of the world’s oceans.

By H.E. Archbishop Bernardo Auzoa, Apostolic Nuncio and Permanent Observer of the Holy See to the United Nations, said the work of Caritas in Kenya and Oceania are two examples of the work Catholic agencies do on the ground to carry out the Christian imperative of love and to realize the guiding principle of the Sustainable Development Goals (SDGs), leaving no one behind. Archbishop Auzoa praised Caritas for contributing to the achievement of the SDGs with an understanding of humanity that fosters integral human development, which takes into account the human, social, cultural, environmental and spiritual aspects of development, alongside economic progress.

The High-Level Political Forum (HLPF), is the United Nations central platform for follow-up and review of the 2030 Agenda for Sustainable Development and the Sustainable Development Goals (SDGs). The HLPF provides an effective participation of all States Members of the United Nations and States members of specialized agencies.

The meeting of the high-level political forum on sustainable development in 2017 convened under the auspices of the Economic and Social Council, was held from Monday, 10 July, to Wednesday, 19 July 2017, including the three-day ministerial meeting of the forum from Monday, 17 July, to Wednesday, 19 July 2017.

The theme for HLPF 2017 was “Eradicating poverty and promoting prosperity in a changing world”. SDGs No 1 – end poverty. 2 – End Hunger. 3 – Ensure Health, 5 – Achieve Gender Equality, 9 – Build resilient infrastructure. 14 – Sustainable use of Ocean and sea resources and 17 – Global Partnership for Sustainable Development were reviewed in depth during 2017 HLPF. Forty countries (44) countries have volunteered to present their National Voluntary Reviews (NVR) to the HLPF.

The UN Summit in September 2015 adopted the “2030 Agenda for Sustainable Development” – a document described by many as a “charter” or global “plan of action” for the next 15 years (2015 – 2030). Pope Francis addressed at the UN General Assembly during that time.

Drawing on the words of Pope Francis in his 2015 Address to the General Assembly, Archbishop Auzoa said the SDGs are “an important sign of hope” that can only be realized if they are fairly and effectively put into action with the hard work necessary to achieve them.

RenataRubian, from the United Nations Development Programme, moderated the panel. She said that sustainable development requires for achieving food security and protecting life under water, emphasizing the importance of partnerships.

Isaac Kamande, Director of Projects and Programmes for Kenya’s Ministry of Devolution and Planning, said that in addition to large scale irrigation projects and other agricultural advancements to move towards zero hunger, Kenya has focused on building partnerships among different key players like businesses and other non-governmental organizations.

Stephen Kituku, Director of Caritas Kenya, said because 80 percent of Kenya’s land mass is characterized as arid due to low rainfall and prolonged drought, Caritas Kenya looks for ways to use water efficiently to increase agriculture production. Kituku said they also work to empower farmers and women through faith-based partnerships, decreasing the risk for agricultural investment, and educating the public on the link between agricultural and nutrition.

Julianne Hickey, Director of Caritas New Zealand said the livelihood of the local people of Oceania depends on the Pacific Ocean, but much of the time, the financing of the international community sets aside for climate-change efforts does not reach those most vulnerable to changes in the environment. She said she works to give a voice to the voiceless by listening to the locals and sharing the issues most important to those at coastal grassroots — issues that include appropriate funding, illegal fishing, and the threat of deep sea mining to the livelihoods of fishermen and the responsibility of the shepherds that depend on fish for survival. “The SDGs must uphold the dignity of all Pacific peoples,” she said. “We need to ensure the most vulnerable benefit from these commitments.”

Miriamaeremaru-ibetham-Malielegaoi, the Deputy Permanent Representative of the Solomon Mission to the UN, also has spoken in the side event.

Indigenous Clergy/Religious Day

The first disciples of Jesus, the High Priest, are the sons of the soil of Israel where they carried out their first missionary activities and devotedly performed their priestly functions. They had the zeal of redeeming their own kith and kin and preaching the Good News to their own people. Hence, they were active, responsive, optimistic and energetic in their missionary activities which yielded tremendous response in Israel from where Christianity spread to the whole world.

As we celebrate the Indigenous Clergy and Religious Day, it is time for us to reflect upon the necessity of forming native priests and religious to work for God in their own yard where they bloom and flourish. Pope John Paul II in his encyclical letter “Redemptor Hominis” says, “First of all, let us recall to your attention how important it is that you build up a native clergy. If you do not work with all your might to accomplish this, we maintain that your apostolate only be crippled, it will prove to be an obstacle and an impediment of the establishment and organization of the Church in those countries.”

