H is Lordship Rt. Rev. Dr. Justin Gnanapragasam created history by being the first Bishop of Jaffna to visit the Shrine of Our Lady of Matara and participate in the festive celebration held last week. This day should be written in letters of gold in the annals of the Sri Lankan Church History.

Addressing the large gathering of the faithful and devotees present the Bishop of Jaffna began by saying that violence begets violence and that since the dawn of independence in 1948, we have gone through many civil wars and insurrections. “People – in North as well as South – have lost their precious lives first and foremost. The damage caused to the physical environment...”

The Bishop expressed “What is there in the womb is an inchoative human person with inalienable and innate human rights,” adding that...
The feast of St. Anne’s Church, Walahapitiya was celebrated recently, under the guidance of Rev. Fr. Nissanka Priyasad, Head of the Capuchin Order in Mawila. The feast of St. Anne’s Church, Walahapitiya, belonging to the Nattandiya Parish was celebrated recently, under the guidance of Rev. Fr. Julian Hycinth, Parish Priest and Rev. Fr. Dilan Pereira, Assistant. The Chief Celebrant of the Festive Holy Mass was Rev. Fr. Nissanka Priyasad, Head of the Capuchin Order in Mawila.

**Department of Christian Religious Affairs Art Competition for Christmas Stamps - 2017**

The Department of Christian Religious Affairs has decided to extend the deadline of the above Art Competition to October 3, 2017. All are kindly invited to participate in this competition. For further clarifications please call 011-2665584.

**Presentation of 'Andurata Eliyak'**

The first copy of the book titled, 'Andurata Eliyak' written by Ms. Nirosha Chamari, was presented at the Jubilee Hall, Archbishops’ House, Colombo recently. The book was a compilation of articles by the writer to Gnanarth Pradeepaya and Bakthi Prabodana-ya magazine.

**Re-commencement of 'Press Week'**

The Gnanarth Pradeepaya Writers’ Guild has decided to re-commence the ‘Press Week,’ with the aim of propagating Catholic books. Catholic writers are requested to forward their books, with a list of titles, the number of books pertaining to each title together with their sale price to ‘The Secretary,’ Gnanarth Pradeepaya Writers’ Guild, Colombo Catholic Press, Colombo 8.

**Laying of Foundation Stone at Madhu Church, Katulanda**

Construction work on a foyer, under the supervision of His Eminence Malcolm Cardinal Ranjith, Archbishop of Colombo, commenced recently at the premises of Madhu Church, Katulanda, belonging to the Madampella Parish. Picture shows, Rev. Fr. Freely Muthukularathirachchi, Rector St. Aloysius Minor Seminary, laying the foundation stone in the presence of Rev. Fr. Dilran Perera, Parish Priest of the Madampella Parish and the Parishioners. **Text: K.D. Hubert - Pic: H.A. Caldera**

**Feast of St. Mary’s Church Kalapugoda, Yatiyana**

The Annual Feast of St. Mary’s Church, Kalapugoda belonging to the Yatiyana Parish, was held recently. A foundation stone laying ceremony, for the construction of a foyer in the Church premises took place during the feast. Picture shows, the Chief Guest, Very Rev. Fr. Sam Quintus, Episcopal Vicar, Missionary Region being welcomed by Rev. Fr. Felix Shantha Parish Priest, Yatiyana and the parishioners. **T. Sunil Fernando**

**Eucharistic Rally of Diyalagoda and Maggona Parishes**

Parishioners of Diyalagoda and Maggona celebrated the Feast of Corpus Christi recently. The Chief Celebrant was Rev. Fr. Susan Attidiya, Dean of the Kalutara Deanery. Celebrations were held under the guidance of Rev. Frs. Dinesh Keerthisinghe and Deshan Lasantha Perera Parish Priests of Diyalagoda and Maggona respectively. **D. Anslem Fernando**

**From Point...**

Pastoral visit to St. Mary’s Church Hapugoda

His Lordship Rt. Rev. Dr. Maxwell Silva, Auxiliary Bishop of Colombo made his pastoral visit to St. Mary’s Church, Hapugoda recently. Picture shows His Lordship, being welcomed by Rev. Fr. Kirul Jayanatha Silva, Parish Priest and parishioners.

**Ordination of Deacon J. Nirmal Suranan SDS**

Deacon J. Nirmal Suranan SDS, hailing from the Diocese of Chilaw, from the Parish of Our Lady of Holy Rosary Church, Mampuri will be ordained a Priest on September 17, 2017 by His Lordship, Rt. Rev. Dr. Justin Bernard Gnanapragasam, Bishop of Jaffna. The ceremony would take place at Our Lady of Mount Carmel Cathedral in Chilaw.

The first Mass will be celebrated at the Church of Our Lady of Holy Rosary, Mampuri on September 17, 2017 at 8.00 a.m.

Salvatorian Priests, Chilaw

Contd., from Pg. 1
To read the Signs of the Times

President Donald Trump of US, undermining Pope Francis’ Ecology recently pulled the US out of the historical Paris Accord for the battle against climate change. Within weeks Texas and Florida were devastated by the worst hurricane in recorded history. We hope the American President will read the signs of the times and reconsider the US decision because the battle against climate change is a matter of life or death for all people.

It is in this perspective that the United Nations on September 16, observed the International Day for the Preservation of the Ozone Layer. This layer is a fragile shield of gas and protects the earth from the harmful portion of the rays of the sun, thus helping preserve life on the planet.

According to the UN, the phase out of controlled uses of ozone depleting substances and the related reductions have not only helped protect the ozone layer for this and future generations, but have also contributed significantly to global efforts to address climate change. Furthermore, it has protected human health and ecosystems by limiting the harmful ultraviolet radiation from reaching the earth.

This year marks the Thirtieth Anniversary of the Montreal Protocol. As part of the anniversary celebrations, the Ozone Secretariat launched a communication campaign ahead of World Ozone Day. The ‘Ozone Heroes’ campaign launched on September 14 will seek to celebrate the major accomplishments of the Montreal Protocol in protecting the ozone layer and the climate, to increase public recognition of the success and impact of the Protocol and to generate further support for the Protocol and its new mandate to phase down climate-warming hydrofluorocarbons under the Kigali Amendment, adopted in 2016.

The UN says, a number of commonly used chemicals have been found to be extremely damaging to the ozone layer. Halocarbons are chemicals in which one or more carbon atoms are linked to one or more halogen atoms (fluorine, chlorine, bromine or iodine). Halocarbons containing bromine usually have much higher ozone-depleting potential (ODP) than those containing chlorine. The man-made chemicals that have provided most of the chlorine and bromine for ozone depletion are methyl bromide, methyl chloroform, carbon tetrachloride and families of chemicals known as halons, chlorofluorocarbons (CFCs) and hydrochlorofluorocarbons (HCFCs).

The scientific confirmation of the depletion of the ozone layer prompted the international community to establish a mechanism for cooperation to take action to protect the ozone layer. This was formalized in the Vienna Convention for the Protection of the Ozone Layer. It was adopted and signed by 28 countries, on March 22, 1985. In September 1987, this led to the drafting of the Montreal Protocol on Substances that Deplete the Ozone Layer.

The principal aim of the Montreal Protocol is to protect the ozone layer by taking measures to control total global production and consumption of substances that deplete it, with the ultimate objective of their elimination on the basis of developments in scientific knowledge and technological information.

In Sri Lanka, the government and private institutions need to recommit themselves seriously to stopping the use of ozone layer depleting substances. In the vision 2025 programme outlined on September 4, President Maithripala Sirisena and Prime Minister Ranil Wickremesinghe assured that the strategic development programme will be eco-friendly. The ultimate vision is to build a peaceful, just and all inclusive society which Pope Francis has described as the features of the Kingdom of God.

The Pope has called on the Church and the world to give the highest priority to the battle against climate change, to bring about poverty alleviation and the peaceful resolution of conflicts without resorting to war or violence. We hope all religions in Sri Lanka could unite and work together on these crucial issues where there are no doctrinal problems such as protecting the Ozone layer, major climate change issues, the conservation of fresh water and electricity, planting trees, preventing deforestation and the proper handling of garbage so that trash could be turned into cash. We are glad that the Catholic Church as the Mother Church is taking the initiative to bring about this unity in diversity.

“That is why the kingdom of heaven may be likened to a king who decided to settle accounts with his servants” (Matthew 18,23)
On his last day in Colombia, Pope Francis said that peace process should not be reduced to bureaucratic talks between two parties, but must above all focus on and involve the people, who themselves must take steps toward reconciliation, rather than revenge.

“We have learned that these ways of making peace, of placing reason above revenge, of the delicate harmony between politics and law, cannot ignore the involvement of the people,” the Pope said on September 10.

“Peace is not achieved by changing frameworks and institutional arrangements between well-intentioned political or economic groups,” he said. “Rather, Jesus finds the solution to the harm inflicted through personal encounters between the parties. It’s also necessary that any peace processes draw on the experience of those sectors that have often been overlooked, so that communities themselves can influence the development of collective memory.”

Pope Francis shows a bruise around his left eye and eyebrow caused by an accidental hit to the pope-mobile’s window glass while visiting the old sector of Cartagena, Colombia, on September 10, 2017.

Pope Francis lost his balance while riding in the popemobile through a crowd in Cartagena, Colombia, last Sunday, bruising his left cheekbone and eyelid, but he was not seriously hurt.

The Vatican said he received ice treatment and freedom.

Video images showed the Pope hitting the left side of his face against a vertical bar of the popemobile, a specially designed open-top vehicle that allows the Pontiff to stand and greet the faithful as his motorcade advances.

A few drops of blood were seen on his white cassock and the area around his left eye looked bruised and swollen.

“I was punched. I’m fine,” the Pope joked as he left a house in the poor neighborhood of San Miguel, where justice is done. When justice is done.

He later was seen with a small bandage over his left eyebrow.

“The Pope is fine. He injured his left cheekbone and eyelid,” spokesman Greg Burke said.

A drop of blood was seen on his white cassock and the area around his left eye looked bruised and swollen.

“With this back, drop, the day’s Gospel reading from Matthew, which recounts the Parable of the Good Shepherd who leaves the 99 to find the one lost sheep, offers timely and relevant insights into forgiveness, correction, community and prayer, he said.

“This fact pervades the entire text: There is no one too lost to deserve our care, our closeness and our forgiveness,” the Pope said, adding that from this perspective, we can see that a fault or committed by one person challenges us all, but involves, primarily, the victim of someone’s sin.

Pope Francis said peace above all begins with the people and the path to reintegration into the community begins with a dialogue of two persons. “Nothing can replace that healing encounter; no collective process excuses us from the challenge of meeting, clarifying, forgiving,” he said, explaining that the deep, historic wounds the country has suffered necessarily require moments where justice is done. This means giving victims the important task of knowing the truth, ensuring that damages are adequately repaired and making clear and firm commitments to not repeat the same crimes in the future.

The Pope went off-the-cuff briefly to emphasize the evil of trafficking. “This evil is a direct attack against the dignity of the human person and progressively breaks the image that the Creator imprinted on us,” he said.

