

# ABOUT US

RATNAPURA DIOCESAN NEWSLETTER  
NOVEMBER - DECEMBER 2022



## Message of the Bishop



It gives me great pleasure to write a few lines to our Diocesan Bulletin which has come into circulation once again, thanks to Fr .Sidath and Fr. Shane.

We all are experiencing, right now, a dark period of the history of our Motherland, with an unprecedented economic crisis. The rich will somehow survive. It is the poor who are struggling to survive with little or no means for existence. The middle class has become a poor class. The poor have fallen into beggary. The cost of living is skyrocketing. Lots of people can hardly manage even one meal a day. Lots of children are suffering from under-nourishment.

We, as priests and religious, have to be sensitive to this unfortunate plight of our people, regardless of their religious, ethnic, and political differences. Let us do whatever is possible for their wellbeing on our own level. I am glad that a good many of our priests and religious are sensitive to this predicament of the afflicted people and feel with them, and are engaged in charity activities. At the same time, I am sad, that some of us are indifferent to the prevalent disaster of our Motherland and its people.

Our Pastoral Apostolate also is impeded in many ways, due to lack of fuel and the high cost of the little fuel that is available. Our church attendance has dropped considerably. All of us are affected by the prevalent crisis, for which we are not responsible.

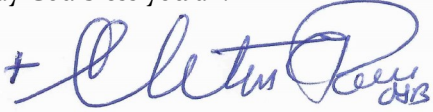
I believe that it is a challenge which we are confronting. We all have to pray hard to Our Blessed Mother to whom our country is dedicated. It looks as if God has to intervene in a special way in the history of our country and liberate it and its people from the prevalent catastrophe, as He did in the case of the people of Israel who were undergoing slavery under King Pharaoh. We can least expect our self-centered political leaders to do it.

I take this opportunity to wish you all a fruitful Season of Advent and a Happy Christmas, though there is still much time ahead of their celebrations. Let the Holy Solemnity of Christmas be celebrated in a moderate manner in the present context of the economic crisis, resulting in very high

cost of living in the country, emphasizing mainly on its spiritual dimension. You will agree with me that the children cannot rejoice as they like, when the Mother is afflicted with a serious illness.

Let us continue to pray for our Mother Land and her people incessantly, It looks as if our country can be saved only by Divine Intervention.

May God bless you all.



+ Cletus C. Perera OSB

Bishop of Ratnapura

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## **BISHOP'S DIARY FOR OCTOBER - DECEMBER 2022**

November 2 : Holy Mass at the Cemetery in Kegalle

November 7 - 12 : Annual Retreat of the Diocesan Priests at Bulutota

November 14 : Solemn Profession at the Benedictine Convent at Melville, Moratuwa

November 20 : Church Feast at Mahena

November 22 and 23 : Clinique days at the General Hospital, Kandy

November 27 : Blessing of the newly built chapel at Pettigala, Balangoda Parish

November 29 - 30 : Bishops' Conference

December 1 : 175th Anniversary Celebration of the Oblates of Mary Immaculate at Tewatte

December 4 : Church Feast and Confirmation at Galaboda

December 10 : Christmas Get-together of the Catechists at the Pastoral Centre

December 11 : Church Feast at Seeduwa

December 17 : Youth Christmas Get-together at the Pastoral Centre

December 20 : Golden Jubilee Celebration of Rev Fr Bernard Fernando. In Galle

December 24 : Christmas Midnight Mass at Balangoda

December 25 : Christmas Morning Mass at the Home for the Elders, Balangoda

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## ***The True Value of Life***



A man went to God and asked, "What is the Value of Life?" God gave him one stone and said, "Find out the Value of this Stone, but don't sell it." the man took the stone to an Orange Seller and asked him what the cost would be. The Orange Seller saw the shiny stone and said, "You can take twelve oranges and give me the stone." the man apologized and said that God has asked him not to sell it.

He went ahead and found a Vegetable Seller. "What could be the value of this stone?" He asked the Vegetable Seller. The seller saw the shiny stone and said, "Take one sack of potatoes and give me the stone." the man again apologized and said, he can't sell it.

Further ahead, he went into a Jewelry Shop and asked the value of the Stone. The Jeweler saw the shiny stone under a lens and said, "I will give you 50 lakhs for this stone." when the man shook his head, the Jeweler said, Alright, alright, take two crores, but give me the stone." the man explained that he can't sell the stone.

Further ahead, the man saw a Precious Stone's Shop and asked the seller the value of this stone. When the Precious Stone's Seller saw the big Ruby, he lay down a red cloth and put the Ruby on it. He walked in circles around the Ruby and bent down and touched his head in front of the Ruby. From where did you bring this priceless Ruby from?" He asked. "Even if I sell the whole world, and my life, I won't be able to purchase this priceless stone.

