

SEND IN YOUR
ARTICLES
TO

THE EDITOR
THE MORNING STAR
NO. 39, FUSSELS LANE,
COLOMBO-06,
SRI LANKA.

THE MORNING STAR

Registered as a News Paper at the General Post Office, Sri Lanka

Established 1841 A Christian weekly Published Every Friday

Vol. 161 - Jaffna - Friday 9th JUNE 2000 No. 10

Righteousness Exalteth A Nation But Sin is a Reproach to any people.

MORNING STAR RATES:

Annual Subscription-Foreign	\$ 10.00
Life Subscription Foreign	\$100.00
Annual Subscription Local	Rs. 100.00
Life Subscription - Local	Rs.1000.00

THE MORNING STAR

NO. 39, FUSSELS LANE,
COLOMBO-06,
SRI LANKA.

CCA - 11TH GENERAL ASSEMBLY

Statements on Public Issues

The Christian Conference of Asia has a long history and tradition of responding to the issues and problems that are pertinent to the life and witness of churches in Asia. The people in Asia have been confronting wide range of problems in the day to day life in respective countries.

The delegates of the supreme decision-making body of CCA, the Eleventh General Assembly, meeting in Tomohon, Indonesia from 26 June expressed their concerns on a number of issues that are confronting the Church and society in Asia on various occasions and based on those comments and recommendations the Public Issues committee appointed by the General Assembly proposes the following statements:

Globalization and Human Rights

This Assembly has addressed the negative impact of globalization of the economy, market, trade and culture. Under the rubric of liberalization, deregulation and privatization, globalization seeks to integrate the world's economy and societies into one economic system or a single market, which have been proven to be rapacious, extremely destructive. The free market ideology promoted through the globalization process is in fact controlled by a small group of transnational corporations. In consequence, although some benefits may be derived by people at large, in areas such as communication, the vast majority of the people are victims of a process over which they have no influence.

As a result, the process of globalization is unmindful of the concept of the common good as determined by people in a given society. The omnipotent market arrogates unto itself the prerogative of defining what is good, ethically, economically, politically, culturally and biologically. Humans who do not conform are made redundant, while non human organisms are generally genetically manipulated into more profitable or marketable forms. A vast number of the world's population has been excluded from the benefits of globalization. This includes workers laid off due to massive job cuts and closure of factories, farmers are dislocated by widespread land conversion schemes, indigenous peoples driven out of their ancestral lands, migrant workers are forced to leave from their jobs, independent local entrepreneurs forced out of business, women, youth and children are the worst victims of globalization. Far from improving humanity's quality of life, globalization has dramatically worsened the economic and political gap within and among countries, leading to greater exploitation and impoverishment of a greater number of people.

We therefore, challenge and encourage the churches in Asia to intensify educational campaign to raise greater consciousness among their constituencies on the moral, ethical and religious impact of globalization;

Take up the prophetic role of speaking against disastrous policies peddled by the promoters and advocates of globalization and of lending voice to the voiceless victims of globalization.

We urge churches in Asia to study the moral, ethical and religious implications of globalization;

To conscientise people on the negative impact of globalization and encourage them to participate in strengthen-

New Office Bearers of the Christian Conference of Asia Nominations made at the General Assembly May 31st to June 6th 2000.

Presidium

1. Rev. Jennifer Dawson (Aotearoa / New Zealand) - clergy / female / Anglican
2. Mr. Anthony Row (Malaysia) - lay / male / Methodist
3. Dr. Wong Wai Ching (Hong Kong) - lay / female / Anglican
4. Metropolitan Dr. Joseph Mar Irenaeus - clergy / male / Mar Thoma