Seven years previously, Benedict XV had censured the same idea in no less vigorous terms in his encyclical ‘Maximum Illud”: “The main care of those who rule the missions should be to raise and train a clergy from amidst the nations among which they dwell, for on this are founded the best hopes for the Church of the future.” The stance of the Popes and the universal church is that indigenisation should be formed as clergies and religious in their own soil to serve the Lord and reproduce the presence of God among the people of their beloved land.

The Son of God became man in order to save all men by uniting them to Himself through membership in His Church. This imposes an obligation on the Church to render herself visible to all; that is, so present in any given nation without recruiting her disciples and carried out by Joseph Vaz in Sri Lanka must possess the love for God and the passion to work in the children to walk on the paths of the saints to join the parents and the elders to encourage the youth andgies and the religious. It is also a great responsibility of Lankan Christians we should continue to possess the and sheer dynamism in protecting and developing our nation where we were born and still living. As Sri Lankan Christians we should continue to possess the same vigour and fervour to carry out the divine mission in our land to save all our people. As a Church, it is the responsibility of the shepherds to recruit more vocations and strive hard to train and form the native clergeries and the religious. It is also a great responsibility of the parents and the elders to encourage the youth and the children to walk on the paths of the saints to join the apostolate and religious orders. Above all, the sons and the daughters of this soil, all the youth and the children must possess the love for God and the passion to work in His vineyard. “The harvest is plentiful, but the workers are few” (Matthew 9:37).

The mission of Jesus that was followed by His disciples and carried out by Joseph Vaz in Sri Lanka needs to be continued. Are you ready to serve the Lord in your own land for your own people? 

Rev. Fr. Norton Johnson
PMS Diocesan Director
Batticaloa

"Jesus went around to all the towns and villages" (Matthew 9,35)
What is spiritual direction?

Have you ever sat down for coffee with a good friend and found yourself sharing a problem with her? This friend is a good listener and suddenly you find her showing you, your own problem, perhaps in your own words, but in a new light.

In a very real sense, that is what spiritual direction should be. Spiritual direction is an ancient practice but for years it was mainly used by priests and religious. After the Second Vatican Council, the Church became aware that God was calling them to a deeper and active life of faith and prayer. So it became important that they find help and guidance in listening to how God was speaking in their lives.

However, it is important to know that spiritual direction is not a psychological or a therapist. Rather, by conversation and questioning, a good spiritual director may help you make your own decisions and discernments. For this reason, many directors prefer the title ‘Spiritual Companion’.

If you are beginning to realize that the Jesus maxim of “finding God in all things” is what you want for your life, but life is messy and sometimes unclear and you would like some help, you are ready to seek spiritual direction.

A good spiritual director is an active listener. You do most of the talking; the spiritual director listens closely and asks insightful questions. It becomes a sacred conversation about your whole life - you begin to see God in decisions both great and small.

As you grow in a deep friendship with God, you know God cares about all aspects of your life and your friend over coffee, may have a natural gift for listening and engaging in spiritual conversation, but for the most part it is good to find a trained director.

We cannot stand back and see the God who is move forward. That is a good thing.

Courses:
Sunday Examiner

St. James - the Apostle

The Catholic Church celebrates the feast of St. James the Apostle on July 25. As Catholics we can pray any time we like to St. James because of our belief in the Communion of Saints. The Church encourages us to pray for one another and to do so in communion with Christ. Praying with others at church or in a group to a Saint like St. James is a powerful way to support one another. Since this support is so strong imagine the strength when all of God’s people pray together - those in heaven and the faithful on earth.

Before establishing the Kingdom of God, Jesus Christ chose twelve men whose professions were fishing and engaged them in His ministry. Among the twelve was St. James the apostle. Since the time of the Portuguese people have had a great devotion to St. James who happens to be the first apostle to sacrifice his life for the sake of Jesus Christ, his Master.

Out of the twelve apostles selected by Jesus, three apostles were specially favoured, of them, Peter, James and John (Matthew 12:46, Luke 8:19, Mark 3:31, John 2:12). They were James and John, the sons of Zebedee and Mary Salome, a cousin of the Blessed Mother. John and James left all their fishing gear and even their parents and followed Jesus when they were called by Him. The two brothers were also called the ‘Sons of Thunder’ for their dedication and zeal.

Historians of the Early Church have handed down many traditions of St. James’ sanctity. The sacred relics of St. James are preserved today in England. The relics include his right hand dismembered from the body.

