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RIGHTEOUSNESS EXALTETH A NATION BUT SIN IS A REPROACH TO ANY PEOPLE

JUSTICE PEACE AND INTEGRITY OF CREATION

The Jaffna Christian Union Organised a public meeting on the theme of the 7th Assembly of the W. C. C. "Justice, Peace and Integrity of Creation" on Thursday the 22nd March 1990 at the Jubilee Hall of the St. John's College. The Rt. Rev. D. J. Ambalavanar who attended the World Council of Churches' Convocation which was held in Seoul, Korea from the 6th to the 12th March 1990 was the speaker at this meeting and he expounded the theme and said the theme was of interest to many.

He also warned us about the dangers that we are going to face in another 30 years unless we transform ourselves and take care of the nature.

The meeting was chaired by Dr. E. S. Thevasagayam, Principal, St John's College and it was attended by well over 100 participants.

This is the theme for the next General Assembly of W.C.C. which will be held in Canberra, Australia in February 1991.

UDUVIL STRIDES

Uduvil Girls' College continues to maintain a good academic performance. At the G.C.E. A/L held in 1989, 90% have passed in three or more subjects and 75% have qualified for University Admission. The best result was 2 As & 2 Bs.

At the North District Drill Squad competition held at Stanly College, Uduvil clinched two trophies. In the Junior section (Under 13) Uduvil became champions, while Vembadi Girls' School became runners-up. In the seniors Uduvil was placed second while Vembadi Girls' School was placed first.

It is noteworthy that Uduvil Girls' College has won the Drill Squad District, Junior Championship for the fifth year in succession.

VALEDICTORY

The Uduvil Church bade farewell to Mr. J. T. Thambiratnam, the Secretary of the Church for over six years and Mrs. Thambiratnam on Sunday, 1st of April, 1990 after Morning Service.

The Thambiratnams are migrating to U.S. to join their children.

NEWS OF BATTICALOA

Kiran :

On the 16th of March 1990 yet another Day Care Centre was opened in the house and land purchased by the Diocese next to the Kiran Ashram. It is called "Chinnanam Day Care Centre" after the late Sevak Yesusahayam popularly known as "Chinnannan". It was opened with prayer by Sevak S. Phillip, Sevak of the Kiran Ashram and the Rev. Earl P. Solomons.

The Rt. Rev. D. J. Ambalavanar and the Rev. T. S. Premarajah, Pastor, Colombo Church visited Batticaloa over the weekend 23rd March to 25th March 1990. St. John's Church centre, Uranee, whose Pastor is the Rev. Earl P. Solomons was a hive of activity during their visit. This centre houses a Day Care Centre as well as a Girls' Home and the Parsonage and is situated opposite the lagoon. The place is aptly called Uranee as there is water seeping through the earth at all times.

Kathiravali Day Care Centre

Kathiravali is a village on the North-East Road situated about 50 miles from Uranee. On the 24th March at 9.30 a. m. Bishop Ambalavanar declared open St. Mark's Day Care Centre which is being built in two and a half acres of land purchased by the Diocese on the Batticaloa-Trinco Road. Mr. E. Ravichandran a teacher who has been helping with this work and Mr. Mahesan a teacher representing the community welcomed the guests and spoke. Fr. Lambert Dias, R. C. Priest in charge of Vakaraï the neighbouring parish and the Rev. Earl P. Solomons also spoke.

Kalkudah :

At Kalkudah 2 acres of land had been donated to the Diocese by Mr. & Mrs. Ellison Williams. Ellison is a grand son of the late Rev. E. T. Williams of Vaddukoddai and both he and his wife are old students of Jaffna College. At 3.00 p. m. on the same day yet another Day Care Centre was opened by the Bishop at a function held in Kalkudah. Sevak S. Phillip of Kiran Ashram presided. Messrs. S. Paul, Supervisor, Kirumutti Farm, Sithravel, R. D. O., Kalkudah, Mrs. Rasiaah, Principal of Vembu School and Mr. S. P. Shanmugarajah, Political Authority of the area spoke. The Rev. Earl P. Solomons gave the vote of thanks.

