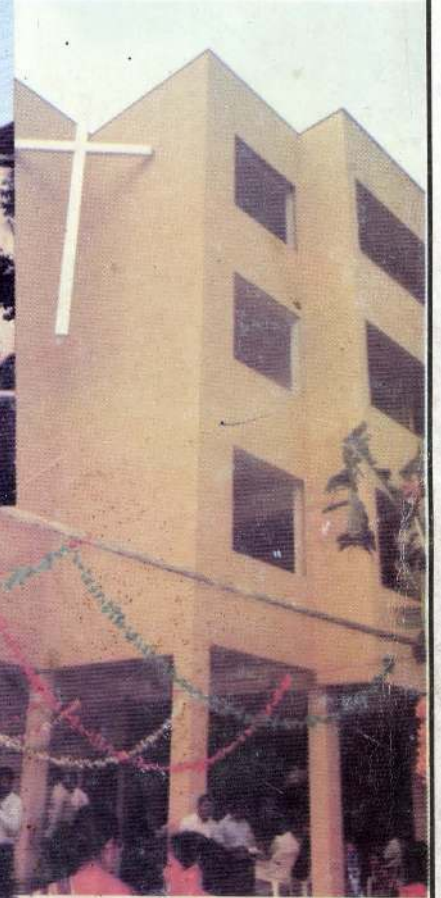


THE JAFFNA DIOCESE OF THE CHURCH OF SOUTH INDIA

Golden Jubilee Souvenir



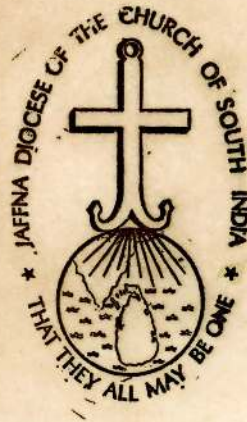
தென்னிந்திய திருச்சபை யாழ்ப்பாண
அத்தியட்சாதீனம்

பொன்விழா மஸர்

1947 - 1997

THE JAFFNA DIOCESE OF THE CHURCH OF SOUTH INDIA

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தென்னிந்திய திருச்சபை யாழ்ப்பாண
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பொன்விழா மலர்
1947 - 1997

Golden Jubilee Souvenir



தலைநகரம் பரமசிவம் மதிப்பிற்குரிய
வந்தியசபை

1947 - 1948

The Golden Jubilee Of The CSI

*"We have heard with our ears O God,
Our fathers have told us,
What you did in their days long ago".*

Psalm: 44 : 1:

On the 27th of September 1997 the Church of South India is celebrating the Golden Jubilee of the inauguration which took place exactly fifty years ago in St. Georges, Cathedral, Chennai. The four Anglican Dioceses of South India, the five Methodist provinces of South India, the seven Councils of the SIUC in India and one council of the SIUC in Jaffna joined together in one Church to be hence - forward known as the Church of South India.

After fifty years we the inheritors of this great tradition pay our humble tribute to the remarkable men and women, missionaries and local leaders of different denominations who laboured with unswerving determination and patience towards the Union.

During these fifty years we have had many anxious moments. Some had doubts whether we would survive as a United Church. We have experienced success and failures, joy and anguish. For our sins and failures we have to

humble ourselves in the presence of God in deep penitence. Let this Golden Jubilee be an occasion when we renew our dedication to Him who has called us.

We remember with thankful hearts our past Moderators, Synod General Secretaries, Synod Treasurers, Bishops and all the lay and ordained men and women who faithfully served the Church. We have the sacred duty to carry on this heritage.

On this historic occasion as we face the future, not knowing what it may bring forth but humbly determined to be true to the Lord who has Called us, true to the Gospel He has entrusted to us, and true to the task of witnessing to it in all areas of life in the world, but knowing all the time that, while we hold short term visas here, our citizenship is in heaven, that we belong to a City that is not of this world, the Jerusalem that is above and is the mother of all of us.

—EDITOR—

The Golden Jubilee Of The CSI

Golden Jubilee Souvenir

On the 25th of September 1897 the Church of South India is celebrating the Golden Jubilee of the congregation which has since that time been in the possession of the Church of South India.

We remember with thankful hearts the many who have laboured for the Church of South India, and the many who have laboured for the Church of South India, and the many who have laboured for the Church of South India.

On the 25th of September 1897 the Church of South India is celebrating the Golden Jubilee of the congregation which has since that time been in the possession of the Church of South India.

On the 25th of September 1897 the Church of South India is celebrating the Golden Jubilee of the congregation which has since that time been in the possession of the Church of South India.

After fifty years we are gathered here to celebrate the Golden Jubilee of the Church of South India.

Thinking these fifty years we have many anxious moments. Some of the things which we would surely like to have done, we have not done.

Lambeth Palace London SE1 7JU

Dear People of God

“I greet you warmly in the name of our
ascended Lord and Saviour, Jesus Christ.

Congratulations on the 50th anniversary of
the Jaffna Diocese. We rejoice at your Christian
witness and ministry as part of the Church of
South India during this critical time in Sri Lanka;
and pray that your ministries of teaching, preaching
and healing will continue to be inspired by the
reconciling spirit of Pentecost.

May our God uphold you in faith, sustain
you in hope and strengthen you for his work now
and always.

✙ George Cantaur
The Archbishop of Canterbury

ஸ்ரீ துர்க்காதேவி தேவஸ்தானம்

தெல்லிப்பளை, இலங்கை.

வாழ்த்துரை

யாழ்ப்பாண மக்களின் கல்வி வளர்ச்சியிலும், பண்பாட்டு மேன்மையிலும் மிகப்பெரிய பங்கை எடுத்துக் கொண்ட பெருமை தென்னிந்திய திருச்சபைக்கு உண்டு. சென்ற நூற்றாண்டில் அமெரிக்க மிஷனரிமாரால் ஆரம்பிக்கப்பட்டது இச்சபையாகும். இன்று இச்சபையின் வளர்ச்சி மிகப்பெரிய அளவில் ஓங்கி நிற்பதை நாம் அறிவோம். இதனை வெளிப்படுத்தும் நன்னோக்கத்துடன் பொன்விழா ஒன்று நடைபெற இருப்பது குறித்து நான் பெருமகிழ்வடைகிறேன். கல்விக்கூடங்கள், வைத்திய சாலைகள், அகதிகள் இருப்பிடங்கள், நூல் நிலையங்கள், ஊனமுற்றோருக்குப் புகலிடங்கள் ஆகியவற்றை மனித நேயத்துடன் ஆற்றி வருபவர்கள் இவர்கள் என்பதை நான் நன்கு அறிவேன். சமீபகாலங்களில் நாட்டில் எழுந்தள்ள பாதிப்புக்களினால் நொந்த உள்ளங்கள் பல மேற்படி கைங்கரியத்தினால் ஆறுதல் அடைகின்றன. கல்வி அளித்தலும், புகலிடம் வழங்கலும் நேரிய வழிகாட்டலும் இத்திருச்சபையினரின் சிறந்த பணிகளாகும்.

“யாவர்க்குமாம் பிறர்க்கு இன்னுரை தானே” என்ற வாக்குக் கேற்ப அனைவரையும் இன் சொல்லால் மகிழ்விப்பவர்கள் இவர்கள். அன்பு, தியாகம், சேவை என்பனவற்றுக்கு மதிப்புக் கொடுத்து பணியாற்றுகின்ற தென்னிந்திய திருச்சபையைச் சார்ந்த யாழ். ஆதீனம் இன்னும் பல்லாண்டு காலம் நற்பணியாற்றவும், மக்கள் துயர்துடைக்கவும், ஆவன செய்ய வேண்டுமென்று இறையருளைப் பிரார்த்தித்து அமைகிறேன்.

துர்க்கா துரந்தரி

செல்வி, தங்கம்மா அப்பாக்குட்டி J. P

தலைவர்,

ஸ்ரீ துர்க்காதேவி தேவஸ்தானம்,

தெல்லிப்பளை.

The Ambassador of the United States of America Colombo, Sri-Lanka.

The Jubilee of the formation of the Church of South India and the Jaffna Diocese is a happy occasion and one which brings forth historical memories which we in the American community will always cherish.

The first American missionary, Mr. Samuel Newell, arrived in Galle on 8 April, 1813. During the rest of the Nineteenth Century, and indeed, until late in 1996, American missionaries served continuously in the Jaffna Peninsula. Their accomplishments have included.

.....Teaching Western Medicine in Tamil, and translating medical textbooks into Tamil.

.....Establishing the first girls' college in Sri Lanka.

.....Founding Batticotta Seminary in — 1823

.....Founding Jaffna College in — 1872

.....Encouraging literacy, teaching agriculture, and other "useful arts" throughout [the Northern Province of Sri Lanka.

Over the past half-century, the Church of South India and the Jaffna Diocese have continued this long-established tradition of public service, and I hope that the next fifty years will see charitable, economic, educational and social activities continue apace.

A. Peter Burleigh

MODERATOR CHURCH OF SOUTH INDIA

MOST. REV. DR. VASANT P. DANDIN

M, A., B. D., D. D., D. Litt., BISHOP

Karnataka Northern Diocese

It is with great pleasure that I send you this message of greetings on the occasion of your Jubilee Celebration of the Church of South India and the Jaffna Diocese. I am also glad to know that you are bringing out the Souvenir to mark the occasion.

I had the privilege of visiting the Jaffna Diocese as the Moderator of the Church of South India in the year 1995 and had the occasion to meet and share the joy and sufferings and struggles of the people of God. It is a sign of great hope to the United Church that your Diocese with its strong traditions has become an integral part of the Church of South India which brought together the different traditions and backgrounds.

At this time of Jubilee Celebration, I pray that you all renew your commitment to the glory of God and that your ministry and witness will be richly blessed by God. I wish the Souvenir Committee all the success in their endeavours.

With warm regards.

Yours in His Service

MOST REV. DR. V. P DANDIN

MODERATOR CSI & BISHOP KND

SOUTHERN ASIA OFFICE

This is to bring greetings to you from the Common Global Ministries Board, serving the Christian Church (Disciples of Christ) and the United Church of Christ. We have considered it to be a very special privilege to be associated with the Diocese over these 50 years. The connection with the Church of South India is a reminder of the mission history of the American Board of Commissioners for Foreign Mission, the American Ceylon Mission and the American Madura Mission. It was Jaffna which provided the base from which ABCFM missionaries crossed over to southern India to start the American Madura Mission, which was succeeded in large part by the Madurai-Ramnad Diocese of the CSI.

The Jaffna Diocese has faced many challenges in its 50 years of existence, and is now probably facing its greatest challenge. Adversity has never quenched the fire of the Spirit which has moved through the Diocese. On the contrary, it has stimulated new outreach and new service. I am sure that it also continues to be your hope that the Jaffna Diocese will carry the vision of unity which was embodied in the formation of the Church of South India to a wider church unity in Sri Lanka.

The leaders of our two Churches and their respective mission agencies join me in assuring you of our prayers and solidarity as you enter your next 50 years.

Sincerely,

Eric Gass

EAG/hy

SOUTHERN ASIA OFFICE

We send you greetings from the Trustees of Jaffna College Funds on the occasion of your Jubilee. It has been our privilege to have been associated with the Diocese in numerous ways, but particularly in the educational areas of the Diocese. Udvil Girls College has been very much part of our involvement, and more recently the Seminary. There are other programs of the Diocese which we have played a small part in sustaining through extremely difficult times, and we wish you well as you continue to be of service to the educational enterprise, particularly as it relates to those who otherwise would not have an opportunity for such an education.

Sincerely,

Telfer Mook
Chairman

Eric Gass
Secretary



The Uniting Church in Australia

WORLD MISSION

It is with a sense of joy that I send you this message of congratulation, on the occasion of your golden jubilee celebrations. The euphoria that surfaced at the inauguration of the Church of South India on 27 September, 1947, prompted someone to describe it as "the greatest event since reformation".

The Jaffna Diocese not only belongs to the rich heritage of the C. S. I. it is also part of the great pioneering spirit of the American Ceylon Mission. As one who formerly belonged to this Diocese, I wish to take a walk down memory lane. As I begin to recall the past, the thought that comes to my mind immediately is the tremendous contribution made by the great leaders of the Diocese in the past. I am reminded of the many gatherings of people and their cheerful faces on occasions like the children's rallies, October meeting and Diocesan council sessions. My memory is still very vivid about some of the bold decisions we took in order to move forward and grow into a mature church.

What we have heard since our departure from Jaffna is the success story of growth in your Diocese. The founding of new congregations beyond the Jaffna peninsula, the opening up of a new Theological Seminary and the establishment of Day Care centres and Children's Homes are some of the signs of this growth. We have received both good as well as not too good news of the Diocese. For we have also been made aware of the struggles and the hardships that you have been through as a Diocese in the recent past. We have heard of the way you stood by the 'Jaffna man' at the darkest hour of his need. We therefore salute you across the miles with admiration for your courage and conviction.

As we pause to take a look at the future, we are reminded of the many promises that God has made to us as a people and therefore we are confident about the future. I wish to conclude this message by reminding ourselves of the words of Bishop Kulandran, spoken at the Silver jubilee celebrations of the C. S. I. Synod in January, 1972:

"So we may face the future, not knowing what it may bring forth, but humbly determined to be true to the Lord who has called us to be true to the gospel He has entrusted to us"

May we guided by these words.

Rev Bubsy Arulampalam
Secretary for Mission Partnerships

Archbishop's Message

I am indeed happy to write this message on the occasion of the Golden Jubilee of the Jaffna Diocese of the Church of South India. The beginnings of your Church goes back to 1816 when The American Ceylon Mission established the Congregational Church of Jaffna which subsequently became a Diocese of the Church of South India. The Jaffna Diocese which is the only diocese outside India has worked hard to spread the Good News of Salvation for fifty long years in the Northern Province of Sri Lanka. We thank and praise the Lord for the services of the Jaffna Diocese of the Church of South India.

The Jaffna Diocese has gone through very difficult situations during the last fifteen years because of the ethnic conflict. Your mission was certainly challenging in these circumstances. I strongly feel that the Jaffna Diocese of the Church of South India has an important mission to accomplish in national reconciliation and national integration.

As Christians we have so much in common. We should, therefore, commit ourselves more actively to the cause of Ecumenism. The call for Christian unity made by the Second Vatican Ecumenical Council should find an ever greater echo especially as the Year 2000 approaches, a year which Christians celebrate as a second jubilee, the commemoration of the Incarnation of the Son of God who became man in order to save humanity. Christ calls all his disciples to unity. Believers in Christ cannot remain divided. Let us therefore promote fitting ecumenical initiatives, so that we can celebrate the Great Jubilee "at least much closer to overcoming the divisions of the Second Millennium" (Ut Unum Sint Encyclical Letter of Pope John Paul II)

The Catholics of the Archdiocese of Colombo wish the Jaffna Diocese of the Church of South India God's blessings.

Nicholas Marcus Fernando
Archbishop of Colombo

Rt. Rev. Dr. Thomas Savundaranayagam

BISHOP OF JAFFNA

**MESSAGE OF GREETINGS ON THE OCCASION
OF THE GOLDEN ANNIVERSARY OF
JAFFNA DIOCESE, CHURCH OF SOUTH INDIA.**

It was a mile stone in the history of Ecumenism in the Missions when Protestant Churches in the South India and American Mission in working in the North of Sri Lanka agreed to come together to be called as the Church of South India. Fifty years ago, late Bishop S. Kulandran took the bold step to take the Church in the North of Sri Lanka into this Union. And we have witnessed the abundant harvest and wonderful growth of the Church in Sri Lanka. In John 17.21: Our Lord expressed his strongest wish that those who believe in him may all be one. And he has blessed the Union which took the courageous initiative and bold decision to heed our Lord's Calling. On this blessed occasion of the Golden Anniversary, while remembering with admiration all those valiant church leaders who were responsible for this Ecumenical effort, we also express the longings of all believers of Christ Our Lord to expect the day when there will be one fold and one Shephard. Let this happy occasion take us nearer to the goal as we approach the Jubilee year 2000 intended to be the Celebration of the Incarnation of the Son of God who enters into our human history as the Saviour of mankind. Our warmest greetings and prayerful wishes to Rev. Bishop, Clergy and the Faithful of the Diocese of Jaffna for the Golden anniversary of the Church of South India. "UT SINT UNUM".

Thomas Savundaranayagam

R. C. Bishop of Jaffna.

MESSAGE FROM THE DEPUTY GENERAL SECRETARY OF THE WORLD COUNCIL OF CHURCHES

I am pleased to be associated with the Golden Jubilee celebrations of the church of South India and its Jaffna Diocese in September 1997.

The birth of the Church of South India in 1947 was one of the most visible and tangible fruits of the modern Ecumenical Movement. The coming together of diverse Church traditions into the C. S. I. was seen as a sign and promise that Churches can indeed enter into a deep koinounia despite centuries of division and rivalry.

The Jaffna Diocese of the Church of South India has done outstanding service to the people especially in their solidarity with the people in times of conflict and strife.

I join the many friends and well-wishers of the C S I all around the world in praying that God may continue to use the Dtocese as an instrument in the search for justice, peace and reconciliation for all.

S. Wesley Ariarajah
(Rev. Dr. S. Wesley Ariarajah)



யாழ்ப்பாணப் பல்கலைக்கழகம், இலங்கை
UNIVERSITY OF JAFFNA, SRI LANKA

திருநெல்வேலி,
யாழ்ப்பாணம்.

Thirnnelvely,
Jaffna, Sri Lanka.

Prof P. BALASUNDDAMPILLAI
B. A. (Hons.) Cey Ph.D, Durham.
Vice - Chancellor

I am happy that the Jaffna Diocese of the Church of South India will celebrate its Golden Jubilee on 27th September, 1997.

The Jaffna Diocese of the C. S. I. and its forerunner the American Ceylon Mission contributed much to the educational advancement and economic development of Jaffna. In the early 19th Century the American Congregationalist Missionaries gave Jaffna the first University type institution, a College for female education, Medical College and Hospital and a Printing establishment.

In 1947 when the Church of South India was inaugurated, the American Ceylon Mission became a part of it. Hence the new name Jaffna Diocese of the Church of South India.

I have read about the Scholar Bishop the Rt. Rev. Dr. S. Kulandran. I have sat with Bishop the Rt. Rev. Dr. D. J. Ambalavanar in many Boards and Committees.

The present Bishop the Rt. Rev. Dr. S. Jebanesan is known to me for the past Thirty seven years. He is a valued member of the Council of the University of Jaffna.

In recent years the Jaffna Diocese of the C. S. I. underwent important changes. The nationalisation of schools in 1960 undermined its educational enterprise. But like the Jains in the post-Pallava period they are engaged in very useful literary and religious activities and social services. Day care centres, Vocational Training Centres and Orphanages have become the main activities of the Jaffna Diocese. In the war - torn country the services provided by the Jaffna Diocese of the C. S. I. is of tremendous importance. I wish the Bishop and Members of the Jaffna Diocese of the Church of South India, all success as they celebrate the Golden Jubilee and plan for the future.

Prof. P. Balasundrampillai
B. A. (Hons) Cey. Ph. D. Durham
Vice Chancellor
University of Jaffna
Sri Lanka.

METHODIST CHURCH, SRI LANKA

Methodist Headquarters, 252, Galle Colombo 3.

President

Rev. Duleep R. Fernando

B. Sc. (Eng.) (Cey), B. D (Lond) Tn M (Fuller)

Residence.

New Clough House,

2, Station Road,
Colombo 3.

MESSAGE FROM REV. DULEEP R FERNANDO, PRESIDENT, METHODIST CHURCH, SRI LANKA.

I count it a privilege to send this message in connection with the Golden Jubilee of the Jaffna Diocese of the Church of South India. The inauguration of the Church of South India—a United Church—on the 27th of September, 1947, was indeed a unique event in the annals of church history. We are thankful that the Anglicans, Methodists, Presbyterians, and Congregationalists came together to form this united church. We are also happy that churches in other countries have followed in the steps of these denominations in South India and formed similar united churches. We are happy that the Jaffna Diocese of the Church of South India serves the Lord by being a living fellowship of the body of Christ in many parts of this country.

We are conscious that these are difficult times where there is much conflict and trouble in our land. We hope that the Church will remain undaunted and courageous in its witness to the Gospel of Peace and Reconciliation. A time of crisis is a time of opportunity, when the power and love of the Gospel must be visibly manifested. Jesus Christ is the ultimate answer to our problems. We Christians must believe this and engage in His Mission, so that we can see a new revolution of love bringing peace and reconciliation to our country.

I hope this 50th Jubilee year will give a new impetus to you Church to move forward in the power of the spirit so that you will fulfil God's Mission in this land. We look forward to a period of even greater co-operation and partnership in our common witness to our Lord and in our Mission to the world.

Rev. Duleep R. Fernando,

PRESIDENT

METHODIST CHURCH, SRI LANKA.

Rt. Rev. Andrew Kumarage
Bishop of Kurunagala

Ever since the inauguration of the Church of South India, in 1947, and the consecration of Bishop Kulandran as the Bishop of the Jaffna Diocese, in the same year cordial, friendly and co-operating relationships have existed between the Jaffna Diocese and the two diocese of the Church of Ceylon. For this we owe much to God our Father.

Bishop Kulandran was a frequent visitor to Kurunagala during the episcopate of Bishop Lakshman Wickremesinghe. Both of them being intellectuals they must have had much to agree and disagree upon: Your Bishops and the Bishops of our two Dioceses have whenever necessary participated in the consecration of each other;

While there have been these connections there have also been others where your diocese and ours have had some contact — at NCC and other organisational levels. This has helped us to understand and appreciate your contribution to the spread of the Gospel.

As you celebrate the jubilee of the inauguration of the Church of South India and especially your own diocese I send you the warm greetings of all the faithful of this diocese.

We thank God for your witness over the years and especially during the trying period of the recent past. We pray that God's guidance, blessings and peace will continue to remain with all of you in the years ahead.

✱ Andrew Kumaraga
Bishop of Kurunagala

நல்லை திருஞானசம்பந்தர் ஆதீனம்

ஸ்தாபகர்: ஸ்ரீலக்ஷ்மி சுவாமிநாத தேசிக ஞானசம்பந்த பரமாச்சார்ய ஸ்வாமிகள்
குருமஹா சந்திதானம் - ஆதிமுதல்வர்

ஆதீன முதல்வர்: ஸ்ரீலக்ஷ்மி சோமசுந்தர தேசிக ஞானசம்பந்த
பரமாச்சார்ய ஸ்வாமிகள்
இரண்டாவது குருமஹா சந்திதானம்

நல்லூர், யாழ்ப்பாணம்
இலங்கை.

“அருளாசிச் செய்தி”

அன்புசார் பெருமக்களே!



தென்னிந்திய திருச்சபையின் 50 ஆவது ஆண்டுப்
பூர்த்தியை கொண்டாடுவதையிட்டு பெருமகிழ்ச்சி
யடைகின்றோம். அன்பையும் இறைவன் ஆசியையும்
தனக்கு அணிகலனாகக் கொண்டு மக்களுக்குச் செய்
யும் சேவையை இறைவனுக்கு செய்யும் தொண்டா
கக் கருதி சமய வேறுபாடு இல்லாமல் தொண்டு
செய்யும் நிறுவனம் தென்னிந்திய திருச்சபையாகும்.
இதனை வழிநடத்தும் அருட்தந்தைகள், ஆயர்மார்
கள் அடக்கத்தையும், அறிவையும் சேவையாற்றுகின்ற
ஒரு இயல்பை காணக் கூடியதாக உள்ளது. இன்றைய
கால சூழ்நிலையில் மக்களுக்கு ஏற்படும் துன்பங்களில்
முகங் கொடுத்து தொண்டு செய்கின்ற ஒரு நிறுவன
மாக தென்னிந்திய திருச்சபை விளங்குகின்றது. இந்த
திருச்சபை பல்லாண்டுகாலம் வாழ்ந்து மக்களுக்கு
தொண்டு செய்ய இறைவனை வேண்டுகின்றோம்.



“என்றும் வேண்டும் இப்ப அன்பு”

குருமகாசந்திதானம்

ஸ்ரீலக்ஷ்மி. சோமசுந்தர பரமாச்சார்ய ஸ்வாமிகள்

Church of South India

Golden Jubilee Celebrations

THEME: UNITE. LIBERATE AND CELEBRATE

THE SYNOD SECRETARIAT

CSI CENTRE, NO. 5, WHITES ROAD, P. B. NO.: 688, CHENNAI - 600 014, SOUTH INDIA

PROF. GEORGE KOSHY

General Secretary

Dear Bishop,

I have great pleasure in conveying to you and to all members of the Jaffna Diocese greetings from the Synod of the Church of South India, through the columns of the Souvenir you are bringing out, to mark the Golden Jubilee of the Church of South India.

When I think of the Jaffna Diocese which is the smallest diocese of our church, what impresses me most is the contribution your diocese has made to the life of the Church of South India which is out of proportion to the size of the diocese. I remember with pride and with gratitude the leadership given by the bishops of that diocese and other members to the CSI as a whole. Bishop Sabapathy Kulandran and Bishop D. J. Ambalavanar, your predecessors, were stalwarts who were highly respected and honoured for their integrity and devotion, their theological insights and qualities of leadership and I am glad to say that you are faithfully following in their footsteps.

In spite of all the tribulations that have come upon your diocese in the last few years and the consequent migration of people the diocese has grown and is making an impact on the life of your country and this is a matter for great joy. I hope that the problems you are all facing will soon be solved and that your diocese will grow in peace to continue to bear witness more effectively to the gospel of Jesus Christ.

The Church of South India believes that it has been enriched over the years by having a diocese in Sri Lanka and probably it is one of the strongest links between the two countries. We cherish this special relationship.

I wish the Golden Jubilee Celebrations all success.

Yours sincerely,

GEORGE KOSHY

General Secretary

Rt. Rev. Kenneth M. J. Fernando
Bishop of Colombo

**MESSAGE FROM THE BISHOP OF COLOMBO
FOR GOLDEN JUBILEE OF THE FORMATION
OF THE CHURCH OF SOUTH INDIA**

It gives me much pleasure to send this message of felicitation to the Jaffna Diocese of the Church of South India as you celebrate its Golden Jubilee.

The formation of the Church of South India in 1947 was a very great event in the history of the Church. It is the finest fruit of the Ecumenical Movement of our century. We in Sri Lanka have tried to emulate the good example of South India and form a United Church here too. But also we have failed hitherto.

The Jaffna Diocese C. S. I. has been very fortunate to have had Bishop Kulandran, Bishop Ambalavanar and now Bishop Jebanesan to lead it.

It has been our good fortune to work with them in Ecumenical ventures and especially in the National Christian Council.

The contributions of the Jaffna Diocese to the Church and nation here in Sri Lanka have been very considerable.

We thank God for what has been achieved in the past and pray that the witness of the Church in our Island will go from strength amidst the many problems we face.

My prayers and blessings to the Bishop and the Jaffna Diocese and also to the Church of South India.

✱ **Kenneth Fernando**
Bishop of Colombo

HAVE WE DONE RIGHTLY?

Congregationalism is one of the children of the Reformation. It was originally called Independency. The first person to articulate its principles was Robert Browne, a kinsman of the famous Lord Burleigh, the Chancellor of Queen Elizabeth. Browne however was not faithful to his own principles and to win the favour of Government later became an Anglican Clergyman. The man who organised Independency as a system and made it a distinct entity was John Robinson. Under his leadership the Independents migrated to Holland rather than submit to rules and customs of which their conscience disapproved. It was at his suggestion and under his inspiration that most of the company sailed to New England in 1620. The sacrifices and hardships borne by those determined men for the sake of what they conceived to be the purest form of Christianity constitute one of the grandest chapters in the spiritual history of mankind. The Nonconformists all through the post-Reformation centuries have made for themselves a great place in the history of the Christian Church by the rigour with which they have stuck to their principles. The descendants of the New England pioneers planted their form of the Christian Faith in our Peninsula a hundred and thirty years ago.

Now in South India and Ceylon a large number of Presbyterian and Congregationalist Churches are going into an Episcopal form of Church Government. Of their own free will and discretion they are doing it; and not without due thought in the step being taken. They have had twenty eight years in which to make up their minds. And the odd thing is that the decision was not made after twenty seven or twenty eight years of groping about and mental struggle, but that through the twenty eight

years they never wavered in their original resolution. The original resolution was elaborated into a large plan to cover all points of doctrine and organisation. These have been modified in many respects. Adjustments have been made to bring it into line with the deep rooted convictions in various quarters, to allay fears and to clarify ambiguities. But what is going through now is the Tranquebar platform which received the blessings of the General Assembly in 1919.