Honorary Treasurer

Mr. Israel Paulraj (Sri Lanka) - lay / male / Anglican

General Committee

Aotearoa /	
New Zealand :	Ms. Fuaillelaji J. S. Saleupolu - lay-Youth-female-Methodist
Australia:	Rev. John Gilmore - clergy /male/Church of Christ
Bangladesh:	Ms. Helen Monisha Sarkar -lay/female-youth/Baptist
East Timor:	Rev. Francisco M. de Vasconzales - clergy/male/Presbyterian
Hong Kong:	Mr. Wan Hoi Wing-lay/youth/male/Anglican
India:	Rev. G. Dyvasirvadham - clergy/male/CSI
Indonesia:	Mr. Tony Waworuntu - lay/male-Presbyterian
Japan:	Rev. Kenichi Otsu - clergy/male/Kyodan
Kampuchea:	Mr. Smak Sothy - lay/male/youth/Independent Church
Korea:	Rev. Kim Dong Wan - clergy/male/Methodist
Laos:	Ms. Mone Keo - lay/female/youth/Lao Evangelical Church
Malaysia:	Bishop Julius Paul - clergy/male/Lutheran
Myanmar:	Rev. Smith N.Za Thawna - clergy/male/Baptist
Pakistan:	Mr. Victor Azariah - lay/male/presbyterian
Philippines:	Ms. Sharon Rose Joy Duremdes - lay/female/Baptist
Sri Lanka:	Mr. Rohan Edirisinghe - lay/youth/male/Anglican
Taiwan:	Rev. William J.K.Lo -clergy/male/Presbyterian
Thailand:	Rev. Chuleephan - clergy / female/ Church of Christ
Total	23
Men	16 (69.5%)
Women	7 (30.5%)
Youth	6 (26%)

(Contd on Page 04)

ing global alliances of people joined in the struggle for human rights and human dignity and to resist and counter the negative trend of globalization.

Situation in Sri Lanka:

The Eleventh General Assembly of the CCA notes with deep anguish and concern the renewed escalation of the fighting in Sri Lanka.

As the confrontation intensifies, the loss of life and limb is bound to be heavy on both sides. We therefore vote an immediate cessation of hostilities.

We reaffirm our commitment to negotiation as the only means to arrive at a lasting political solution

We plead with the government of Sri Lanka and the LTTE to seek third party facilitation assisted by the government of India.

We urge the CCA to participate in the

peace process by sending a pastoral team and strengthening the capacity of the churches in Sri Lanka to respond to the needs of victims.

OUR BISHOP ELECTED TO SERVE IN THE PROGRAMME COMMITTEE

The Morning Star is pleased to record the nomination of our Bishop Dr. S. Jebanesan to serve in the Programme Committee of Cluster iv - JUSTICE, INTERNATIONAL AFFAIRS, DEVELOPMENT AND SERVICE. He will serve for the next five years.

-DST-

400 NEW STUDENTS AT JAFFNA COLLEGE

Jaffna College has admitted 400 new students temporarily after the outbreak of hostilities in Jaffna Peninsula in May 2000. Other schools in Valikamam West also have admitted students in their Institutions temporarily. The Principals of St. John's College and Kaitadi Nuffield School have taken residence at Vaddukodai.

MR. ROBERT BRECKENRIDGE:

Rt. Rev. Dr. S. Jebanesan, Bishop in Jaffna of the CSI was very happy when I heard that the Governing Council of Trinity College, Kandy has appointed Professor W.R. Breckenridge as Principal of Trinity College. He assumed duties as Principal of Trinity College on the 1st of January, 1999. In my congratulatory message to him, I had written about his great grandfather, a convert of the American Ceylon Mission. Professor Breckenridge responded to my letter with much affection and wanted more information about his ancestors.

In April 2000, I was held up in Colombo due to the total break down of transport and communications between Jaffna and the South. I used the time to visit some of my old friends in Peradeniya and Kandy. On the 10th of April 2000, I met Professor Breckenridge at his office at Trinity College. He was happy when I told him about the achievements of Mr. Robert Breckenridge and the other members of the family. He said that he was little distressed that people at Trinity College do not consider him as a Tamil. He explained in Tamil how he would advise his Tamil teachers and the non academic staff of the college. However, I was not very much impressed with his diction and pronunciation. He said that when he was a student at Trinity College, his Tamil teacher used to scold him for his weakness in the language and that he was unworthy and unbecoming of the scholarly tradition of the family.