At 5.30 p. m. St. John's Boys Home on Airport Road, Uranee was ceremoniously opened by

the Rt. Rev. D. J. Ambalavanar. The building will be completed soon and the boys will go into residence before the next school term. There followed a public meeting with refreshments. Father A. Swaminathan of St. Joseph's Seminary, neighbouring the Boys' Home brought greetings from Bishop Kingsley Swampillai of the Catholic Church of Batticaloa. Mr. Shirley Somaaader former Vice-President of the Batticaloa Y. M. C. A. and the Present Education officer, Batticaloa also spoke. He said that they were grateful to the Diocese for opening this much needed Home for Boys and also thanked the Diocese for their financial help given to the Y. M. C. A. years ago for relief rehabilitation work for cyclone victims. Miss. Athishta Mary of St. John's Girl's Home then gave a welcome speech in English. The Pastor gave a vote of thanks.

Members of the St. John's Church Centre both young and old and the girls and wardens from the Girls' Home were present at all the functions. Mr. & Mrs. Jeeva Jyothi who will take care of the Boys' Home are already there helping the Pastor to get the building ready for the boys.

On Sunday, 25th March, a Confirmation Service was held in St. John's Church Centre at Uranee at 8.00 a. m. where Bishop Ambalavanar confirmed six young women. There were about 60 communicants at this service. This was followed by a fellowship breakfast in the St. John's Girls' Home

One could see how active the Pastor has been and what has been achieved in such a short time as seven months. Seven Day Care Centres and two Children's Homes have been established. Batticaloa is a large area and the Pastor has to travel a long way sometimes to supervise the work at these centres. We are happy that he will soon have an assistant to help him. The people there need our help, specially the children in the villages. Bishop Ambalavanar said again and again that the work begun by the Jaffna Diocese in the Eastern Province should be like leaven thrown into flour, and he hoped that this will inspire and encourage other Churches and organisations also to open up more such centres to help the people of Batticaloa.

Freely and abundantly have we people of Jaffna received and enjoyed God's blessings



IN LOVING MEMORY of Kanapathipillai Edward Mathiaparanam

Ten long years have passed away!
Not a single day has passed
Without green thoughts of you,—
Your humble, exemplary life,
Your sweet counsel to us,
Your last and final words of
gratitude
To the LORD whom you loved.

Your devoted wife, children
and loved ones, in
Sri Lanka and abroad.

15, Frances Road,
Wellawatte.

IN LOVING MEMORY of



Veluppillai Nathaniel Ayathurai

Departed: 3rd April, 1981
"Years may pass away
But your memory will never
fade away"

Affectionately remembered by
Loving Wife, Children and grand
Children.

Church Road,
Chavakachcheri.

SEVAK SELVARATNAM REMEMBERED

The 17th anniversary of the Home Call of Sevak (Rev) S. Selvaratnam, Founder of the Christa Seva Ashram of Chunnakam was observed at the Ashram on Saturday 31.3.1990.

The Rev. A. B. Balasingh Vicar of St. John's Church, Chundikuli was the Celebrant at the Holy Communion Service at 7.00 a.m. The Rev. Isaac Selvaratnam, Vicar of St. James Church, Nallur, preached the sermon.

The Fellowship Breakfast of "KANJI" was served for all at the Periannan Memorial Hall.

through the years. God is surely calling us now to reach out to the Eastern Province as well to help uplift the needy people there.

AMNESTY'S ASIAN OFFENDERS

Twenty three Asian countries received dishonourable in the 1989 report of the international human rights organisation, Amnesty International.

As an organisation concerned particularly with prisoner-related human rights and dedicated to the abolition of torture and the death penalty, Amnesty International works within the framework of international human rights law and with the governments bond by it.

It condemns the torture or killing of prisoners, is opposed to the death penalty and works for its abolition, regularly monitors death sentences and executions around the world and appeal for clemency whenever it learns of an imminent execution.

The organisation also opposes the forcible return of any person to a country where he or she might be expected to be imprisoned as a prisoner of conscience tortured or executed. It works on behalf of individual refugees faced with being returned to countries where they would be at risk of human rights of violations.

The 1989 report covers the period from January to December 1988, during which time Amnesty International issued over 400 Urgent Action appeals on behalf of more than 1,900 prisoners in over 74 countries.

In 1988 according to the report tens of thousands of people were deliberately executed by government agents.

Victims were assassinated by snipers, blown up by explosive devices or gunned down. Others were stabbed, strangled, drowned, hacked to death or poisoned.