“I firmly condemn this scourge which has put an end to so many lives and which is sustained by unscrupulous men. You cannot play with the life of a human being, nor manipulate their dignity. I make a call to find ways to end drug trafficking, which sows death everywhere, truncating so many hopes and dreams and destroys so many families,” the Pope expressed.

INDIA: The Catholic Archdiocese of Ernakulam-Angamaly has asked its members to get smartphones, and to be more technology savvy ahead of its plans to get the entire community of one lakh families and its over five lakh members across the world networked through a mobile application that was launched in March this year.

Sebastian Edyanthara, Auxiliary Bishop of the Archdiocese, said in a circular that smartphones brought information to one’s fingertips, and it was necessary that members of the archdiocese who did not have smartphones got them. The circular was read out in parishes on September 10 during the course of the Sunday Mass. The Auxiliary Bishop also said that every parish must have access to 3G/4G Internet connection and be equipped with printers, scanners, etc.

Sources in the Archdiocese said that a large number of the archdiocesan members had already used the mobile application launched early this year to access services and information.

Use smartphones, Syro-Malabar archdiocese tells laity

“WHen he began the accounting, a debtor was brought before him who owed him a huge amount” (Matthew 18:24)

Catechists in Vietnam told to dialogue, listen to people

When catechists are educated to live the mystery of communion, their hearts are filled with joy and they are urged to reach out to people, especially the poor and marginalized, and bring God’s salvation to them, he said.

During the congress, Bishop Joseph Nguyen Nang, vice president of the Catholic Bishops’ Conference of Vietnam, said for catechists to have the spirit of communion with other people, they need to have a positive view of people.

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Food Allergy and Intolerance

Many people describe their various symptoms to food and allergy specialists thus suspecting that they have food allergies. The scientific evidence that food does harm in most instances is weak, although adverse reactions to food do occur. These can be divided into food allergy and food intolerance.

Food allergy

This is estimated to affect 5% of young children and 1 to 2% adults. Allergy is a reproducible reaction to an extrinsic substance. The substances provoking the reaction may have been ingested, injected, inhaled or merely have come into contact with the skin or mucous membrane. It can manifest as follows.

1. Sudden hypersensitive reaction presenting an itchy skin rash, vomiting or diarrhea after eating allergic foods like shell fish. It can sometimes be a dangerous attack of breathing difficulty.
2. As an asthma or asthma.
3. Runny nose and asthma.
4. Affecting the intestinal tract as diarrhea after cow’s milk in infants.

Some of the allergens are grass, weed and tree pollens, fungal spores, outdoor moulds like rotting straw, hay, grains, grass and leaves. Indoor moulds are specially found in basements, inaccessible small narrow spaces with moisture, and bedding. House dust may contain mites, human and animal dander, Oth. etc. in the feathers and feathers. These animals and pets may have allergens. Insect bites as seen in Sigiroya is an incriminated source. Plants and foods are well known sources of allergens. Sea foods are well known cause of allergic reactions.

The important points to consider when making a diagnosis of allergic cause for a problem are, when and where did the manifestations occurred. When and where is he free of complaints? A family history of allergy is often present.

Food intolerance

This can manifest as:
1. Migraine which is a severe unbearable headache after intake of foods like chocolate, caffeine and cheese.
2. Irritable bowel syndrome. In this condition there are bowel complaints, the main thing is the urge to empty the bowels frequently after taking certain food items like wheat.
3. Lactose intolerance. Patients get bloating of the abdomen and diarrhoea following the intake of lactose containing milk. Taking antibiotics unnecessarily for a watery diarrhoea can lead to lactose intolerance profuse diarrhoea. This is due to the destruction of enzyme lactase producing cells in the upper intestines been destroyed due to the antibiotics. It is diagnosed by testing for and finding sugar in the stools. The treatment is to stop all animal milks for two to three days, including breast milk. Milk from a vegetable like soya can be given for the few days.
4. Chinese restaurant syndrome. A flavoured enhancer used in cooking Chinese foods may produce diarrhoea, dizziness vomiting and sweating.

Food intolerance

Many other additives have been implicated as causing reactions. Sponge cakes like such additives are not used in food allergy. Most of these patients in this group have psychiatric disturbances.

Food intolerance is a reversible adverse reaction to a specific food or a food ingredient and it is psychologically based. Food allergy occurs when the person cannot identify the type of food that has been given. Listening to the person affected may help delineate the causative agent, particularly when the effects are immediate. Skin prick testing with the allergen is often misleading. Diagnostic exclusion tests are sometimes used but they are time consuming. When the person is quite well for a week to ten days give him the suspected food and observe him carefully. If he is allergic a reaction should occur immediately and not after a few days. Most people who have reactions to food realise it and stop that food and do not need medical assistance.

There is a popular belief in our country about ‘beaty foods’ [sara kama] and ‘cool foods’ [seethala kaama] which are supposed to cause phlegm, stomach ache and other symptoms. There is no scientific evidence for these beliefs. The answer is to test it with that food item that he is quite well for about a week. The reaction should occur within twenty four hours. Repeat it on 3 to 4 occasions. If it is positive at all occasions, best is to avoid that food. There are so many food available in this world. We can easily avoid a few of them and still live a healthy life.

Contd. from Pg. 1

Happy Birthday...

April 1962 she gave birth to the baby and passed away. The Church canonized her in May 2004 and named her Saint Gianna as the patron saint of unborn babies in the presence of her daughter who had grown to become a Doctor in Gynecology. His Eminence hailed Saint Gianna the Mother of Mamma as a heroic example of how a mother loves her children.

Eulogizing further, His Eminence said that motherhood is a great vocation because what is born inside a womb is a miracle; a living being who is loved by His Eminence said that her child was not the product of a human relationship but by what we are. It is a great challenge for us today to understand that God is guiding our life and that we have great dignity. We are not accidents of selfishness he said, because it is our slavery to selfishness. He added that we have misunderstanding us Catholics as ‘Mary lackeys’. We do not worship Mary, but we love her because she is our heavenly mother. Let us take Mary to our homes, to our families known to him and having a differently-abled or unwanted, perfectly healthy or imperfectly healthy. Our families and friends are to be vigilant to see that children have not misunderstood us Catholics as ‘Mary lackeys’.

Concluding his homily on the Birthday of Mary His Eminence said that the reason why he honours Mary our heavenly mother is because of this dignity. Jesus love His mother intensely and His mother loved Jesus love Him intensely too, as that was how God had planned their destiny. When Jesus was at the point of sacrificing His life on the cross He gave His beloved mother as our heavenly mother when He said ‘John, this is your mother’. Symbolically he told John, that Mary is the mother of the Church. Jesus knew how much she would be able to love us. On December 8, 1963 the Second Vatican Council proclaimed that Mary is the mother of the Church.

His Eminence reminded us that Jesus gave us two gifts. The first was the Holy Eucharist which nourishes us spiritually and the second was the gift of our heavenly Mother. Citing the Gospel of John which goes on to say ‘from that moment John took Mary to his home,’ His Eminence reiterated that we should all take Mary to our homes because she belongs to us. Many people have misunderstood us Catholics as ‘Mary lackeys’. We do not worship Mary, but we love her because she is our heavenly mother. Let us take Mary to our homes, to our families and where did the manifestations occurred. When and where is he free of complaints? A family history of allergy is often present.

Contd. from Pg. 1

The unborn...

"Since he had no way of paying it back, his master ordered him to be sold …" (Matthew 18:25)
Pope issues new directives on revision, translation of liturgical texts

The Holy See has released a new Motu proprio from Pope Francis outlining a shift in the responsibility of local bishops and the Apostolic See for the revision and approval of liturgical texts. Dated September 3, the document is titled ‘Magnum Principium’, meaning "The great principle and deals explicitly with two specific changes to paragraph 838 of the Code of Canon Law, which addresses the authority of the Apostolic See and national Episcopal conferences in preparing liturgical texts in vernacular languages.

The document was published on September 9, in the middle of Pope Francis’ six-day trip to Colombia. Specifically, changes were introduced to paragraphs 2 and 3 of Canon 838. Canon 838, 2 has until now stated that: “It is for the Apostolic See to order the sacred liturgy of the universal Church, publish liturgical books, recognize adaptations approved by the Episcopal Conference according to the norm of law, and exercise vigilance that liturgical regulations are observed faithfully everywhere.”

However, with Pope Francis’ Motu proprio, the text has been changed to read: “It is for the Apostolic See to order the sacred liturgy of the universal Church, publish liturgical books, recognize adaptations approved by the Episcopal Conference according to the norm of law, and exercise vigilance that liturgical regulations are observed faithfully everywhere.”

Similarly, 838, 3 previously read: “It pertains to the conferences of bishops to prepare and publish, after the prior review of the Holy See, translations of liturgical books in vernacular languages, adapted appropriately within the limits defined in the liturgical books themselves.”

The text will now read: “It pertains to the episcopal conferences to faithfully prepare versions of the liturgical books in vernacular languages, suitably accommodated within defined limits, and to approve and publish the liturgical books for the regions for which they are responsible after the confirmation of the Apostolic See.”

The changes apportion a greater portion of responsibility for the preparation and approval of liturgical translations to Episcopal conferences, rather than the Vatican’s Congregation for Divine Worship and the Sacraments.

Additionally, Pope Francis noted that after the Second Vatican Council, the Church was acutely aware of the attendant sacrifice involved in the partial loss of liturgical Latin, which had been in use throughout the world over the course of centuries. However, it willingly opened the door so that vernacular translations, as part of the rites themselves, might become the voice of the Church celebrating the divine mysteries along with the Latin language.

In light of the various views expressed by Council Fathers at the time, the Church, he said, was also aware of the challenges the task would present: “On the one hand it was necessary to unite the good of the faithful of a given time and culture and their right to a conscious and active participation in liturgical celebrations with the substantial unity of the Roman Rite,” he said.

Yet, on the other hand, the vernacular languages themselves, often taken for granted, might make it possible to become liturgical languages, standing out in a not dissimilar way to liturgical Latin for their elegance of style and the profundity of their concepts with the aim of nourishing the faith.

Pope Francis expressed that general guidelines regarding the use of the vernacular must be followed by Liturgical Commissions as the most suitable instruments of communication with the peoples, the liturgical community can arrive at an expressive style suitable and appropriate to the individual parts, maintaining integrity and accurate faithfulness especially in liturgical books. The primary goal of translating liturgical texts and biblical texts for the liturgy, he said, is to announce the word of salvation to the faithful in obedience to the faith and to express the prayer of the Church to the Lord.

Due to this, it is necessary to communicate to everyone using its own language all that the Church intended to communicate to other people through the Latin language.

Pope Francis stressed that while fidelity cannot always be judged by individual words but must be sought in the context of the whole communicative act and according to its literary genre, there are particular

Luciferian and illegal abortions. Their logistic and deformed foetuses. These are the two grounds invoked by the proponents of abortion law. If we really want to solve such crimes and social evils, we must start off by identifying the root causes of the problem in order to eradicate them through appropriate measures like enacting more stringent penal laws that give them more seriousness which should be punished, not the victims.

