

THE MORNING STAR

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Medical Mission

by
Dr. Chandra Ambalevener

We have just observed last Sunday when the staff of the Green Memorial Hospital, Manipay, McLeod Hospital, Iluvil and St. Luke's Hospital, Puttur joined in worship to praise and thank God and to rededicate themselves anew to God at a service held in the Uduvil Church. It is therefore fitting that we should once again look at the history of the Church's medical mission, what it was and is and what it ought to be.

The healing aspect of Jesus' own ministry and his command to his followers to preach, teach, heal and baptise has drawn the Christian Church from inception into a ministry of caring for the sick. The Church has been concerned with responses to what human beings experience and understand as sickness, disease and disorder. She has done this because she believes that Christ came "that we might have life and have it more abundantly" (John 10:10) and that in His ministry He gave signs of this by His activities of healing and by His confrontation with the evil which hold men and women in their grip. Thus a commitment to assist in the healing of a person and in the treatment of disease has always been a part of the services of the Church and of her proclamation of the gospel and of the exercise of particular spiritual gifts by her members.

The form of these activities has changed over the years. From the early pre-occupation with healing as the exercise of spiritual gifts, the Church's concern began to take on a more institutional form. Thus began the Church's pioneering work and lay involvement in establishing hospitals in Europe and the West even as way back as in the middle ages. Centuries later medical missions formed an important part of the missionary activity that followed the colonisation of Africa and Asia. By 1910 there were about 2100 hospitals and twice as many clinics operated by the Protestant Churches.

(to be continued)

Rev. K. S. Jeyasingham Memorial Scholarship

The above scholarship sponsored by the Chavakachcheri Church of the JDCSI, is awarded this year to Miss Thayalini Balarajah, eldest daughter of Mr. and Mrs B Balarajah of 'Theyala Lodge', Chavakachcheri. Thayalini entered the Jaffna University last October. It is of interest to note that Thayalini is a grand niece of the late Rev K. S Jeyasingham, and she is the first recipient since the inauguration of this award.

This scholarship is awarded to a youth of the Chavakachcheri Church who enters one of the Universities in Sri Lanka.

Principal's Travologue

(Continued from our last issue)

3. UCBWM—Annual Sessions—Raleigh, North Carolina

We were now set for Raleigh, North Carolina from the 13th to the 17th. It was the furthest South I have ever been in my three visits to U.S.A. It was five very full days of hectic physical, emotional, spiritual, intellectual and social activity at the Annual Sessions of UCBWM. This was not my first such conference. My wife and I attended a similar conference nine years ago at Grand Rapids, Michigan while being in the Partnership in Missions Programme at Rhode Island. So I knew what to expect and how to perform! For a conference of more than three hundred people it was a very cohesive meeting. We came to know many delegates, we found the participants friendly, warm and very aware about third world and mission situations. The ministry to the world at large looked more relevant, more hopeful. Concerns were deep and incisive. Worship was intense, well prepared and well conducted with maximum congregational participation. The involvement with the local churches in the State on Sunday was meaningful and I spent Saturday night and Sunday morning at Greensboro several miles away from Raleigh. The visit included reminiscences of colonial life in the State, visits to very fine churches and universities and colleges and meeting very friendly people. I also found that this Greensboro Church also hosted Miss Chevli Selliah, Principal of Uduvil Girls' College when she was a student at the University of North Carolina some years ago. The Sunday visits ended with so many people from all over the State congregating at the Town Hall in Raleigh for a final day rally of the sessions. The flags of all the nations were taken in procession. Missionaries with long service records were honoured. Choirs sang beautiful special anthems. Representatives from many countries brought messages and Rev. Daniel Thiagarajah did a splendid job of presenting the grave situation in which the Tamils and the Church in Sri Lanka. This was the largest number for any ethnic group present at the conference. The American Ceylon Mission and now its successor the Jaffna Diocese always had a special place in the ABCFM and now the UCBWM. We have always been privileged by this special heritage and history.