Mr. Robert Breckenridge, the great grandfather of the Principal of Trinity College was born at Tellippalai in an orthodox Saiva family. But he lost his father when he was very young and the boy and the mother were looked after by the maternal grandparents. It was during this time, his mother and grandmother came under the influence of American Missionaries namely Levi Spaulding and Henry Richard Hoisington. His grandmother at her death had handed over her daughter and the Grandson to Rev. Levi Spaulding and closed her eyes. The infant son was admitted at the American Mission School, Tellippalai and his mother was given a small job in the mission. By his brilliant performance in the school, he was able to gain admission to the University College of the American Missionaries viz; Batticotta Seminary. His fees at the Seminary were paid by the Women's Auxiliary, Baltimore, USA. It was during his undergraduate days at the Seminary, he accepted Jesus Christ as his personal Saviour and was given the name Breckenridge. At the seminary, he excelled in Tamil, English and Theology. He showed great skill in Drawing, Maths and Diagrams, which were used by the Missionaries in their Elementary Schools. After graduation, Mr. Breckenridge joined the Faculty and taught for seven years till the seminary was closed in 1855. Like many old students of the seminary, he lamented at the closing of the Seminary. He went back to his village in Tellippalai and served as Catechist for six months, but his heart and mind were always in the field of education. In 1856, the American Missionaries started the Batticotta English School and Mr. Breckenridge was invited to be its first Headmaster. He served in this capacity for 14 years and built up the institution. Some of the students who studied at Batticotta English School were Rev. D.P. Niles, Rev. Hoisington, Rev. Backus, Rev. William Mather and Marshall Hoisington.

In 1870, the Colonial Government appointed him as the Education Officer for the entire North East region. This position gave him the opportunity to preach the gospel and work for the educational advancement of the people.

Mr. Breckenridge was a loyal student of Rev. Henry Richard Hoisington, the 2nd Principal of Batticotta Seminary. Ill health made Rev. Henry Richard Hoisington to retire prematurely and settle down in America. He continued to write to his Guru and his wife Mrs. Nancy Hoisington. After the death of Rev. Henry Richard Hoisington, he wrote many letters to Mrs. Hoisington comforting and inspiring her to continue the good work of her husband. In his letters to Mrs. Nancy Hoisington, he had written about backsliding, which had become common among the Christians in Jaffna in the 2nd half of the Nineteenth Century. Mr. Breckenridge always regarded Hoisingtons as his parents and would sign the letter as "Your obedient son Robert".

Some of the lyrics of Breckenridge became famous not only in Jaffna but also in South India. One such lyric is as follows:

பல்லவி

இமேக தேசிக் கிரார் ; இமேக தேசிக் கிரார்

இமேக எண்ணெயர் தேசிக் கிரார் எந்த தேவன் மா தவமோ...?

சுணங்கல்

1. நீசனாமேனைத்தான் இமேக தேசிக் கிரார்
மாசீவாத நான் தான் தன் ருரு
மாதால் தேசிக் கிரார் !
2. பரம தந்தை தந்த பரிசுத்த வேதம்
நாராயணரை தேசிக் கிராரேன
நனீவொச்சரிமம்
3. வேதத்தாச்சரிமம் வேதவாசித் தேவனாரகீழும்
தாதன் இமேகேனை தேசிக் கிரார் எந்த தே
நானுமாச்சரிமம் !
4. நாதனை மறந்து நாடாதித்துவைத்தான்
நீதன் இமேகேனை தேசிக் கிராரேன
நீத்த மாச்சரிமம் !
5. ஆன இமேகேனை அன்பார் தேசிக் கிரார்
அதை நினைத்தவ னாதினீ சுந்தரனை
ஆவொயர் பற்பென் !

It is unfortunate that Dr. Dayanandan Francis, the General Secretary of the CLS, Madras in his book on "Christian Tamil Poets" wrote that this lyric was written by a criminal in India who was languishing in the death cell to be hanged. I wrote to Dr. Dayanandan Francis several times about this mistake, but even in his reprints Dr. Dayanandan Francis had not taken the trouble to rectify the error.

At Cross Purposes

Attacks against Christian missionary schools in India are on the rise. SEEMA KUMAR asks some products of this long-cherished education system whether they detected any 'hidden agenda' when they were in school.

In the good old days, when a bureaucrat or an Army officer was transferred from one town to another, the first question that would cross his or her mind was: "Does it have a Christian missionary school where my children can study?" Brought up on a system which gives a great deal of importance to English education, and quite convinced that no one can impart this better than the fathers and nuns who had crossed the seven seas to answer the 'call of God' parents would consider themselves extremely lucky to find a convent school in the town where they had been posted.