What are the root causes of these crimes? Will abortion law effectively curb rape and incest? Or, do the root causes and solutions lie somewhere else? Let us analyze and refute pro-abortion arguments.

Safe and healthy abortion? Among the demographic, psychological, social, moral, and financial consequences broadcasted nowadays are some data on number of deaths from unsafe and illegal abortions. Their logic goes like this: “whether we like it or not there are abortions being done to rape victims and they are done clandestinely, they are not always successful and lead to health complications and even death of the mother. We want abortions to be safe.”

“Furtive and illegal abortions are being done, so we might as well legalize it so that modern technology in the field of medical science could be put at the service of those who were raped or have fetuses with deformities.”

This argument starts off from an effect as a premise, then confusing that effect for the cause. Thus, their reasoning and conclusion end up flawed and immoral.

One should go back to the root causes and ask why are there illegal abortions? Are they due to lack of access to rape and incest? If so, why? - Is it because of absent parents who work abroad and leaving the daughter alone in the hands of male relatives? - Are there abuses on the part of women who are economically dependent on wealthy employers who prey on destitute young girls from the villages by giving them cash for sex?

Does alcohol consumption or pornography addiction reach extreme proportions of abuse and incite unbridled sexual desires? - Is there proper moral formation regarding respect for women, the sacredness of the body and of sex, etc. It is important to dig into the root causes to arrive at effective remedies to these social maladies and prevent pregnancies ensuing from rape and incest are offshoots of deeper social problems. Resorting to illegal abortion is not a cause of the problem, it is rather the outcome of more profound evils.

Legalising a crime does not make it right

What happens if we legalise abortion? Will it diminish the instances of rape and incest crimes? Or, on the contrary, would it not rather be a catalyst to raise such crimes? They would be encouraged to carry on with their horrible heathly, parasitic, without worrying about accountability since the pregnancies could then be terminated by the law.

Abortion law would be a fistful of sand since it legitimises what is immoral, the killing of innocent human beings should be punished, not the victims. What should be enacted are laws imposing more stringent penalties to criminals.

Now, let us take the pro-abortion stance to its ultimate consequence. They say “illegal abortions are unsafe so let’s legalize it.” If safety is the real concern, then we could cite many other unsafe activities. Robbing banks, for instance, can be unsafe but dangerous; one can get away. Adultery can be risky since the perpetrator can be caught using modern technology thereby incurring a stigma on the adulterer. Prostitution can spread contagious sexual diseases.

Following the logic of making unsafe abortion more palatable, why not have to propose to make bank robbery legal to avoid unnecessary deaths, legalize adultery and prostitution, since these are being committed anyway. These arguments are perfectly logical, yet unethical.

Safety is not the main criterion for legalisation. The crux of the matter is whether legalisation is moral or not. Good deeds may be legalised, but immoral acts must be curbed. France has decriminalised, not fostered nor encouraged, much less criminalised.

(Contd on Pg. 11)
The Cross, the glorious sign of victory

The church marks the feast of the Triumph of the Cross on the 14th. This feast was observed in Rome before the end of the seventh century. It commemorates the recovery of the Holy Cross, which had been placed on Mt. Calvary by St. Helena and preserved in Jerusalem, but then had fallen into the hands of the Persians. The precious relic was recovered and returned to Jerusalem by Emperor Heraclius in 629. It is learned that Emperor Heraclius carried the Cross back to Jerusalem on his shoulders. He was clothed with costly garments and with ornaments of precious stones. But at the entrance to Mt. Calvary a strange incident occurred. Try as hard as he would, he could not go forward. Zacharias, the Bishop of Jerusalem, then said to the astonished monarch: “Consider, O Emperor; that with these triumphal ornaments you are far from resembling Jesus carrying His Cross.” The Emperor then put on a penitential garb and continued the journey. This day is also called the Exaltation of the Cross, Elevation of the Cross, Holy Cross Day, Holy Rood Day, or Roodmas.

We make the Sign of the Cross before prayer which helps to fix our minds and hearts to God. After prayer we make the Sign of the Cross to keep close to God. During trials and temptations our strength and protection is the Sign of the Cross. At Baptism we are sealed with the Sign of the Cross, signifying the fullness of redemption and that we belong to Christ. Let us look to the cross frequently, and realize that when we make the Sign of the Cross we give our entire self to God — to the Cross frequently, and realize that when we make the Sign of the Cross we give our entire self to God — to the cross and the centre circle is fitted with the design of the Canonization of St. Joseph Vaz. The four ends of the cross were designed by Rev. Fr. Priyantha Silva and donated by Amal Furniture’s Moratuwa. The cross is now at the Church of St. John’s College Borella.

‘Blessed be the name of Mary Virgin and Mother’

In accordance with Jewish custom Our Lady’s parents named her eight days after her birth and were inspired to call her Mary. The feast of the Holy Name of Mary therefore follows that of her Birthday, as the Feast of the Holy Name of Jesus follows Christmas. The feast originated in Spain and was approved by the Holy See in 1513; Innocent XI extended its observance to the whole Church in 1683 in thanksgiving to Our Lady for the victory on September 12, 1683 by John Sobieski, King of Poland, over the Turks, who were besieging Vienna and threatening the West. This day was commemorated in Vienna by creating a new kind of pastry and shaping it in the form of the Turkish half moon. It was eaten along with coffee which was part of the booty from the Turks.

The ancient Onomastica Sacra have preserved the meanings ascribed to Mary’s name by the Early Christian writers and perpetuated by the Greek Fathers. “Bitter Sea,” “Myrrh of the Sea,” “The Light Giver,” “The Enlightened One,” “Lady,” “Seal of the Lord” and “Mother of the Lord” are the principal interpretations. These etymologies suppose that the Hebrew form of the name is Maryam, not Miryam. From the time of St. Jerome until the 16th century, preferred interpretations of Mary’s name in the West were “Lady,” “Bitter Sea,” “The Light Giver,” and especially “Star of the Sea.” Stella Maris was by far the favoured interpretation. The revival of Hebraic studies, which accompanied the Renaissance, led to a more critical appraisal of the meanings assigned to Our Lady’s name. Miryam has all the appearance of a genuine Hebrew name, and no solid reason has been discovered to warrant rejecting the Semitic origin of the word. The Hebrew name of Mary, Miryam, (in Latin Dominia) means lady or sovereign; this Mary is in virtue of her Son’s sovereign authority as Lord of the World. We call Mary, Our Lady, as we call Jesus our Lord, and when we pronounce her name we affirm her power, implore her aid and place ourselves under her protection.

Let us repeat that wonderful prayer of Saint Bernard: “Look to the star of the sea, call upon Mary … in danger, in distress, in doubt, think of Mary, call upon Mary. May her name never be far from your lips, or far from your heart … if you follow her, you will not stray; if you pray to her, you will not despair; if you turn your thoughts to her, you will not err. If she holds you, you will not fall; if she protects you, you need not fear; if she is your guide, you will not tire; if she is gracious to you, you will surely reach your destination.”

The Panadura Ivory Cross

On a side aisle of the Church of Our Lady of Sorrows, Panadura, is an altar where many go to pray to. Here is a small cross made of ivory well displayed in a lighted glass case with a plaque at the bottom which states its significance. The plaque is in Sinhala and a translation will read as follows: In the year 1864 the land which belonged to the ancient Church of Our Lady of Sorrows was bought by the Secretary of the Church, Mr. Anton Peris who in 1964, discovered an ivory cross in the process of building his house there. Having protected it from then onwards, he gifted the cross to the Church on the 150th jubilee of the Church to Rev. Fr. Sisira Priyanaththa who set up this altar on September 4, 2014 on the feast of Our Lady of Sorrows for the worship of the people.
Humble Beginnings

Saint Maria Teresa Goretti was born to a poor, illiterate peasant family of Luigi Goretti and Assunta née Carlini in Corinaldo, in the Province of Ancona, then in the Kingdom of Italy, on October 16th, 1890. She, the third of seven children, was an exceptionally beautiful child.

Owing to extreme poverty, the family migrated to a small village in the neighbourhood of Lazio, Nettuno. Maria’s father shared a house with another man, Giovanni Serenelli, who had had two sons. One of them was Alessandro Serenelli.

While her mother and siblings worked in the fields, Maria would cook, sew, watch Teresa, and keep the house clean.

“No, no, no! God does not wish it!”

Alessandro, now a young man of twenty, developed a passion for Maria. He made serious sexual advances several times. But the child rebuffed. Then he assured her that he would quite certainly kill her if she mentioned the matter to her mother. By the time her father had died of malaria.

On July 5th, 1902, Alessandro engineered that they should be alone in the house. Maria was sitting on the outside steps of her home, sewing one of Alessandro’s shirts and watching Teresa, while Alessandro was threshing beans in the barnyard. Knowing she would be alone, he returned to the house.

He made a passionate assault upon Maria threatening her with death if she refused to gratify his desire. He gave her plenty of time to choose between death and rape. Her answer was, “No, no, no! God does not wish it. If you do that, you will commit a sin, you will go to hell.”

He was as good as his word. He first choked her, but when she insisted she would rather die than submit to him, he stabbed her eleven times. She tried to reach the door, but he stopped her by stabfing her three more times before running away. Thus in his frenzy, he had stabbed her no less than fourteen times.

“Maria, think of me in Paradise”

Teresa awoke with the noise and started crying, and when Assunta and Giovanni came to check on her they found Maria on the floor bleeding and took her to the nearest hospital in Nettuno.

The wounds had penetrated her throat, with lesions of the pericardium, heart, lungs and diaphragm. Surgeons at Orsenuzi were surprised that she was still alive. She underwent surgery without anesthesia, but her injuries were beyond the doctors’ help.

Halfway through the surgery, she woke up. The pharmacist said to her, “Maria, think of me in Paradise.” She looked at him and said, “Well, who knows, which of us is going to be there first?” “You, Maria,” he replied. “Then I will gladly think of you,” she said.

Final Hours

Maria wrote the letters of “forgiveness” with her blood, untainted and crimson. The aroma of forgiveness filled in the hospital chamber, while she was struggling in excruciating pain in the final hours of her life. On the spot, without any delay, the 11-year-old Saint forgave her killer, who had stabbed her 14 times. In the hospital, she murmured, in excruciating pain, these final and forgiving words, “Yes, for the love of Jesus, I forgive him … and I want him to be with me in paradise forever.” How ambitious she was! She not only forgave him but went on to pray for him. She even desired to have her killer with her in paradise. Is this not something remarkable and enormous for a teenager?

The surgery of the time was not able to save Maria’s life. She received the Last Sacraments, suffered a lot and died.

Sainthood …

Maria was beatified on April 27th, 1927. On the evening of the ceremony in Saint Peter’s Basilica, Pope Pius XII walked over to and greeted Assunta. She later reported, “When I saw the Pope, I prayed, ‘Madonna, please help me,’ and I felt faint. He put his hand on my head and said, ‘Blessed mother, happy mother, mother of a Blessed!’” Afterwards, both could be seen with eyes wet with tears.

