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

# THE MORNING STAR

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

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## RECIPROCATE THE UNILATERAL CEASE-FIRE AND END THE ECONOMIC EMBARGO"

— Tamil Expatriates Urge

It is reported that around 10,000 Tamil expatriates rallied outside the United Nations building in Geneva and called for international pressure on Sri Lanka to go for negotiations with the LTTE and to bring to an end the economic embargo. They urged that this would be the appropriate way to reciprocate the unilateral cease-fire repeatedly announced by the LTTE. This would enable the Norway facilitated talks, the protesters said.

This rally coincided with the occasion of the 57th Session of the UN Commission on Human Rights.

## OPENING OF THANTHAI CHELVA SQUARE IN JAFFNA TOWN

Thanthai Chelva [SJV] Square was declared open to mark the 103rd birth anniversary of SJV on the 31st March 2001. Attorney N. Raviraj, Mayor of Jaffna will formally declare open the square at 10.00 a.m.

The Members of Parliament from the Jaffna District Messrs V. Anandasangary, Mavai Senathirajah, and S. Sivamaharaja were among those who participated in the function. The areas comprising of the site of SJV monument, Vembadi Girls' College, Jaffna Central College, Subramaniam Park, Jaffna Public Library, Thuraiyappali Stadium and Pannai are declared as Thanthai Chelva Square.

Prizes were awarded to the winners in the literature contest organized in connection with the celebration.

## THANTHAI CHELVA MEMORIAL SERVICE

Service of Remembrance and Thanksgiving was held at St. John's Church, Chundikuli to mark the occasion of Thanthai Chelva's 103rd birth anniversary on March 31, 2001 at 4.00 p.m.

The message for the day was given by the Revd Fr. A.I. Bernard, Rector of St. Patrick's College. Mr S.R. Jesupalan of Tellippalai Church and a longstanding associate of Thanthai Chelva gave the Vote of Thanks.

## G.C.E. O/L RESULTS

The results of the G.C.E. O/L Examinations held in December 2000 were released on 31-03-2001. The students of Jaffna College fared well. Two students got 10 distinctions while two others got nine distinctions and three obtained eight distinctions.

## LEVI SPAULDING HOME FARES WELL

The following students of the Levi Spaulding Boys' Home secured good results at the recently held O/L examinations:

Ratnam Rajeevanan	D, 7C, 2S
Rasiya Anurasa	D, 7C
Sivarajasingam Jeevanarajah	D, 7C, S
Rajaratnam Rajaruban	D, 7S

## NO DECISION IN THE SELECTION OF THE BISHOP OF COLOMBO

The results of the bishop's election for the Diocese of Colombo did not bring forth the required two-third majority for any of the candidates in an four rounds. Three names were proposed to the panel and finally the last three rounds of election were held between Revds Duleep Chickera and Diloraj Canagasabai respectively. The Archbishop of Canterbury has been entrusted with the pronouncement of bishopric for the Diocese of Colombo [Anglican Church]. Readers will know that the tenure of Bishop Kenneth Fernando as Bishop of Colombo has ended.

## BIGMATCHES OF THE NORTH

The Battle of the North between Jaffna Central College and St. John's College ended in a draw on the 24th March while St. Patrick's College, Jaffna beat Jaffna College, Vaddukoddai by an innings in the Battle of Golds. A.R. Churchil scored a record 155 runs for the winners of the Battle of Golds.

## Religious Service at Kachchativu

After a lapse of 20 years religious services were conducted at St. Antony's Church at Kachchativu. A group of 100 persons including two nuns and four priests conducted the Holy Mass on March 25, 2001. Pulavar Arianayagam, the Church Administrator, accompanied them. They were taken by two boats to Kachchativu.

## Palmyrah Products Exhibition in Colombo

The Palmyrah Development Board has arranged for an exhibition of palmyrah products in Colombo. It is hoped that such an exhibition would encourage the producers find market overseas as well. Producers from all over Sri Lanka including those from the North and the East will participate in this exhibition.

## PASSENGER FLIGHTS TO JAFFNA INCREASED

There will be three flights every day to Palaly from Colombo. The earlier two flights have been increased to three because of the demand for it.