Have we done rightly? Have we not thrown away the precious heritage of centuries, been disloyal to our spiritual forefathers and betrayed our trust? All through the discussions of the Union Scheme there have been men who have taken this view. Even now, we understand, there are some persons in Tranvancore forming themselves into a band to resist Episcopacy. The North Tamil Council of S. I. U. C. has decided to stand alone rather than follow the Assembly into the new Church with its repugnant features. Even in our own Council echoes of this sentiment have been heard not merely during the debates in the Church Union Scheme itself but even when smaller questions that must arise in setting up a new Church have been under consideration.

No doubt there have been many branches of the Christian Church for some centuries. At the end of the first Millennium the Church split into the Western and Eastern branches, the Western Church consisting of the Roman Church and the Eastern Church consisting of the Patriarchates of Eastern Europe. With the Reformation many other groups began to spring up, each feeling free to organise itself round tenets that seemed important in its eyes. That the pioneers and founders of each group were quite sincere is beyond doubt, Nor have we a

right at this time, living in our particular historical environment, to sneer at the kind of questions that have provoked secessions in the past. The point over which the group called Primitive Methodists broke away from the main body was over the use of organs in churches. One of the causes of controversy between the Western and Eastern Churches was about the use of butter during Lent. It is easy to smile at a mentality that could get agitated over such matters. But it is better to be exercised about some questions however small than about no questions at all. Absence of controversy usually betokens lack of interest rather than charity. No, let us not feel superior to our spiritual forefathers. All honour to those men who sacrificed home and comfort and life for the sake of their convictions. We may not agree with them in all their opinions, but fundamentally their attitude was right. When what one conceives to be one's duty before God is at stake, nothing else matters. It is better to secede, better to be a small, despised and persecuted sect than hold to a position one can no longer conscientiously occupy. We can never afford to sacrifice principles for the sake of any ulterior motive, whether it be our strength as a community or our efficiency as an organisation.

Nevertheless it must be recognised that the Church was founded as one Church, "There is one body, one Spirit, one Lord, one faith, one baptism" says Paul. Peter and John were different in temperament, yet they formed part of the original Church. Paul and James may not have seen eye to eye even on important questions, but they were the great members of what we call the early Church. No doubt it may be said that the words "That they may all be one" in the prayer attributed by John to our Lord do not refer to anything tangible or organic. But the question must be faced whether if our Lord wants us to be one in spirit, he necessarily wants us to be different in organisation, emphasis and method. Unity may of-course exist in the world in diversity. There are individual temperaments and national temperaments and But are we justified in maintaining any diversity we like, necessary or unnecessary, however

wide, according to taste and temperament, and hope that the Lord God will always keep the plant of unity living in the midst of this diversity? God may allow and use the Church in a divided state. He may even bless it. But does God want only a divided Church? The Church may survive in a state of disunity; but we may still seriously wonder whether the Church is for ever condemned to be in a state of disunity. The Church was one for nearly a 1000 years. Should that state be considered necessarily unattainable again? No principle must be thrown to the winds. But, on the other hand, every principle must be tested to see if it is necessary to keep it. A principle for which our forefathers fought may not be a principle for which we need necessarily fight. A principle ought to justify itself to each generation if it is to command the allegiance of that generation. A principle should be of a very great importance, if it is to keep any branches of the Christian Church separate for ever. John Knox and Dr. Cox had a violent controversy which split the English Congregation at Frankfurt about congregational response in a service. We may not cast any blame on those who took part in the dispute. But have we a right now to let such a question cause a split? It might be said that nobody quarrels over such things at present. The Congregationist Churches in America are as liturgical and almost as ritualistic as many Anglican Churches here. One might perhaps assert that the questions that divide the Episcopal Churches from the Free Churches are more fundamental than merely matters of form and ritual.

Still it is good to remember that what has now come to be regarded as fundamental does not happen to have had the same momentous acuteness always. While there always have been controversies, they have not always been over the same issues. Opinion as to what was fundamental enough to divide the Church has varied. Before the Reformation the issues that now keep the Free Churches from Reformed Episcopal Churches had no meaning. During the period that immediately followed the Reformation the lines between the Reformed Churches were certainly not drawn with anything like the clear-

ness and exactitude that prevail now. The influence of Calvin in the England of Edward VI and Elizabeth was profound; and English clergymen who went to Strasburg, Zurich and Geneva in those days felt hardly troubled there by the absence of Episcopacy. On the other hand, Calvin advised the King of Poland to retain Bishops. It is well known how even now some sections that call themselves Lutheran have Bishops, and others do not. Historical factors have often tended to demarcate areas more clearly and sharpen issues more acutely as time went on. It was natural that when one side began to say that anything was more important than it was supposed to have been, that the other side should have begun to hold that it had no importance whatever and in fact was harmful.

It is also good to remember that, while on some question our groups have differed and quarrelled, on many other questions we have been on the same side. If fundamental points divide us, points far more fundamental unite us. If we have differed from Anglicans on the question of Episcopacy, the Ministry, of vestments, and the observance of special days, the form and conduct of worship and many other like subjects, we have agreed with them on the subjects of the Trinity, the Divinity of our Lord and His Atonement. For one point that divides us one may find ten that unite.

The principles for which the Non-conformist Churches have stood may be important; but the question that must be faced now is whether they are important enough to keep two important branches of the Christian Church apart everywhere and always. Are those principles so written into the very essence of the Christian faith as at all times and in all places irretrievably to exclude from the fellowship of our Christian communion everyone who does not accept them? Our spiritual forefathers taught and suffered and died for those principles; but can we say that they have the same importance to us, now? Is our perspective the same as theirs? They were living in Europe, in the midst of Christian peoples with whom they had much in common and

with the background of a common heritage where every difference seemed big. We are living in the East, in the midst of overwhelmingly non-Christian peoples whose basic conceptions are different from ours, and in whose midst differences between Christian denominations do not appear to have the same momentousness as they did in another situation. They were living in the 16th and 17th centuries, we are living in a different historical environment. Our very world is threatening to disintegrate. We are faced with many factors they had never counted on.

They were great men in those days Calvin and Knox, the Pilgrim Fathers, the English Puritans and the Scottish Covenanters and others. Can we be unfaithful to them? But in what does faithfulness consist? Does it mean that we must do exactly as they did? A preacher who copies every mannerism of a greater preacher, imitates his mode of articulation, and even preaches the same sermons as the other is not an equally good preacher. He is a dummy. A son who does exactly what his father has done before him is a fool. He is a disgrace to the father. The father would not have liked his son to be a mere copy of himself. The truest way in which we can be faithful to our great spiritual forefathers is to be as faithful as they were to Jesus Christ, be as dauntless, as unafraid of breaking tradition and doing the new thing, be as willing to make sacrifices and suffer for the sake of what we conceive to be our duty to our Lord in the situation in which we find ourselves.

Therefore it is, that. Free Church men as we are, we are going into Union not merely without compunction, but with conviction. No doubt it meant much searching of heart, but we are going forward in the confident belief that this is what God wants of us. Our stern old Puritan predecessors could not have asked anything more of us. The Presbyterians are not going to throw away their Presbyterianism; nor are we Congregationalists going to throw away our Congregationalism. The Presbyterians are going to take their Presbyterianism with them into the new Church; and we Congregationalists are going to take our Congregationalism

lism. The new Church is not an Anglican Church. We are all going into an Episcopal frame-work of Church Government because it was found that that was the only frame-work that could accommodate all the denominations coming in. No doubt the Anglicans had this set up already. But if the Anglicans have had it, so also have had many other Christian groups from the earliest times. While the whole of the early Church was not under a uniform system of church Government as some have vainly tried to make out, it is certainly true that many Christian groups had begun to have an episcopal form of Government from the earliest times. To dismiss the only possible frame-work that could accommodate every one on the ground that the Anglicans have had it so far would have meant inexcusable spiritual pride at the present time. Some Anglicans have a theory about Episcopacy which we cannot by any means accept. But no one in the new Church is asked to have any theory about any body else. If they have theories about themselves, that should be enough.

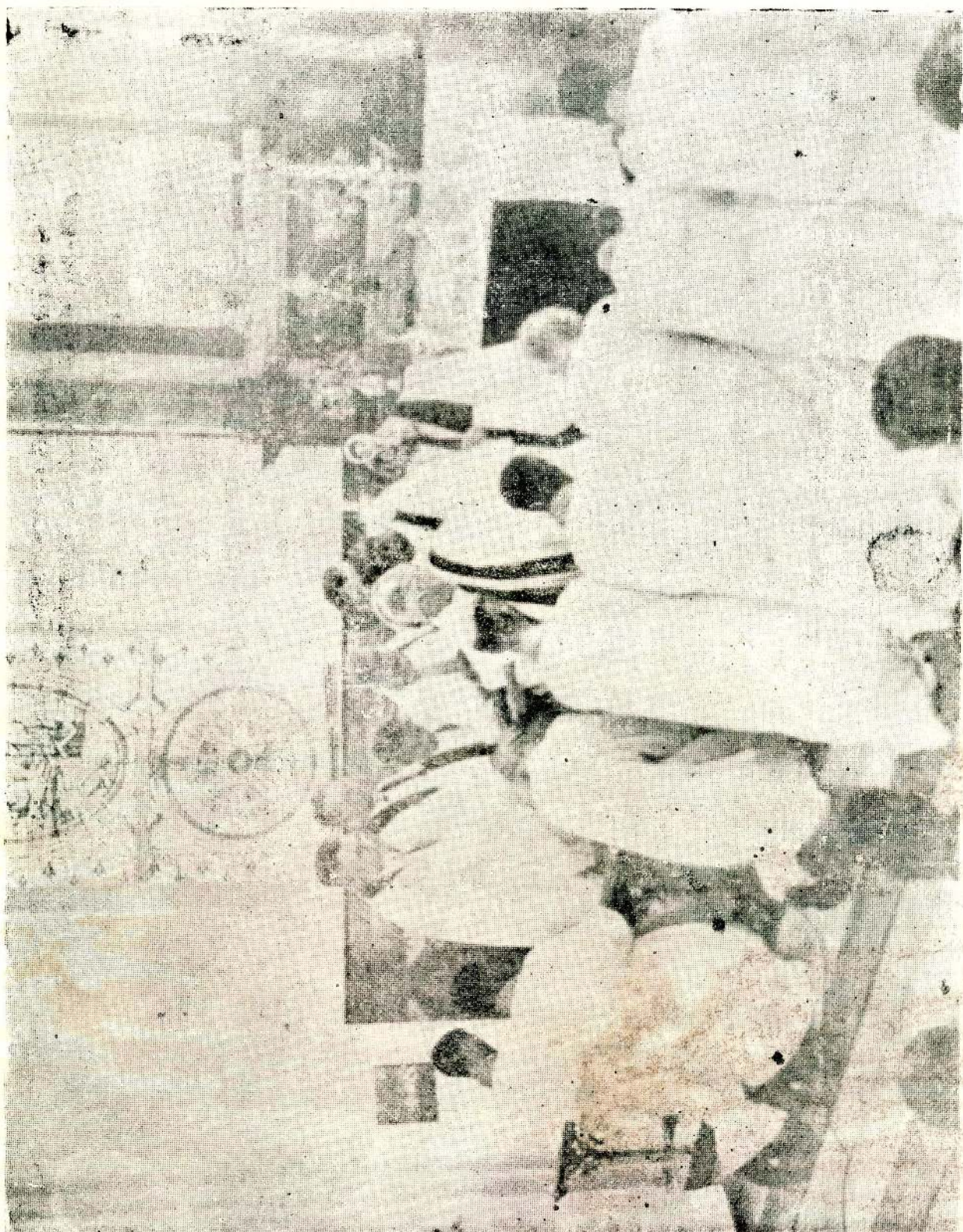
What we are going to do is to take our particular theories, our methods, customs, view points, and doctrines into a common spiritual home. These things will not be handed over to others. Our own ministers will continue to administer or preach them. We do not want to throw away anything we have; we want to share

it with others. We want to see whether people who have had differences in certain matters but agreements in many other matters, who might have had their quarrels but who owe allegiance to the same Lord and have the same fundamental loyalties, aims and purposes cannot live together, in the same spiritual home, work together for the same things, and grow together.

It is a great experiment. But it is an experiment that had become urgent and an experiment we could not very well have avoided. There may be doubts and questionings. So there were, when the disciples first ventured out of the Jewish Community and Palestine. So there are every time something new is being attempted somewhere. Somebody says; "This is new Is it wise? Why did not our ancestors do it? Can we be disloyal to our predecessors by doing something that they never did?" So despite doubts and questioning must we march through many new and untried things till we see the shining lights of the city of God. The question we must ask is not whether a thing is old or new, but whether it is what God wants of us just now. And the best way in which we can be loyal to our past is to be as true and faithful as it was, or should have been, to the Lord our God and His will. ■

S. K.

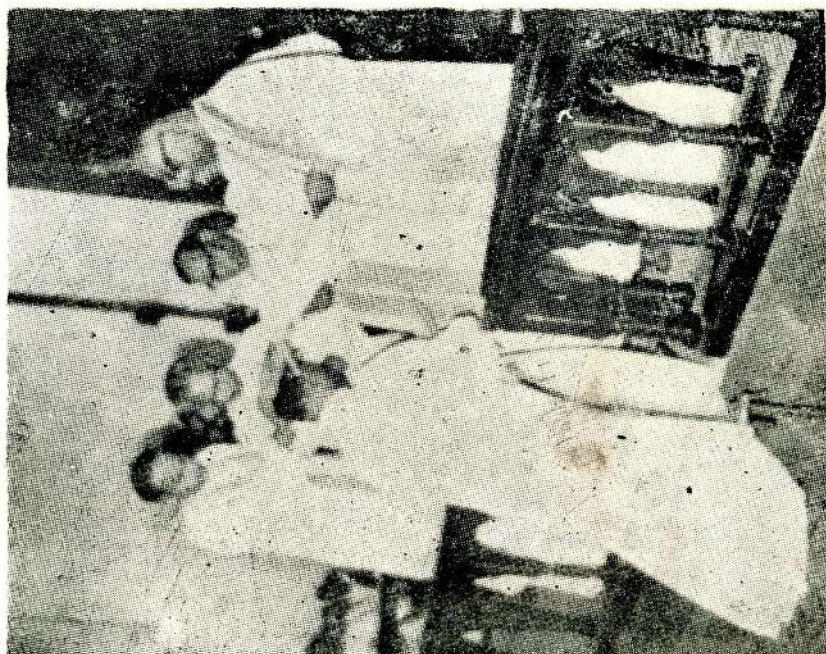
*From the Inaugural Bulletin of
The J. D. C. S. I.—1947*



Consecration of the Bishops
St. George's Cathedral Madras 27 — 09 — 1947



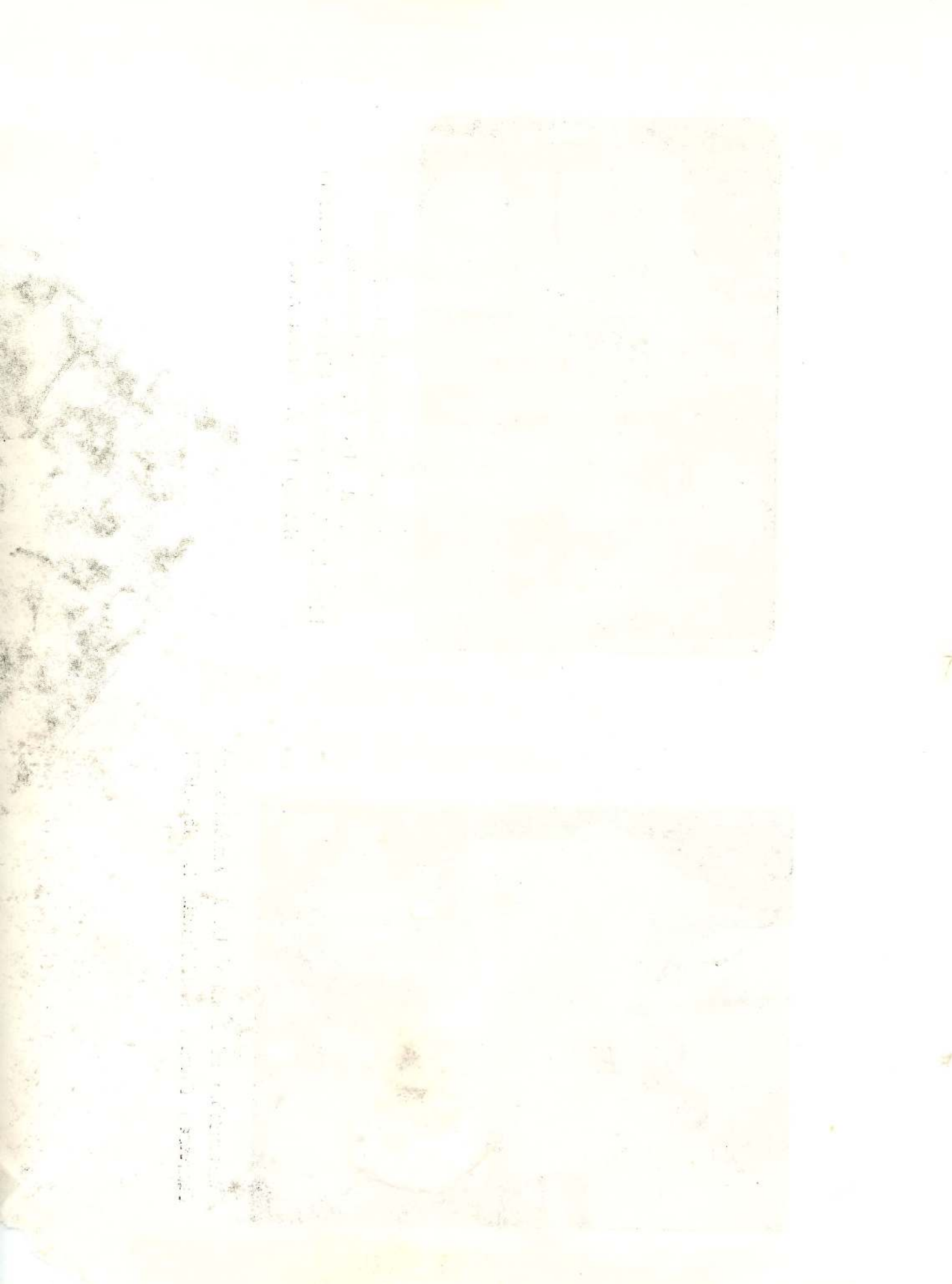
**THE BISHOP BEING WELCOMED AT THE JAFFNA RAILWAY STATION
ON HIS RETURN FROM MADRAS AFTER HIS CONSECRATION, 9-10-1947**



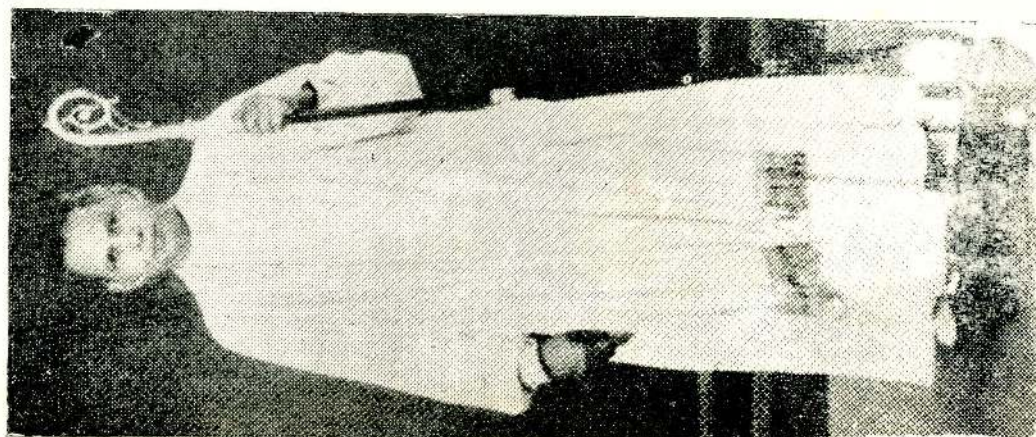
Consecration of Bishop D. J. Ambalavanar
Cathedral Church Vaddukoddai 30 - 06 - 1971



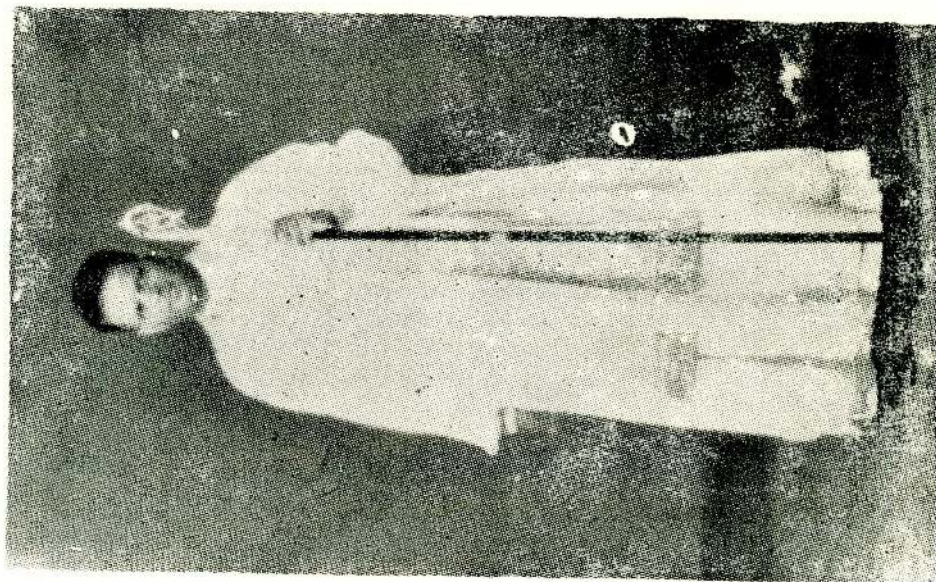
St. George's Cathedral 30 - 05 - 1993
L - R Mrs C. Ambalavanar,
Mrs. S. V. Jebanesan, Bishop S. Jebanesan
Bishop D. J. Ambalavanar.



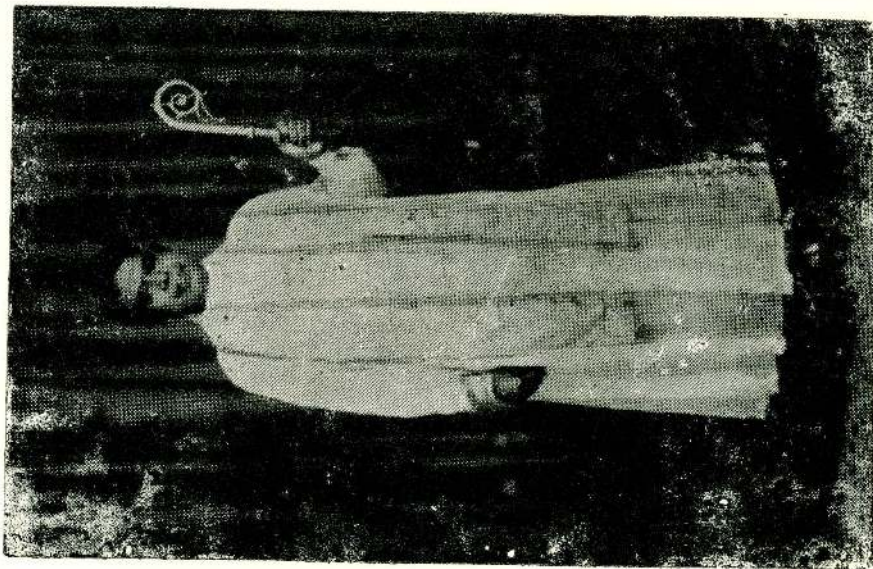
OUR BISHOPS — PAST AND PRESENT



*The Late Rt. Rev. Dr.
Sabapathy Kulandran
1947 — 1970*



*The Rt. Rev. Dr. David
Jeyaratnam Ambalavarar
1971 — 1993*



*The Rt. Rev. Dr.
Subramaniam Jebanesan
1993 —*

A Personal Statement

(Made by the Rev. S. Kulandrad to the Executive Committee on 11th December, 1946 and read out at the Council Meeting on 21st February, 1947)

I understand that before my arrival last time the Executive Committee decided to nominate me for the office of Bishop for this area in the new Church of South India. At that time the matter was more or less a theoretical aspect in view of the fact that the recognition of the Jaffna S. I. U. C. field as a separate diocese looked extremely doubtful. In the light however of the recent decision of the Joint Committee, which will be placed before you this evening, your nomination begins to acquire a sense of acute reality.

It is idle to pretend that one does not feel sensible of the significance of your kind act. To be nominated for such office by representatives of the community into which I was born, and in the midst of which I have grown up is a mark of confidence which I am only too conscious of not deserving. Any tendency to exaggerate the honour involved in being selected by a small community that knows you very well may perhaps be offset to a considerable extent by the fact that the range of selection in a small community is extremely limited.

When I entered the ministry, I came with the idea that God wanted me to serve him through very humble channels. A wit once said that an epitaph that might well be written over the tomb of every Minister of a certain Denomination was: "He was a gentleman and he desired the office of Bishop". Certainly no one entering the Congregational Ministry could have had such ambitions, particularly in such a small area as ours. A dramatic turn of events has constituted our small area of 3500 souls★

into a Bishopric, when the normal size of a Bishopric in India is about 60 thousand. The idea has been suggesting itself to me with increasing force that God may want one to serve in other capacities than those one has marked out for oneself.

The difficulties of the first occupant of such an office among the people whose only Christian tradition is Congregational are certainly considerable. The office of a Bishop does not have a merely administrative significance and function. It has certain other traditions. Even if the office is freed from the associations that have gathered round it in the English ecclesiastical polity and national life, it has always had certain traditions clinging to it from early times. These are traditions which our spiritual forefathers rejected and fought against. To have a Bishopric without any of its significance besides a purely administrative one is a vain hope. To be the first occupant of such an office, when people accustomed to one sphere of Church life get used to what has been regarded as the characteristic feature of another, when new traditions are hammered round it, and doing all this when there is another episcopal Church jostling with one's own and clinging fast to every single tradition of the other sphere is a task of extreme delicacy.

This however is a situation that will confront every one elected to the office in Free Church areas of India. What however none of them will have to face is the prospect of an intensive and an almost never ending scrutiny that confronts every aspect however minute of

the life and career of one who holds such an office in the midst of an extremely small community like ours. Add to this the rather critical temper of the people of our Peninsula in all matters generally and you will see the position is not one that need arouse much envy.

I shall not make the rash promise that I shall endeavour to be worthy of the situation to which I have been nominated. It is presumptuous for any one to think that he is going to be worthy of any task of God. This only one may earnestly and fervently hope and pray for: that He will use one to the extent and in the manner that may seem fit to Him in His exceeding mercy. And this would I ask of you and through you the community which

you represent: that since you have nominated me to such an office without my asking you, that you treat me literally as one of your brothers to whom you have entrusted a task of extreme difficulty and delicacy; and while you need not suspend all criticism* that you will use forbearance; and give me not merely your cooperation but your affection; but above all, always to have me in your prayers. Otherwise I can assure you that you have entrusted me not merely with an unenviable task but an unendurable burden.

May the good Lord who is able to do exceeding abundantly, above all we ask or think, take and use us as seemeth best to Him. ★

★ *The Population of Ceylon in 1947 was 7 million*
Inaugural Bulletin of the J. D. C. S. I. - 1947

THE FIRST BISHOPS

The Central Body entrusted with the duty of selecting and appointing Bishops in the Church of South India, has appointed 14 Bishops. Five of these have already been holding that office before the Union.

Dioceses and the Bishops

TAMIL AREA:

Madras
Tinnevely
Jaffna
Trichinopoly
Madura

The Rt. Rev. Bishop A. M. Hollis
The Rt. Rev. Bishop G. T. Selwyn
The Rev. S. Kulandran
The Rev. E. B. Thorp
The Rev. J. E. L. Newbigin

MALAYALAM AREA:

S. Travancore
C. Travancore
N. Travancore)
Cochin and)
Malabar:)

The Rev. A. H. Legg
The Rt. Rev. Bishop C. K. Jacob

Archdeacon T. Stuart Smith

TELUGU AREA:

Hyderabad (Medak)
Dornakal
Kurnool and Anantapur
Kisna and Godavari
Cudappah and
Chittoor

The Rev. F. Whittaker
The Rt. Rev. Bishop A. B. Elliott
Canon Bunyan Joseph
The Rt. Rev. Bishop Y. Muthiyalu

The Rev. H. Sumitra

KANNADAM AREA:

Mysore

The Rev. P. Gurushantha

—MORNINS STAR

11 - 4 - 47

INAUGURATION OF THE CHURCH OF SOUTH INDIA

CONSECRATION OF NEW BISHOPS

IMPRESSIVE SCENES AT ST. GEORGE'S CATHEDRAL MADRAS.