Maria, “Saint Agnes of the 20th century”, was canonized on June 24th, 1950. Assunta was again present at the ceremony, along with her four remaining sons and daughters. Pope Pius XII spoke, not as before in Latin, but in Italian. “We order and declare, that the blessed Maria Goretti can be venerated as a Saint and we introduce her into the Canon of Saints.”

Some 500,000 people, among them a majority of youth, had come from around the world. Pope asked them: “Young people, pleasure of the eyes of Jesus, are you determined to resist any attack on your chastity with the help of grace of God?” A resounding “yes” was the answer.

Last Letter of Alessandro Serenelli

Alessandro Serenelli died on May 6th, 1970 in the Capuchin convent of Macerata. He left the following testimony, dated May 5, 1961, as his spiritual legacy:

“I’m nearly 80 years old. I’m about to depart.”

“Looking back at my past, I can see that in my early youth, I chose a bad path which led me to ruin myself.

“My behavior was influenced by print, mass-media and had examples which are followed by the majority of young people without even thinking. And I did the same. I was not interested.

“There were a lot of generous and devoted people who surrounded me, but I paid no attention to them because a violent force blinded me and pushed me toward a wrong way of life.

“When I was 20-years-old, I committed a crime of passion. Now, that memory represents something

The Sanctuary of Nettuno, Italy, where Saint Maria Goretti was canonized from a window of the Basilica of Saint Peter.

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The warehouse where the Goretti family lived. St. Maria was attacked in the kitchen at the top of these stairs.

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The Messenger

September 17, 2017

Saint Maria Goretti (1890 - 1902)
Patron Saint of Victims of Rape, Crime Victims & Teenagers

By Marco Torriti

Humble Beginnings

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if she refused to gratify his desire. He threatened Maria with death. He made a passionate assault ofMaria's shirt, and watched her sew outside steps of her home, sewing one of Alessandro's shirts and watching. 

On July 5th, 1902, Alessandro moved with compassion the master of that servant let him go and forgave him the loan” (Matthew 18,27)
ABORTION THE GATEWAY TO THE ETERNAL FIRE

According to the teaching of the church life begins at the time of fertilisation of the ovum. (Ovum is the egg of the female) This is what is called conception.

Abortion is defined as “the killing of the foetus, in whatever way or at whatever time from the moment of conception” (Pontifical Council for the interpretation of legislative texts, published in “the Acts of the Apostles” vol. 80 (1988), 1018.

Canon Law and Church Teaching.

Heresy is the obstinate denial or obstinate doubt about the matters of faith and morals, which are defined by the Magisterium. The Magisterium has repeatedly and definitively taught that abortion is always gravely immoral (CCC 2270 to 2275).

Heresy is the obstinate denial of any truth of the Catholic faith, on a matter of faith or morals, which has been defined by the Magisterium. The Magisterium has repeatedly and definitively taught that abortion is always gravely immoral.

Apostasy is “the full repudiation of the Christian faith”.

Schism is “the refusal of submission to the Supreme Pontiff or of the communion with the members of the Church subject to him”

Canon 1364 n.1: “An Apostate from the faith, a Heretic, or a Schismatic incurs a LATAE SENTENTIAE (AUTOMATIC) EXCOMMUNICATION”.

Canon 1398: A person who procures a completed abortion incurs a latae sententiae (automatic) excommunication.

LATAE SENTENTIAE means a judgment or sentence which has already been delivered. This sentence or judgment does not need a future additional judgment from someone in authority. (The Pope does not have to come on the window of the papal apartment and read the names and say that you have been excommunicated ed.) Such a sentence of excommunication is incurred by the very commission of the offence. (CCC 2272).

Pope John Paul II, in Evangelium Vitae, n. 57 says “Therefore, by the authority which Christ conferred upon Peter and his Successors, and in communion with the bishops of the Catholic Church, I confirm that the direct and indirect and voluntary killing of an innocent human being is always gravely immoral.”

This doctrine, based upon an unwritten law which man, in the light of reason, finds in his own heart (cf. Rom 2:14-15), is reaffirmed by the Sacred Scripture, transmitted by the Tradition of the Church and taught by the ordinary and the universal Magisterium.

OBTAINING AN ABORTION

Any Catholic who deliberately and knowingly commits a mortal sin is automatically excommunicated, under canon 1398. Once you are excommunicated you are not entitled to receive the sacraments of the church. You are no longer a Catholic.

In civil law all accessories to a crime are subject to the penalties of the law. Similarly any Catholic who deliberately and knowingly provides essential or substantial means for another person to procure an abortion commits a mortal sin and also incurs the same sentence of automatic excommunication. (Those who assists, directs and encourages) Any Catholic who substantially assists another is in the sin of guilt also of the serious sin and also incurs automatic excommunication.

BELIEVING IN ABORTION

Any Catholic who obstinately denies that Abortion is always gravely immoral commits the sin of heresy. The sin of heresy incurs automatic excommunication. Any Catholic who obstinately denies that abortion is always immoral, and some Catholics claim that abortion can, at times, be morally acceptable and some Catholics claim that a person can, in good conscience, choose abortion. Under the canon law of the Holy Roman Catholic Church, canon 751 and 1364, all such Catholics are automatically excommunicated for the sin of heresy.

This sentence of latae sententiae excommunication applies to any Catholic who denies that abortion is gravely immoral, regardless of whether they keep this denial hidden or publicly reveal it.

PROMOTING ABORTION

Any Catholic who publicly announces their denial that Abortion is always gravely immoral, or who publicly promotes Abortion, or who publicly argues in favour of legalised abortion, also commits a mortal sin and incur the sentence of automatic excommunication.

This sentence also applies to politicians, as well as those Catholics who are political commentators or public speakers or who write or publicly communicate their erroneous view that abortion can be morally acceptable or that abortion should be legal. This sentence certainly applies to Catholics who claim to be theologians or Biblical scholars, who believe or teach that abortion is not always gravely immoral.

Those Catholics who promote abortion are automatically excommunicated for 2 reasons.

Firstly, they fall in to the sin of heresy because they believed that abortion is not gravely immoral (canon 751 and 1364)

Second, these Catholics are providing substantial assistance for women to obtain Abortion by influencing public policy to make abortion legal, and to keep public debate on the issue open. Those politicians who provide such substantial assistance commit a mortal sin and incur a sentence of automatic excommunication (canon 1398)

VOTING FOR ABORTION

Any Catholic politician, who votes with the intention of legalising abortion, or protecting the laws allowing abortion, or of voting for abortion, or teach that abortion is not always gravely immoral, therefore incurs the sentence of automatic excommunication. (canon 751 and 1364)

All Catholic politicians should not vote to legalise, widen access to, or protecting those who perform abortion. This may be at party level, at cabinet level or in parliament. Those politicians who become a party to the act of abortion by doing so should incur the latae sententiae excommunication.

VOTING FOR POLITICIANS

Do not vote for politicians who support abortion, who vote for legalisation of abortion at cabinet level, at local governing body level and at parliamentary level. By voting for such politicians you undermine the teachings of the Catholic Church. By voting for them you give power to politicians and officials who will legalise abortion. Without vowing they will not have the political or executive power to legalise, widen access and protect abortion. If the voter knows that the politician is using the power given to legalise abortion the voter becomes as guilty as the politician. The voter also stains his hand with blood by doing so. Stand up for God. It is God who gave you everything what you have including your life. Don’t deny your God for power, wealth and position. Those who deny God and his creation (baby in the womb) will encounter God on the last judgment day and will be banished.

(Contd on Pg. 11)

A letter to our blessed Mother

September 8th is the Birthday of Our Blessed Mother. Earthly mothers do not ask for gifts from their children but, our heavenly Mother asks us “Will you give My son your heart as His City of Refuge?”

Will you listened to a Mothers’ plea? The voice belongs to Mary, but the appeal is the appeal of God. If the saints marveled in love, what then can we say of the Immaculate Virgin? St. Bonaventure says that the gates of heaven open to all who confide in the protection of Mary. She leads her servants to heaven. The crowned Virgin leads her servants to heaven.

The admirable Heart of Mary is the “Heaven of Heavens” for All Mankind. Her. She holds absolute sway, over all created things. She has the moon under Her feet to show that the entire world is beneath Her. She holds absolute sway, over all created things. The admirable Heart of Mary is the “Heaven of Heavens” for All Mankind. Her. She leads her servants to heaven.

With her as a guide you will always end up at the right place. In following her you will never lose your way. In praying to her you will never despair. In contemplating her you will never go wrong. With her help you will never fail. With her protection you will never fear. With her as a guide you will always end up at the right place. With her Blessing you will certainly reach heaven.

A song to our Blessed Mother

September 8th is the Birthday of Our Blessed Mother. Earthly mothers do not ask for gifts from their children but, our heavenly Mother asks us “Will you give My son your heart as His City of Refuge?”

Well, the greatest humanitarian St. Teresa’s best golden words, “Love begins at home”, is hardly applicable nowadays to many families, especially to affluent, snobbish families. Very seldom those closest one’s at home - the children, parents and grand parents spend time to talk, dine and pray together. Hence their homes are now just luxurious inns where the family members live as strangers for a short time daily; because of Day Care Centres, tuition classes, dancing and music classes, swimming and sports practices, office work, overtime work, clubs, seminars, gym etc.

The ultimate result is, the children when they become adults, they show “gratitude” to their parents by admitting them to homes for the aged. But when the parents die, the son or daughter pays through the nose, for their funeral and the deceased parents photographs with gold plated frames will be kept along the stairway with red carpets in their two or three storey lavish houses (not homes); just to blow one’s own trumpet to their friends; forgetting their humble beginnings and the commitments and sacrifices of their deceased parents.

Anybody think, “Love begins at home” is still applicable to poor, marginalised families, especially those who live from hand to mouth, but pray together and stay together, sharing and caring for each other.

Ivor Husaparachchi

Kandana

Home is no more a “Home sweet home”

September 8th is the Birthday of Our Blessed Mother. Earthly mothers do not ask for gifts from their children but, our heavenly Mother asks us “Will you give My son your heart as His City of Refuge?”

Well, you listened to a Mothers’ plea? The voice belongs to Mary, but the appeal is the appeal of God. If the saints marveled in love, what then can we say of the Immaculate Virgin? St. Bonaventure says that the gates of heaven open to all who confide in the protection of Mary. She leads her servants to heaven. The crowned Queen of heaven came many a time to offer a solution to the many problems confronting the Church, the world, our nation, particularly our families. Her words could not have been any plainer “Only I can help you.” This is our Mother, St. John, “This is your Mother (Lk 19:27.) Let her pleasing, touch our hearts and lead us to Her Son, whom She bore, nursed, cherished and raised, to offer us, as a ransom according to God’s plan.”

Let us pray with St. Bernard. A great Doctor of the Church.