The very efficient organisation of this conference deserves praise. I do not know how the American delegates would evaluate it—but to us from the bullock-cart pace—the amount of work, social mobility, resolutions, accounts, reports, worship, meals and entertainment—telescoped within so short a space of time is beyond imagination! The personal attention given to us by Eric, Connie and Beverly enabled us to do our best and to fully involve ourselves with everything that was going on. A separate consultation took

place for the South Asian Section over lunch. Our partnership as a trio came to an end on the 17th, when Bishop left for the Consultation on Racism of the World Council of Churches at Cyprus and Mr. Rajanayagam to Amsterdam on route to Sri Lanka. I stayed on for a further period for a pastoral cum educational tour to alumni, institutions, friends and relatives in USA, Toronto and England

Jaffna College Alumni Association

Election of a Representative to the Board of Directors of Jaffna College

We are pleased to announce that Mr. Kandiah Gunaratnam, Attorney-at-Law has been re-elected as Alumni Representative to the Board of Directors of Jaffna College for a period of three years commencing from July 1987

Our congratulations to him.

Will the Denmark Foreign Minister recall the ship heading to Colombo with armaments?

A cargo boat Moso which has a Denmark registration is heading towards Sri Lanka carrying arms and ammunitions from West Germany, France and Spain to the security forces of Sri Lanka.

As a mark of protest against the killings of innocent civilians by the Sri Lankan security forces all the Danish crew working in the ship resorted to a strike action and staged a walkout when the ship reached Spain last Sunday. The men were replaced by a Spanish crew and the ship continues its voyage to Colombo.

As the ship is registered in Denmark and is carrying armaments to the security forces in Sri Lanka the Secretary of the Denmark Sailors Union Mr Henricello has requested the Foreign Minister of Denmark Hon Ellama Jenson to intervene and stop the vessel from proceeding to Colombo. It should be of note that Minister Ellama Jenson is one who frequently raised his voice in opposition to the supply of arms to countries engaged in a war.

(Vide "Murasoli" 6-2-87).

PRESBYTERAL ORDINATION

Rev. M. Devadasan

(Worker-in-Charge of Araly & Moolai Churches)
AND

Rev. P. R. Navendraanugoolan

(Worker-in-Charge of Vavuniya and Cheddikulam Churches)

will be ordained as Presbyters of the Jaffna Diocese of the Church of South India on Thursday the 26th instant at 8.00 a.m. in the Cathedral Church Vaddukoddai.

You are invited.

Secretary
J. D. C. S. I.

UNDELIVERED ISSUES

Please re-address
all undelivered issues
of the Morning Star to:
The Manager,
"Morning Star",
Vaddukoddai.

An Appreciation

Miss H. R. Thomas

'Rasamany Acca' as we fondly called her is no more. The death occurred in Colombo where she had lived after her retirement. The remains were interred on the 9th January 1987.

Born to Rev. and Mrs G. D. Thomas of revered memory, who had served the S. I. C. and J. D. C. S. I. church faithfully for a long period, she had her education at Uduvil Girls' College, became a teacher at Vembadi Girls' High School and rose to the ranks of Vice-Principal, in which capacity she served till her retirement some years back.

Her many-faceted life saw her as Guide Commissioner for the Jaffna group, a member of the Women's Centre Board and of many other Boards of the church and institutions. There was a marked humility and selflessness in every role she played.

Being a genial character, easily approachable, steeped in faith and loyalty to her Master, a very genuine friend and benefactor, she had a host of friends and followers who sought her help and advice on various matters.

She shouldered her responsibility as teacher and Vice-Principal with acumen and skill and strove for the smooth running of the school along with the Principal in the midst of rising difficulties. She cared individually for her pupils and tried to develop their all round personality. There was not a home that wouldn't welcome her with respect and real love. She would have a large following of students, staff, minor staff, or friends if she sponsored any cause.

She had an intuition to feel for people and when there was a death or sickness in a family, she was a great tower of strength. At weddings and social functions, she was a popular and indispensable figure.

She gave of her best to the Church, family, community and friends with a large heart. Surely she would have welcomed saying 'Good and faithful servant. Enter into my re-

Ruby Appa

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SIGHTEONESS HEALTHETH A NATION BUT SIN IS A REPROACH TO ANY PEOPLE

05



ମୁଦ୍ରଣ ପାତା ୧୫

கிருஷ்ண மீண் சிறிது உயிர்வாழும் என் இயேகலே !
கிருஷ்ண கான் ஒருபேரவூரும் வாழுமுடியாது

— கலீஷுர கந்தை

ଉତ୍ସବାରକ

உயிர்த்தேமுந்த நாதர்!