## BLESSED WITH A BABY BOY

We are pleased to record the birth of a son to Mr. and Mrs. Amalathas. Mrs. Jeevananthini Amalathas is the eldest daughter of the Revd A.V. Jesuathan of Inuvil Church.

## RANIL TO VISIT NORWAY AMID PEACE MOVES

The main opposition leader Ranil Wickremesinghe is set to visit Norway amid moves by Oslo to broker peace between the LTTE and the Government of Sri Lanka. Mr. Wickremesinghe was due to leave next week at the invitation of the Norwegian Government, official sources said. It was not immediately clear if his visit was directly linked to Norway's attempts to bring the LTTE and the government to the peace negotiating table.

## NEW VICE PRINCIPAL FOR ST. JOHN'S COLLEGE

The Revd N.J. Gnanaponrajah has been appointed as one of the Vice-Principals of St. John's College, Jaffna as from 1st February 2001. Revd Gnanaponrajah, an old boy of St. John's College holds a B.A. General Degree and a PostGraduate Diploma in Religious Education from Selly Oak College, Birmingham. Subsequently he completed a postgraduate Diploma in Educational Management at the National Institute of Education, Maharagama.

## Shelling on the coastal area of Jaffna Lagoon

After a long lapse Jaffna Town area vibrated with the rumbling sound of shelling in the early hours of 21st February. The security Forces sent para-lights from Gurunagar and Pasaiyoor areas till 5 o'clock in the morning and were shelling and firing towards the coastal area of the Jaffna Lagoon.

The Fishermen who went to the jetty to seek permission were not allowed to go fishing.

## Danger of increase in TB Patients in the Jaffna Peninsula

The statistics given by the Health Department authorities show an increase in the number of TB patients in the Jaffna Peninsula. Displacement, refugee camp life, and excess use of liquor are attributed for this increase. Children and the elderly are the most affected. It is said that between 1997 and 2000 there was an increase of 42 patients to make the total of patients to 215. The number may increase in the year 2001, the authorities forewarned.

## Meditation

*It is very important for us  
to realize that love, to be true,  
has to hurt. I must be willing to  
give whatever it takes not to harm  
other people and, in fact, to do  
good to them. This requires that  
I be willing to give until it hurts.  
Otherwise there is no true love  
in me and I bring injustice,  
not peace, to those around me.*

Mother Teresa,

## M. JEYASEELAN

We are sorry to record the death of Mr. M. Jeyaseelan, son of the late Mr. and Mrs. V.S. Muttucumaru of Alaveddy and son-in-law of the late Dr. Austin and Mrs. Breakenridge of Chundikuli, in Zambia on February 19, 2001. Mr. Jeyaseelan was working as a consultant at the time of his death. He was an old boy of Jaffna College.

A service to coincide with the funeral service in Zambia was conducted by the Revd A.S. Thevagananathan assisted by the Revd E.K. Gunaseelan in his brothers house at Uduvil on the 24th February at 10.00 a.m. Mrs. G. Manoharan while paying a tribute made special reference to the part played by the Muttucumaru family in the life of Alaveddy Church prior to 1960.

Mr. Jeyaseelan leaves behind his wife, two sons, his ailing mother, and a host of relatives and friends to bemoan his death.

## வெள்ளிவிழா கண்ட எமது குருமார்

தென் இந்திய திருச்சரண யாழ் பேராயத்தில் 25 வருடங்கள் பணியாற்றிய குருமாரைக் கௌரவிக்கும் நிகழ்வு மார்ச் மாதம் இரண்டாம் திகதி மாலை 4.00 மணிக்கு வட்டுக்கோட்டையில் நடைபெற்றது. இவர்களுள் அமுகமாயிருந்தோர் மல்லமாலை அணிவிக்கப்பட்டுக் கௌரவிக்கப்பட்டதைத் தொடர்ந்து, அருட்திரு எஸ்.சி. ஆர்ணல் மற்றும் அருட்திரு பி.ஜே. குரியக்குமார் ஆகியோர் வெள்ளிவிழா நாயகர்களைப் பற்றிக் குறிப்பிட்டாவது:

