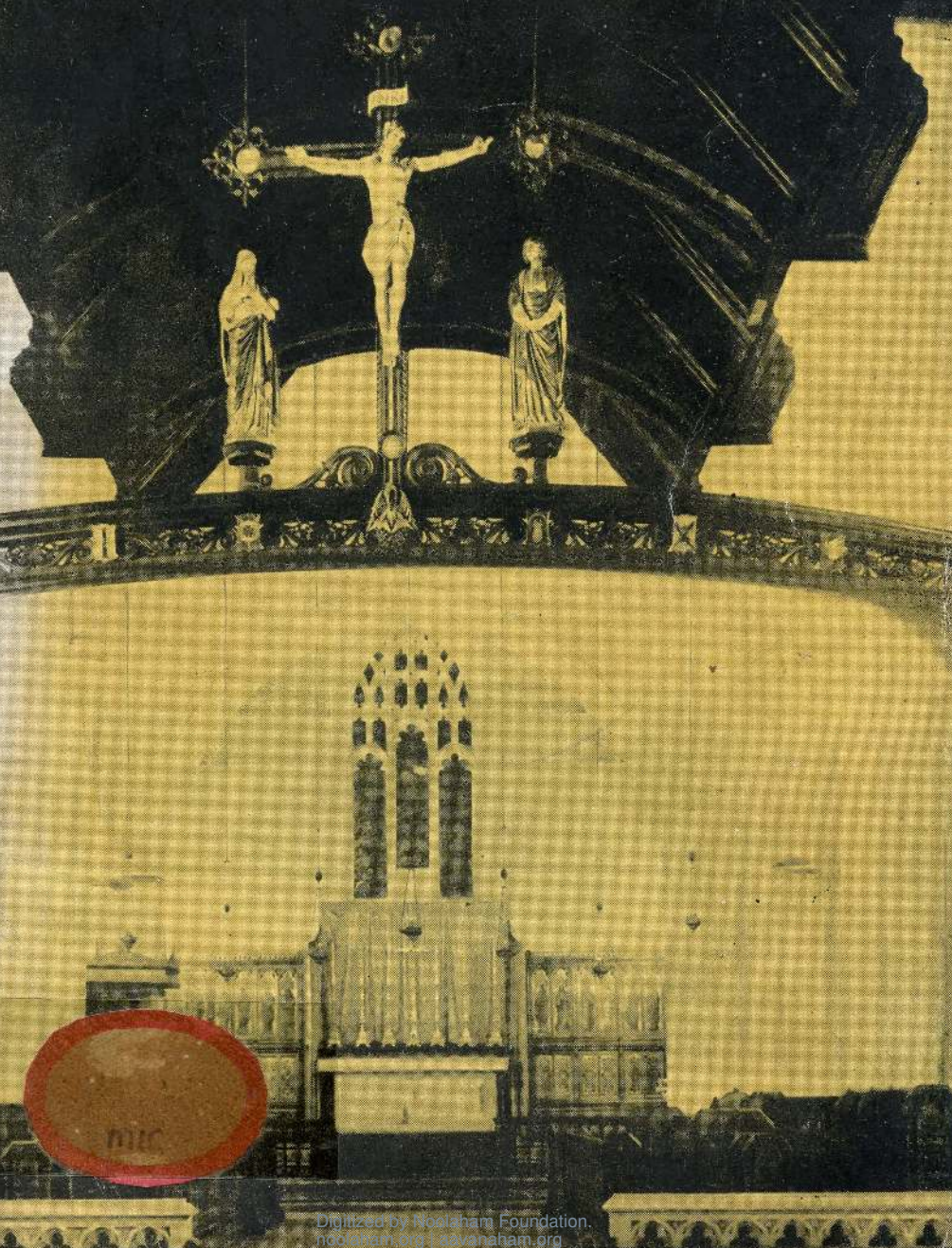


St. MICHAEL & ALL ANGELS'

POLWATTE

1887 — 1962



1655

BISHOPS HOUSE
CALCUTTA

25th. August, 1962.

It is with peculiar pleasure that I send greetings to St. Michael's on this happy occasion. There is so much for us to thank God for. We will lift up our hearts in thanksgiving for divine grace and spiritual privileges. We will naturally wish to thank God for noble lives which inspired us. But we must also take heed from mistakes in the past, and as we dedicate ourselves to God afresh, we will surely ask grace to do better in the future. Let the Jubilee be a time of real dedication and resolve. God who has done so much in the past will lead us forward amid the perplexities of the present and the future.

+ *Lokman Calcutta*

Metropolitan

~~1108~~

BISHOP'S HOUSE,
STEUART PLACE,
COLOMBO 3.

I am glad to send a message to the members of St. Michael's on the occasion of the Jubilee of the Church.

St. Michael and All Angels' Day is one of the great 'otherworld festivals,' reminding us of that other world—the world which we cannot see, the world of spiritual powers and agencies which are no less real, no less near, because they are unseen.

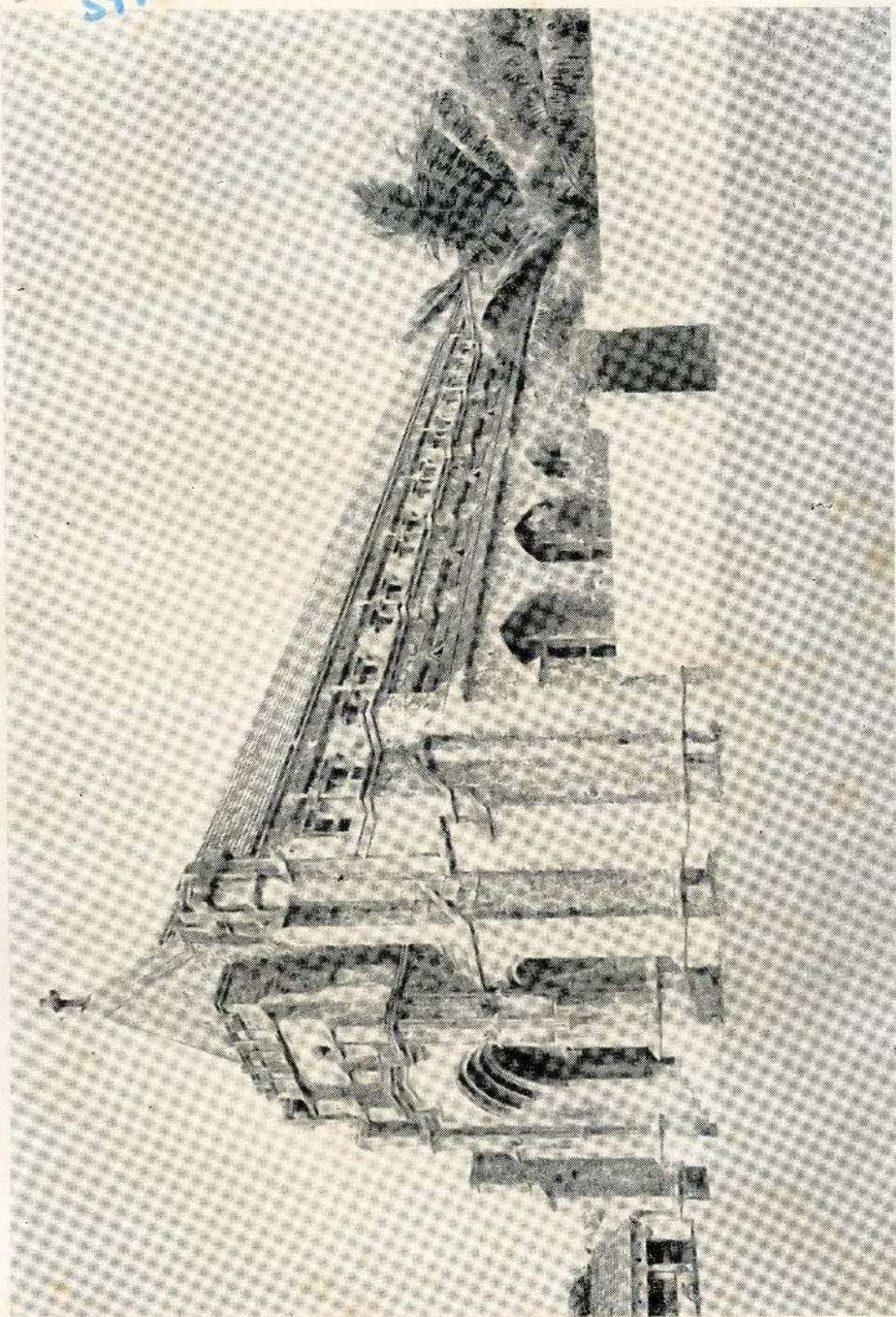
For seventy-five years this church of St. Michael and All Angels and the smaller church which stood here before it have witnessed to the reality of that unseen world where Christ reigns with angels and arch-angels and with all the company of heaven. Here during all these years the Word of God has been proclaimed and the Sacraments of His love ministered; here men have come with their joys and their sorrows, their hopes and their fears, and sought God's pardon and His strength; and from this place they have tried to carry something of God's love into the world outside.

