

Subscription.

Inland: Rs. 50/ year

For Advertisement

Apply to:

The Manager, 'The Morning Star,' 182, First Cross Street JAFFNA.

THE MORNING STAR

Registered as a Newspaper at the General Post Office, Sri Lanka under No. Q/J/104/News/89

Established: 1841: A Christian Weekly: Published Every Friday

Vol. 149 Jaffna, Friday, 17 NOVEMBER 1989 No. 46

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

News and Articles in Tamil and English. Please send them to

THE EDITOR, 'The Morning Star,' 182, First Cross Street, JAFFNA.

30th ANNIVERSARY OF K. N. H. JAFFNA DIOCESE OF THE CHURCH OF SOUTH INDIA.

The Sri Lanka Council for the Kindernothilfe commemorated the 30th anniversary of the founding of the K N H in Germany by a Service of Thanksgiving at the Cathedral Church of Christ the Living Saviour, Colombo, on Friday the 10th of November at 9.30 a.m.

The Service was led by the Archdeacon of Colombo, the Ven. Godwin Weerasuriya. The Rev. Soma Perera, Chairman, S L C K led the Introductory Prayer. The Bible lessons were read by Mrs. Kamala Isaac, Principal, Mowbray College, Kandy, Mr. Shirley Fernando, Project Officer, S L C K. and Mr. J. Rajasingham, Treasurer, S L C K. A very significant part of the service was the testimonies by three former inmates of K N H supported Homes in the country. Mr. Neil Armstrong formerly of Boys' Industrial Home, Wellawatte Miss Janaki Arumugam formerly of Karuna Nilayam Girls' Home, Kilinochchi and Mrs. Padmika Gamagedara formerly of Methodist Girls' Home, Badulla. The Rev. Daniel S. Thiagarajah, Secretary, S L C K led the intercessions while the Bishop of Colombo the Rt. Rev. J. J. Guanapragasam said the closing prayer and benediction. The Rt. Rev. D. J. Ambalavanar preached the sermon basing it on the text, Matt 5:15-16 'Nor do men light a lamp and put it under a bushel, but on a stand and it gives light to all in the house. Let your Light so shine before men that they may see your good works and give glory to your Father who is in heaven.'

The K N H organisation set out to let the light shine by their good works of caring and serving the tens of thousands of orphans, destitute and deprived children in many parts of the third world. Many Christians and Churches the Bishop said are prone to hide the light under the bushel of a privatised, pietistic religion not allowing it to illuminate the world with its vast and complex problems. The priest and the levite in the parable of the Good Samaritan were obviously good scholars of scripture and concerned with what they considered to be their primary responsibilities in the Temple worship and in the Teaching of the Torah. But they had allowed their Religion to be put under the bushel so that they could not perceive the challenge of the

man beaten up and robbed and at the point of death but passed by on the other side. The world today is full of those whose human rights and human dignity have been robbed, those who are marginalised and oppressed, losing their self respect and even a capacity to affirm their future. Christians and Churches are often content to pass by on the other side because the light has been hidden under the bushel of a privatised religion. The work and witness of the K N H represents the Good Samaritan's approach to the Christian faith taking up the challenge of a situation and working for a change.

The Bishop went on to briefly narrate the story of the K N H. The Rev. Richard Lipp a missionary of the Basel Mission in North Kerala started with a programme of sponsoring five children to be supported by Foster parents in Germany. The programme began to grow and the K N H organisation was formally inaugurated in 1959. The Rev. Lipp by then had become Bishop Lipp of the CSI Diocese of North Kerala (1958). He took early retirement in 1967 and went back to Germany to head the K N H for the next eight years as its President. The programme rapidly grew in South India, North India, Pakistan, Bangladesh and Sri Lanka and to many other countries in Asia, Africa and South America. The Bishop referred to the zeal and untiring efforts of the Rev. P. B. Rajasingham who as the first Chairman of the Sri Lanka K N H Council helped to introduce the programme into this country.

The K N H today supports more than 110,000 children all over the world and spends over 165 million Deutsch Marks a year on this work. This it may be observed is only a drop in the ocean when compared to the plight of nearly 800 million children living below the poverty level all over the world and the 100 million children living on the streets of cities in third world countries. Even a drop the Bishop went on to say can be significant in the work of God's Kingdom. Our Lord said the Kingdom of God is like a man planting a small mustard seed or woman putting in a little leaven in three measures of flour. Growth and leavening, are the quiet progress of the work of God's Kingdom. What

DEACON'S ORDINATION.

Dr. S. JEBANESAN, the Principal of Jaffna College will be ordained as a DEACON of the Jaffna Diocese of the C. S. I. on Friday the 1st of December at 3.00 p. m. in the Cathedral Church Vaddukoddai by the Bishop of the Diocese.

You are cordially invited to be present at the Service. Please remember the candidate in your PRAYERS.

Secretary, J. D. C. S. I.

JAFFNA COLLEGE. PRESENTS THE NEW NATIVITY. (A Joyous Choral Celebration of the meaning Christmas.) on SUNDAY the 26th NOVEMBER, 1989, at 3.30 p. m. in the CATHEDRAL CHURCH. ALL ARE CORDIALLY INVITED.