### அருட்திரு டி.ஆர். அம்பலவாணர்

1950ம் ஆண்டு இவர் தொங்கிய ஊட்டம் இன்றும் செவ்வனே நடைபெறுகிறது. எமது குருமாரில் முதியவர். முதிர்ந்த அனுபவமே, பலருக்கும் சிறந்ததொரு வழிகாட்டி. ஊழியத்தில் கொள்ளியவை இவர் இப்போது கண்டுள்ளார். சிறந்ததொரு எழுத்தாவன் மற்றும் நட்புடையவர்.

### அருட்திரு டி.சி. இரத்தினசிங்கம்

1959இல் குரத்துவப் பணியைத் தொடங்கிய இவர், கால்நடையாகவே சென்று அருட்செய்தியை நவீன வாகனங்கள், இவரது திருப்பணியின் முக்கிய அம்சம் இசையும் வில்லாப்பாட்டுமாகும். சிறுபிள்ளைகள் மத்தியில் இவரது கலையார்வத்திற்கு இன்றும் பெருமதிப்பிடை.

### அருட்திரு எஸ்.பி. ஜெயசிங்கம்

சிறந்த ஆங்கில அறிவு படைத்த இவர் பழைய ஏற்பாட்டுத் துறையில் தேர்ச்சிபெற்றவராவார். 1968ம் ஆண்டு முதலாக குருத்துவப் பணியாற்றி வருகின்றார்.

### அருட்திரு வி.என். தீமதலசிங்கம்

1975இல் பணியாற்றத் தொடங்கிய இவர், தனது சகோதரிகளைத் தன் கண்ணொளிரே பறிகொடுத்த அனுபவத்தின் மத்தியிலும் சோர்வறாது ஊழியம் புரிபவர். எப்போதும் நீதிக்காகக் குரல்கொடுப்பதற்குப் பின்நிற்காதவர்.

### அருட்திரு எஸ். ஜெயநேசன்

1976ம் ஆண்டு தனது ஊழியத்தைத் தொடங்கிய இவர் தான் சேவையாற்றும் இடத்தை முன்னேற்றி விட வேண்டும் எனும் போரா கொள்கை வர். இதற்கு நல்லதொரு உதாரணம் மட்டக்களத்தில் தான் சேவையாற்றும் இடத்தில் இவர் செய்துவரும் வேலைத்திட்டங்கள். இவர் ஒரு சிறந்த அர்ப்பணிப்பாளன்.

### அருட்திரு ஏ. ஜெயக்குமாரன்

1975இலிருந்து பணியாற்றுகின்றார். எந்தப் பொறுப்பைக் கொடுத்தாலும் செவ்வனே நிறைவேற்றக்கூடியவர். தொழிலில் பணிபுர்த்தியும் பெற்றவர். அமுகத்துவமான தொழில் எல்லாம்.

### அருட்திரு ஏ.வி. ஜேகதாசன்

1977ம் ஆண்டு சேவையாற்றத் தொடங்கிய இவர், இந்தப் பணியில் நல்லதிரு கொள்கை வர். ஏழைகளுக்காகப் பாடுபடுபவர். மிகுந்த பிரயத்தி. பல்கலை வித்தகர்.

போயர் அருட்பெருந்திரு முனைவர் எஸ். ஜேபநேசன் அவர்களும் இக்குருமாளைப் பாராட்டிப் பேசினார். இது பாராட்டுரைகள் திருவாளர்கள் என்.க. விமலேந்திரன் மற்றும் சி.பி. பனிக் ஆகியோரால் வழங்கப்பட்டன. வைத்தியசாலை நிதி

## விசேஷ பாக்களின் சரித்திரம்

### Onward Christian Soldiers

யுத்தம் செய்கோம் வாரும்,

கிறிஸ்து வீரரே

(பாமாலை 384)

வாஸ்பகும் வயது சென்றோரும் உற்சாகத்துடன் படும் இப்பாடல் உண்மையில் சிறுவர்களுக்காக எழுதப்பட்டது.