As you enter upon this next stage in the history of your church I pray that God's blessing may be upon you and upon all you seek to do here in His name, that the heritage which you have received may be handed on enriched to those who shall come after.

r Archibald Colombo.

275-493

STM



Exterior View of Church



Greetings from Bishop Carpenter-Garnier

It is with deep interest that I have heard of the intention to celebrate on Michaelmas Day the 75th anniversary of the consecration of the first Church of St. Michael and All Angels, Polwatte. Looking back over this period there is indeed great cause for praise and thanksgiving; for through the worship offered and the teaching given in S. Michael's Church, very many souls have been enriched and led nearer to God. Personally I shall never forget the deep impression made upon me on the first occasion when I took part in the worship of the Solemn Eucharist at the time of the Patronal Festival. For then, when three languages were used in the course of the Liturgy and the singing of the hymns, there came to me a new and wider vision of the worship offered to God in and through the Catholic Church throughout the world. There can be no doubt that the present generation of worshippers at S. Michael's have entered into a noble heritage and tradition. This being so, I feel bound to lay stress on the fact that such a privilege involves a great responsibility. For you, my friends, must not only accept to the full what has been handed down to you, but must take great care to see that the noble tradition of worship and service is not only preserved, but is passed on and even strengthened for those who are to follow you.

Let me close my brief message by quoting some words of the late Father Andrew of the Society of the Divine Compassion: "We want to look through ritual and see God; to bring into our worship a real living faith in Jesus, so that our worship is a living contact with a living Lord." May God bless you all.

+ MARK CARPENTER-GARNIER,

Bishop of Colombo, 1924-1938.

The Old Vicarage,
Cuddesdon,
Oxford,

Greetings from Father George Forster

I can easily remember the age of the first St. Michael's since its birthday was almost the same as my own. The old Sinhalese Church of St. Thomas had existed for some 50 years but Archdeacon Matthew first pointed out to the Congregation its true mission when in 1887 he began Services in two languages. As Bishop Ernest Copleston reminded us in 1923 (particularly me!) the rebuilt Church was not for English-speaking Christians only. In those days the problem of Nationalism was for me almost an unopened book, but Fr. Wijeyesekera turned a few pages for me in conversations. (If you happen to read this, Fr. George, my thanks and affectionate greetings.) It was with much satisfaction therefore that the complete set-up of a Missionary Church was completed, when Fr. Ramanaden began regular Tamil Services in 1926.

I hope the names of Frs. Henly and Ricketts will not be forgotten in all this. I was probably the last person to see the former on his retirement. He and Fr. Ekanayake laid foundations by years of careful and positive teaching. Now it is right and proper that this important work should be continued under a Sinhalese priest. All of us who love St. Michael's pray and believe he will receive power to do so, under difficult conditions such as did not exist in the past. Christians have always been a small company of imperfect and foolish people compared with the great world. But so long as we hold and teach faithfully God given truths about life, we cannot fail in the work of bringing together the peoples of the world now at variance. Because that is the will of God the Holy Spirit Himself. That is, and always has been, the true Mission of the Congregation of St. Michael's.

G. W. FORSTER.

Vicar, 1923-1933.

Heatherwood House,
Midhurst,
Sussex.

The Task Ahead

As we celebrate the 75th anniversary of the dedication of the first Church of S. Michael and All Angels, Polwatte, our hearts are full of thanksgiving to Almighty God for the great contribution which He has enabled S. Michael's to make to the life of the Church in Ceylon. In this glorious House of God the flame of God's love has touched and kindled the hearts of many Priests and Religious, of teachers and nurses who have gone forth from here to serve Him. We are thanking God specially now for one such whom He has just called to be Metropolitan of the Church of this Province. From S. Michael's has come a constant stream of laymen and women who have given generously of their talents and their wealth and their devotion both to Church and nation. S. Michael's has set a standard of Worship and teaching, of prayer and service that has proved a pattern and an inspiration throughout the Church of Ceylon.

Not only in Ceylon is S. Michael's known. Through the many priests and Religious from abroad who have served here, through vast numbers of those who have worshipped here during their stay in Ceylon, and through the still larger number of visitors who have come to admire its beauty and to kneel here in prayer, S. Michael's has won a great name throughout the Anglican Communion.

But as our minds go back seventy-five years, and even further to the first Chapel of S. Thomas which S. Michael's replaced and to the first building in which Christian worship was offered in Polwatte in 1844, we realize above all perhaps the tremendous difference in the world in which the Church of Ceylon now lives to that which existed in those more peaceful and settled days. We live in an age of upheaval and revolution and life in Ceylon is undergoing changes before our eyes which are as radical as they are rapid. There is, of course, both good and evil in these changes. Behind them are both movements of the Holy Spirit of God and those which are due to the passions and the selfishness of sinful men. And the task of the Church of Ceylon today is above all to assess this new world in which we live, to try to see where God is at work in it and to attempt to respond to the challenges He presents and the demands He makes, whatever it may cost us in altering habits of mind and action to which we have grown accustomed.

God has placed His Church in Ceylon, and has called us to be members of it for one purpose and one purpose only, and that is to bring all the peoples of our nation to know and to worship and to serve Him in His Kingdom. The Church is meant by God to pray and to work not primarily to maintain itself but in order to fulfil this mission to the world outside it. We must learn to look more often outwards from the Church rather than inwards at the Church. The life of the Church and every member of the Church must therefore be dominated and directed by this sense of mission, if we are to be true to the calling of God.