கிறிஸ்தவர்களாவிய நாம் குருகிற பக்குவி சிதத்திராவையில் கிறிஸ்தவனின் உயிர்த்தெழுஷலைப் பற்றிச் சிந்திக்கத் தலைப்பட்டு வரோம். இந்த உயிர்த்தெழுஷலைன் உண்ண யான குடுகு குறிப்பிட்டத் தாலுக்கட்டத்தில் மட்டும் சிந்திப்பதற்கேற்றதொன்றால்ல. இந் உயிர்ப்பின் உண்ணமையை கிறிஸ்தவர்களாவிய நாம் என்றென்றும் சிந்திப்பவர்களாக வாழ்வதற்கே அழைக்கப்பட்டுள்ளோம். முதலாவதாக கிறிஸ்தவனை வருகையும் அநன் கேள்வும் எப்படிப்பட்டது என்பதையும் அவரின் அருகாமீன் பொட்டு எப்படிப்பட்டதென்பதையும் அறிதல் வேண்டும்.

தேவன் திர்ணயித்த ஆபோதனையின்படியும், அவருடைய முன் அறிவித்தலினபடியும் ஒப்புக்கொடுக்கப்பட்ட அந்த ஆயேகளை நீங்கள் பிடித்து அக்ரிமங்காரங்குடைய கை கணிஞர் : எலுஷவையில் ஆஸ்யாட்டத்துடும் கெட்கிற செய்திகள் (அப். 2.4)

இவ்வசாநத்திலிருந்து இறிஸ்துவிள் வருவதைப் படிக்க மரணமும் ஒரு திட்டப்படி அதாவது முன்னிறிப்பிலாப்படுவே நடந்தேறியுள்ளது இந்தப் பாடுகளை தேவக தீர்மானமிதற்குத் தோர் இவ்வே ஒரு பெரிய உண்மையை எவ்வும் மறந்துவிட முடியாது. அதாவது மரணத்தை இயேசு உயிரடைத்தார்.

இந்த யேசுவை மூவள் எழுப்பினார்; இதற்கு நான்களைக் காட்சிகளாயிருஞ்சிகொண்டு அப் 4:82;

இல்வாறு.பெரிய; எவராறும் மறுக்குமடியாத உள்ளையை
பேதுகு ஜனங்களுக்கு கூறுவதைப் பார்க்கின்றும் எனவே
இஷை சிறிஸ்தவாக்கார நடவ சிறிஸ்தவின் உயிர்த்துமுதல்
பற்றிக் கிறதிப்பதென்ன. சிறிஸ்தவின் பாடுகளும் யானமுப்
ருள்ள நினைக்கப் பட்டு; நிச்சயமானது.பால; அவரின் உயிர்த்
துமுதலும் நிச்சயிகைப்பட்ட ஓன்றுக்கில நடத்தேறி யது
சிறிஸ்துவானவா உயிர்த்தத்தும் என்றும் ஜீவகிஞர் என
பைத் துவ்வொருகிறிஸ்தவ உள்ளாறும் உண்டத் தலைப்படவேண
ம்.

இயேசு சிறவை மாண்ததைத் தழுவிய அவனென்கிடே
சீர்கள் யூதர்களுக்குப் பயந்து தெவுக்கோப் பூட்டிலிட்டு அறை
மினுள் ஒழித்திருந்தனர் வரத்தின் முதல் நாளி போ இயேசு
அப்பகு நடுவில் வந்து நின்று உட்ணாக்குத் தமாதானமென்கின்றா.
இந்தக் காட்சியைக் கண்டபின்னரே சீர்கள் கூப் பயம்
நின்பி பிரசுவத்தைத் தொடங்கியர் மறுவித்த பேதுருக்கட
உறுதியாக நினங்கள் கொண்டுமெய்துவரைத் தேவன் எழுப்பினால்
எனத் துணிவுடன் உறுதினால் இந்த கண்வகைமெயில்வும்
அன்றைச் சீர்களுக்கு உயாத்த யேசுவைத் திரித்தபின்னரா
கேள்வியா.