In following her you will never lose your way. In praying to her you will never despair. In contemplating her you will never go wrong. With her help you will never fail. With her protection you will never fear. With her as a guide you will always end up at the right place. With her Blessing you will certainly reach heaven.

R.S. Jesuthasan

Letter to the Editor

September 17, 2017

The Messenger
Why Abortion ...

Abortion in case of lethal abnormalities

The Catholic Church teaches, “Prenatal diagnosis is morally licit - if it respects the life and integrity of the embryo and the human foetus and is directed toward its safeguarding or healing as an individual” (n. 7). St John Paul II reiterates this teaching in Evangelium vitae (n. 14).

On the other hand, prenatal diagnosis is gravely contrary to the moral law when it contemplates the possibility, depending on the result, of provoking an abortion. This is eugenic abortion, the Pope said, “justified in public opinion on the basis of a mentality which accepts life only under certain conditions and rejects it when it is affected by any limitation, handicap, or illness.”

Why should the diagnosis revealing the existence of a deformity or a hereditary disease be equated to a death sentence? Indeed, why?

There were cases when the only option presented to mothers facing the probability of carrying a child with fatal abnormalities is to terminate the pregnancy. The foetuses of those women are being aborted by the medical establishment. This is all part of the abortion mentality.

Catholics, who, with good intentions, try to protect other Catholics from unnecessary suffering by advising them to abort the baby are “unchristian.” Christianity is about love. The model of love is Jesus Christ who, for love of us men and for our salvation died on the Cross. The Cross is the gateway...

CHANGE OF CONSTITUTION

The constitution should be changed or amended to stop all abortions regardless of time and circumstance. On the contrary if constitutions are changed to include abortion even with limited exceptions it violates the Catholic teaching. The only constitution amendments accepted according to the Catholic teachings are to ban all procured abortions irrespective of any exception.

The teachings of the Catholic Church on Abortion are very precise. There are no Grey areas. No exceptions. The fundamental teachings of the Church which accepts life only under certain conditions and rejects it when it is affected by any limitation, handicap, or illness are as follows:

ABORTION IN CASE OF FETAL ABNORMALITIES

Abortion in case of fetal abnormalities is gravely contrary to the moral law when it contemplates the possibility, depending on the result, of provoking an abortion. This is eugenic abortion. The Pope said, “justified in public opinion on the basis of a mentality which accepts life only under certain conditions and rejects it when it is affected by any limitation, handicap, or illness.”

If we take this argument to its ultimate implications, the conclusion would sound something like this. “All those who have lesser quality of life due to disabilities are not human.”

Should we eliminate all those who are physically or mentally challenged? We have already lost that battle. Should we now simply end their life when they are born due to defects? Should we also end the life of those with Down Syndrome who later in life turn out to be non-defective? Is this what the Pope meant when he said Abortion is a sin? Is this what the Pope meant when he said a misinterpretation of Sigourney Weaver’s line?”

11

Don't depress yourself by trying to impress

Do you think trying to impress people works? The marketing world seems to run by impressing customers.

Many people try to impress somebody for some reason. Sometimes it may be necessary to maintain an artificial behaviour for the sake of avoiding bad situations. However in the long run it brings back negative results.

In a world driven by first impressions, people see the clothes you wear first and not your integrity. That means they are deceived. It may work with ignorant people but the intelligent people will immediately use the pretenders.

Some people buy things not out of necessity but to impress others. They think that a flashy car, shining clothes, the latest smartphone, a majestic artificial walk would impress others. Some people boast about their accomplishments. Some people try to live beyond their means just to impress.

Is it necessary? Is it fruitful? The lucid answer is... No! You can be yourself and still impress people.

You are not comfortable with yourself if you feel the need to impress others.

The most unhappy people in this world are the people who care too much about what other people think. We do not need to please anyone or to live up to their expectations. We do not exist to impress the world.

If you are intelligent you must understand that pretending is cheating and it is done by people either foolish or cunning. Pretending emerges from the lack of confidence or a feeling of insecurity.

Are you a person trying to impress others in some way?

If you feel the need to impress others, probably you are aware of your weaknesses but not of your strengths. Everyone has strengths and weaknesses. You may feel you are lacking something and you are not of any worth. This is a lie.

Instead of trying to impress, become aware of your strengths. Sometimes we feel the others are superior to us. This is a mistake.

If you are doing your best, if you are humble enough and strong enough to accept yourself as you are, then you don’t need others to validate you. You are already valuable.

We cannot please everyone and it is not necessary. When you know your value, you don’t need to prove anything to anyone.

Sometimes we tend to exaggerate our talents and achievements. We boast about our accomplishments. Remember it will create silly impressions and not good impressions.

Your true friends and truly intelligent people accept you for what you are. They will be impressed by your originality, authenticity and honesty.

If you want to make someone think highly of you, avoid telling about your achievements and tell them how great they are! Make them feel great and important. That is a much better way of impressing people.

Don’t be impressed by money, educational certificates, high ranking jobs or uniforms. But measure a person by generosity, integrity, humility and kindness.

Remember, the best way to impress people is by not trying to impress them...

Michael Angelo Fernando

Camillus Fernando

Your sudden demise creates a void in the musical circles. It signifies an end to an era of classical mellowing music. The reasoned parrots who visited your home would no longer take wings to listen to your resonating voice; Rendering “Eecco,” for their listening pleasure since your voice is still...

By your songs you reflected a philosophy unique to the nation. You sang not with vocal chords but with heart.

By your lilting singing you gave the listener utter joy of a spiritual odyssey. You would emerian a national icon for the ages receptor of so many tributes, laurels and awards yet, you remained humble.

The artists carried your coffin with a heavy heart to the presence of ‘Sassara Vasana Thuru Nivan Dakinaturu,’ which echoed and re-echoed in the square. ‘The moon and the stars remain silent and the trees unperturbed’. Funeral pyre was lit to the lamentations and cries of the massive crowds.

A twenty one gun salute was fired in your honour as your mortal remains embodied in the smouldering fire, which ascended to the celestial sky bringing an era of mixed soothing, mellowing music to an end.

Though you are no more among us you will continue to live in the hearts of Sri Lankans. They would sing in their hearts the songs you sang and left behind.

Generation would be inspired; we would inscribe the sad epitaph you requested in the monument to be erected to your lasting memory. ‘Ma Mala Pasu Soonkethu Duk Giyak Lyana Manawi’ “May you be fortunate to be born in the land of gold vasana wewa.”

Camillus Fernando

“Godliness is merciful. Pope Francis in the year of mercy requested those who have been a party to an act of Abortion to come to the fountain of mercy. Regret for what has happened and to make a good confession. At no point did the Holy Father say that Abortion is not a sin. Do not try to fabricate statements. This is a misinterpretation of Sigourney Weaver’s line.”

If we take this argument to its ultimate implications, the conclusion would sound something like this. “All those who have lesser quality of life due to disabilities are not human.”

Should we eliminate all those in the homes for the elderly and all those who suffered accidents and became paraplegic, maimed, paralyzed, etc.? Is it morally right to discriminate against and eliminate people who are disfigured and disabled? Would we not, perchance, be playing “god”? Only God can say who lives and who does not.

You would remain a national icon for the ages of a spiritual odyssey.

Rendering “Eecco,” for their listening pleasure since your voice is still...

Aurevoir Amaradeva Doyen of Music

September 17, 2017

A little bird tells me

A little bird tells me you are doing your best... Don’t be impressed by money, educational certificates, high ranking jobs or uniforms. But measure a person by generosity, integrity, humility and kindness. Remember, the best way to impress people is by not trying to impress them...

Michael Angelo Fernando
Since she was 11-years-old, Jazell was forced to become an older man of almost forty years of age. She was treated as if she was his ‘wife’ living in the house with him, cooking, cleaning and constantly being sexually abused. She became pregnant at 14 and had a baby. Her father approved and the community seemed to ignore the situation or consented to it by looking the other way. Rosita was also 11-years-old. A 45-year-old man in another country also had the same urge to have an 11-year-old sexual partner. But to make it legitimate, he paid a dowry to the mother and father of Rosita and a piece of paper confirmed it was a ‘marriage arrangement’ according to the socio-cultural milieu and religious customs. Girls in that country are devalued and have an economic value as a ‘child-bride’. She was taken away and sexually used daily and became pregnant at 14-years-old and had a baby.

The first case is clearly paedophilia and charges were filed. The second case is not. Do you agree? According to UNICEF, as many 700 million women today were treated like Rosita when they were only 11 years of age, sexually used by male adults many years older than them. Many were as young as 11-years-old. They were called ‘child brides’. The United Nations Convention on the Rights of the Child has declared a child to be anyone under 18-years-old. Millions of little girls around the world are forcefully married with older men from the age of 11, 14 or 15 years of age. In other words, so-called ‘marriage’ or ‘child bride-taking’ is just a cover for grave, indecent, criminal paedophilia. It is a front to justify child sex and escape the penalty of laws that forbid it. Most of the little girls were then raped in the act of consummation of the so-called marriage.

Some say it is not paedophilia if a man has sex with a nine-year-old provided it is approved by socio-cultural or religious custom. One international NGO says, “One aspect that dearly distinguishes child marriage from paedophilia is that the socio-cultural milieu, where child marriage is practiced, condones, and in many cases, perpetuates the practice. This is the reason why child marriage is a psychiatric phenomenon and diagnosed mental disorder; it is paedophilia, child marriage is practiced and defended by not only the parents, but also their community and leaders.”

Just a few brave people will report child sexual abuse where in fact it is a common community crime and as many as one in three girls as young as eight years old are victims of sexual abuse. Many such victims have been brought to the Preda child therapeutic care centre.

What is the difference between paedophilia when the same sexual abuse is covered by a so-called marriage paper? Margaret Capelazo, CARE Canada’s gender equality advisor says, “There are absolutely no links between child marriage, early and forced marriage and paedophilia.” She contends that child marriage is a form of marriage and not a legal form. It is a psychiatric phenomenon and diagnosis mental disorder.

With all due respect to Margaret, it appears older men entering into a sex union with an 11-year-old child is more like paedophilia than marriage. Child marriage is a front, a cultural arrangement made by men to have their way and pleasure by sexually abusing children without the penalty of the law. To save children from such grave sexual abuse, we have to campaign against child brides and expose it for what it is - legalised, economic, socially, culturally and religious crime.

**A COVER FOR CULTURAL PAEDOPHILIA**

**PHILIPPINES**

The United Nations Convention on the Rights of the Child has declared a child to be anyone under 18-years-old. This is one view in regard to child-brides; others disagree.

Among women between the ages of 15 to 24 worldwide, one in four were forced into such relationships as a child bride.

It cannot be marriage in the moral sense because clear knowledge, free consent and informed choice have to be present for such a union to be valid. But while laws are in place to forbid child marriages in most developing countries they are generally ignored and the practice is widespread.