S. Jebanesan, Principal, Vaddukoddai.

Vacancies.

for Registered Nurses and Midwives.

Applications are invited from Registered Nurses and midwives.

Experience in operating Theatre work would also be Considered.

Salary negotiable.

APPLY BEFORE 30. 11. 1989 to:

The Medical Superintendent, Green Memorial Hospital, Manipal.

Nuffield School Exhibition.

The Nuffield School for the Deaf and Blind at Kaithadi arranged an exhibition of the work of the children and of the educational equipment and methods used by the School for the teaching of the Deaf and Blind from the 2nd to the 4th of November. Visitors were very impressed by the beautiful hand work produced by the children. These ranged from flowers to needle work and embroidery; coir work, from broomsticks to brushes and rugs; products of the Home Science Department from cakes to a variety of sweets, pickles, cordials etc; Garden products of a variety of locally grown vegetables etc. The exhibition indicated the great potential that these handicapped children possessed. The School was really equipping them to become not only self reliant but also capable of making a positive contribution to the society of which they are a part.

The most striking impression for a visitor was the cheer and joy that was written on the faces of the children. The community as a whole owes much to Principal Jeyasingh David and the Staff for the dedicated service they are rendering to these less fortunate among our people.

is important is to accept the challenge of the immediate situation. Our Lord took bread and blessed it. He took a cup of wine and blessed it. We refer to them as a sacrament. He also took children and blessed them. These children are also sacraments of a new future the sacraments of hope. That is the great privilege the Church has in working for the welfare of children who are orphans or destitutes for whom the world sees no hope.

There was a good representative gathering at the service and the S L C K must be grateful to Mr. Shirley Fernando for organising it so well. The participants joined in a fellowship luncheon.

S L C K Annual General Meeting.

At the Annual General Meeting of the Sri Lanka Council for Kindernothilfe which was held on the 10th of November, the Rt. Rev. J. J. Guanapragasam, the Bishop of Colombo was elected the new Chairman of the Council and the Rev. A. Jeyakumaran a Presbyter of the Jaffna Diocese of the CSI as Secretary. Mr. J. Rajasingham was re-elected Treasurer.

Some more Selections from the R. E. B.

The New Testament.

It was at this time that Jesus came from Nazareth in Galilee and was baptized in the Jordan by John. As he was coming up out of the water, he saw the heavens break open and the Spirit descend on him, like a dove. And a voice came from heaven: 'You are my beloved Son; in you I take delight.'

At once the Spirit drove him out into the wilderness, and there he remained for forty days tempted by Satan. He was among the wild beasts; and angels attended to his needs.

Mark 1:9 - 13

Someone in the crowd said to him, 'Teacher, tell my brother to divide the family property with me.' He said to the man, 'Who set me over you to judge or arbitrate?' Then to the people he said 'Beware! Be on your guard against greed of every kind, for even when someone has more than enough, his possessions do not give him life.' And he told them this parable: 'There was a rich man whose land yielded a good harvest. He debated with himself: "What am I to do? I have not the space to store my produce. This is what I will do," said he: "I will pull down my barns and build them bigger. I will collect in them all my grain and other goods, and I will say to myself, "You have plenty of good things laid by, enough for many years to come: take life easy, eat, drink, and enjoy yourself." But God said to him, "You fool, this very night you must surrender your life; and the money you have made, who will get it now?" That is how it is with the man who piles up treasure for himself and remains a pauper in the sight of God.'

Luke 12:13 - 21

The day of Pentecost had come, and they were all together in one place. Suddenly there came from the sky what sounded like a strong, driving wind, a noise which filled the whole house where they were sitting. And there appeared to them flames like tongues of fire distributed among them and coming to rest on each one. They were all filled with the Holy Spirit and began to talk in other tongues, as the Spirit gave them power of utterance.

Acts of the Apostles 2:1-4

But you do not live like that. You live by the spirit, since God's Spirit dwells in you; and anyone who does not possess the Spirit of Christ does not belong to Christ. But if Christ is in you, then although the body is dead because of sin, yet the Spirit is your life because you have been justified. Moreover, if the Spirit of him who raised Jesus from the dead dwells in you, then the God who raised Christ Jesus from the dead will also give new life to your mortal bodies through his indwelling Spirit.

It follows, my friends, that our old nature has no claim on us; we are not obliged to live in that way. If you do so, you must die. But if by the Spirit you put to death the base pursuits of the body, then you will live.

Romans 8:9 - 13

When in times past God spoke to our forefathers, he spoke in many and varied ways through the prophets. But in this the final age he has spoken to us in his Son, whom he has appointed heir of all things; and through him he created the universe. He is the radiance of God's glory, the stamp of God's very being, and he sustains the universe by his word of power. When he had brought about purification from sins, he took his seat at the right hand of God's Majesty on high, raised as far above the angels as the title he has inherited is superior to theirs.

To which of the angels did God ever say, 'You are my son; today I have become your father,' or again, 'I shall be his father, and he will be my son'?

Hebrews 1:1 - 5.