The rest of the sacred remains are enclosed in a silver casket and venerated in Spain, Compostela, where the sacred remains are housed as a pilgrim site visited by people from all walks of life. This shrine is only second to Jerusalem and Rome. St. James is held in esteem as a liberator of those afflicted with diabolical possessions, charms and all attacks of the evil one. He is invoked in all rheumatic disorders and in litigation for a fair judgment. He is also the first apostle to lay down his life for his master and incarnate God as Jesus Christ.

St. James was consecrated to God. He drank no wine, wore no sandals on his feet but wore a single garment on his body. St. James prostrated himself so much in prayer that the skin of his knees was hardened like a camels hoof. The Jews, it is revealed, out of respect touched the hem of his garment. St. James was indeed a living proof of his own words, “The wisdom that is from above indeed is chaste, peaceable, modest, full of mercy and good fruits.”

When St. James was brought before King Herod Agrippa, his fearless confession of Jesus on the Cross was so emotional that the public prosecutor proclaimed himself a Christian then and there. The accused person and the accuser were sent together for execution. On the way he implored pardon from St. James. Facing his companion, James embraced him with the words, “Peace be with thee.” Together then they knelt for the sword and together received the crown.

It has been proclaimed constantly that St. James had shown himself coming from heaven and appearing on the battle field to Christian armies to rout and dispere the enemies of the Cross and help the disheartened faithful to victory.

Bread and Wine

The Holy Eucharist - a celebration Of the Body and Blood of Christ "Eat of my Body and drink of my Blood" Our sustenance in life’s feast. Bread - the staple food From the grain to the loaf Of nine months process Wine - the product of the grape Nine months in production From grapevine to wine. Human life - nine months in the forming Emerging as man. The model of God-man’s sacrifice The Eucharist - the Promise of Life.

By Miran Perera

THE DEEPEST DEPTHS
OF EPIC PAIN

The scars of life unveil the weight of lies, lest it be the torment of moral sin, wherein the guiltless suffer wounds and cries of love’s deceit as heartless notions win.

The evil whims of wicked fancy shows no mercy for those crossed by hands of fate when magic dreams are cast by darkened clouds which turns the morbif sorrow into hate.

In rage of fervor, passions zeal is lost, oft destroyed by life’s dire tribulations, as sunning rays vacates dawns gleaming frost human frailties blind truth’s revelations.

Within hope destroyed and life’s darkest stain remains the deepest depths of epic pain.

Anon

“At the sight of the crowds, his heart was moved with pity for them” (Matthew 9:36)
St. Anne’s College, the Pride of Kurunegala

The Parish of Pannipitiya organised an awareness programme for children preparing to receive the Sacrament of Confirmation and their parents, at Christ the King Church, recently.

Mr. Kumara Nayanajith of the Loma Pradeepaya delivered a talk on media, while Mr. Titus Wimalasiri gave a talk on marriage and family life to the parents.

First Holy Communion at Sedawatta

Thirteen children from the Sedawatta Parish received their First Holy Communion recently. The children are seen in a group photograph with Rev. Fr. Gihan Gomattilake, Parish Priest and Ms. Rita Perera, Catechist.

School books for Grade 5 students

Western Provincial Council member, U. George Perera is seen presenting school books to Grade 5 scholarship students of the Sunday school of the Church of Our Lady of Good Health, Pattangodella.

“because they were troubled and abandoned, like sheep without a shepherd” (Matthew 9:36)

By Ajith Perera
Fr. Don Anton Saman Hettiarachchi

112. The saving message which God reveals to us through stories of Israel, slavery in Egypt, departure to the Promised Land
111. Creation of world and man, man falling into sin, election of the Patriarchs
110. Genesis, Exodus, Leviticus, Numbers, Deuteronomy

dii. Torah (Hebrew) = Law, instruction, teaching, prophetic word

109. i. Pentateuch, from 'Pentateuchos' (Greek) = five containers (boxes/cylinders); five scrolls, books
ii. Torah (Hebrew) = Law, instruction, teaching, prophetic word