கமர் 65 வருடங்களுக்கு முன் இங்கிலாந்திலுள்ள Horbury என்னும் ஒரு கிராமத்திற்கு Sabine Baring-Goned என்பவர் குருவாக வேலை செய்ய வந்தார். அவர் வந்து சில நாட்களில் பரிசுத்த ஆவியானவரின் திருநாள் கொண்டாட்டம் நடந்தது. அதற்கு மறுநாள் ஓய்வுநாள் பள்ளிக்கூடத்திற்கு செல்லும் சிறுவர்களுக்கு மிகவும் விசேஷித்த ஓர் தினம். சிறுவர்கள் கூடி கோவிலைச் சுற்றியோ, அல்லது தமது கிராமத்தைச் சுற்றியோ பாட்டுக்கள் பாடி பவனி செல்லுவர். வரிசை தவறாது கொடிகளை கெம்போமாய் தூக்கிக்கொண்டு, கீத வாக்கியங்களுக்கு இசைவாக பவனி செல்லும் சிறுவர், தாம் பாடும் பாட்டுக்களின் மூலமாய் கிறிஸ்துவனை அறியாதவர்களுக்கு சாட்சி கூறும் ஓர் சந்தர்ப்பமாகும் அது.

அவ்வாண்டில், புதிய குருவானவர் முன்னிலையில் மிகவும் விமரிசையாக இவ்வயைவத்தை நடத்த வேண்டுமென்று ஓய்வுநாள் பாடசாலைத் தலைவர் எண்ணினார். ஏற்ற பாடல்களை சிறுவர் பவனி செல்லும்பொழுது பாடவேண்டியது ஒரு முக்கிய அம்சமாகையால் அவைகளை தேர்ந்தெடுப்பதற்கு ஏற்றவர் குருவானவரே யென்று எண்ணி அவரை வேண்டினர்.

குருவானவர் பல புத்தகங்களையும் தேடி, இறுதியில் சிறுவர் பவனி செல்லும்பொழுது ஒத்துவரும் இராகம் அமைந்த பாடல் ஒன்றைக் கண்டார். ஆனால் அதன் வார்த்தைகள் அவர் விருப்பத்திற்கு ஏற்றவாறு இல்லை. தாம் அதைவிட இசைவான வார்த்தைகளை அமைக்கலாம். என்றெண்ணினார். அன்றிலு வெகுநேரம் அமர்ந்திருந்து தாம் எண்ணிய காரியத்தை நிறைவேற்றி இப்பாவை எழுதி முடித்தார்.

மறுநாள் காலை சிறுவர் விருப்பத்துடன் இப்பாடலைப் பாடிச் சென்றனர். கிராமத்தார் பாடலில் அமைந்திருந்த அருமையான வார்த்தைகளைக் கேட்டு உணர்வடைந்தவர்களாய் தாம் தமது கிறிஸ்தவப் போராட்டத்தில் அதிக தைரியத்தோடும் விகவாசத்தோடும் செல்லவேண்டுமென்று தீர்மானித்தனர்.

இப்பாடலின் பெருமை Sir Arthur Sullivan அல் எழுதப்பட்டது.

A.D. Manuel.

### Lost to Life

Lost in the deep ocean  
Lost in the dusty sand  
Lost in the foreign land  
Lost in 'no man's land'  
Lost in the exodus  
Lost in the containers  
Lost in the dark jungles  
Lost to the shackles  
Lost in the busy streets  
Lost without proper 'feed'  
Lost under detention  
Lost with out attention  
Lost in action  
Lost in the friction  
Lost are my kindred  
Lost since the war kindled  
Listen to my word my dear comrade  
Lest your spirit gets depressed  
Lost souls are the lost seeds  
Lost to give life indeed.