ஆம் அன்புக் கிறிஸ்தவ தெற்காச்சிகளே இன்றைட நின்
கள் உயிர்த்த இப்போன்ற வல்லுமையை வரப்பில் உள்ளாவில்
கூடியோ நம் வாழ்வில் என்றும் கிரியை செய்வென் அந்த உயிர்த்
தெற்குந்த நாதே நாதர் இப்போன்ற பாடுகளை பராமரித்ததோ
அவரின் உயிர்த்தெற்குதலின் உண்மையை உணராதவர்கள்

அன்று தோமாவால் கூட திறிஸ்து உயிர்த்தெறுத்ததை
ஸம்பந்தமாகவில்லை என்னர் அவர்காத் தரி சித்தியுடனேயீட் என்று
அன்டுவனே என் தேவை “ஏன்றுண் தேவைவைப் பார்த்து
இயேசு கூறியதென்ன? “என்னுடையவாரிசித்திருப்பு காரணமில்லை
யிருவாரிசித்திருப்புகள் புக்கியவார்கள்” ஆகவே இன்னத்தின்
காலகட்டத்தில் நான்கு பரக்கியவார்களே ஏனென்றில் திறிஸ்து
உவைக் காணுமல் அவரின் வல்லுணையான வழிடத்துடோக
அவரை சிகிச்சை சிக்கிமேல்வா? எனவே உயிர்ப்பின்
உண்ணும் எம் என்னாங்களில் என்றும் இடம்பெற்றிருந்து நான்
பேறுவிப்பாலும்தொடுவோங்.

வினாவை வீரம் சொல்ல வாய்து
பால்குறி பதினால் ஒன்று இரு விடைகள்
விடை வீரம் வாய்து வாய்து
விடை வீரம் வாய்து வாய்து

★ சுதாமலை கோவில்கள்
படினிலை முறை அம்மூலகி ப
ன் கூட கருங்கி விட்டது
கிளா கிளது கூட வழியே
மாற்றுவேலே !

★ இறைவன் ஒரு திரும்பால்
அதில்; அதை கிடைத்தி திரும்பால்
பகட்டவெப்பட்ட மீண்டும் நான்
மனி தாங்க.

★ வாழ்வதை ஒரு தீவிரமய
திதி எவ்வற்றியும் நேர்க்கொடிய
கிராண்டுகள் சென்னியிலேபெற்று

கெய்திக் கிடற்றலில்

* வெள்ளுப்பிரகாரம் துவக்க பார்மு சுதங்குமிலையை, ப
தீவு பெற்றுக்கொடுவதையே நூல் 6, பரசுபாயிடல் வேறு
ஏற்படுத்துவதையே நூல் 7, பாலம் போன்ற அந்த வேறு
வேற்கொடுவதையே நூல் 8, பாலம் போன்ற அந்த வேறு

★ வை பிய செலு தி
ப்ரத்தாங்க வைப்பு இயக்கம்
மற்று பெபர் கெட்டி வருவது

வட்டாரப்பும், வடபகுமித் திருக்குற குறைத் திருக்குற மூப்பு.

* சுதாமலை தென்காடு அதைத்தொடர்பாக விடுவது முறையாக இருக்கிறது.

卷之三

ପ୍ରଥମ ଅନୁଷ୍ଠାନ

என்ற வேறு காலிமுறை
வேற்றும் முறைகளினை
கீழ்த்து எது எந்த முறை
என்ற ஏது எந்த அறிக்கை
ஆண்டுபூட்டப் பார்த்து எடு
நு சொல்லப் பூய்தோ
பூய்யம் சொல்ல வருத்து என

செல்லு. இதைச் செட்ட கமிக்க
 சொன்னால்; உடை எடுத்து
 திட்டே எவ்வளவு நூல்கள்; அது
 வகுகளில் ரிகான செட்டுப்
 பிட்டே எவ்வளவு அட்டங்கள்
 பத்தில் மூண்டாரியின் திட்டங்களு
 காணியோட ஏடுப்பதனில் கூறு
 இந்த மனிதருடு தீவ்வளை
 அடக்கடை. விதையக தீங்கள்
 அந்த பிட்டங்கள். மாஞ்சே
 ஹெங்குள கமிக்கா தூக்கினு
 பொன்னி லீ- தெங்கில் கிழங்கு

A V Y.