Stunned and confused, the man returned to God and told him what had happened. "Now tell me what is the value of life, God?" God said, "the answers you got from the Orange Seller, the Vegetable Seller, the Jeweler and the Precious Stone's Seller explain the Value of Life.....

You may be a Precious Stone, even priceless, but people may value you based on their level of information, their belief in you, their motive behind entertaining you, their ambition and their risk taking ability. But don't fear, you will surely find someone who will discern your true value.

# LITURGICAL QUESTIONS ARE ANSWERED

*Author: Fr. Edward McNamara, LC*

*Answered by Legionary of Christ Father Edward McNamara, professor of liturgy and sacramental theology and director of the Sacerdos Institute at the Pontifical Regina Apostolorum university.*

**Q:** It is my understanding that the insert for the dead in the second and third Eucharistic Prayers can only be used in Masses for the Dead. However, it is very common in my diocese to insert names of deceased in the second and third Eucharistic Prayers in Masses which are not Masses for the Dead. For example, some priests modify the second Eucharistic Prayer in this way: "Remember also *N. and N.* and our brothers and sisters who have fallen asleep in the hope of the resurrection and all who have died in your mercy: welcome them into the light of your face." Is this correct? Can be done? Finally, it is also common in my diocese to insert the names of saints in the second Eucharistic Prayer in this way: "Have mercy on us all, we pray, that with the Blessed Virgin Mary, Mother of God, with blessed Joseph, her spouse, with the blessed Apostles, *with N. and N.* and all the Saints who have pleased you throughout the ages, we may merit to be coheirs to eternal life, and may praise and glorify you through your Son, Jesus Christ." Is this correct? Can be done?



**A:** We must first distinguish between offering a Mass for the Dead, that is, using one of the Mass formulas for the dead provided in the missal, and celebrating a Mass whose intention is the eternal repose of a particular soul or souls. While a Mass may be offered in suffrage for the deceased on almost any day, this is not true with respect to using the proper formulas for Masses for the Dead.

With respect to these Masses the General Instruction of the Ro-

man Missal (GIRM) says:

"380. Among the Masses for the Dead, the Funeral Mass holds first place. It may be celebrated on any day except for Solemnities that are holy days of obligation, Holy Thursday, the Easter Triduum, and the Sundays of Advent, Lent, and Easter, with due regard also for all the other requirements of the norm of the law.

"381. A Mass for the Dead may be celebrated on receiving the news of a death, for the final burial, or the first anniversary, even on days within the Octave of Christmas, on obligatory Memorials, and on weekdays, except for Ash Wednesday or weekdays during Holy Week.

"Other Masses for the Dead, that is, 'daily' Masses, may be celebrated on weekdays in Ordinary Time on which optional memorials occur or when the Office is of the weekday, provided such Masses are actually applied for the dead."

Therefore, the Church distinguishes three classes: funeral Masses; Masses for the Dead for the specific reasons mentioned in 381, paragraph 1; and all other Masses for the deceased. These may be celebrated or not according to the rules outlined above.



The special formulas for Masses of the Dead, found above all in Eucharistic Prayer III, may be used only when a Mass for the Dead can be celebrated. They are not used when another Mass formula is used, even if the Mass intention is for a deceased person.

In such cases, the name may be published in some way, either in the parish bulletin, mentioned at the beginning of Mass, or in the Prayer of the Faithful.

With respect to priests adding to the Eucharistic Prayer, we must remember the overall principle found in the Second Vatican Council constitution on the liturgy, *Sacrosanctum Concilium*:

“22. 1. Regulation of the sacred liturgy depends solely on the authority of the Church, that is, on the Apostolic See and, as laws may determine, on the bishop.

“2. In virtue of power conceded by the law, the regulation of the liturgy within certain defined limits belongs also to various kinds of competent territorial bodies of bishops legitimately established.

“3. Therefore, no other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority.”

Thus, no priest on his own may add special formulas for the dead nor for the insertion of the names of the saints to the Eucharistic Prayer, except where specifically provided for such as in Eucharistic Prayer III.

That said, however, a bishops’ conference can propose such initiatives to the Holy See, which will usually approve.



For example, in the long-awaited new translation of the Roman Missal into Italian, the bishops have included many useful initiatives that have been approved by the Holy See. Among these are new prefaces for Doctors of the Church which are suitable for both women and men. There are also special inserts for Masses for the Dead and the possibility of mentioning the saint of the day in Eucharistic Prayer II.