History was made on Saturday, the 27th September in the St. George's Cathedral, Madras, when the new Church of South India, comprising Anglicans, Methodists, Congregationalists, and Presbyterians was inaugurated. The thousands that witnessed the historic and impressive ceremony of the inauguration of the Church, and the consecration of the new Bishops were inspired by the solemnity and grandeur of the occasion. The Madras newspapers said that never in all its history had the 132-year old Cathedral seen such a mighty concourse of people. There were about 700 inside this Anglican Church of many historic traditions, while another 2000 had gathered under the shade of a pandal that had been specially erected for the occasion.

By 7-45 a. m. every available seat had been occupied and the bells began to peal, and the organ play till 8 a. m., when sharp to the very minute the procession of Bishops and Presbyters and others who were to take part in the Service began to move to the Church. The Bishops and Presbyters were uniformly and simply robed in white cassocks and rochets the former with saffron coloured stoles and bands, the latter with black.

The Bishop presiding, the Rt. Rev. C. K. Jacob, was assisted throughout the Inauguration of the Union by two Presbyters, the Rev. Dr. C. R. Weirenga of the S. I. U. C., and the Rev. Paul Ramaseshan of the Methodist Church. The Bishop presiding opened the service with the call to worship and announced the hymn "Our God our help in ages past". He also gave the Prayer of Invocation. Mr. C. J. Lucas of the S. I. U. C. read the scripture lesson and the Rev. Weirenga led the congregation in a prayer of confession.

Then began the real ceremony of the Inauguration. A representative of each of the

Uniting Churches read the resolution of the governing body of his Church accepting the Scheme of Union, and placed on the Communion Table a signed copy of the Basis of Union, the Constitution of the Church of South India, and the signed statements of the Bishops, the Presbyters, and the Deacons or probationers of his Church, declaring their assent to the Basis of Union and their acceptance of the Constitution. The Rev. J. A. J. Jacob, the Vice-President of the General Assembly of the S. I. U. C., was the representative of the S. I. U. C. At the end of this declaration the Rev. Paul Ramaseshan led the congregation in prayer calling for God's blessing on the new Church.

Then all stood and the presiding Bishop made this solemn declaration:

"Dearly beloved brethren, in obedience to the Lord Jesus Christ, the Head of the Church, who on the night of His passion prayed that His disciples might be one and by the authority of the governing bodies of the Uniting Churches, whose resolutions have been read in your hearing and laid in prayer before the Almighty God; I do hereby declare that these three Churches, namely; the Madras, Travancore, and Cochin, Tinnavelly and Dornakal Dioceses of the Church of India, Burma and Ceylon: The Madras, Madura, Malabar, Jaffna, Kannada, Telugu, and Travancore Church Councils of the South India United Church: and The Methodist Church in South India, comprising the Madras, Trichinopoly, Hyderabad and Mysore Districts are be come ONE CHURCH OF SOUTH INDIA and that those Bishops, Presbyters, Deacons and Probationers who have assented to the Basis of Union and accepted the Constitution of the Church of South India, and whose names have been laid upon this Holy Table, are Bishops, Presbyters, and Deacons of this Church in the name of the Father and of the Son and of the Holy Spirit. Amen."

The "Te Deum Laudamus" was then sung, and as the vibrant notes resounded throughout the precincts of the Cathedral, those of the new Church bowed their heads in thankfulness for the miracle of union they had achieved.

COMMISSIONING OF BISHOPS

Then the presiding Bishop proceeded with the Commissioning of the existing Bishops. A statement of the election and appointment of the existing Bishops as Bishops of the Church of South India was made by the Rev. J. S. M. Hooper, the Convener of the Joint Committee on Church Union. After the following six Bishops—the Rt. Revds. C. K. Jacob (Central Travancore), G. T. Selwyn (Tinnavelly), A. M. Hollis (Madras), A. B. Elliott (Dornakal), Y. Muthyalu (Kistna and Godavari), and H. Pakenham Walsh (without charge) — had been questioned by one of the Commissioning Presbyters the Rev. Dr. Wierenga, on their assent to the Basis of Union and their acceptance of the Constitution, the Bishops knelt at the rails and Dr. Wierenga and the Rev. Paul Ramaseshan commissioned the Bishops by the authority of the S. I. U. C. and the Methodist Church respectively. After prayer and a hymn, the commissioning of the Presbyters took place.

COMMISSIONING OF PRESBYTERS

The Presbyters of the Church of India, Burma and Ceylon, of the S. I. U. C. and of the Methodist Church stood in their seats at the Cathedral in turn and presented themselves before the presiding Bishop. He questioned them collectively on their assent to the Basis of union and their acceptance of the Constitution, and commissioned them for service in the new united Church. After the receiving of the Thank-offering and a hymn, the pronouncement of the Benediction brought a memorable and historic Service to a close.

CONSECRATION OF THE NEW BISHOPS

About half an hour after the service of inauguration of the new Church, the consecration of the Bishops of the Church began

at the Cathedral. The Bishop presiding was again the Rt. Rev. C. K. Jacob. He was assisted by two other Bishops of the Church of India, Burma and Ceylon, the Rt. Rev. A. M. Hollis and the Rt. Rev. G. T. Selwyn; by three Presbyters each of the S. I. U. C. and the Methodist Church.

From the rear of the Church sharp at 9-30, the Bishop presiding announced the opening hymn "Holy, Holy, Holy, Lord God Almighty". As the hymn drew to a close, there came a long procession, headed by the Bishop presiding and consisting of the Bishops already commissioned, the new Bishops and Presbyters taking part in the service, down the centre aisle of the Cathedral.

The Bishop presiding then began the Communion Service. For the Epistle a Presbyter of the S. I. U. C., the Rev Paul Raj Thomas read a portion of the Acts, while the Gospel was read by a Presbyter of the Methodist Church, the Rev. T. R. Foulger. This was followed by the Nicene Creed. Now was delivered the sermon, published last week in these columns, by the Rev. J. S. M. Hooper, the Secretary of the Joint Committee on Church Union.

PRESENTATION OF NEW BISHOPS

The sermon ended, the Bishop presiding sat in his chair near the Communion table, and each Bishop-elect was presented by two accredited Presbyters of the Church to which he previously belonged. Together they said; "Right Reverend Father in God, we present to you this Godly and well-learned person to be ordained and consecrated Bishop". Our Bishop, the Rt. Rev S. Kulandran was presented by the Revds. B. C. D. Mather and Thomas David. The other Bishops who were presented were: the Rt. Revds. A. H. Legg (South Travancore), T. G. Stuart Smith (Cochin and Malabar), J. E. L. Newbigin (Madura and Ramnad), F. Whitaker (Medak), Bunyan Joseph (Anantapur and Kurnool), H. Sumitra (Cuddapah), E. B. Thorp (Trichinopoly and Tanjore), and P. Gurushantha (Mysore). Then the Bishop presiding demanded the instrument of election

and appointment of each Bishop by the Central Body. This was presented by Dewan Bahadur, K. Mathan, Messrs. Devaraj Paul and J. K. Mousingh on behalf of the Church of India, Burma, and Ceylon, the S. I. U. C. and the Methodist Church respectively. After the Bishop presiding had received these instruments, each Bishop elect gave his assent to the Basis of Union and acceptance of the Constitution. Then prayers were said for the Bishops, Arch-deacon J. White leading. Then the Bishop presiding proceeded to examine the Bishops who were about to be consecrated, and each Bishop answered separately for himself. After this, the congregation was called on to remember the Bishops in silent prayer, and all kneeling "Veni Creator" was sung, followed by prayer.

CONSECRATION OF THE BISHOPS

The actual ceremony of consecration followed next. The Bishop presiding the two other assisting, and three Presbyters, one from each of the uniting Churches, laid their hands on each of the Bishop-elect as they knelt before them. The Bishops elect were then presented each with a copy of the Bible and a Pastoral Staff.

COMMUNION SERVICE

After the Bishops had been consecrated, the Bishop presiding proceeded with the Communion Service. During the first hymn of this service, the thank offering was taken. The Bishop presiding first received the communion and then in three batches the entire congregation, consisting of 2700, were administered communion at the central altar and the side altar of the Cathedral and in the pandal. It was an experience not likely ever to be forgotten to have been one of that multitude of worshippers belonging to diverse denominations kneeling at the altar to receive the elements all together without any difference. One felt irresistibly the call of Christ that the Church should be one. With the pronouncement of the Benediction, this most memorable service came to an end. History was

thus made at St. George's Cathedral, and one felt thankful to God beyond measure that one had the unique privilege of partaking in such a historic and impressive service which had no parallel in the history of the Christendom throughout the whole world.

The Morning Star: 10 - 10 - 1947

A NOTICE

To

The Members of the

J. C., S. I. U. C.

Friends,

The new Church of South India will be inaugurated in Madras at 8 a. m. followed by the consecration of the new Bishops.

I have received word that 15 seats are available to us in the Pandal outside the Cathedral.

Those desiring to go to this Service at their own expense and avail themselves of this offer are requested to communicate with me before the 10th inst.

Cordially,

B. C. D. Mather,

Secy., J. C. S. I. U. C.

Vaddukoddai.

— *The Morning Star:* 5 - 9 - 1947

AN UNCHARTERED DESTINY

Over all the world today hovers an air of pessimism and defeatism. When one realises the tension and strife, political rivalries and racial hatreds, animosity and misunderstanding, fear and bloodshed, poverty and suffering, that are found in many lands, one is appalled at their magnitude, and at the entire international situation. However, in the midst of all this hopelessness that stares the world in the face, a ringing note of optimism, of victory and triumph has been struck by the new United Church of South India, which was inaugurated two weeks back at Madras. As one speaker from England remarked at the public meeting held in connection with this inauguration two days later, this grand and unique event showed the power of the Gospel of Reconciliation, which is greatly needed in the world today—reconciliation between man and man. It is certainly impossible to exaggerate the importance of this great triumph of reconciliation between various divergent and sometimes even warring, denominations of the Church. Those who had the privilege of being present at the inauguration ceremony, looking at the great congregation of thousands of hitherto separate churches mingling together, and participating in that grand finale of the ceremony, the Communion Service, could not exaggerate the importance of this reconciliation and could not but feel that the spirit of the Almighty had been at work.

History has thus been made in India; and the rest of the world while congratulating the new Church on the consummation of the union, is anxiously watching the success of this courageous endeavour, which is bound to have repercussions everywhere. It has fallen to the lot of the Younger Churches of the East to give the lead to the other Churches by entering upon this new scheme, which is 'not only of world wide, but of cosmic, significance. And today throughout the new Churches

there is unbounded rejoicing and shouts of triumph. The new Church, we do hope, will not, in the midst of her triumph, feel that the future is assured and forget the greater tasks and responsibilities that are awaiting her. This union does not mean that all the problems of a divided Church in South India have been solved for all time. It does not mean that all misunderstanding, suspicion, bickerings and jealousies between the different denominations are now at an end. It does not mean that for ever now a strong band of loving intimate, working fellowship has been forged around all the uniting elements. It does not mean immediately a natural and easy march of triumph to the Church in South India bringing all to the feet of Christ and within the folds of the Church. It means new work to be undertaken, new and greater responsibilities to be faced, greater burdens to be borne in common, and new ways of living to be introduced. The sermon of the Rev. J. S. M. Hooper at the Service of Commissioning of the new Bishops, reproduced in full in these pages last week, and the Presidential address of the Rev. Dr. C. R. Wierenga to the last sessions of the S. I. U. C. General Assembly, extracts from which are appearing in today's columns, allude in no mistaken terms to the tasks yet to be accomplished by the new Church and the dangers facing her in the hour of her triumph. The greatest danger in our opinion is that mentioned by Mr. Hooper, of 'exalting our particular Church—even the Church that our union brings into being—into an idol that takes the place of Christ.'

We of the American Mission field in Jaffna are today inaugurating our new Diocese of the Church of South India at a special service in the Cathedral Church at Vaddukoddai at which our new Bishop the Rt. Rev. S. Kulandran will also be in-stalled. We know our

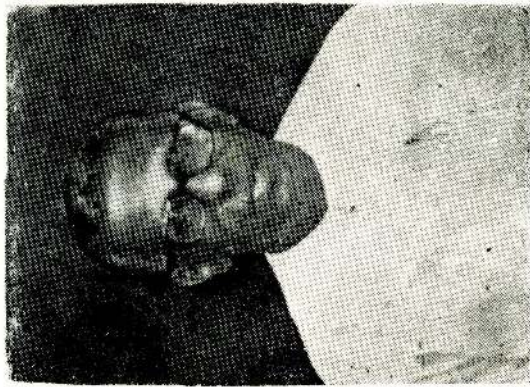
WE OWE THEM, MUCH



The Late Rev. K. S. Jeyasingham



The Late Rev. J. J. Ratnarajah



The Rev. D. R. Ampalavanar

THE USA D. 2. VERBODEN



THE USA D. 2. VERBODEN

THE USA D. 2. VERBODEN

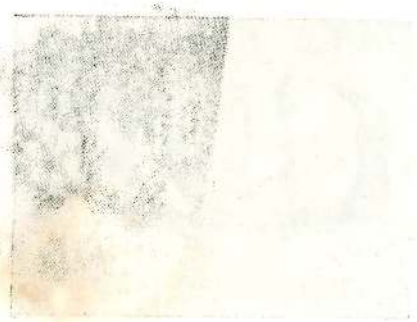


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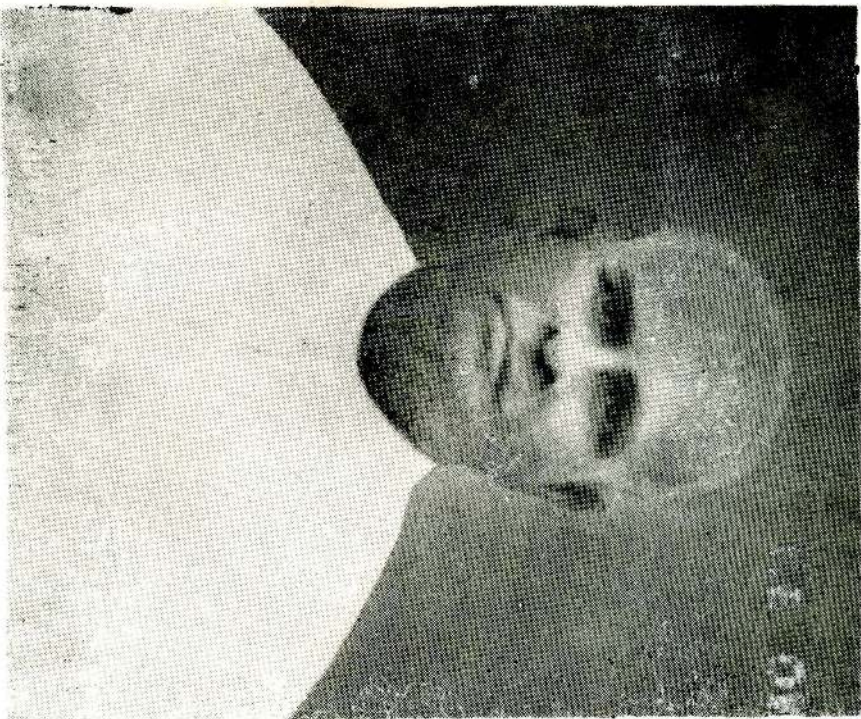
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THE USA D. 2. VERBODEN



TWO IMPORTANT PIONEERS



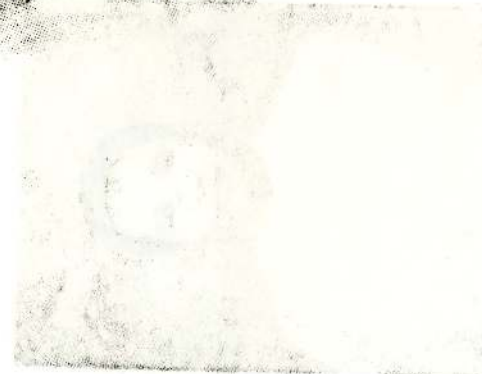
Rev. G. M. Kanagaratnam
Colombo — 1943



Rev. S. Jeyanesan
Kilinochi — 1979

மேல்கொண்டி
புத்திரம்

தமிழ்நாட்டினர்



சென்னை
புத்திரம்
புத்திரம்

சென்னை
புத்திரம்

community feels glorious about belonging to this history-making Church. At the same time, it is necessary for us to remember that we are entering upon an entirely untrodden way, an uncharted destiny in the words of the Archbishop of Canterbury. As we enter on this, we must pause a while to render thanks to the Lord for all those who have toiled in the past with the American Ceylon Mission and the Jaffna Council of the S.I. U. C. They have been responsible for the building up of our Church, her life and her traditions. We ought to take stock too of all that we have which we are going to take to our new Church, and of our responsibilities and the tasks before us. All this is done in a special bulletin issued today by the Council as a souvenir of this momentous occasion. We ourselves have done some of this in our columns from time to time. Hence, it is not necessary for us to go into detail about these matters.

However, we wish to remind our community of two of the main implications of entering upon the new scheme, particularly of the setting up of one Diocesan Council integrating the work of the Mission and the Council. First, it is a new type of Church government we are starting, with an Executive Head at the helm with real power. The Bishop will be no mere figure head. This perhaps has been realised now for some time and that will be. Secondly, all institutions in the field—the Churches and others educational and medical—come under this one essentially ecclesiastical Council. All the efforts carried on in recent years for making the Church the real controlling centre of all aspects and phases of work have at last been realised. One has been struck at the readiness with which the authorities of institutions have acquiesced in the new order of things. They did not want to hold back a movement which was one day or other bound to come to fruition. We congratulate them on their realistic and open attitude, and their excellent spirit. We would urge on those responsible for the running of the Diocesan Council to do nothing to impair the efficiency of these splendid institutions, which have taken a century and more to build.

Yes, it is an untrodden way we are entering upon. The whole situation is reminiscent

of that in which the ancient Israelites found themselves in. The Israelites had already wandered in the wilderness for a number of years, with much murmuring and under severe hardships. They had not been able to bear all their troubles. Added to all this, they had already lost their leader Moses. But God never leaves his people helpless. He gave them a new leader perhaps equally devoted to God as Moses, but more courageous and more daring, Joshua, their new leader, then undertook the task of leading them to the Promised land, but he realized that there were still difficulties to be overcome, battles to be won, and enemies to be vanquished. Hence, he reminded them of the untrodden way before them and all its difficulties. We are today in a similar situation—But are we dismayed? Do we not have the assurances of God; "I was with Moses so will I be with thee". This should be our response to this confident promise: Let us sanctify ourselves, for the Lord will do wonders among us.

The Morning Star : 10 - 10 - 1947



The 14 Bishops of the Church of South India

MEN WHO WILL LEAD NEW CHURCH FORWARD INTO THE FUTURE

(by Dermott Monahan)

The Church of South India may well be proud of the men chosen to lead her forward into a future fraught with so many immense possibilities. They are a grand team. They have behind them a splendid record of scholarship, experience, leadership, piety and devotion.

In the days of yore not a few distinguished themselves, too on the sports field. Yet none of them would aspire to the title of "My Lord Bishop" for they carry their distinction with modesty and they come of a democratic tradition. The great lay leader of the S. I. U. C. in Ceylon J. V. Chelliah once had an amusing passage of arms with Bishop Palmer of Bombay, which may serve to characterise the new Bishops. Coming out of an early Joint Committee on Church Union the Bishop remarked "Chelliah, you are not such a bad fellow after all".

"I reciprocate the compliment, my Lord", said Chelliah, "I thought that Bishops were autocratic tyrants, but I see that I was mistaken".

The Bishops of the newly constituted Church are not autocrats and tyrants but humble men of God, proud to serve the Church which has chosen them.

Distinguished Scholar

Amongst the distinguished scholars is the Rt. Rev. EDGAR THORP, who won a "double first" in Mathematics at Brasenose College, Oxford and then took prizes in Theology at both Oxford and Cambridge, yet it is said of him that no man can explain more briefly,

simply and lucidly the intricacies of diocesan accounts.

In the RT. REV. MICHAEL HOLLIS so well known and loved in Madras, the Church boasts an Oxford don, yet one who was glad to be called up in 1939 for service as an army chaplain.

A proud contribution of the Church of Scotland is the RT. REV. LESLIE NEWBIGIN, an erstwhile leader of the Student Christian Movement, who was also a college prizeman at Queens, Cambridge.

After playing for the cricket eleven at Felsted School, the RT. REV. GEOFFREY STUART SMITH gained the Carus Greek Testament Prize at Jesus College, Cambridge. It must have seemed to all who knew him that he was set for a distinguished academic and theological career in England, leading eventually to Episcopal Bench, when he would change the mellow charm of the ancient University for some stately Bishop's palace and grace, every now and then, in the dignity of gaiters and top hat, one of the best seats in the pavillion at Lords. Rather he chose to serve India. Nor do all the scholars come from overseas.

There is the RT. REV. H. SUMITRA, a professor from that very honourable foundation, United Theological College, Bangalore

Man of Action

Another contribution of the Congregational Churches is the RT. REV. KULANDRAN, a graduate of both the University College, Colombo,

and Serampore College, Bengal. He has become distinguished not only as a theologian but also as a man of fearless social action and unconventional approach, while he has inherited from his lawyer father the gift of powerful and arresting speech.

Among the Bishops there are not lacking men of action. The RT. REV. Y. MUTYALU is the son of a soldier. His entry into the Church as a little child was typical of the man. Shortly after his father's death his mother came under the influence of the Missionaries in Masulipatam and in spite of much persecution determined to be baptised. Her little son, with equal determination threw in his lot with his mother, and neither persecution nor threats would keep him from becoming a Christian with her. Though he may have lost some of his prowess on the football field, he has lost none of that early determination.

Great Organiser

For superb organising ability few can match the RT. REV. FRANK WHITTAKER, who will lead the Telugu diocese of Medak. As Secretary of the National Christian Council the conducting of a commission seemed more a hobby than a task and in committee he was the (and is) like a professional footballer on his own home ground. He it was who initiated the masterly survey of Theological Education in India, and he is an acknowledged authority on such subjects as Evangelism, Closer Cooperation and Adult Literacy.

The RT. REV. P. GURUSHANTA brings to the Church of South India a wealth of quiet devotion and zeal. Three times President of the Kannada Christian Council, he has done much to promote Christian work in the Kannarese country and has taken a lead in public life on the Mysore State Central Food Council and Temperance Federation.

The RT. REV. BUNVAN JOSEPH's father was one of the two evangelists who first crossed the Nallamalai Hills and preached the Gospel in Sagileru valley ninety years ago. He

is the product of the S. P. G. Mission and is a well-known exponent of the the Lyrical evangelism so much loved by the Telugu peoples.

Another of the new Bishops renowned for his evangelistic prowess is the RT. REV. A. H. LEGG, who has worked among the Ezhava Community in Travancore, many of whom have joined the Church. Though at first doubtful of the Scheme of the Union, he became a firm convert to the cause and was Convener of the S. I. U. C. Union Committee when the General Assembly took decisive action in September 1946, and accepted the Scheme.

Man of Great Charm

One of the most popular men on the new Episcopal Bench is the RT. REV. G. T. SELWYN. His readiness to accept invitations to Indian feasts, his use of Indian clothes and his unaffected charm have endeared him to the hearts of the people of the Tinnevely Diocese. On the way home from his consecration in Madras, people flocked to the train to greet him at the wayside stations, until his compartment was literally flooded with garlands. Many are the young men who have been influenced by this bachelor Bishop, and many are the children who owe the knowledge of the truths of their religion to his careful instruction.

It has often been said that there is a great bond of sympathy between Irishmen and Indians and the RT. REV. A. B. ELLIOT comes from the emerald isle. He is a Telugu scholar and for eleven years stood at Bishop Azariah's side and helped him to bear his burdens. It was therefore no surprise when the vote of the diocese chose him to take the great Bishop's place.

The Inauguration of the Church Union and the establishment of a free autonomous Church is a fitting counterpart in the religious sphere to the attainment of freedom for the Dominions of India and Pakistan in the political sphere. Both are events of momentous consequence. In both these fields India has

taken the lead and we are proud of her. At long last we see the union of episcopal and non-episcopal Churches and the ever widening vista of the re-union of Christendom opening before us.

At the Inauguration of this newly constituted United Church, the choice of the RT.REV. C. K. JACOB to preside was a highly appropriate and auspicious one. He is the first elected Indian Diocesan Bishop of the Church of India, Burma and Ceylon, He was baptised by the first Bishop of Travancore and Cochin, confirmed by the second, ordained by the third appointed Archdeacon by the fourth and succeeded the fifth. He studied at Oxford, and one of the highlights of his stay in England was a summons to a garden party at Buckingham Palace, where he met King George and Queen Mary. He has had wide experience as parish priest, Vice Principal of Bishop's College, Calcutta, and on the staff of the Theological School, Kottayam. when the late Metropolitan, Bishop Foss Westcott recommended him for election as Bishop, he claimed him as a man with all qualifications necessary for this high-office.

Here are fourteen men of fine spirituality, deep devotion, consecrated life and high ability. There can be no doubt that under their leadership the Church of South India, can face confidently its supreme task of worship, witness and work. Such a Church will surely prove a blessing to free India.

Madras Mail:-



THE SOUTH INDIA CHURCHMAN

As from this month, the Church of South India will have an official magazine called THE SOUTH INDIA CHURCHMAN, incorporating CHURCH UNION NEWS AND VIEWS, THE S. I. U. C. HERALD and the former DIOCESAN MAGAZINE of Madras, Tinnavelly, Travancore Cochin, and Dornakal. It is regretted that it will not be possible for the Union Magazine to be called 'Unity' as originally proposed, as owing to the existence of another periodical of the same name, permission has been refused by the Government. Fresh application has been made to the Central Government for the new name of 'SOUTH INDIA CHURCHMAN', but in the event of there being delay the Union Magazine will be called 'The Madras Diocesan Magazine', and copies of the same will be supplied to all those who have ordered copies of the new Magazine. The Manager is Dr. G. S. Fredericks, Diocesan Office, Cathedral P. O., Madras 6, to whom all business communications and remittances should be addressed, and the Editor, the Rev. D. Chellappah, St Paul's High School Vepery, Madras.

—MORNING STAR:- 14 - 11 - 1947



Service of Intercession for New Church of South India Archbishop of Canterbury on dual task ahead

A Service of intercession for the new Church of South India was held yesterday at St. Martin's - in - the - Field. Dr Geoffrey Fisher, Archbishop of Canterbury, made a strong plea for cooperation on the part of all those engaged in making the Union a success. He said: "In two spheres at once, ecclesiastical and national, India faces an uncharted destiny. What has brought us together in this Church today is the fact that, on Saturday, in a far-distant country, the Church of South India comes into being, a new unit within the universal Church of Christ."

"Christians in South India, who have hitherto known themselves as Anglicans, Methodists, Presbyterians and Congregationalists, will from that day, all become equal members of the Church of South India. They do not disown their past experience of the truth of Christ in separation, but bring it with them to the Service of a higher apprehension of it in unity. Yet all have made sacrifices to achieve this initial unity, out of which may grow a more profound unity."

"If they are taking risks, at least they are taking them, and we who seek the same goal are not. Our fortunes are engaged with theirs, and if perhaps, in the end, we find some better way to the goal than has yet been found, it will be a result of their pioneering."

Admiration

"Even those who fear lest they be foolhardy, must admire, and all of us, as we wish them godspeed, must search our own hearts lest we allow our caution to become cowardice, and our careful deliberations to paralyse action or obscure the goal."

"This change is made at an anxious time when India takes charge of its own destiny. With a new Secular Order yet to find itself, the South India Church has not only to find itself in Christ but to make its contribution of Christian witness. This dual task is clearly seen by the new Church. In two spheres at once, ecclesiastical and national, India faces an uncharted journey."

"Through the life of separation surrendered, we pray that the Church united may find its life new and stronger in the Church Catholic and in its Lord and Master Jesus Christ".

London Times: Sept. 25.

Church Centres—JD CSI

There are now 87 Church Centres. 42 in the Jaffna Peninsula, 34 in the Northern Province south of Elephant pass, 9 in the Eastern Province and two in Colombo.