People became targets because of their religion, ethnic group, language or political beliefs and were killed in full public view, others in secret cells and remote camps. Some victims were shot down near battlefields, others in mosques and churches, hospitals, public squares and busy city streets.

Prison cells and courtyards, Police stations, military barracks and government offices were all sites of political killings by agents of the states.

In Colombia, Guatemala, El Salvador, Syria and the Philippines victims were often severely mutilated before they were killed. Such executions were publicised as a medium of terror, often to intimidate the target population.

Some prisoners died due to deliberate neglect by being denied medical attention, by exposure, or from starvation.

Many deliberate killings occurred in the context of law enforcement but were at the margin of the permissible use of lethal force.

The violence of non-governmental entities often provided the background to extrajudicial executions by government forces.

Governments often explained deliberate killings by saying they were a result of law enforcement, or armed conflict. Governments, sometimes targeted domestic human rights defenders for liquidation - setting out to kill the people who most effectively monitored, reported and combated human rights abuse.

The report said the fact that reports of extrajudicial execution were rapidly becoming known around the world was a new element in international relations. In the 1990s the impact of public opinion and the remedial action of the international community should make it more difficult for governments that aim to carry out killings, if said.

Afghanistan :

Hundreds of suspected opponents of the government and prisoners of conscience were imprisoned. In September the government announced that they were holding 2,125 political prisoners, and that more than 7,600 others, most of whom had been held for political reasons, had been released since the beginning of 1988. Some political prisoners were sentenced after trials by Special Revolutionary Courts which did not conform to international standards. There were reports of torture and ill-treatment of prisoners. There were also reports of extrajudicial executions by Afghan security forces and Soviet troops.

Australia :

In 1988 14 aboriginals died in custody. This led some deceased prisoners' families to suggest that some deaths might have been the result of ill-treatment. The high incidence of such deaths led to the appointment of a Royal Commission of inquiry in 1987.

Bangladesh :

Thousands of prisoners, including prisoners of conscience, were released, but more than 100 people were arrested and detained without trial accused of anti-state activity. There were renewed allegations of torture in custody and of extrajudicial executions of non-combatant villagers in the Chittagong Hill Tracts by government security forces. The death penalty was extended to cover trafficking in women and various drug offences. At least 46 people were sentenced to death.

Brunei Darrussalam :

Two prisoners of conscience of the Brunei National Democratic Party (BNDP) were arrested

and detained without trial in January and were still held at the end of the year. Five other prisoners of conscience held on their alleged connection with a rebellion against the Sultan of Brunei in 1962 also remained in prison four of them had been detained without charge or trial for over 25 years, one for 13 years. One long term prisoner of conscience was released in February and another died in custody in June - he had been held without charge or trial since 1975. Some 37 other political detainees who had been held in unacknowledged detention for up to 20 months were also released. Two people were sentenced to death but there were no executions.

Burma :

Thousands of people were killed and arrested during widespread protests against military rule. Many detainees were freed but several hundred prisoners of conscience were still held at the end of the year. Some detainees were reportedly tortured or ill-treated. More than 50 prisoners were killed when security personnel opened fire on rioting inmates at Insein Prison. Five executions were reported and 62 prisoners remained under death sentence. There were reports of torture and extrajudicial killings of civilians belonging to Burma's ethnic minorities during army counter-insurgency operations.

Cambodia :

Around 430 people were detained for political reasons in 1988 and many more had been detained in 1987. It was alleged that several people had been tortured after their arrest in 1987.

China :

Hundreds of people and prisoners of conscience were detained after street protest in the Tibet Autonomous Region. Arrest of demonstrators involved in religious activities which had not been approved by the authorities were also reported in other areas. Some were released after being held without charge or trial up to several months; others were charged and remained in custody. There were persistent reports of torture of detainees in Tibet. The death penalty continued to be used extensively and the authorities called for a "crackdown" on crime after recording an increase in major crimes.

Hong Kong :

Detained Vietnamese asylum-seekers were reportedly ill-treated. Two Hong Kong children convicted on criminal charges were caned. Twenty-nine prisoners were reported to be under sentence of death, most of them have been convicted of murder. There were no executions.

LEAD KINDLY LIGHT

(continued from last issue)

it would be right to put that of Newman, refuses to allow itself to be used for such ulterior purposes. It responds to a public interest which already exists independently of the calendar.