But then, those were the days when the nation hadn't heard of the Vishwa Hindu Parishad or the Bajrang Dal. It was an innocent time when Christian missionaries were not perceived to be the 'enemy of the Hindus'. It was, in fact, quite the reverse. They were praised for working in a country poorer than the ones they had left behind, and for enduring the hardships of living in a dusty town lacking in even the basic civic amenities. Catering to the elite, no one had accused them of converting the students they admitted to their schools.

Post-Ayodhya, things seem to have changed quite a bit. Christian missionaries are under attack – first in Gujarat, then in Orissa, and now in Uttar Pradesh and Haryana. Since the end of March, three missionary schools in Mathura – Sacred Heart School, St. Dominic's School and St. Theresa's Mission – were on the rampage, damaging property and injuring the staff. This was followed by incidents in Agra and Rewari, Haryana.

Suddenly, the towns of India don't seem to want them. Is it because they have suddenly perceived the 'hidden agenda' of the missionaries to convert Hindus and alienate Indians from their national culture? Has the convent system of education contributed to the evolution of modern India?

"It is terrible. I feel exceptionally sad. The attacks are based on the presumption that conversions are forced," laments Rajiv Pratap Singh aka 'Rudy' of the Bharatiya Janata Party (BJP). This young MP studied at St. Michael's High School, Patna, and thinks that fathers and brothers at his alma mater were good souls. "They were people with commitment. My wife is also from a convent. My eight-year-old daughter, goes to Shri Ram School. But that is because I am new to New Delhi and its schools. But if I were to shift my daughter to another school for higher studies, then a convent would be my choice. And that is because I know that she will be taught and protected well there," says Singh.

Indeed, the attacks on the missionaries and their schools have horrified the 'convent types'. Famous beautician Shahnaz Husain, who is from Queen Mary's Convent, Alahabad, declares "I feel horrified, not because I'm a convent product, but also as the citizen of a country which has cherished non-violence and adopted this method to secure its freedom." Adds dancer Shovana Narayan, who went through a convent system of education, "What are we doing? We were taught that God is one and that the learned called Him by different names.

"But isn't conversion to Christianity a prime function of all missionaries? Isn't it true that they preach the Bible to impressionable children? Actress and Rajya Sabha MP Shabana Azmi recalls, "I went to St. Mary's, Mumbai, and except for the mandatory psalms in the morning and evening, we were not put through religious indoctrination. Of course, we all learnt the hymns, but these were so beautiful. Never once, by word, deed or gesture, was there a mention of conversion."

Newsreader and theatre personality Sunit Tandon, though, says that Christianity was preached in the missionary school he had been to. "was never enforced on anyone," Tandon declares. "My own religious identity was never threatened." Indeed, Tandon's perception only buttresses the argument of social scientists that activists of outfits like the Bajrang Dal suffer from a "terrible culture complex".

There's no uniform pattern followed in the missionary system. Different schools seem to follow different methods of imparting education. Says model-turned-TV anchor Shefali Talwar, who studied at New Delhi's Convent of Jesus and Mary, "They didn't preach. Instead, they emphasised on living life as a good human being. While we did have to sing the psalms, it was also true that twice a week we recited shlokas. Similarly, Christmas and Diwali were celebrated with the same verve and enthusiasm.

EDITORIAL

“THE CIRCUS AGAIN” :

**“ HEY DIDDLE DIDDLE
THE CAT AND THE FIDDLE
THE COWS JUMPED OVER THE MOON
THE LITTLE DOG LAUGHED TO SEE SUCH SPORT”
THE CUP RAN AWAY WITH THE SPOON”**

Once again the situation in Jaffna reminds us of this nursery rhyme: curfew in Certain areas, thousands of internally displaced persons, acute shortage of fuel, communications with Colombo totally cut off. Peninsula divided into army controlled areas, militant controlled areas and no man's land. The people are undergoing much hardship as they did in 1995.

Jaffna Town is cut off beyond Navatkuli, and Pallai is cut off beyond Meesalai. Shop keepers in Jaffna Town are busy trying to salvage their goods and take them to safer places. New Helicopters are flying low and new kinds of artillery shells are being fired. The schools and hospitals in Valikamam West are filled with refugees.