UDUVIL

The Diocese runs the Uduvil Girls' College (Founded in 1824) as a Non - Fee Levying Private Institute. It is the first English Girls' Boarding Institute to be established in Asia.

LETTERS

We publish below two letters from Bishop Kulandran of the Jaffna Diocese, and other from Bishop Newbigin of the Madura - Ramnad Diocese - acknowledging the gifts sent to the Famine Relief Fund from our Diocese.

FROM BISHOP KULANDRAN:

The Star is doing me the kindness of publishing elsewhere in its columns a copy of the letter sent to me by Bishop Newbigin in which he conveys the gratitude of his Diocese for our generous gift. But I shall be wanting in my duty if I do not add a word of my own on the subject.

It is difficult not to be moved by a response so spontaneous and so overwhelming. I was present at the Conference of Bishops last week in Bangalore in which Bishop Newbigin told of the emotion of gratitude our gift had evoked from the members of his Diocese. Throughout my stay in Bangalore in connection with the consecration of Bishop Sargent, I realised what a deep impression our action had created. For a community so small as ours and for the time to which the campaign was restricted by the decree of the Diocesan Council, the effort indeed is notable. I find it difficult to express my appreciation of the gesture that our people have made. The contributions that had come in before I went to Bangalore on the 9th amounted to Rs. 5,633.

Yours sincerely,
S. KULANDRAN,
Bishop.

My dear Bishop!

At the meeting of our Diocesan Executive last week I communicated the news of the result of your appeal for Famine Relief. We were all overwhelmed by the magnitude and generosity of the response. We have been specially moved to learn of the many acts of real self-denial by which this wonderfully generous response was made possible. Truly God's Spirit has been working mightily among you, and we thank God not only for the great relief for the urgent needs of our hungry people, but also for this new token of his living power. I hope you will find some means of conveying to all who shared in these gifts an expression of our joy and gratitude to you all.

The first effect of the news of your gift and of the way it was given, was to make us feel that we were ourselves not yet doing all that we could to meet the need. We have decided to follow your example and appoint a special week of fasting and self-denial during which we hope that all who are able to do so will contribute their utmost to the Relief Fund. I shall let you know in due course how this develops.

As regards the immediate use of the money we hope to have - with your gift and others received from other sources - about Rs. 15,000. We plan to put aside Rs. 1000/- for special meetings and conventions to help those who have been driven from their homes and are wandering in other districts searching for food. I estimate that the Christians of our Diocese must be about 10,000. Secondly we plan to use about 1,000/- to provide for those children (both Christian and non-Christian) who are studying in our Boarding Schools and who cannot go home for their usual summer holidays because their parents have been driven away by the famine. The remainder of the sum we propose to use in direct relief to those in the villages who are actually suffering. In this work we shall of course try to help only the most needy, including non-Christians as well as Christians. I hope in a few days to assemble a committee, including some non-Christians members, which will be responsible for planning and carrying out the distribution.

I would like to emphasise the fact that, so far one can tell, the situation is likely to grow more difficult for the next six months. During the next few weeks they will be returning home, and there will be nothing for them. Until the next harvest season their situation will be terribly hard. Our main effort must be to help them to come through these next six months without disaster.

In the name of all who are suffering severely, and in the name of the Church in these two districts, I offer you my very deep and heartfelt thanks.

Yours affectionately,
Leslie Newbigin.

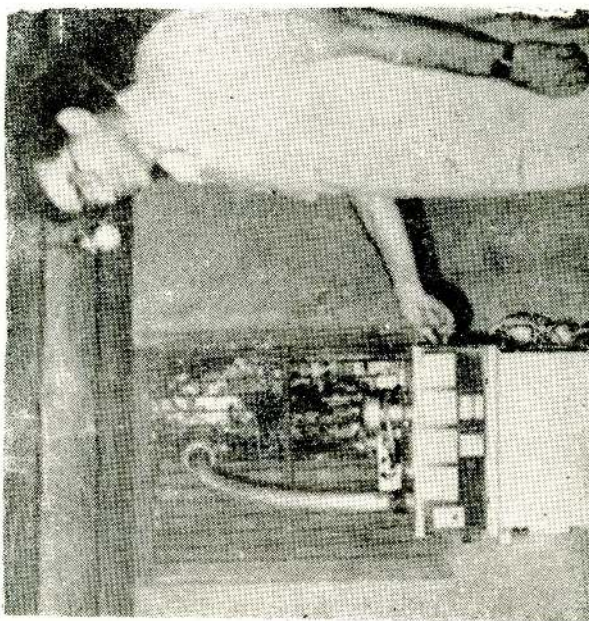
PARTNERS IN MISSION YESTERDAY AND TODAY



Rev. R. D. Dudley
Secretary
American Board of Commissioners
for Foreign Missions
1944 — 1958



Rev. Telfer Mook
Chairman Jaffna College
Board of Trustees & Former
Regional Secretary South
Asia UCBWM



Rev. Dr. ERIC GASS
Secretary Jaffna College
Board of Trustees and Regional
Secretary South Asia
UCBWM & DOM

OUR BELOVED MISSIONARIES



Mr. & Mrs. E. C. Lockwood



*Dr. W. R. Holmes and
Mrs. Frances Holmes*

THE YOUNG MAN
OF THE YEAR

THE YOUNG MAN
OF THE YEAR

THE YOUNG MAN
OF THE YEAR

For The CSI At Fifty

Since my arrival in the spring of 1981 my experience with the CSI has been almost exclusively with the Jaffna Diocese, mainly under J. D. Ambalavanar and then under Dr. S. Jebanesan; and former Bishop S Kulandran was close at hand as well for my first ten years. Jebanesan was earlier a teacher at Jaffna College, in religion and Tamil, and his wife came in to train the musicians in Western music. Dr. Mrs. Chandra Ambalavanar returned to become the medical officer to hold the hospitals together, the nurse's training programme, and women's vocational training as well. With Bishop Kulendran I had a weekly coffee date, when he would come up my stairs and stay to talk. So I feel I've known the Diocese under the influence of three quite different personalities, each bringing a unique contribution to it.

Unfortunately my advent was marred by violence from the outset. About two months after I had settled into my flat beside the college the vicious attack by ministers' thugs took place in Jaffna, when the entire collection of the public library was burned and many shops and homes were torched both in Jaffna and in Chunnakam. During my first two years, before the events of July '83, Tamil travelers were often robbed or killed when armed civilians or military in civvies kidnapped busses or boarded stopped trains. One of our own most charming teachers at the time told me of her own experience on a night train, when she and a friend escaped the robbers out a window. Appeals to police standing by were of no avail.

Thus, while nearly every summary of the Sri Lankan situation begins with the killing of 13 soldiers by the Tigers, everyone in the North knows that was the culmination of considerable harassment of traveling Tamils and much else. Nevertheless, school always took precedence over any situation. The school calendar pro-

grams occurred with remarkable regularity, such as prize-giving, Christmas carol programs, Diocesan festivals, huge children's rallies, Bible and song competitions, and sports, class socials, and dramas; the Jaffna College Round Table continued to felicitate weddings, retirements and farewells. The only serious disruptions in the activities of the Diocese occurred during the time the IPKF was among us and recently, during and after the exodus of fall, 1995. Of course, all during the last seven years parts of the Diocese were cut off from us by military action and occupation. Thus only now are delegations actually able to visit more remote church sites like Delft Island.

Things were carried on with courage and determination, as if the activity could push the growing political disruption away from our threshold; perhaps as if all this activity were a stop-gap in the bursting communal dike; as if it were intended to disarm discussion or even to suppress discussion. Early on one got the feeling in the Diocese that such discussion was either not wanted or was dangerous.

How far the ideology or the intentions of "the boys" was developed in 1981 I don't know. I was only aware of the multiplicity of armed groups, some simply out to rob the citizenry. But by July 1983 it was clear that something was going to change around us. There was, for a time, an influx of Tamils from the south. And then a number of the maturing generation of pastors left the Diocese for safer or greener pastures abroad. But Bishop Ambalavanar continued the good works programs undeterred.

As refugees resettled in the Vanni, new churches were started, others rebuilt, housing projects were undertaken, and a beautiful center at Mankulam was developed. Children's homes were established outside the Jaffna Peninsula,

in the Vanni and Vavuniya and in Batticaloa. Day-care centers sprang up like mushrooms. European and American foster-parents were found for many of the children in the homes and for the operation of the day-care centers.

But the ten-year-old attempt to settle the problem by military force brought destruction by air and by land to Jaffna. Hope was reawakened when the IPKF was asked to intervene, a hope that was soon dashed, both by the reception provided them by the LTTE and by the response of the IPKF itself. One of the most hair-raising and atrocious events within the Diocesan family occurred in Udupiddy when two sisters of the pastor there were shot down at point blank range by IPKF soldiers, in the IPKF's ill-advised effort to demonstrate how the LTTE (!) was inhibiting participation in an election held at the time. The funeral service was one of the most moving experiences I had during this time. A crowd of friends and CSI members walked absolutely silently down the main street to the cemetery, watched by equally silent IPKF personnel occupying many of the buildings along the way.

After the departure of an IPKF with its tail between its legs, an uneasy year of regrouping preceded a new all-out military effort to cope with the LTTE. While the Peninsula was organized under guerrilla control, the bombing and shelling resumed, more or less continuously from 1990 to 1995, still going on in the Vanni where many of the Diocesan centers established only a decade ago have once again been destroyed. While one could still travel by road to points south, the sight of the utterly ruined new center at Mankulam was heart-breaking. And even as I write, this center, to some extent revived and housing boys' home children from the north, has again been obliged to vacate, as the latest military offensive sweeps up the road from Vavuniya.

Because of the situation, the ups and downs of Sri Lankan Tamil status in Tamil Nadu, and the assassination of Rajiv Gandhi there, our younger seminary candidates had difficulty getting visas for study in seminaries in India. So the Diocese started its own seminary; just getting nicely settled into its new

facilities, it was also disrupted by the latest operations. It is still unsafe as the area surrounding is heavily mined. But the seminary continues, now on Jaffna College premises, training yet another generation of pastors for the JDCSI. The preceding generation, several years in the field, now make up the backbone of the Diocesan clergy.

Being in Colombo for some time after the general exodus from Jaffna, I have seen the establishment of a second congregation in Wattala and the completion of a big four-storey hostel on the old parsonage property in Fussell's Lane, a short walk from the new Wellawatte vegetable stalls. The decision was made to house girls only but both sexes find it difficult to rent on account of police harassment of would-be landlords or -ladies. Many of the younger members of the CSI in Colombo find it next to impossible to travel after dusk for fear of unwarranted arrest as Tamils. The hostel is also being used for a year's course in children's home management, a much-needed enterprise off to a good start.

Now that I've been allowed to get back to Jaffna College I see how, despite occupation by the Army, activities are still carried on. Transportation difficulties are different ones now but we've just hosted a singing camp at the college for the Diocesan singing competitions, and a group of university students led by our campus chaplain has made a visitation to Delft Island, long so difficult to reach from Jaffna. Last year two Christmas carol services were held for all-school participation, because of the difficulty of getting into and out of Jaffna. This year we hope for improvement in that regard.

The years I've spent with the JDCSI have therefore been eventful years, physical danger often present as well. For someone concerned for human rights as I am, it has been a sorrowful time, but also a time in which those who have stayed in the country have forged closer bonds of fellowship and mutual aid. It can be hoped that the adversity of the last fifteen years will produce a deeper sense of commitment within both the clergy and laity of the Diocese.

R. G. Porter

J. D. C. S. I. 1947 -- 1997

SECRETARIES AND TREASURERS

1947	Rev B C D Mather	Mr P W Ariaratnam
1948	Rev B C D Mather	Mr P W Ariaratnam
1949	Mr S V Alagaratnam	Mr P W Ariaratnam
1950	Mr S V Alagaratnam	Mr P W Ariaratnam
1951	Mr S V Alagaratnam	Mr P W Ariaratnam
1952	Mr S V Alagaratnam	Mr P W Ariaratnam
1953	Mr S V Alagaratnam	Mr P W Ariaratnam
1954	Rev A C Thambyrajah	Mr P W Ariaratnam
1955	Rev K S Jeyasingam	Mr S S Selvadurai
1956	Rev K S Jeyasingam	Mr S S Selvadurai
1957	Rev K S Jeyasingam	Mr S S Selvadurai
1958	Rev K J Mills	Mr S S Selvadurai
1959	Rev K J Mills	Mr S S Selvadurai
1960	Rev K J Mills	Mr S S Selvadurai
1961	Rev K J Mills	Mr S S Selvadurai
1962	Rev K J Mills	Mr S S Selvadurai
1963	Rev J J Ratnarajah	Mr S S Selvadurai
1964	Rev J J Ratnarajah	Mr W L Jeyasingam
1965	Rev D J Ambalavanar	Dr W L Jeyasingam
1966	Rev K S Jeyasingam	Mr A Rajasingam
1967	Rev K S Jeyasingam	Mr A Rajasingam
1968	Rev K S Jeyasingam	Mr A Rajasingam
1969	Rev K S Jeyasingam	Mr A Rajasingam
1970	Rev K J Mills	Mr A Rajasingam
1971	Rev S S Arulampalam	Mr S S Selvadurai
1972	Rev S S Arulampalam	Mr S S Selvadurai
1973	Rev S S Arulampalam	Mr S S Selvadurai
1974	Rev Sam Thampoe	Mr S S Selvadurai
1975	Rev Sam Thampoe	Mr S S Selvadurai
1976	Rev Sam Thampoe	Mr S S Selvadurai
1977	Rev Sam Thampoe	Mr S S Selvadurai
1978	Rev A C Mathanarajah	Mr K A Selliah
1979	Rev S N Sugunanthan	Mr S S Selvadurai
1980	Rev Sam Thampoe	Mr S S Selvadurai
1981	Rev Sam Thampoe	Mr S S Selvadurai
1982	Rev NW G Sugunarajah	Mr S S Selvadurai
1983	Rev A C Mathanarajah	Mr S S Selvadurai
1984	Rev S S Arulampalam	Mr S S Selvadurai
1985	Rev S Manopavan	Mr S S Selvadurai
1986	Rev Sam Thampoe	Mr S S Selvadurai
1987	Rev Sam Thampoe	Mr Noel A Vimalendran
1988	Rev A Jeyakumaran	Mr Noel A Vimalendran
1989	Rev A Jeyakumaran	Mr Noel A Vimalendran / Rev A A Paul
1990	Rev A Jeyakumaran	Mr Noel A Vimalendran
1991	Rev A Jeyakumaran	Mr Noel A Vimalendran
1992	Rev G D Anandarajan	Mr S Ratnavel
	Mr G Rajanayagam	
1993	Rev A A Paul	Mr S Ratnavel
1994	Rev A Jeyakumaran	Mr S Ratnavel
1995	Rev C T Roberts	Mr C Jeyaratnam
1996	Mr Noel A Vimalendran	Mr C Jeyaratnam
1997	Mr Noel A Vimalendran	Mr C Jeyaratnam

J. D. C. S. I. -- CLERGY -- EXECUTIVE COMMITTEE MEMBERS - 1947 - 1997

CLERGY	NO OF YEARS SERVED	
Rt Rev Dr S Kulandran	Bishop 1947—1970	24
Rt Rev Dr D J Ambalavanar	1960, 1961, 1965, 1969, 1970 Bishop 1971—1992	27
Rt Rev Dr S Jebanesan	1985—1987 Clergy 1938, 1990, 1991 Bishop 1993 To Date	11
Rev B C D Mather	1947, 1948, 1950, 1951, 1952, 1957	06
Rev J M Singanayagam	1947, 1950—1955, 1957, 1958, 1960—1962	12
Rev G D Thomas	1947, 1948	02
Rev Dr S K Bunker	1947—1950, 1953—1957, 1961—1965	14
Rev A C Thambyrajah	1947—1949, 1954, 1958—1960	07
Rev S T Aseervatham	1947—1952, 1956—1959, 1963—1967	15
Rev S P Vijayaratnam	1948—1952, 1954—1959, 1961—1965, 1968, 1969, 1971—1974	22
Rev J V J Arnold	1949	01
Rev J J Ratnarajah	1951, 1952, 1956, 1963—1968, 1970, 1983, 1984	12
Rev G M Kanagaratnam	1953—1956, 1971, 1972	06
Rev J W A Kadirgamar	1953—1955	03
Rev K S Jeyasingam	1955 - 1957, 1959 - 1964, 1966 - 1970, 1973 - 1978	20
Rev K J Mills	1958 - 1962, 1965 - 1970	11
Rev D R Ambalavanar	1959 - 1964, 1971 - 1976, 1978 - 1983, 1985 - 1990, 1993 - 1997	29
Rev L N Hitchcock	1966 - 1971	06
Rev N W G Sugunarajah	1966 - 1970, 1972 - 1977, 1980 - 1982	14
Rev S S Arulampalam	1971, 1972, 1976 - 1980, 1982 - 1984	10
Rev Sam Thampoe	1971 - 1974, 1976, 1977, 1980, 1981, 1983 - 1997	13
Rev S N Sugunanthan	1974, 1975, 1979 - 1982	06
Rev A C Mothanarajah	1975, 1978, 1980 - 1983	06
Rev S P Jeyasingam	1976 - 1979, 1981 - 1987, 1989 - 1991	14
Rev D C Ratnasingham	1977 - 1979, 1985 - 1988	07
Rev S Manopavan	1979, 1984, 1985	03
Rev T S Premarajah	1984 - 1987, 1989 - 1991	07
Rev A Jeyakumaran	1986, 1988 - 1991, 1994 - 1997	09
Rev S Jeyanesan	1987 - 1992, 1993 - 1997	09
Rev A A Paul	1988, 1993, 1997	03
Rev Dr D S Thiagarajah	1988, 1989, 1992 - 1994	05
Rev P R Naveendranugoolan	1991 - 1996	06
Rev G D Anandarajan	1992	01
Rev T Thevanesan	1992 - 1994	03
Rev C T Rdberts	1992, 1996	02
Rev S C Arnold	1993 - 1997	05
Rev A V Jesuthasan	1997	01

SECRETARY AND TREASURER
Golden Jubilee Year



Mr. N. A. Vimalendran
(B. Sc, Dip. in Ed.)
Secretary



Mr. C. Jeyaratnam M. Sc.
Treasurer

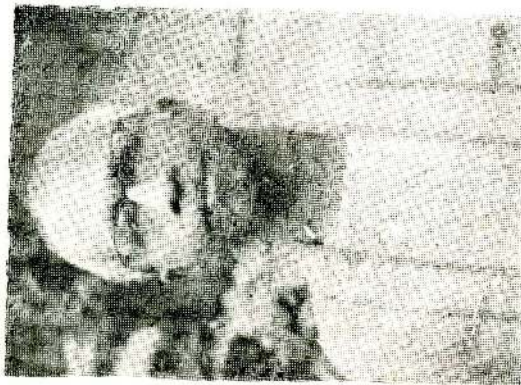
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பெரிய தெரு

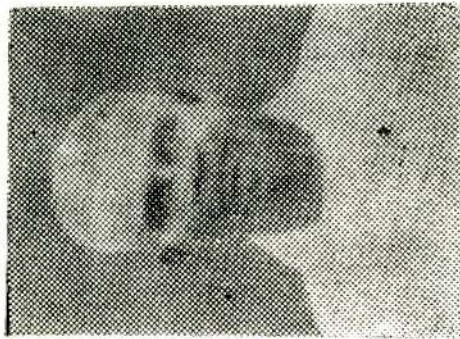
SOME HISTORIC LAYMEN



Mr. I. P. Thuraiatnam
 Former Principal
 Union College Tellipallai
*An able And Intelligent
 Layman*



Mr L. S. Kulathungham
 Former Vice - Principal
 Jaffna College
*A Prolific Writer, Editor
 Preacher*



Mr. S. S. Sellathurai
 Former Principal
 American Mission College
 Uduppiddy
*A Loyal and Trustworthy
 Treasurer*

1. The first of the three
 2. The second of the three
 3. The third of the three



4. The fourth of the three
 5. The fifth of the three
 6. The sixth of the three

7. The seventh of the three
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 9. The ninth of the three



10. The tenth of the three
 11. The eleventh of the three
 12. The twelfth of the three

13. The thirteenth of the three
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 15. The fifteenth of the three



16. The sixteenth of the three
 17. The seventeenth of the three
 18. The eighteenth of the three

J. D. C. S. I. EXECUTIVE COMMITTEE MEMBERS 1947 - 1997

LAITY

YEARS SERVED

Mr	K A	Sellai	1947-1953, 1955-1960, 1962-1967, 1969-1971, 1973-1977	27
Mr	I P	Thuriratnam	1947, 1948, 1950-1967, 1969-1974	26
Mr	S V	Alagaratnam	1947-1949, 1951-1953, 1955-1959	11
Mr	L S	Kulatungam	1947-1952, 1954-1959, 1961-1966, 1968-1970, 1972, 1973 1975-1977	26
Mr	E J	Jeyarajah	1947-1956, 1958-1963, 1968-1970, 1972-1974	22
Dr	C T	Chelliah	1947-1949, 1951, 1954	05
Mr	P W	Ariaratnam	1947-1953, 1958-1961, 1963-1965	14
Mr	J C	Amarasingam	1948, 1950	02
Mr	D S	Sanders	1948, 1949, 1951-1962	14
Mr	V R	Murugesu	1948	01
Mr	B K	Somasundaram	1948, 1952-1957	07
Mr	J M	Sabaratnam	1948, 1949, 1950, 1961-1963, 1971-1976, 1978-1987	22
Mrs	F C	Canagatungam	1949-1952	04
Miss	L G	Bookwalter	1949	01
Mr	W P	A Cooke	1949-1951	03
Mr	S K	Rasiah	1949	01
Mr	E C	Lockwood	1949-1953, 1956-1960, 1963-1968	16
Mr	S S	Selvadurai	1950-1962, 1965-1969, 1971-1976, 1978-1990	37
Miss	E K	Mathiyaparanam	1951-1955	05
Mr	P K	Arulampalam	1952-1954	03
Mr	K S	Saravanamuttu	1953-1958	06
Mr	L S	Williams	1953	01
Miss	C E	P Raju	1953, 1954	02
Dr	W R	Holmes	1954-1957, 1959, 1979	06
Dr		Gunam Cooke	1954, 1955	02
Mrs	G M	Lee Vanniasingam	1956-1959	04
Dr	J S	Navaratnam	1957-1961, 1971-1976, 1981-1983	14
Dr	(Mrs)	A Moses	1958-1960	03
Mr	C A	Gnanasegaram	1960, 1967, 1968, 1970	04
Mr	A K	Sabapathipillai	1960-1963	04
Miss	R J	Mann	1960-1964	05
Mr	V	Nallah	1961, 1962, 1965-1967	05
Mr	C B	Bavink	1962-1965, 1968-1971	08
Dr	W L	Jeyasingam	1962-1967, 1969-1973	11
Mr	S V	Balasingam	1963-1967	05
Miss	A H	Paramasamy	1947-1953, 1955-1958, 1960, 1961, 1964-1967	19
Dr	E T	Buell	1948-1952	05
Dr	M O	Charko	1954-1956	03
Dr	J S	Amarasingam	1957-1966, 1969, 1970	12
Mr	S K	Arnold	1964, 1966-1968	04

Mr	A	Kadigamar	1964-1969, 1971-1976, 1978-1983, 1985-1990, 1992-1995	28
Dr	P S	Selvachandran	1964, 1971-1975, 1978-1980	09
Mr	A	Rajasingham	1965-1970, 1973-1978, 1980-1989, 1993-1997	26
Dr	J B	Selliah	1966-1969	04
Dr	L R J	Watson	1967, 1968	02
Mr	R C S	Cooke	1968-1970	03
Mr	S A	Balaratnam	1968-1970, 1981, 1982	05
Mrs	S T	Aseervatham	1970-1972, 1981	04
Mrs	S J	Somasundaram	1970-1981	12
Mr	L C D	Mahilrajan	1970-1972, 1976-1979	07
Mr	R S	Thambiah	1971, 1972	02
Dr	B A	Mills	1971, 1972	02
Mr	G T	Nallanathan	1973, 1974	02
Mr	R S	Jogendra	1973-1978	06
Mr	C	Arulsuthan	1974-1977, 1983	05
Mr	V	Anandarajah	1974-1978	05
Mr	George	Vaithianathan	1975	01
Mr	Milroy R	Selvarajah	1975-1980, 1982-1984, 1990-1992	12
Mr	L S C	Canagasingham	1977-1982, 1984-1987	10
Mr	C J	Eliyathamby	1977-1983	07
Mr	R J	Thurairajah	1977-1979, 1986, 1988, 1989	06
Dr	(Miss) C V	Selliah	1977-1997	21
Mr	P J	Thambiratnam	1979-1987	07
Mr	A S	Balaratnam	1979, 1980	02
Mr	S	Ratnavel	1980-1985, 1987-1989, 1991-1997	16
Dr	(Mrs) R G	Selvadurai	1981-1989	09
Dr	K E	Chandrapal	1982-1984	03
Mr	M	Thambithurai	1983-1985, 1988, 1989, 1991-1993	08
Mr	G	Rajanayagam	1983-1985, 1987-1993, 1995-1997	13
Mrs	A N L	Virasipillai	1984-1987, 1990-1992	07
Mr	Sam	Lewis	1984-1987	04
Mr	V	Gunaratnam	1985, 1986	02
Mr	Noel A	Vimalendran	1986-1991, 1993-1997	11
Mr	V	Navaratnam	1986	01
Mr	C	Jeyaratnam	1988-1993, 1995-1997	09
Mr	T A	Thambyappah	1988-1990, 1992, 1993	05
Miss	Joyce S	Thampoe	1988-1990	03
Mrs	K	Bavasingam	1990-1994	05
Mr	W D	Kulatungam	1990-1992	03
Dr	(Mrs) C	Ambalavanar	1990-1997	08
Mr	W N	Thevakadatcham	1991-1994	04
Mr	A	Jeyarajan	1991-1994, 1996, 1997	06
Miss	J	Namasivayam	1991	01
Mr	V	Mithiraranjan	1993-1996	04
Mr	Paul	Nesarajah	1994 - 1996	03
Mr	T	Sathianathan	1994 - 1996	03
Mrs	R P	Chelliah	1994 - 1996	03
Miss	S P	Gulasingham	1994 - 1997	04
Mr	N S	P Thampoe	1995	01
Dr	V R	David	1996 - 1997	02
Mr	S J	Manickam	1997	01
Mr	G	Nadarajah	1997	01
Mr	S	Devananthan	1997	01
Mrs	K	Mahendrakumar	1997	01
Mr	D. S.	Solomon	1997	01

1947 - Members of The Executive Committee - 1997

Rt. Rev. Dr. S. Kulandran
 Rev. B. C. D. Mather (Secretary)
 Mr. P. W. Ariaratnam (Treasurer)
 Rev. J. M. Singanayagam
 Rev. C. D. Thomas
 Rev. Dr. S. K. Bunker
 Rev. A. C. ThambyraJah
 Rev. S. T. Aseervatham
 Mr. K. A. Selliah
 Mr. I. P. Thurairatnam
 Mr. S. V. Alagaratnam
 Mr. L. S. Kulatungam
 Mr. E. J. Jeyarajah
 Dr. C. T. Chelliah (Medical Supd Ex-off)
 Miss. A. H. Paramasamy (Ex-off Principal U G C)

Rt. Rev. Dr. S. Jebanesan
 Rev. D. R. Ambalavanar
 Rev. A. V. Jesuthasan
 Rev. S. Jeyanesan
 Rev. A. Jeyakumaran
 Rev. S. C. Arnold
 Rev. A. A. Paul
 Mr. Noel A. Vimalendran (Secretary)
 Mr. C. Jeyaratnam (Treasurer)
 Mr. A. RaJasingam
 Mr. G. RaJanayagam
 Mr. S. Ratnavael
 Mr. S. J. Manickam
 Mr. A. JeyaraJan
 Mr. S. Devananthan
 Dr. V. R. David
 Miss. S. P. Gulasingham
 Mrs. K. Mahendrkumar
 Mr. G. NadaraJah /Mr. D. S. Solomon
 Dr. (Mrs) C. Ambalavanar (Ex-offio Med. Supdi
 Dr. (Miss) C. V. Chelliah(Ex-offio PrincipalUGC



