50 Golden Years in Episcopate

His Grace Most Rev. Dr. Oswald Gomis
Archbishop Emeritus of Colombo
Ad multos et faustissimos Annos!

MIRACLE CHILD!

A young Catholic, living in Texas, USA, was repeatedly instructed by her doctors to abort her first baby this year, since 90% of her abnormal cells would definitely affect the child. But her mother, living in Koralawella, Moratuwa prayed at the tomb of His Eminence Thomas Cardinal Goorey incessantly and in tears for her daughter and her child.

The tears of the mother were rewarded, since the medical tests conducted later revealed the shocking good news that the child, who was supposed to be retarded and diseased, was 100% in healthy and normal condition.

Your Eminence explained that the Canon Law of the Church prescribes carefully thought out systems, for the administration of the wealth of the Church. These are clearly indicated in Book V of the Code of Canon Law, where all are called upon to handle the assets of the Church, responsibly. Though Book V has more guidelines on ‘Acquisition of goods’, ‘Administration of goods’, ‘Contracts and especially alienation’, the

CONTD ON PG. 6

CONTD ON PG. 7

“Religion constitutes the ethos of our nation” - Bishop of Chilaw

The Bishop of Chilaw in a family delivered at St. Anthony’s Shrine in Pallekandala came down strongly on groups ‘that promote the idea of a Secular State which tend to relegate religion to the periphery.’

In his discourse at the annual feast of the Shrine held last Sunday, His Lordship Rt. Rev. Dr. Devshritha Valence Mendis said, “There are anti-religious and extremist forces which try to undermine the importance of Religion in general and the Church in particular. To effectively respond to such challenges we need to assert and safeguard the rights of every religion.”

CONTD ON PG. 4

CONTD ON PG. 6

Laudato Si’ translated into Chilaw!

H is Lordship Rt. Rev. Dr. Devshritha Valance Mendis, Bishop of Chilaw has cautioned his Diocese and the Church of Sri Lanka regarding the disturbing issues that have lately confronted his jurisdiction.

“In his letter to the monthly newsletter of the Diocese, ‘Bulletin’, His Lordship has focused on some of the issues that keep disturbing the lives of the people because of the unsustainable development activities that are taking place in certain parts of the Diocese,” the letter states. “Everyone accepts that economic development is necessary for a country to go forward, but it should not be at the cost of lives of the people and their right to live. The people of Norochcholai are still suffering from the ‘fly ash’ that emanates from the Coal Power Plant and the promised safety measures have not been taken to arrest such environmental damage. “

The letter goes on to state, “The most recent humanitarian injustice is reported from Mundel where the bottom ash from the Coal Power Plant is to be transported in order to

CONTD ON PG. 6

“For Amos, Amaziah said: “Off with you, visionary” (Amos 7:12)
Mahawatte, Pamunugama welcomes the First Bishop Son on Friday, July 6

By Benjamin Kirihetti

All ready for the Welcome

Welcome accorded to Rt. Rev. Dr. J. D. Anthony Jayasinha

Blessing the Faithful

All Island Bible Quiz / Speech Competition - 2018

Final results of the All Island Bible Quiz and Speech Competition organised by the National Catholic Catechetical and Biblical Centre, and held at St. Peter’s College, Colombo on June 30:

**Bible Quiz - English**

**JUNIOR**

1st Place: Colombo Archdiocese - St. Sebastian's Sunday School, Enderamulla
Shenod Indeepa, Onadi Cooray, Mihiranga Sakuna, Dewmi Rozan, Mihirangi Maheema

2nd Place: Kandy Diocese - St. Anthony's Sunday School, Kandy
Kevin Boniface Thomas, Jason Chamith Senarathne, Diluk Leo, Amaya Wijeratne, Amiel Sherwin

3rd Place: Kandy Diocese - St. Mary’s Sunday School, Ampitiya
Berni Shaffon, L.S. Joshua, Keizer Anthony, Omaya Fernando, Shehan Lenin

**SENIOR**

1st Place: Colombo Archdiocese - St. Mary’s Church, Dehiwala
Ovindu Atukorala, Shenali Dawson, Tanina Avory, Rachel Cooray, Shanelka Gooneratne

2nd Place: Ratnapura Diocese - St. Mary’s Church, Kegalle
T. Shalomi Clair, A. Jithvan Cooray, Wishwani Fernando, Rasangi Perera, W.A.D.C.R. Warnakula

3rd Place: Chilaw Diocese - St. John the Baptist Church, Mangala Elya
W. Jonani Dinali, Amidha Thishan, Heshan Imaljith, Maleena Nikeshala, Dewni Prabashwari

**Bible Speech - English**

**JUNIOR**

1st Place: Batticaloa Diocese - St. Anne’s Sunday School, Veekukalmunai
N. Monisha

2nd Place: Jaffna Diocese - St. James Church, Sunday School
C. Kirishani

3rd Place: Kandy Diocese - St. Mary’s Sunday School, Ampitiya
Damian Peiris

**SENIOR**

1st Place: Jaffna Diocese - St. Anne’s Church, Sunday School, Manipay
A. Ann Kollenciya Anton

2nd Place: Ratnapura Diocese - St. Mary’s Church, Sunday School, Kegalle
Bhagya Fernando

3rd Place: Colombo Archdiocese - Fatima Church, Sunday School, Battaramulla
Leandra Ratnayake

**Golden Jubilee Celebrations**

Archbishop Emeritus His Grace Most Rev. Dr. Oswald Gomis celebrates the Golden Jubilee of His Episcopal Ordination on July 17. The programmes include:

- A Public Reception on Sunday July 22, at 5.00 p.m. at the BMICH, Colombo.
- A Thanksgiving Mass by the Archdiocesan Presbytery celebrated at All Saints’ Church, Borella on Monday July 23 at 5.00 p.m.

“Flee to the land of Judah! There earn your bread by prophesying” (Amos 7,12)
The Archbishop
I knew and know

On the historic occasion of the 50th anniversary of the Episcopal Ordination of His Grace Rev. Dr. Oswald Colman Gomis, called ‘Gomis’ by us, who was artistically talented. As I remember, he contributed much to the Seminary, printing blocks that had to be painfully carved out of some soft hard brick like material. “Lux Mundi”, the seminary annual was the outcome of many talented seminarians like him. When I came, it was to Fr. Gomis that I entrusted the designing of my chalice which he did with such expertise that I still use it, though I have other chalices presented by different Popes during my Ad Limina visits to Rome. These latter are now with priests who did not have chalices of their own.

After my Ordination two years after him, our friendship became stronger. As the Manager of the Catholic Press, he had an old delivery van, for the use of the Press. Like a bicycle built for two it had only two seats, the rest of the space was for the papers it carried. Being all metal-covered, it made such a racket that we could not converse with each other. So we had to resort to a shouting match. One may think that it was the friendship that made Fr. Gomis offer Fr. Marcus trips to a shouting match. One may think that it was the friendship that made Fr. Gomis offer Fr. Marcus trips to a stop and refused to move, unless given a “push start” [push start] - a like a hired servant, I had to get out and push both the donkey and the rider.

In 1963, I was transferred from the staff of St. Peter’s College by His Eminence Cardinal Cooray of reverend memory, to the staff of St. Aloysius’ Minor Seminary, Borella as Bursar. My friend Fr. Gomis was also there. While being the Manager of the Catholic Press and Editor of the “Ganaratha Pradeepaya”, he was also a Spiritual Director in the Seminary, guiding the young seminarians towards the Priesthood, though most of them, 80%, were future married life. Even today Bishop Gomis has many grateful friends and admirers among them. Fr. Gomis, who was first and foremost the Manager and Editor at the Catholic Press and spent many a time there, was located and boarded at the Minor Seminary. As Bursar I had to feed him. The expenses fortunately were met by the Archbishop’s House.

Besides, he was an asset to the Seminary in so many ways. He used to burn the midnight oil and work late into the nights because of his editorial work, but always found time for his spiritual sons in the evenings. He was a great swimmer and during Tours popularly called picnics, he automatically became the Life-saver and has saved many a boy from drowning. He is supposed to have saved a priest, who later became bishop, from drowning in the Josephian pool. Though, a swimmer, he did not heroically jump in and save the struggling priest, but stood safely on firm ground and held out a pole for him. Jesus saved Peter, Gomis saved Sylvester!

Fr. Gomis was a great story teller and used to entertain all those who happened to be around him. His stories were not be true but there was always something interesting and his stories were always laughing. They were the same over the years, though abridged to suit the listeners. Today too he repeats the same jokes and even stories while the senior priests wink at each other on the sly, while the younger priests in particular laugh loud because he is a Bishop and should himself be kept in good humour.

At that time, when Fr. Gomis and I were staff members, the younger priest was my near successor as Rector of the Seminary. In less than three years he was made the Coadjutor Bishop of Chilaw. To fill in the vacancy, in 1966 Bishop Gomis was made Auxiliary Bishop together with Bishop Edmund Fernando OMI. They were called the Twins. The older one was a Religious and considered to be more religious while the younger one was a Secular and expected to be less religious. BothAuxiliaries were declared as such in the seminarian. The former has been translated into Tamil as and have recognized him in varied ways and decorated him. His humilism and Gregorian intonations need no microphones since he has been blessed with a powerful stentorian voice. In his short term of office as the Archbishop, he has contributed much to the education of our children by opening up Branch schools and International schools. The parents’ response by rushing to him is an indication of their appreciation of his great service.