Thaya

திருமதி சந்திரா அம்பலவாணர் குருமார்களைக் கௌரவிக்குமுகமாக சிறப்புக் கோப்புகளை வழங்கினார். இந்தக் குருமாரில் அருட்திரு டி.ஆர். அம்பலவாணர் தனித்தனியே யோவும் அம்பலவாணர் அவர்களிடம் திருநிலைப்படுத்தப்பட்டவர்கள் என்பது குறிப்பிடத்தக்கது. விழா நாயகர்கள் சார்பாக அருட்திரு டி.சி. இரத்தினசிங்கம் பதிலுரையளித்தார். போராளிகள் கூறப்பட்ட ஆதீர்வத்துடன் விழா நிறைவுற்றது.

## EDITORIAL

## THE WOUNDED HEALER

Once again we have entered into the tail end of the Lenten Season, the Passion Week that will be followed by the Holy Week. This is an opportune time for all of us to concentrate our thinking and set our minds to walk along with Jesus, the Christ.

Evangelist Luke says, "As days drew near for Jesus to be taken up, he set his face to go towards Jerusalem" [10:51]. The call to discipleship and the call to participate in God's mission come in this context. Internalizing the mind of the One who set his face towards Jerusalem is essential to find internal solace. The One who blazed the trail is the One who enables us to face all the trials and temptations in this world that is full of envy, dissension and hatredness.

Looking at the different ways human beings respond to the sufferings and hardships of this world, at least three kinds of people may come to our mind. There is a group of people who always try to hide themselves when they feel discouraged of the wounds of the world. They hide behind something and think that those who give them troubles or those who hurt them will disappear. This attitude is none other than a sense of false satisfaction they create in themselves.

Another group of people when faced with such wounds does often get angry with others whom they feel are responsible for their state. They feel that their hurt feelings and dissatisfactions can be overcome by transferring those on others. Some even go to the extent of cultivating the spirit of vengeance and rivalry.

However, there is yet another group of people who take an entirely different approach. They, when facing discouragement and disappointments, look long and hard at the CROSS. They feel that the Cross is the source of their strength. The strength they get by looking at the cross is something that makes them go into the same world where they got hurt to begin their life anew. These people are none other than the wounded healers.

Following Christ does not give the assurance that our life is trouble-free. Rather, it gives us the strength to face the challenges of human life. The One who was crucified for all of us gives this strength. The cross became a symbol of hope because Christ was crucified for the sake of humanity. Paul, the one who tried to go about in his own strength, started preaching about the Christ crucified the moment he felt that the life giving strength of the crucified One on behalf of humanity was greater than the human strength. He was also made to realize that this strength was far above human understanding.

In 2 Corinthians 12, 8-10, Paul says, Three times I appealed to the Lord about this, that it would leave me, but he said to me, 'My grace is sufficient for you, for power is made perfect in weakness.' So, I will boast all the more gladly of my weakness, so that the power of Christ may dwell in me. Therefore, I am content with weakness, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong." We do not worship a building or a congregation. Rather, we worship a Saviour, the One who bore the sins of the world for the sake of redemption of the entire humanity. When Jesus was hanging on the cross, those at the foot of it continued to ridicule to the point of saying that he should come down from the cross in order to prove his divinity or divine sonship. As Paul Tillich put this succinctly, God is all powerful because God can let Godself to be absolutely powerless." Our strength depends on this.

The author of the Book of Hebrews said, It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of salvation perfect through suffering" [2:10]. Our Lord suffered for the sake of our own suffering. He showed compassion on those who looked like sheep without a shepherd. He suffered with those who suffered. Therefore when we suffer, ours is not a lonely one. Christ himself suffers with us. And in this we get the assurance that we will also partake in his glory.

Christ was wounded for us and we are healed by the stripes of his wounds. In the midst of his hurt, Christ was able to forgive those who were responsible for his crucifixion. In the midst of agony and grief he was able to grant new life to those who bent on doing away with him. This is the message given to us by the Crucified Christ that we too should become "wounded healers." It was Dietrich Bonhoeffer who said, When Christ passes by a person, he bids him [sic.] 'come and die for me'."

Truly, it is in living a life worthy of the message of the cross of Christ, we do really live. Let us continue to ask the Lord to grant us the true wisdom to discern this spirit of the crucified Christ. This spirit will make us live an exemplary life in this world that is so full of envy, strife, competition and hatredness. The "Wounded Healer" will certainly grant us the courage and power to be the wounded healers in this world.