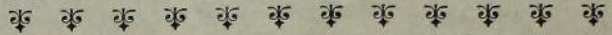
THE APOCRYPHA.

A scholar's wisdom comes of ample leisure to be wise he must be relieved of other tasks. How can one become wise who follows the plough, whose pride is in wielding the goad, who is absorbed in the task of driving oxen, whose talk is all about cattle? He concentrates on ploughing his furrows, and toils late to give the heifers their fodder. So it is with every craftsman and designer working both day and night. Such are those who make engravings on signets and patiently vary the design; they concentrate on making an exact likeness and stay up to all hours to finish their task.

Ecclesiasticus 38:24 - 27

Who could have believed what we heard?  
To whom has the power of the LORD been revealed?  
He grew up before the LORD like a young plant  
whose roots are in parched ground;  
he had no beauty, no majesty to catch our eyes,  
no grace to attract us to him.  
He was despised, shunned by all,  
pain-racked and afflicted by disease;  
we despised him, we held him of no account,  
an object from which people turn away their eyes.  
Yet it was our afflictions he was bearing, our pain he endured,  
while we thought of him as smitten by  
God, struck down by disease and misery.  
But he was pierced for our transgressions,  
crushed for our iniquities;  
the chastisement he bore restored us to health  
and by his wounds we are healed.  
We had all strayed like sheep, each of us going  
his own way, but the LORD laid on him the guilt of us all.

Isaiah 53:1 - 6



DO YOU LOVE ME?

(continued from 10-11-89 issue)

God does not need heroes with a sword, nor diplomats to carry out the redemption of the world, but PEOPLE WHO LOVE HIM...

This world can be so complicated-in our homes, our place of work, and in public affairs. Yet in all these situations we are called to be His witnesses.

Coming to our New Testament Lesson, it is therefore not surprising that hilltop where Jesus experienced the greatest hour in His earthly ministry, the desire arose in Simon's mind: 'let us remain here, build three dwelling places, and stay up on this hill-why should we go back into the complicated world?' He wanted to start the first monastery on that hilltop.

Two of the Gospels expressly record that he didn't know what he said when he made this proposal. Jesus wanted him to go back into this complicated world and be His witness-the witness of grace and redemption.

The trial took its course; Jesus was convicted to death, was crucified and buried. But this was not the end. Simon remembered, now, for the first time what Jesus had said about these happenings: 'that He HAD to be convicted, that He HAD to go through death and grave; but that He had also said: "On the third day-when the battle is fought I WILL BE WITH YOU AGAIN."

After the events in history that happened on that hillside near Jerusalem, the message of resurrection is a joy and a new chance for all those who accept the redemption of Jesus Christ. Yet it is bad news indeed for those who think they can continue ignoring the reconciliation of God.

Simon must certainly have been pondering in his heart and mind: shall I meet my Master once again; will He speak to me once more? Does He know that some-thing great has happened within me since my denial? Does He know that I love Him so much? Yes, I believe He knows everything. In the meantime we will do what we have done many times before. So he proposed to his co-disciples: 'Let's go fishing'.

Early next morning Jesus stood on the shore, before they returned from their fishing. Jesus had not changed His mind, He is faithful to His choice. He wants Simon whom He has chosen-the man who followed Him when He called him; the one who was devout and went with Him, and whom He could take with Him to that moment of transfiguration. He wanted the one who came walking on the water in Faith when Jesus called him. He had not forgotten Simon.

Jesus need not exchange people, because He can change those who are with Him, making them new, through His death on the cross. He can reform this Petros, this hard rock, into a loving Apostle. The way for this is now open; since this man's sins-and ALL sins are reconciled.

The Lord spoke to him once more: 'Do you love Me? Peter in reply said: 'Lord, you know everything, You KNOW that I love you.' This was a verbal confession which Peter made in full, day by day from that day onwards. Peter knew now the source of love which poured into his life continuously through Jesus Christ crucified; the love he needs, as His messenger of grace and forgiveness.

It is my prayer for us all that we may be endowed during this time of trials and tribulations, with His grace and love for which He has paid the price.

Colombo Church J. D. C. S. I.

We have now 'a Church of our own' at No. 17 Frances Road, Wellawatte. By God's great mercy and grace, the new Church was built in 6-8 months and was dedicated to the Glory of God on 30th May, 1987. The Stage II-Perish Hall & Parsonage - as a Two storeyed block was planned to be erected behind the Church, for which the Municipal approval was also obtained. In the meantime the need for more space was felt to carry out multi-faced

( continued on page 6 )



தாரகை ஒளி:-

செற்றின்பப் பிரியன் தன்வந்தன் ஆகான்;

மதுபானம் எண்ணெய் விரும்புவோன் கரித்திரன்.

— நிதிமொழிகள் 21 : 17. —

## எங்கள் கருத்து

உலகின் ஒளி.