Most priests have welcomed this addition, although some have mentioned that there might be some danger in further cementing the already dominant use of Eucharistic Prayer II and reducing the use of the others. Indeed, the possibility of mentioning the saint of the day was one motivation for using the slightly longer third anaphora with some regularity and not limiting it to funerals.

In those countries where the bishops have not taken such initiatives, priests may not add or change the approved texts in any way. They are free to suggest to their bishop to begin the process of making such adaptations at the level of the bishops’ conference where a two-thirds majority is required before submitting the proposal to the Holy See for approval.

# Immaculate Conception and Assumption

## What is the Immaculate Conception?



The Immaculate Conception is a Catholic dogma that states that Mary, whose conception was brought about the normal way, was conceived without original sin or its stain. That's what "immaculate" means: without stain.

It's important to understand what the doctrine of the Immaculate Conception is and what it is not. Some people mistakenly think that the term refers to Christ's conception in Mary's womb [without the intervention of a human father](#). Others think the Immaculate Conception means Mary was conceived "by the power of the Holy Spirit," in the way Jesus was, but that, too, is incorrect.

The essence of original sin consists in the deprivation of sanctifying grace, and its stain is a corrupt nature. Mary was preserved from these defects by God's grace; from the first instant of her existence she was in the state of sanctifying grace and was free from the corrupt nature original sin brings.

When discussing the Immaculate Conception, an implicit reference may be found in the angel's greeting to Mary. The angel Gabriel said, "Hail, full of grace, the Lord is with you" (Luke 1:28). The phrase "full of grace" is a translation of

the Greek word *kecharitomene*. It therefore expresses a characteristic quality of Mary.

The grace given to Mary is at once permanent and of a unique kind. *Kecharitomene* is a perfect passive participle of *charitoo*, meaning "to fill or endow with grace." Since this term is in the perfect tense, it indicates that Mary was graced in the past but with continuing effects in the present. So, the grace Mary enjoyed was not a result of the angel's visit. In fact, Catholics hold, it extended over the whole of her life, from conception onward. She was in a state of sanctifying grace from the first moment of her existence.

## Protestants' Objections

Protestants' chief reason for objecting to the Immaculate Conception and Mary's consequent sinlessness is that we are told that "all have sinned" (Rom. 3:23). Besides, they say, Mary said her "spirit rejoices in God my Savior" (Luke 1:47), and only a sinner needs a Savior.

Let's take the second citation first. Mary, too, required a Savior. Like all other descendants of Adam, she was subject to the necessity of contracting original sin. But by a special intervention of God, undertaken at the instant she was conceived, she was preserved from the stain of original sin and its consequences. She was therefore redeemed by the grace of Christ, but in a special way—by anticipation.

Consider an analogy: Suppose a man falls into a deep pit, and someone reaches down to pull him out. The man has been "saved" from the pit. Now imagine a woman walking along, and she too is about to topple into the pit, but at the very moment that she is to fall in, someone holds her back and prevents her. She too has been saved from the pit, but in an even better way: She was not simply taken out of the pit, she was prevented from getting stained by the mud in the first place. This is the illustration Christians have used for a thousand years to explain how Mary was saved by Christ. By receiving Christ's grace at her conception, she had his grace applied to her before she was able to become mired in original sin and its stain.



The *Catechism of the Catholic Church* states that she was “redeemed in a more exalted fashion, by reason of the merits of her Son” (CCC 492). She has more reason to call God her Savior than we do, because he saved her in an even more glorious manner!



But what about Romans 3:23, “all have sinned”? Have all people committed actual sins? Consider a child below the age of reason. By definition he can’t sin, since sinning requires the ability to reason and the ability to intend to sin.

Paul’s comment seems to have one of two meanings. It might be that it refers not to absolutely everyone, but just to the mass of mankind (which means young children and other special cases, like Jesus and Mary, would be excluded without having to be singled out). If not that, then it would mean that everyone, without exception, is subject to original sin, which is true for a young child, for the unborn, even for Mary—but she, though due to be subject to it, was preserved by God from it and its stain. The objection is also raised that if Mary were without sin, she would be equal to God. In the beginning, God created Adam, Eve,

and the angels without sin, but none without sin. Sinning does not make one human.

The doctrine of the Immaculate Conception was officially defined by Pope Pius IX in 1854. When Protestants claim that the doctrine was “invented” at this time, they misunderstand both the history of dogmas and what prompts the Church to issue, from time to time, definitive pronouncements regarding faith or morals. They are under the impression that no doctrine is believed until the pope or an ecumenical council issues a formal statement about it.