I wish him Ad Multos Annos and in the future some day, “Together in heaven per omnia saecula saeculorum.” Amen.

(Guest Editorial: by Most Rev. Dr. Nicholas Marcus Fernando, Archbishop Emeritus of Colombo)

The Address of His Eminence Malcolm Cardinal Ranjith at the Archdiocesan Presbyteral Meeting on July 9 2018

My Lord Bishops, dear Rev. Fathers and Rev. Brothers,

First of all, may I welcome all of you, most cordially, for this first meeting of the Archdiocesan Priests’ convention of the Archdiocese for the current year. I thank you all for your kind participation.

His Holiness Pope Francis addressing this year’s Episcopal Ordination of His Grace Rev. Dr. Oswald Colman Gomis, called ‘Gomis’ by us, who was artistically talented. As I remember, he contributed much to the Seminary, printing blocks that had to be painfully carved out of some soft hard brick like material. “Lux Mundi”, the seminary annual was the outcome of many talented seminarians like him. When I came, it was to Fr. Gomis that I entrusted the designing of my chalice which he did with such expertise that I still use it, though I have other chalices presented by different Popes during my Ad Limina visits to Rome. These latter are now with priests who did not have chalices of their own.

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(Guest Editorial: by Most Rev. Dr. Nicholas Marcus Fernando, Archbishop Emeritus of Colombo)
Contd. from Pg. 1

Religion constitutes...

Stating that as Christians we all have a prophetic call, His Lordship urged the faithful to realise their prophetic call and added, "God loves each and every one and He expects from each one of us to hear the prophetic reality laid upon us according to our situation in life."

His Lordship, famed for ecumenism and inter-religious dialogue right from the days as a professor in the National Seminary at Ampitiya in Kandy, explained that in every age the Church has faced various challenges for which courageous responses have been given. One of the strong points in Sri Lankan culture is the importance attached to Buddhism and the respect and dignity of the Buddha, 24th century BC. He said, "We are part and parcel of the Sri Lankan ethos and we need to be courageous to overcome the evil forces that try to be indifferent to Religions and Religious Traditions which are so precious to our people."

His Lordship said, carried out His mission in the midst of obstacles and this same mission is being continued today but not without obstacles. Jesus walks with us and accompanies His Church as He has promised us, "I am with you always till the end of the age" (Matthew 28:20).

His Lordship called on parents and elders to exercise their prophetic call to show the children what is right and what is wrong; what is acceptable and what is not, according to a Christian way of life. Of course, he said, "This demands courageous witnessing and for which we are all called as priests, religious and laity."

At the beginning of his homily, the philosopher, Bishop of Chilaw interpreted the Gospel Text as in Mark chapter 6, where Jesus was rejected by His own people as He started teaching in the Synagogue in Nazareth. The Scripture says that people were astonished at the knowledge of Jesus He possessed which caused them to doubt whether this was indeed the "Carpenter" and to query if, from where He did get all this knowledge and wisdom.

lies at the heart of an integral ecology"

Peter Francis noted the increasingly accurate assessment of the scientific community concerning the environmental. "There is a real danger that we will leave future generations only rubble, deserts, and refuse," he said. But he expressed his hope that concern for the state of our common home would be translated into concrete actions to preserve the environment. In particular, he called on governments to honour their commitments to the 2015 Paris Agreement in order to avoid the worst consequences of the climate crisis. The COP24 Summit, he said, could prove a milestone on the path set out by the Agreement. He also mentioned the upcoming Global Climate Action Summit, taking place in San Francisco in September, while urging the support of citizens' pressure groups to provide support. "All of these actions," Pope Francis said, "presuppose a transformation on a deeper level, namely a change of hearts and minds." He reiterated Pope St John Paul's calls for an ecological conversion and emphasised the role of religions and especially Christianity, in working to that end.

Finally, the Pope stressed the importance of making space for young people and indigenous peoples in efforts to foster an integral ecology. Young people are at the centre of the upcoming Synod of Bishops, set for October this year; while the Synod of Bishops for the Pan-Amazon region will meet in 2021. In his conclusion, Pope Francis acknowledged that challenges are not lacking. He expressed his gratitude for the efforts of participants in the service of care for creation and a better future for our children and grandchildren. Despite the presence of special interests which make those efforts seem "arduous," Pope Francis encouraged them, saying, Please continue to work for the radical change which presents circumstances require. For injustice is not invincible.

Pope expresses concern for victims of Japan’s floods

Pope Francis expressed his heartfelt solidarity with all those affected by the worst flood disaster to strike western Japan in 35 years and said he is praying especially for the repose of the deceased, the healing of those injured and the consolation of all those who grieve.

In a telegram signed by Vatican Secretary of State, Cardinal Pietro Parolin on the Pope's behalf, Pope Francis said he is "deeply saddened to learn of the loss of life and of the injury caused by the serious floods following the heavy rains in Japan." Officials said last Monday that at least 119 people have been killed and dozens are still missing after torrential rain unleashed floods and landslides that have forced several millions from their homes.

The Pope also offered encouragement to civil authorities and all those involved in the search and rescue efforts as they assist the victims of this disaster and upon all be invited abundant blessings. The Meteorological Agency is warning that landslides and flooding continue to pose a danger and the number of casualties is expected to rise further. Many people are believed to be stranded in their homes where roads have been cut off by the flooding.

As of Monday morning, around 23,000 people were sheltered in evacuation centres and Prime Minister Shinzo Abe announced that a special disaster response unit has been boosted to 73,000 and said it is "putting in utmost efforts to save lives."

Abe also cancelled a planned trip to Europe and the Middle East as the government stepped up rescue operations and is reportedly arranging visits to areas hit hard by the massive flooding and landslides that began last Thursday.

Pope on climate crisis: Continue to work for radical change

Participants at the International Conference ‘Saving our Common Home and the Future of Life on Earth’ at the Vatican held from July 5-6 to commemorate Pope Francis’ encyclical on the Care of Creation, discussed the current state of climate change.

"...for it is the king’s sanctuary and a royal temple" (Amos 7:13)
Fever is the commonest problem for a child to be taken by his caretaker to a health care worker for advice and treatment. It is a dilemma to the doctor and a pain to the parents. The doctor is unlikely if the child is brought on the first day of fever but lucky if he is caught on the fifth day. Majority of childhood "ordinary" fevers children get will last for three to five days the most. If the doctor sees him for the first time on the fourth day, he will be praised by the caretakers that with one day's treatment the child was cured. Diseases are cured despite drugs and doctors."

Remember fever is only a symptom and not a diagnosis. In many diseases the exact cause is not found or known. Fever is between fever and fever illness. The head of the baby may be warm, If the parents are not sure advice them to check with thermometer, kept under the arm pit in a younger child. This reading is about 0.7 degree lower to the core body temperature. Remember coldness or hypothermia is a sign of infection in little babies. Appreciate that fever can be a friend and a foe. High temperature can kill a germ, like sterilizing a cup by boiling in hot water. Fever increases the white blood cells which are body's soldiers to fight the enemy, the bacteria, viruses etc; fever impairs the replication of bacteria that has caused the infection. In- crease body heat interest-...
Sacred Heart

Our Faith has only one heart, one center: Jesus Christ, the Son of the living God. Christ must therefore also be the center of the life of a man and a woman of God, whose lives are consecrated fully to putting people in communion with Jesus Christ; only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity” (Catechism of the Catholic Church, 426), for “in him are hid all the treasures of wisdom and knowledge” (Colossians 2:3).

In a certain sense, the “essential elements of the faith” have their origin in a treasury of the Sacred Heart of Jesus. This heart is the symbol of “that love with which the divine Redeemer continually loves the eternal Father; without recompense” (CCC 478).

In Baptism, a Christian is grafted and conformed to Christ and, in a certain sense, is more greatly conformed to Christ. This process involves acquiring the features of the heart of Jesus.

The expression “Sacred Heart of Jesus” opens for us an unfathomable richness enclosed in it; whenever we speak of a person’s heart, we do not refer just to his sentiments, but to the whole person in his loving dealings with others. In order to help us understand divine things, Scripture uses the expression “heart” in its full human meaning, as the summary and source, expression and ultimate basis, of one’s thoughts, words and actions. A man is worth what he offers and what he is worth to others.

To the heart belongs joy, as Scriptures tell us: “let your heart be glad” (John 16:22), “be of good cheer” (John 20:26), “glad of heart” (Acts 16:25), “be filled with joy” (Romans 15:13). The heart is the symbol of “that love with which the divine Redeemer continually loves the eternal Father; without recompense” (CCC 478).

The letter points out that an Environment As-

pends and contracts, non-stop, every day for all your life without a break. How does it do it?

A man’s heart might be a muscle, but it is not quite like your biceps, triceps or your abs (abdominal) or your pecs (pectoral). Those are all “skeletal muscles” and they are attached to your bones. Your heart, meanwhile, is made of “cardiac muscle.”