In Bangladesh, for example, 71 percent of girls in rural areas are ‘married’ before they are 18-years-old compared to 54 percent in urban areas. The percentage of girls forced into such relationships in Bangladesh with older men before the age of 15 years is 18 per cent, one of the highest rates in the world. These old men want sex with children, some only nine-years-old. The mentality, sexual urges and condition of these old men is a psychiatric phenomenon and diagnosed mental disorder; it is paedophilia.

A piece of paper saying it is ‘marriage’ makes it all legal. But it is not all right for the child. The child suffers brutal sexual abuse and a loss of childhood, education and a life of human dignity. She is reduced to the sex-slave status of young girls in many developing countries. It seems the maledominated culture and religious mores are created by paedophiles to satisfy their demands and desires. Such cultural and religious practices have to be outlawed and the laws implemented.

In Bangladesh, the new law signed by the President last March 11, 2017 forbids the marriage of adults and children. But there is a built-in loophole that will still allow adults to marriage children. It says adult-child marriage is forbidden except in “special cases.” The law does not say what those special cases are. So paedophilia under the guise of so-called marriage by approved laws can still go on.

Poverty is the driving force behind many forced child brides. Poor parents see their child girl as being of lower status than boys and an economic benefit if they can sell her for a ‘dowry’ in so-called ‘marriage’. It is income that the child is actually sold; it is a form of human trafficking. They are seen as chattels, the property of the parents to do as they please and even be sold. The younger she is, the more she earns for the family. Cultural and religious practice it seems is designed to be a front to protect.

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Columbians who died violently on mission

Sanjeong Dong in Mokpo was both a parish and the headquarters of the Columban Mission in the southwest province of Korea during the Korean War era of the 1940s. The pastor was Tom Casuc and his assistant was John O’Brien.

Monsignor Patrick Brennan was the superior, a big humorous man and a natural leader. Born in Chicago in 1901, he had originally been a diocesan priest until he joined the Columbans and went to Korea in 1937. Tom Casuc was born in Liscannor, Co Clare in 1910 and was ordained a Columban in 1934 and assigned to Korea. Both Brennan and Casuc had endured house arrest during Japanese times and both were appointed to Mokpo in 1949. John O’Brien from Co Roscommon was born in 1917 and ordained a Columban in 1942. Unable to go to Korea due to the war, he volunteered as a military chaplain in North Africa. He arrived in Korea in 1949. His brother Vincent was also a Columban and was assigned to the Philippines.

On July 17, 1950 an official from the American headquarters of the Columban Mission in the southwest province of Korea towards the end of the Korean War era of the 1940s. The pastor was Tom Cusack and his assistant was John O’Brien, who was in a neighbouring cell at that time, later testified that when they heard a prisoner being interrogated by the North Korean forces, the Western prisoners were ordered to leave their cell and go to jail in Kwangju city. An American soldier Alexander Makarounis, who shared the same cell as the Columban priests, lifted the spirits of the other prisoners, and often sang ‘Farewell Places’.

On 26 August, all were ordered to travel to Seoul. However, the convoy was attacked near the city of Daejeon and the three Columbans were jailed in Daejeon along with thousands of others. The “valuable prisoners” were billeted in the Franciscan monastery in Daejeon. The North Korean forces made this monastery a temporary headquarters and each time there was an air raid by UN forces, the Western prisoners were ordered to the roof to be used as human shields. A woman, who was in a neighbouring cell at that time, later testified that when they heard a prisoner being interrogated about Catholics in Daejeon “the three foreign priests went down on their knees and prayed throughout the night for that prisoner.”

**THE UNITED NATIONS CONVENTION ON THE RIGHTS OF THE CHILD HAS DECLARED A CHILD TO BE ANYONE UNDER 18-YEARS-OLD.**

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On September 17, 2017
“FORGIVE”

SEVENTY TIMES SEVEN

My dear young builders,

We have all had moments or people that we can’t forget and can’t forgive. Forgiveness may be a very hard virtue to practise.

But if we take a moment to think of our own sins, if we meditate on how much we have disobeyed God within one day, we will understand how we are weak and how much we are unworthy before God. Now think for a moment, what if God didn’t forgive us? What if God held our sins against us and didn’t care for us because we are not worthy of Him?

My dear friends, it is important to understand that we have no right to be angry with someone or hold a grudge against anyone. The Readings today speak only of this. The First Reading says, “could anyone nourish anger against another and expect healing from the LORD?” and if we live for God, as the Second Reading says, then this is not difficult for us to do.

So today let us ask the intercession and strength from our dear Mother Mary to be able to live for God. She lived only for God her whole life, and because of that she was able to live a holy life. Let us pray today then for the grace to live for God and be forgiving towards our neighbour.

Aunty Gerro

The Church Liturgy

As we continue the season of “Ordinary Time” let us try to open our minds and hearts to what Holy Mother the Church is trying to teach us.

Last Sunday was the 23rd Sunday in “Ordinary Time” and the Liturgy reminded us that “love is the fulfillment of the law,” which means that we are called upon to correct those who do wrong, because we love them and do not want them to be separated from God, likewise when we are corrected by others it is because they love us.

Today is the 24th Sunday through and the Liturgy of the Church, Jesus teaches us a wonderful lesson on “Forgiveness.” It begins with Peter’s question to Jesus - “Lord, if my brother sins against me, how often must I forgive him? As many as seven times?”

Then Peter came to Jesus and asked, “Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?” Jesus answered, “I tell you, not seven times, but seventy-seven times. Matthew 18:21-22.

Each number represents a letter of the alphabet. Substitute the correct letter for the numbers to reveal the coded words.

The Church is trying to teach us.

As we continue the season of “Ordinary Time” let us try to open our minds and hearts to what Holy Mother the Church is trying to teach us.

It seems that Jesus is teaching us to forgive each other. The Gospel of Matthew 18:21-35 tells us that Peter asked Jesus how many times he should forgive his brother when he sins against him.

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The number 77 can mean 100, which is a symbol of completeness in the Bible.

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The number 77 can mean 100, which is a symbol of completeness in the Bible.
First Reading: Sirach. 27: 33 - 28: 9

The sinner will possess anger and wrath. He who exacts vengeance will experience vengeance of the Lord. This is because God and not man, is the Master of all life. The man who forgets this is a sinner and is condemned for eternity. He who repents and asks for God’s forgiveness, and mercy is to forgive and to be merciful to our neighbours.

Second Reading: Rom. 14: 7 - 9

As Christians we totally surrender ourselves to the Lord. Therefore whether living or dead we belong to Christ. Hence we will share His resurrection.

Gospel: Mt. 18: 21 - 35

God forgives all our sins. We too ought to forgive those that sin against us. As for forgiveness there should be no limits.

Reflection

Sometime back there appeared an advertisement that read something like this: “Hating can cause high blood pressure, ulcers, heart diseases, indigestion, headaches, sweating, nervous tension, palpitations, killing strokes and heart attacks and all sorts of aches and pains.” It does not make the people you hate feel very good either. We all realise what wisdom literature of the Old Testament tells us in today’s First Reading: “Wrath and anger are hateful things...” But we also realise all too well, the lesson conveyed by the very next line of the same text from the book of Sirach. “Yet the sinner hugs them tight.” There are a number of reasons why this could be so, and most of us are ready to simply, “chalk it up to human weakness” once more.

The implication of the New Testament readings for today is that hatred will reign among men when men forget their own relationship with God, their Lord and Creator. This is because God and not man, is the Master of all life. The man who forgets this is a sinner and is condemned for eternity. He who repents and asks for God’s forgiveness, and mercy is to forgive and to be merciful to our neighbours.

But when this has been done or is being done by every minister when making it right it has been pursued we have no place for holding grudges or refusing to forgive. There is a saying: “Seeing everything; overlook a lot; correct a little.” The meaning of this should be clear. While we will usually find ourselves in a position to see and suffer much that is wrong in the world, at the hands of men, we must realise that others faults are often not much worse and sometimes are even lesser than our own.

Liturgical Calendar Year A

17th Sept. - 24th Sept. 2017

Sun: 24th Sunday of Ordinary Time Sir 27:33-28:9; Rom. 14:7-9; Mt. 18:21-35

Mon: 1 Tim. 2:1-8; Lk.7:1-10

Tue: Memorial of St. Januarius, Bishop & Martyr 1 Tim. 3:1-13; Lk.7:11-17

Wed: Memorial of St. Andrew Kim Taegon, Apostle and Priest and Paul Chong Ha-sang and companions, M.C.S. 1 Tim. 3:14-16; Lk.7:31-35

Thu: Feast of St. Matthew Apostle and Evangelist Eph. 4:1-7,11-13; Mt. 9:9-13

Fri: 1 Tim. 6:2c-12; Lk.8:1-3

Sat: Memorial of St. Pio of Pietrelcina, Priest 1 Tim. 6:13-16; Lk.8:4-15

Sun: 25th Sunday of Ordinary Time National Catechetical Day Is. 55:6-9; Phil 1:20-24,27a; Mt. 20:1-16a

“Now when his fellow servants saw what had happened, they were deeply disturbed” (Matthew 18,31)
On September 30 2015 the New York Daily News published an article on the results of a Bluetooth poll of 1000 USA citizens asking them to name their most prized possession more than 60 percent of the women listed photos as their most pr

If the men photos took third place with houses and vehicles as their most prized possession. In the event of a house fire family and pets being safe and a person could select only one item, most persons would save their photos although men were equally likely to grab their favourite technological device. As for the most wished for possession women chose a house while men chose a car. If men lost their prized possession 44 percent would buy replacements but 60 percent of the women would cry. Unlike residents of USA people in under-developed countries with no technology are most likely to highly value their utensils for daily living and tools for earning a living, a religious or sentimental artifact. If Sr Anthony had been subjected to a poll of this nature, we might assume that his most valuable possession would be a book of Scripture, his sermon notes or his own devised concordance. However he does tell us what his most valuable possession is, and it is none of these; St Anthony’s greatest possession was God.

St Anthony develops this theme in his sermon notes for the Sunday of Pentecost. He begins by examining the book of Tobit in Sacred Scrip-

ture. Tobit possessed his eye sight but lost it. Because he lost his eye sight he lost his ability to earn money. Tobit sent his son Tobias to recoup money from a relative, entrusting the boy to a previously unknown kinsman who said he would bring the boy safely home. We have here two possessions that were lost - Tobit’s eyesight and income and a third possession that he ran the risk of losing of his son Tobias. Before Tobit sends off his son he gives him some advice which St Anthony notes: “All the days of thy life have God in thy mind and take heed that thou never consent to sin nor transgress the commandments of our God (Tob 4:5)” St. Anthony focuses on the one possession that cannot be taken away by blindness, financial hardship or death. “0 words sweeter than honey or the honey comb: Always have God in thy mind: a mind that has God blessed above all blessedness happy above all happiness! What is lacking to you? What can be added to you? You have all things, having him who made all things, who alone fills you and without whom all that is, is nothing. Therefore, always have God in your mind”(Sermons for Sundays and Festivals II 4.033,Edizioni Messaggero Padova) St Anthony sees To-

bit’s advice as a legacy “See what a testament Tobit drew up for his son, what a legacy he left him! Always have God in your mind”

Tobit told his son to “Always have God in your mind” Our minds are always difficult to control. The temptation is easier to abstain from food or actions than to keep our minds fixed on God.