For it is only if we are aware of the Mission of the Church that we shall be sensitive to the vision which God sets before us and to the demands He makes on us. In these days God is calling His Church throughout the world in a wonderful way into unity, through the Oecumenical Movement, through the new attitude of the Roman Catholic Church to other Christian Communions, through Schemes of Church Union in various places, including Ceylon. God is calling us to manifest our unity as members of Christ of different races and nations within His Church, against all forces which seek to divide us. God is calling us to express and interpret our faith and worship in an idiom which will be understood better by our fellow-countrymen so that they may more readily understand the Gospel. God is calling the laity of the Church to fulfil their ministry of witness in their places of work and association, to be truly Christian businessmen, professional men, politicians, intellectuals and makers of homes and to play our part as Christian patriots in building our nation. God is calling us as Ceylonese to evangelize our fellow-countrymen, to be missionaries not only to our people but to His people in other countries in Asia and in the whole world, for there are now Asian Christian missionaries even in Europe and America. God is calling us as Christians to serve all men of all races and religions just because He has made them and loves them and has died for them on the Cross. These are some of the challenges and goals which God is today setting before His Church. But if we are to respond to the splendour of this challenge there must be at the very foundations that Christian life of union with God which has always been taught and presented so well at S. Michael's, the life of worship and the Sacraments, of prayer and self-denial, of the study of the Bible and of the Catholic Faith, of Christian love and service and sacrifice. Both in the corporate life of the Church and in the lives of each of us this life of Christ must be lived in all the beauty of His holiness and in all the sufferings of His sacrifice if the world outside is to see the power of His Resurrection and the wonder of His love and be drawn into His Kingdom.

Our task as Christians today is given in these fine words taken from the Message of the Third Assembly of the World Council of Churches recently held in New Delhi:—"Christ is the Way, and therefore we have to walk together witnessing to Him and serving all men. This is His commandment. There is no greater service to men than to tell them of the living Christ and no more effective witness than a life offered in service. The indifference or hostility of men may check our open speaking but God is not silenced. He speaks through the worship and the sufferings of His Church. Her prayers and patience are by His gracious acceptance of them made part of the witness He bears to Christ."

As one who here at S. Michael's has been brought by God of His great Mercy to know and to love Him, and to grow up in the Catholic Faith, and very specially to hear and to respond to His amazing and wonderful call to serve Him in the Sacred Ministry of His Church, I thank God for S. Michael's, and pray that He who has so greatly blessed S. Michael's in these past years may continue to bless this parish in the years to come, that it may bring forth much fruit to His Glory and the increase of His Kingdom in Lanka and throughout the world.

O Everlasting God, who hast ordained and constituted the Services of Angels and men in a wonderful order: Mercifully grant, that as thy Holy Angels always do thee service in Heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ Our Lord. Amen.

(Collect for Saint Michael and All Angels)

Vicar's Message

One purpose that every church has to fulfil by its very presence is to remind the community that it has a soul ; that while we are engaged and involved in our daily round of multifarious activities that we never fail to remember that we are indeed immortal souls destined for eternity. If this be so we cannot be too conscious of the place that the Church of St. Michael and All Angels, Polwatte, occupies in the life of the people. Geographically it is a church right on the street. In spite of being disturbed sometimes by excessive noise from the streets we take grateful knowledge of the fact that our Church is involved in the life of the people in a unique way. It is not cloistered in the middle of a large garden ; it is on the street where every passer-by has to take notice of it. As each day people from a variety of walks of life—business executives and high government officials, professional men and women, humble housewives, old people and school-children, and even the poorest of the poor, before they start their daily round of begging, come into this church and kneel and pray one cannot fail to be reminded of the fact that our Christian Faith embraces and enters into every aspect of life. 'When men pray we recognise that, to this concern of God for the affairs of His people, men do respond.'

It is at this point that one of the greatest qualities of St. Michael's lies and it is also from it that many of our problems arise. People of this parish are aware of life's problems and many are grappling with them at important levels of life. In this awareness of the problems and regarding the manner of dealing with them, there can arise divergences of opinion and outlook. It is right that merely for a superficial harmony we do not live pretending as if problems do not exist, and conflicts do not arise. To face the problems, and to seek GOD'S answers to them, is the inescapable task of St. Michael's at the present time.

In this respect let it be recognised, that the years that lie immediately ahead of us are, perhaps, going to be difficult ones. There are among us those who so love the past that any change seems unthinkable ; there are others who think that unless we change our modes of worship, etc., and change them rapidly, we shall soon become an anachronism. In between these two groups there are a large number of other shades of opinion. In the midst of all these differences, let us unfailingly remember, that God loves all these people with all these different shades of opinion. He sees the differences, but still wants us to love one another. He does not want us to remain static, nor does He want us to do things

merely to gain popular approbation. We must constantly remember that in God's Kingdom it is always a matter of His people bringing out of their treasure things new and old. It is neither in the preservation of the old things, nor in the ushering in of the new, that the task of the Church is ultimately accomplished and the vocation of the parish fulfilled, but in our faithfulness to our Lord's injunction, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

It has not been seldom that fears have been expressed about the future of St. Michael's. Generous benefactors of the past have left our shores and some who would lavishly give are prevented from doing so by heavy taxation imposed by the State. When such fears assail our human minds and place a burden on our human hearts we cannot help praising God for a group of people like those of Coventry who in 1940, standing on the charred debris of their beloved Cathedral destroyed by bombs resolved to raise an edifice worthy of the great God they worship. They took up the task with courage, executed it in faith, and the consecration of St. Michael's Cathedral in Coventry on the 25th of May, 1962, was an eloquent testimony to William Carey's great saying, "Attempt great things for God and expect great things from God". If the people of St. Michael's, Polwatte, generation by generation and those who steadily come in and join the 'family' of this parish would offer their time, talents, and treasure, with a sense of responsibility, the contribution of this parish to the life of the Church and to the community could doubtlessly go on with undiminishing lustre.