Both of these types of muscles need energy to contract, and they both get it from mito-

chondria, the so-called “cellular power plants” that generate ad-

enosine triphosphate (ATP) for the transfer of chemical energy. Cardiac muscle resists fatigue so well because it has more mitochondria than skeletal muscle. With so many power plants at its disposal, the heart does not need to stop and chill out. It also has a steady supply of blood bringing it oxygen and nutrients.

How about translating this physical phenomenon into the spiritual level of loving one another? Not only the Sacred Heart of Jesus? The cellular mitochondria that produces power and energy for the human heart, preventing it from getting fatigued, has no match in comparison to the spiritual en-

ergy emitted by the Holy Spirit in our souls and the state of grace. We can be tireless in loving if we wish to; we can grow in our identification with the Sacred Heart in an unlimited manner.

How much, then, are we striving to grow in our love for the Church and for souls, out of love for Jesus? In brief, how are we cultivating our spir-

It is the awesome truth about the muscles of the human heart. Unlike the rest of the muscular system, the heart is always “on” and pumping nutrients. By the way, does the heart ever get tired loving? Well, if the physical heart does not get tired pumping, why should the spiritual heart get fatigued by loving?

When does this happen? When the human heart really never gets tired beating? We normal-

ly think that all muscles get fatigued and weary. Not so in the case of the heart. The heart is the only muscle in the human body that never gets exhausted. Awesome!

Matt Soniak illustrates this amazing fact this way. Imagine yourself doing a workout in a gym, lifting weights and pumping irons. You start counting: “1, 2, 3... 18, 19, 20!” There comes a moment when your body tells the weight you had barbelled that you have reached 20 reps again if someone were to point to a gun your head. Why? After several repeti-

tions of lifting the weights, your arms and your chest are simply sizzling with a dull burn. Your muscles are fatigued and you try to put the bar back, your arms give out. The facts is, our muscles reach their limit and they do get tired. Dropping a barbell on yourself is one thing, but imag-

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Eve of Eden

The Mother of all the Living

(Continued from last week...) The greater strength, majority and endurance both within the Genesis narrative compared to Adam and outside of it compared to Lilith, by not running away from God’s verdict. Comparatively Eve shows greater faithfulness, love and commitment to Adam whose perfection she makes by continuing to accompany him even after being expelled from Eden. It attests to her single-minded choice in freedom which points to the quintessence of God in Adam in good times and in evil and rather than proof of her helplessness; this demonstrates the indissolubility of the nuptial union blessed by God in the beginning (Genesis 2:24, Mark 10:8). Eve is thus a noble and a sublime figure of the woman as the bearer of life fit to be a mother than Lilith can ever be in her rebelliousness. Thus we find the demonization of Lilith against the very nature of her womanhood, which portrays her in folklore not as a bearer and a nurturer of life but rather as a dangerous demon of the night, who is sexually wanton, stealing babies in the darkness.

Hildegard’s view of Eve

According to Prudence Allen’s exposition, Hildegard of Bingen offers an association of the Aristotelian classical elements in relation to the identity of man and woman. She stated that the association of man with the earth arose from his direct creation by God from the earth (adamah), while woman’s lack of an association to be the first element sprang from her direct creation from the body of man (hoomah); ‘Adam, who was created out of the earth, was awakened with the elements and thereby transformed, Eve, however, having emerged from Adam’s rib was not transformed.’

So through the vital powers of earth, Adam was manly and through the elements he was potent. Eve, however, remained soft in her marrow and she had more of an airy character, a very artistic talent and a precious vitality for the burden of the earth did not press upon her. As Hildegard explains: “The man had more power or strength because of his creation from the earth, but the woman’s creative and transcendent power is her creation from bone.” The artistic and vital character of woman was connected with the greater presence of air in her body: The woman, taken from flesh, she remained flesh.

Therefore Eve for Hildegard is not simply identical with the sinner, but bears the special glory of the most perfect creation of God—the Eve of Paradise for she was “the first” and the “one.” Eve, like the ‘man, before he was made in God’s image’ presented to Adam, when she looked not to Adam but to God. Eve is thus the radiant creation of God, since she was not created directly from the earth but from the atmosphere, according to which she was called into existence from a substance superior to that of Adam, therefore the woman is greater in comeliness and dexterity. The female weakness for Hildegard is a gentle power, something other than mere passivity, through this interpretation Hildegard tries to show in Eve the reined power as the more perfect power compared to the raw and unruly power of the man, which often demands control in order to serve morality. It is from this excellence of Eve that Hildegard arrives at the teleologically paralleled of woman and Christ. Only the original mother of the human race and Christ, were brought into existence “not from the seed of man, but from the flesh” thus Hildegard is capable of finding parallels between the task of Christ and that of the woman.

The earliest philosophic inspiration the figure of Eve provided could be seen in the interactive hermeneutical amalgamation and rational comparisons that happened between the Greco-Roman Gnostic religious traditions and the Jewish Midrashic traditions, which would lead to the development of a complex structure of female principles in the understanding of the divine nature of God; this is an attempt to mirror the feminine side of God, and such an image appears in the Gnostic Sophia figure, which combines the search of divine wisdom for reception in the world with the story of Eve. Thus Eve frequently appears as a source of divine wisdom and revelation in the Gnostic traditions. The completion of the divine image and likeness in humanity happens only with the creation of Eve the first woman, thus she becomes the proto feminine image of God who together with Adam completes God’s image and likeness in humanity.

The Gnostic tradition’s philosophical interpretation of mythology with the Jewish wisdom speculations combined the Sophia figure with Eve traditions on a Platonic speculative paradigm, often practicing a Platonic excesses at times even influenced by Pythagorean speculation. The association of these traditions with Eve made her the representative of “sensory perception,” the faculty necessary for the Mind, and the formation of the ‘Mind with Adam’ according to Philo. This has subtle parallels with the eastern Shiva – Shakti or Yin – Yang combinations of the masculine and the feminine principles. To bring the Mind (Adam) out of the darkness, the senses (Eve) necessarily contribute to provide perception through sound, sight, touch, smell and taste. Without illumination from bodily contact with the material world, Mind would not have any knowledge.

Knowledge of Reality

According to Philo this newly awakened mind is arrogant, as it thinks that all things belong to it instead of to God, despite its own instability. In this understanding it is Eve who becomes the instructor for the Mind like Sophia who finds herself first at the foot of the tree of knowledge before Adam, and thus ironically in an act of transgression she reveals to Adam the true glory they were enjoying, hence it was through Eve the eyes of humanity was opened to the original nakedness already greeted by the heavens with ‘Hail, O Highly Favoured One’, promised the divine assurance of ‘The Lord is with you’ and given the call to be the Mother of the Son of the Most High. After all these accolades accorded to her, we do not find her self-opinionated or self-aloft,” said the versatile Moral Theologian.

“Instead, she is all the more humble and in her concern for others, traverses in haste to Elizabeth, her kinswoman. Elizabeth, on her part, is also humble since she does not regard her own seniority or priestly caste and yet, calls, being filled with the Holy Spirit, the Virgin of Nazareth ‘the mother of my Lord’ and intones beatitude upon her for being a model believer in the Word of the Lord, in stark contrast to her own husband, Zechariah,” His Lordship said.

“Therefore the whole Gospel scene highlights ‘humanity’ in its entirety. It is in this biblical fashion of utter humility and exceeding joy (another biblical motif which dominates the scene) that Godvisited its people, whether they are sick or those in dire need. Then the dividends are amazing, just like the Papal Visit to this Shrine and the South brought in countless blessings such as peace and reconciliation to our land and its people.”

Pix: www.arudkadal.com

“The LORD is with you giving the blessing (Amos 7,15)"
The Golden Jubilee of Episcopal Consecration

By Avishka Mario Senewiratne

Q: Your Grace, could you kindly tell us something about your childhood?

I was born in 1932, the youngest of my family. We lived in the suburb Kelaniya, a Buddhist dominant area. Since I was the youngest of my family, I received the love and affection from my parents and siblings. Those early days were very special.

Q: Although Your Grace received your primary education at St. Benedict’s College, Kelaniya, but as World War II broke out you joined St. Joseph’s College, Colombo.

Yes, until Grade two I attended St. Benedict’s College. But it was not easy to travel to Kelaniya during that time. We had to go by cart or catch the train which would end up in Maradana and again catch a bus back to Kotahena. So my parents decided to enrol me at St. Joseph’s College.

Q: This was a difficult time when St. Joseph’s College, was taken over by the forces and forced into exile. How did you cope up during this unexpected time?

I joined St. Joseph’s College in 1941, the very year Rev. Fr. Peter Pillai OMI, became Rector and the same year the College was exiled to many regions. One branch of the school functioned in Waragoda, Kelaniya. So as it was so close to our house. I was studying as a Jusphen in Waragoda till the end of the War. Soon as time went it was here at St. Joseph’s that I received my calling to serve God and after finishing my final exam in 1950, Fr. Peter Pillai gave me the necessary guidance to enter the seminary. I also must mention the guidance and encouragement given to me by my Parish Priest in Kelaniya, Fr. Manuel Aponsu.

Q: After entering St. Aloysius’ Minor Seminary and then St. Bernard’s Major Seminary you were one of the first to enter the National Seminary in Ampitiya. After your ordination in 1958, Your Grace was given the task to handle some of the most vital positions in the Archdiocese.

