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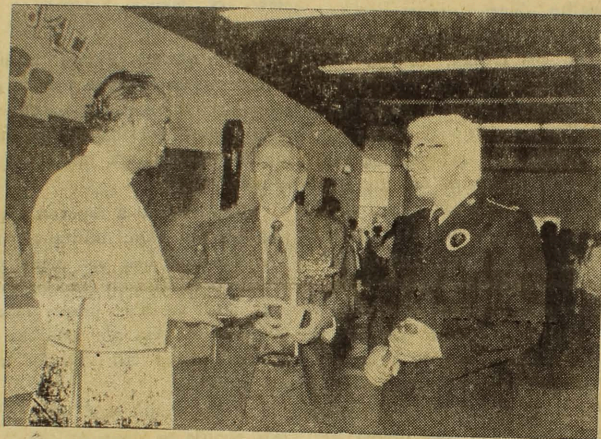
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Eighth Assembly of the Christian Conference of Asia

'Jesus Christ sets free to serve.'

The Eighth Assembly of the Christian Conference of Asia (C. C. A.) originally known as the East Asia Christian Council (E. A. C. C.) was held from the 20th of June to the 2nd of July in Seoul, South Korea. The theme of the Conference was 'Jesus Christ sets free to serve'. This was the first time an Assembly Meeting has been held in one of the North Asian countries. Seoul provided in many ways a unique venue for an Asian Christian Conference. The Christian presence in Seoul is far more accentuated than in any other similar city in Asia. The Churches in South Korea

ches in this continent. Dr. Yap Kim Hao brought to bear on his work a keen theological mind, a fine sense of perspective and a strong Church based leadership. He was a Bishop of the Methodist Episcopal Church in Malaysia before he assumed office as General Secretary of the C. C. A. The C. C. A. has richly benefited from his dynamic and imaginative leadership. The Assembly elected the Rev. Park Sang Jung as the new General Secretary. His is thus the fourth in line in this office. He is a Minister of the Korea Evangelical Church and has been an Associate General Secretary of the C. C. A. for the last 4 years. He is 55 years



Bishop Ambalavanar with Dr. Emilio Castro, the New General Secretary of the World Council of Churches (centre) and an Officer of the Korean Salvation Army at the 8th Assembly of the C. C. A. at Seoul, South Korea.

are also in a way unique for Asia, with the exception of some of the Churches in Indonesia, for rapid Church growth. Delegates from 16 nations in Asia representing 94 Churches attended the Conference. There were also fraternal delegates and visitors from Africa, Europe and the Americas. One highlight of the events at the Assembly was the Festival of Faith in the large Auditorium of a Methodist School in the city where the Chief Speaker was Dr. Emilio Castro the new General Secretary of the World Council of Churches. This Festival was preceded by a reception to all the delegates by the N. C. C. of South Korea

An impression of the Assembly by one of the delegates will appear in a later issue of this paper. One of the significant events at this Assembly was the change of leadership. The Rev. Dr. Yap Kim Hao who had been General Secretary of the C. C. A. for the last 12 years laid down his office. His period of stewardship is a record not only for its length but also for the involvement of the C. C. A. in the life and work of the Church

and holds degrees in History and Divinity from Ashbury College, U. S. A. and has a Master's degree in Theology from Princeton Theological Seminary, U. S. A. He has also served on the staff of the N. C. C. of Korea and of the World Council of Churches. Rev. Park is married with three sons.

There were eight delegates representing Sri Lanka at this Conference four representing the N. C. C. (1) The Rt. Rev. D. J. Ambalavanar, (2) Shirley J. S. Peiris, (3) Mr. Alex de Alwis and (4) Mrs. Carol Garnier. There were also delegates representing the Churches: Jaffna Diocese of the C. S. I. Mr. G. Rajanayagam, the Methodist Church the Rev. Harold de Mel, Church of Ceylon the Rev. Knight and the Baptist Church the Rev. D. E. Weerasinghe.

In the appointments to the Committees and Commissions of the C. C. A. for the next ensuing period the following were appointed from Sri Lanka.