Actually, doctrines are defined formally only when there is a controversy that needs to be cleared up or when the magisterium (the Church in its office as teacher; see Matt. 28:18–20; 1 Tim. 3:15, 4:11) thinks the faithful can be helped by particular emphasis being drawn to some already-existing belief. The definition of the Immaculate Conception was prompted by the latter motive: Pope Pius IX, who was highly devoted to the Blessed Virgin, hoped the definition would inspire others in their devotion to her.

## What is the Assumption?

The Assumption is the doctrine that says that at the end of her life on earth Mary was assumed, body and soul, into heaven, just as Enoch, Elijah, and perhaps others had been before her. Some people think



Catholics believe Mary “ascended” into heaven. That’s not correct. Christ, by his own power, ascended into heaven. Mary was assumed or taken up into heaven by God. She didn’t do it under her own power.

The Church has never formally defined whether she died or not, and the integrity of the doctrine of the Assumption would not be impaired if she did not in fact die, but the al-

most universal consensus is that she did die. Pope Pius XII, in *Munificentissimus Deus* (1950), defined that Mary, “after the completion of her earthly life” (note the silence regarding her death), “was assumed body and soul into the glory of heaven.”

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We kindly request you dear Priests and Religious to contribute articles to the Bulletin on various events and activities that take place in your parishes and institutions.

You may use the following email address and the WhatsApp number.

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Next Volume will be issued in January 2023



THE VIEWS, EXPRESSED ON SOME UNCLEAR LITURGICAL ISSUES, BY MOST REVEREND ARCHBISHOP ARTHUR ROCHE, SECRETARY GENERAL OF THE CONGREGATION FOR DIVINE CULT AND DECIPINE OF THE SACRAMENTS. AS THE THEN CHAIRMAN OF THE CATHOLIC NATIOANL COMMISION FOR LITURGY AND CULTURE. I HAD A PERSONAL DISCUSSION WITH THE SECRETARY GENERAL ON THE 24TH OCTOBER 2018 IN HIS OFFICE IN ROME.

1. Sunday the day of resurrection, is sacrosanct. The three presidential prayers or readings of Sunday Liturgy cannot be changed even on an occasion of a feast of a local parish or institution. The Archbishop suggests that, in order to commemorate the local feast of Our Lady or a Saint, the collect of that particular feast can be used as the concluding prayer of the faithful.
2. Thus Sunday takes precedence over all other liturgical celebrations. This is an important decision, taken by Vatican II, which says referring to Sunday the Lord's Day, "other celebrations, unless they be of overriding importance, must not have precedence on this day, which is the foundation and nucleus of the whole Liturgical Year" (Sacrosanctum Cocillium No 106)
2. It is also liturgically wrong to change the three precedential prayers and readings of Sunday, and to introduce other precedential prayers and readings in order to mark national or local commemorations such as Mission Sunday, Catechetical day, Laity Sunday and Youth Day etc. there is provision, made for such commemorations in the prayers of the faithful.
3. There are three Liturgical Seasons, known as "Strong Seasons", namely Advent, Lent and Easter. The Solemnities, which occur during these three Seasons, if moved to a Sunday for pastoral reasons as a patronal feast of a local parish or institution, the prayers and readings should be those of that particular Sunday. The collect of the Solemnity may be used to conclude the payers of the faithful.
4. It is not liturgically wrong to praise Our Lady or Saints at the Divine Praise in the presence of the Holy Eucharist, exposed for Benediction. The reason is that when the Eucharistic Lord is present, the whole body of Christ, the Church, is present with our Lady and the Saints. The Blessed Mother and the Saints are those who have attained perfection to the fullest by living the Paschal Mystery of Christ. There are no saints without Christ. Hence when you praise Our Lady or a Saint, in the Eucharistic Presence, you praise Christ Himself the fulness of perfection.
5. Further Divine Praises are, whether addressed to Christ or Saints, are not invocations, but acts of praise and worship. The Popes in the past, like St. John XXIII, St. Paul VI, St. John Paul II, Benedict XVI, and the present Pope Francis, have always been joining in praising the Saints during the Eucharistic Benediction. In fact, it was St. John XXII who introduced St. Joseph into the Divine Praise, probably because he (St. Joseph) happened to be his own Patron Saint.

+ Cletus C. Perera OSB

Bishop of Ratnapura.

## **Status of the Properties of Assisted Schools Vested in the Government**

1. The Education Ordinance No 31 of 1939 contemplated three types of schools other than Estate schools .They were,

- I Government Schools
- II Assisted Schools
- III Unaided Schools

In the Ordinance a Government schools is interpreted as “a school established whether wholly or partly and maintained entirely from State funds. An Assisted School is one to which aid is contributed from State funds.