JAFFNA COLLEGE 1947-1997

TO - day, as we turn the pages of History of our dear College established in 1823 as the Batticotta Seminary, we recapture the period of the last fifty wonderful Years from 1947 coinciding with the inauguration of the Church of South India. This unique event offers us abundant opportunities for reflection. This day we step into an atmosphere of reminiscence. Not only do we remember these golden days but we relive them within our body soul and spirit moment by moment day by day. A jubilee is an open diary that symphonically touches, strokes and speaks to your heart. As we unfold the five decades of epoch making legendary events, we form a deep insight of the storms and sufferings, dark clouds and challenges, trials and tribulations Jaffna College had to endure with patience, courage, wisdom and the Lord's grace and guidance growing from strength to strength revealing its manifold riches among the people. Like the shepherd in the Judean hills leading his flock. Christ has led our alma Mater from the front through these years and has bestowed us with glorious achievements and victories. These last fifty years have proved beyond any reasonable doubt the showers of bountiful blessings and mercies received of the Lord. The blood and toil of our founding fathers embodied with total dedication and divine charisma had never been in vain

As we unite ourselves in celebration let us leaf through the annals of history from the year 1947

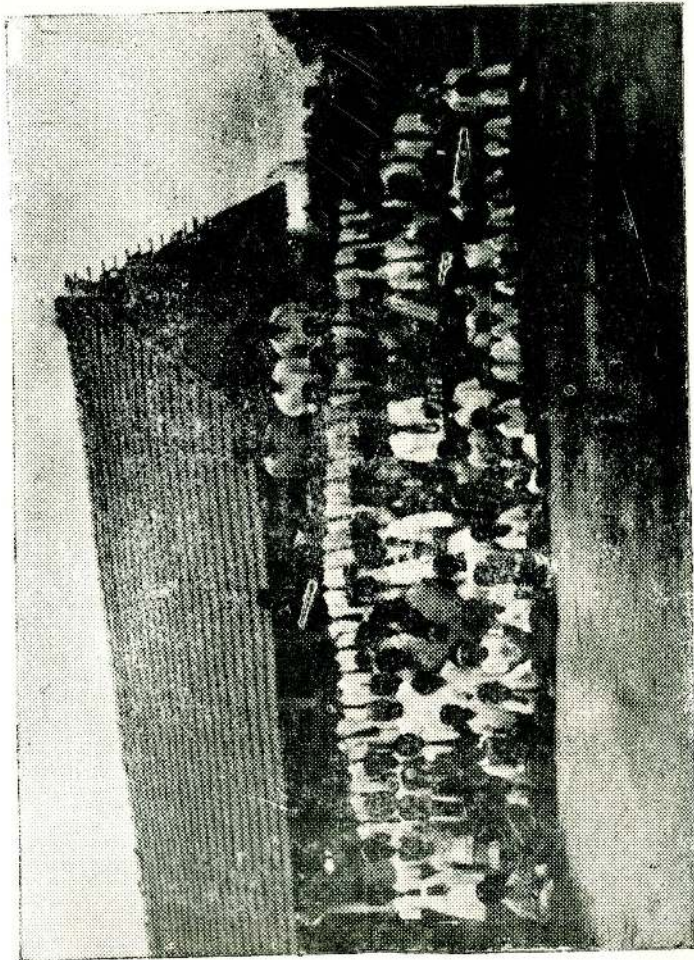
The greatest spiritual event preceding every other academical or historical happening took place in this year 1947, eventually becoming the corner stone of our College and Church. This established the greatest impact on the College and the Church, and took place on the 27th of September. The

new Church of South India was inaugurated at St. Georges Cathedral Madras. This Church gave birth to the Jaffna Diocese. The Jaffna Diocese was established and the Rt Rev Dr. S. Kulandran was installed as the first bishop, at a service conducted at the Vaddukoddai Church on the 10th of October. Thus the Vaddukoddai Church became the Cathedral of the Jaffna Diocese, the nucleus of the Church of South India in Ceylon and the American Ceylon Mission. The spiritual attachment of the Church to the College had always been deep and binding. The Church had always been the directing spirit of the College Hence this integration was a moment of great joy fulfilment and hope. Also it is a privilege for Jaffna College to be so closely linked to the Jaffna Diocese. The Rev. Dr. Sydney Bunker who was the President of the College also played an important role in the integration, of the work of the Missions and the Church. He from the days of his Principalship had been a great contributor in the formation of a National Church Body. This integration without any parallel was hailed as one of the greatest events of the Christian World. Almost three decades later Bishop S. Kulandran rightly said that the Jaffna Diocese is Jaffna College at prayer

The other notable event considered in the educational parlance, a highly farsighted achievement was the establishing of the Undergraduate Department to prepare students for the London University examination both in Arts and Science; in the academic realm, a stepping stone indeed.

We are full of functions and happy moments every year. Lo and behold, the College celebrated the 125th anniversary of the Batticotta Seminary and the 75th anniversary of Jaffna College, keeping with the great traditions of the Institution. The celebrations proved beyond

At PARANTHAN



Branch School - Jaffna College



Medical Clinic

JAFFNA COLLEGE



Mr. A. A.
Pringle



S. Jebanesan
'88 —

PRESENT
Principal



Mr. S. Rajanayagam
1993 —



Dr. R. G. Porter
Missionary Teacher 1981—

தலைவர் கல்வி

doubt that if the years rolled by were noble and great fulfilling the pioneer Missionaries Visions, the years to follow would achieve even greater deeds, accomplishments and honour. The prophetic proverb of the wise jogs our memory "Where there is no vision people perish".

A noteworthy administrative event of the year was the appointment of Mr. K. A. Selliah as the first National Principal of Jaffna College. Mr. K. A. Selliah was the first member of the staff to be afforded with the opportunity for overseas studies. He studied at the University of London for a period of two years and was elected a fellow of the Physics Society. He was an excellent teacher of Physics totally dedicated to his alma-Mater. Rev. Dr. S. K. Bunker was appointed the President of the College directly in charge of the Undergraduate Department and the over all administrator of the College.

Transition periods in general create disorder, disturbance and discomfort in the formal functions of an establishment. This year the Church and the College faced two transitions. The first was by the formation of the Jaffna Diocese and the second was caused by the appointment of Mr. K. A. Selliah as the Principal. But the transition days from the hands of the Missionaries to the shoulders of the Nationals was carried out very smoothly and cohesively. The handing over of the Principalship too had the same smoothness and order. The main reason was Rev. Dr. S. K. Bunker. He was a committed Missionary with a liberal attitude and nondescript character. He knew and loved every person around and every person loved him in return. He moved with the times and accepted the demands of the era admirably. Dr. Bunker possessed the same conviction, ideals and zeal and was imbued with the same fervour and vision as that of the nationals that the smooth functioning of transition days was only natural. Nationalism was in the air. Dr. Bunker's presence itself was a source of strength and had a great impact on the College.

Amidst these changes, developments and festivities there appeared a dark cloud, that would shake the roots of our Colleges educational system, that was based on Christian beliefs teachings and values which would in later years create a major storm in the Nations Educational System resulting in total chaos.

An ordinance that was basically designed and systematically planned by a special committee from 1943 to curtail and restrain the smooth function and progress of the fast growing Christian Institutions was executed by an act of Parliament. This act enforced a legal condition on religious freedom particularly on Christian teaching in Schools. The Government through the Act of 47 re offered the Free Educational concessions. There was autonomy too in the Government's package. Jaffna College felt that there was much to lose by accepting this grant. The Missionaries were joyful givers, sacrificial providers. Jaffna College was already whole heartedly offering free education. Hence the Governments invitation to join the Free Educational Scheme was considered to be a trap to enforce greater control over the Private Schools which were all Christian. This time too Jaffna College decided to keep out of the Free Educational System. This time Majority of the Schools have joined in and only 115 Schools stood out.

In the year 1948 Ceylon was granted Independence. All our affiliated Schools were handed over to the Jaffna Diocese. In 1949 due to the rapid expansion of the Undergraduate Department a new hostel was built to provide accommodation for the students. Meanwhile the College was making tremendous progress in forming a beautiful library. At that time Jaffna College was the only Institution which provided enormous opportunities to the members of the staff to enhance their educational capabilities in the form of Scholarships to foreign Lands. During this 175 years of time many members of the staff have immensely benefited from these generous grants.

It was observed that the Governments Free Education Scheme was gradually gaining

support from all over including Christian Institutions. We were aware of the Government's ultimate intention to bring in all Christian Schools under its totalitarian umbrella. However the Schools that were already under this scheme were being treated well including our affiliated Schools. Also we were granted the option to withdraw from the Free Education Scheme if we were not satisfied. Then there was a lot of public representation in favour of joining in from the parents, alumni and members of the Community. The Colombo Alumni was not in favour but the public of Jaffna was very keen to join in. Hence on the 16th of February 1951, after much deliberation and thought Jaffna College joined the Free Educational Scheme. It was a major cut-de-sac move. Very critical. Major decisions are generally made based on the human behavioural pattern and events of the past and present. As a Christian Institution the ARM OF THE LORD has always from the founding days provided the wisdom to our Board of Directors. Though suspicious to a degree we did not anticipate any harmful moves from the Government. We did face criticism in the light of the subsequent events of this country. Unforeseen elements and events over which we never had been masters acted against us. We do not know the future. HE HOLDS THE FUTURE.

As the national languages were gradually becoming the medium of instruction, English was losing its place not only in the Schools but the Country in general. In the late 30s, like a few other leading Schools in Jaffna, Jaffna College too had introduced the study of the Sinhala language at the primary level. Now it was necessary to advance the study to a higher level. If this had been allowed to continue as a natural process, the Sinhala Language would have become part and parcel of our curriculum, studied with keenness and would have benefited the Jaffna Community to a great extent. But the misguided over enthusiasm of Mr. S. W. R. D. Bandaranayake through his Sinhala Only Bill created an adverse and counter productive effect on the teaching of Sinhala in Jaffna. This led to the cessation of teaching Sinhala in all Schools in Jaffna. The aspirations

and the sentiments powered by our Motto has always provided our College the motivation and the courage to lead where others dread to tread. When the Sinhala Only bill was in the embryo stage Jaffna College presented a few educational reforms to the Government. The boards requested to establish an additional University in Jaffna and the provision to grant external degrees of the University of Ceylon were granted. This proved to be of great benefit to the entire nation. Once again the students of Jaffna College showed their unity and voiced their opinion courageously when 64 of them fasted through the day finishing with a protest meeting the day the Sinhala only act was introduced in Parliament.

The first Sinhala Tamil communal violence of 1958 suddenly created more than 10,000 Tamil refugees in their own land. Jaffna College moved by compassion provided shelter, food and clothing to more than 600 refugees. This was greatly appreciated and acclaimed. An Institute for the study of Religion and Society was established under the apex of Jaffna College.

The first event of the 60s was the opening of the Bicknell Memorial Pavillion. Special mention must be made of Dr. Kanapathipillais' magnanimous contributions towards this dream project of Dr. J. W. Bicknell in memory of his father Rev J. Bicknell.

It has been the practice of every Government in power to bring about changes in the educational system for their own political benefits. This was mainly perpetrated to satisfy the rural masses and considered as an act against the denominational Colleges. The year 1960 turned out to be a year of crisis. We entered the national Scheme in 1951 because the Government recognised the dual System of control. The Government gave us a pledge that we had the freedom to keep out of the non-fee levying Private School status and to resume our Fee Levying status if we were not satisfied with the system. The Government was paying all our expenses under the national Scheme. But Suddenly the Mrs. S. Bandaranayakes Government introduced a bill whereby it abolished the Fee-Levying status of all Private School that had earlier joined in the National scheme. This act

very clearly indicated that all School under the National Non-fee levying scheme would be under the total management of the Director, i.e. The Government. We were facing a Volatile situation. We were not permitted to levy fees. We would not be granted any aid from the Government. Political parties change Governments change. But pledges are always kept never broken. But here the Government betrayed us wholesale. We were allowed to function as a Denominational Private School only as a non-fee levying School with out any aid from the Government. So after carefully considering all aspects of the situation the students, teachers, parents, alumni, community and most of all the Church — Jaffna College decided to function as a Non-Fee-Levying Institution. Our spiritual guardian, our Church was very keen to preserve the independance of the Institution mainly because we were the only Christian Institution for boys. This decision cost money called for sacrifice and unity. The Church leaders and the Board were deeply touched by the moral, physical and spiritual support it received from the four corners of this earth even from strangers. Jaffna College had always believed in preserving its individuality and high ideals and forthrightly maintaining its noble values and traditions. At whatever cost the Christian spirit has to be upheld. The critics voiced their opinion, It was said that we were un national and Non-governmental. Time and events proved how baselessly wrong they were. "We were hard pressed on every side, Yet not crushed, persecuted but not forsaken; struck down but not destroyed. (2 Cor 4 : 8,9) Here again we remember our legendary Principal Mr. K. A. Selliah with gratitude. He was in the forefront again. It was largely due to his love, devotion, dedication and public relationship that immensely helped to successfully administer the College at this crucial time. It was at this period that timely action was taken by the Diocese to safeguard the lands and properties belonging to the Church by demarcating them accordingly.

The Undergraduate Department was gradually losing its established position, in the educational sphere mainly due to the ceasation of the London University examination. Heads were in unison to rebuild the undergraduate depart-

ent. So a Scheme was introduced to prepare trained teachers for the degree examinations of the University of Ceylon. This move increased the number of students. Rev. Dr. Bunker too had Completed 25 years of service in this land and celebrations were held in the usual manner. Mr K. A. Selliahs' retirement too was approaching.

1966 was a year of spiritual remembrance and celebration. As every one is aware it was the American Ceylon Mission that founded the Batticotta seminary in 1823. Though interwoven and having the same goals in mind to achieve and serving the same community, the College and the Mission have functioned under separate governing boards. The American Ceylon Mission the Corner stone of the Batticotta Seminary gave birth to the Jaffna Diocese in 1947. So in a manner befitting the demands of the occasion the 150th anniversary was celebrated in September 1966. This memorable heart warming programme filled with religious and social activities lasted three full days.

Mr. S. V. Balasingam, the Vice-Principal from 1963 was appoiuted the Principal on Mr. K. A. Selliah's retirement. W. L. Jeyasingham was appointed the president of the Under graduate department. It was during this period that the United National Party government introduced Poya days as statutory holidays instead of Sundays. But Jaffna College correctly adhering to Christian teachings continued to close Schools on Sundays and Poya days.

This was the year that Dr. S. K. Bunker and Mr K. A. Selliah left after a period of twentysix years of combined contribution to wards the upliftment of the College. It could be said with conviction and confidence that two men of the same calibre basic human qualities, love and respect for and understanding of each other with the same ommittment, dedication and vision have never appeared on the same stage at the same time. It is obviously the hand of God that brought these two men of different nationality, different creed, east and culture to gether to build this Institution into a formidable fortress. Their binding brought about a unique sense

of unity, purpose and strength among everyone who was attached to Jaffna College. Needless to say that we are talking about the 26 years of productive constructive and effective combination of Rev. S. Bunker and Mr. K. A. Selliah. If Mr. K. A. Selliah was the legs that moved Jaffna College then it was Rev. Sydney Bunker's loving hands which held the College together. Even these two abilities were the outcome of brotherly team work. Look at the period they were at the helm of the School administration. They laboured faithfully; They stood together strongly; They thanked the Lord gratefully. It was Mr. Selliah's energy and efforts that progressively built the secondary School. It was Rev. Bunker's total contribution that launched and activated all educational programmes, performs and progress at the Undergraduate Department.

When it was generally believed that the Undergraduate department has outlived its original purpose the president Dr. W. L. Jayasingham presented a new venture by which he introduced the need for Technical Education above the secondary School level, through which a foundation was laid towards the continuation of the Undergraduate department. It is with deep regret, that in the year 1968, Mr. S. V. Balasingham who assumed duties as the Principal of the College in 1967 passed away. This sudden demise created a vacancy and Mr. A. Kadigamar - the Vice-Principal was appointed the acting Principal. However towards the end of the year Mr. A. Kadigamar was appointed the Principal and Mr. A. Rajasingham the Vice-Principal. Mr. Arasaratnam Kadigamar an old boy is the son of the late Rev. J. W. A. Kadigamar and the great grand son of R. O. D. Ashbury who had served our College in the 19th century. He holds a science degree from Madras and M. A. degree from U. S. A. It must be noted that Rev. Dr. Sydney Bunker on the 23rd of September 1968 passed away in America. Rev. Dr. Bunker's death evoked a sense of personal grief.

By the end of 1968, the national Languages became the medium of instruction at all levels of education. English Language lost its place totally. The adverse effects of this decision was so numerous that even to-day the loss

of the Language is terribly felt throughout the Island.

The dawn of the 70s. The College was progressing and prospering in all spheres. We were equipped with all resources to meet the changes and the demands of the day. In comparison we were a step ahead to the extent of which we were drawing envious looks. The Undergraduate Department was laying special emphasis on the teaching of English and vocation oriented courses under the 4-phased curriculum for the Students. The Library with its growth was becoming a store house of knowledge and a research centre. Jaffna College made a major contribution towards the economic growth of this country. On the request of the Industrial Development board a natural resource survey of the Jaffna District was conducted by the graduate trainees and the staff of the Undergraduate department. This report was well received by the Government and press and was published. The construction of a Technical Institute providing Engineering, Agriculture and Business courses for technical personnel has already commenced. A loss to the Church is a loss to the College too. The first Bishop of the Jaffna Diocese since the formation in 1947 Rt. Rev. S. Kulandran retired on the 23rd of September 1970. He had been an ex-officio member of the board and later the Chairman of the Board of Directors. Bishop Kulandran during our days of struggles, setbacks and decision making had been a counsellor of wisdom and a source of strength. He is the author of the book "A History of Jaffna College" (1923-1980). A highly respected Chronicle of wealth of information and insight of the College widely respected and referred to even this day.

In 1970 the "Standardisation" of marks was introduced by the Department of Education which required the students from Jaffna to obtain 25% more aggregate marks to secure admission to the University of Ceylon. This was a low, mean and a calculated move to enforce a blockade on the smooth educational progress of the minority Tamil Community. The end result of this pain, agony, anger and frustration could easily be said is the root cause of the Nation's political climate to-day.



*Rev Dr. Sydney K. Bunker
Principal Jaffna College 1937—1947
President of the College 1947—1966*



Mrs Ruth Bunker

Now let us move into the spiritual world. Rev. D. J. Ambalavanar was consecrated the new Bishop of the Jaffna Diocese on the 30th of June 71. Rev. D. J. Ambalavanar a highly distinguished old boy who excelled himself in all fields during his College days received his Theological education at Serampore College, India and obtained his Masters Degree in Theology at Kings College London and advanced Ecclesiastic education from Germany. Further, he had served on the staff of the Ecumenical Institute at Bassey in Switzerland. He has been a member of the Board of Directors for a considerable period of time.

Sundays were restored and we who did not bow down and sacrifice our Christian beliefs to satisfy mankind's whimsical orders certainly were the most rejoiceful and grateful children of the Lord.

The foundation stone for the Technical Institute was laid on the 3rd of March 72. Further, a farm School was to be opened at Maruthanamadam. Meanwhile the Library functioning at Ottley Hall has grown to such great proportions that a permanent home was urgently required to meet the demand. A plan was immediately formulated.

On the 10th of February 73 Mr. C. H. Holdridge the treasurer of the Board of Trustees declared open the Jaffna Technical Institute. 1973 was also a year of jubilation. The Batticotta Seminary completed its 150 years and Jaffna College celebrated its 100th year very modestly.

In the past, we have been, quite a number of times led through the waters and led through the fires. But always walked across victoriously. Now we have been exclusively targeted by unrighteous and unreasonable forces. The norm says that it is always a beautifully blossomed flower that is admired and plucked. Sometimes even stolen. People do not throw stones at barren trees. Stones are thrown at fruit bearing trees, sometimes even robbed. Thieves enter houses that are full of richness. At this period of time Jaffna College was the Prime-de-force of the educational order in the east of this

Universe. Jaffna College, the treasure house of knowledge and wisdom, ever so deeply true to its historical traditions, commitment and strength was adding new laurels by its achievements and progress, year after year. This was the status, A status drawing envious feelings.

Suddenly and swiftly the Government moved in to acquire the major portions of Jaffna College to establish a section of the University of Jaffna. A coup - d'etat lacking the Coup de grace. Legally the Government took over the entire campus on the 8th of August 1974. Most of the teachers of the Undergraduate Department were absorbed into the University's teaching staff. Our degree students were enrolled as University students. Except for the quadrangular section where the Secondary School was permitted to function the rest, including the hostels, houses and the playing fields were vested with the Government. But no land or building adjoining the Church was taken over. At least on this issue Pieter Keunemen still possessed an iota of the Christian spirit his forefathers always displayed. The act specifically stipulated that it applies only to immovables. The moveables are to remain untouched. The Library has been our backbone and our source of strength, the tank of knowledge that has channelled its resources into every classroom. The University did not possess the authority to touch a single book in the Library. But defying the Law of the Act the unscrupulous, unjust men from the University began removing the books from our Library. At that time we had around 42,000 invaluable books, the worthiness of which cannot be penned in these pages. This take over has robbed us of almost six decades of growth; study rooms pillaged and visions of a century destroyed. We had been absurdly impoverished and criminally twisted and defamed. Just like that, overnight our dear College has been stripped of everything that once added luster and radiance to its beauty even more to its memory, these halls of prayer and study deserted where once the fervour of the wise and the piety of the poor were demonstrated in total brightness.

Let us view this situation through a different mirror. Taking over of Jaffna

College to establish the Jaffna University is itself a glorious tribute to the Institution

The Government could hardly be blamed for its choice. Jaffna College was perfectly equipped in every form. It had everything within its walls. Our College composed the ideal infrastructure in all aspects to fulfil the requirements of a complete University or even more. The Government had to fulfil a long needed necessity of the Jaffna public urgently and conveniently. So the axe fell on Jaffna College. It is sad, but the fact remains that our traditions, service, standard, dedication, progress and achievements to the nation have been admirably recognized. Pinnacle of success, sometimes do bring in hurtful feelings and traumatic experiences. But Governments always choose the best. The Government, with the assistance and pressure from certain politicians and a section of the intelligensia choose the best Institution in the far-east. Delegations from the Church, the board of Directors and the College meeting the Ministers and the Government officials was the order of the day. All talks failed miserably. The Government stood by its decision.

This sudden and disastrous event unprecedented in the annals of our nations educational history, caused many changes in the atmosphere, the surroundings and the happenings of the day. As usual, there was a visible change in the human outlook. You could smell the cloud of defeatism in the air. Many felt weak and weary, lost in spirit. Majority of them were dismembered and dismayed. But there were a few who felt and believed that even though the Government had taken over our buildings it had not taken over our breath; not taken over our spirit; The binding became stronger; the moral was at its peak. Though losing our rightful independence we were still independant; Though becoming strangers in our own land we still sang our Lords song with gladness.

The Church the board the College - the Trinity stood united. The roots were never at stake. It was as if our God Almighty had decided to channel the blessings of knowledge and wisdom from within the walls of our Alma Mater to the outside world - the people of Jaffna. What a glorious tribute indeed.

Let us have a glimpse at the changes. There were new boundaries, and barricades, manned by baton charging policeman and patrolled by gun trotting military men. University of Ceylon functioning at Jaffna College comprised of 60% Sinhalese students and 40% Tamil students. Sinhalese girls occupied our Howland hostel.

Unity is strength. Everybody showed it to the utmost. People stopped being spectators; they naturally became witnesses. The love and concern of everyone was focussed on redeeming our land, the biblical canan

The board had no place to meet so it gathered at the parish hall. Decisions were made to inform the Government of our number one priority, to demand the return of our books to its origin. The period when Mrs Indra Gandhi was in power in India her Ministers were planning to introduce resolutions against the Christian Church and community. Mrs. Gandhi told them very plainly, Christians are like a sleeping lion. Dont wake them. If you disturb or antagonize them and wake them. You will not be able to face them. Here too, at Vaddukoddai in the year 1974 there was an awakening among every one

In 1975 motions began, to negotiate with the Government on the subject of compensation. It was accepted by all legal minds that the transfer of the Library was totally illegal. While refusing to accept their act of defying the law the University of Jaffna proposed a very miserly offer of returning the books that were not required by the University. A hypocritical generosity from a daylight robber. The situation was so unreasonable that we even proposed to the Government that we sell some of the books to the University in order to satisfy the administrators to the University. Even during this crisis we, the Secondary School held the annual Prize-Giving as usual.

The discussions over our books continued in 1976 too. The wise men at the University behaved as if they were the owners of the books and we were the borrowers. It was plainly evident that the ball was in our court. The number on roll declined. People were gradually losing interest and looking for greener pastures

elsewhere. We had lost our Undergraduate Department in the process of the take over, our Library had been robbed with deliberate deceitfulness. We were it seemed to the outside world abandoned. Yet we were not alone. Meanwhile Bishop D. J. Ambalavanar's trip to the States turned out to be very fruitful. But his many attempts to meet Mrs. Bandaranayake did not materialize.

In July 1977 U. N. P won the Parliamentary elections with a handsome majority. College had great hopes in regaining our lost land. The University of Jaffna was facing too many problematic issues for which they had no answer or remedy. It was not practicable to administer two sections of the University at different venues, Sinhalese students too were finding the atmosphere and the surroundings too alien. It must be recorded here that our Bishop was the first person outside the political clan to meet Mr J. R. Jayawardena to discuss all matters pertaining to the take-over. Our Lord does not permit His Children to suffer for long. Mr. J. R. Jayawardena made the first move. He ordered the authorities to hand over the library back to us and the College to be vested to us again and the University to vacate our premises immediately. The administrators were only relieved to leave our premises but to return our library they had second thoughts on the matter. A total withdrawal of the University would take considerable time. But the communal riots in August 77 quickened the vacating process. The Sinhala students who left in August under Police escort never came back.

A change in the Principle of "Standardisation" occurred in 1978. From racial it became district. Even though we could not continue with our Undergraduate Department due to the many losses we had faced during the take over, the London G. C. E. (Advanced) Level and the (ordinary) level Classes were begun in response to numerous requests. The Technical Institute too was expanding with new buildings and new equipment, contributing immensely towards the betterment of our children. The centenary of the Alumni Association was an important milestone reached this year.

1974 was termed a year of loss, year of tragedy; and a year of sacrifice. After being in the wilderness for three years, in 1979 we broke the chains that held us captives and reentered our land of milk and honey - the Biblical Canaan, our Home - Our exile has only strengthened and united us for future battles, made us wiser and reminded us of Our Lords presence and guidance in our daily walk. HE REVEALED TO US HIMSELF. By January 1979 the vacating process was over and we had our College in our possession.

On the 9th of January 1979, a service of Thanks Giving was held at the Cathedral. Every tongue, every heart was filled with praise and thanks giving. There were tears of joy. Prayers answered, dreams come true, lost friendships renewed, new friendships established strangers becoming brothers, anger and illfeelings forgotten and forgiven - There were oceans of blissful Love, filled with joy and laughter. You could feel the presence of the Lord after three long years. Our founding fathers spoke to us from the soil of our home. Their faces were filled with smiles and their hearts packed with emotions and gratitude. There will be no more sorrow, no more tears. Only peace, No more barricades nor barriers. No more Policeman nor sentry points. Our gates were wide open as before.

This year another important land mark was reached - the centenary of the College Miscellany A centenary number was published in deep appreciation and recognition of the toil and dedication that had been poured into these publications.

1980 The Alumni Association celebrated its centenary. On the 31st of May Padmasiri Devanesan declared open the Daniel Poor Library. The University of Jaffna has not fulfilled its obligation and promise in returning our valuable books and archives to our library. The Alumni Association is a family. The intertwinement of people of the past, the present and the future. Daniel Poor Library the name is a blessing to every person who enters our Library. He or She Walks in poor in knowledge, poor in wisdom and poor in Spirit. But walks out not poor

any more. Rich abundantly rich in body, soul and mind. At the Daniel Poor Library the Rev. Daniel Poor is the Teacher, even to this day.

The restoration of the College property was retested and made effective on the 30th of December 1981.

Our new missionary from states, Dr. Robert Porter joined us in April 1981. He is a teacher of English, German and French and English and Literature being his speciality. He had served in his native land, Germany and last field of work being Iran. During the last sixteen years Dr. Porter had been an asset to the College and the Church. His contributions towards our English department is great and very useful. He teaches English, prepares our students for musical and singing programmes and competitions and coaches and directs our English plays. He also is in charge of the chapel services. Not only has the College benefited by his faithful service but our Church too has gained immensely by his endeavours. He is in charge of the English choir and his presence is felt every Sunday morning and evening. An avid reader Dr. Robert Porter regularly gifts valuable books and magazines to the Library. He moves with love and compassion with every one and is very popular among the students. He helps the less fortunates and assists the needy in his own quiet way. Dr. Porter is an accepted figure in the community.