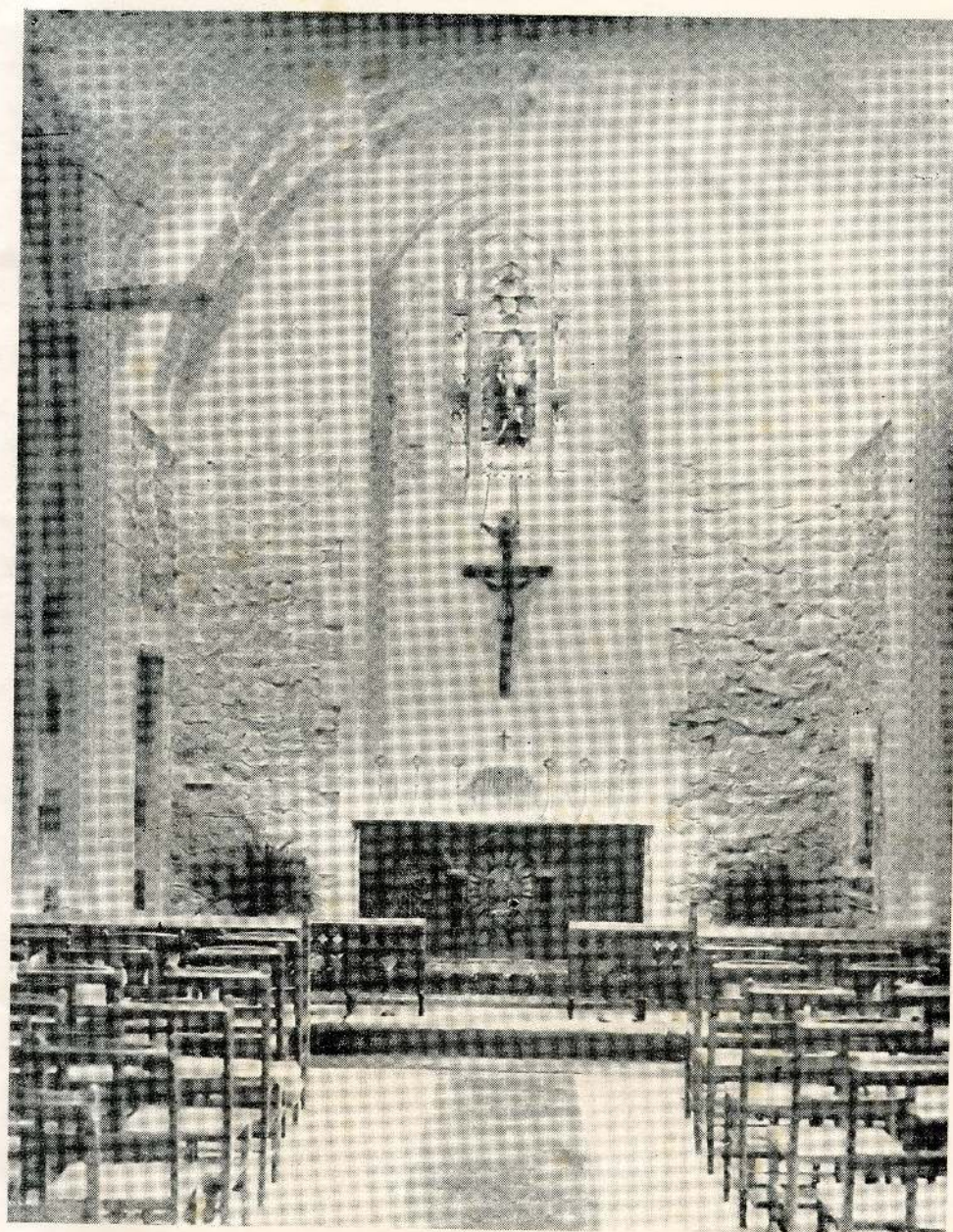
In the final reckoning the tasks ahead are heavy and the call challenging. It is exactly at this point once again that our Parish Church reassures us, for, it is "none other but the house of God, and it is the gate of heaven". In its sublime beauty we feel ourselves to be in the Presence of God and in that Presence our knees bend in worship. This year of jubilee is, therefore, above everything else, a call to more diligent worship, and in that worship to find God in a more personal and an intimate way, and in finding God, to love Him; and in loving Him, to resolve to fulfil His purposes more faithfully, and to make Him known to those who do not yet know Him.

A Historical Sketch

“I have described what is the three-fold purpose of our work, to effect the oneness of Christians in Christ, to maintain the constant worship of God, to be zealous in ministrations to the souls of men . . . Here we shall teach the supreme importance of a spiritual religion ; here along with such teaching, we shall offer the constant supply of Sacraments and Ordinances of Grace . . . Here will be the some whose hearts will be attuned by choral worship, others who prefer a plain service, and this Church will provide both.” (*From the Sermon preached by Archdeacon Matthew on September 25th, 1887, on the Re-dedication of the Church of St. Michael & All Angels, Colombo.*)

It is not known exactly when Christian worship began in Polwatte, but by 1844 a small house had been set apart for this purpose. In 1853 a Chapel was built near the present junction of Hudson Road and Mohandiram's Road, and dedicated to St. Thomas by Bishop Chapman. In 1864 this building was burnt down during a display of fireworks on the anniversary of its dedication. This disaster led to the acquisition of the site of the present Church of St. Michael & All Angels. Here a new Chapel was built in 1865 and dedicated to St. Thomas by Bishop Claughton on 21st December, 1867. From the very beginning the services in the Chapel had been in Sinhalese. It was recognised that the Sinhalese Christians had a primary claim upon the building even after Archdeacon Matthew realised the possibilities of developing the little Chapel for work among the civilian community of Colombo and introduced services in English on Ascension Day, 1886. In the following year it was decided to build a new Church in Polwatte, “giving the Military their due prominence” in St. Peter's, Fort. After some thought and deliberation, it was decided to name the new foundation St. Michael & All Angels and the Church was so dedicated by Bishop R. S. Copleston on St. Michael's Day, September 29th, 1887, “in the hope that the obedience and devotion of the Holy Angels might be imitated by all who worship in it”. It is this event which we are preparing to commemorate seventy-five years afterwards.

The congregation steadily increased and in 1896 it was found necessary to add two aisles and a small tower adjoining the West end. In the latter was hung the ancient bell which is still used at St. Michael's. It bears the inscription “*Nossa Senhora dos Milagres de Jaffna—Patao*”. It has a long history going back to about 1650, when it hung in the Jaffna Fort in the Portuguese Church of Our Lady of Miracles. There were



Lady Chapel



many Churches in the time of the Portuguese with this dedication including one outside Colombo, whence the name "Milagiriya".

At a meeting of the congregation on 24th June, 1918, it was decided "that the Church of St. Michael & All Angels founded as St. Thomas" should be enlarged. It soon became apparent, however, that what was required was an entirely new Church and work on the new building was started. On Sunday, 27th June, 1920, a memorial stone was placed in the East wall commemorating the earlier foundations on the same site of the Church of St. Thomas in 1867 and of the Church of St. Michael & All Angels in 1887. On Sunday, 20th November, 1921, Bishop E. A. Copleston consecrated the new Sanctuary, Chancel, Lady Chapel and Transept. By St. Michael's Day, 1922, the whole Church was complete and the Nave consecrated. Thus, at Michaelmas this year, we shall also be celebrating the fortieth anniversary of the completion and consecration of the present Church.

Regular services throughout the week have been a feature of parish life since 1887. The arrival of the Sisters of St. Margaret in the Parish on October 25th, 1887, provided the nucleus of a congregation and made this possible. Besides Sinhalese and English, services were conducted for some years in Portuguese but this was discontinued when it ceased to be generally spoken in Colombo. Services in Tamil were commenced in August, 1925. Thus once again St. Michael's today has services in three languages.

St. Michael's with its congregations worshipping in three languages has steadily built up a definite tradition of worship. The festival services have come to be regarded as models of corporate worship, with all the dignity of ceremonial and employing in full the beauty of both music and art. A "daily celebration" of the Holy Communion was begun in 1887 and has since continued to this day. The daily offering of the Holy Sacrifice has provided the real centre of parish worship year by year. Many have used this opportunity to join in the Church's Offering as often as possible. The daily Mass together with the early celebration on Sundays also meets the need of those who prefer "a plain service". Many again have availed themselves of the privilege of saying their private prayers in Church. All this has helped to create that atmosphere of devotion which is peculiar to St. Michael's. The Church gains immensely from its "furnishings" and other accessories which give it life and colour. First among these is the great Rood, with the figures of the Crucified and of the Two who watch by Him, spanning the Chancel Arch. Many have found inspiration for their devotion in the quiet of the Lady Chapel where the Blessed Sacrament

is perpetually reserved; others in the Shrine of Our Lady, in the Crib which stands in Church during Christmas and Epiphanytide, and in the Stations of the Cross.