குமார சுப்பிரமணியன் என்று அழைகின்ற முறையில் கீழ்க்கண்ட விதமாக இல்லாத நிலையில் உள்ளது:

வடபகு அரசினர் வகுப்பை
ஏதோகு ஏற்றிரப்பட்ட பல வட
ம் பேற்றுகியது மறுத்தப்
பொருடைக் குளியில் மூட
பூங்கில் தாந்த கவனப்படி
இருக்க வீர வேற்றுப் பரி

13-2-1987

EDITORIAL

Political Predilections in Sri Lanka

Mannar (E.P.)

The mood of the country is turning ugly. Six days before we celebrated the 39th year of our Independence, violence in the Eastern part of the country kicked up to high gear as to make *Kohbadicheli* reach a watershed in our annals in state violence as well as in the violence of militants.

While journalists sent to the Batticaloa District were possibly trying their best to find clues for a less opprobrious side to the picture, the incidents at *Sorendib Sea Foods Ltd.*, at Mannar, made a deeper dent on the political scene, rendering the image beyond repair.

The Daily News of 2-1-87 admitted that the Prawn Culture Project at Mannar, managed by an American national, Paul Bruce Cyr, was "smashed" by SADF Commandos on 26-1-87 because of its location in "a heavily landmined area" where LTTE maintained several camps. But the caption at the top of the news item read significantly "Were employees aware of the terrorist presence there?"

The National dailies initially appeared to be hard on Bruce Cyr, the American national, the Manager of the Prawn Culture Project, who they (the dailies) reported as one who will be called upon by the government to clear the decks on the Sorendib incidents, eventually wined down. For, Cyr had given a forthright version to the press in which he had said that the presence of "terrorists" around the village was "common place" and that he had received reports that 60 of his employees had been murdered by SADF commandos. (DN 7-1-87)

Victor Santapillai, the Chief Executive of the Company in a version he had given to Special Correspondent of the Saturday Review had denied any terrorist links of his employees, all of whom were appointed after careful screening and consultations, where necessary, with Senior citizens of the village and Senior Public Servants. He had also said that his relationships with the higher of the ruling security services were cordial — The Sea Foods Company, we learn, had earned in January 1987, Rs 33 million rupees as foreign exchange. We also learn that many of the employees killed and some 12 reported missing were touchingly young.

What seems to have generated megawatts of controversy, is mystery surrounding the killings of the employees of Sorendib and the disappearance of others. The government has taken up the position that there were no eye-witnesses to come forward to help in the official investigations.

In this political context, the following extract from the issue of the Amnesty International of January 1987 is pertinent:—

"Police or army investigations into the conduct of their own personnel may be aimed at protecting a culpable officer rather than clearing a disappearance. The government has an internationally recognised obligation to take measures to find out and explain what has happened to the disappeared."

Mannar in the Batticaloa District, Vankalai in the Mannar District and Tholakatty in the Jaffna District, are place names of villages, in our calamitous three and a half year conflict, notable for incidents of violence which have mirrored the paralysis that is creeping over Sri Lanka's moral and mental state, unless opposite action is taken in time to improve the health of the nation. Mystery still surrounds the death by violence of 22 employees at Mannarai (and 12 disappearances), the killing of Father Mary Bastian at Vankalai and the killing of a Rosarian monk at Tholakatty.

A Flash-back

The Daily News Independence Souvenir this year has the reports of the Address made by President Jeyawardene from the Octagon of Dalada Maligawa to the nation on 5-2-78, the day after he took his oaths as President of the Republic, before ~~Congress~~ Justice, Neville Samarakoon. The following is an extract from his Address in which he reviewed his period as head of the state as Prime Minister:—

"Within the first two months it was regrettable that there was a state of violence and shedding of blood. I do not know for what reason human beings, sometimes without any reason at all, act like animals. If a person does harm to another, he must remember that the person whom he injures or kills may be the father, mother, son or daughter of a fellow human being."