Yes, the then Archbishop Thomas Goony OMI, (later Cardinal) entrusted me in many important offices from my earliest days as a priest. My first appointment was as a teacher of St. Aloysius’ Minor Seminary. After nearly two years, in 1960, I was handed over the mantle of Director/Manager of the Colombo Catholic Press. I also served as the Editor of the Gnanartha Pradeepaya. However, the Archbishop made me not leave the Minor Seminary. I acted as the Spiritual Director of the Minor Seminary. Also other than my work in the Press I served as an additional secretary to the Auxiliary Bishop Anthony De Seram and Auxiliary Bishop Frank Marcus Fernandes. I am glad that I was able to handle many duties at the same time.

Q: It would have been rather a surprise for Your Grace to be appointed as the youngest Bishop in Sri Lanka. How did you face this significant role?

It certainly was surprising. I was in Jaffna on a trip with the Minor Seminarians during the Vesak holidays in 1968. When I came back to Colombo, the Apostolic Nuncio who was looking for me for the last two days called me on the phone to meet him. So I went to the Nunciature thinking it was a matter regarding the Vatican newspaper. I did not understand what the Nuncio said to me at first. I thought I was appointed to represent some conference when he said Titular Bishop of Mula I only understood when he said finally that Pope Paul VI has appointed me as the Auxiliary Bishop of Colombo. I first consulted my Spiritual Director Fr. Justin Perera and he encouraged me. My mother told me to do this service and do all good by safe guarding the respect of our family. I was only 35 years at that time!

Q: Your Grace is well noted for the contribution towards education. Why did Your Grace focus so much on education in the last few decades?

Well you see many things like weapons, bombs were first invented for the benefit of mankind. But unfortunately we see today it is used for completely different and disgusting reasons. Education enables people to decide how to live with whatever is around and creating unity and not division. Education is not just academics; it is a collection of holistic factors. I would always want to make more schools over parishes as people get unlimited benefits. I am not saying that churches should not be built. But when building schools the society expands more. Children of various backgrounds from different regions come together as one to learn. It is also a must that all schools must have a solid religious atmosphere.

Q: It is right to say that Your Grace is the Founder of Catholic Branch Schools in Sri Lanka. What made Your Grace establish 13 branch schools?

Catholic schools had many ups and downs in history. After the Private Schools Take-over Act in 1960, we lost many schools and only a few in Colombo and a handful in other regions of the country remained within the Church. Also the major schools were expanding as the students increased and thus facilities for hostels in schools deteriorated. Many parents in suburbs like Negombo and Gampaha wanted their children to enter Catholic schools but chances were very remote. And also there was no chance of building new schools. So I consulted the Minister of Education, Mr. Lalith Athulathmudali and Mr. Nissanka Wijetunge on establishing branches of existing schools in distant areas. They said that it was completely legal to do so and the government gave me the green light to begin this project. First started with St. Peter’s College, Gampaha. Today all these schools have more than thousand students and they receive quality education.

Q: After many years as an Auxiliary Bishop Your Grace was appointed as the Bishop of Anuradhapura and then in 2002 as the Archbishop of Colombo. One of the major challenges Your Grace faced was tsunami incident in 2004.

I must say we the Church were lucky to receive honest sympathy from the other countries. A few days after the tragedy we immediately received heaps of donations. I must mention how Caritas Sri Lanka-SEDEC and Seth Sarana helped in this regard. We helped not just Christians but all the others who were displaced. With the help of God, we constructed many houses and schools for the tsunami victims. It certainly was a challenging time.

Q: This year Your Grace will celebrate two very significant Jubilees.

Yes, in July as the Bishop of Colombo and Jubilee as a Bishop in July. I am really blessed thanks to the Lord Almighty for giving me so many opportunities to educate children in the best of facilities, to preach the good news and mainly to do good for His people!
By Francis Maduwela

Fr Oswald Gomis was appointed Auxiliary Bishop of Colombo and received his Episcopal Ordination on July 17, 1968. He along with Rev. Fr. Edmund Fernando OMI, were selected and consecrated by Archbishop Thomas Benjamin Cooray OMI. They were appointed to replace the vacancy created by the second Auxiliary Bishop of Colombo who was appointed as the new Bishop of the Diocese of Chilaw. His Lordship Fr. Francis Marcus Fernando.

When he was appointed as an Auxiliary Bishop, Fr. Oswald was the Director of the Colombo Catholic Press and the Editor of ‘Gnanarththa Pradeepaya’, our sister paper. At the same time he was the Spiritual Director and a teacher at St. Aloysius’ Minor Seminary in Borella. The ‘Gnanarththa Pradeepaya’ had just finished its centenary celebrations presided over by the then Prime Minister Hon. Dudley Senanayake. Part of the Maradana Road where the Catholic Press, the Archbishops’ House and Aquinas College for Higher Studies are situated was renamed by the Colombo Municipal Council as ‘Gnanarththa Pradeepaya Mawatha’. As the Director and the Editor, all these centenary festivities were organised and coordinated by Fr. Oswald Gomis.

As a bishop, he used his expertise in the communications media and got involved in media activities at the national as well as international level. He held the Chairmanship of the Federation of Asian Bishops’ Conference (FABC) for more than ten years. He was on the Board of Directors of Radio Veritas in the Philippines. He was also on the Board of Directors of the International Catholic Film Organisation (ICIO). In addition he held the post of the Secretary General of the FABC for two terms from 1996 to 2004. At the beginning of 1996 Bishop Oswald Gomis was appointed the Bishop of Anuradhapura and he promoted ecumenism and cooperation with the Buddhist clergy in his diocese. His childhood experiences and his close affiliations with the Kelaniya Temple helped him in fostering solidarity and understanding with the Buddhists and their clergy. In 2002 he designed the Catholic flag of Sri Lanka with the papal colours and the Thoman Cross which was discovered during archaeological excavations in Anuradhapura. It was accepted by the Catholic Bishops’ Conference of Sri Lanka as our official Catholic Flag. After seven years of successful service to the Diocese of Anuradhapura, Bishop Gomis was elevated to the post of Archbishop of Colombo in 2002.

Archbishop of Colombo

Bishop Oswald Gomis was installed as the third indigenous Metropolitan Archbishop of Colombo on July 17, 2002. His predecessor, the saintly Archbishop Nicholas Marcus Fernando, stepped down prematurely from his post after serving tremendously in the Archdiocese for 25 years. With his long experience as a priest and the Auxiliary Bishop of Colombo he was welcomed by the laity and the clergy of the Archdiocese. At the time of this appointment, he was the President of the Bishops’ Conference of Sri Lanka and the Secretary General of the Asian Bishops’ Conference. During his seven years of office as the Shepherd of the Archdiocese, Archbishop Oswald Gomis founded 15 affiliated schools as branches of established schools in the Archdiocese. He founded two International Schools, one in Negombo and one in Seeduwa and co-founded one in Colombo. Besides these achievements he has rendered yeoman service to education as a member of the University Legislation Committee of the University of Colombo, Member of the Committee to set up Chair for Christian Civilization in the University of Kelaniya, Consultant Sinhala Dictionary Committee, Consultant ‘Mahavansa’ Editorial Committee, etc. At present he remains the Chancellor of the University of Colombo.

Writer and Philanthropist

Archbishop Oswald Gomis has written more than 24 books which have enhanced the knowledge of Christian identity from the kindergarten level ‘Katholikk Hodi Potha’ to the Advanced Level ‘Mahapodeshaya’. He also wrote ‘Lama Bibi laya’, ‘Sri Lankawe Kitunu Dayakathayo’ and ‘Basilicwa Venanathawa’. In his later books Archbishop Gomis emphasises that the Christians in Sri Lanka have contributed immensely to the culture and the formation of religious values among the Sri Lankans. Still he writes a weekly column to ‘Gnanarththa Pradeepaya’ on the history of the Sri Lankan Catholic Church and also participates in discussions on the same subject on local TV and radio stations.

Archbishop Gomis founded a Religious Congregation of the Sisters of Mary Immaculate in 2004. They are involved in the charitable, social and educational spheres. He invited the Congregations of the Franciscan Missionaries of Christ the King and the Congregation of the Daughters of St. Camillus mainly to look after the aged and the sick people. Besides the Congregations for the Sisters, Archbishop Gomis has also invited the priests, OFM Conventuals, to serve in the Archdiocese.

Archbishop Gomis was instrumental in organizing housing schemes, relief work and resettlement schemes for the victims of the 2004 Tsunami all over the island. Even after his retirement on August 5, 2009 he continues his charitable activities. He has donated almost 20 acres of his property in his hometown of Kelaniya to the poor, sick and the aged. He has established a health centre for the sick, a home for the aged, the elderly and the poor. He actively supervises the activities of these institutions so that they will provide a quality service.