During the past 75 years the Parish has been served by a line of devoted priests, who have built up the congregation by systematic teaching and regular ministrations. Of the Vicars, perhaps the most notable have been Archdeacon Matthew, who organised the Parish on its present basis, and the Rev. (later Bishop) C. M. Ricketts, during whose incumbency the present Church was built. One other name that must be mentioned is that of the well-known scholar and social worker Dr. Ekanayake who worked in the Parish, from 1888 to 1908, with a break from 1900 to 1904 when he was at Cambridge University. To St. Michael's also belongs the proud privilege of counting amongst its sons the present Metropolitan of the Province and the present Archdeacon of Colombo. It is also worthy of note that St. Michael's has during its 75 years been served by two Church Appus (Sextons). The late Mr. S. W. Dias Goonewardene, whose connections go back to the days of St. Thomas's Chapel, served the Parish in this capacity from 1885 to 1922, whilst his successor, Mr. R. Rajaratnam, after 40 years' service, is due to retire shortly.

Parishioners of St. Michael's, however, have been prominent not only in the service of the Church but also of the Nation at large. The congregations have been drawn from men, women and children from every station of life and, at different times, have included Governors and Ministers of State, Judges and Legislators, besides other Government Officials and men in the professions and in business. There have been individual benefactors, both Ceylonese and European, who by their generous gifts have beautified the Church and helped to maintain its work. These with the many, not so rich in this world's goods, have by their labours and prayers enriched this House of God.

The story of St. Michael's congregations, however, has not been always one of growing numbers. There have been many ups and downs during the past 40 years. Some may perhaps recall a time when comfortable sitting space at the English Eucharist on an ordinary Sunday morning was difficult to find or days when the Church was so crammed that the congregation sometimes overflowed into the Choir stalls on occasions such as the last Parochial Mission in 1937 and the Three Hours' Devotion on Good Fridays. The congregations, however, fell away during the war years and have seldom since reached such proportions. But St. Michael's has never lacked for a substantial congregation and

once again its members constitute one of the largest congregations in the Church of Ceylon. So too the various ancillary organisations have known days of prosperity as well as of adversity. Old timers still recall the days when the Choir of St. Michael's had men on its waiting list. There have been other periods when the Choir has been reduced to a few men, no boys, and a handful of women and girls. Likewise with the Sunday School: there have been periods when it flourished with over 20 teachers and some 200 pupils—others when it was reduced to 3 or 4 teachers and less than 25 pupils. These with the Servers, the Mothers' Union, the Youth Fellowship and St. Michael's Guild have survived lean times and are today performing a valuable function in harnessing the services of the faithful. Other organisations like St. Michael's Sports Club, the Scout Troop and the Church of England Men's Society, which have now ceased to exist, performed a like function while they lasted.

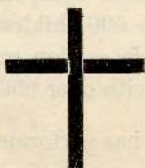
It is convenient at this point to refer to St. Michael's School, which traces its foundation to 1852. It was still a small school when it was transferred to its present site and placed under the charge of the Rev. G. B. Ekanayake in 1888. Since then it has grown considerably. When Miss Louisa Jayasekera retired in 1941, after 25 years' devoted service as Principal, there were nearly 500 children on the roll and 20 qualified teachers. Today it is a double session school, under the management of the Director of Education, with over 950 children and 40 teachers.

Above all else, the Church has performed a great function in bringing together for worship Christian people of many different races and traditions and so trying to unite them in bonds of Christian brotherhood. The following words of the compiler of "*The Story of St. Michael's, Polwatte*", written in 1937 at the time of the Golden Jubilee, are still relevant today.

"In attempting to build a great Gothic Church in Colombo, where the only stone available is a grim, intractable granite, the architect was undertaking a task of extraordinary difficulty. As one enters by the West door, one notes with surprise and delight the noble proportions of the Nave, long and lofty above all expectations. Beyond it the eye rests at length with satisfaction on the broad arch and arcaded walls of the Sanctuary, and the fine 'perpendicular' tracery of the East window (as yet unglazed) but standing out effectively against the sombre masonry behind it. Excellent too is the broad ambulatory, which adds much to the general sense of space and freedom, while the Lady Chapel provides the contrast of a gentler grace."

"Yet, when all is said and done, it is not by the proportions of the Church nor by any effect of architecture or ornament, that the visitor to St. Michael's is most deeply impressed, but rather by the sense which it imparts of a common spiritual life shared by a diversity of peoples. Most intensely is this realised on the morning of a great festival, when the Church is thronged by a great company of folk, of many races and various traditions, rich and poor, high caste and low caste or no caste at all, a vision of the Catholic Church in miniature."

Of this last assessment the critic will say, and perhaps not without justification, that it is an idealised picture of the Parish Church which some parishioners tend to hold without a proper understanding of the reality. To what extent during the last 75 years has St. Michael's succeeded in minimising conflicts and reconciling divisions among those who worship within its walls? Has the oneness displayed in Divine Worship, which has so impressed visitors, been expressed in the everyday lives of worshippers and in their social relationships outside the walls of the Church?



DEDICATED ON THIS SITE

S. THOMAS' CHURCH

21-12-1867

S. MICHAEL & ALL ANGELS'

29-9-1887

MEMORIAL STONE OF NEW

CHURCH LAID

27-6-1920

A. M. D. G.

Our Debt to the Sisters

The parish of St Michael's is reputed to be one of the richest in the Church of Ceylon (even though our parish treasurer may refute this claim). One of the many priceless treasures it has been blessed with is found only a stone's throw from the Church itself—in St. Margaret's Convent, Polwatte. The people of St. Michael's have always been well-acquainted with the varied aspects of service rendered by the Sisters in School and Orphanage, in the Sacristy and in the provision of Church Needlework. But how few of us have been fully aware that over and above all this, they have been a veritable Power House in our midst continually praying down power from on high not only on the affairs of the parish alone but also on those of the Church as a whole. For seventy-five years we have been privileged to have in our midst the energising power and witness of the life of a Religious Order—the leaven which is there to leaven the whole lump.

It was Archdeacon Matthew who was originally responsible for suggesting to the Mother Superior of the Society of S. Margaret, East Grinstead, that a Branch of the Sisterhood should be established in Ceylon—"At present everything is in chaos", he writes, "the Churches are ill-appointed and the work is nowhere in hand. Everything has to be done. Our work is to quicken and organise the Church and to convert it into a Missionary power". The Sisters were to play their part in this great forward movement. Among his plans for them he lists the management of the Girls' High School (the germ of Bishop's College), teaching and superintendence of the Pettah Girls' School, the care of Church furniture and work for the poor of the city.

In response to his appeal Sisters Joanna, Verena and Catherine arrived in Ceylon in 1887 and were met by the Bishop of Colombo and the Archdeacon. At the Choral Celebration on All Saints' day in the Parish Church, the Bishop gave a short address welcoming the Sisters to Ceylon and to his Diocese and then blessed each one of them at the altar rails.

After a brief stay at Ebor House, Green Path, the Sisters moved to a large two-storeyed house, formerly a coffee-store, "in a beautiful compound with many coconut trees and near St. Michael's Church". The dedication of the house took place in 1888 and the Bishop solemnly gave them "mission and authority in the name of the Lord to go forth into the Diocese to do the work of Sisters of Charity". And so indeed

they have gone forth ever since in the name of the Lord in Colombo, Moratuwa, Galle and Matara and for a short time in Kandy.

In accordance with the rule of the Society "the poor and the orphans as His chosen representative have been their constant care and they have continued to receive little children as receiving Him."