General Committee:
The Rev. Soma Perea
Programme Committee on Education:

Mrs. Janaki Fernando

The University Grants Commission

For the first time in the history of University Education in Sri Lanka the UGC has advertised for "Special Admissions" for the Physical Science Course for which even students who have obtained the minimum admission requirements in any AL Exam in or after 1979 could apply.

The reason given for this new phenomenon is that there are a number of vacancies for these courses and that "a sufficient number of students did not qualify for admissions at the GCE (AL) Examination of 1984.

The requirements are that a student at the same sitting in an AL Examination held in and after 1979:-

(i) Should have obtained an aggregate mark of 180 or more whilst offering the subjects Physics, Chemistry, Pure Mathematics and Applied Mathematics.

(ii) Should have passed in the four subjects mentioned above or should have passed in three of the subjects and obtained a mark of not less than 25% in the fourth subject.

(iii) Should have fulfilled the above requirements at no later than the third (3rd) attempt at the G. C. E. (AL) Examination.

The Special Admissions will be made to all Universities except for the University of Colombo and Peradeniya. The Batticaloa University College will also accommodate the "Special Admissions."

Church News from Abroad

The Tamil Christians residing in Darwin held their first Tamil Service at the Karama Primary School on Sunday, the 14th of July 1985 at 5-30 p. m.

It was a delight to see a gathering of 48 people on this occasion. The entire service was

Programme Committee on Urban & Rural Mission:

Mr. Kingsley Perera.

Programme Committee on Youth:
The Rev. Christo F. Roberts.

Programme Committee on Development & Service:

Mrs. Nimalka Fernando.

Programme Committee on Theological Concerns:

The Rev. Dr. Rienzie Perera.

Programme Committee on Women's Concerns:

The Rev. Miss Malar Chin-niah.

Mr. Shirley Peiris, Secretary of the N. C. C. of Sri Lanka functioned as the Secretary of the Nominations Committee of the 8th Assembly.

conducted in Tamil and there was a special Choir trained to sing some of the not too familiar lyrics.

At the end of the service all those who came were entertained to tea. It is proposed to hold this service hereafter on the second Sunday of every month.

[Rev. S. S. Arulampalam till recently a Minister in our Diocese and for a time the Director of our Study Institute at Maruthanamadam, is now in Darwin.]

Acknowledgement

ANANDARAJAN

Mrs. Padma Anandarajan and children wish to thank the staff, students, prefects, alumni, parents of St. John's and Chandikuli Girl's Colleges, the principals, teachers and students of the several Jaffna Schools, the clergy, friends and relations, for all the spontaneous and sincere acts of kindness, consoling presence, floral and other tributes and message of sympathy at their time of deep distress and grief.

IN MEMORIAM



IN AFFECTIONATE MEMORY
OF

**Rose Ariyamalar
Winslow-Wijaratnam**
(Nee Barr-Kumarakulasinghe)

Departed 1st August 1983.

A loving wife, courageous mother, and loyal sister and friend.

"A prudent wife is from the Lord."
Not one good thing did she withhold.

Homes for Elders

Comfortable living rooms will be made available for couples or singles at the premises of Mc Leod Hospital with easy access to Medical attention. For further particulars please contact the Hospital Secretary, Mc Leod Hospital, Inuvil, Chunnakam, Sri Lanka.

Medical Superintendent,
Mc Leod Hospital,
Inuvil.

Samathanapuram — The Dream Becomes Reality



One of the first few families settled at Samathanapuram in front of their house. These houses will soon receive tiled roofs similar to the second lot of houses.

In the wake of the devastating riots of July '83 thousands of Tamils from the estate areas fled to the north. Unlike the many other Tamils who fled north these Tamils were particularly in dire straits. Already a people without a state, many of them had to leave behind the only homes and possessions they had to huddle together in crowded makeshift camps and be totally at the mercy of the good samaritans of the North. A seemingly bleak future was all they could look forward to — a future over which they had little control. It was not surprising therefore to find many making the boat journey to India or even returning to the estates feeling that a life of insecurity was often better than meaningless existence in camps. The Government for a long time had made no decision regarding their future as it seemed unwilling to settle more Tamils in the Tamil North.