At the age of 86 Archbishop Oswald Gomis is still involved deeply in the social activities of helping the poor and the aged. He continues to write and participate in the regular TV and radio programmes especially about the history of the Catholic Church in Sri Lanka. He remains the Chancellor of the University of Colombo. His books and talks convince all Sri Lankans that there was a Catholic community in our country during the Anuradhapura period, perhaps established by St. Thomas, one of the twelve Apostles of Christ. He also emphasises that the Catholic Church has contributed enormously to the educational, cultural and social inheritance of our country. We wish Archbishop Oswald Gomis, Ad Multos Annores! (Many facts and figures for this article have been taken from a profile on Archbishop Gomis prepared by Rev. Fr. Sunil de Silva, one time Secretary to the Archbishop)
Shocking News? Not so shocking...

The advertisement that appeared on the real estate section of a popular newspaper recently was yet another reminder of a present-day grim reality in Colombo.

This manifests the fate and imminent erasure of an invaluable layer of Sri Lanka’s post-colonial period architecture that was in fact, the theme of an architecture exhibition held in Gwangju, South Korea, last year – Architectural Modernism in Sri Lanka: Geoffrey Bawa – Valentine Gunasekara. The exhibition held between August 30 and October 29, 2017 was hosted by the Asia Culture Centre based in Gwangju, to commemorate the 40th anniversary of diplomatic relations between Sri Lanka and South Korea.

On the opening day, the exhibition talk commenced as follows… “Buildings are not political but why are they built, regarded and destroyed” (Robert Bevan, The Destruction of Memory: Architecture at War).

An old building is destroyed! It is demolished… Defaced…Added onto…Rooted out of existence, or, to other…Where…Plausible explanations; old, outdated and unusable due to ailing structure, envelope and building services, land value far exceeds building’s sentimental value or significance in the trajectory of a given place’s architectural saga etc. The list goes on… The people who committed it are dead and gone! Why not make some money? Now!

This is a timeless dilemma faced by architectural historians the world over… In this greedy consumerist world obsessed by constant growth, an old building is never safe…” (Archit. Dr. Nishan Rasanga Wijetunge, Exhibition Catalogue 30-08-2018).

In this backdrop, the aforementioned adver-...
First Impressions

It was the final hymn at Mass when we walked into a small room at the duplication Road Kandy Post Office, people walking in and out of a room. And then it was our turn. I had come with my husband and a neighbour who was closer to us than a relative. She was just after surgery and had come through her Kudagama days; my husband, famed exorcist of Kudagama, for a blessing.

I told Father the reason for our visit but he was not even mildly interested. His attention was on me. He looked at me intently and said, “You’re a good person,” Father said, drawing out a long wooden-beaded Rosary from the pocket of his cassock. I smiled uncomfortably. My fasting and praying days were also the time when I had given up praying the Rosary. It was a time when I was sitting through prayer meetings conducted by various people who questioned the place of Mary and the saints and even suggested that Mary was usurping the place of God. Fool that I was, I was quickly seduced by their solo scripture arguments. And so it was that at the very first meeting with Fr. Jayamanne, he brought me face to face with a facet of my Catholic faith that I had betrayed.

I was seething with this discomfiture of my comment, he proceeded to ask me about our neighbour. I repeated the facts, stating also that she was a Buddhist. Father blessed her. That was in 2004. She is well and happy to this day. A surprising development indeed. He now extends him the greatest friendship and support. At this first meeting I did not see any of the exorcisms that my husband had witnessed during Father’s Kudagama days.

Five years later, we met Fr. Jayamanne again. This time for a different purpose. A series of accidents led us to question whether the reason was something more than natural. And by some indefinite compelling, I began to tell the Hail Mary while traveling. That was not on my part nor was there any doubt regarding its appropriateness as a prayer. This time, we met Father in Polgahawela. Although we were there on time, it took a while before Father made his appearance. Meanwhile, we listened to the radio playing golden oldies and admired the floral decor in the meticulously kept hall and dining area, the religious paintings adorning the walls and the beautiful statue of Mother Mary in the corner near the piano.

Father, I later learned, was a lover of music and was no stranger to the keyboard. And then a fragrance of a performing monkey at a putatively religious circus. He wanted to leave the people who flocked to him with something more than natural. And by some indefinable compelling, I began to utter the Hail Mary.

His love of Mary

Father’s abiding devotion to Mary is well-known. He is always seen with the Rosary in hand at private appointments as well as at the public blessings. He is often during exorcisms in a state of fervor that Mary had her foot not on its belly but on its head. His theology was embedded in the Douay-Rheims translation of Genesis 3:15, “I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.”

Father, as it was to St. Maximilian Kolbe, it was ‘she,’ the Immaculata, who received the promise of God to crush the head of the serpent. In death, Father passed away in 2016.

A child of his age

Four all Father’s gift of exorcism he still remained a child of his age. The first time I met Father at Panaliya before the blessing he would always speak of the Rosary, the Mary and the Sacraments. On one such occasion he spoke of visions of unspotted infants in torment. This I presumed was reaching of the Church during his formative years. Although Father was a faithful son of the Catholic Church, much of his work is still misunderstood.

Towards the latter part of Father’s public blessings, he gave away the mantles that had encircled the statues of Mary at Kudagama as vows and acts of thanksgiving. He gave them with the rough edges of their husbands. The men who would have given themselves a pat on their back realised a second too late that their wives held the strings.

For all Father’s gift of exorcism he still remained a child of his age. The first time I met Father at Panaliya before the blessing he would always speak of the Rosary, the Mary and the Sacraments. On one such occasion he spoke of visions of unspotted infants in torment. This I presumed was reaching of the Church during his formative years. Although Father was a faithful son of the Catholic Church, much of his work is still misunderstood. The Vatican document on Christian Faith and Demonology of 2015 addressed the issue of exorcism.

In fact, he was so faithful to the Catholic Church that when invitations were proffered by peddlars of the Word, he did not even give them the courtesy of a reply. He had the deep conviction that his was a call of service not that of a religious circus. As the years gathered momentum so did our friendship with Father. As the years passed away. It was time to enter that eternal rest and pass away. It was time to enter that eternal rest and...
Unforgettable incidents of Priestly life
The Parish Pastoral Councils
By Rev. Fr. Athanasius Samarasinghe

The Parish Pastoral Councils
The formation of the Parish Pastoral Councils

At the time when the directive came into force, each parish had maintained over the years some form of lay leadership. Some parishes had Novena leaders as Parish Councillors and others had the age old Annavi system. At the very outset parish priests had to face a lot of opposition and challenges from the age old systems. Whatever form they maintained the participation of the lay leaders in parish activities was limited to a few. If the parishioners were to participate fully in the affairs of the church the old system should be abolished and a new system should be adopted.

According to the old Novena system the Novena leaders had the full responsibility in organizing the church feast. They collected funds from the parishioners and gave a very paltry sum to the parish priest as Novena fees. The balance money was utilised for decorations, fire crackers and western bands who played music for festive processions etc. There was a lot of malpractice in handling the finances. No accounts were given to the parish priest. They did whatever they thought best.

According to the new system the leaders had to be chosen from different zones. Four persons were chosen as father, mother, son and daughter. Fathers and Mothers represented the older folk while son and daughter represented the Youth of the parish. The newly elected Parish Pastoral Council which should extend the cooperation needed for any spiritual programme envisaged by the parish priest. Each Parish Pastoral Council could have several committees for Dham Pasal Education, the liturgy, in another parish I had an old rickety car which needed repairs every now and then. The garage I visited for repairs was managed by a devout Catholic. One day he came to the parish house and told me that he was the parish priest and that he would help me in my pastoral work whenever he was free. He handed over his garage to his son and volunteered to visit the parishioners who lived in remote areas in the parish. It was he who maintained a good rapport between me and those parishioners. Certain non-practising Catholics began to come to the church because of his dedicated service. Though very old he still continues his service with the present parish priest. Let us thank the Lord for such men of good will. May the Good Lord bless him with good health.

Every parish needs very active and vibrant lay leaders if a parish were to make headway in every sphere of parish activity. Many people today search for fame, position or praise. They make use of all kinds of means to achieve them in one way or another. If we are here to think more of others than of ourselves, there is absolutely no need to seek fame, position or praise. Jesus must be our all in all. We need to turn our affection and our lives towards Him and Him alone.

Legion of Mary Shepherds of Diyalagoda celebrate

The Power of Keeping the Mouth Shut

“Little Bird, you’re watching swans flying, and smiling alone...are you alright?”

“I am quite fine. I was just remembering how swans gave a ‘sky-ride’ to a turtle one day.”

“I read it in kindergartens...but I like to listen to that again from a bird please!”

“Long ago, a turtle lived in a pond with two swans. A dry spell came and there was no rain for months. The pond dried up completely and the two swans planned to fly to another pond. ‘Don’t leave me behind!’ begged the turtle! ‘But you can’t fly!’ said the swans. ‘Take me with you! Please!’ pleaded the turtle repeatedly.

The swans felt so sorry and said, ‘We will each take hold of one end of a long stick. You must hold on to the middle with your mouth. You must not talk as long as we are carrying you!’

Away flew the swans into the air carrying the turtle on the stick between them. Some people saw this and shouted, ‘Look at the swans carrying a turtle! What a silly sight!’

The turtle forgot the warning of the swans. ‘Shut up, you foolish people! Mind your own business,’ he said and as he did that he fell to the ground and his shell cracked into pieces...”

‘Lovely story to remind that opening the mouth at the wrong time can have drastic repercussions...’