The Girls' Home had been started in 1886 in the Pettah as a home for orphan and destitute girls. From the unhealthy atmosphere of Wolfendhal Street the Sisters moved this Home to Polwatte where as S. Margaret's Home it has sheltered not only orphans but other girls who for various reasons have no suitable homes of their own. The good work goes on to this day.

Bishop's College, which had been started in Darley Road, was given over to the Sisters' charge in 1888 with Sister Angela as the first Principal from East Grinstead. Four years later the school was moved to its present site at Boyd Place where new buildings were erected. A Chapel dedicated to Saint Agnes was blessed by Bishop Copleston. The purchase of 'Arneliffe', a house adjoining the main building provided additional accommodation.

St. Mary's School was opened in 1891 by Sister Catherine for the children of parents who could not afford the fees charged at Bishop's College.

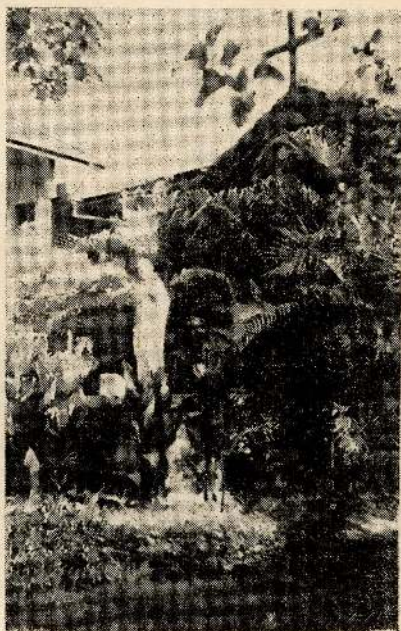
The inauguration of the scheme for Free Education brought about a change of status in the two schools. St. Mary's School had perforce to enter the scheme, while Bishop's College chose to remain outside preserving her independence as a private school.

Children's Mass on a Thursday morning always used to be the joint assembly of all who were accounted "the Sisters' children"—the Children of the Home in scarlet cap and tie, the St. Mary's children in blue cap and tie, and the children of Bishop's College in purple cap and tie.

With the withdrawal of the Sisters from Bishop's College, the last-named were the first to leave the "family circle". The recent take-over of Assisted Schools meant the departure of St. Mary's children from the fold. Today only the children resident in the Home are directly under the Sisters' care and control.

Almost as though to compensate for these changes, there have been advances in other fields. An additional wing has been built recently providing better amenities for the children resident in the Home. The

embroidery room that caters to the needs of the whole Church of Ceylon has been enlarged. A special course in Child-care was introduced for the benefit of the older children seeking employment as Matrons. More recently one of the Community has helped in the organisation of a Religious Order in the Diocese of Kurunagala. Other avenues of service, yet unthought of, will no doubt themselves open out in the future. But their most important activity goes on unbroken in the Convent Chapel.



Let Us Keep The Feast

The celebration of an anniversary is so much taken for granted that it is desirable for us to ask ourselves what the present occasion is. There are also people who are not Christians who will wish to know what it is that members of St. Michael's Parish Church mean by their activities during the coming weeks.

It is customary in Ceylon to regard an occasion of this kind purely as a parochial family occasion. Traditions, interesting events and personalities are recalled to mind; those whose association with this particular parish have been long are sought after. Our gratitude to those who have laboured in the past is expressed.

A family social occasion in this sense our Seventy-fifth Anniversary certainly is. Any corporate body which has continued in existence for seventy-five years has some cause for celebration. In the case of St. Michael's, as the historical sketch shows, the seventy-five years have been, in some respects, a story of development.

An anniversary of a parish Church is not, however, primarily a family occasion for the congregation. The Church is not a private club, or an association of like-minded people, or of people with similar tastes and background. One of the disturbing characteristics of our time is the fact that that is exactly what many people think the Church is. Why, we may wonder, has seventy-five years of Christian work here not helped to dispel that misunderstanding.

In all our celebrations this truth must be kept clear: just as every diocese is the Church Universal at work and at worship in any particular region, so every parish congregation is the Church gathered and dispersed for worship, witness and service in a particular village, town or section of a city. This is a *Church* occasion. Because God reaches down in Christ to every person, to draw him or her into His Kingdom, the Church in even the smallest community is a universal concern.

Thanksgiving

An occasion for Thanksgiving! That is what the occasion primarily is. While from day to day, and week to week, we join with the whole Church in giving thanks to God "who has bestowed on us in Christ every spiritual blessing in the heavenly places", we now thank God for making Himself known to us in our local situation. We thank Him for the people—evangelists, pastors and teachers—and the events

which have enabled us to learn of the Gospel of God's Love and Goodness, and grow in faith, hope and love. This offering we render not only on behalf of ourselves individually ; nor do we stop when we have done it on behalf of ourselves as a congregation. We think of all who have heard of the Gospel, entered the Divine Fellowship and received the Word and the Sacraments at Polwatte ; and beyond that, we think of all those who, whether they know it or not, have been and are the objects of God's active Love and Providence in this part of Colombo.

These are days when, partly through our fault, misunderstandings are spreading about the true nature of the Life and the Faith which men receive in Christ Jesus. The coming of the Gospel is thought of by many people as part of the transitory influence on the peoples of this island of the invaders and visitors from distant Europe. It is dismissed as part of something that distorted our traditions, undermined our self-confidence and left us, after a period, strangers in a world which independent modern nations, with the help of scientific knowledge and technology, have shaped.

We make it clear by our actions that we cannot thank Him who made us to be free, and gave us this land for an earthly home, without first thanking Him for the gift of Life—Life created, redeemed and perfected. We rejoice when a life of freedom and dignity becomes possible for more of our people. But the greatest event in the history of Polwatte is the coming of the Gospel to it, and the most important thing that is happening within it is what God is doing, in ways which we cannot always understand, among its people.

A Time for Penitence

Secondly, this is an occasion for penitence. Having received the greatest blessings, we have yet failed to be grateful "not only with our lips but in our lives". Every ungrateful Christian, every unfaithful one, has marred the life of this place much more seriously than the hostility, if there is any, of those who have never believed or professed the Christian faith.

In so far as we have been concerned with ourselves at the expense of our neighbours, and act with disregard for what it cost God to redeem our lives this is an occasion for penitence. It may be that some of us have, personally, been too indulgent towards ourselves : too solicitous about our comforts, our status, our standard of living, our security, even our "salvation"; and negligent of others for whom we know God

cares. It may be that as a congregation we have been too self-indulgent: identifying the comforts and satisfactions of the congregation and the splendour of its furniture and possessions with the well-being of all the people who live in the parish.

We belong as Ceylonese Christians to a poor people often lacking in food and other physical necessities. The Church of Ceylon was sent into a long-civilised community now lacking in many of the things which enrich the human spirit and lead to truth and progress. It is not itinerant preachers who are needed as witnesses in society. The function of the Church in a parish is so to live in its members that the compassionate heart of God is continually revealed to all His children. But what have we been busy about? Have we been too concerned about our material possessions? In all our concerns about finance, have we not thought less about what God wants done and about what the Christian Mission demands of us than about trivialities?

Renewal and Dedication

God has graciously given us life, strength, intelligence, and His Presence in His Holy Word and Sacraments. We can hope to do better than we have done. A Seventy-fifth Anniversary makes us look forward. We may well be thinking about the task before us during the twenty-five years preceding the Centenary. For the Christian Mission requires of us a particular task at a particular time.