Our English medium classes have proved to be a total success. Students from other countries too are joining these classes. Jaffna College embarked on a noteworthy venture. Historical and Educational books were published. A unique achievement.

The books that were forcibly taken over from our Library by the Jaffna University are being returned to us in stages.

In 1983, ethnic violence broke out. As usual the Tamil Community was at the receiving end. This was the worst communal out break this country has ever experienced. This year saw the passing away of two eminent and esteemed

personalities from our midst. Mr. K. A. Selliah and Mr. L. S. Kulathungam. Mr. Selliah was a pillar. His attachment, his yeoman services, his commitment and dedication and his peerless loyalty to the College within the walls of this campus for over 41 years can never be matched by any person in this century. Many a time the roots of this Institution were shaken but he steadfastly held the foundation together. Even outside the walls of this Institution he continued the good works in the welfare and progress of the Church and the Board. Mr. Kulathungam, a natural and excellent teacher of the English Language was attached to the College from 1922 to 1963. He was the Editor of the College Miscellany for 32 years and was Editor of the Morning Star for 42 years. He Served as Vice - Principal from 1953 to 1963. A generous person filled with love and compassion to all and sundry was well received in the community. After his retirement he faithfully served the Church and the Diocese with responsibility and reverence.

The University of Jaffna has returned almost 13,000 books and yet another 20,000 books have to be returned to us. Our Collection is increasing due to regular gift of books from friends, well wishers and the old boys. Our Technical Institute was making steady progress and had become a highly advanced Technical Institution serving the entire populace. New buildings and houses are being added every year.

1984 was the Centenary year of the Jaffna College Y. M. C. A., the oldest student Y. M. C. A. in Asia. Brotherhood - the literary Association of Jaffna College Completed 75 years.

1985-1986. In the history of Sri Lanka we entered a new era during this period Parliamentary politics took a back seat. Mayhem in the name of democracy, justice and freedom was the order of the day! The aftermath of the 1983 ethnic violence had created and brought upon ourselves a new turbulent society. Under these circumstances Education the backbone and the prime de-force of the Tamil Community was losing its prominent place. Student interests were drawn towards other events and objectives. Fall in the standard of education and its values

JAFFNA — COLLEGE



Dr. W. L. Jeyasingham
President of the
College 1966 — 1974



Mr. K. A. Selliah
Principal 1947 — 1965
Co - Principal 1965 — 1966



Mr. I. S. V. Balasingham
Co - Principal 1965 — 1966
Principal 1966 — 1968



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were the end result of implementing educational policies that were mainly introduced to satisfy the majority race of this country. English losing its proper place and the National languages becoming the medium of education too caused this chaotic situation.

Jaffna College had from the inception provided well to meet the needs of the needy. With the help of the funds from the Christian Childrens Fund of Canada through the auspices of the Jaffna Diocese the College was able to look after a large number of children by providing food shelter and education. The Diocese continued to offer scholarships to worthy students to follow degree courses in the Universities of South India.

The country is in total turmoil. There are two wars the Government is faced with. One in the South and one in the North. The northern war created a situation that adversely affected every member of the society. Death was at your door stop. There was grief and sadness every where. The certainty of getting back home was uncertain. Schools were not functioning at regular hours. People were becoming homeless day by day.

Under these dismal days of calamity Jaffna College with Heavenly guidance continued to fashion the life of the students with the utmost care and dedication while maintaining the traditions of the Institution.

Mr A. Rajasingham, the Vice-Principal retired after 33 years, of service. He was the Vice-Principal for 18 years. He was a very efficient teacher of Mathematics and had been the main source & strength for many of our students to achieve success at the examinations. Even to this day he devotedly serves in many of the boards and committees of the College and the Church.

Dr S. Jebanesan and Mr. W. T. Kulatungam were appointed Co-Vice-Principals of the College. Mr. Kulatungam is an old boy, a science graduate with a Diploma in Education. He had already been a member of the staff for 26 years. Dr. Jebanesan joined the staff in 1969. He holds an Arts Degree from the University of Ceylon with a Diploma

in Education. In addition he has the Bachelor of Divinity Degree from the Universities of Serampore and Master of Arts degrees from the Universities of Peradeniya and Madurai and the Ph. D. Degree of the University of Jaffna. Dr. Jebanesan is our Editor of the College miscellany. From the time He took over the editorship he has given it a new life.

Evelyn Rutnam Institute for Inter cultural studies established in memory of the late Evelyn Rutnam by her husband and her children consists of a library which has a wonderful collection of books, papers and manuscripts relating to the history and politics in Sri Lanka. This Institute was vested with Jaffna College by its founders. This gift, the most generous ever received from one single family was assessed at over Rupees two million. The University had almost completed returning our books.

1987 saw Sri Lanka becoming the play ground of International politics. In May 87 the Sri Lankan Army successfully invaded the Vadamardchy area, causing heavy loss of life and property. People fled in panic. Schools closed. Normal life came to a stand still. Many students sought admission at Jaffna College. There was so much of fear and tension that even students of Jaffna College left for Colombo and South India. The hue and cry raised over these operations was so great that it became a matter of International concern which culminated with the direct Indian intervention. The Indo - Sri Lanka accord was signed on the 29th of July 1987. The Indian Peace Keeping Force moved in to occupation in the Northern and Eastern Provinces of this country. The Indian forces were hailed as the saviours of the Tamil people. The honey moon lasted only a few months. Suddenly war broke out between the I. P. K. F and the L. T. T. E and first shots were fired on the 10th of October. The I. P. K. F moved into every village and town. The Indian Army moved into Vaddukoddai and occupied most of the College premises, Bicknell pavillion and the surrounding buildings. In addition more than 2000 refugees were accommodated at the College premises and the hostels. As usual the College in unison exhibited great love and concern in providing the basic necessities for the refugees.

A whole hearted, worthy and commendable achievement by the College. As a result College had to close down its sessions for two months.

Jaffna College Institute of Technology was showing tremendous progress that it was upgraded and was now called Jaffna College Institute of Technology and Agriculture. English Medium classes were conducted under difficult and trying circumstances. Daniel Poor Library was growing from stature to stature and becoming the hall mark of our Institution. The University of Jaffna after dilly dallying for some years had returned most of our books. The mystery of the rest is supposed to be unsolved. Some of our books enriched the personal libraries of the elite and the side walks of some second hand book stores in Jaffna, Batticalo and Colombo. "Morning Star" the second oldest publication in Sri Lanka had been the Voice of our Church, College and Community from 1841. "Morning Star" a tabloid published from a remote village of a tiny Island, was recognized and acclaimed as the greatest publishing achievement not only in Asia but the world over. "Uthaya Tharalai" the Tamil edition of the "Morning Star" too occupied a place in publishing history that it caused awesome wonderment among our neighbours in India.

The University Authorities were amazed by the educational, historical and journalistic value of Our "Morning Star" that they removed the entire collection from our archives studied analysed and copied them verbatim and returned them.

To be the head of an Institution for over two decades is a highly noteworthy experience and praiseworthy achievement. When Mr S. V. Balasingham passed away suddenly the responsibility of leadership fell upon the shoulders of Mr. A. Kadirgamar. Some felt he was young some felt he was immature and weak. Some even felt that he lacked the experience to administer the affairs of the College. But the Board knew that Mr. A. Kadirgamar was the man to lead the College under the prevailing conditions, and rightfully he was appointed Principal of Jaffna College in 1968. He proved them right by leading the College with majes-

tical grandeur. He exhibited his total faith and trust in the heritage, tradition, values and christian spirit of Jaffna College by his effective and inspiring words and through his efficient and successful accomplishments. He was polished, charming and a punctillious observer of the formalites of his duties and attentive to the minutest details. During his period the functions of the College particularly the Prize Givings were splendiferous, outclassing even the stately ceremonies of yester - year. Mr Kadirgamar captivated the audience with his dazzling eloquence of the Queens Language at these functions. He faced many trials and tribulations during his twenty years but conquered them all with strength, steadfastness and faith in God. He displayed these unique qualities to a very great degree, during the College take - over by the government, I. P. K. F invasion and specifically when the state of turbulence in our society walked into our class rooms. After the University authorities emptied our library he fought back to re-build Daniel Poor Library to what it is today. Not only the College, the Board, the Church loved and admired him, Our trustees too respected him with admiration for his committed contribution towards the College, Church and Community. Mr. Kadirgamar administered the College with methodical perfection fulfilling and achieving greater heights very much more than what the College called upon him to perform and handed over his Alma - Mater on a even brighter and higher prosperous status in all aspects to his worthy successor Rev. Dr. S. Jebanesan. Mr. Kadirgamar, after retirement continued to serve the church as the Registrar of the Ceylon Theologica Seminary at Maruthanamadam.

Rev. Dr. S. Jebanesan was installed as the Principal of Jaffna College on the 29th of October 1988 by our Bishop Rt. Rev. D. J. Ambalavanar, Mr. W. D. Kulatungam was appointed the Vice - Principal.

Jaffna College is Gods gift to mankind. God being the founder, He knows and holds it's future. God knows the needs of the hour of the time. For 166 yaars God has raised men of valour, wisdom and vision to preserve and nurture this precious gift- Time and again

these men at the helm have led us admirably. In 1988 we were indeed fortunate to have Rev. Dr. S. Jebanesan as the Principal of Jaffna College. He was God's man of the hour. It is a fact that when Dr. Jebanesan took over the reigns of Jaffna College from Mr. Kadirgamar, the Institution looked formidable, but an unhealthy disastrous Socio-Political upheaval which would eventually, deeply and directly damage and destroy the layers, the origins, the roots, the discipline and the nucleus, of the people had stormed into the Jaffna society with all its mighty forces. This pseudo imaginary transformation of a kind had its paralysing effects on the students too. Jaffna College was no exception - Students viewed and valued education and their future with a different parameter. A detachment of minds from studies and text, books, a hollowness in thoughts and vision, a feeling of fear and uncertainty had already become the domineering factors of the student body. All in all the purging forces and elements prevailing at that time had created a state of discontentment, delusion, disarray, was threatening the smooth functioning of our Alma Mater. Further the Indian Peace Keeping Forces were still in our midst.

This was the inept structure of the state of affairs of the college at the time Rev. Dr. Jebanesan was called upon to guide and lead through its future. Love, Compassion, human intimacy were the essential factors that were urgently needed at this hour. Our Principal had them all in abundance. This was the passage of time that needed unification of the mind, fortification of the soul and beautification of the spirit. Dr. Jebanesan achieved these. I prefer to call them Victories, not by rigid administration or intellectual and Scholastic prowess or advanced theological learnings but through deep human love towards another human being. He who learnt through the principle - Wisdom is best learnt in solitude led the multitude with concern and compassion embodied with words and deeds of encouragement and solidarity towards the betterment of each and every child of the School - more in particular with the errant, depressed and the defeated. His sole purpose was the well being, growth and progress of every student at Jaffna

College. He might have even thought of presenting another Mahathma, an Edison, a Tolstoy or even a Paul to this World. The parable of the lost sheep fills our mind with regards to his spiritual contribution. You might have one thousand students but do not let one student go astray—lost. To attain this He built a deeper, wider, stronger and protective wall around, to safeguard and separate the College from the turbulent and violent world outside.— A cauldron of social political ethnicity. Rev. Dr. Jebanesan whose life was filled with the Biblical Beatitudes—Seek to Find; knock to Open; Ask to Receive, during that passage of time created an atmosphere of peace and harmony pregnant with unity and oneness, clarity and agility and with a strong will to live and live better. As Henry Wadsworth Longfellow said, 'Ah! What would the world be to us if the Children were no more.....'.

Teaching of English as a foreign language TOFEL— These classes began in March, 89. An increase in admission created serious accommodation problems at the Primary School level. Hence on the 27th of June 89 - the day the College celebrated the 200th birth anniversary of Daniel Poor, Mr. Edward Marks Charge D'Affaires of the American Embassy laid the foundation stone for a three storeyed building for the primary school. Over the years our Church had been actively engaged in spreading the Gospel and the social and medical welfare to the people in the Paranthan, Killinotchi and Mullaithivu areas. It was found that there was no progress in the standard of education. So, a highly noteworthy and commendable decision was made by the College Board to start a branch Institution of Jaffna College at Paranthan. Immediate steps were taken and construction work began forthwith.

Dr. W. L. Jeyasingham passed away on the 6th of December, 89. He was a great scholar and an able administrator, and as the President of the Undergraduate Department for 08 years he had contributed much towards its progress. A man of vision Dr. Luther Jeyasingham was mainly instrumental in the founding of the Jaffna College Institute of Technology and Agriculture.

On the 1st of December 89 Dr. Jebanesan was ordained a Deacon of the Jaffna Diocese of the Church of South India.

The Indian Peace Keeping Force left Sri Lanka on the 6th of February 1990. We had our buildings back to ourselves.

A Seminar was conducted on the 24th of March 90. on the theme "Education for the 21st Century where all leading educationists from the University of Jaffna participated. The Vice Chancellor, Prof. A. Thuraiarajah presided. This platform while pointing out the inadequacies of the educational system in operation, jointly called upon our Alma Mater to establish an Academic Institution providing facilities for higher education. Jaffna College, as always, had never been negative towards any educational reforms. Thanks be to the Board of Directors and Trustees, the G. A. Q. classes were inaugurated on the 3rd of May 90. There was hope to continue the computer science classes. More than 3,000 books were donated to the Library. The budget for boarding scholarships was increased. Many students were exempted from facilities and stationery fees. At the Jaffna College Institute of Technology the number on roll had reached 300. A hostel for students and quarters for the staff were built. Professional Engineering courses received recognition from Colombo and overseas. Advanced courses in Computer Science were preparing students for the London and Australian Computer Society examinations. A production section was launched to serve the community. The Institute of Agriculture too was progressing well. Christian Institute for the study of Religion & Society under the able guidance of the Acting Director Mr. A. Kadirgamar released the publication of Bishop Kulandran's writings. The year 1990 recorded seventeen visitors from overseas.

Suddenly in June 1990 war broke out and shattered the short period of peacefulness. Our village was bombed many times; faced shellings and helicopter shooting. Some of our present and past students were seriously injured. Eleven lives were lost. More than fifty buildings were partially or completely destroyed. All our

building programmes came to a standstill. Some of our students left for Colombo and India. We withstood them all with God's Grace and strength. God's Children do survive.

1991 marks the 175th anniversary of the arrival of the American Ceylon Mission in Jaffna. The G. A. Q. Classes started last year preparing students for the Peradeniya University examinations, was a timely and worthwhile venture. This year classes were started to prepare students for the examinations of the University of Jaffna. Additional English classes for the G. C. E. O'd Level and Adv. level Students were conducted after school hours.

The year 1992 began on a grievous note. We had to part with a 20th century Saint. The Moses of our time. Rt. Rev. S. Kulandran our retired Bishop left us to be with his creator on the 14th of February 92. Before he parted with his earthly residence his words were, "Long past the Biblical age". Our Heavenly Father blessed him with longevity with a supreme purpose. In the eyes of God, His humble servant's talents — scholastic knowledge and expositions, biblical wisdom and teachings, spiritual stability and strength, faith and conviction of his beliefs, prophetic foresight and leadership and many more — were still needed by the Church, College and community. His talent were nationally known, seen and admired globally heard, read and respected. Bishop never hid his talents; He used them to the fullest to serve mankind with devout love, compassion and understanding. His life was filled with his love for Christ and Christ alone was his Saviour and Master. The Word of God was the only Gospel that was worth preaching for the salvation of man. The Cathedral was his CALVARY. The College was his JERUSALEM and Vaddukoddai was his Universe. He began his spiritual journey, by becoming His servant in 1928. The servant was called to be a shepherd in 1947, when he was consecrated the first Bishop of the newly formed Jaffna Diocese. If you look back at that period of the Church — the years of transition — the embryonic days — Bishop Kulandran steadfastly, faithfully and courageously with Divine guidance led his flock true to his calling. He was a member of the Board of Directors

for 49 years. and twice it's Chairman. His love and loyalty towards the College could never be matched. During times of major decisions and periods of crisis, Bishop Kulandran's able leadership, embodied with the spirit of knowledge and wisdom, faith and fervour, endurance and zeal, was the salient factor that enabled us to continue our independent existence. His writings presented great thinking, clarity of mind and a deep and mature understanding of events around him. Rt. Rev. Dr. S. Kulandran's earthly treasures were empty; His Heavenly treasures overflowing. This simple and lovable souls absence would always be felt with sadness and remembered with gratitude.

In May 92, Mr. W. D. Kulathungam our Vice-Principal had to retire due to visa constraints. He served Jaffna College for 32 years and 04 years as Vice-Principal. As a teacher of Botany, he was the head of the Dept of Biological Science. He Served the College well in many capacities—as a warden, a President and secretary. We all remember his father Mr. Lyman Kulathungam with respect and reverence Mr. Dharman Kulathungam was a caring, sympathetic person loved by all

Mr G Raianayagam, a true son of his alma mater, a jubilarian this year, was appointed the Vice-Principal on the 12th of August 92 Rev A A Paul was appointed Chaplin of the College

War continued and many areas had been vacated. Villages around us came under army occupation. The Jaffna man was faced with battles of all types at all fronts. Many of our students had lost their homes and had moved into temporary lodgings elsewhere. The College, of course carried on with its normal activities, The dogs bark but the caravan moves on.

Rt Rev D J Ambalavanar, the Bishop of the Jaffna Diocese of the Church of South India retired on the 28th of February 93. He served for 22 years with remarkable distinction. After Bishop Kulandrans era many expected and feared a weakness and a big void in the Church leadership. It was not to be so. Not only did Bishop D. J. Ambalavanar completely fill the void admirably, but he gave the Church a new

lift with a stable, vibrant, visionary leadership. A calm and quiet disposition, diciplined life, broad analytical mind, scholastical brilliance, theological excellence, eloquent presentation of the. Queens Language, stately personality are Bishop Ambalavanars hall marks in life. These gifts, these assets—with years of mature understanding of the human soul and mind—he utilized them to the utmost to unite and lead his flock as a Bishop and to administer the affairs of the College as a Board member and Chairman. During the take over crisis in particular, he moved heaven and earth, reaching the highest echelon of the state—the P. Ms office—to regain the lost Empire. He very well knew the difference between Bosse of Switzerland and Sangarathai of Vaddukoddai. His efficient representation on major issues to the members of the Board of Trustees on their visits to Jaffna and to the Board in America had always been well accepted and respected. The Serampore University honoured Bishop D. J. Ambalavanar with a Honorary Doctrate in recognition of his great service among the displaced and distressed refugees and towards their rehabilitation. With Gods grace and blessings he is activehy with us to-day, as a member of the Board.

In May 1993 our Heavenly Father bestowed Rt. Rev. Dr. S. Jebanesan with a rich blessing, a Divine promotion. God moved the head of an academic Institution within a perimeter, to a spiritual kingdom without boundaries. Does it imply that the Lord was training his servant for a bigger ministry in a larger mission field? Rt. Rev. Dr. S. Jebanesan was consecrated, the Bishop of the Church of South India, at St. Georges Cathedral Madras on the 30th of May 1993 and installed the 3rd Bishop of the Jaffna Diocese on the 12th of June 93.

The short span of time of Rt. Rev. Dr. Jebanesan's leadership from 88 to 93 was a period of many faces. A period of tranquility, anxiety, complexity and uncertainty. Every day, the Tamil society watched in perplexity the human platform enacting multiple dramas of life. The helpless young had lost their direction and purpose, so naturally their future looked misty. This was the atmosphere that prevailed on the day Rt. Rev. Dr. S.

Jebanesan walked into the Principal's Office in 1988 to take over the mantle of Jaffna College. He possessed sincere ideas and goals, to achieve to make progress a reality. He mainly emphasized on educational reforms, student discipline, staff leadership and cordial community relationship. As a highly eminent scholar, his refreshing fresh approach and foremost priority to restore and elevate the educational standard of Jaffna College was not surprising. His literary goals were not limited by geographical boundaries. His ardent passion to spread the light beyond the walls of his Alma Mater purely showed his open mindedness, whole heartedness, selflessness and foresightedness. A spirit of giving and sharing. This humble self made man who had received most of his learnings at the feet of Rev. Daniel Poor knew that education, knowledge in general, liberates and delivers mankind from the shackles that bind him. In the academic parlance, the student. He was moulding and motivating the College towards the 21st century. This was the time that financial assistance to deserving students and to the needy joining from the other parts of this country reached a new height. The most benevolent thought was displayed when the College presented monetary gifts to students of merit and distinction at the G. C. E. A/L and O/L examinations. These were hard times. Yet to implement such a magnanimously generous act of loving kindness recognising and encouraging student excellence speaks volumes of our College's greatness and of the nobleness of the prime architect of this project. Remembering our founding Fathers in gratitude, let us glorify God for blessing us with the provisions year after year.

Jaffna College had always been identified as an Institution that was built on the norms, traditions and discipline of the English educational equivalent, abundantly providing the language an important place she richly deserves. Rt. Rev. Dr. S. Jebanesan continued to do so. Introduction of TOFEL, teaching of English from the primary level and the continuation of the London Exams are just a few examples. Rt. Rev. Dr. S. Jebanesan has a deep love and respect for his mother tongue, exhibiting his delight and pride of being a Tamil. He gave a

breath of new life to the College Tamil Mantram. He was searching for a stage and the search ended at Ottley Hall. He gave an inspirational awakening to the Tamil World that was in deep slumber. With exuberant joy he revived Tamilian thoughts, writings and literature and brought back to life the great Tamil, scholars, poets, writers, philosophers of yester year—Thiruvalluvar, Illongoe, Bharathiar, Kamban, Bharathidasan by remembering their birthdays ceremonially each year. By Dr. Jebanesan's efforts leading educationists assembled on these days to give value and strength to these celebrations. These were days of learning and growing. At last without any doubt, the Tamils have found the most fervent and articulate saviour of Tamil literary greats and greatness in Rt. Rev. Dr. S. Jebanesan. His clear direction, inspiring influence, fatherly guidance paved the way for our students to excel in all fields. He opened many closed doors for the students. Admission to Universities achieved greater heights, students were walking away from a state of deprivation. His doctoral thesis on "Batticotta Seminary" was a piece of mastery writing of an intellectual and historical mind. It gave every person of the soil under the Cleaveland trees a sense of belonging and pride of our heritage. He skilfully filled the listener's heart with a feeling of awareness and warmth and the mind with knowledge and motivation. It could be said without any doubt, Rt. Rev. Dr. S. Jebanesan walked out of the Principal's Office a contented man. On a lighter vein it is said that Dr. Jebanesan forgets quickly, so it does mean that our Bishop forgives quickly.

God gave Rt. Rev. Dr. S. Jebanesan a task to perform. He performed it truthfully and faithfully. God found it satisfactory. Now God has called him for a greater task. To bring in spiritual enlightenment to his afflicted people at the most critical hour. God could not have chosen a better Shepherd than the Rt. Rev. Dr. S. Jebanesan. His valuable contributions to his Alma - Mater still continues.

Meanwhile Jaffna College moved its Under graduate Department to its own complex in the heart of Jaffna, opposite the Jaffna Hospital. This was a highly appreciated and

worthwhile move of Principal Jebanesan which would beneficially serve the entire Jaffna community. In addition to the G A Q Classes, G. S. Q (Peradeniya) classes too were started in 1993. Our branch School in Paranthan was conducting classes up to Year 5 in our own premises.

Mr. G. Rajanayagam, the Vice-Principal of Jaffna College was installed the Principal on the 9th of October 1993. He had his entire education at Jaffna College. Mr. Rajanayagam holds a B. A. (London) degree and a Diploma in Education from the University of Colombo. In addition he has a M. A. in Religious Education from Princeton Theological Seminary U. S. A. A man of few words, a keen observer, with a deep and broad outlook of spiritual matters, has undoubtedly contributed totally and loyally towards the forward march of his Alma Mater in his own non-assuming way. A keen sports man, he believes that Education is a wholesome process. He has held very important positions in most of the College body's, committees and Boards. J D C S I has immensely benefited from his spiritual knowledge, education and experience. He has served as Secretary and delegate of the Cathedral Church for a long period and also as a member of the Executive Committee. Mr. Rajanayagam too has his plans for development and progress for Jaffna College. You cannot refuse to see the volume of progress already, actively and productively in motion. On the 15th of March 1994, Miss. S. P. Gulasingham and Rev. A. A. Paul were appointed as Vice-Principals of the College. Miss. Gulasingham would function as the Senior Vice-Principal. Miss. S. P. Gulasingham popularly known as D. D. teacher, is a Science graduate from the University of Ceylon and carries a Diploma in the teaching of Science from the University of London. She is an alumni and her tutorial attachment to the College is over 31 years. Her love and devotion towards Jaffna College is something to be respectfully admired and followed.

Rev. A. A. Paul, our College Chaplain too is an alumni, joined the College in 1985. He had earlier served the Mineral Sands Corporation for many years. He holds excellent

academic and Professional qualifications. He has a B Sc (Hons) M Phil B D (India) Dip. in Ed C Chem and is a member of the M. I. Chem (Ceylon).

In the political arena seventeen years of United National Party's Government ended in August 1994. Mrs. Chandrika Kumaratunga's Peoples Alliance came into power. Subsequently at the Presidential elections she was elected the President of Sri Lanka. Peace talks initiated by her moved into effectiveness for around six months. On the 19th of April 1995, war broke out between the L T T E and Government on a massive scale.

On the 9th of July 1995 operation 'Leap forward' brought the Sri Lankan Army to our door step. Vaddukoddai and all the neighbouring villages and towns were surrounded by the Military. Many fled to Jaffna. The Army occupied our College for 10 days. After occupying the areas for a few days the military withdrew and our School reopened on 24-07-95, but the war continued on the other parts of the peninsula. Panic stricken people started looking for safer places. A large number started moving towards Colombo. Jaffna College was functioning smoothly and held all its functions. On the 27th of June 1995, Dr. Daniel Poor's birthday was celebrated, as the Founder's Day. This would be an annual event. Scholarships for four students from four different streams were awarded, in the form of Rs. 500/- per month till they completed their G. C. E. (A/L) education.

In October 1995, this 15 years of ethnic war, suddenly took an adverse course for the Tamils, bringing them to the lowest ebb of their lives. The Sri Lankan Army began a very aggressive operation and were advancing towards Jaffna which they ultimately captured by the third week of November. The horror of facing the Military staring at their face and totally engulfed in fear, the people of Jaffna had to desert their ancestral homes and flee on a cold rainy night on the 31st of October, 1995. This exodus of almost 750,000 people walked by day walked by night towards Then Marachchi and

Vada Marachchi. This journey lasted 15 days. The life that these people lived, lead, the following months, is another episode.

At Vaddukoddai, the people felt secure enough to stay back, Yet many families left their villages. Some of the members of the staff too left. School closed on the 30th of October. It was a difficult existence. But it was nice to be alive.

In April 1996 the Sri Lankan Army entered Then marachchi. From the 19th onwards after six months in exile the people of Jaffna steadily came back home. They saw a devastated Jaffna particularly in the advance routes, of the Army.

We in our little hermit were safe. The College reopened on the 6th of May 96. One third of the students were present. The rest having found new homes were contemplating of their next move. Jaffna College under the able guidance of our Principal began rebuilding itself. It took some months to reestablish. But it was really worth the effort. Jaffna College achieved highly excellent results at the two G. C. E. O/L Examinations and the Advanced Level Examinations. These results achieved after facing severe hardships and trauma and still living under desperately desolate conditions, was a tribute paid by the students to their Alma-Mater. In 1996 and 1997 (Sept) all activities of the College were held in a stupendous fashion. The Undergraduate Department and the Technical Institute continue to function on a medium scale. The children are not deprived of anything. All their requisites are met. Students continue to receive scholarships, grants, financial assistance, monetary gifts and aided hostel accomadation. To-day Jaffna College is sufficiently enriched to help towards the complete growth of every child. At present the student roll stands at 830.

The life of an Institution never concludes. It continues and keeps on continuing. Jaffna College a bastion of Education has to continue and move towards progress and goals, fulfilling all the visions of our Founding Fathers because so much is expected and so

much has to be accomplished. As Christians it was at CALVARY that we first saw the light-leading to fulfil our spiritual life. It is at Jaffna College that we first saw the scholastic light leading to fulfil our earthly life. To-day on this birthday of our Alma Mater and our Church as we look back to the days of Rev. S. D. Bunker in the 40 to this day of Mr. G. Rajanayagam it is the Lords Amazing Grnce that has carried us through these past fifty years. The blood of christ has given us Salvation. The blood of the Missionaries has given us Jaffna College and education. We have been all alone yet we have won our battles.