In the meantime, many people and agencies are working tirelessly to bring about a cease-fire between the warring parties. They have expressed their concern over the deaths of innocent civilians. Norway, India and now United States are all working towards peace and a lasting solution for the ethnic problem in Sri Lanka. If their efforts succeed, not only the Sri Lankans, but people all over the world will rejoice. Let us turn to God, so that an accepted solution to the problem is found, when the Devolution Package is brought in to the Parliament in August 2000. Let it be a turning point in the history of Sri Lanka. The settlement that is envisaged may bring peace to all parties, so that it may be said that all those who died during the past 17 years had not died in vain. “JUSTICE COMES WHEN THE QUARREL BECOMES PUBLIC” is a Tamil Proverb. Now the quarrel in Sri Lanka is known to the world. The issues are now clear to all those who are affected or involved in this crisis. We are again and again hearing the words, such as “integrity” and “sovereignty” of Sri Lanka which must be protected, while a situation should be created for the Tamils to live with honour and dignity. Norway, India and USA have reiterated this. Let us hope “THE CIRCUS COMES TO AN END SOON” and the people of Sri Lanka are able to live in peace and amity.

at cross purpose (Contd)

“Singh, on the other hand, feels that the system emphasised on quality education, and the religion his Christian padres preached was universal in nature — something that all great religions of the world preach.

“The system was oriented towards providing good education. In my entire schooling years not a single student was asked to convert,” says the young BJP MP.

All in all, the emphasis was on an upbringing eclectic in character. And parents also didn't mind it. Recalls Husain, “I remember once the Mother Superior told my father to send a maulvi to teach some children Islam, because we slept when others would go to the church. To that my father answered, “Since my children know no religion, I shall be grateful if you teach them yours.”

Adds Narayan, “All the convents that I went to were good schools and imparted excellent education. We were taught to excel not just in studies but even in terms of compassion. I come from a very Hindu stock and the values were the same at home — to be a good human being. Never during my entire schooling years did any issue about religion crop up”.

Actress and writer Tara Deshpande, who studied at Cathedral and John Cannon, Mumbai, feels it's absurd to believe that a missionary school would not emphasise on Christianity. But what ultimately matters is how this is done. Of course, Deshpande says, “we were expected to go to the church, read hymns morning and evening, but there was nothing oppressive about it, nor it overly conformist. In that sense, it was very secular. We had teachers from every religion, and non-Christian students — Hindus, Muslims and Parsis — dominated in numbers. For all that, I am no less a Hindu.”

“Some like Tandon, do find these prayers unsettling, and says But I got used to them, even became fond of them. Also, other religions were never belittled.” Tandon says that the chapel service was a must for only the boarders, and that since he was a day scholar he was not exposed much to the ‘Christian ambience’. “But even if I had

been, I doubt if it would have changed my attitude very much. You could participate in the chapel service but didn't have to give up one's own beliefs.”

Such views are bound to shock the Hindu chauvinist. For one, they believe the missionary school should only provide education — and not talk about Christianity. Second, prayers and chapel visits are only subtle ways of influencing gullible Hindus. The counter-argument to this sort of thinking which considers Christian missionary schools as breeding grounds for converts is: Isn't it true that Dayanand Anglo-Vedic Schools conduct Hindu prayers? And doesn't the Constitution allow schools of any denomination to preach their religions?”

Partly this willingness to, say, sing psalms springs from the fact that Christianity in India is often confused with westernisation, in the process secularising what otherwise falls in the realm of religion. For instance, God is not only a Christian name for the Supreme Being but also the English equivalent of Bhagwan, Allah, etc. It is also possible that students and their parents believe that the mechanical recitation of prayers is really a small price to pay for the advantages that accrue to them from the system.

Gushes Talwar, “The convent produces ladies. A lot of personalities from the glamour world are convent products. We felt superior because of our education, because we spoke English better than others.” Ads Singh, “I am proud to be the product of the missionary system. The values that I imbibed from my school is what has made me surge ahead in life. There was a chapel on my school premises, but we were never forced to visit it.”