2. By the Assisted schools and Training colleges Act no 05 of 1960 the management of all Assisted Schools were entrusted to the Director of Education. However Grade (I) and (II) schools were permitted to remain as Unaided Schools. The date on which Director was entrusted with the management was 21<sup>st</sup> July 1960.
2. Assisted Schools and Training Colleges (supplementary Provisions) Act No. 08 of 1961 was enacted to vest the premises of Director managed schools in the Crown from 01<sup>st</sup> December 1960.

Section 04 of the said Act enacted that “...all property” of the description specified in the order of the Minister being “property liable to vesting shall vest in the Crown”.

- I “Property liable to vesting” was interpreted as property referred to in the 1<sup>st</sup> schedule to the Act No.08. In respect of the landed property what was to be vest ed was “the premises in which any school or a branch school of such school to which the Act applied, conducted and maintained as an assisted school on 21<sup>st</sup> July 1960 including all appurtenances to such premises.
- II The expression “Premises” in the said schedule was stated to be “Land and includes all Buildings or structures in or on the land, apparently “Plantation” on the land has been excluded from the definition for obvious reasons.
- III The “Order” of the minister under section 04 of the Act No. 08 came into ope tion on the date specified in such order and none of such orders included “plantation” on the land to which such orders applied.
- IV For the purpose of interpreting statutes and legal expressions, certain accepted legal maxims are made use of. One such maxim is “expressio unius est exclusio alterius”. That is when certain words are expressly mentioned in a statue or a clause, things that generally accompany such words which are not referred to are considered to be excluded.

Therefore in the expression “Land” includes Buildings and structures on the land, the obvious conclu sion to be drawn is that plantation on the land has been excluded.

There is another maxim i:e “Contra Stipulatorem Rule”. This means that when there is an ambiguity in a word or expression, it has to be decided against the person who stipulated it. Therefore the absence of “Plantation” in the definition of premises has to be interpreted against the State that promulgated the Act.



- V It is a legally accepted corollary to the general rule of literal construction that nothing is to be added to or taken away from a statute unless there are adequate grounds to justify the inference that the Legislature intended something which it omitted to express. This is called the “Literal Rule” and considering the fact that almost all the notices of Ministerial Orders gazetted left out “Plantation” in the definition, the inference to be drawn is that the intention of the Legislature was that the Plantation on the land was not to vest in the Crown.

4. The legal meaning of the word “vest” and “vesting Orders”

- a. The legal dictionary interprets the word “vest” as: To place in possession; Legal Rights.
- b. “Vesting order” means An Order of a Court having the effect of passing the property as effectually as under a conveyance (Please note that the word transfer of title has not been used in either interpretation”).
- c. “Acquisition” signifies that “the ownership or title is transferred or made over to the State or a Corporation on compensation being paid.
- d. “Requisition”. This has been interpreted as transferring of possession without transfer ring title.

Section 6 of the Act No. 08 of 1961 states that a “Vesting order” shall have the effect of vesting the property...absolutely in Her Majesty free from all encumbrances.

The section, for obvious reasons, does not state that the vesting order shall have the effect of vesting title to the property.

Further unlike in a Requisition Order, what has been vested was only the properties enumerated in the 1<sup>st</sup> schedule to the Act and nothing more. Therefore the inevitable conclusion to be arrived at is that under the Act No. 08 of 1961 ownership of the property has not been vested in the state.

5. By analyzing and contrasting Section 38;40;and 40 A(a) of the land Acquisition Act the above conclusion can further be confirmed.

- a. Under section 38 of the Land Acquisition Act; Once an award under section 17 has been made a “Ministerial Order” is published in the gazette directing the Ac quiring officer to take possession of the land in question .This is considered “A vesting order” under the said Act
- b. Similar to section 6 of the Act no 08 of 1961 section 40 of the land Acquisition Act states that the aforesaid Ministerial Order has the effect of vesting such land absolutely in the State free from all encumbrances. Now section 40(A) (a) of the Land Acquisition Act has been introduced by the Legislature which provides that.

“A vesting order under section 40 shall be received in all courts as conclusive evidence of Title of the State to the said land”. A similar provision is not found in Act No. 08 of 1961. If the Ministerial order was to vest title in the State this latter provision viz; Section 40 A (a) would be redundant. Therefore it is manifestly clear that under section 06 of the Act No. 08 of 1961 no title or ownership vested in the state and the title or ownership remained with the Proprietor of the vested School.

6. What are the provisions in the Act No. 08 of 1961 that supports the contention of the Proprietary Rights of the Religious Denominations of the vested schools, remained with the Proprietors?