What then does Cardinal Newman mean today? What he was first famous for was the launching of a movement to restore Tradition to the Church of England, in which church his heirs keep up a good fight which is still neither won nor lost. He wanted to make it a truer Church, but his personal search was for the true Church so he became famous - for a while infamous - for his conversion from Anglicanism to Rome.

The contemporary relevance of his starting transfer of allegiance has been somewhat diminished by the modern ecumenical movement, where the hostilities over which Church is truest have been superseded. But that revolution in relationships was itself largely the result of the Second Vatican Council, 1962-65, which has frequently been referred to as Newman's Council because of the way so many of his insights at last found their mark. The modern Roman Catholic Church has become increasingly aware how much it owes to one 19th century Englishman, who transplanted his Oxford Anglican mind into a Roman Catholic soul with astonishingly fertile consequences.

Newman next became famous as the object of Charles Kingsley's insouciant barbs, and for his defence of himself in great Apologia, which was the great literary sensation of its time. From then on he was rarely out of the public eye; and towards the end he became famous as a Cardinal, which; was no mere ex officio elevation but a personal tribute of Pope Leo XIII. He is famous still, not least for his hymns *Lead Kindly Light* and *Praise to the Holiest in the height*, which comes from his epic Poem, later set by Elgar, *The Dream of Gerontius*.

He died on August 11, 1890, the hundredth anniversary of which will mark the culmination of this Newman year, and his influence does not diminish even now. His *Idea of a University* illuminates the contemporary debate over the purposes of academic education as a beacon flashing out a piercing message -- "There is a knowledge which is desirable, though nothing come of it, as being of itself a treasure, and a sufficient remuneration of years of labour." It may be a little out of fashion, though its time will come again. And so, it may be hoped, will favour return to Newman's "idea of a gentleman" -- "It is almost a definition of a gentleman to say that he is one who never inflicts pain."

from the times of U. K.

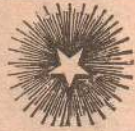
தாரகை ஒளி:

செல்வனும் ஏழையும் கூடவே வசிப்பர்;
அவர்களெல் லாரையும் படைத்தவர் யெகோவா.

— நிதிமொழிகள்- 22:2



எங்கள் கருத்து



உலகம் உய்ய உயிர்த்தெழுந்தார்!

கிறிஸ்தவ சமயத்தின் மையம் ஒரு கோட்பாடு அல்ல, வரலாற்றில் நிகழ்ந்த ஒரு நிகழ்ச்சியே ஆகும். இயேசு பிரானின் உயிர்த்தெழுதல் இல்லையேல் கிறிஸ்தவமும் இல்லை.

உலகில் கோடிக்கணக்கான கல்லறைகள் உள்ளன. அவைகளில் ஒன்றே ஒன்றுதான் இன்றும் வெறுமையாக உளது. அதுதான், எருசலேயிலுள்ள இயேசுபிரானின் கல்லறை. நமதாண்டவரின் உயிர்த்தெழுதலை, நாம் ஆண்டிற்கு ஒரு முறைதான் நினைவு கூருகிறோம் என்பதல்ல. ஒவ்வொரு ஞாயிற்றுக்கிழமையும் இயேசு பெருமான் உயிர்த்தெழுந்தார் என்பதை நினைவூட்டுகிறது. ஆகவே, ஒவ்வொரு ஞாயிறும் நமக்கு மகிழ்ச்சியான திருநாள்! கிறிஸ்து பெருமான் இன்றும் உயிரோடு இருக்கிறார்.

இயேசு சிலுவையில் மரித்த நாளிலும், [அதற்கடுத்த நாளிலும், அவருடைய சீடர்கள் தங்கள் தலைவரை இழந்த துக்கத்தினாலும், அவரைக் கொன்றவர்கள் தங்களையும் கொல்லுவார்கள் என்ற பயத்துடன், ஒரு வீட்டுக்குள் ஒளிந்து கொண்டிருந்தனர். எம்மாவு என்னும் ஊருக்குச் சென்றுகொண்டிருந்த இருவர், ஞாயிறு அன்று மாலை, மிக்க கவலையோடு, இயேசுவின் மரணத்தைப் பற்றிப் பேசிக்கொண்டு போனபோது, உயிர்த்தெழுந்த ஆண்டவர் அவர்களோடு சேர்ந்து கொண்டார். ஆனால் அவ்விருவரும் அவரை இயேசு என்று அறியாமல், அவரைப் பற்றி தாம் கொண்ட நம்பிக்கை, வீணாகிவிட்டது போல் பேசினர். அந்த வேளையில் சத்தியம் தோல்வியடைந்தது போல் காணப்பட்டது. உண்மை மறைந்து விட்டதுபோல் தோன்றினது. மரணம் மீட்பரை அழித்து விட்டது போல் காணப்பட்டது. மனிதநிதிட்டம் தேவதிட்டத்தை மேற்கொண்டது போல் தோன்றின.