Talwar feels that the missionary school is a great equaliser and also teaches its students to care about others. “We used to give our sweaters, books, etc to the school. These were distributed among the needy students. But we were never told who was benefitting from our things. The gap between haves and have nots ended at the school gate,” she recalls.

Azmi highlights the commitment of the missionaries. “My principal, Ms. Shelton, is today a frail old woman who teaches poor girls in a Tamil Nadu village. She could have opted to go back to England. But she did not, despite her failing health. All that people like her are trying to do is to improve the lot of our society.” Try and explain that to the Bajrang Dalis.

Courtesy “THE HINDUSTAN TIMES”

At the Funeral Service of the Late Mr. A. Sri Pathmanathan who entered glory on 22nd May held in his residence at 8/3 Ramanathan Avenue, Dehiwala on the 24th of May, the following Tribute was paid by Mr. K.D. Arasaratnam:

“I have known Mr. Sri Pathmanathan known as Sri for over 50 years. He joined the Bank of Ceylon as an Assistant Shroff and rose to the ranks of a Chief Shroff, due to his undoubted integrity and absolute honesty. During his career he has been serving in Kandy, Kurunegala, Panadura Colombo Banks handling billions and billions of cash and there had been no blemish in his duties. Though he held a prestigious position, he was always simple in his behaviour and never failed to recognise a friend or acquaintance. He was a good sportsman, Tennis Player and a thorough gentleman. He had been a very loving and indulgent father to his daughter Jacintha who had reciprocated his love and affection in equal measures and has been deeply concerned in his welfare to the end.

Devy to whom Sri had been a loving and faithful husband had been a very patient and affectionate wife and in spite of her many social and religious activities had never neglected him and had looked after him in his hay days and during the times of his illness with the same sense of duty and love.

During his active days, Sri had been a regular Churchman and had been actively involved in church activities. In fact, he had been responsible for the purchase of the Church property at Frances Road at a bargain price.

Besides his family, Sri had always been deeply concerned with the welfare of his relations and friends and had been responsible for some happy marriages. Even in his days of illness he never failed to inquire about the welfare of the families of his visitors. Though for the last few years he had been confined to the home. He had ungrudgingly allowed his wife and daughter to take part in the many activities of the church. Mrs. Sri Pathmanathan had been a Deaconess in our church for over 10 years and is considered as one of our main stables of the Parish. Jacintha had been a vibrant leader of our youth. All these were accomplished mainly due to the support and encouragement given by Sri. For us, it had been a pleasure and strength to have had the close acquaintance of Mr. Sri and family and we will always cherish his memory with affection and admiration. Farewell my good friend, knowing of your good character and deeds, I am assured that your soul will be in the blessed presence of the good Lord.

On behalf of our church and the Elders Fellowship, I wish to extend our deepest condolences and sympathies to Devy, Jacintha, his relations and friends.

“MAY HIS SOUL REST IN PEACE”

Message given by Rev. Ebenezer Joseph, General Secretary, National Christian Council of Sri Lanka, at the Ordination Service of Paul Suresh, V. Pathmathayalan and John Selvam at the Colombo Church, J.D., C.S.I on 14th May 2000.

At such times we look back at our past, the time God called each one of us to be His child, servant. Let us look at the Scripture to see how Jesus called His disciples.

Mathew 4: 19 - It was troubled times in Galilee. One morning this call came to two Fishermen who were fishing. Jesus said, "Come, follow me and I will make you fishers of men". This call has been coming over and over again for 2000 years. Jesus did not call us to follow His Philosophy, or teaching or traditional practices or even a rebel force. But He calls us to follow Him - to have a close relationship with Him, to follow the God who took human form.

If we look at Paul's admonition - Your call is no longer between God and you, but also with the Church where you will exercise your gifts and carry out your service. The Church also has responsibilities.

1 Timothy 4: 12 - Live a life of example.

good conduct
show your faith

Do not let anyone look down on you because you are young, but set an example for the believers in Speech, in life, in love, in faith and in purity.

At a time like this when you rededicate yourself to God, rededicate yourself to the Church also.

This is a dangerous time, anxious time, questioning time, and at every turn one meets injustice. God calls us to live a life of light

We see similar time during Esther's life. Esther Ch 4.

Esther Ch. 4 : 3 - There was great mourning, fasting, weeping, wailing and many lay in sack cloth and ashes. Time of great sorrow.