The Jaffna Diocese of the Church of South India full well mindful of the role it had to play in the alleviation of such sufferings and oppressions launched itself wholeheartedly and enthusiastically to help solve the problems of these shelterless people. The existence of Samathanapuram — 'the village of Peace' — is an example of the Diocese's response to this cry of need. Samathanapuram is a sixty acre plot of land nestling in the village of Akkarayan nine miles from Murukandy. In this tract of land fifty displaced families have been settled, each being given nearly an acre of land and a small two room bricked house. This pastoral agricultural region is irrigated during the dry season from the nearby tank. Agriculture is the main source of livelihood. Being far from the beaten track, it also means that the people are spared the hurly burly life that many of us have to undergo in our more civilised area!

The first batch of twenty five families moved into their homes in December. Unfortunately due to the unsettled situation existing at that time members of the Diocese were unable to be present and the

handing over ceremony was performed by the pastor for Kilinochchi — Rev. S. Jeyanesan. On the 20th July, however, a busload of visitors consisting of pastors and laymen/women from various Churches accompanied the Bishop to Samathanapuram. There, at a simple ceremony the keys to the houses were handed over to the second batch of twentyfive displaced families who were being settled there. In addition to the tiled houses and the 1 acre of land, the families were also provided with utensils and agricultural implements. For 6 months they will receive provisions after which time it is hoped they will be able to fend for themselves. To help them further the Diocese has built and started a Day Care Centre in the vicinity and hopes to start vocational training programmes as well.

At the ceremony the Bishop, the Rt. Rev. D. J. Ambalavanar, exhorted the fortunate families to make the best of this golden opportunity and to establish their roots firmly in these fertile lands. While expressing his thanks to the donor agencies he also praised the untiring efforts of Rev. S. Jeyanesan and his assistant Mr. Solomon (himself a refugee) to make Samathanapuram a reality. Rev. S. Jeyanesan in turn expressed the view that all fifty families should live as one big family working together to achieve progress and selfsufficiency. He pointed out to the families that it was in large measure due to the vision of the Bishop that the Diocese was now so boldly involved in rehabilitation and social work. Several of the Diocesan members distributed utensils and implements to the families and they also declared open several of the houses and prayed with the families in them.

This project, the first of its kind that the Diocese has ever undertaken, was possible thanks to funds provided by Christian organizations. The money from the United Church of Christ in America (our parent mission) helped purchase the land, while Bread for the World (W. Germany)

For the Record

The Thimpu Talks

Four Cardinal Principles

The Tamil Representatives at Thimpu during the first phase of talks July 8 to 14 have stated that a solution must be based on four cardinal principles, namely: —

- (1) The recognition of the Tamils of Sri Lanka as a distinct "nationality".
- (2) The recognition and guarantee of the "territorial integrity" of the identified "Tamil homeland".
- (3) the recognition of the inalienable right of self-determination of the "Tamil nation", and
- (4) the recognition of the rights to citizenship and other fundamental rights of all Tamils who look upon the island as their home.

The Government Position during the first phase at Thimpu

"In regard to the requests made by the Tamil organisations, it is clear that a political settlement of the Tamil question cannot be made either on the basis of the claim to be a nation, or nationality district separate from other racial groups that are citizens of Sri Lanka, or on the basis of a claim to be heirs to a territorially demarcated area styled "the traditional homelands of the Tamils" transcending the provincial boundaries of the northern and eastern provinces, since both such claims are inconsistent with and contradictory to a united nation.

"If the demand that proposals for a political settlement should recognise the right of Tamils to self-determination extends to the point of an absolute right, it can only mean the totals unacceptable claim to a separate state by whatever name it is called.

India's Position at the end of the first phase of the Thimpu Talks (14-7-85)

Describing the Thimpu meeting of Sri Lanka government officials and Lankan Tamil groups as "fruitful, to some extent", Mr. Gandhi said that in a situation full of tension it was important that pent up feelings should be released.

funded the housing programme. There's an example of ecumenism at work! This is but one of such projects that the Diocese is involved in, presently. Housing programmes are also taking place at Vannerikulam and Mankulam where it is hoped to settle another seventy families.