ஆனால், இதுவா முடிவு? இல்லை. இறந்த இயேசு உயிர்த்தெழுந்தார். சத்தியம் வென்றது. மரணம் தோற்றது. சாந்தம் வன்முறையை மேற்கொண்டது. அன்பு பகையை வென்றது. ஆம். எப்பொழுதும் வாய்மையே வெல்லும். அநீதியல்ல. நீதியே எப்பொழுதும் வெற்றி பெறும். தீமையல்ல. நன்மையே எப்பொழுதும் வெற்றி பெறும். சாத்தானல்ல. கடவுளே எப்பொழுதும் வெற்றியடைவார். துன்மார்க்கள் தழைப்பது போல் தெரியலாம். ஆனால் இறுதியில் அவன் விழுவது நிச்சயம். உத்தம விசுவாசிகளின் வாழ்க்கை சில சமயத்தில் தோல்வியைப் போல் காணப்படலாம். ஆனால், முடிவில் அவர்களே வெற்றியடைவார்கள். 'நம்முடைய ஆண்டவராகிய இயேசு கிறிஸ்துவின் மூலம் நமக்கு வெற்றி கிடைக்கச் செய்கிற கடவுளுக்கு நன்றி'.

கல்லறையண்டையில் அழுதுகொண்டிருந்த மகதலேனா மரியாள் ஆண்டவரைக் கண்டபிறகு நம்பிக்கையும் மகிழ்ச்சியும் அடைந்தாள். தோமா, ஆண்டவரைக் கண்டபின், சந்தேகம் நீங்கி - 'என் ஆண்டவரே, என் கடவுளே' என்று சொல்லி இயேசுவின் நம்பிக்கை வைத்தார். எம்பெருமான் விண்ணகத்திற்கு ஏகியபின், அவரின் சீடர் மகிழ்ச்சியுடன் நாள்தோறும் கடவுளைப் புகழ்ந்து போற்றினார்கள் எனப் புனிதர் லூக்கா கூறுகிறார் (லூக். 24:51-53). காரணமென்ன தெரியுமா? அவர் தங்களோடு இருப்பதை உணர்ந்தார்கள். 'இதோ, யுக முடிவுவரை எல்லா நாட்களிலும் நான் உங்களோடு இருக்கிறேன் என்று இயேசு பெருமான் கூறிய வாக்கை முழுமனதோடு நம்பினார்கள்.

'இனி நமக்கென்ன பயமேது. இயேசு நாதர் நம்மோடு இருக்கும்போது' ஆம். உயிர்த்தெழுந்த இயேசு நம்மோடு இருக்கும்போது - 'என் மீட்பர் உயிரோடு இருக்கையிலே எனக்கென்ன குறையுண்டு? நீ சொல் மனமே!, என்று நாம் சொல்லலாம். 'சேனைகளின் கடவுள் நம்மோடு இருக்கிறார்' (சங் 16:7) இம்மாலுவேலாகிய கிறிஸ்தேசு பெருமான்

காகித இதயம்

சென்ற இதழ் தொடர்ச்சி.....

பிரசன்னாவுக்கு கோபம் ...
டோனிக்கு மற்றுமொரு 'டோஸ்'
'அட்வைஸ்' காத்திருந்தது ...
டோனிக்கு கோபம் கோபமாக வந்தது ...

'ஹும் ... பெரிய இஷங்க ... ஏதாவது சொல்லிக் கொண்டே இருப்பாங்க ... என்னை என்னென்ன நினைத்துக் கொண்டார்கள் ... ஒரு கை பார்க்கணும் ...'

என்று நினைத்துக் கொண்டே படுத்திருந்தது ...