Living at a time which is so much a time of testing—perhaps the most severe spiritual testing in the long history of the peoples of this island—we may indeed thank God that He has given us an opportunity to witness and serve at this time.

A Parish, as we saw, is not the whole Church. Its Christian calling is limited by the peculiar responsibilities of the section of society which renders or works in its area. One parish, therefore, is not identical with another. The thirty thousand among whom, and on whose behalf, St. Michael's carries out its Mission perform certain roles in our society which are not purely local. They are national, even international. For St. Michael's stands in a section of the capital of a modern state in which the better privileged and more responsible citizens live.

Through its members—who carry out the Christian mission—its opportunities of serving God in the life of a changing, developing community are very great. It is out of love of people that service of this kind is rendered, not for profit, fame or glory.

To know what service we should render in Christ's Name within our parish, and how we should do it, much thought and study is required. Because the life of our parish comprises so much that affects the life of the nation, we need to mark this occasion by deep and prayerful thought and study about the Christian Mission in Ceylon—a Ceylon whose progress is marred by bitterness and frustration, communal discrimination, sectarianism, large-scale unemployment and confusion of moral standards.

Obviously, it is not in a spirit of self-righteousness and self-advertisement that the Church seeks through its members to do God's will among our people. That spirit is at enmity with the Holy Spirit. Our celebrations must be marked by renewed prayer that we may receive again the spirit of Pentecost, in order that our parish may hear in every idiom, through every symbol which conveys meaning to people today, the wonderful works and the wonderful promises of God.

O Almighty God, who dwellest not in temples made with hands: Let thine eyes, we beseech thee, be open night and day upon this house, which is dedicated to the glory of thy name; And when thy people make supplication before thee in this place, then hear thou in Heaven thy dwelling place, and answer them according to the wisdom of thy love; through Jesus Christ Our Lord.

Amen.

(Collect for the Feast of the Dedication or Consecration of a Church)

Our Place in The Church Universal

"The Church of India, Pakistan, Burma and Ceylon is a part of the one holy catholic and apostolic Church, the body of Christ, which He is building up out of all generations and races of men. We are what we are as a Church and as members of the Church by reason of what we have received from Him through and in the holy catholic Church."

"We set our faces to the work which we believe He has called us, which is, to represent in these countries the one holy catholic and apostolic Church in such a manner that the children of these countries may find in it a true spiritual home and bring their riches and honour into it." (*Preface to the Constitution, Canons and Rules of the Province*)

All the constituent Churches of the Anglican Communion may rightly claim that their genealogy traces back to New Testament days and derives from Our Lord and His Apostles. This unbroken historic continuity of our Church needs to be better understood and more widely known. The Church has a further dimension. It is no mere earthly society. It is the body of Christ, the sphere of His continuing redemptive activity. It is the fellowship of the redeemed People of God into which we are admitted at Baptism.

Mission, Flag and Trade

The basis of the Christian missionary appeal is the fact that God has spoken and still speaks to men. The Church is His Church exactly in so far as it is carrying out its missionary task. The Anglican Communion owes an inestimable debt in this respect to its two great missionary societies—the C.M.S. and the S.P.G. Humanly speaking it was largely through their efforts that the Church of England grew into a world-wide fellowship of Churches. To suggest that Anglican missions merely followed Trade or the Flag is wide of the truth. The Churches of China, Japan and Korea cannot be covered by this generalisation, nor the Churches in the Republics of S. America, Brazil, Chile, Uruguay and the Argentine. Lebombo is under Portuguese rule; Madagascar under the French; Ruanda and Urundi under the Belgians; Tanganyika and Damaraland under German rule till 1914. The Jerusalem bishopric was founded under Turkish jurisdiction, and the bishopric in Iran and Egypt in independent Muslim States.

In many instances the first missionaries far from bringing God "in the wake of gold and golf" had to preach the Gospel in the face of opposition. It was one thing to appoint chaplains for the British community. It was quite another to present the Faith to non-Christians. "If missionaries are not watched, the throat of every Englishman will be cut," reads a contemporary document. "No man, not an Anabaptist, will contend that it is our duty to preach the natives into an insurrection." Neither Flag nor Trade paved easy paths for the early evangelists. They had to undertake long and hazardous journeys, to live in lonely places and to forsake the company of their fellow-countrymen. They had often to begin from the very beginning, to reduce languages to writing, to produce grammars and dictionaries before the Gospel could be presented and the New Testament translated. Familiarity must not lead to forgetfulness of the cost of the foundations.

A World-wide Communion

Today the Anglican Communion is world-wide. At the Lambeth Conference, 1958, there were 310 bishops present from 46 different countries. The seventeen separate churches of the Anglican Community which are united with each other by a common tradition of faith and order, are:—The Church of England, The Church in Wales; The Church of Ireland; The Episcopal Church in Scotland; The Protestant Episcopal Church in the U.S.A.; The Church of England in Canada; The Church of India, Pakistan, Burma and Ceylon; The Church in Australia and Tasmania; The Church of the Province of New Zealand; The Church of the Province of the West Indies; The Church of the Province of S. Africa; The Church of the Province of W. Africa; The Church of the Province of E. Africa; The Church of the Province of Central Africa; The Church of the Province of Uganda; The Nippon Sei Ko Kwai (Japan); The Chung Hua Sheng Kung Hui (China). In addition there are several extra-provincial missionary dioceses still under the jurisdiction of the Archbishop of Canterbury. In some cases plans are well under way for the organisation of these dioceses into separate Provinces. Together they form one household of faith.

There is no central executive or legislative body in the Anglican Communion. No one Archbishop or Bishop is supreme. No national Church has authority over any other. In no Church, save in England, is the Church "established". Each is a Free Church, free to order its life so as to bring into the Kingdom the culture, civilisation and genius of its peoples. A special position of honour is, however, accorded to the Archbishop of Canterbury as head of the primatial See of the

mother Church of England ; and the test of membership in the Anglican Communion has traditionally been whether or not a diocese is in communion with the See of Canterbury.

Despite their canonical independence of each other, the various Churches of the Anglican Communion have always recognised their common ties of fellowship. Uniformity is not the basis of that fellowship. For the different Churches express themselves in different languages and cultural patterns, and are responsible for bringing into the Kingdom of God the treasures peculiar to their own fields of mission. Out of the need for common consultation of the dioceses scattered throughout the world grew the Lambeth Conferences, the first of which was held in 1867 and the ninth and latest in 1958. In 1954 the Anglican Congress at Minneapolis brought together for the first time episcopal, clerical and lay representatives of the dioceses. But a fellowship of independent Churches would be a poor thing if it was confined to past associations or an occasional meeting of representatives. In fact the links are much stronger. Through the 'Anglican Cycle of Prayer' there is the mutual sharing by the dioceses, day by day, of one another's deepest concerns. The common tasks of theological study and practical work in witness and service, and the responsibility for co-ordinating mutual assistance in missionary activity bring the Metropolitans, with a few advisors, together in the 'Anglican Communion Advisory Council on Missionary Strategy' which has a full-time episcopal Executive officer. There are other common agencies of the Anglican Churches : St. Augustine's College at Canterbury and St. George's College in Jerusalem. Anglican work in the Holy Land is supported by all the Churches through 'the Anglican Communion in Jerusalem and the Middle East'. The common debt of the 'Anglican' Churches to the missionary activity of the Church of England should not make us blind to the fact that the Church is, depending on where you are, as much Chinese or Arab or Brazilian or Irish or Indian or Nigerian as English.