இன்று நமது நாட்டின் எல்லாப் பகுதிகளிலும், இருள் சூழ்ந்திருப்பதையே காண்கின்றோம். தீய சக்திகள் தாண்டவமாடுகின்ற இவ்வேளையில், தீமையைத் தீமையால் மேற்கொள்ள, நமது அரசுத்தலைவர்கள் முயலுகிறார்கள். இதன் விளைவு அதிக அழிவு, நாஸ்தோறும் அப்பாவி மக்கள் கொல்லப்படுகிறார்கள். அரசுக்குச் சொந்தமான தொழிற்சாலைகள், கட்டிடங்கள் அழிக்கப்பட்டு வருவதைக் காண்கிறோமல்லவா? ஆகவே, தீமையைத் தீமையால்— தீயசக்திகளை அரசுசார்ந்த தீயசக்திகளால் மேற்கொள்ள முடியாது என்பதையே நாம் இன்று காண்கிறோம். இதவே வரலாறு கண்ட உண்மை.

நாஸ்தோறும், ஈனத்தனமான அரசியற் கொலைகள், வஞ்சகச் செயல்கள், வறுமையின் கொடுமை ஆகியன கருமேகங்களாய்க் கவிந்து குமுறிக்கொண்டிருக்கும் இக்காலத்தில், உலகின் ஒளியாகிய இயேசு கிறிஸ்துவே, நம் நாட்டைச் சூழ்ந்துள்ள இத்தீய இருளை நீக்க வல்லவர் என்ற நச்செய்தியை, மக்களின் உள்ளங்களில் ஆழமாகப் பதியவைக்கும் பணியைச் செய்வதே திருச்சபையின் தலையாய கடமை.

'அல்லா' விண்ணுக்கும் மண்ணுக்கும் ஒளியாயிருக்கிறார் என்று 'குர்ஆன்' கூறுகிறது. புத்தரின் ஞானபோதனை இருளை விரட்டும் ஒளி எனக் கூறப்படுகின்றது. 'அங்கிங்கி தெதைபடி எங்கும் பிரகாசமாய்' 'அருட் பெருஞ் சோதியாய்' என்பனபோன்ற பல தொடர்கள், சைவசமயத்தில் இறைவனை 'ஒளி' எனக் குறிப்பிடுகின்றதைக் காண்கிறோம். முழுமுதற் கடவுளை, ஒளி என்றே சிந்திக்க, மக்கள் பெரிதும் விரும்புகின்றனர். கிறிஸ்தவ திருமறையும் இதனையே உணர்த்துகிறது.

கிறிஸ்தவ கொள்கையின்படி கிறிஸ்து பெருமான் உலகின் ஒளி. இந்த ஒளியைக் குறித்து யோவான், தமது அருட்செய்தி நூலில் கூறுவது - 'இயேசுவுக்குள் இருந்த மெய்வாழ்வே மக்களுக்கு ஒளியாயிருந்தது. எங்கு இருள் உளதோ, அங்கு இந்த ஒளிச் சுடர்வீசிக் கொண்டிருக்கிறது. இருளால், அதை அடக்கிவிட இயலவில்லை. எந்த மனிதனுக்கும் ஒளிதருகிற அந்த மெய்யான ஒளியே உலகத்துக்குள் வந்தார்' என்பதே. நானே உலகிற்கு ஒளியாயிருக்கிறேன், என்னைப் பின்பற்றுகிறவன், இருளிலே நடவாமல் உயிரொளியை அடைந்திருப்பான்' என்று தெளிவாகவும் உறுதியாகவும் கூறினார் இயேசு பிரான். அன்று யூதர், இதனை நம்பாதிருந்தும், இத்தப்பரம ஒளிக்கு எதிராக அவர்களால் பேசமுடியவில்லை.

இந்த ஒளி எங்கு ஒளிர்ந்ததோ, அங்கிருந்த தீமை இருள் அகன்றது. சகேயுவின் வீட்டில் இந்த ஒளி வந்தது. இதன் மகத்துவத்தைத் தன் உள்ளத்தில் உணர்ந்தான். தன் பாவ நிலையைக் கண்டு மனம் வருந்தினான் அவன் இதயத்தில் இருள் நீங்கிற்று. அவன் வீட்டு மீட்பின் ஒளியால் நிறைந்தது. யார் யார் தத்தம் வாழ்க்கைப் பிரச்சனைகளை, வேதனைகளை அந்த ஒளியின் முன்பு நிறுத்தினார்களோ, அவர்கள் உள்ளத்தில் தெளிவும் அமைதியும் நிலவிற்று என்ப பல சான்றுகளைப் புதிய ஏற்பாட்டில் நாம் காணலாம். பலர், தமது வாழ்க்கையிலும் இதனை அனுபவித்துள்ளனர்.