Violence in Sri Lanka

Nine years have gone by, and find ourselves today in a country still engulfed in spasms of violence which have not merely escalated but even have spawned new branches. There is the *militants' violence* primarily directed against government security forces. There is the *state violence* intended mainly to crush the militants but in actual operation is mowing down innocent villagers in their homes, farms and fields. The situation has caused considerable embarrassment to the Indian negotiators,

Bus Halting Place Shelter —
Gift of the J.D.C.S.I.
Varany Multipurpose Farm

On the Kodikamam — Point Pedro main road at Varany a Bus Halting Place Shelter was erected by the Diocesan Varany Multipurpose Farm. The land for the building is a generous gift of a local resident and a well-wisher of the Farm Mr. S Balasundaram. The building was declared open by the Bishop of the Diocese in the presence of the public and Members of the Social Action and Development Board who had their Board meeting at Varany on that day

besides demoralising the people and tarnishing the country's reputation as "Paradise Island".

There is the third kind of violence more potent because of its pervasive thrust. It is the *economic blockade* imposed on the people, selectively aimed at one part of the country — Jaffna

The Elephant Pass army barrier is a grim symbol of this blockade, which eats a sizable chunk of the long distance computers' time and his patience) and of the time of the lorries transporting essential food-items, such as childrens milk foods, household necessities and more importantly medical supplies to Jaffna. Whether this large 'chunk' of time is to be diminished or extended appears to be determined by the political barometer in the North, particularly Jaffna

Independence Day and After, 1987

Independence Day Celebrations saw this year no Cease-Fire even on that festive occasion. On Independence eve, two village areas in Jaffna were targeted for bomb attacks — *Neruvil* (in the Kupay electorate) and *Anaicottai* in the Manipay electorate, where according to government intelligence sources, LTTE, now the dominant and recognised militant group in the country. A young woman in a delicate state of health and an old man were reported as the victims. Versions as to damage caused to the "factories" differ, the Media Centre claiming that there were evidences of damage and the LTTE reporting no damage.

On the same day, (3-2-87) in the spin of one violent evening, bombs were lobbed from the Jaffna Fort one fell on a house in Second Cross Street Jaffna and another in the hospital premises. Mercifully there has been no report of the loss of lives save extensive damage to buildings in the Jaffna Hospital. (A PEACE ZONE around the area of the Hospital still remains a dream.)

In the meanwhile, the people living around the army camps at Palaly and Vasavilan were once again awakened in the early hours of the morning of 7-2-87 by the deafening noise of helicopters stuttering, rocket-launchers booming, shells exploding and soldiers groaning — Palaly, Vasavilan, Punnataikkaduwa, Briksi North, Myliddy, Kaduvan and Tellippalai were under a 24-hour siege, with security forces in two directions attempting to make their way through a part of the countryside, already depopulated of its human denizens. Several houses were destroyed with the absentee owners bearing the mental scars of the destruction. Sightseers visiting such scenes after a military operation should beware. Two youngsters are warded in the Tellippalai hospital, one having lost his leg by trampling accidentally on an undetonated object and the other receiving serious injuries.

As some political observers feared the killings exploding over the hinterlands in the Batticaloa District quickly spilled over into Amparai, where the eruptions on Independence Day at the *Manthetham* colony spread to other colonies on 8-4-87, claiming a total of some 5 Sinhalese settlers. The situation has certainly a gloomy political hue. Moderates who thought that the last of the crisis has blown by, with Batticaloa were sadly disillusioned.

The time has now come to face realities. With Jaffna going through a fire of fierce repression and Batticaloa and Mannar carrying the memories of the recent search-and-destroy operations in the subconscious, the Peace talks can do little to restore battered confidence. In the South there is a creeping feeling of uncertainty and dread. No place in the country can boast that it is fortified like a bunker. There is a ghastly welling up of feeling that the war must end.

Will President Jeyawardene call a halt at least temporarily to the state violence being unleashed in Jaffna and Batticaloa, and lift the embargo in Jaffna to give time for India to consider the next step? A reciprocal gesture from the LTTE would, we are sure, is possible if India intervenes. For, what Sri Lanka needs today is "the pause that refreshes".

The answer will do much to shape the President's remaining time in office and his niche in the history of Sri Lanka as well.