108. How do we call the first five Books of the OT?
109. What do these designations mean etymologically?
110. What are the Books of Pentateuch?
111. What do we find in the Books of Pentateuch?
112. What should be our focus as readers – story or its message?
113. What is the general outline of Pentateuch?
114. What does the Book of Genesis reveal to us?
115. What are the dominant themes of Genesis?
116. What was the basic experience of the Israelites to compose the Pentateuch?
117. What does the Book of Leviticus contain?
118. What is the Book of Numbers about?
119. How is the wilderness wandering presented in Numbers?
120. Why is it called Numbers?
121. What does the Book of Deuteronomy teach?
122. How important are the Speeches of Moses, recorded in Deuteronomy?
123. What are the four Theological Traditions behind the composition of Pentateuch?
124. What are the salient features of J Tradition?
125. Give examples to J Tradition.
126. What is anthropomorphism?
127. Give examples for anthropomorphism in Genesis.
128. Why is God presented like man?
129. What are the salient features of E Tradition?
130. Give examples to E Tradition.
131. What are the salient features of D Tradition?
132. What are the salient features of P Tradition?
133. Give examples to P Tradition.
134. How have the four traditions contributed to the writing of Pentateuch?
135. What are the various theological themes, found in Pentateuch?

Responses:

108. Pentateuch/ Torah
109. i. Pentateuch, from 'Pentateuchos' (Greek) = five containers (boxes/cylinders); five scrolls, books
ii. Torah (Hebrew) = Law, instruction, teaching, prophetic word

110. Genesis, Exodus, Leviticus, Numbers, Deuteronomy

111. Creation of world and man, man falling into sin, election of the Patriarchs of Israel, slavery in Egypt, departure to the Promised Land

112. The saving message which God reveals to us through stories of Israel, slavery in Egypt, departure to the Promised Land

113. Based on the story line, the following structure can be proposed:

<table>
<thead>
<tr>
<th>Section</th>
<th>Contents</th>
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<tbody>
<tr>
<td>Gen 1 – 11</td>
<td>Prehistory: Creation of World &amp; Man</td>
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<tr>
<td>Gen 12 – 50</td>
<td>Patriarchal History: Promises of Land, Offspring &amp; God's Presence</td>
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<tr>
<td>Exodus 1 – 18</td>
<td>Exodus: Oppression &amp; Deliverance</td>
</tr>
<tr>
<td>Exodus 19 – Num 10</td>
<td>Covenant of Sinai: &quot;I will be their God, they will be my people&quot;</td>
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<tr>
<td>Num 11 – 22.1</td>
<td>Wilderness Wandering, Journey to Transjordan</td>
</tr>
<tr>
<td>Num 22.2 – 36</td>
<td>Events in the Plains of Moab</td>
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<tr>
<td>Deuteronomy 1 – 4</td>
<td>First Speech of Moses</td>
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<tr>
<td>Deuteronomy 5 – 28</td>
<td>Second Speech of Moses</td>
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<tr>
<td>Deuteronomy 29 – 32</td>
<td>Third Speech of Moses</td>
</tr>
<tr>
<td>Deuteronomy 33 – 34</td>
<td>Farewell Discourse, Death, Burial of Moses</td>
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</table>

114. Genesis reveals to us the 'fact' of creation – that God created everything. It does not reveal to us the 'mode' of creation – how God created the universe.
115. Increase of population and possession of land
116. The Exodus experience. Pentateuch is a faith reflection or retrojection. The Exodus experience stands as its basis.
117. It contains the rules and regulations of the liturgy of the OT. Ex. regulations about sacrifices, feasts, priesthood, obligations of holiness
118. It is about how the Israelites experienced God on their journey in the desert.
119. Wilderness wandering = punishment for rebelling against God and Moses
120. People are numbered. Two censuses are taken (1; 26).
121. It teaches that those who worship the one and only God and faithfully observe His Law are blessed by Him.
122. In his speeches, Moses recalls God's saving deeds and urges Israel (now, poised across the Jordan on the verge of entering the Promised Land) to obey the Law faithfully.
123. J (Yahwist), E (Elohist), D (Deuteronomist), P (Priestly)
124. i. It uses the name 'YHWH' for God
ii. The literary style is story-telling, simple, vivid, descriptive and dramatic
iii. God is presented in an anthropomorphic way
iv. Origin: South/ Judea in 10 c BC
125. Genesis 2,4b-25: Second Story of Creation; 3: Fall of Man; 4: Cain and Abel; 11,1-9: Tower of Babel
126. That God is presented like man
127. 2,7: God = potter; 2,8: God = gardener; 2,18: God = matchmaker; 2,21: God = anaesthetist + surgeon; 2,22: God = sculptor; 3,8: God walks in the Garden; 3,9: God searching for man; 3,21: God = tailor; 7,16: God closing the door of the ark; 18: God dining at Abraham's
128. That is to emphasize the immanence of God and His intimacy with man/cosmos. This will pave the way for His condescension (Greek: 'sunkatabasis') into human history and culture in the Person of Jesus of Nazareth
129. i. It uses the name 'Elohim' for God
ii. The literary style is straight, brief and without explanations/ non-descriptive
iii. God is presented as all powerful, sublime, transcendental, far away from man in polemics against the idolatry of the North
iv. God reveals to man through dreams, visions and angels; He does not associate with man directly
v. Origin: North/ Israel in 8 c BC
130. Genesis 20: Abraham at Gerar; Genesis 22: Sacrifice of Isaac; Genesis 28: Jacob's dream at Bethel; Exodus 3: God calls Moses
131. i. There is no particular name for God
ii. The literary style is instructive/ didactic
iii. Emphases = Covenant fidelity + Monotheism (Deuteronomy 5,7-21; 6,4-6)
iv. Origin: North/ Israel in 7 c BC
132. i. God is called 'Elohim.'
ii. The literary style is repetitive and liturgical
iii. God is presented as all powerful and transcendental.
iv. Emphases: liturgical and priestly life of Israel + observance of Sabbath
v. Origin: during the Exile in 6 c BC
133. Genesis 1,1 – 2,4a: First Story of Creation; 5: Genealogy; 9,1-17: Covenant with Noah; 11,10-26: Genealogy