## Bible Study

## The Image of the Good Shepherd in the Fourth Gospel

by Daniel S. Thiagarajah

John 10:7-10; 11-18

The question about Jesus' identity is one of the dominant themes in the Fourth Gospel. Those who believed in Jesus and confessed his identity were constantly being expelled from the synagogue. Many have been quite content with being secret believers for the fear of expulsion and the suffering that brought for them. However, Jesus went on revealing his identity to the people.

The 'I AM' sayings (**ego eimi**) in the Fourth Gospel do portray the identity of Jesus. Seven of these, which do occur with predicate nominative, can be classified under the specific category. They are;

- i) I am the Bread of Life (6:35,51)
- ii) I am the Light of the World (8:12; 9:5)
- iii) I am the Gate (10:7,9)
- iv) I am the good Shepherd (10:11,14)
- v) I am the Resurrection and the Life (11:25)
- vi) I am the Way, the Truth and the Life (14:6)
- vii) I am the True Vine (15:1)

The predicate is not an essential definition/description of Jesus himself. It is, in fact, more a description of what he is in relation to human beings. Jesus is the source of eternal life ('life', 'resurrection' and 'Vine') and is the means through whom men and women find life ('gate' and 'Way'). He, as a shepherd, leads human beings to life and as the truth reveals the truth to them, the truth that nourishes their life. Analysis of the fourth of these **ego eimi** sayings will reveal that for John's Gospel, the Shepherd-God who is the great 'I Am' now is present and active in Jesus as 'The Good Shepherd'. 'I am the Good Shepherd' is part of the larger concern for Jesus' identity as the Messiah, the Son of Man and the Son of God who brings life! Actually, as mentioned, all these seven 'I AM' sayings are connected to the concept of life in the Fourth Gospel. At least four important assertions could be made about the portrayal of the Good Shepherd in the Fourth Gospel.

## First of all, A Good Shepherd lays down his life.

Right from the beginning the image of the Good Shepherd involves the cross. When Jesus says that he is the Good Shepherd (10:11), he speaks about the laying down of life for the sheep. Being a shepherd entails a constant living for one's own sheep. The word used here for life is mortal existence (**psuche**). But, in 10:10 when Jesus says that he has come that they may have life and have it abundantly, the word used there for life is a different word, **zoe**. Therefore, the emphasis is clear. The Good Shepherd lays down his mortal existence, **psuche**, for the sake of affirming life, **zoe**, in its fullness to the humanity. The shepherd-status of Jesus, the Good Shepherd makes itself manifest in the sacrifice of his life (**psuche**), so that he may make his sheep the gift of true life (**zoe**).

At the same time, for John, the laying down language is not limited to Jesus alone. It occurs also for those whose lives are rooted in his!

*This is my Commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. (John 15:12-13)*

The sheep that 'sees' such laying down in their shepherd will 'follow' him in laying down their lives in love for one another! 'seeing' in Fourth Gospel is internalizing the spirit of the Good Shepherd. Seeing means adaptation. It means obedience.

## Secondly, The Good Shepherd knows his sheep and is known by them.

The other characteristic of the Good Shepherd is that he knows the value/worth/importance of his sheep. This is the meaning of his knowing his sheep. As a result of this 'knowing', the sheep understands the sacrificial nature of their shepherd. Therefore, the relationship with Jesus, the Good Shepherd is a highly personal two-way knowing! It is of Pertinence to note that in John's Gospel, this 'knowing' is related to the 'abiding' language.

## Thirdly, The Good Shepherd has A LARGER SINGLE FLOCK.

When analyzing the background of the Fourth Gospel, one is able to know that the first followers were Jews and they were not open to the Gentiles. Besides, there were other groups that were excluded by the Jews. Therefore, the Fourth Gospel challenges the community to have or internalize a larger version, which is inclusive in nature and in which the current fold will include others who will listen to Jesus' voice and finally there will be 'ONE FLOCK AND ONE SHEPHERD' (cf. 10:16).