I The very fact that plantation on the vested lands have been excluded is proof that Title to such plantation remained with the Proprietor. It is further confirmed by section 07(b) of the Instructions issued by the Department of Education, dated 01-02-1960 wherein it is specified that “the permanent plantation on the premises vested, shall continue to be enjoyed by the Proprietors. There is no need for such a provision to be included if the intention was to vest title in the state.

II In introducing the schools take over Bill in Parliament the Minister of Education assured that “The Religious environment” that prevailed in schools managed by Religious Denominations before the vesting would continue without an iota of change under the management by the Director. (column 1594 of the Hansard dated 24/10/1960)

In keeping with the said assurance given, section 7(2) of the Act No. 08 Of 1961 was introduced to the Act, which was to the effect that if there existed a Religious place of worship situated or abutting the school that belonged to the said Religious Body, such Religious Body should be permitted to use the School Premises for its Religious Activities when the premises is not needed for educational or extra mural activities. It was further highlighted that no other Religious body should be permitted to use the said premises for their Religious Activities. This was a mandatory directive issued to the Director of education. Here is another Right that has been recognized by the State in respect of the interests of the Proprietor, which proves beyond doubt that the Proprietors Rights have not been taken away.

III Another matter that gives credence to the intention of the Legislature, that no acquiring of title to the land that has been vested is to be deduced is the way the premises is described in the vesting order. The description of the property to be vested has not been described by meets and Bounds on a scientific Basis. No surveyor plans were made and by way of Arbitration proceedings property was described according to certain existing structures and trees. No clear extents were given. Such structures would bound to be destroyed or decayed in due course for various reasons.

If the intention of the Legislature was to vest title to such property, it should have been done on clearly demarcated boundaries. No court of Law will accept the boundaries as referred to in the Vesting Orders. There cannot be any legally binding title to landed property on the basis of such boundaries and extents. This is proof of the fact that the Legislature never indented a division of property on the basis of title, but only possession of the school buildings for the purpose of conducting a school.

IV The fact that the legal title to the property vested was with the former proprietor has also been recognized by the Department of Education. There have been circulars and other correspondences issued by the Directors of Education from time to time assuming that the Proprietors still had a say in the property vested.

One such circular was No 2006/03 dated 13/03/2006 on the construction of Buddhist shrines in non – Buddhist vested schools. That circular was to the effect that without written approval of the former Proprietor no such shrines should be constructed .This circular was also proof of the fact that a distinction existed between a government school and a vested school.

There is a letter of the Provincial Director of Education of the Western Province dated 08/04/2019 that schools taken over for the purpose of education by Act No 08 of 1961 should not be used for construction of buildings for other purposes and by outsiders. This letter was sent to the Regional Director of Education Homagama in respect of St. Mary’s School, Avissawella. The inference to be drawn from such directives is that the Proprietors still had a hold on the land.

V Consistent with the assurance given by the Minister of Education on the floor of the house of Parliament, a mutual agreement was reached between the Religious Authorities and the



Government from the time of the school take over, that the religious percentage of pupils that prevailed at the time of vesting had to be maintained throughout. This mutual agreement has now been accepted as having a legally binding authority. (Vide SC case No. 92/99H.RS; H.R/C-1138; Directive of the Secretary to the Minister of Education to the Human Rights Commission 4/TA/4 of 19-09-2000)

- VI Unlike under the Land Acquisition Act the Divisional Secretary of the area where a school vested under Act No. 08 of 1961 is situated has no authority in respect of the property vested other than what is specifically provided under the Act. This was the Ruling of the Provincial High Court of Sabaragamuwa sitting in Kegalle in case no 1582/L writ.

Therefore the rule no 225 (3) referred to in the Land manual of Government has to be considered as an invalid order purported to have been made under the Act No 08 of 1961.

- VII Section 10 of the Act No 08 stipulates that if the premises or part thereof is not needed or not used for the purpose of conducting or maintaining a school it has to be given back to the proprietors by a Divesting Order. This too is a mandatory order to be exercised By the Minister. The only question to be decided by the Minister is whether the premise is needed for the school or whether it has not been made use of by the authorities to conduct a school. The question of improvements made by the State and other factors cannot be taken into consideration to arrive at this decision.

Once such decision is made the property vested is deemed never to have vested in the State. This means “the status quo” that prevailed at the date of vesting is restored and normal law will govern the matters of compensation etc. If any changes have taken place with regard to construction and demolition, without prior approval or the consent of the former proprietors such action would amount to “Mala Fide” Act.