‘Many people do just this! They foolishly open their mouths unnecessarily at the wrong time and invite serious trouble.’

‘How should we decide when to talk and when to keep silent?’

‘That’s an art you must develop. You need to be mature and prudent. People with psychological disturbances speak nonsense...’

There was an advertisement about a vacancy for a salesman. It ran like this: ‘The ability to speak several languages is an asset, but the ability to keep your mouth shut where necessary is an added qualification. Because, we believe that your personality can sell more products than your mouth.’

‘Humorous...Little Bird!’

‘But there is a great truth concealed in that sense of humour...’

‘Frankly, most of us love to talk, don’t we? But sometimes when we face any disturbing situation, silence is the best solution.’

‘Can you give me a few hints that would help me to know when to talk and when not to?’

‘Well, we learn when we listen, not when we talk. Listening is not hearing. You mustn’t just hear. You must listen...Listen to what people are not telling. Understand them. Don’t criticize. Criticizing and belittling people is fruitless. Do not speak when angry. We are not in our right minds when we are angry. Whether your anger is justified or not, it is highly advisable to wait for the storm to pass before you talk. Don’t waste words on people who deserve your silence. Sometimes the most effective thing you can do is to remain silent. Keep silent when others shout. Control your emotions. Watch your words with loved ones. You will enjoy a great life.’

Michael Angelo Fernando

A Last Word with the Cardinal

“As any visitor to the crypt of the basilica would notice there were three graves there in and one is the tomb where the Cardinal lies buried. Naturally I knew that one of those was for the Cardinal himself. One day in close conversation with him on matters of the basilica, I asked the Cardinal - “Your Eminence, is it your wish to see you interred in that crypt?” And his response was most impressive and typically that of a deeply humble man. He responded - “Yes, if you think I am worthy to be placed there.” And that closes the chapter!”

Courtesy: Reminiscences of Tewatte

July 15, 2018

The Messenger
Prophet Elijah defended the purity of Israel’s faith in the living God by defeating the priests of Baal on Mount Carmel (1 Kings 18). In the 12th century hermits withdrew to Carmel and led a contemplative life under the patronage of Mary, the Holy Mother of God. They built a chapel dedicated to Our Lady. By 13th century they were known as “Brothers of Our Lady of Mount Carmel.” In 172, it became a celebration of the universal Church under the own title of Our Lady of Mount Carmel.

St. John of the Cross credited Mother Mary with saving him from drowning as a child, leading him to Carmel, and helping him escape from prison. There is a tradition that Mother Mary appeared to St. Simon Stock, a leader of the Carmelites, and gave him a scapular, telling him to promote devotion to it. The scapular is a modified version of Mother Mary’s own garb. It symbolizes the spiritual protection and calls the wearers to consecrate themselves to her in a special way. The scapular renews the vows of the original call to prayer and penance.

Many popes and saints have strongly recommended wearing the Brown Scapular to the Catholic faithful. According to Church tradition, there are three plenary conditions necessary to participate in this Privilege and share in the spiritual benefits of the Scapular. The Brown Scapular, observe chastity according to your state in life, and pray the Rosary.

The scapular is a sign which is approved by the Church for over seven centuries and which stands as a public decision to:

- Follow Jesus like Mary
- Be open to God and to His will
- Be guided by faith, hope, and love
- To pray at all times
- To discover God present in all that happens around us.

Franciscan Media and Catholic News Agency

Gracious in Defeat and Humble in Triumph

“Sportsmanship for me is when a guy walks off the court and you really can’t tell whether he won or lost, when he carries himself with pride either way.” – Jim Courier

(An American former world No. 1 professional tennis player)

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**Catholic Lingo**

**Evangelization**

The root of ‘Evangelization’ is the Hebrew word euangelion - “to announce the good news or joyful tidings”. In the Old Testament Jesus uses this meaning as “bringing the good news of salvation” (Isaiah 52, 7; 61, 1). The Greek word euangelion in the New Testament is a translation of the Hebrew word baron having the same meaning. Jean refers to the same in Luke 4, 18-21 in the Synagogue at Nazareth. The Greek euangelion was later translated into Latin evangelio. The English translation has two forms, Evangelism and Evangelization. The Protestants prefer the former and Catholics use the latter.

Paul used it with regard to the life and death of Christ. The Fathers of the Church continued to use it with similar understanding. Evangelization sums up the Church’s entire mission: her whole life consists in proclaiming and handing on of the Gospel, which is “the power of God for the salvation of everyone who believes” (Romans 1, 16) and which, in the final essence, is identified with Christ Himself (1 Corinthians 1, 24).

To evangelize does not mean simply to teach a doctrine, but to proclaim Jesus Christ by one’s words and actions, that is, to make oneself an instrument of his presence and action in the world. “If I preach the Gospel, this is no reason for me to boast; it is a duty for me. Woe to me if I do not preach the Gospel!” (1 Corinthians 9, 16; Romans 10, 14). Every activity of the Church has an essential evangelizing dimension and must never be separated from the commitment to help all persons to meet Christ in faith, which is the primary objective of evangelization.
First Reading. Amos. 7: 12-15.
The priest Amaziah refuses to accept Amos and condemns him! Amos proclaims that Amos leaves the county. Amos tells him that he is no prophet, not a son of a prophet but was chosen by God to prophesy to the people of Israel.

Second Reading. Eph. 1: 3-14.
In the letter to the Ephesians, St. Paul in a prayer like manner blesses and glorifies God for His salvific act and authority in sending the Twelve to be with Him, to be sent out to preach and summon and make (work (Mark 1,16-20). Then wielding His authority, He named them “fishers of men” – that is, to be sharers of Jesus’ kingdom. The Twelve are thus sent! This action of Jesus reminds us, priests, of how we too were once sent out, learning to practice our mission with zest and zeal.

Jesus sends out the Twelve on their first ever missionary journey. They are instructed not to carry anything but to depend totally on the grace of God. They are also instructed not to seek better places but to remain in the first house where they are welcome. If the inmates refused to accept them then they were asked to shake off the dust from their feet.

Reflection.
Today’s Readings remind us that we are chosen to be witnesses and to spread the Good News to the world. It is not a responsibility that comes to us just because we are born to a Christian family or born in the line of priests or prophets but is a direct call from God. Therefore it is God who has called us to serve in His vineyard as baptized Christians. There are many who are born to Christian families but who do not relate themselves to God. To be born into a Christian family is in itself a blessing from God. But that does not mean that born to a non-Christian family is a curse. God chooses us in hundred and one ways to serve and witness to the world.

During the Old Testament times priests and prophets were chosen from a line of families. There were the priestly and prophetic families. More than the power of God it was the power of the tribe or the king that appointed priests and prophets. This resulted in increased number of false prophets and weak priests. The Twelve were given authority and their priesthood a burden, and a responsibility that fell on their shoulders by accident. Some even thought that these were their exclusive right and no one else should be given the opportunity of becoming one. Instead of coming on things began to change and this change came to a climax in the time of Christ. Little by little this tribe and familial feelings began to change and the feeling of vocation or God’s special calling began to take its root. Instead of coming from father to son or uncle to nephew, mother to daughter or aunt to niece, God’s call for the one whom He wants began to take place. Unlike in the past, today God chooses His own in order to preach, witness and spread the Good News.

In the First Reading Amos is chosen to be a prophet and he says, “I am no prophet nor a prophet’s son; but I am a herdsman and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me. Go prophesy to my people.” In the Second Reading though there were many prophets, kings, priests, and prophets who had the special vocation (mission) to save mankind. And in the Gospel though there were priests and elders at that time it is the Apostles who were sent to spread the Good News of the Lord; they were especially chosen by the Lord.

Therefore it may be you whom the Lord has chosen to preach, witness and spread the Good News to the world; and if so, it is He who has called you. Then fine; do not let yourself be carried away by others in order to preach, teach and spread His News to the world.

Aid Story 1.
A woman in a mid-western town some years ago took an unusual method of testifying to her faith in Christ. Her friends for the most part were lukewarm and indifferent. Surface Christians one might call them. One day she knew they would be passing by; she stood before a window of a cigar store and spoke to the Indian about Christ. When her friends ridiculed her for creating such a scene, she gave this in defense; “I would rather be a real Christian and talk religion to a wooden Indian, than to be a wooden Christian who never talks religion to anyone.”

Aid Story 2.
We can become like the dog in a large crate on the platform of a railroad station. He was the saddest dog you can imagine. A lady asked about him. “You would be sad, too,” she was told, “if you were in his plight. He’s cheved the top off the crate, and doesn’t know where he is going.”

Saying: SO! You accept that the CATHOLIC CHURCH has FORGIVENESS by saying that the CATHOLIC CHURCH is not afraid to SIN because there is FORGIVENESS of SINS.

Very Rev. Fr. Euiswan De Croos

By Rev. Fr. Don Anton Saman Hettiarachchi

1. Jesus called the first disciples with a promise to make them “fishers of men” – that is, to be sharers of Jesus’ kingdom. The Twelve were to be with Him, to be sent out to preach and to receive authority to expel demons (Mark 3,13-19) – thus, His messianic mission be extended through his institution as the Twelve.