The task of the Good Shepherd reveals the idea of unity in a wider perspective. It is not unity for the sake of unity! Rather, it is unity in a broader sense. A disunited and unloving community hardly can have a credible witness to God's love in Jesus! The one who lays down his life on the cross is at the same time is also the one who lifts up from the earth to draw all people to himself! (Cf. 12:32)

(Cont'd on Page 4)

## Sri Lankan Navy denies rape allegations

The Sri Lankan navy has denied allegations that its officers were involved in sexually assaulting two women arrested in the northern Mannar Island last month. The women, who appeared before a Mannar court earlier today, told the judge that they were abducted, sexually abused and raped by a group of navy personnel and police. A statement from navy headquarters said the allegations were entirely false. Reports from Mannar say a special police investigator, who was appointed to look into the allegations, has been replaced by a team from the criminal investigation department from Colombo; their report is due in May. From the newsroom of the BBC World Service

## Visit of Synod Officers

The Rev. Thevakadatcham (PAD), Rev & Mrs. Prasada Rao (Christian Education), Rev & Mrs. Vinoth Victor (Youth Ministry), and Mr. & Mrs. Arther Abraham of the Church of South India Synod will be visiting the CSI Church Colombo from the 9th to the 16th of April 2001. They will be conducting seminars and workshops for the Sunday school teachers, the pastors and the youths of our church. Invitation has been also extended to the other denominations.

## Missionary from Global Ministries

The Global Ministries (UCBWM) have assigned Miss Grace Bunker, daughter of Rev. Dr. Sydney and Mrs. Ruth Bunker to serve as the missionary in Jaffna. She is expected to start her ministry after June this year.

## COLONELS BRIAN AND TERESA TUCK

Colonels Brian and Teresa Tuck, the new Territorial Leaders of the Salvation Army, Sri Lanka Territory will be installed at a special service of installation on Saturday, April 21, 2001 at 10.00 a.m. in the Colombo Central Hall. While Colonel Brian takes over the position of the Territorial Commander, his wife Colonel Teresa will assume responsibilities as the Territorial President of the Women's Organizations.

Both Brian and Teresa entered the Salvation Army Training College in South Africa in February 1968 from Kensington Corps in Port Elizabeth. Both have rich Salvation Army backgrounds. Brian, as fourth-generation Salvationist and Teresa having been born in Venda of missionary parents.

Colonel (Dr.) Brian Tuck has gained a reputation as a fine scholar that he was appointed as principal to the Officers Training College. Among other academic achievement, he was awarded a cum laude for his Master's thesis on the history of the Salvation Army in South Africa. His doctorate focussed on the Holiness Movement in South Africa. He is the author of several booklets and pamphlets of historical and theological interest.

Colonel Teresa Tuck is a "People's-person" and despite having her own appointment as Literary Secretary in addition to assisting her husband in editorial and educational work, she engaged in a demanding ministry among the "street kids" of Johannesburg.

The Tucks have four children and seven grandchildren. Three children live in various parts of South Africa and their son is serving in the USA. The Morning Star wishes Colonels Brian and Teresa Tuck all God's blessings as they enter into this new appointment to minister among people of Sri Lanka.

## Bible Study.....

*Unity does not mean uniformity; it is rather unity in diversity!  
It is not a diversity to divide, but a diversity to enrich all!  
It is an enrichment of all in a mutual knowing and being known;  
And loving and being loved in the spirit of God's loving Jesus  
As he lays down his life in love for the world!*

## Finally, The Good Shepherd is not a victim, but a victor.

The laying down language in the Fourth Gospel does not in any way point to an end. It does not imply a defeat. Rather, it affirms an eternal life. Jesus is the Resurrection and Life. The resurrection is already a reality! Neither John's community, nor even ours needs to live only with the hope of future resurrection. It already is a power of new life here and now!

Therefore, it has to be clearly understood that the power of the Good Shepherd is not a power that by passes the self-giving, laying down love on the cross. It does not by pass the love that knows and calls each by name. It does not by pass the love that puts us in a community that can break all human barriers and unite us in the One Flock of the One Good Shepherd!