- VII On the strength of what has been stated above it is evidently clear that when taking over Assisted Schools under Act No. 08 of 1961 the intention of the Legislature was undoubtedly not to deprive the former Proprietor of the title to such property.

Therefore it is always in the interest of the State when making changes to the existing Buildings and new constructions on the land vested, to do so in consultation with the former owner or Proprietor. Anything done in violation of the provisions of the Act and Agreements reached, would amount to intentional violation of the Provisions of Law and repudiation of the assurance given by the Minister on the floor of the Parliament.

*Terence Wickramasinghe*

*Attorney-At-Law*

*Kegalle*

The possibility of a bodily assumption before the Second Coming is suggested by Matthew 27:52–53: “[T]he tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many.” Did all these Old Testament saints die and have to be buried all over again? There is no record of that, but it is recorded by early Church writers that they were assumed into heaven, or at least into that temporary state of rest and happiness often called “paradise,” where the righteous people from the Old Testament era waited until Christ’s resurrection (see Luke 16:22, 23:43; Heb. 11:1–40; 1 Pet. 4:6), after which they were brought into the eternal bliss of heaven.

## No Remains

There is also what might be called the negative historical proof for Mary’s Assumption. It is easy to document that, from the first, Christians gave homage to saints, including many about whom we now know little or nothing. Cities vied for the title of the last resting place of the most famous saints. Rome, for example, houses the tombs of Peter and Paul, Peter’s tomb being under the high altar of St. Peter’s Basilica in Rome. In the early Christian centuries relics of saints were zealously guarded and highly prized. The bones of those martyred in the Coliseum, for instance, were quickly gathered up and preserved. It is agreed upon that Mary ended her life in Jerusalem, or perhaps in Ephesus. However, neither of those cities nor any other claimed her remains, though there are claims about possessing her (temporary) tomb. And why did no city claim the bones of Mary? Apparently because there weren’t any bones to claim, and people knew it. Here was Mary, certainly the most privileged of all the saints, but we have no record of her bodily remains being venerated anywhere.

## Complement to the Immaculate Conception

Over the centuries, the Fathers and the Doctors of the Church spoke often about the fittingness of the privilege of Mary’s Assumption. The grounds considered include Mary’s freedom from sin, her motherhood of God, her perpetual virginity, and—the key—her union with the salvific work of Christ.

The dogma is especially fitting when one examines the honor that was given to the ark of the covenant. It contained the manna (bread from heaven), stone tablets of the ten commandments (the word of God), and the staff of Aaron (a symbol of Israel’s high priesthood). Because of its contents, it was made of incorruptible wood, and Psalm 132:8 said, “Arise, O Lord, and go to thy resting place, thou and the ark of thy might.” If this vessel was given such honor, how much more should Mary be kept from corruption, since she is the new ark—who carried the real bread from heaven, the Word of God, and the high priest of the New Covenant, Jesus Christ.

But there is more than just fittingness. After all, if Mary is immaculately conceived, then it would follow that she would not suffer the corruption in the grave, which is a consequence of sin [Gen. 3:17, 19].

## Mary’s Cooperation

Mary freely and actively cooperated in a unique way with God’s plan of salvation (Luke 1:38; Gal. 4:4). Like any mother, she was never separated from the suffering of her son (Luke 2:35), and Scripture promises that those who share in the sufferings of Christ will share in his glory (Rom. 8:17). Since she suffered a unique interior martyrdom, it is appropriate that Jesus would honor her with a unique glory. All Christians believe that one day we will all be raised in a glorious form and then caught up and rendered immaculate to be with Jesus forever (1 Thess. 4:17; Rev. 21:27). As the first person to say “yes” to the good news of Jesus (Luke 1:38), Mary is the prototypical Christian and received early the blessings we will all one day be given.



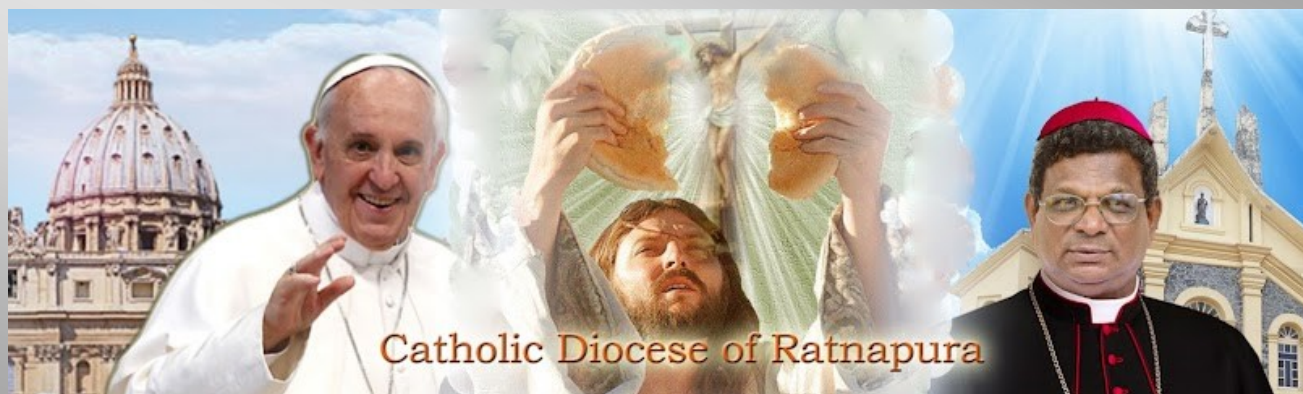
## The Bible Only?