The pride and self respect was all too evident in the faces of these people as they took possession of their houses. For me it was a joy to find many whom I had seen in crowded camps in 1983 now becoming proud owners of their own house and land. It is a small beginning on a long and arduous road but their happiness was all too evident. The truth of the words "they that sow in tears shall reap in joy".

D. C. A.

The two sides which had stated their positions at this first meeting, had achieved this purpose. The next meeting in August, he hoped, would make progress towards solution of the problem.

At a press conference the Prime Minister said that President Jayewardene, during his talks with him, had been agreeable to give sufficient autonomy to Tamils.

He felt that freedom could well be within the Sri Lankan constitution.

Reuter said that in what appeared to be Mr. Gandhi's strongest statement so far, opposing guerilla demands for a separate Tamil state, PTI quoted him as saying southern India's Tamils "are not slaves under the Indian Constitution".

It said Mr. Gandhi told a public rally that India would not accept any solution which compromised the liberty of Sri Lankan Tamils.

Sri Lanka's 25 million Tamils have close cultural and religious ties to the 50 million Tamils in South India's Tamil Nadu state, of which Madras is the capital.

PTI quoted Prime Minister Gandhi as saying the Indian government had nothing in common with Tamil guerilla groups fighting for a separate state on the island.

Replying to a reporter's question on the Tamil militants' stand that Colombo had not made substantial proposals on autonomy during last week's peace talk in Bhutan, Mr. Gandhi said the ethnic crisis was Sri Lanka's internal problem.

"We would not like to say this should be done or that", he said. "What we do (is) we keep them together so that they can come to a positive conclusion and go back in honour and live in peace for a long time."

[CDN 17-7-85]

News around the Diocese

Day Care Centre Declared Open at Murasumodda

On Saturday 20th July evening at a simple ceremony the Bishop of the Diocese, the Rt. Rev. D. J. Ambalavanar, declared open the Day Care Centre at Murasumodda 3 miles from Paranthan. Also present at the opening ceremony were pastors and lay people from various churches in the peninsula. This Day Care Centre, the eighth of its kind South of Elephant Pass, is located in the premises of the C. S. I. Mission Hospital. It was approved and built on the recommendation of the resident Medical Officer Dr. V. R. Gunasingam. In the course of his work he had come to realise that several families facing great economic difficulties lived in the area and that such a Centre would be of immense benefit to the community. In addition to the basics of education, the children will be also provided with meals and they and their families will receive health care from the mission hospital.

அருள் வரக்கு

உன்னிடம் நீ அன்பு கொள்வதுபோல அடுத்தவனிடமும் அன்பு கொள்ளவேண்டும்.

— மத். 19: 19.

உதயதாரகை

“யாரை ஏமாற்றுகிறீர்கள்?”

கடந்த வாரம் கொழும்பில் நடைபெற்ற நாடாளுமன்றக் கூட்டத்தில், எதிர்க்கட்சியைச் சேர்ந்த கலவானத் தொகுதி உறுப்பினர் திரு. சரத்முத்தெட்டுவேகம, அரசுத்தரப்பினரை நோக்கி; ‘பூட்டான் பேச்சுக்களில் யாரை ஏமாற்றப்பார்க்கிறீர்கள்? சிங்களவரையா? தமிழரையா? இந்தியாவையா?’ எனக் கேட்டார். இது, நாட்டுப்பற்றுடைய அனைவரையும் ஆழமாகச் சிந்திக்கச் செய்யும் பொருள் பொதிந்த கேள்வியாகும்.