Tobit’s advice is specially difficult because he uses the word “Always.” “Always have God in your mind” not sometimes or at times which you feel are convenient to you such as prayer times when you go to Church or engage in some good deed but Always. Do you want to have God in your mind always? then, says St. Anthony, have yourself always before your mind’s eye. Where your eye is there is your mind (Sermons II 4.04). We know that God made us we are His creatures not our own. Therefore if we keep ourselves in our mind’s eye we are looking at a creature of God. We need to see God in ourselves because he is there in who he made us to be, not in who we want to be or who we pretend to be.

Do not go seeking another ‘you’. Do not make yourselves otherwise than he made you. Then you will Always have God in mind. (Sermons II 4.04) If we keep our eye on ourselves won’t we become self-absorbed? Definitely we would, if we have no faith in God.

People whose most important possessions are fame or popularity, acceptance or financial stability, independence or power, have overlooked the most valuable possession - God Himself. St Anthony is right, if we possess God, if we keep God always in our minds, the disorder of our life will disappear and God will show the way to peace.

When the first printed books with illustrations appeared in the 1470s, in the German city of Augsburg, wood engravers arose in protest. Wor-

ried about their jobs, they literally stopped the presses. In fact, their skills turned out to be in higher demand than before: Somebody had to illustrate the growing number of books.

Fears about the impact of technology on jobs have resurfaced periodically ever since. The latest bout of anxiety concerns the arrival of artificial intelligence (AI). Once again, however, technology is creating de-

mand for work. Jobs range from designing websites to writing software, for instance, has got better at transcription. Yet AI will also create demand for other types of digital work. The technology may use a lot of com-

puting power and fancy mathematics, but it also relies on data distilled by humans. For autonomous cars to recognise road signs and pedestrians, algorithms must be trained by feeding them lots of video showing both. That footage needs to be manually “tagged,” meaning that road signs and pedestrians have to be marked as such. That labelling activity involves thousands of workers. Once an algorithm is put to work, humans must check wheth-

er it does a good job and give feedback to improve it.

A service offered by Crowd Flower, a micro-

task startup, is an example of what is called “human in the loop.” Digital workers classify e-mail queries from consumers. For instance, by content, sentiment and other criteria. These data are led through an algorithm, which can handle most of the queries. But questions within simple answer are again routed through humans. If too much work might end having to be taken out of the loop as algorithms improve. But this is unlikely to hap-

pen soon, if ever, says Mary Gray, who works for Micro-

soft’s research arm. Algorithms may eventually become clever enough to handle some tasks on their own and to learn by themselves. But consumers and companies will also expect ever-smarter AI services: digital assistants such as Amazon’s Alexa and Microsoft’s Cortana will have to answer more complex questions. Humans will still be needed to train algorithms and handle ex-

ceptions.

Accordingly, Ms. Gray and Siddharth Suri, her collaborator at Microsoft Research, see services such as Up Work and Mechanical Turk as early signs of things to come. They expect human labour to be split up into distinct tasks which can be delivered online and combined with human labour. For instance, might use AI to deal with routine tasks (such as booking a flight), but direct the more complicated ones with human intervention. A travel agency, for instance, might use AI to deal with routine tasks (such as booking a flight), but direct the more complicated ones with human intervention.

Artificial intelligence will give rise to new forms of work. To take one example, more and more people are supplying digital services online via what is sometimes dubbed the “human cloud.” Counterintui-

tively, many are doing so in response to AI.

According to the World Bank, more than five million people already offer to work remotely on on-

line marketplaces such as Freelancer.com and Up-

Work. Jobs range from designing websites to writing legal briefs and typically bring in at least a few dollars an hour. In 2016 such firms earned about $6 billion in revenue, according to Staffing Industry Analysts, a mar-

ket researcher. Those who prefer work in smaller bites can use “micro-work” sites such as Mechanical Turk, a service operated by Amazon. About 500,000 “Turkers” perform tasks. Such as transcribing bits of audio, often earning no more than a few cents for each “human inte-
lence task.”

Many big tech companies employ, month-

ly, through outsourcing firms, thousands of people who police the firms’ own services and control quality. Google is said to have an army of 10,000 “raters” who, among other things, look at YouTube videos or test new services. Microsoft operates something called a Universal Human Relevancy System, which handles millions of micro-tasks each month, such as checking the results of its search algorithms.

These numbers are likely to rise. One reason is increas
g in demand for “content moderation.” A new law in Germany will require social media to remove any content that is illegal in the country, such as Holocaust denial, within 24 hours or face hefty fines. Facebook has announced that it will increase the number of its mod-

erators globally.

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mans.

Michael Bernstein of Stanford University sees things going even further. He anticipates the rise of tem-

porary “firms” whose staff are hired online and config-

ured with the help of AI. To test the idea, Mr. Bern-
in and his team developed a programme to assemble such virtual companies for specific projects-for instance, re-

cruiting workers and assigning them tasks in order to design a smartphone app to report injuries from an am-

bulance racing to a hospital.

Working in such “flash organisations” could well be fun. But many fear that the human cloud will create a global digital proletariat. Sarah Roberts of the University of California, Los Angeles, found that content moderators often suffer from burnout after ‘checking dodgy social-media content for extended periods. Mark Graham of the University of Oxford concludes that plat-

forms for online work do indeed offer new sources of income for many, particularly in poor countries, but that these services also drive down wages. So governments need to be careful when designing big digital-labour programmes-as Kenya has done, hoping to train more than 1 million people for online jobs.

Technology is rarely an unalloyed bane or bless-
ing. The printing press created new work for the wood engravers in Augsburg, but they quickly discovered that it had become much more repetitive. Similar trade-offs are likely in future.

Richard Rodrigo

A Thanksgiving Service for the Prime Minister of Sri Lanka

The aforementioned Service will be presided by the Archbishop of Colombo, His Eminence Malcolm Cardinal Ranjith at St. Mary’s Church, Laurie Road, Bambalapitiya at 6:00 a.m. on Sunday, 19th November 2017. All are welcome.

Rev. Fr. Felician Ranjith Perera Parish Priest - St. Mary’s Church, Bambalapitiya and Parish Community

"And they went to their master and reported the whole affair” (Matthew 18:31)

By Ridley Casie Chitty

Digital Labour The human cumulus Artificial intelligence will give rise to new forms of work

GOD IN YOUR MIND

- If we possess God always in Mind, the disorder of our life will disappear and God will show the way to Peace

(An excerpt from the Messenger of St. Anthony)
Pope wants youth to ‘break the mirror’
of narcissism, focus on others

Pope Francis told youth to steer clear of modern society’s narcissistic tendencies, which he referred to as a vain “illness.” He said they should instead concentrate on helping others and on developing a healthy ability to laugh at oneself.

“Narcissism produces sadness, because you live worried about ‘dressing up’ your soul everyday to appear better than you are, contemplating to see if you are more beautiful than others,” the Pope said.

This is the sickness of the mirror; he said, and told young people to break the mirror; don’t look in the mirror, because the mirror deceives! “Instead, look outside, look at others. And if one day you want to look at yourself in the mirror, I will give you a mirror: look in the mirror to laugh at yourself.” Doing this, he said, “will refresh your soul.”

To know how to laugh at ourselves, he added, gives us joy and saves us from the temptation of narcissism.

The Catholic Shalom Community is an ecce- sional movement founded in 1982 with a charism focused on contemplation, unity and evangelization. The group was on a September 3-9 pilgrimage to Rome to celebrate the 35th anniversary of their foundation.

Juan, 26, from Santiago, Chile, shared his story about how he went from living without God and without hope as a youth, to finding meaning through prayer, evangelization and a sense of community. In light of his experience, he asked the Pope how youth can “radiate” mercy to a world marred by desperation and indifference.

The second, Justine, who is 25 and from Spain, said she was baptized during the Jubilee of Mercy. She recalled a commitment she made at the time to live our life for others, and asked Francis what he believes is the role and mission of young people in the Church.

Finally, 22-year-old Matheus from Brazil shared his story of involvement with drugs before discovering his faith through missionaries and rehab. After sharing his story, the youth asked how he can find his vocation and their process of conversion.

By Avishka Mario Seneviratne
St. Joseph’s College, Colombo 10.

As usual, Pope Francis was careful to take notes as he listened to various testimonies from the group, including from three youth who spoke about their experiences of loneliness, drugs, their search for God and their process of conversion.

The biggest mistake in our country is that every- one is competing against others, and what we lack is unity, kindness and charity.

Whatever the solution we must act fast and constantly. We cannot expect others to do what we do not do ourselves. … We as Christians should keep in our mind that nature must be preserved as our forefathers preserved it for us, and else we will be cursed by the future generations as there will be no air to breathe, no water to drink or any food left to eat.

Contd on Pg. XVIII

nature’s gifts like rainforests and other lands for our own reasons.

Though we have the most competitive exam in the world, our level of education is beyond average. Apart from academic education, today what schools, parents and elders teach children is to seek money, power and land instead of work- ing as one community for everyone’s sake. Children who are influenced by this greed turn out to be inhuman within time. The biggest mistake in our country is that everyone is competing against someone. Thus, what we lack is unity, kindness and charity.

Pope Francis also pointed out how Matheus experienced the pain of humanity,” Francis noted.

It is a pity that God, our Cre- ator created a beautiful paradise for the joy of His greatest creation. It is clearly said in Genesis that everything God cre- ated was “Good.” From the beginning God made man stewards of his creation. As time passed by, man evolved from one dimen- sion to another, advancing in skills, technology and inventions. It is very true to say that this continued for countless centuries to this moment. There was a time where people never knew there were conti- nents in the other part of the world. There was a time people had to travel long distances to convey even a simple message.

But, today things have changed for the so-called better. Within a second by clicking a simple button, a nuclear weapon can be sent as far as it could. This advancement in all fields is a part of God’s plan. But the funny thing in ad- vancement of technology of now and a couple of centuries ago is that, na- ture is not conserved and preserved for the future by us.

Could not we have done all these inventions and explorations without cutting down trees in large scale? Could not we have built buildings and sky scrappers in suitable lands rather than lands where the harvest is rich and where animals breed? Could not we build roads without blocking water ways? And could not we produce energy from gar- bage without dumping them out of our reach? As people of this Nation we cannot answer any of these questions as we have vio- lated them too more often.

God gave us enough signs in the recent years. Floods after a couple of days of rain, landslides one after the other, but what seems rather puzzling is that most of those affected by these perils are the isolated poor in our society. Where the rich look for comfort ex- tending their power; these poor people fight between life and death during these disasters.

Pope wants youth to ‘break the mirror’ of narcissism, focus on others

Contd on Pg. XVIII

“I forgave you your entire debt because you begged me to” (Matthew 18,32)
said he wanted to discern his vocation during the upcoming Synod of Bishops on “Young People, the Faith and the Discernment of Vocation.”