Esther is in the Palace in comfortable circumstances.

Vs. 13 - 14: On hearing Esther's hesitancy to meet the King, Mordacai tells her of her responsibility.

He tells her of her responsibility and if she fails to act then the destruction on her family.

He gives God's strength - relief and deliverance will arise from another place and God will use someone else.

She may have been chosen as Queen at this time for such a purpose. Esther was an instrument in God's hands.

So if we examine ourselves, God places us in important positions to :
Make peace

Work for justice
Work towards reconciliation

If you do not do it, God will accomplish His work through someone else.
2 Cor 5: 14 - 15

Christ's love compels us.....

Those who live should no longer live for themselves but for Him who died for them and was raised again.

God is waiting to do great things through you. Be an instrument of Comfort, Justice and Reconciliation.

OBITUARY

Justice Jaya Pathirana:

Mr. Jaya Pathirana, former Supreme Court judge and Member of Parliament for Kurunegala died on Thursday the 25th of May 2000. Mr. Pathirana was a founder member of

the S.L.F.P. His father worked as a Dental technician in Jaffna. He had his education at St. Patrick's College, Jaffna and at Jaffna College, Vaddukoddai. He was a very loyal old boy of Jaffna College and did his part to salvage the Institution during the take over of 1974. The funeral took place at his residence in Kurunegala on Sunday the 28th of May 2000.

A.Sripathamathan:

The death occurred on Tuesday the 23rd of May 2000 of Mr. A. Sripathamathan retired Chief Cashier in the Bank of Ceylon. He was the husband of Devi and father of Jacintha and brother of Lily, Parly, Nesamalar Rajendra and brother in law of Devanesan, Devarajah, Devanayagam, Devasagayam, Devaseervatham and Devi Manoharan. The funeral took place on Wednesday the 24th of May at 3.00 p.m. at his residence at No.8/3 Ramanathan Avenue, Off Ratnakara Place, Dehiwala. The funeral service was conducted by Rev. P.R. Navendranugoolan assisted by Rev. A. Jeyakumaran, Rev. E.N. Lawrence and Rev. Sathy Thambirajah (Methodist Church.)

David Alexander Daniel (Sammy)

We are sorry to record the death of David Alexander Daniel (Sammy). He was the Beloved husband of Jessie, loving father of Premo (Fedex) and Jeeva, father in law of Geetha (Bishop's) and Rohan (Mackwoods), loving grandfather of Debbie, Cherisha and Fallon, brother of Esther, Annie, Elizaeth (all deceased) and Alfonso. Funeral took place at his residence at No.17/1, Kawdana Attidiya Road, Dehiwala on Monday the 22nd May 2000.

SYNOD YOUTH FESTIVAL 2000

The Secretary of the Synod

Youth department CSI Rev. Vinod Victor has informed us that the Synod Youth Festival 2000 will be held from the 2nd to the 25th of November 2000 at Kasan in Vellore. The theme of the festival will be "LORD MAKE US CHANNELS OF YOUR PEACE". The Synod has invited 100 delegates from each diocese. The CSI Youth Department will take care of the boarding and lodging. Travel expenses will be the responsibility of the participants.

BISHOPS' RETREAT

23 rd to 25th May 2000:

The CSI Bishops assembled at a Quiet Corner, at Masinagudi in Ooty for their annual retreat. The Leader of the retreat was Rt. Rev. Dr. S.K. Parmar, retired Bishop of Methodist Church in India and Chairman of the Timothy Project. He gave three talks on the following subjects:

Episcopacy in changing times
Episcopacy and the Institutionalised Church

Context determines spirituality

18 Bishops of the CSI and the officers of the Synod attended this retreat.

Pastor Visits Mr. C.D. Chinnakone

The pastor of the JDCSI Church Colombo Rev. P.R. Navendranugoolan visited Mr. C.D. Chinnakone at Terrorist Investigation Unit, Fort, Colombo on Wednesday the 7th June 2000. The pastor was allowed to pray for Mr. C.D. Chinnakone. Rev. Anugoolan said that Mr. Chinnakone looked fit and was wanting reading material while staying in the Terrorist Investigation Department. Our readers will know that Mr. C.D. Chinnakone was taken for questioning in connection with the handling of a map of the Colombo Port.