(CTC Bulletin, CCA)

## Book Review / Analysis

R.F. Young and S. Jebanesan, *The Bible Trembled: The Hindu-Christian Controversies of Nineteenth Century Ceylon*, Sammlung de Nobili, Vienna, 1995.

by S. Ratnajeevan H. Hoole  
Harvey Mudd College, Claremont, Ca 91711, USA.

The book taking its title from a Saivite revivalist verse 1, is an excellent book that should be read by all South Asia scholars-anthropologists studying the radical changes that occurred in the nineteenth century in Sri Lanka Tamil society and those historians and politicians seeking to understand "Tamil character" and thence explanations from the past to explain the present. Indeed, the book is so rich in information - information from old missionary correspondence and newspapers that are not easily accessible and is at odds with most Tamils' impressions of themselves as a people and of what really happened in the nineteenth century - that the book is, without exaggeration, *must* reading for scholars as well as ordinary Tamils who wish to know who they are. The second book for 1995 dealing with Sri Lanka (or Ceylonese) Protestant missions of the last century 2, it shows the increased interest in this important, but long-neglected field of scholarship. Both books, interestingly, show the moulding of a "Protestant Hindu" character, although the book under review does so less explicitly.

The book is a historical description of the Christian-missionary challenge to the Saivite Hinduism it came across in Jaffna and the Saivite response to it, during the nineteenth century. Whichever position one might be sympathetic to, in the intellectually vibrant debate that ensued in the first half of the nineteenth century, what is clear is that the two sides believed very passionately in what they held to be true and were alive to the rational underpinnings of their faith; in contrast to the attitude today of avoiding a position so as to be fashionably "impartial". Or for that matter, in opposition to the intellectually insipid and even void position of saying that all religions are the same, and in so doing, exposing ones ignorance of the conflicting claims of the different religions. As the book shows, the Tamils, Christian and Hindu alike, were well informed of each other's position. Their attention to the details of their faith would put the modern Christian and Hindu to shame. As a simple example, consider the "Catholic" practice of bowing before the altar. Most Christians today would think of it as something quaint (even idolatrous) that the Anglicans and Roman Catholics simply do out of tradition, and that the other Protestants do not do. But not so the Tamil of the last century. As the book shows, they, Christians and Hindus, were debating the meaning of the injunction in Psalm 99:5 to "Bow down at his footstool," the Ark, the blessings on those who did (2 Sam. 6:12) and the plague that visited those who did not (1 Sam. 5); as well as the Saivite revivalist Arumuka Navalar's position that the Old-Testamental laws were an affirmation of Saivite practices based on the similarities between Hindu ideas of cleanliness and the injunctions of Leviticus: the "cleansing" properties of the waters off Rameswaram and of the Jordan; the Hindu God Murukan's holy mountain and the Biblical call to "bow down towards his holy mountain (Psalm 99:9)." Navalar even extended his supposed similarities between the two religions to the New Testament, using Jesus' transfiguration on a "sacred mountain" (2 Pet. 1:18) and pointing out that the good Saivite renounces property and marriage, just as Jesus and Paul asked 3.

For the scholar, while the vast archives referred to certainly cannot be expected to be reproduced in the book of about 200 pages (albeit in small font), it is yet most helpful through its extensive footnotes and quotations in pointing out to where one must go for what kind of information. These archives consist of nineteenth century missionary correspondence now stored at the Wesleyan, Anglican and American Missions' head-offices in England, New England and Jaffna College in Sri Lanka, and the nineteenth century newspapers from Jaffna stored at Jaffna College and other research centers in Jaffna, and newspapers from Madras. Again for the scholar, the book raises many unanswered question that are pointers to avenues for further enquiry. In an indirect sense, the book is an indictment of the academic climate in Jaffna, for one naturally asks, if all these archives have been in Jaffna for so long, why has it taken so long for them to be examined as thoroughly as by this book?

## Reflections

*"To know what you prefer instead of humbly saying Amen to what the World tells you, you ought to prefer, is to keep your soul alive". R L Stevenson*

*"Maybe being oneself is always an acquired taste". Patricia Hampe*