In solitude we have cried in despair and made others join us in laughter.

Let us on this day be faithful and grateful wherever we may be for all what our dear College has granted us all these years. It is indeed a great achievement to have reached this Prestigious status today. We have valued and mainratned our traditions and heritage to our best.

All these gveatness would not have been achieved it not for our Church. from that day in 1947 to this day — 50 years of independent existence— J D C S I has always been the moving spirit, the source of strength the provider of messianic wisdom not only to Jaffna College but to the entire populace. She has been our corner stone. Our place of rest. As we join hands in jubiliation let us remember with reverential humblenss, the liberation and delivrence our Church has bestowed upon us.

As we stand together bound by the sreci-ficial love of our Founders let us ask the Lord to kindly and gently graciously and bountifully lead us through the next Century.

THE GOLDEN JUBILEE OF THE JAFFNA DIOCESE OF THE CHURCH OF SOUTH INDIA REFLECTIONS AND REMINISCENCES

By Rajan Kadirgamar

Deeply entrenched in the heritage of the American Ceylon Mission from its inception and with a varied denominational Church life in Jaffna, Colombo, India and Malaya, I was well prepared for a full and meaningful participation in the life of the Church of South India in general which came into existence on the 27th of September, 1947 and with the Jaffna Diocese in particular which came into existence on the 10th of October the same year. When the American Ceylon Mission went out of Jaffna to form the American Madura Mission there were five missionaries and three Jaffna men present at the first communion service celebrated in Pasumalai, near Madura, on the 12th of August, 1834. Two of the Jaffna men, Francis Asbury and Nathan Strong (Ambalavanar Chittambalam), were my paternal great-great-grand-fathers. Francis Asbury's son and Nathan Strong's son-in-law Robert Asbury was one of the two first nationals to be appointed to teach at Jaffna College in 1872 and he was also the founder of the Jaffna College Alumni Association in 1879. The Strong and Asbury families owned the A C M presses and managed the Morning Star in the late 19th century when the Mission had temporary financial problems to continue it.

I was born in the Mission House, Chavakachcheri, when my maternal grand-father the Rev. S R Hitchcock was the pastor of the Church and was baptised by my grand-uncle the Rev. V M. John. A few years later my parish minister was the Rev. S. Kulandran and and Mrs. Mathuram Kulandran my choir mistress and Sunday School teacher. The most frequent visitor to our home at this time was no other than the great Christian layman of the A C M Mr. J. C. Amarasingham, who was then the Principal of the Tamil Teachers' Training School at Chavakachcheri. During this period I also had a few years out in Colombo,

first in the Kindergarten of St. Mary's Convent (Roman Catholic), Bambalapitiya, and later in the first grade at St. Thomas' College (Anglican), Mount Lavinia. I also had at this time in Colombo sufficient exposure to the life and activities of the Fort Y M C A and the evangelical exercises of the Salvation Army and its inspiring open air bands.

In my tenth year, in 1938, we as a family settled down in a beautiful parish of the Methodist Episcopal Church in Seremban, Malaysia. I was invited along with my mother to kneel beside my father as he was ordained a minister of the Methodist Church in the Mount Sophia Methodist Church in Singapore by that saintly Bishop Edwin F. Lee, the American officiating bishop. It was a moment that remains indelible in my memory, blessing and guiding me through life. I was confirmed along with my brother Alagan in the Seremban Church by Bishop Lee. We got so intimately involved in a Christian community composed of English, mostly Jaffna Tamils. Some of these friends are here in Canada and the U S A. With the breaking out of World War Two and the Japanese occupation of Malaya we had in our company also Japanese Christians from the forces. It was a time of deep spiritual growth and a total dependence on God for his protection and daily guidance. With the surrender of Japan in August, 1945, we struggled back to life in the Church and School and decided to return to Jaffna with the encouragement of the chairman of the Jaffna College Board of Directors, Mr. J. C. Amarasingham, that we could gain admission to Jaffna College. We embarked on the first expatriate steamship the "H M S Arundel Castle" and found our way to Jaffna College, the Vaddukoddai and Chavakachcheri Churches. It was in many ways a thrilling and emotionally gratifying experience, to be back home, to one's extended family, Church, community and schools. We were

already aware of the leadership in the Jaffna Church—S. Kulandran, D. T. Niles and S. Selvaratnam of the Ashram. Echoes of the world Missionary Conference of Tambaram 1938 and the purposeful preparations for the formation of the Church of South India in 1947 and the world Council of Churches in 1948 were filling the air. There was much hope and expectation. Remarkable things were beginning to happen. The local, national and world church were full of life.

The full impact of what was in store for us was introduced to us one day in our chemistry class when our teacher Mr. L. S. Williams announced that he would be away for a few days in India to witness one of the greatest events in church history,—the coming together of episcopal and non-episcopal churches since the reformation at the St. George's Cathedral in Madras, where Rev. S. Kulandran, our congregational minister, would be consecrated as a bishop of the Church of South India. Mr Williams, a great churchman, was deeply moved as he made this announcement. Our new bishop and wife returned by train from Madras and were garlanded at every railway station possible, from Talai Mannar to Jaffna. The installation of the new bishop, the dedication of the Vaddukoddai Church as the Cathedral Church and the establishment of the smallest diocese of the CSI took place on the 10th of October, 1947. My uncle Mr. Sam J. C. Kadirgamar presented the bishop's chair at the inaugural meeting. The chair was made of palmyrah wood, a work of art by the well known Colombo furniture firm Don Carolis. The kneeler was adorned by the gold-threaded, bridal apparel of my aunty Parimalam Kadirgamar nee Mather who died a few years prior to this event. She was the sister of the then secretary of the new diocese, the Rev. B. C. D. Mather. What impressed us most about the new diocese was its processions at important services. Rev. Mather led the processions with the cross held high with great pomp and splendour, which displayed his loyalty to the bishop and honour and affection for the new diocese of which he was a proud founder member. The processions, the bishopric, the attire of the pastors, the repeating of the creeds, the singing and chanting

of the choral liturgy were all very strange to us who were nurtured in the simple, straightforward congregationalist tradition. The pulpit that had a central place in the fore now took a secondary place and the altar table with a cross and oil lamps took its place in a sanctuary with also an episcopal chair. Bishop Kulandran and Rev. Mather were gradually training us to be members of this new church.

It was with this background that I entered Madras Christian College in South India for a two-year period of study. Living in the Madras-Vellore Diocese at this time was most helpful in understanding this new Church. We had as a professor and pastor at Madras Christian College the Rev. J. R. Macphail, one of the architects of the liturgy of the CSI. We were in the company of some of the best men, theologians, clergymen and lay people to introduce us to the united CSI bringing into its experience the faith and order of the Anglican, Methodist, Presbyterian and Congregationalist traditions. It was an experience that those in Jaffna were deprived of, as only the congregational church of the ACM was involved in this transition. Therefore the J D C S I was viewed by its counterparts in Sri Lanka as just another denomination and the full impact of the 'unity in that rich diversity' was lost to us. My being the general secretary of the SCM of Madras Christian College brought me in contact with many leaders in the new church. I returned to Jaffna College and the J D C S I with a better understanding of the CSI. Being selected as an Ecumenical Fellow at Union Theological Seminary, New York, reinforced my understanding of the Ecumenical Movement and therefore returning to Jaffna and the J D C S I enabled me to participate most actively in the Diocese. Bishop Kulandran nominated me to the Council in 1964 and I was elected into the executive committee that very year and became part and parcel of the J D C S I with bishops Kulandran, Ambalavanar and Jebanesan till I had to take residence outside Sri Lanka most reluctantly in August, 1995.

I gradually began to grow in stature in the shadow of a rugged, but devout and scholarly Bishop Kulandran, who knew exactly

where he stood. There was a neo-reformation-Martin Luther stance about him. "A mighty fortress is our God" was written on his forehead and he trod the surface of the earth with uprightness with his God ever before him. He was the defender of our faith and his theological acumen was profound and decisive. He hardly left his diocese except for official meetings in India, one trip to Malaya and one major consultation in his field of theological study and concern in Mexico.

Bishop Kulandran devoted his entire 23 years in undiluted service to his diocese. It grew in stature along with him. He carefully selected well educated ministers who stood by him always. He had a formidable executive committee. All of them were individuals in their own right and gave vent to their opinions without fear or favour. Executive committee meetings were held regularly and the democratic process was respected to the fullest. As an angry young man I had my own differences of opinion, but was never reprimanded for it! He probably appreciated me all the more and gave me more and more responsibilities and leadership roles. He was quick and prompt in commending my sermons, speeches and articles and even once wrote me a note of thanks for a reference I had made of him in one of my prize-giving reports and I spied him taking a cutting of that passage to send to his son in the Maldives! I began to understand his utter humanity too.

The central treasury, the clergy pension fund, religious education, music, foreign experience to pastoral couples and families, scholarships to clergymen and laity, pastoral care, forthright church administration, the protection of his schools, safe-guarding church and school property and keeping the "Sabbath" holy when tampered with by the government were all elements well within his watchful grasp. He lived his life full of accomplishments in scholarly writing and devout living bordering on saint-hood. I was certainly privileged to pay my humble tribute to him at his memorial service and was present to see him pass into the eternal at the Green Memorial Hospital, Manipay.

The election of David Jeyaratnam Ambalavanar as the next bishop of the diocese was a unique experience in itself. The whole procedure of the elections for the first time in the diocese, the consecration in the Vaddukoddai Cathedral Church in 1971 with the exciting drama of trying to bring three bishops together in time for the service of consecration under emergency rule is a story by itself again. It is recorded in the Morning Star by S. Jebanesan, then a teacher at Jaffna College.

Bishop Ambalavanar's stewardship lasted about the same duration as that of bishop Kulandran. It was a period of rapid expansion in every field; of evangelistic fervour and of social upliftment to the down trodden; of new churches all over the country — North, South, East and West with a truly Tamil church rooting itself deeply into the soil of Sri Lanka. It was also a very traumatic period for the Church and country. There was something prophetic about the progress of the diocese during this period. We were being prepared for what D. T. Niles once fore-saw as the future of the Christian Church which he said "was fed on cake but soon would be kicked about!" Bombed and shelled, mutilated and dispersed, but not destroyed bishop Ambalavanar and his doctor wife saw some of their best handiwork and labours crumble before their eyes. But they stood their ground even when their stewardship was over to help bishop Jebanesan carry on undaunted. The farewells to bishop and Mrs. Ambalavanar were colourful spectacles to remember for generations to come by a grateful Christian and non-Christian community in Jaffna and other parts of Sri Lanka.

The mantle of conducting the bishop's election as chairman of a sub-committee of five lay people, authorised by the moderator of the CSI fell on me. In the context of the very unfortunate bishops' elections in the present CSI which has blemished the "historic episcopate" which we deliberately accepted as part of the heritage of the united church, the Jaffna diocese rose to the occasion as one man and I was singularly fortunate in not having one unpleasant remark or a petition about the conducting of the election which resulted in

the consecration of Rev. Dr. Subramaniam Jebanesan as our new bishop in the historic St. George's Cathedral in Madras. It was my privilege again to have as my bishop a fellow countryman from Chavakachcheri, a former student of Jaffna College and a teacher and Principal there who succeeded me and in whom much was invested in leadership and scholarship in preparation for this future task that was awaiting him to lead the diocese into the 21st century.

Bishop Jebanesan's task is not an easy one. There has been a major diaspora of the Tamil Christian community. He has to give much leadership to a community deeply wounded and trying hard under very difficult circumstances and misunderstandings to rebuild with "worn out tools!" Our prayers are with him. We in Canada and in many parts of the world are trying our best to keep alive the spirit of the Church of South India where ever we may be and to give all the moral and material support necessary to our mothers church.. There is a desire to establish CSI communities in various parts of the world. We are fully

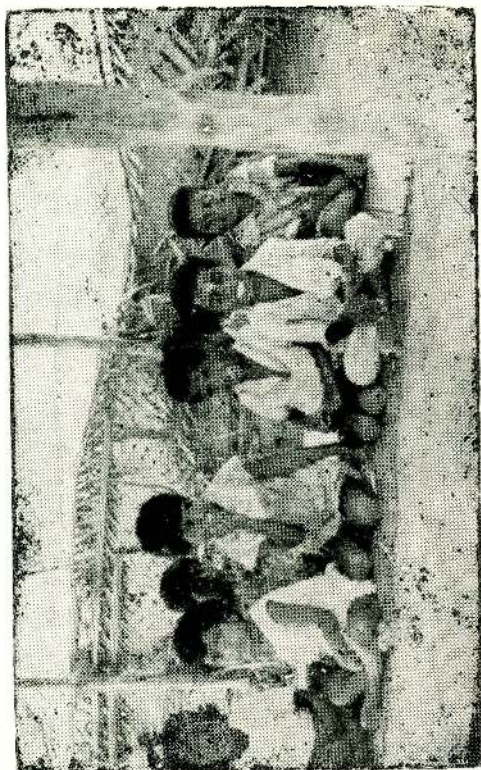
aware that the C S I is not a denomination and that we are in full communion with the Anglican and Methodist world communities. We are trying our best to maintain that relationship in the best traditions of the C S I. The presiding bishop of the Anglican church in Toronto bishop Finley has given his support and blessings to our Golden Jubilee celebrations here at the St. John's Church on the 20th of September, 1997. We have a former bishop of the CSI from the Kerala diocese, Bishop Michael Johns who will preach the sermon on that day

Inspite of all the ills that have befallen us in the day to day life of the entire CSI, we continue in hope and faith that the Church with its spiritual heritage will overcome these pitfalls. The Golden Jubilee celebrations we hope will be a time of repentance and renewal to carry on the mission of God - the missio dei - in a world which needs the gift of his son, our Lord and Saviour Jesus Christ. Let us follow our Lord's command to Peter - "IF YOU LOVE ME, FEED MY SHEEP!!"

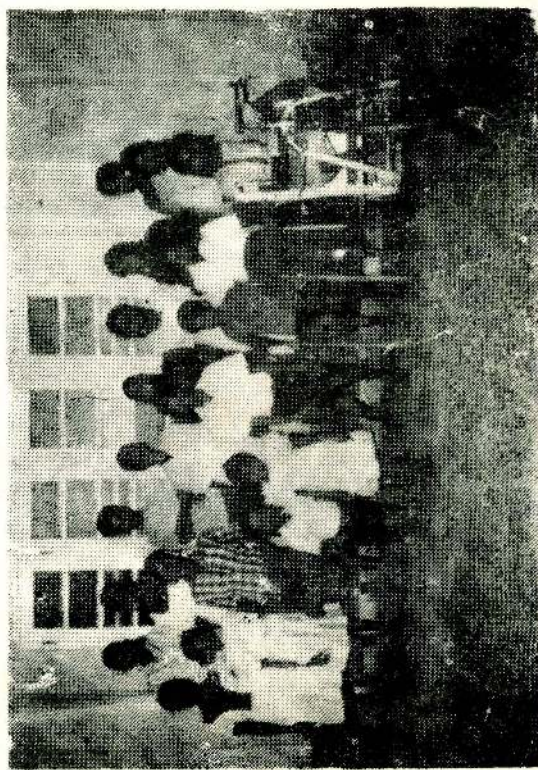




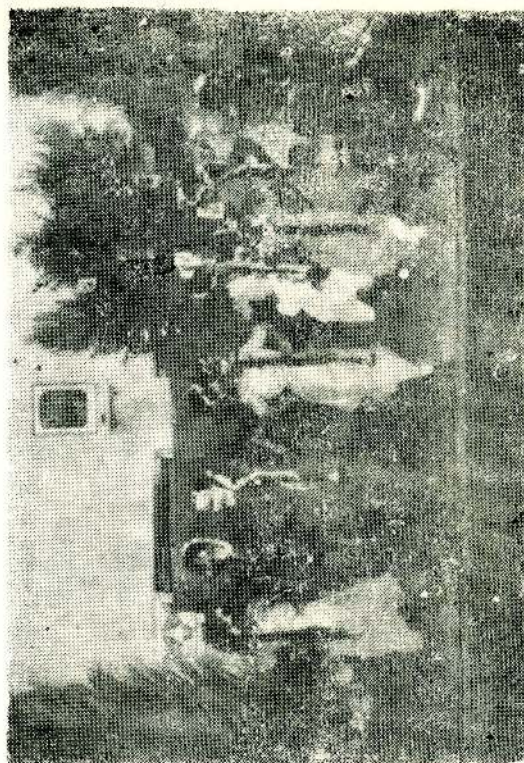
Vocational Training Centre, Chvachcheri



At a Refugee Camp in Charge of the J D, C S I



House of Hope, Inuvil



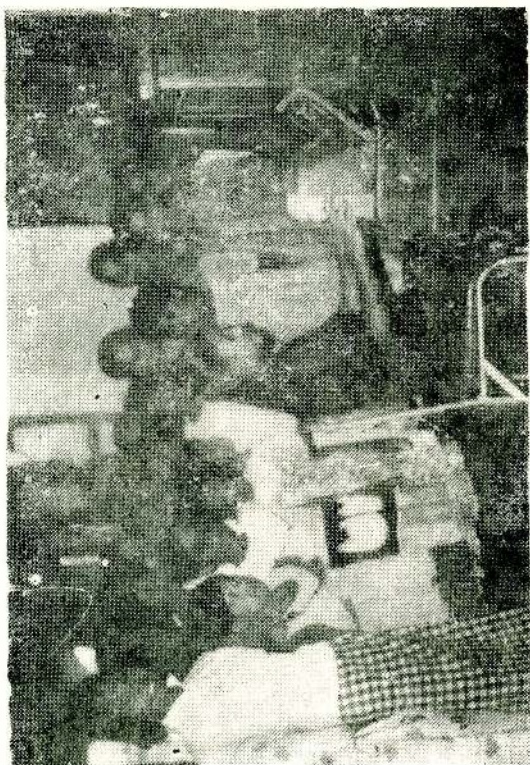
Christmas Joy at Day Care Centre



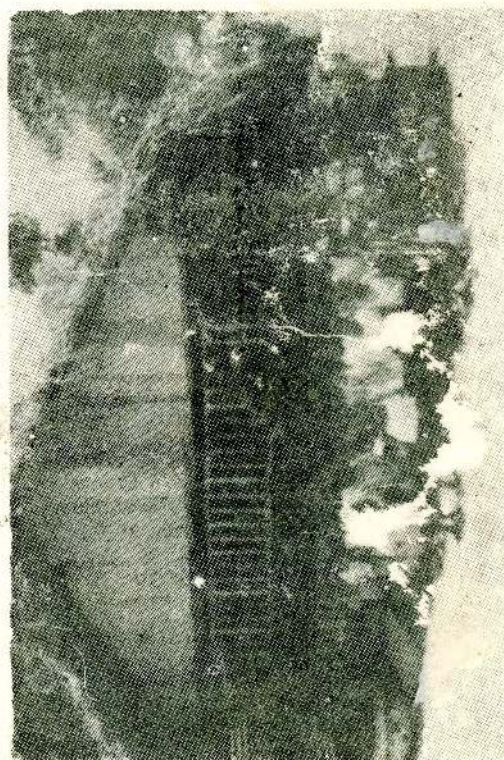
The Jaffna Diocese of the Church of South India
is running 67 Day Care Centres 12 Homes for Boys and Girls and 10 Vocational Training Centres



Kudat Ladi Lay Care Centre



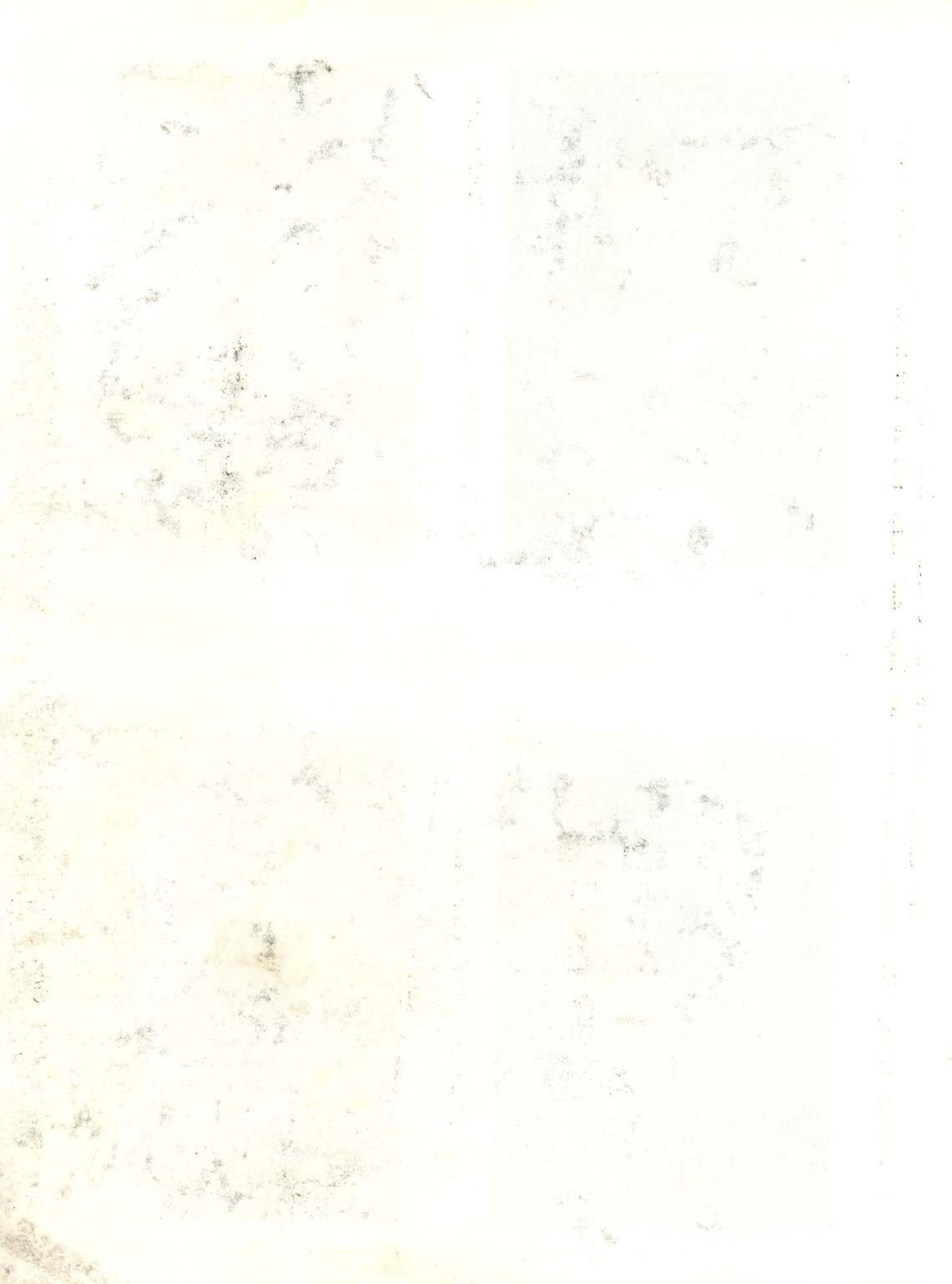
Harriet Winslow Girls Home, Pandateruppu



*Day Care Centre
Urane Batticaloa*



*Levi Spaulding Boys Home
Vaddukoddai*



DAY CARE CENTRES, CHILDREN'S HOMES AND V. T. C.'S

Pioneer missionaries who felt the need for education in Jaffna, established many schools in Jaffna in the 19th and early 20th centuries. All schools established by the American Ceylon Mission except Jaffna College and Uduvil Girls' College were taken over by the Government in 1960.

Although the burden of maintaining schools was taken off the hands of the 'church', one nagging question started to emerge in the minds of church leaders. The need for pre-school education was increasingly felt by many educationists. Though many pre-schools were established, it had not become part of nation's educational policy. Therefore, the Church felt that it should establish pre-schools to provide proper pre-school education.

The Church in establishing pre-school educational institutions had also realized that it should cater to the poor and the needy who cannot afford to pay high fees the private institutions demand. Therefore many day care centres were established to provide good pre-school education and atleast one square meal a day. The first day care centre to be established was in the Island of Delft. At present there are 72 day care Centres altogether.

The Church which once was "for the poor" has now become "The Church of the poor". The Church is burdened with educating and providing shelter to many poor children of the Church. Many children do not have a home to go to. In order to educate and provide shelter, the Church established many children's homes. The first to be established was Arulmanai Boys' Home in Manipay. At present there are eight boys' homes six girls' homes and one home for the physically handicapped.

The Children's homes are:

- 1 Arulmanai B.H. - Manipay
- 2 Levi Spaulding B.H. - Vaddukoddai
- 3 Thirumari Illam B. H. - Jaffna
- 4 Shalomnagar B. H.
- 5 Cheddikulam B.H.
- 6 St. John's B.H. - Batticaloa
- 7 Chinnann B.H. - Kiran
- 8 Mankulam B.H.
- 9 Eliathamby G.H. - Uduvil
- 10 Harriet Winslow G.H. - Pandatheruppu
- 11 Vavuniya G.H.
- 12 Murukandy G.H.
- 13 St. John's G.H. - Batticaloa
- 41 Chavakacheri G.H.
- 15 House of Hope Inuvil

Over the past one and a half decade many lost their bread winners and the young women were faced with the problem of supporting their families. These women, however could not find employment because of lack of education and skills. The Church, therefore, established many vocational training centres through which young women are trained in handicrafts, sewing and stenography. There are altogether eleven such VTCs. Of these eleven the one at Mankulam trains young men in skilled crafts like Carpentry.

Rev. Anthony paul

The Mission Hospitals

1947-1997

Dr. Chandra Ambalavanar, FRCOG (Gt. Brit.)

This brief review of the Medical Mission work of the Diocese during the past fifty years underlines one aspect of the mission of the church, a precious heritage handed down to it by the pioneer American Missionaries.

Dr. John Scudder who is recognised as the first Western Medical Missionary to Asia set up his dispensary in Pandateruppu in 1820. Dr. Samuel Fiske Green who followed later established the Green Memorial Hospital in Manipay in 1848. Dr. Isabella Curr from Scotland was the pioneer woman Medical Missionary who started her work at the McLeod Hospital for women and children at Inuvil in 1898.

Thus when the Jaffna Diocese came into being in 1947 as a result of the historic Union of the Anglican, Methodist, Congregational and Presbyterian Churches in South India to form the Church of S. India, it was taking on its shoulders the medical mission work that had gone on in Jaffna for the previous 127 years.

The context in which medical mission was carried out during the 19th century and the earlier decades of this century was in many ways very different from the situation during the last fifty years. In the earlier era the pioneers began their work when there was hardly any organised medical services and no Doctors at all trained in Western medicine in the country. The Mission carried out its medical services to the best of its ability and to the best of its resources. Apart from this an important contribution it made by its very work was to challenge the Government to address itself to the health needs of the community.

Increasingly Government Hospitals, Dispensaries and Public Health Centres came to be established and by 1947 there was a fairly satisfactory net work of Government Hospitals and Dispensaries in the Peninsula.

CHANGING TIMES

The work of the Mission Hospitals had therefore to be reappraised. They had to concentrate on improved quality of medical service and nursing care. The Hospitals readjusted to the new situation in a remarkable way from the fifties to the seventies, providing a significant service to the community. Specialists were appointed to the staff and later visiting specialists were also welcomed to offer their services at our Hospitals. The situation however, changed for the worse from the early eighties with the mounting ethnic conflict. The Green Memorial Hospital, Manipay, and the McLeod Hospital, Inuvil, suffered severe damages due to Mortar Shell attacks and aerial bombardments both by the Sri Lankan armed forces and the Indian Peace Keeping Force. For certain extended periods the Hospitals had to be closed due to population displacements or due to the Hospitals coming within the danger zones of the fighting. The work of the Hospitals also suffered due to some of the other consequences of the ethnic conflict. It became increasingly difficult to recruit qualified staff. There was the frequent scarcity of drugs and medical equipment. For many years the Hospitals were deprived of Electricity. Despite all this there were the few loyal and devoted staff who held on and continued to serve under extremely difficult circumstances and at considerable risk and danger. They did so in the confident hope that new opportunities will open up to continue this great work in

ways appropriate to the new times and to the new needs.

It should also be mentioned that throughout this period the Hospitals continued the policy of providing free treatment and concession treatment to the very Poor, within the financial capacity of the Hospitals.