ஒரு நாட்டை ஆளுபவர், தம் பதவியில் அல்ல தாம் ஆளும் நாட்டிலேயே சுத்த இதயத்துடன் உண்மையான பற்றுடையவராயிருக்க வேண்டும். நாட்டில் உள்ள அனைத்து இனங்களையும் ஒன்றுபோல் பரிபாலனஞ் செய்வதே தமது தலைமைய கடமையென உணரவேண்டும். நமது நாட்டைப் பொறுத்த மட்டில் இது கேள்விக்குறியாகவே இருக்கிறது! இனப் பிரச்சனைக்கு அரசியல் தீர்வு காணுவதே தமது நோக்கமென பறைசாற்றி வந்த நமது அரசு, பூட்டான் பேச்சுக்களுக்குச் சட்டத்தரணிகள் குழுவையே அனுப்பியதிலிருந்து, அவர்களின் நோக்கம் தெரிகிறது. அரசியல் பிரச்சனையாக உள்ள இவ்விவகாரத்தைத் தீர்ப்பதற்கு அமைச்சரில் ஒருவராவது பேச்சுவார்த்தையில் கலந்து கொள்ளவில்லை; ஒவ்வொரு கட்சித்திலும் பூட்டானிலிருந்து கொழும்புடன் தொலை பேசியில் தொடர்பு கொண்டு ஆலோசனை பெறும் குழுவினல் அரசியல் தீர்வு ஏற்படுமா? காலந்தான் கடத்தப்படுகிறது. சுயமாகத் தீர்க்கமான முடிவு எடுக்கும் ஒரு அரசியல் குழுவை அங்கு அனுப்பாததின் இரகசியம், இப்போது நன்கு விளங்குகிறது. தமிழ் மக்களை அழிக்க பெருந்திட்டம் அரசினால் ஒழுங்கு செய்யப்படுகிறது என்பதையும் தமிழ் மக்கள் நன்கு அறிவார்கள்.

அரசின் இத்தகை ஏமாற்றுச் செயலை சிங்களத் தலைவர்களும் உணர்ந்து விட்டார்கள் என்பது சரத்முத்தெட்டுவேகமவின் கேள்வியினால் தெரிகிறது. இதனை அரசாங்கம் அறிந்து அறியாததுபோல் செயல்பட்டால், இறுதியில் தன்னையே அழித்துவிடும் நிலைக்குள் தள்ளப்படும் என்பது உறுதி, அரசியலிலும் நேர்மை வேண்டும். கடவுள் பயம் இருக்க வேண்டும். கடவுளைத் தொடர்ந்து ஏமாற்றமுடியாது. ஒரு நாட்டை ஆளுபவர்கள், நாட்டு மக்களை நேசிக்கவேண்டும்; தன்னலத்தைத் துறந்து சேவைக்குத் தம்மை அர்ப்பணித்துக் கொள்ளும் தகுதி வேண்டும்.

சிக்கியர் தம் அன்னைையைக் கொன்றிருந்த போதிலும், அச்சமுகத்தினரை வெறுக்காது அவர்களையே ஆத்திரம் கொள்ளாது, அவர்களும் இந்திய மக்களை என்ற பாரத மனப்பான்மையுடன், அவர்களின் குறைகளை அறிந்து, அது தாபங்காட்டி அவர்களின் பிரச்சனைகளைத் தீர்க்க முயன்றார் ராஜீவ் காந்தி, பஞ்சாப் மாநிலத்தின் சிக்கலான பிரச்சனையை மிகத் திறமையாக அரசியல் விவகத்துடன் திருப்தியாகத் தீர்த்து வைத்தார். இப்பிரச்சனையைத் தீர்க்க பெரும் மாநாடுகள் கூடவோ, ஒத்திவைக்கவோ, பிரச்சாரங்கள் செய்யவோ, குறிப்பிட்ட அச்சமுகத்திற்கு எதிராக வெறுப்பு மனப்பான்மையை மக்களிடம் வளர்க்கவோ இல்லை. பஞ்சாப் பிரச்சனையை திருப்தியாகத் தீர்த்ததையிட்டு உலக நாடுகள் தம் மகிழ்ச்சியைத் தெரிவித்தன. அரசியல் துறையில் நிறைந்த அனுபவம் பெற்றிருக்கிறோமென தம்மைத் தாமே பாராட்டும் நமது அரசியல் தலைவர்கள், இந்தியப் பிரதமரின் முன்மாதிரியைப் பின்பற்றுவது நல்லது.

கடந்த முப்பத்தைந்து ஆண்டுகளாகத் தமிழர்கள் திரும்பத் திரும்ப ஏமாற்றப்பட்டு வருகிறார்கள். இதுதான் விரக்தியடைந்து, கடந்த பத்து ஆண்டுகளாக ஆயுதப்போராட்டத்தின் மூலம் தமது சுதந்திரத்தைப் பெறமுயன்று வருகின்றனர். இக்கட்டத்திலாவது, இந்நாடு பிரிவுபடுவதை தவிர்க்க முகமாக, தமிழர்க்கு சுயஆட்சி வழங்கக்கூடிய ஆக்க பூர்வமான ஆலோசனைகளைத் திம்பு பேச்சுவார்த்தையில் முன்வைத்து இனப்பிரச்சனைக்கு திருப்தியான தீர்வுகளை முன்வருமென்பதே பலரின் நம்பிக்கை.