Each person has to discern their vocation “in order to see what God wants of us in light of our vocation,” he said, and told participants to “give freely” of themselves and what they have received.

The Pope also spoke, as he often has, about the importance of the relationship between the elderly and young people. Talking directly to the older members of the community, he stressed the importance of dialogue with youth, telling them to “pass the torch, from the oldest to the youngest.”

“One of the challenges that the world asks of us today is the dialogue between youth and the elderly,” he said, telling participants that “I rely on your testimony to carry this dialogue forward.”

The elderly “have wisdom and they need (youth) to beat at their hearts for this wisdom,” Pope Francis said, adding that “this dialogue is a promise for the future. This dialogue helps us to continue going forward.”

EWTN

“Should you not have had pity on your fellow servant, as I had pity on you?” (Matthew 18,33)
Questions

The Early Christian Community (Acts 2,42-47; 4,32-37)

353. What were the chief characteristics of the first Christian Community in Jerusalem as summarized in Acts 2,42-47; 4,32-37; 5,12-16?

354. Who performed "many wonders and signs"?

355. How did the early Christians eat their meals?

356. How does Luke state the growth of the Community?

357. Who "with great power bore witness to the resurrection of the Lord Jesus"?

358. Who was Barnabas?

359. Why is it stated, "There was no needy person among them"?

St. Stephen (Acts 6,1-15; 7,54-60)

360. Why did the Hellenists complain against the Hebrews (6,1)?

361. What was the principal work of the Twelve Apostles?

362. How did the Apostles set up this issue?

363. What did they suggest?

364. How did the Community react to their suggestion?

365. Whom did they choose?

366. Who was Stephen?

367. Who was Nicholas of Antioch?

368. What did the Apostles do to these elect?

369. How does Luke state the growth of the Community?

370. What did Stephen do?

371. Who came to debate with Stephen?

372. When they found that "they could not withstand" him, what did they do?

373. What did the men say?

374. How did the false witnesses testify?

375. How did the face of Stephen look like?

376. "His face was like the face of an angel" (7,54).

377. What did the Apostles settle this issue?

378. "His face was like the face of an angel" (7,54).

379. "They were infuriated, and they ground their teeth at him" (7,58).

380. He "saw the glory of God and Jesus standing at the right hand of God" (7,56).

381. What did he say then?

382. "But they cried out in a loud voice, covered their ears, and rushed upon Stephen" (7,59).

383. How did the members of the Sanhedrin react to the speech of Stephen?

384.  "Lord, receive my spirit" (6,5).

385. "They accorded him a just reward" (6,5).

386. "They accosted him, seized him, and brought him before the Sanhedrin" (6,5).

387. "They presented false witnesses" (6,5).

388. "This man never stops saying things against (this) holy place and the law. For we have heard him claim that this Jesus the Nazorean will destroy this place and change the customs that Moses handed down to us" (6,5).

389. "The proposal was acceptable to the whole community" ii. They chose some members and presented them to the Apostles.


391. "A man filled with faith and the holy Spirit" (6,5).

392. "Filled with grace and power" (6,8).

393. "A convert to Judaism"

394. "Prayed and laid hands on them" = designating them for the task + invoking God's blessings and power upon them to perform it.

395. "The word of God continued to spread" ii. "The number of the disciples in Jerusalem increased greatly" iii. "Even a large group of priests were becoming obedient to the faith".

396. "Was working great wonders and signs among the people" ii. Debating/speaking in wisdom and spirit.

397. "Certain members of the so-called Synagogue of Freedmen, Cyrenians, and Alexandrians, and people from Cilicia and Asia, came forward and debated with Stephen".

398. Then they instigated some men to say lies.

399. "We have heard him speaking blasphemous words against Moses and God".

400. "They stirred up the people, the elders, and the scribes".

401. "They accosted him, seized him, and brought him before the Sanhedrin".

402. "They presented false witnesses".

403. "This man never stops saying things against (this) holy place and the law. For we have heard him claim that this Jesus the Nazorean will destroy this place and change the customs that Moses handed down to us".

404. "His face was like the face of an angel".

405. "They were infuriated, and they ground their teeth at him".

406. He "saw the glory of God and Jesus standing at the right hand of God"

Responses

353. i. adherence to the teachings of the Twelve: "They devoted themselves to the teaching of the apostles ..." (2,42)

ii. Centering the religious life of the Community in the Eucharistic Liturgy: "They devoted themselves ... to the breaking of the bread ... and to breaking bread in their homes" (2,42,46)

iii. Living a life of fellowship and having a system of distribution of goods that led wealthier Christians to sell their possessions when the needs of the Community's poor required it: "All who believed were together and had all things in common" (2,44). "There was no needy person among them" (2,44).

iv. Continued attendance at the Temple and devoting themselves to prayer: "They devoted themselves ... to the prayers" (2,42); "Every day they devoted themselves to meeting together in the temple area" (2,46).

354. Apostles

355. "They ate their meals with exultation and sincerity of heart, praising God and enjoying favour with all the people" (2,46,47).

356. "And every day the Lord added to their number those who were being saved" (2,47).

357. Apostles

358. i. Original name = 'Joseph'

ii. Name given by Apostles = 'Barnabas' = 'son of encouragement'

iii. a Levite by tribe

iv. a Cypriot by birth

v. He "sold a piece of property that he owned, then brought the money and put it at the feet of the apostles"

359. "For those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the apostles, and they were distributed to each according to need".

360. The widows of the Hellenists were neglected in the daily distribution of food.

361. i. prayer

ii. Ministry of the Word

362. They "called together the community of the disciples" and suggested.

363. "It is not right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word".

364. i. "The proposal was acceptable to the whole community" ii. They chose some members and presented them to the Apostles.


366. i. "a man filled with faith and the holy Spirit" (6,5)

ii. "filled with grace and power" (6,8)

367. "A convert to Judaism"

368. "Prayed and laid hands on them" = designating them for the task + invoking God's blessings and power upon them to perform it.

369. i. "The word of God continued to spread" ii. "The number of the disciples in Jerusalem increased greatly" iii. "Even a large group of priests were becoming obedient to the faith".

370. i. "Was working great wonders and signs among the people" ii. Debating/speaking in wisdom and spirit.

371. "Certain members of the so-called Synagogue of Freedmen, Cyrenians, and Alexandrians, and people from Cilicia and Asia, came forward and debated with Stephen".

372. Then they instigated some men to say lies.

373. "We have heard him speaking blasphemous words against Moses and God".

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375. "They accosted him, seized him, and brought him before the Sanhedrin".

376. "They presented false witnesses".

377. "This man never stops saying things against (this) holy place and the law. For we have heard him claim that this Jesus the Nazorean will destroy this place and change the customs that Moses handed down to us".

378. "His face was like the face of an angel".

379. "They were infuriated, and they ground their teeth at him".

380. He "saw the glory of God and Jesus standing at the right hand of God".

381. "Behold, I see the heavens opened and the Son of Man standing at the right hand of God".

382. "But they cried out in a loud voice, covered their ears, and rushed upon him together. They threw him out of the city, and began to stone him".

383. Saul

384. i. "Lord Jesus, receive my spirit"

ii. "Lord, do not hold this sin against them".
Activity 1- Play the roles of Sumaga and his Sir with a partner with correct stress and intonation.

Sumaga : Good Morning, Sir. May I come in?
Sir : Yes, Sumaga.
Sumaga : Thank you. Sir. We looked at can/could and learnt a meaningful poem if + can
Sir : Yes. How do you like it?
Sumaga : It was very useful for us. The poem is really a touching one.

The Form of Must

Sir : I'll try it out and let you know the progress.
Sumaga : Let's learn the uses of the modal verb 'Must' and follow it up with introducing a poem.
Sir : That's fine. This suggested lesson using the rhyme Henry King is to teach language.
Sumaga : Sir, can we teach language through literature.
Sir : Yes. Sumaga. It is called lan-lit. This lesson is an approach to facilitate comprehension.
Sumaga : I like to teach poems.
Sir : That's great. This lesson is an approach to facilitate comprehension.
Sumaga : Sir, can we teach language through literature.
Sir : Yes, Sumaga. It is called lan-lit. This lesson is an approach to facilitate comprehension.

The uses of Must

Must can't be used with another modal verb. The negative form of must is mustn't. E.g.
There mustn't be any rubbish left. You must not leave any rubbish.

Must expresses obligation or duty

Must can be replaced by have to. (= you must study)

The house must be worth millions, mustn't it?

Must expresses positive logical assumptions (Have + past participle)

(1) That have been my mother calling me last night, nobody else has my number.
(2) He must have won the lottery with the new house and car he has just bought.
(3) She must have been at home – her car was there.
(4) You must be so tired after running that marathon.
(5) My bicycle has disappeared. Someone must have stolen it.

Must expresses a strong recommendation

(1) We really must get together for dinner sometime.
(2) You must see the new film Dhama Yuddaya. It is fantastic.
(3) The ice cream here is delicious. You must try some.
(4) You must come and visit us while you are in London.
(5) We must go and see that film – I have heard it is excellent.

Must expresses emphasis to an opinion

(1) I must admit it was a frightening experience.
(2) I must say this food is delicious.
(3) I must admit, I didn't like him much when I first met him.
(4) You must come and visit us while you are in London.
(5) We must go and see that film – I have heard it is excellent.

Must express rules and law

(1) We use must not to talk about what is not permitted.
(2) You must not park outside the entrance.
(3) You must not make noise after 9 o'clock.

(8) That must be or that must have been:

This use express our reaction to what we hear in speaking.
A: She lives in Thailand now.
B: That must be amazing!

Mustn't - The negative is mustn't and it refers to prohibition (negation obligation)

Mustn't = Must not - You mustn't use your smartphone while you are driving.

Mustn't get on the subway if you haven't paid for the ride.
You must not open the gift until it is your birthday.

Must vs. Have to - Must can be replaced by have to with little difference in meaning. You have to study. (= you must study).

He has to finish the report by Friday. (= He must finish the report by Friday).
They have to re-sit the test. (= They must re-sit the test) Have to is a more informal while Must is mostly used in written orders or instructions.

Mustn't is a negative obligation

You mustn't drink that. (= it is forbidden to drink that; it is not allowed)
You mustn't (must not) tell this to anyone. It is a secret

Don't have to is an absence of obligation

You don't have to drink that. (= you don't need to drink that but you can if you want)

Task 1 - Recite the poem aloud with the teacher. Draw a visual to illustrate the message of the rhyme. Henry King is the name of a boy.

Task 2 - Recite the poem aloud with the teacher. Draw a visual to illustrate the message of the rhyme. Henry King is the name of a boy.

Dear Readers,
This is our lesson 28. In our last lesson we looked at modals can/could and learnt a beautiful inspirational poem with visuals on H + can.

In this lesson let's use the learn of 'must' and also have a tool at teaching a poem to enhance the skill of understanding of the learners with a variety of activities to improve their language use.

You are welcome to express your views.

N.J.