134. | Book   | Traditions |
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<thead>
<tr>
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<tbody>
<tr>
<td>Genesis</td>
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<td>Leviticus</td>
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<tr>
<td>Numbers</td>
<td>J-E-P</td>
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<tr>
<td>Deuteronomy</td>
<td>D-P</td>
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</tbody>
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135. i. There is only one God, the God of Israel, the true God.
ii. God is the Creator of the universe.
iii. God is the Redeemer of the universe.
iv. God chose Israel and according to His promises, saved them from slavery.
v. All must worship, serve and obey this true God and receive His blessings.

"Then he said to his disciples, 'The harvest is abundant but the laborers are few'" (Matthew 9,37)
Activity 1: Play the roles of Sumaga and his Sir with a partner to work on stress and intonation.

Sumaga: Good Morning, Sir. May I come in?
Sir: Yes, Sumaga.

Sumaga: Thank you, Sir. We learnt about a verb phrase. I want to know more about the structure of a complex verb phrase.
Sir: Yes. When we look at the structure of a complex verb phrase, we can see that it consists of several components.

Sumaga: Yes, Sir. What are these components called?
Sir: They are called auxiliaries + finite verb. Example: (i) may + have + understood (May is aux) (i) modal + have is aux (ii) (perfective) + understood is finite.

Sumaga: Thank you, Sir. Can we have more examples with simple descriptions of VP phrases in English?
Sir: Yes. Sumaga. When I touch on the Verb and the Verb Phrase, I'll discuss the structure and the grammatical functions of VPs at length.

Sumaga: Are you going to concentrate more on modals in this lesson too, Sir?
Sir: Yes. I'm going to concentrate on the modal shall and will in this lesson.

Sumaga: Sir, can you enlighten me on the etymology of these two words?
Sir: Yes. The verb shall derives from Old English scéal representing either simple futurity, or necessity or obligation. The verb will derives from Old English willan, wyllan, willa meaning to want or wish, desire, be willing, be used to, be about to, mind, determination, purpose, request, joy, delight etc.

Sumaga: Yes, Sir. I would like to know more about shall, will and their uses.
Sir: Yes, Sumaga. I'll try my best to simplify the descriptions with a lot of examples.

Shall and will - Shall and will have various connotations. They are used to express the propositions about the future. (voc. - I (i)connotations mean meanings, implications, suggestions, associations, inferences, references, undertones, (ii) propositions mean proposals, plans, schemes, intentions, suggestions, offers)

In traditional prescriptive grammar 'shall' is used with first person I or we to express pure futurity. With other subject noun forms like he, she, it, you, they etc., 'will' is used to express pure futurity. Traditional grammarians prescribed this as a rule. In practice this rule is not commonly adhered to, by any group of English speakers and many speakers use will to express future.

Example – Traditional conjugation of a verb and a modern conjugation of a verb to express simple future tense. Examine the following conjugation of 'love'.