2. Now the Twelve are given, during the time of their formation, the opportunity to exercise that authority in word – hence, they are to preach (“So they went off and preached repentance”) – and in power – hence, they are to drive out demons and heal the sick (“They drove out many demons, and they anointed with oil many who were sick and cured them”). We are eventually told that the Twelve, during their mission, anointed the sick with oil. To anoint the sick persons with oil was a common medicinal remedy. Here in this Gospel narrative, it becomes a vehicle of divine power for healing. It is God who heals always.

3. While instructing the Twelve as to what they should say and do, Jesus also exhorts them as to how their personal life style should be.

During their mission, the Twelve are required to depend totally on God for food and shelter taking all most nothing for the journey (“He instructed them to take nothing for the journey …”). They were, however, to wear sandals but not a second tunic (Mark 6,9). “They were therefore to wear sandals but not a second tunic” (Mark 6,9)

4. “Whatever place does not receive you or listen to you, leave there and shake the dust off their feet. This practice, which comes from the pious gesture serves as complete disassociation with the unbelievers as well as testimony against them.

5. Eventually Jesus sends (appoints) the Twelve two by two (dou duo). Why does He send them in pairs? When in mission as pairs, one can mutually support the other. One could care for the other. Safety is best kept when on the road in pairs or caravans, as lonely travellers often became the victims of street robbers (Luke 10: Parable of the Good Samaritan).

The message, proclaimed by two, is also legally binding and acknowledged by the audience. Across the Mediterranean, Paul travelled with Silas, while Barnabas with Mark (Acts 15).

The mission of the Lord is not confined to one single individual. It is a collective community. In the parish community, one has to support the other. The society could be divided by factors like party politics, class, caste, education etc. Nevertheless the Church, irrespective of these socio-cultural divisions, has to be engaged in the mission of the Lord as one community summoned, made and sent out by Him.

Liturgical Calendar Year B
15th July - 22nd July 2018

Sun: 15th Sunday in Ordinary Time
Am. 7: 12-15; Eph. 1: 3-14 or 1: 3-10; Mk. 6: 7-13
Mon: Memorial of Our Lady of Mount Carmel
Is. 1: 10; Mt. 10: 34 - 11:1, or Zec. 2: 14-17; Mt. 12: 46-50
Tue: Is. 7: 1-9; Mt. 11: 20-24
Wed: Is. 10: 5-7, 13-16; Mt. 11: 25-27
Thu: 26: 7-9, 12-16, 19; Mt. 12: 18-30
Fri: Memorial of St. Appollinarius, Bishop & Martyr
Is. 38: 1-6, 21-22, 7-8; Mt. 12: 1-8
Sat: Memorial of St. Lawrence of Brindisi, Priest & Doctor
Mic. 2: 1-5, Mt. 12: 14-21
Sun: 16th Sunday in Ordinary Time
Jer. 23: 1-6; Eph. 2: 13-18; Mk. 6: 30-34

They were, however, to wear sandals but not a second tunic” (Mark 6,9)
to approve productivity on the part of His servants. "You shall not store up for yourselves treasure in heaven, for God will say, 'You have stored up treasure for yourselves, and not Me for Me.' Thus have you said, 'I will give back what I have stored up for myself, and God will recognize me.' But God will say, 'You have only stored up treasure for yourself, and not Me for Me." [cf. Matthew 6:19-20]

And again in Canon 1287: 2 - "administrators are to render accounts to their faithfull concerning the goods they have given to the Church in accordance with the norms laid down by particular law.”

The address of... The Holy Father is faithful and prudent administrator, a vocation to care attentively for those goods that have been entrustd to him, so the Church is conscious of her call to safeguard the patrimony of the Holy See for the light of her mission of evangelization, with special care for the needy. In particular, the responsability of the economic and financial sectors of the Holy See is intimately linked to its own particular mission, not only in its service to the Pope in the exercise of his universal ministry but also with respect to how they correspond to the common good in the light of integral human development" [Preamble, Motu Proprio Fidelis Dispensator et Prudens, of February 24, 2014].

Thus, the Holy Father insists on the faithful and prudent administration of ecclesiastical goods not only in the Roman Curia but also within the entire Church. Honesty, transparency, and accountability are the main pillars of this insistence.

OUR OWN CALL

My dear fathers, it is good for us to always remember that as disciples of Christ our own vocation is to enter into a profound relationship with God allowing Him to bring to fruition whatever He has planned through us. Ours is a vocation that places us not in a self-aggrandizing, outwards to inwards process of enrichment where we accumulate wealth and power but that has us open our hearts to an outwards projection where God's own plan for us is fulfilled - in other words we empty ourselves in order to let God's love echo outwards through us. It is what Jesus condemned. As, men dedicated to God we need to be in the forefront of transparency with regard to what God gives us. That is why we take a vow or make a promise of poverty as religious and priests - which means that we will live a simple and committed life of total dependence in God.

“...He said to them, “Wherever you enter a house, stay there until you leave from there” (Mark 6:10).
Establishment of Sinhala Printing

Of the other great contribution Christians made to Sri Lanka was the establishment of the Sinhala press in 1737 A.D. Having established the press the Baas of the armoury, Gabriel Schade, casted the Sinhala letter types to make the first publication - a Government Gazette on pepper dated 5th April 1737. The first book published a month later was the Prayer Book in Sinhala. It included the ‘Our Father’, the ‘Ten Commandments’, morning and night prayers and grace before and after meals and the 12 Articles of the Creed.

The Sinhala Press and Publications

Sinhala printing became popular and the publication of Sinhala newspapers too began during the British period. The first Sinhala newspaper to be published in Sri Lanka was the Lakmini Pahanā [7]. Our own Gananatha Pradeepa commenced publication almost immediately after on June 1866 and remains today the oldest Sinhala newspaper in Sri Lanka.

The same could be said of the Balithi Prabahhanaya. It remains today the oldest Sinhala magazine in the country having reached its 110 years of publication since 1899. Our English weekly, The Catholic Messenger records 140 years of publication having commenced in February 1869. The Tamil counterpart, Saruthveda Paduvalavan counts 132 years of publication having commenced on 17th February 1876.

All this shows that the Catholic Church has made a very valuable contribution in the field of journalism, even though the orientation of these works was largely to promote the objectives of the Christian community as is quite natural. Other religious communities in the island too have published their journals with the same good motivation. So is it with the so-called “national” newspapers and journals.

Sinhala Literature during the time of the Portuguese

The contribution of the Catholic community in the field of literature is also very significant. Several books have been composed already before printing was introduced. Works like the “Ars Cingalensis Linguae” (The Theory of the Sinhala Language) by Emmanuel de Costa and “Arte e Grammatica de Lingua Chingala” by Jesuit priest Pierre Berguin are unique in that they introduced the Sinhala language to foreigners. Another missionary Fr. Matthew Pelingotti, S.J. is said to have written the lives of 26 Saints, a Catechism, the Passion of Jesus Christ and many such books in Sinhala. As noted earlier, Father Antonio Peixoto had mastered the Sinhala language to be able to compose poetry, drama and canticles that were greatly appreciated by the people.

Among the writers of this time was also Alagiya Wannan Wanniyabawa, one of the prominent works are the works of Fr. Gabriel Pacheco whose two prominent works were Sattiya-viroda-sankaaram and the Tevap-pirasin Tirukkutai - a sacred history of the People of God running into 5 volumes each volume encompassing around 500 pages. (The first edition of this book was published in 2009)

Kudagama Exorcist...

There was a significant contribution in Tamil too at this time. Local scholars emulated the scholarly works by writer priests elsewhere such as Robert de Nobili S.J. and Constantine Beschi. Besides the works of Fr. Jacome Gonsalves like the Deva Arulodu Parannam, the Veliyandu Prasangum and the Sovunds Virittutu there were other works too. The best known among them are the works of Fr. Gabriel Pacheco whose two prominent works were Sattiya-viroda-sankaaram and the Tevap-pirasin Tirukkutai - a sacred history of the People of God running into 5 volumes each volume encompassing around 500 pages. (The first edition of this book was published in 2009)

Dismemberment

Day turns into night and night into day
The days roll on, the diurnal course
And the emptiness grows.
Your absence has left an indescribable void
That cannot be fathomed.
Missing the quiet companionship in retirement
That enveloped us.
Mere presence sufficing.
Now that you’ve gone
On that inevitable journey of no return
What could I say?
Save echo the words of the poet;
"You had grown so familiar as my hand
That I cannot but to feel grief
Assaye dismemberment;"
And breathe the prayer divinely taught
"Thy will be done,"
First Holy Communion
Convent of Our Lady of Victories, Moratuwa

One hundred and thirty eight children from the Convent of Our Lady of Victories, Moratuwa received First Holy Communion recently. Holy Mass was presided by Rev. Fr. Annesley Geethali as the Chief Celebrant. He was assisted by Rev. Frs. Noel Dias, Calistus Fernando and Oswald Firth OMI. The children are seen in a group photograph with the Principal Rev. Sr. Chamila Anne Fernando, Deputy Principal Rev. Sr. Umeshika Appuhany, Vice Principal Ms. Cherylle Fernando, Rev. Fathers, Superior Rev. Sr. Elise Rodrigo and class teachers of Grade Four.