உலகின் எத்தகைய சிக்கல்களையும், பிரச்சனைகளையும் நீக்கிச் சீராக்க, கிறிஸ்து பெருமானால் முடியும், அவரின் வல்லமையை, இன்று கொம்பூசிய நாடுகளில் ஒருவரும் எதிர்பாராத வண்ணம் நடைபெறும் நல்ல மாற்றங்களில் காணமுடிகிறது. கடந்த 30 ஆண்டுகளாக, ஜெர்மனி நாட்டைப் பிரித்த - கிழக்கு மேற்கு ஜெர்மனியென இரு நாடுகளாகப் பிரித்த 'பெர்லின் சுவர்' இன்று இடிபட்டுமென யார் எதிர்பார்த்தது? சோவியற் நாட்டில், ஜனநாயக ரீதியான பெரும் மாற்றங்கள் ஏற்படுமென ஒருவரும் எதிர்பார்க்கவில்லை. ஆம், எல்லாம் வல்ல இறைவன் கிரியை செய்கிறார். உலகைச் சூழ்ந்துள்ள படிப்படியாக நீங்குகின்றதல்லவா? உலகின் ஒளியாம் யேசுபெருமான், நமது பிரச்சனைகளையும் தீர்க்க வல்லவர். நம்மைச் சூழ்ந்துள்ள இருளையும் நீக்க வல்லவர். இதை நாம் நம்புகிறோமா?

உலகின் ஒளியாகிய இயேசு பெருமானின் சிறப்பைச் சிறுவையில் காண்கிறோம். அந்த, அன்புப் பிழம்பாய் ஒளிர்கின்றது. உலகின் தீய சக்திகள் அனைத்தும் திரண்டெழுந்து அந்த ஒளியை அணைக்க முயன்றன. மரணமாகிய கொடிய நஞ்சு கலந்த இருட் சூழ்ம்பை, அந்த ஒளியின் மீது ஊற்றி அனைத்துவிடப் பார்த்தது. ஆனால் நடந்தது என்ன? மரணத்தின் கூர் ஒடிந்தது - மரணம் மேற்கொள்ளப்பட்டது. உண்மை யென்றியாம் இயேசு

## போதகர் கடிதம் 3.

அன்புத் தம்பி,

இன்றைய உலகில் மனமகிழ்ச்சியைத் தேடிக்கொடுக்கக் கணக்கான மக்கள், இங்கும் அங்கும் அலைந்து திரிபெற்றதை நீ காண்கிறாய் அல்லவா? ஏன்? சிந்தித்துப்பார்:- 'இதனை விளக்குமுகமாக, அறிஞர் 'வால்ட் விட்மன்' என்பவரின் சில கருத்துக்களைத் தருகிறேன் வாசித்துப்பார்:- உன் சிந்தனைக் கேற்ற உணவாகும்:-

“விலங்குகளோடு கூடி வாழ்வதற்கு எனக்கு ஓர் அச்சமும் இல்லை. ஏனெனில் அவை திருப்திக்கும் அமைதிக்கும் சான்றுகளாக விளங்குகின்றன. நீண்ட நேரம் அவைகளை நான் உற்று நோக்கியிருக்கிறேன். அவை மனப்புழுக்கம் அடைவது மில்லை, தங்கள் நிலையைப் பற்றி முணுமுணுப்பதுமில்லை.

அவை, இரவு நேரங்களில் கவலைகளின் காரணமாக அதிக நேரம் விழிப்பதும் ஏங்கி அழுவதும் இல்லை. கடவுளுக்குத் தாங்கள் செய்ய வேண்டிய கடமைகள் இவை என்பது பற்றி விவாதித்துத் தம் மனத்தை நோக்கிச் செய்வதில்லை. ஒன்றாவது மனநிறைவு அற்றதாகவும் இல்லை; தங்கள் தேவைப் பொருள்களை எண்ணி மனத்தைப் புண்படுத்திக் கொள்வதில்லை.

ஒன்று, மற்றொன்றிற்கு அடிபணிந்து வணங்குகிறதில்லை. ஆயிரமாண்டுக்கு முன்பு இருந்த தம் முன்னோர்களுக்கு வழிபாடு செய்வதும் இல்லை.

உலகெங்கிலும் ஒன்றாவது பெருமைக்கு ஆளாவதுமில்லை; மகிழ்ச்சியற்றதாகவும் இல்லை.

மிருகங்கள், தமக்குப் போதுமான உணவும் உடல்நலமும் சுகமும் கிடைக்கும் வரை, அவைகள் தொடர்ந்து மகிழ்ச்சியாகவுள்ளன. ஆனால், மகிழ்ச்சியாக இருக்க வேண்டிய மக்கள், இந்த நாசரீக உலகில் அவ்வாறு இருப்பதில்லையே: ஏன்? “கேளுங்கள், அப்பொழுது உங்கள் மகிழ்ச்சி நிறைவாயிருக்கும்படி பெற்றுக் கொள்வீர்கள்” - (யோ. 16:24)

கடந்த மாத இறுதியில், நமது பேராயத்தின் கிறிஸ்தவ இல்லற விழா நடைபெற்றதல்லவா? இவ்விழாவில் சமூகமளித்த பெண்கள் ஒன்று சேர்ந்து அறிக்கை செய்த பற்றுதியைப் பற்றி நீ என்ன நினைக்கிறாய்? அதனைத் தகுந்திரைன் வாசித்து உன் அபிப்பிராயத்தை எழுது.