New Assistant Pastor in Colombo

The new Asst. Pastor of Colombo Bro. Daniel Ranjith arrived in Colombo on Wednesday the 7th June 2000. He travelled from Point Pedro to Trincomalee by Ship and then by a Motor Vehicle to Colombo.

SYNOD SAYS GOOD BYE TO MR. SOLOMON MACDONALD:

Mr. Solomon Macdonald the Associate Secretary at the Synod Office, No.5 White Road, Madras 14 was accorded a solemn farewell on Saturday the 27th May in the conference hall of the CSI Centre. In the same function the Synod Staff also felicitated Mr. Frederick William the Hony. treasurer of the Synod who will be celebrating his 75th Birthday on the 3rd June. The welcome speech was given by Mr. Gerard Samuel. The prayer was offered by Mr. J.A. Selvaraj. The lesson "Psalm 91" was read by Ms. T.A. Grace. The Treasurer and Mr. Macdonald were then garlanded and were given gifts by the members of the Staff. Mr. Nadarajan spoke on behalf of the attenders. Mr. Macdonald in his reply said that he had served the Synod office for 9 long years. He had been a student of Loyala College during the time of Rev. Fr. K. Souza. He rose to the position of Joint Secretary of the Tamil Nadu Secretariat. Mr. Macdonald was filled with emotion for all that God had done for him and sang the song

"Nambi Vanthen Jessiah Naan Nambi Vanthenae"

Mr. Frederick William in his speech said that he and chief Karunanithy were born on the same day. He had his education at Madras Christian College when Mr. Boyd was Principal. He rose to the position of Deputy Secretary in the Tamil Nadu Government Secretariat. He has served as a Treasurer for the Synod for 7 years. He said that he owed his religion and philosophy to his father who was a Medical Missionary in the Dornakal Diocese.

Rev. G. Devasirvadam, the General Secretary of the Synod spoke on behalf of the Synod of the CSI. The function was presided over by the Bishop of Jaffna who also offered the closing prayers and pronounced the benediction.

New Office Bearers (Contd)

C. C. A. BOARDS AND COMMITTEES

I. FAITH, MISSION & UNITY

1. Indonesia	Rev. Dr. A. Yewangoe (Moderator)	C/M/JKS
2. Pakistan	Bishop Samuel Pervaiz	C/M/Church of Pakistan
3. India	Ms. Vidya Rani	L/F/Lutheran
4. Korea	Rev. Lee Sang Yoon	C/M/ Methodist
5. Japan	Rev. Dr. Sanjee Kim	C/M/ Korean Church
6. Taiwan	Rev. Dr. Cheng Yan En (Co-Moderator)	C/M/Presbyterian
7. Philippines	Leslie Capus	L/M/Y/Phil. Independent
8. Australia	Ms. Rachel Kronberger	L/F/UCA
9. Malaysia	Rev. Albert Walters	C/M/ Anglican
10. Thailand	Rev. Dr. Pradit Tagerngrangsarit	C/M/CCT
11. ANZ	Rev. Max Reid	C/M/ Presbyterian
12. HK	Rev. Eric. So	/M/ Congregational
13. Sri Lanka	Rev. Jothini	C/W/Methodist
14. Myanmar	Ms. Nang May San Oo	L/F/Y/ Baptist

Male: 10 Female 4 Youth 3 (Regions: South Asia: 3/SEA: 3/NEA: 4/SEAP:3)

II JUSTICE, INTERNATIONAL AFFAIRS, DEVELOPMENT & SERVICE

1. Korea	Ms. Lee Hyun Sook (Co-Moderator)	L/F/PROK
2. Philippines	Bishop Elmer Bolocon (Moderator)	C/M/UCCP
3. Pakistan	Mr. Marvin Farrukh	L/M//Church of Pakistan
4. Indonesia	Ms. Marlene Sigar	L/F/Y/GMIM
5. Japan	Rev. Toshimasa Yamamoto	C/M/Kyodan
6. Taiwan	Mr. Albert Lin	L/M/Presbyterian
7. Kampuchea	Mr. Sok Sovandy	L/M/Methodist
8. Myanmar	Rev. Dr. Pa Sang	C/M/Independent