<table>
<thead>
<tr>
<th>Traditional Conjugation</th>
<th>Modern Conjugation</th>
<th>Contracted Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>I shall love</td>
<td>I will love</td>
<td>I’ll love</td>
</tr>
<tr>
<td>You will love</td>
<td>You will love</td>
<td>You’ll love</td>
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<tr>
<td>He will love</td>
<td>He will love</td>
<td>He’ll love</td>
</tr>
<tr>
<td>She will love</td>
<td>She will love</td>
<td>She’ll love</td>
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<tr>
<td>It will love</td>
<td>It will love</td>
<td>It’ll love</td>
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<tr>
<td>We shall love</td>
<td>We will love</td>
<td>We’ll love</td>
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<tr>
<td>They will love</td>
<td>They will love</td>
<td>They’ll love</td>
</tr>
</tbody>
</table>

Etymology - The verb 'shall' derives from Old English scéal representing either simple futurity, or necessity or obligation. The verb 'will' derives from Old English willan, meaning to want or wish.

The most common specific use of shall in everyday English is in questions that serve as offers or suggestions: "Shall I ...?" or "Shall we ...?" In statements, shall has the specific use of expressing an order or instruction.

Uses of will

(i) will / won’t + base form of the verb is used to make a statement / polite request

Dear Readers,
This is our lesson 23. In our previous lesson we looked at a verb phrase and long and contracted forms of modals and some basic characteristics of modals.

In this lesson let’s look at the distinction between modals shall and will and their uses.

You are welcome to express your views.

NJ

Examples - (i) John will pick you up at 7:00am. (ii) Beth won’t be happy with the results of the exam. (iii) Will you please take the trash out? (voc. - trash is garbage, waste, rubbish, refuse, litter, junk, debris, scrap

(2) 'Will' is used to mark a circumstance as occurring in future time; which is often referred to as the future tense of English. For example: Will they be here tomorrow?

(3) 'Will' is used to express habitual action. - Examples- (i) He will bite his nails, whatever I say. (ii) He will often stand on his head. (iii) Boys will be boys.

(4) 'Will' is used to express something that can be expected to happen in a general case, or something that is highly likely at the present time: Examples: (i) A coat will last two years when properly cared for. (ii) That will be Julius at the door.

(5) 'Will' is used to express willingness, desire or intention. Examples – (i) I will lend you £10,000 at 5% (the speaker is willing to make the loan, but it will not necessarily be made) (ii) I’ll wash the dishes if you dry. (iii) We’re going to the movies. Will you join us? I’ll do my exercises later on. (Intention)

(6) 'Will' is used to express prediction. Examples - (i)Specific: The meeting will be over soon. (ii) Timeless: Humidity will ruin my hairdo. (iii) habitual: The river will overflow its banks every spring.

(7) 'Will' is used to express desire – example - I will drown. (Expresses suicidal intent)

The auxiliary 'will' can therefore be used in questions either simply to enquire about what is expected to occur in the future, or (especially with the second person subject you) to make a request: Examples- (i) Where will tomorrow’s match be played? (factual enquiry) (ii) Will the new director do a good job? (enquiry for opinion)

(8) 'Will' is generally used to state a device or system’s purpose. For example, “The new generator will be used to power the operations tent.”

(9) 'Will' is used in questions. Examples (i) Where will tomorrow’s match be played? (factual enquiry) (ii) Will the new director do a good job? (enquiry for opinion) (iii) Will you marry me? (request)

Uses of Shall

Expressing futurity - There is a traditional rule of prescriptive grammar governing the use of shall and will. According to this rule, when expressing futurity and nothing more, the auxiliary ‘shall’ is to be used with first person subjects (I and we), and ‘will’ is to be used in other instances.

Using will with the first person or shall with the second or third person is asserted to indicate some additional meaning in addition to plain futurity. In practice, however, this rule is often not observed – the two auxiliaries are used interchangeably, with will being far more common than shall.

(1) Shall is used to express futurity – Example - I shall grow old someday.

(2) Shall is used to express expectation/future occurrence- Example (i) I shall drown.

(3) Shall expresses command! Example- I will drown; no one shall save me! (expresses suicidal intent: first-person will for desire, third-person shall for "command") (ii) You shall not pass! (speaker’s command)

(4) Shall expresses threat – Example (i) You shall regret it before long. (speaker’s threat)

(5) Shall expresses promise - You shall go to the ball. (speaker’s promise)

(6) The chief use of shall in questions is with a first person subject (I or we), to make offers and suggestions, or request suggestions or instructions: Examples- (i) Shall I open a window? (ii) Shall we dance?

(3) Where shall we go today? (iv) What shall I do next?

Your comments are deeply appreciated. You can contact me on 2291546 or 0718004580 as I am in Sri Lanka now for any clarifications.
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