Church Unity and the Anglican Communion

"We have no doctrine of our own", said Archbishop Lord Fisher, "We only possess the Catholic doctrine of the Catholic Church enshrined in the Catholic Creeds ; and those Creeds we hold without addition or diminution." We have our treasures indeed, a Church catholic yet reformed, her episcopate historic yet constitutional, her priesthood comprehensive, her liturgy popular, her doctrines scriptural. No other Church combines unity with such diversity. The acceptance

of the Holy Scriptures, the Apostles' and Nicene Creeds, the sacraments of Baptism and the Lord's Supper, the historic Episcopate, and the Book of Common Prayer are some of the recognisable marks of our unity. Within the life of no other Church have Catholic, Liberal and Evangelical been able so to keep the unity of the Spirit in the bond of peace. These treasures are our own but we hold them for the whole state of Christ's Church. "The horror of divisions among Christians", said Archbishop William Temple, "does not mean that we shall at once agree to any scheme of union rather than perpetuate division, for we are trustees of an apprehension of truth which we have to bring into the treasury of a United Church."

The Anglican Communion has a special opportunity and a corresponding responsibility to help in healing the divisions of the Church of Christ. We hope and pray for such eventual agreement in faith and order as shall lead to the healing of the breach between ourselves and the Church of Rome. We continue to seek for such harmony of spirit and agreement in doctrines as would bring unity with the Eastern Orthodox Church and other ancient Churches like the American, Assyrian, Syrian Orthodox, Mar Thoma Syrian, Coptic and Ethiopian Churches. We are in full communion with the Old Catholic, the Spanish Reformed Episcopal, the Lusitanian and the Philippine Independent Churches. And we are in limited communion with the Lutheran Churches of Sweden, Finland, Latvia and Esthonia, and the Church of S. India. We are working for unity with the world-wide non-episcopal Churches—Methodist, Presbyterian, Baptist. In this connection the Scheme of Church Union in Ceylon was recognised by Lambeth 1958 "as a great and significant step towards the recovery of the visible unity of the Church Universal". We thank God for the warmth of our fellowship in the World Council of Churches, and for the realisation that the mission of the Church is not only the recovery and manifestation of its visible unity but also the remaking and gathering together of the whole human race by incorporation into Christ.

The Province of India, Pakistan, Burma and Ceylon

This survey in broad outline of the Anglican Communion brings us to a brief consideration of our own branch of the Church—the Church of the Province of India, Pakistan, Burma and Ceylon. Four dates mark the turning points in the history of the Church of this Province:—1814 when Bishop Middleton was consecrated first Bishop of Calcutta; 1835 when Daniel Wilson, fifth Bishop of Calcutta, was appointed first Metropolitan of the Church of England in India; 1930 when the Church of England in India became an autonomous province of the Anglican

Communion; 1950 when Arabindo Nath Mukerjee was translated from the See of Delhi and enthroned as the first Indian Metropolitan and Bishop of Calcutta. To us at S. Michael's 1962 may well be another turning point when a son of the parish succeeded Bishop Mukerjee as the Metropolitan of the Province.

The Church of England in Ceylon was in the early days (1814-1836) under the episcopal superintendence of the Bishop of Calcutta. In 1837 the Bishop of Madras took over the charge. By 1845 the work under the Archdeacons of Colombo had progressed so far that the Diocese of Colombo was created with James Chapman as its first Bishop. He was succeeded in the See by Bishops Piers Calverley Cloughton, Hugh Willoughby Jermyn, Reginald Stephen Copleston, later Metropolitan of India, Ernest Arthur Copleston, Mark Rudolph Carpenter-Garnier, in whose time the autonomous Province of India, Burma and Ceylon was formed (1930), Cecil Douglas Horsley, whose episcopate was marked by the celebration of the centenary of the Diocese (1945) and the consecration of Bishop Lakdasa de Mel, and finally Archibald Rollo Graham-Campbell, the present occupant of the See and eighth Bishop of Colombo. Bishop de Mel was enthroned Bishop of the newly formed Diocese of Kurunagala in 1950, and elevated to be the Metropolitan of the Province in 1962, a recognition that our fellowship in Christ transcends distinctions of race and colour that elsewhere separate man from man.

In the task of preparing for provincial liberty and autonomy, the Church of Ceylon has made some decisive contributions. Bishop Cloughton had the vision of local autonomy for a Church, not only to discuss but to legislate on its own affairs. Bishop Reginald Copleston disestablished the Church by severing its administrative connexion with the State in 1885. He also prophetically sought for and consecrated Bishop Azariah of Dornakal, the first son of India to receive the Apostolic Commission through the Anglican Succession. Bishop Horsley appointed the first Ceylonese Anglican Bishop, Bishop de Mel, who has made a significant contribution in bringing national forms of thought and modes of expression, art, architecture and music to enrich the life and worship of the Church. These are indeed not merely contributions to the past but voices prophetic and beckoning. Confronted with problems of great distances, expanding frontiers and mobile populations our Province, like the other Provinces of the Anglican Communion, has shown a resilience to take the strain and a competence to elect its own Bishops, to produce its own Liturgy, and to order its own house.

Laus deo.



Convent Chapel



The Clergy of St. Michael's, Polwatte

(1887-1962)

<i>Vicars</i>	<i>Assistant Priests</i>
Walter Edmund Matthew (1887-1889)	P. B. Moonemale .. (1887-1888)
Charles Twynning Boyd (1889-1901)	G. B. Ekanayake .. (1888-1899)
	William Henly .. (1889-1901)
	Jacob Mendis .. (1900-1904)
William Henly (1901-1914)	G. B. Ekanayake .. (1904-1908)
	C. A. W. Jayasekera .. (1908-1909)
	Jacob Wijesinghe .. (1909-1911)
	J. F. de Mel .. (1911-1913)
	F. W. Daundesekera .. (1914-1917)
Clement Mallory Ricketts (1914-1923)	R. V. B. de Silva .. (1917-1921)
	C. A. Guy .. (1920-1923)
	D. G. Gunasekera .. (1921-1923)
	G. A. Wijeyesekera .. (1923-1932)
	A. B. Selwyn .. (1924-1927)
George Wells Forster (1923-1933)	S. H. W. Ramanaden (1926-1941)
	E. H. Denyer .. (1928-1933)
	P. R. I. Dassanaiké .. (1932-1935)
John Edward Hardy (1933-1945)	C. H. Wikramanayake (1935-1939)
	G. A. J. Seresinghe .. (1939-1940)
	Leslie Foot .. (1939-1945)
	George Jirasinghe .. (1939-1945)
	J. L. de Silva .. (1940-1942)
Arthur Clifford Wilson (1945-1950)	A. E. Chadwell .. (1941-1945)
June	T. Refuge .. (1943-1945)
	Percy Wickremsinghe (1945-1948)
	Christian Tambimuttu (1945-1952)
Harry George Withey (1950-1953)	D. G. A. Wijeyesekera (1948-1953)
	T. B. Daniel .. (1952-)
A. Selwyn, C.R. (Actg.) (1953-)	T. G. Abeyasinghe .. (1953-)
(Mar.-Oct.)	(Actg.) .. (Mar.-Apr.)
William Edger Beale (1955-1959)	C. L. Abeynaiké .. (1953-)
Reginald Stewart de Saram	
(Actg.) (1960-1961)	
Swithin Winston Fernando	