“பெண்ணையும் ஆணையும் தமது சார்பாகப் படைத்த கடவுள் நம்புகிறேன். அவர் இவ்வுலகைப் படைத்தது, இரு பொலார்க்கும் இப்புணியைப் பெணும் பொறுப்பை அளித்தார். இறைவனின் மைத்தன் இயேசுவை நம்புகிறேன். இவர் இறைவனால் தேர்ந்தெடுக்கப்பட்டவர். மரியான் என்றும் பெண்ணிடம் பிறந்தவர். இவர் பெண்களுக்குச் செவிமடுத்து, அவர்கள் பால் அன்பு செய்தார். அவர்கள் இல்லங்களில் தங்கி, அவர்களுடன் இறையரைப் பற்றி உரையாடினார். அவரைப் பின்பற்றிய பெண்-ரீடர்கள் அவருக்குத் தொண்டு செய்வதில் மகிழ்ந்தனர். கிணற்றண்டை தின்றபெண்ணுடன் இறைவனைப் பற்றி உரையாடிய இயேசுவை நம்புகிறேன். இப்பெண்ணிடம் முதன் முதலாகத் தன் மேகியப் பணி பற்றிக் கூறி இச்செய்தியை நகரத்திற்குச் சென்று அறிவிக்கும் பொறுப்பையளித்தவரும், சிமியோனின் இல்லத்தில் ஒரு பெண்ணிடம் கைலாபிஷேகம் பெற்றவரும், இப்பணியையிட்டுக் குறை கூறிய ஆன்வீருந்தினரைக் கண்டித்தவருமாகிய இயேசுவை நம்புகிறேன். தனக்கு இப்பணிவிடை செய்த இப்பெண்,

உதவிக்குரு அபிஷேகம்.

○○○○○○○○○○○○○○○○○○○○

யாழ்ப்பாணக் கல்லூரி அதிபர் கலாநிதி எஸ். ஜெபநேசன் அவர்களை, தென் இந்தியத் திருச்சபையின் யாழ்ப்பாண அத்தியட்சாதின உதவிக்குருவாக அபிஷேகம் செய்யும் ஆராதனை, 1-12-89 வெள்ளிக்கிழமை மாலை 3.00 மணிக்கு வட்டுக் கோட்டை ஆசன ஆலயத்தில், பேராயர் டி.ஜே.அம்பலவாணர் அவர்களால் நடாத்தப்படும்.

அனைவரையும் அழைக்கிறோம். அபிஷேகம் பேறும் அன்றாரை, உங்கள் ஜெபங்களில் நினைவுகொள்ளுமாறும் வேண்டுகிறோம்.

செயலர்-  
தெ.இ.தி.யா.அ.

என்றும் நினைவு கூரப்படுவார் என்றியம்பிய இயேசு பிரானை நம்புகிறேன். ஒவ்வொரு நாளில் ஒரு கூலும் பெண்ணைக் குணப்படுத்தி, அவளை நிமிரச்செய்தவரும், அவளும் ஒரு மனுப்பிறவியெனக் கணித்து மதித்தவருமாகிய இயேசுவை நம்புகிறேன். காணாமற்போன ஒரு காசை வாஞ்சையுடன் விட முழுவதும் பெருக்கித் தேடிய அப்பெண்ணைப் போன்றவரே கடவுளென, அனைவருக்கும் அறிவித்த இயேசுவை நம்புகிறேன். சுரப்பமுற்றிருப்பதும் பின்புப் பேறடைவதும் பெண்ணுக்குத் தன்னை யல்ல, ஒரு பிரிவு வேதனையென மதிப்புடன் பெண்ணை நோக்கியவரும், மறு ரூபடைவதற்கும் மறு பிறப்படைவதற்கும், வேதனையிட்டு விடுதலை பெறுவதற்கும் ஓர் உருவமாக அந்நிகழ்ச்சியைப் பயன்படுத்திய இயேசுவை நம்புகிறேன். தன் குஞ்சுகளைத் தன் செட்டையின் கீழ் சேர்க்கும் ஒரு தாய்க்கொழிக்குத் தன்னை ஒப்பிட்ட இயேசுவை நம்புகிறேன். உயிர்த்தெழுந்த பின் முதன்முதலாக மகதலேன மரியான்குக்குத் தரிசனமாகி, அதிசயமான இச்செய்தியைத் தம் சீடர்க்கு அறிவிக்கும் படி அவளை அனுப்பிய இயேசுவை நம்புகிறேன். நம் மீட்பரின் ஆப்பண்பை நான் நம்புகிறேன். அவருக்குள்—யூதனென்றும் கிரேக்கனென்றும், அடிமையென்றும் சுயாதீனனென்றும், ஆனென்றும் பெண்ணென்றும் இல்லை. நாமனைவரும் அவருக்குள் ஒன்றாகவே மீட்கப்பட்டோம். அவருக்குள் நாம் ஒன்றுபட்டுள்ளோம். நான் தாய் ஆவியரை நம்புகிறேன். அவரே படைப்பின் தன்மைகளிலும், பூமியின் மேலும் அசைவாடியவரென நம்புகிறேன். தாய்க்கொழியைப் போல எங்களை உருவாக்கி, பெற்றெடுத்து, தன் செட்டைகளின் கீழ் வைத்துப் பாதுகாத்து வரும் எல்லாம் வல்ல இறைவனின் தாய்த்தன்மையாகிய தாய் ஆவியரை நம்புகிறேன்.” — உனது சபையின் மகளிர் மன்றத்தில் இப்பற்றுதியின் உட்பொருளை விளக்கிக் காட்டு.