வாசலில் குழத்திருந்த இருளை வெறித்துப் பார்த்துக்கொண்டிருந்தது ...

பொழுது புலர்ந்தது ... காற்று வாங்க நடந்துபோகும் கைத்தடி பிரமுகர்களை ஆங்காங்கே காண முடிந்தது ...

பிரசன்னா ஆபீசுக்கு புறப்பட்டுக் கொண்டிருந்தாள்.

உஷா சமையலறையில் வேகமாக வேலையை முடித்துக் கொண்டிருந்தாள்.

பாலை ஊற்றி டாமிக்கு வைத் வைத்தாள் ... 'மியாவ் ... மியாவ் ...' என்ற சத்தத்துடன் வந்தது டாமி.

டோனிக்கு வைக்கப்பட்ட ரொட்டியும் பாலும் அப்படியே இருந்தது ...

'டோனி ... டோனி ...'

'டோனி ... ஏங்க டோனி பால் சாப்பிட வரலை ...'

'டோனி ... டோனி ... என்ற மத்தான் பிரசன்னா ...

எங்கு தேடியும் டோனியைக் காணவில்லை ...'

என்னங்க டோனியை காணலை ... ,

இருவருமாக தேடினர். டோனியைக் காணவில்லை!

'இரு, இரு சுத்திட்டு வரும். சாப்பிட்டு சாப்பிட்டு கொழுப்பேறிவிட்டது, பெரிய ஜாதி நாய் இல்லையா? அது அப்படித்தான் செய்யும். pedignu நாய்ன்னு அடிச்சியே, தெரிஞ்சிக்கோ அது ரகத்தை.'

'என்னங்க செய்யறது? எவ்வளவு விலை கொடுத்து வாங்கியது.'

'மார்டீனா நாய் காணோம்ன்னு விளம்பரம் கொடுத்தாளாம் அது போல கொடுக்காலமா?'

'கிண்டலா செய்றீங்க, அதுக்கு நேரமா இது?'

'எனக்கு ஆபீசுக்கு நேரமாச்சு, வரும், வரும், நீ போய் வேலையை கவனி.'

காற்றிலே படபடக்கும் காகிதம் போல உஷாவின் இதயம் படபடத்தது.

திருமறையைக்

கொழுத்து

'செளந்தர்'

(முற்றொடர்)

இவர் இயேசுவை அறிவதற்கு, முன்னர் இந்து தர்மத்தின் பெருமையை விளக்குமுகமாக அவர் பிறப்பித்தார். உருவமும் களையும் கண்டு அவர்மேல் பற்றுதைத்திருந்த நண்பரும், உருவமும் இவர்போக்கைக் கண்டுநினைத்து எப்படியும் இவரை மணமாற்ற எண்ணி, பெருங்கொடைகளையும் பெரு நில தானங்களையும், திங்கள் தோறும் தவறாத, நிர்ணயமான ஊதியத்தையும் நல்கி, அவர் குடும்பம் முழுவதையும் கண்காணிப்பதாக வாக்களித்தனர். இதனைச் செயற்படுத்த முன்வந்தனர். மிகுதி 4-ம் பக்கத்தில்

'டோனி இப்படியும் செய்யுமா? பெருமைக்காக இதை வாங்கினது வீண். யார் என்ன பாடுபடுத்துகிறார்கள்? தெரியவில்லையே!'

எண்ண அலைகள் மோத தான் வேலையில் ஈடுபட்டாள்.

O O O

டோனிக்கு அந்த சுதந்திரம் பிடித்திருந்தது. 'என்னைத்திட்டி அடிச்சிங்க இல்ல, வேணும் வேணும். அதுதான் வந்துட்டீன்.

இப்போ என் அருமை தெரியும் ஆஹா, நல்ல வாசனை, அதோ... என்னமோ செய்கிறார்கள்' டோனி அந்த கடை அருகே சென்றது ...

'ஆ... ஆ...' கடைகாரன் விரட்டினான். 'இந்த நாய்களுக்கு உடனே மூக்கை துளைத்துவிடும்.

ஆ... போ, திருட்டு நாயே' -

விரட்டினான்...

'திருட்டு நாய் அல்ல' - டோனி

வாலை மடக்கிக் கொண்டு ஓடியடி.

நல்ல வெய்யில். நடக்க நடக்க தாகம் எடுத்தது.