Since the Immaculate Conception and Assumption are not explicit in Scripture, Protestant critics conclude that the doctrines are false. Here, of course, we get into an entirely separate matter, the question of *sola scriptura*, or the Protestant “Bible only” theory. There is no room in this tract to consider that idea. Let it just be said that there is no problem with the Church defining a doctrine that is not explicitly in Scripture, so long as it does not contradict Scripture.

The Catholic Church was commissioned by Christ to teach all nations infallibly until the end of the world (John 14:26, 16:13). The mere fact that the Church teaches that something is definitely true is a guarantee that it is true (see Matt. 28:18-20, Luke 10:16, 1 Tim. 3:15).

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## 27th Anniversary of Our Diocese 02nd November 2022



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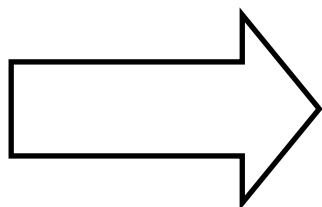
## A GENTLE REMINDER

*We kindly request you dear Priests and Religious to contribute articles to the Bulletin on various events and activities that take place in your parishes and institutions.*

*You may use the following email address and the WhatsApp number.*

Fr. Sidath Wilegoda - [wilegodasp@gmail.com](mailto:wilegodasp@gmail.com)

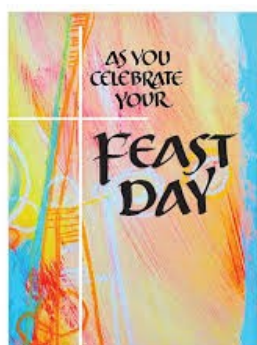
Fr. Shane Wickramasinghe - 071 476 4693 WhatsApp



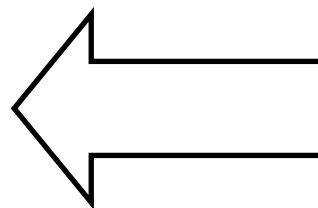
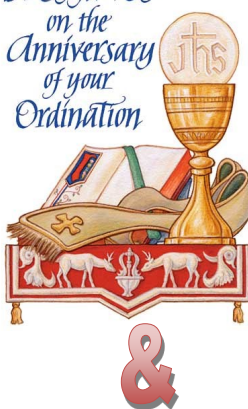
Nov 02 - Fr. Romesh Palaniyandi  
 Nov 04 - Fr. Charles Degualle  
 Nov 08 - Fr. Noel Rowel  
           - Sr. Sujeewa F M M  
 Nov 13 - Sr. Nandani Hewapathirana S C J M  
 Nov 15 - Fr. Anton Consolas  
 Nov 20 - Sr. Jayanthi S C J M  
 Nov 26 - Fr. Tensin Perera  
 Dec 03 - Sr. Melanie Perera H F  
 Dec 10 - Fr. Dudley Attanayake  
 Dec 14 - Sr. Chrisanthus Bollegala S C J M  
 Dec. 27 - Fr. Maria Joy



Nov 15 - Sr. Gertrude H A  
 Nov 20 - Fr. Sebastian S. J.  
 Dec 08 - Sr. Mary Concepta R G S  
 Dec 15 - Fr. Gratian Hapuarachchi  
 Dec 21 - Fr. Dudley Attanayake  
           - Fr. Christopher Kurera  
 Dec 22 - Fr. Emil Fernando  
 Dec 26 - Sr. Stephanie H A  
 Dec 28 - Fr. Rohan Perera C S s R  
 Dec 30 - Fr. Vincent C R



BLESSINGS  
 on the  
 Anniversary  
 of your  
 Ordination



## DEATH ANNIVERSARIES

Nov 22 - Fr. Jacob Fernando S J  
 Dec 10 - Fr. Ranjith Silva