என் அன்பு வாழ்த்துக்கள்.  
அன்பின்  
அண்ணா.

பிரான், பேரொளியாய் எழுந்து - 'இதோ எப்போதும் நான் உங்களுடனேயே இருக்கிறேன்' என்றார்.

எனவே இன்று பல பிரச்சனைகள் நடுவில் தத்தளித்துக் கொண்டிருக்கும் நமது மக்களுக்கு முழுமுதற்பேரொளியாம் அந்த உண்மை ஒளியின் - அன்பொளியின் - அருட் பெருஞ் சோதியின் நற் செய்தியை அறிவிப்பது நமது கடமை. இந்த ஒளியை ஏற்பாரின் உள்ளத்தில் குடும்பங்களில் - சமூகத்தில் - சபைகளில் உள்ள இருள் அகற்றப்படுமென்பது நிச்சயம் என்ற உண்மைக்கு, நாம், சாட்சிகளாய் வாழ எம்பெருமானால் அழைக்கப்படுகிறோம். உலகின் ஒளியாம் இயேசுவின் ஒளியைப் பெற்று ஒளிர்வாம் வாருங்கள்.



## Nehru's legacy of Secularism

THIS IS the year of Jawahar Lal Nehru's birth Centenary celebrations. If Gandhi was the father of the Indian Nation, Nehru was the architect of Indian Polity. So it is right that all over the country there are celebrations sponsored by both the Government and by NGOs. It is usual to speak of Nehru's legacy as threefold—Democracy, Secularism and socialism. Certainly, the first two have put down some roots in the country.

It is not usual for me to be invited to a government-sponsored national conference. Perhaps because of my being Hon. Director of the Kerala University's Christian Study Centre and my new acquaintance with the Director and some staff members of the Institute of Management in Government in Trivandrum, I got an invitation to the national conference organised by the Management Institute and sponsored by the Implementation Committee (Cabinet secretariat) for the commemoration of Nehru Centenary, it took place in the third week of April.

The subject, Minorities and Secularism was interesting in itself. There were academic people drawn from the majority and minority communities, as well as IAS people from different States with experience of working in regions with predominance of Christians (North East India) or Muslims (North India) and also those who had dealt with communal riots.

Besides the inauguration of the Conference by Vice-president Shankar Dayal Sharma, EMS Namboothiripad and K. Karunakaran were on the same platform to start the debate. EMS highlighted the need to thwart the Hindu communal movement being organised around Ram Janma Bhoomi. He pointed out that the idea of RSS-VHP-BJP leadership was to propagate the idea of reconverting into Hindu temples those Mosques which were originally Hindu and to concentrate on three of them, the ones at Ayodhya, Mathura and Varanasi as symbolic. He added.

Choosing November 9 next as the date to launch the struggle, they have decided on the form of struggle. The Hindus on their own, respecting neither the executive authorities of the government nor any judicial authority will start constructing the temple. As a preparation for this, they have given the call for collecting one brick from every village in India. It is obvious that the campaign will inflame the passions of Hindus all over the country, and have its repercussions on the Muslims.

Karunakaran, of course, rejected EMS's proposal as coming from a Political Motive and thus politicised it.

V. R. Krishna Iyer followed with his presentation on 'Secularism and the Law. Both he and T.K. Oommen later made a strong plea for State intervention with respect to legislating for equality for women with men in personal and social laws, dissociating the issue from issues

relating to minority religious communities. Regarding Minorities, TK pleaded for the elimination of religious discrimination in reservations for scheduled castes. More controversial was his advocacy that the constitutional protection to minority religious groups should not be extended to them in regions where they are a majority e.g. Muslims in Kashmir, Sikhs in Punjab, Christians in Nagaland or where they are a dominant minority e.g. Syrian Christians in Kerala.

Mirza Anser Baig, formerly of the Minorities Commission spoke of the self-defensive Muslim psyche created by Hindu Majority threat to them.

'To a Muslim in post-independent India, life has become a sheer struggle for survival and existence. It is a biological urge, an instinct of nature, that when life is threatened it assumes defensive postures... A Muslim does no more than this to protect his life.

I thought she was rather pessimistic about Muslims getting a fair deal in India today with Hindu communalism aggressively on the offensive. And he did not say what Muslims themselves should do to overcome their self-defensive communalism.

Murkot Ramunny, with his long experience as an administrator in Nagaland, presented a valuable paper on 'Nehru and Tribal Development.

I presented my paper on 'Nehru's Secularism' and I thought there was a good deal of support to my thesis that Democratic Secularism could not be sustained in India without its reinforcement by forces of religious renaissance. I found the idea included in the summing-up statement. My concluding paragraphs went as follows.