நாக்கை தொங்க போட்டுக் கொண்டே நடந்தது. தண்ணீர் கிடைக்குமானது அங்குமிங்கும் பார்த்தது. இரு சிறுவர் அருகே வந்தனர்.

'டேய், பாருடா, அழகான நாய்.

பிடி, பிடி.'

'பிடி, பிடி.'

டோனி தலைகால் தெரியாமல் ஓடியது.

விளைவு: ...

குடிசையின் மூலையில் ஒரு கம்பம்

அதில் கயிற்றினால் டோனியை கட்டி போட்டிருந்தார்.

மிகுதி 4-ம் பக்கத்தில்.....

எப்பொழுதும் நம்மோடிருப்பதை உணர்ந்து, விசுவாசத்தினாலும் நம்பிக்கையினாலும் மகிழ்ச்சியில் நிலைத்திருந்து அவருக்கு புகழ்ச்சியாக நாம் என்றும் வாழ்வோம் வாருங்கள்.

உயிர்த்தெழுந்த ஆண்டவருக்கும் நம்முடைய வாழ்க்கைக்கும் எப்பொழுதும் தொடர்பும் இணைப்பும் இருக்க வேண்டும். 'கிறிஸ்துவின் அன்பே எங்களை முற்றிலும் ஆட்கொண்டிருக்கிறது' என்ற அனுபவம் நமக்கு வரவேண்டும். ஆண்டவரின் சீடர், அவர் சிலுவையில் அறையப்பட்டதைப் பற்றியும் அவருடைய உயிர்த்தெழுதலைப் பற்றியும் அதிகமாகப் பிரசங்கித்தார்கள். இந்த நற்செய்தியை அறிவிப்பதே நமது தலையாய கடமை. நமக்காக இவ்வளவுக்கு வந்து, வாழ்ந்து, உயிர்விடுத்து, உயிர்த்தெழுந்து நமக்கு உயிர்கொடுத்த ஆண்டவர் இயேசுவின் அன்பை நாம் மற்றவர்களுக்கு அறிவிக்கவே, நாம் அழைக்கப்பட்டோம்.

'நீங்கள் உலகமெங்கும் போய், படைப்புக்களான யாவருக்கும் அருட்செய்தியை அறிவியுங்கள்'

— (மாற். 16:15)

Easter - A Protest Against Death

Death is swallowed up in victory.
O death, where is thy sting?
O grave, where is thy victory?
The sting of death is sin;
and the strength of sin is the law.
But thanks be to God, who gives
us the victory through our Lord Jesus Christ.

(1 Cor. 15: 54 - 57)

In the past we have experienced many deaths and tragedies. Life was full of negatives. Disillusionment, disappointments hopelessness loomed large in the minds and hearts of people. How could one celebrate life in the midst of death and uncertainties? Death not only comes in the frame work of subversive violence and repressive counter measures which claim their victims every day. It creeps insidiously upon us much more cruelly in the form of increasing unemployment, the decline in the real wages of the poorest of the poor, drug abuse, denial of rights etc. We have to ask ourselves whether we can celebrate the victory of the risen Christ, or whether we should not rather weep for the triumph of Pilate and all the tyrants who followed him in history.

In the prosperity of the industrial west, today many people are becoming cynical. They close their eyes and do not want to see the misery of the "Third world". They stop their ears and do not want to hear the cry from the depths. They only want to keep what they have. And yet they sense how meaningless their lives are becoming.

In the terror of the "Third world" people are being driven to despair. Every day they see violent death, and are pinned to the ground, helpless. They cry out and become apathetic because no one hears.

Both these experiences seem to contradict Christ's resurrection. Victory seems swallowed up in death, and hell triumphs - not only at the end of this life, but here and now, in many countries, through the mass of torture. Seen against the suffering of the world, Easter is absurd and the resurrection of Jesus has no evidence to support it. In this perspective the power of death is unbroken.

But Easter tells us that we need not accept this perspective as inevitable. Faith is not merely considering Christ's resurrection to be true and hoping for life after death. Faith means participating in God's creative power. God makes the impossible possible. Faith sees the raising of Christ as God's protest against death and all those who work for death. The resurrection faith is not proved true by means of historical evidence, or only in the next world. It is proved here and now, through the courage for revolt, the protest against deadly powers and the self giving of men and women for the victory of life.