C. Fernando

Ulhitiyawa

Fifty seven children from the St. Xavier’s Sunday School, Ulhitiyawa in the Diocese of Chilaw, received First Holy Communion recently, with Holy Mass concelebrated by the Parish Priest, Rev. Fr. Bennet Shantha Fernando and Assistant Parish Priest, Rev. Fr. Erantha Shantha. Picture shows the children in a group photograph with the Fathers and Sunday School teachers.

Chandana Fernando

Wellapalliya

Thirty children from St. Anthony’s Sunday School, Dikkowita in the Wellapalliya Parish received First Holy Communion recently, with Holy Mass presided by the Parish Priest Rev. Fr. Ajith Kamal Tissera. The children are seen here in a group photograph with the Parish Priest Rev. Fr. Erantha Shantha. Picture shows the children in a group photograph with the Fathers and Sunday School teachers.

Milan Deshapriya

Sunday School Seminar at Diyalagoda

Children studying from Grades Six to Eleven at St. Sebastian’s Sunday School, Willorawatte participated in a seminar conducted by the Diocesan Director, Legion of Mary, Rev. Fr. Ronnie Foncius Perera. The programme was organised by Sunday School staff under the guidance of the Parish Priest, Rev. Fr. Noel Sampath Perera.

D. Anselm Fernando

Willorawatte juniors win Bible Competition

At the recently held All-Island Bible Competition at St. Peter’s College, Colombo, the Junior Sinhala team of St. Charles Borromeo’s Church, Willorawatte emerged winners. The winning team is seen in this group photograph with the Parish Priest, Rev. Fr. Roshan Prasad, Assistant Parish Priest, Rev. Fr. Sheman Wickremasinghe and Sunday School staff.

Trisil F. Mendis

“So they went off and preached repentance” (Mark 6,12)
On Friday, 15th June, 2018, we, the Grade 9 Roman Catholic students of Lyceum International School, Wattala arrived at the magnificent National Basilica of Our Lady of Lanka, Tewatta for a Day of Recollection. Even though it was a quick drive from our school to the said destination, the basilica's tranquil and spiritual ambiance helped us greatly to get in to the mood of the day. It was indeed reminiscent of the Temple of Jerusalem we find in the biblical texts. Just as we arrived, we were taken to the Grotto of our Lady of Lourdes where we were briefed about the importance of the beautiful day and how great it is to allow the Lord to speak to us as we reflect about various aspects of our lives and pray over them in silence. This was followed by the recitation of the Holy Rosary. That being a Friday, we prayed the sorrowful mysteries moving from place to place and finally kneel down in front of our Blessed Mother’s statue for the litany. The newly built beautiful Marian sanctuary at the Basilica premises is in fact a great asset for pilgrims like us, to pray the rosary with minimum distractions.

What followed next was a very meaningful presentation by Rev. Fr. Tony Martyn at the Recollection Hall. Fr. Tony spoke to us of some important aspects of our lives connecting them to some of the modern trends that take us away from the Lord. He was assisted by Ms. Tharindu, a talented young man.

Soon after the presentation, we were given a short break to refresh ourselves and then came the time for Holy Mass at the newly built Marian chapel where Fr. Tony first gave us a detailed introduction about the importance and the meaning of the Holy Sacrifice. His valuable introduction truly helped us understand the salvific mysteries relived in the Holy Mass and that experience was in fact heavily for me the simple reason that it was the first Holy Mass where I was able to really understand the actions and articulations of the priest as well as the faithful.

After the lunch break it was the time for group presentations. We were asked to prepare a poster depicting what we learnt. Fr. Tony and Ms. Tharindu evaluated our work. The winners were given beautiful rosaries. The programme concluded with a prayer and the blessing.

We wish to thank the Almighty for that wonderful day and remember with deep gratitude, Rev. Fr. Tony Martyn, our preacher, Rev. Fr. Victor Jayamanne, the Administrator of the Basilica, Mr. Tharindu, and our beloved teachers, Ms. Sandhya, Ms. Nishanthi, Ms. Pamali, Ms. Roshni, Mr. Rukshan, Mr. Kanishka and our dear Principal and the school Management for their commitment and support in organising this event.

Bernesh Arulando
Grade 9 Sci. F, Lyceum International School, Wattala

De Mazenod College Annual Prize Giving 2018

The Annual Prize Giving of De Mazenod College, Kandana was held on June 30, 2018. It was a very prestigious and memorable event and was graced by His Lordship Priyasath Fonseka, FSC, Principal of DMC, on education is as follows:

Catholic education aims not only to communicate knowledge, but also to transmit a coherent, comprehensive vision of life, in the conviction that the truths contained in that vision liberate students in the most profound meaning of human freedom. Education is an endless journey through knowledge and enlightenment. The focus of education must be to provide a mission oriented learning with value systems.

Childhood is the foundation stone upon which stands the whole life structure, as the seeds sown in childhood blossom into the tree of life. Education which is imparted in childhood at the early stage of development of the mind is equally important as the education instilled in school and higher institutes of learning.

The right kind of education on moral values will upgrade the whole society. After every child is nurtured during the early years with love and affection and when he reaches the school-going age, he needs a value-based education.

The school hours for children are the best environment, and mission-oriented learning with value based educational system is the ideal recipe for acquisition of enlightened knowledge.

The entire education system has to be based on capacity building comprising five components: research and inquiry, creativity and innovation, capacity to use high-end technology, entrepreneurship and moral leadership.

When learning is purposeful, creativity blossoms, when creativity blossoms, thinking emanates, when thinking emanates, the flame of knowledge is fully lit, then the health and wealth of the entire nation prospers by leaps and bounds.

Teaching is a multi-faced exercise. It is a profession requiring professionalism and expertise that helps one to make valuable judgements. It is an art where the creative skills and originality bring in a breath of fresh air to the learning process. It is a craft that demands the necessity of cognitive and psycho-motor skills. It is a service fitting for a personal.

All the students, well-wishers and Special Guests, Brothers, Rev. Sisters, Parents, past students, Chen Ning Yang, His students, Tsung Dao Lee, did their homework. His students, Chen Ning Yang and Tsung Dao Lee, did their homework. His students, Chen Ning Yang and Tsung Dao Lee, did their homework. His students, Chen Ning Yang and Tsung Dao Lee, did their homework.

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Dear Readers,

This is our lesson 65. In our last lesson we learnt plenty of words with a morning prayer, examined a speaking lesson, analysed a simple poem and learnt some discourse markers. In this lesson let us learn a reading text on the Holy Grail, a poem on Heart to Heart, another essay on the person whom I admire most, phrasal verbs, a Serenity Prayer and some idioms. All free internet sources referred to, and the illustrations copied are duly acknowledged with much appreciation.

Noel Jayamanne

He advised me in finding the right partner of my life and blessed us at our marriage. His blessings meant so much to me. He will always remain in my heart as he is the most admired person in my life and I wish him good health and God's endless blessings to carry out his ministry wherever he works.

Activity 3: Read the poem 'Heart to Heart' and see whether you have met such a heart that truly loves you. We speak of sublime love. [Sublime is beautiful, inspiring, inspirational, uplifting, awe-inspiring, moving, transcendental, magnificent!] We speak of altruistic love. Altruistic means selfless, humane, selfless, philanthropic, noble, self-sacrificing.

Heart To Heart by Lilaniyah

Sometimes in this lifetime, we meet a special soul, who fills our very essence, to almost overflow, we drink the cup of friendship, it tastes like ruby wine, and you know within your heart, this meeting was Divine.

This soul that lives within your heart, no distance can prevail, an inner spark, within the heart, becomes a Holy Grail, the starting of a journey, in which you both shall be, a reflection of each other, for all eternity.

Phrasal verbs –

- turn around - change the direction
- turn away - not allow someone to enter
- turn down - decrease volume or reject
- turn in - retire to bed
- turn into - become
- turn on - start a machine / arouse a person sexually
- turn off - stop a machine / an electronic device
- turn over - to invert, to transfer something to someone in authority
- turn out - turn off or shut off the light / have an end result / produce
- turn up - increase volume / appear

Serenity - tranquility, calmness

Accept - receive, take, admit

Courage - bravery, nerve, mettle

Wisdom - sense, insight, acumen

Difference - change, alteration, variance

Enjoying - appreciating, adoring, liking

Moment - instant, second, minute

Hardship - adversity, suffering, lack

Pathway - path, way, lane

Sinful - wicked, bad, evil, immoral

Trusting - believing, have faith in

Surrender - submission, capitulation

Reasonably - sensible, rationally

Supremely - extremely, completely, endlessly

Forever - incessantly, endlessly

Idioms

Blessing in disguise - Something good that is not recognised at first

Burn the midnight oil - To work late into the night, alluding to the time before electric lighting

Caught between two stools - When someone finds it difficult to choose between two alternatives

Cross that bridge when you come to it - Deal with a problem if and when it becomes necessary, not before

Devil's Advocate - To present a counter argument

Your suggestions are welcome. Your comments are deeply appreciated. You can contact me on 2291540 or 0718004580 as I am in Sri Lanka now for any clarifications.
E-mail: noeljayamanne@yahoo.com

―Mark 6:13—

"... and they anointed with oil many who were sick and cured them"