Nehru linked secular toleration to the spirit of Aoka's Rock Edict on religious toleration. For the re-codification of Hindu Law in the direction of egalitarianism, he depended a great deal on the climate produced by the movements of Hindu religious reform; and towards the end Nehru was seeking a spirituality to fill the vacuum of secular industrial culture. It means that Nehru saw religion not only as communalism endangering secular national politics, and not only as a private personal matter which is to be tolerated, but also, in its re-nascent form, as having a public function of producing cultural and spiritual reinforcement to secular democratic politics of social justice.

It is argued, I think rightly, that it is the general awareness of the spiritual vacuum of modern industrial civilization that has produced the universal backlash of fundamentalism and communal revivalism of religion, and that the only answer to it is religious renaissance.

M. M. Thomas.

## Bala And Mano Gunasegaram

Sermon Preached By The  
Bishop of Colombo  
The Rt. Revd.

J. J. Gnanapragasam  
on - 1 Nov - 1989

At The Thanksgiving Service  
Gen: V: 24

'And Enoch Walked with God'

We are gathered together this evening to give thanks unto God for his servants Bala and Mano, for their lives and their work. In a prayer that we say with the dying and departed, we say: "We give them back to thee, God, who gavest them to us. As Thou didst not lose them in giving, so we do not lose them by their return. "And it is in that spirit that we are gathered here this evening to give thanks to Almighty God for two precious souls given to us for a season and who have gone back to their master. It is rather appropriate that we have gathered together on this day - All Saints day - to render thanks to God for these two Saints of God.

In the Book of Genesis, there is mention of a man named Enoch "who walked with God". Bala and Mano were two who walked hand in hand with God - and this is the chief characteristic of the Saints of God. The Saints of God were not extraordinary people; but they were ordinary people who lived their lives extraordinarily well. This is certainly true of Bala and Mano - two ordinary people who lived and worked extraordinarily well. The Saints of God were men and women of commitment who gave themselves without reservation to their God and Master.

To live responsibly in our day today is one of the hardest things, because moral issues are so vague and indistinct. In today's society, it is often easier to conform than to resist; it is more comfortable to compromise than to disagree. But as the Saints of God, as ordinary people who are called to be Saints we have to live by the principles that are eternal and never change. And Bala and Mano were two Saints of God who lived by the principles set out in His Holy Word; who refused to conform to the practices of the age; who lived by their Christian convictions and principles.

If there is one lesson that Bala and Mano can teach us, it is that a closer walk with God is today's antidote for our problems and difficulties. Almost every letter that Bala wrote to me he would mention a verse from Holy Scripture, because his mind was steeped in Holy Scripture. It was his food and nourishment. My wife and I spent a day or two in the Head Master's Residence when we went up for the Induction Service and we noticed that both of them fed on God's Word together. In his first letter that he wrote to me after going up to Gurutalawa with Mano in early December 1987, he ends up by quoting 3 St. John 1:2 and ending with the words 'Yours in His love'. I checked up at once and the verse reads as follows: - 'I pray that all may go well with you and that you may be in health'. He was concerned about me all the time.

Bala Gunasegaram was a UNESCO National Consultant, and he had been offered a post abroad when I met him and asked him to consider the office of the Head Master at Gurutalawa. Since his calling was his first priority, he said to me that he would take it to the Lord in prayer and give me an answer the next day. He came back the next day to say that he was willing to consider the offer and meet with the Board. He would have been offered three to four times more than what the Board could offer him, but it was his Christian calling that came first and not monetary gain. In Holy Scripture we have the example of the young man who came with a burning question on his soul. What must I do to inherit eternal life? And when Our Blessed Lord put his finger on his trouble and said, Get rid of your wealth and come follow me, he leaves our Lord very sorrowful. He was attached to his wealth and could not be detached from it. Bala and Mano were two souls who were attached to our Lord and, therefore, to say 'No' to what the world considers a good future was very easy. And today we are gathered here to thank God for two committed, dedicated lives whom God gave us. And to families that nurtured these two lives from infancy to manhood and womanhood also we say, Thank You.

Because Bala and Mano were deeply committed, people and they walked with God, they were people with a Mission. Duty is one of the great words in our language. And yet, read through the history of men and nation and you will find that some of those who have been the salt of the earth, and the light of the world, were always those who went beyond the mere conceptions of duty. What was Livingstone's duty, when sick in body, alone and wifeless, he found himself in the thick of the African forest. The coast with its promise of release and relief was available to him; but Livingstone stuck it out, for he thought of the Multitudes in Africa who had not heard the Gospel, and to whom he must tell. Livingstone was a man with a mission, because of his deep commitment to the Master.

I think of Bala and Mano in exactly the same way. For them St. Thomas' College, Gurutalawa, was the field in which they had been placed by God who called them. And at Gurutalawa they remained till the end. What is more - that Bala looked on the College as his mission field is seen in the fact that he was not content to sit in the Head Master's seat and the Head Master's Office delegating various tasks to others. Nay, rather he did delegate his powers, but he kept his fingers on every single aspect of the life of the College. For as you and I know, Gurutalawa is more than a mere College. It is a community of people tucked away in a distant outpost.

And so Bala, the office staff, the students and the dormitories, the farm, the bakery, the co-op stores, the swimming pool, the pump, the electric wires, the fences, the large trees, the garden - all those came

(to be continued)