Christ's resurrection is the beginning of God's rebellion. This is an ongoing event which will be completed when together with death "every rule and every authority and power" is at last abolished. The resurrection hope finds living expression in men and women when they protest against death and the slaves of death. It's freedom lives in resistance against all the outward and inward denials of life and passionately seeking all that affirms life.

G. D. A.

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NEW YEAR MESSAGE

The dawn of a new year evokes in every one of us hopes and aspirations for a better, and brighter future. All of us, in our own personal way and as religious communities or social groups attend Kovils, Mosques and Churches and invoke the blessings of God on us. As a Centre, always for the betterment of our society, and working for prospects of peace and harmony, we wish to offer our greetings to everyone without distinction.

Though the forms of worship and the rationale for our social gatherings may be different, the source of our yearnings and aspirations is the one deep and common humanity within us. The variety of religions and religious worship must not divide but enrich our expression of the yearnings as well as strengthen our pleas for peace and justice. At the same time, we must all ask ourselves: to what extent have we used the facilities of our religious belongings to further the cause of peace and justice for a better society.

At a time when we are seeking a clear expression of our identity as one people, with a common culture and a common ideal, we wish that the precious mysteries of our religions be not limited merely to liturgical celebrations within the walls of our Kovils, mosques and Churches, but also take the forms of social celebrations expressing the messages of these mysteries, in an every-day language, to the larger mass of people. Such efforts are bound to give new life to our society weakened by all forms of strife.

We invite all religious and social leadership to look beyond the confines of their institutions, and set out on a plan of action to save (and promote the welfare of) the whole man the common concern of anything worthy of its name.

- By Centre for Better Society

Peradeniya University External Examinations

The External Examinations of the Peradeniya University commenced at the Jaffna University on April 5th. Some 600 students are sitting for these examinations.

Professor S. Thillainathan and Lecturer V. Nanthakumar are in Jaffna to conduct these Examinations.

Peradeniya University is now the only University in Sri Lanka which has provided this facility.

and both these Institutions have lost a warm hearted friend. The other children and families she leaves behind are those of Janaki Soundranayagam, Guhanathan and Dr. Yoganathan.

THE NEW CABINET OF MINISTERS

President R. Premadasa announced on 30th of March his cabinet dropping a Veteran popular Minister Gamini Dissanayake, who had held important portfolios since 1977 and bringing in six new ministers as anticipated last week.

The new ministers are Mr. Harold Herath (Foreign Affairs) Mr. Rupa Karunatilake (Ports and Shipping) Mr. K. M. Chandra Bandara (Power and Energy) Mr. Weerasinghe Mallimarachchi (Food and Cooperatives) and Mr. Darmadasa Bandara (Agricultural Development and Research)

Mr. Ranjan Wijeratne, from Foreign affairs back to Plantation Industries, Mr. Lalith Athulath Mudali from Agriculture and Cooperative to Education. Mr. A. C. S. Hameed from Higher Education to Justice.

Mr. S. Thondaman from Textiles to Tourism while retaining Rural Industries portfolio.

Mr. U. B. Wijekoon from Public Administration, Home Affairs And Provincial Councils to Textile Industries and Handlooms. Mr. A. M. S. Adhikari from Tourism to Reconstruction Rehabilitation and Social Welfare.

Other Ministers are continuing with their respective Portfolios. Mr. D. B. Wijethunga was once again chosen as the Prime Minister for the second term and continues as the Minister of Finance too.

OBITUARY

Mrs. Swarnamathy. Wijayanayagam passed away after a brief illness on the 27th of January 1990 in Colombo. She was the wife of the late Mr. S. A. Wijayanayagam. Mrs. Wijayanayagam and her family endeared themselves to Jaffna College and the Diocesan Communities while living in Vaddu koddai and many years later at the Paranthan Medical Clinic of the JDCSI where her son-in-law Mr. S. P. Rajanathan Medical Practitioner and her daughter Thevaki served the Diocese very acceptably. Almost all the children in the family studied at Jaffna College and her eldest son Sathanathan was a past president of the Jaffna College School Council and is now a live wire of the Jaffna College Alumni Association in Toronto. Her younger son Karunathan is one of the most active members of the Alumni Association in Colombo for the past four decades.

Mrs. Wijayanayagam along with her children maintained a very cordial relationship with the College and the Diocese