PARANTHAN

The Diocese did not confine its work during this period to the two Hospitals. When violence was unleashed against the Tamils in Colombo and South Ceylon in 1958 many thousands of Tamils came as refugees to the North. The Paranthan — Murusumoddai area was one among others where the poorer refugees settled. It became immediately clear that health care was a priority for these new colonists. To begin with, Doctors at our Mission Hospitals arranged for regular visits to Paranthan and conducted free medical clinics. Soon it was realised that something of a more permanent nature was required. A medical clinic was opened in 1961 and after obtaining a land from the Government at Murusumoddai in 1963 the small Mission Hospital was established there. This has continued to serve the community in that area.

TRAINING AT VELLORE

One new development after 1947 was the decision of the Diocese to become a supporting body of the Christian Medical College, Vellore and send up suitable candidates to be trained as Doctors for work at our Hospitals. The very first candidate went to Vellore in 1949 and after completing the M. B., B. S., and the required period of Internship assumed work at our Hospitals in 1956. Ever since, nearly thirty such candidates, have been trained in Vellore as our candidates. A majority of them came back and served in our Hospitals, some for a considerable number of years, others for the required period of time or at least a part of it. A few for personal reasons served in other Mission Hospitals, either in this country or in India. Some of them did not come back at all. It is of interest that the first person to go to

Vellore in 1949 is the only one still serving in our Hospitals today. The opportunity to train doctors in Vellore has been of great value to us although we might not have reaped the proportionate benefits.

The Diocese was also able to send for training to Vellore or other Institutions in India a few candidates for the B.Sc Nursing Course and Para—Medical Courses, like X-ray and Laboratory Technology. The Hospitals benefitted from their services for some years.

NURSING SCHOOLS

The two Nursing Schools Willis F. Pierce Nursing School at Manipay and Maude and Alice Nursing School at Inuvil were functioning to full capacity under qualified Tutors up to the seventies. Since these Schools are recognised by the Ceylon Medical Council many who passed out from these schools were able to get employment in the Government sector as well. Unfortunately the ethnic conflict has had its adverse effects on the Nurses Training programme as well. This programme we hope can be revitalised soon.

THE GREEN MEMORIAL HOSPITAL

1947 was a year of much excitement and activity at that Green Memorial Hospital with elaborate plans for celebrating the centenary of the Hospital in 1948. Dr. E. T. Buell who had joined the staff of the Hospital in 1926 became the joint Director of both the Green and McLeod Hospitals in 1943 taking over from Dr. Robert Kennedy. Buell's main plan for the centenary was to construct a Centenary Block which would include Rooms with modern facilities and a modern up-to-date Operation-Theatre. The foundation for the building was laid by Mr. George E. De Silva the Minister of Health on the 31st of Mar. 1947. Dr. Buell with great deal of energy, enthusiasm and dedication went about raising the necessary funds for completing the building. It cost more than three lakhs of rupees at that time. Since the building could not be completed in 1948 the centenary celebrations were postponed to 1950. Mr. Dudley Senanayake the Minister of

Agriculture was the Chief Guest at the colourful functions on the 11th and 12th of April. The formal opening of the Centenary Block had to wait for the Prime Minister himself. Mr. D. S. Senanayake declared it open in Nov. 1950.

Dr. Buell was fortunate to be able to work with a fine team of Doctors at Manipay. Dr. M. K. Matthew who had joined the Hospital in 1926 was Assistant Director from 1944. He retired in 1951 and returned to his home in Kerala. Dr. J. V. Thambar who returned from Malaya after many years of service there joined Manipay in 1943 and worked for about nine years up to 1952. Dr. C. T. Chelliah who joined in 1944 continued to serve until his untimely death in 1959. He held on despite prolonged illness in the last few years of his life. Dr. & Mrs. H. A. Davidson were on the staff for a few years. Mrs. Davidson as the Nursing Superintendent. Dr. Buell retired in Aug. 1953 after nearly 28 years of loyal and devoted service at the Hospitals. He died in Colombo in 1978. Dr. Gunaratnam Cooke, M. D., succeeded Dr. Buell in 1953 and functioned as Medical Superintendent until 1967. Green Hospital was fortunate to get the services of a woman Doctor from Madras in the person of Dr. Mrs. M Satya. She joined in 1952 and went for postgraduate studies for a year in England in 1959. On her return she served for three more years and left in 1962.

After Dr. William Jameson, Green Hospital was not able to benefit from the services of a Missionary Doctor. It was therefore a very welcome change when Dr. Chester L. Wagstaff joined Manipay in April 1956. His wife Mary Jane Wagstaff also a Doctor joined him and began work at the same time at Mc Leod Hospital, Inuvil. This was the first time Jaffna was able to welcome a missionary doctor couple after the Scotts who left in 1913. It was a great pity that due to health problems of a child of theirs the Wagstuffs had to leave us in 1958. Their services even during the brief period of two years were deeply appreciated. Because of their abiding interest in mission they have continued to maintain a link with our Hospitals and the Diocese to this day.

Dr. J. S. Amarasingham succeeded Dr. Gunam Cooke as Director in 1957 and continued faithfully for 10 years leaving in 1967. Another senior Doctor who served Manipay after serving in the Government was Dr. T. P. Thamotharam who worked from 1959 to 1963. Two young Doctors on completing their studies in Vellore joined Green Hospital in 1964. Dr. P. S. Selvachandran and Dr. Valentine R. Jeyarajah. The latter left in 1967. Dr. Amarasingham was succeeded as Medical Superintendent by Dr. L. R. J. Watson in May 1967. He had also served in the Government and joined Manipay on retirement. He had continued for five years leaving in 1972. Dr. T. Gangadharan was one of the younger doctors who worked in this period. He joined in 1969 and was Assistant Medical Superintendent until he left in 1971.

Dr. S. D. Aseervatham another doctor trained in Vellore joined in 1969 and left in 1972. Dr. P. S. Jeyaratnam also from Vellore worked for over a year from 1973 to 1975. Dr. P. S. Selvachandran who joined in 1964 left for postgraduate studies in 1967 and returned as a qualified Surgeon with the FRCS of England and Edinburgh in 1971. He was appointed as Medical Superintendent and raised the level of the services at the Hospital to a remarkable extent. He continued until 1983 with two breaks of four years in all for further studies in Britain. Dr. Mrs. Chandra Ambalavanar who had worked in Mc Leod Hospital, Inuvil earlier and then worked abroad for some time joined the Hospital in Aug. 1971. She had gained the FRCOG of Great Britain and functioned as Obstetrician and Gynaecologist. With a specialist each in Surgery and in Obstetrics the Hospital functioned very effectively throughout the seventies and early eighties.

After 1983 several of our young products from Vellore worked in Manipay for brief periods. Dr. Thayalan Ambalavanar, C. S. Mills, Rohan Gunasingham, Shanthini Navaratnam, C. B. Visvalingam and P. Visvalingam. From 1988 Dr. Mrs. Ambalavanar was requested to take on the additional responsibility of Medical superintendent.



Dr. E. T. Buell
1948 — 1952 (Manipay)



Dr. (Mrs) R. G. Selvadurai
1981 — 1990 (Inuvil)



Dr. (Mrs) Joy Ganagarajah
1990 — 1993 Inuvil



Miss Dorothy Applby
1950 — 1975 (Manipay)
Pioneer: Paranthan
Medical Work



Dr. (Mrs) C. Ambalavanar
1990—



Dr. (Miss) Mary Kurien

The ethnic conflict took its toll on the workings of this Hospital and Mc Leod as mentioned earlier. From Oct. 1987 the Hospitals were closed for several months due to the eruption of Hostilities with coming of the Indian Peace Keeping Force (IPKF). One of the staff of the Green Hospital was killed when the IPKF shelled the Hospital. Later the IPKF itself occupied the Green Hospital. In 1990 when the Sri Lankan Army Commenced its offensive, again the Green Hospital was bombed and shelled. However, work recommenced in August. The Government Hospital in Jaffna which was closed due to military operations in the town area functioned at the Green Hospital from June 1990 to the end of the year. During these months the Hospital had to cope with a very large number of civilian casualties. The Doctors and Nurses of the Government Hospital and the staff of the Green Hospital had to work round the clock for weeks together. The International Committee of the Red Cross, Geneva, whose staff were able to observe what was going on at the Hospital recommended a Nurse of the Green Memorial Hospital, Miss Balaratnam Chitham paranadarajah (popularly known as Bala) for the 1989 — 1990 Florence Nightingale Distinguished Service Medal and Certificate. This was the very first occasion a Nurse in Sri Lanka received this international award. Green Hospital was justifiably proud of this recognition of its services during time of Crisis.

In 1991 when the Army occupied Tellippallai, the Government Hospital at Tellippallai requested part of the premises of the Green Hospital for a few of its departments. This was granted and the arrangement continues to the present time. In Oct. 1995 the Hospital was affected by the population displacement and the campus remained deserted for over six months until a few of the staff returned in April 1996. During this displacement much of the equipment of the Hospital including the equipment at the Operation Theatre and the Electric Plant of the Hospital were looted. It will take long for the Hospital to recover from these losses. However, with the return of normalcy the situation will improve.

In 1993 the Hospital remembered to

Commemorate the 200th Birth anniversary of Dr. John Scudder the pioneer Medical Missionary to Jaffna. The anniversary fell on the 3rd of Sept. 1994. A Scudder Memorial Fund has been inaugurated to commemorate his name in an appropriate way.

MC LEOD HOSPITAL, INUVIL

In 1947 Dr. E. T. Buell was joint Director of both Hospitals and the preoccupation with the Centenary Celebrations at the Green Hospital meant the Golden Jubilee of Mc Leod which fell in 1948 had to be on a low key. Dr. Mary. Kurien who had joined the Hospital in 1924 was another of the Kerala Stalwarts who contributed much to the Hospital. Under Dr. Buell's directorship she was in charge of Mc Leod. Miss Ruth Lee R. N., was in charge of the Nursing Schools at both Hospitals from 1949 while residing at Mc Leod. Mc Leod had another valuable addition in 1949, again from India, in Dr. C. B. Gangamma. She had the diploma in Obstetrics and Gynaecology (D. G. O) of the Madras University. She was sent for further specialisation in Britain in the early fifties and returned with the M. R. C. O. G. She was thus the first with a specialist degree to serve on the staff of Mc Leod. She served for sixteen years and made a valuable contribution to raise the standard of the Hospital. Dr. Mary Kurien was appointed Medical Superintendent in 1953 and continued in that capacity till she retired in 1957 after 33 years of service. Dr. Annamma John (later Mrs. Moses) joined Mc Leod in 1945 and was acting Medical Superintendent from 1957 — 1962. She served at the Hospital for 17 years. Miss Jennie Jacobs a former missionary in China joined Mc Leod in 1950 and made a valuable contribution to the Nursing School.

In the fifties younger Doctors from Jaffna added their strength to the Hospital. Dr. Miss Chandra Kanapathipillai graduated from Vellore and joined in 1956, Dr. Miss Chandra Thurairajasingham (later Mrs. Sethurajan) also a product of Vellore joined in 1958. and left after a few years. Dr. Miss. Grace Chinniah (later Mrs. Selladurai) another graduate from Vellore joined in 1957. Dr. Chandra Kanapathi-

pillai (later Mrs. Ambalavanar) obtained her MRCOG after studies in Britain from 1960 to 1963 and added to the specialist staff of the Hospital. She was Medical Superintendent from 1964 to 1965 before leaving for further work in the U. K. Dr. Joy Canagarajah a product of the Ceylon Medical College joined in 1961 and served continuously for 29 years with only a break of one year to do her D. C. H. in Colombo. She was Medical Superintendent for the last couple of years of her period, between 1990 — 1991.

The plan to mark the Golden Jubilee with another modern ward materialised only in 1957 a year before the Diamond Jubilee. This ward called the Jubilee Block at the North East Corner of the campus was declared open by Dr. C. D. Amarasingha, the Deputy Director of Health Services on the 30th of March 1957. After 1983 the building houses the Diocesan Home for physically handicapped children — “The House of Hope”.

In 1968 Dr. J. Luxman Amarasingam, MRCOG, another specialist in Obstetrics joined the Hospital as Medical Superintendent and continued upto 1972. Dr. Edward Jeyaratnam FRCOG who came to us from Government service was Medical Superintendent from 1973 to 1979. The sixties and seventies were thus among the best years of the Hospital. Dr. A. Pavaldurai joined the Hospital in Dec. 1978. and served for a few years. Dr. Mrs R. G. Sellvadurai of the staff was appointed Medical Superintendent in 1979 and continued in that position till she retired in 1990 after 33 years of service.

An act of gratitude worth mentioning was that of Mr. Chellappah Ponnudurai of Malaya. He visited Jaffna in 1976 and made a donation of Rs. 25,000/- to provide free treatment at the Hospital for poor patients. This was in memory of his mother who had died at the Hospital 57 years earlier.

As with the Jubilee Block it was felt another house at McLeod could be used for a different kind of service. In 1993 it was equipped to serve as an elders home with the name “Pleasant Cottage”. After the Army

Offensive in 1990 the Government Health Department requested a building for the Office of the Medical Office of Health. This was granted and the office continues to function there. In recent years the Hospital has suffered from a lack of qualified staff. However, those at the Hospital serve very loyally and keep the Institution going. The return of normalcy will certainly make all the difference.

PARANTAN MISSION HOSPITAL

As referred to earlier, medical work was started by the Diocese in the Paranthan — Murasumoddai area in 1961 with a formal opening on the 11th of August. Miss Dorothy Appleby the missionary Nurse who had worked from 1950 at the Green Hospital now took upon herself this pioneering project. The Government gave a land in Murasumoddai and the quarters for the missionary Nurse was constructed there. The Rev. Dr. Telfer Mook and Mrs. Mook visited the Centre in 1963 and Dr. Mook declared open the building on the 2nd of January. The building cost Rs. 34,000/- with the contribution of Rs. 24,000/- from the UCBWM. the Diocese contributed Rs. 10,000/- to cover the cost. On the 22nd of Dec. 1966 the building was badly damaged by a cyclone but soon it was restored, and Miss Appleby continued with the work until her departure to England in 1971. Dr. R. K. Arnold another young Doctor from Vellore, after a brief period at Green Hospital, took over the work at Paranthan. He however, left in 1972 and was joined by his wife Ranjana (nee Ponnudurai) another Vellore Doctor, at McLeod, Inuvil where they worked for a few years.

The Hospital saw considerable development in the seventies. With a grant of Rs. 150,000/- from the World Council of Churches a new Block was constructed. It included the main Dispensary and a Ward with 20 Beds, and a labour room. Mr. J. M. Rajaratnam, the Hospital Secretary of Green Hospital supervised the construction. It was declared open on the 12th of August 1978 by Dr. Herbert A. Jesudason, the Director of Health Services. Dr. Mrs. Joel Paul served at the Hospital for a few years during this period. She was followed by Dr. S. P. Rajanathan from 1979 to 1984.

During his time the Hospital was electrified at a cost of Rs. 30,000/- Dr. Rohan Gunasingham who was in charge from 1983 to 1988 further improved the services at the Hospital. At this time, Dr. Thayalan Ambalavanar and later Dr. Gunasingham conducted regular medical clinics at Refugees Camps in the area and at colonist centres. Dr. Gunasingham also established a Day Care Centre at this place. For many months in 1987 the Govt. Hospital at Kilinochchi had to be closed during the I P K F Operation, and our Mission Hospital had to take on the additional responsibilities. Similarly from 1990 when the Govt. Hospital at Kilinochchi had to be closed it functioned from our Hospital.

Dr. J. G. Seevaratnam took charge of the Hospital from 1991 and is carrying on the work there amidst many handicaps. In 1996 they had to move out of the area due to the military Operations and the Hospital is functioning temporarily at our Church Centre at Visvamaddu.

THEY ALSO SERVED

While acknowledging the key role of

Doctors, Nurses and other staff at our Hospital we should also mention the devoted services of the Hospital Secretaries who worked for many years at our Hospitals. Special mention must be made of Mr. E. J. Jeyarajah who worked both at Green and Mc Leod for 13 years. Mr. J. M. Rajaratnam who also worked at Green and Mc Leod for 16 years and Mr. Selvam Canagasingham who worked at Mc Leod for 16 years. Their work was crucial to the good administration of the Hospitals.

The body that was directly responsible for administering the Hospitals was the Medical Board of the Diocese. Along with our Bishops, the Chairmen and Secretaries of the Board along with the members played their own part faithfully. Special mention must be made of the services of the Rev. Dr. Sydney Bunker, Messrs. K. A. Selliah, W Robert Holmes, Rev. K. S. Jeyasingham, Messrs. L. S. Kulathungam, I. P. Thurairatnam, S S. Selvadurai, Rajan Kadargamar and A Rajasingham. Mission Hospitals are a function of the total mission of the church and it is our prayer and hope they will effectively and imaginatively play that role in the coming decades.



திருச்சபை ஐக்கியத்தின் கதை சொற்சித்திரம்

இன்று தென்னிந்திய திருச்சபை யாழ்ப்பாண அத்தியட்சாதீனத்தின் பொன்னாள்; இந்த நாளிலே தான் அதாவது 1816ம் ஆண்டு அக்டோபர் மாதம் 15ம் திகதி தான் அமெரிக்க மிஷனரிமார் யாழ்ப்பாணத்துக்கு காலடி எடுத்து வைத்தனர். அவர்கள் ஏற்றிவைத்த அமெரிக்க இலங்கை மிஷன் என்னும் தீபம் ஆல்போற் பெருத்து அறுகு போற் படர்ந்தது. 1947ம் ஆண்டு செப்டெம்பர் திங்கள் தென்னிந்திய திருச்சபை என்ற அமைப்பு உருவாகிய பொழுது அமெரிக்க இலங்கை மிஷன் அதில் ஒரு அங்கமாகியது. இதனாலே தான் இன்று தென்னிந்திய திருச்சபையின் பொன் விழாவை நாம் கொண்டாடுகிறோம். தென்னிந்திய திருச்சபை கடந்த ஐம்பது ஆண்டுகளில் பெற்ற அனுபவங்கள் பல — மகிழ்ச்சி, குதூகலம், சோதனை வேதனை, வெற்றி வீழ்ச்சி எல்லா அனுபவங்களையும் தந்த இறைவனை அன்புடன் போற்றுவோம்.

தென்னிந்திய திருச்சபையின் உதயம் திருச்சபை வரலாற்றிலே மார்ட்டின் லூதரின் சீர்திருத்த இயக்கத்திற்குப் பின்னர் அதிமுக்கிய நிகழ்ச்சியாகக் கருதப்படுகின்றது. இந்த ஒருமைப்பாட்டிற்காக உணரத்தக்கவர்கள் யார். தம் வாழ்வையே அர்ப்பணித்தவர்கள் வேறு சிலர்! தம் கௌரவத்தை விட்டுக் கொடுத்துப் பணித்தவர்கள் இன்னும் சிலர்; இந்த மகான்களிலே பலர் தாம் அரும் பிரயாசப்பட்டிக் கட்டி வளர்த்த ஒற்றுமை கைக்கூடுவதனைக் காணுமுன்னரே இவ்வுலக வாழ்வினை நீத்தார். இந்த வகையில் ஜோன் ஜே. பன்னிங்கா, ஜே. எல். எம். கூப்பர், பேராயர் விஸ். எஸ். அசரையா, டீ. வி. செல்லையா, கே. ரி. போல் முதலியோரை நாம் நன்றிப் பெருக்குடன் இந்த நாளில் நினைவு கூறுகின்றோம். இவர்களுடைய அயராத உழைப்பினாலே தான் இன்று நாம் தென்னிந்திய திருச்சபை என்ற மகோன்னத அமைப்பைக் காணமுடிகிறது.

பத்தொன்பதாம் நூற்றாண்டின் ஆரம்பத்தில் அமெரிக்கன் மிஷனரிமார் மட்டுமன்றி, பல்வேறு ஐரோப்பிய நாடுகளிலிருந்தும் அமெரிக்காவில் இருந்தும் நற்செய்தித் தொண்டர்கள் தென்னிந்தியாவிற்கும் யாழ்ப்பாணத்திற்கும் வந்தனர். இவர்கள் தத்தம் நாடுகளில் இருந்த பிரிவினைகளையும் சபைவேறுபாடுகளையும் தமது பணிக்களங்களில் வளர்த்தனர். இதனாலே அவர்கள் யாவரும் புரட்டஸ்தாந்து கிறிஸ்தவர்களாயிருந்த பொழுதிலும் அங்கிலிக்கன், மெதடிஸ்தர், பிரெஸ்பிடீரியன், கொங்கிறிகேஷனலிஸ்ட் என்று வேறு பட்டு நின்றனர். இந்திலையால் கிறிஸ்தவ திருச்சபைக்கு ஏற்பட்ட நஷ்டம் கொஞ்ச நஞ்சமன்று. இதனை நீக்கவேண்டுமென்று தான் வி. எஸ். அசரையா போன்ற மெய்ப்பக்தர்கள் வாஞ்சித்தனர்.

தென்னிந்திய திருச்சபையின் ஐக்கியம் ஒரு நாளில் ஏற்பட்டதொன்று. இந்த நூற்றாண்டின் ஆரம்பத்திலிருந்தே இந்த ஒற்றுமை இயக்கம் வளர்ச்சி பெற்றது. 1910ம் ஆண்டு கொங்கிறிகேஷனலிஸ்ட் திருச்சபையும் பிரிஸ்பிடீரியன் திருச்சபையும் ஒன்றினைந்து தென்னிந்திய ஐக்கிய சபையை அதாவது SIUC சபையை உருவாக்கினார்கள். திருச்சபை ஐக்கியம் எல்லாச் சபைகளிலும் உருவாகவேண்டும் என்ற எண்ணம் 1910ம் ஆண்டில் எடின்பரோவிலும் 1919 இல் தரங்கம்பாடியிலும் நடைபெற்ற மிஷன் மாநாடுகள் ஒற்றுமையின் அவசியத்தை வலியுறுத்தின. தரங்கம்பாடி மகாநாடு 'லாம்பெத் நாற்கோணம்' என்றும் நிபந்தனைகளை ஏற்றுக்கொள்ளும் சபைகளுடன் ஒற்றுமை சாத்தியப்படும் என்று அறிவித்தது. அந்த நிபந்தனைகள் பின்வருமாறு — பரிசுத்த வேதாகமம் கிறிஸ்தவ கொள்கைகளின் அளவுகோல், — கிறிஸ்தவ கொள்கைகள் அப்போஸ்தல நைசிய விசுவாசப் பிரமாணங்களில் உரைக்கப்பட்டிருக்கின்றன. கிறிஸ்தவ சபையின் சர்க்கிரமேந்துகள் ஞானஸ்நானமும் நற்கூணையும் பரம்பரை வரிசையிலுள்ள அத்தியட்சர் முறை.

1919ம் ஆண்டிலிருந்து அங்கிலிக்கன் திருச்சபையும் இந்த அறைகூவலுக்குச் செவிமடுத்து, மிகுந்த ஆர்வத்துடன் ஒற்றுமை முயற்சியில் இறங்கின. 1925 ஆம் ஆண்டிலிருந்து மெதடிஸ்த திருச்சபையும் இந்த முயற்சியில் இறங்கியது. 20 ஆண்டுகளாக இம்மூன்று சபைகளும் ஐக்கிய ஏற்பாட்டினை ஆராய்ந்து திருத்தங்களைக் கொண்டு வந்தன. 1946ம் ஆண்டு இம்மூன்று சபைகளும் அதா

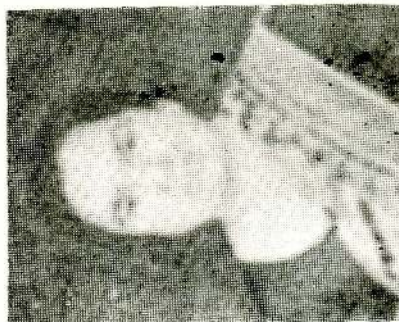
UDUVIL GIRL'S COLLEGE



Miss A. H. Paramasamy
Principal 1942 — 1970



Mrs. Saraswathy
Somasundram
Principal 1971 — 1981

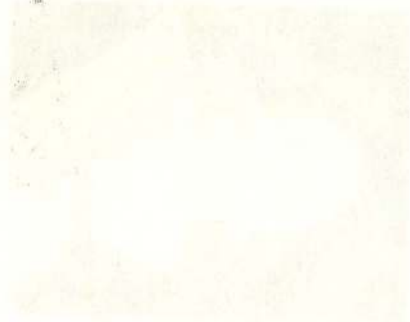


Dr. Miss C. V. Selliah
Principal
1982 —

1955-1

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1955-1

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1955-1

வது அங்கிலிக்கன், SIUC, மெதடிஸ்த திருச்சபைகள் தாம் ஐக்கிய ஏற்பாட்டினை ஏற்றுக் கொள்ள ஆயத்தம் என்று அறிவித்தன. இதனைத் தொடர்ந்து தென்னிந்தியாவில் இருந்த நான்கு அங்கிலிக்கன் ஆதீனங்களும், 5 மெதடிஸ்த மாகாணங்களும், தென்னிந்தியாவிலிருந்த ஏழு SIUC சபாசங்கங்களும் யாழ்ப்பாணத்திலிருந்த ஒரேயொரு சபாசங்கமும் தென்னிந்திய திருச்சபை என்ற ஒருமைப் பாட்டிற்குள் வந்தன.

1947ஆம் ஆண்டு செப்டெம்பர் 27ந் திகதி திருச்சபை வரலாற்றில், ஏன் உலகத்தின் வரலாற்றிலேயே ஒரு முக்கியமான நாள்! அன்று சென்னையிலுள்ள சென்ஜோஜ் பேராலயத்தில் தென்னிந்திய திருச்சபையின் அங்குராப்பண விழா நடைபெற்றது. அங்குராப்பணத்திற்கு முன்னர், புதிய பேராயர்களுடைய பிரதிஷ்டை நடைபெற்றது, இன்று தென்னிந்திய திருச்சபையில் 21 ஆதீனங்கள் உள்ளன. அங்கத்தவர் தொகை 20 இலட்சத்தை தாண்டிவிட்டது. 1947ல் 14 ஆதீனங்களே இருந்தன. அங்கத்தவர் தொகை ஒன்பது இலட்சமாக விரிந்தது. தென்னிந்திய திருச்சபையின் தலைமைப் பேராயராக, சென்னைத் திருமண்டலப் பேராயர் மைக்கல் ஹொலிஸ் அவர்களும், துணைத் தலைமைப் பேராயராக, மத்திய திருவாங்கூர்ப் பேராயர் சி. கே. ஜேக்கப் அவர்களும் தெரிவு

செய்யப்பட்டார். இரண்டு வருடங்களுக் கொழுமுறை தென்னிந்திய திருச்சபையின் 'சினட்' சபை கூடுவதென்றும், புதிய உத்தியோகத்தார்களும் அப்போது தெரிவு செய்யப்படுவதென்றும் யாப்பில் விதிக்கப்பட்டது. யாழ்ப்பாண அத்தியட்சாதீனத்தின் பேராயராக சபாபதி குலேந்திரன் தெரிவு செய்யப்பட்டார்.

தென்னிந்திய திருச்சபை, கடவுள் நமக்களித்த ஒரு வரப்பிரசாதமாகும்; இதில் கன்னடர், தெலுங்கர், மலையாளிகள், தமிழர் அங்கத்தவர்களாக இருக்கின்றனர் இது, திராவிட இனத்தவரின் திருச்சபையாகும். இந்தத் திருச்சபை கடந்து வந்த காலம் 50 ஆண்டுகளாகும். ஆனால் அதற்கு முன்னே இருக்கிற காலம் எல்லையற்றது. கடந்த 50 வருட காலத்தில் எம்மை அதிசயமாய் வழிநடத்தி வந்த ஆண்டவர், தொடர்ந்து எம்மை வழிநடத்துவார், இப் புனித நாளிலே, 'அமெரிக்க கொங்கிறிகேஷனல்' திருச்சபையை இங்கே தொடங்கி வைத்த அமெரிக்கன் மிஷனரிமாருக்கும், எம்மைத் தென்னிந்திய திருச்சபையிலே சேர்ந்திட்ட எமது திருச்சபையின் மூத்த தலைவர்களுக்கும் நாம் என்றுமே கடமைப்பட்டவர்கள். வாழிய அமெரிக்கன் மிஷன்! வாழிய தென்னிந்தியத் திருச்சபை!



அமெரிக்கன் இலங்கை மிஷன் அச்சகம்,
வட்டுக்கோட்டை.