‘இலங்கை இனப்பிரச்சனைக்குத் தீர்வு காணும் விடயத்தில், இலங்கைத் தமிழர்களின் உரிமைகளை விட்டுக்கொடுப்பது என்ற பேச்சுக்கே இடமில்லை’ என இந்திய வெளியுறவு இணை அமைச்சர் ஜனாப் குர்ஷித் ஆலம்சான் கடந்தவாரம் கூறியதை நமது அரசு கவனத்திற் கொள்வார்களென நம்புகிறோம். இதனை மனதில் வைத்து, பேச்சுவார்த்தையை நேர்மையாக நடத்தினால் திருப்தியான தீர்வைக்காண முடியும். ஒருவரும் ஏமாற மாட்டார்கள். நமது அரசாங்கம் தமிழ் மக்களை மறுபடியும் ஏமாற்ற முனைந்தால் துணை விசுழவு அனைவர்களும் அழிவு என்பதை மறக்கப்படாது.

இதர சமயத்தவரைப்பற்றி கிறிஸ்தவன் கொள்ள வேண்டிய மனப்பான்மையும் பொருளுள்ள அணுகு முறைகளும்

— பால் சதாசர் —
(முந்தோடி)

முன்னுபதரக வரும் மனப்பான்மை கிறிஸ்துவ பதில் என்பது. நற்செய்திப் பணிக்கு இது ஒரு நல்ல ஏதுவாயினும் ஆய்வு நோக்கில் இது சரியான விளக்கமாக முடியாது. பதில் என்பது எப்பொழுதும் ஒரு கேள்விக்குத் தரப்படுவதாகும். இதுதான் எல்லா சமயங்களும் நிரேசனையையோ பல கேள்விகளையோ கேட்கின்றன, எனும் யூகம் இம்மனப்பான்மையில் உள்ளது. ஆனால் வேதங்களில் முனிவர்கள் எழுப்பும் கேள்விகளும் உபநிடதங்களிலுள்ள பத்திரிகள் எழுப்பும் கேள்விகளும் வேறுபட்டவை. தீமை, தண்டம் ஆகியவை பற்றி பத்திர எழுப்பும் கேள்விகள் முற்றிலும் வேறுபட்டவையாகும். பழைய ஏற்பாட்டில் யூதர்கள் எழுப்பும் கேள்விகளும், இந்த சமய புத்த சமயக் கேள்விகளிலிருந்து வேறுபட்டவை எனவே பொதுவாக இயேசுவே பதில் என்பது நிலையான ஒன்றாக இருக்க முடியாது. ஒருவேளை இந்த சமயங்களின் குறிப்பிட்ட சில கேள்விகளுக்கு அவர் பதிலாக இருக்க முடியும் தவிர, இந்த சமயத்திலும் புத்தசமயத்திலும் இருக்கும் எல்லா கேள்விகளுக்கும் பதிலாக இருக்க முடியாது.

நான்காவதொரு மனப்பான்மை கிறிஸ்தவம் இறுதி வெளிப்பாடு, மற்ற சமயங்கள் குறைந்த வெளிப்பாடுகளை ஏற்படாமல். இந்த நோக்கம் வெளிப்பாடு பற்றிய கோட்பாட்டிற்கு உட்பட்டது. எபிரேயர் 1:1, 2 ஆகிய வசனங்கள் இச்சூழலில் எடுக்காளப்படுகின்றன. ஆனால் இந்த பகுதி இறுதி வெளிப்பாடு. குறைவான வெளிப்பாடு ஆகியவை பற்றிய செய்தியைக் கொள்வது அகில, அது தரும் செய்தி எண்வெளிக் இயேசுக்கிறிஸ்து கடவுளின் வசந்ததை அல்லது கடவுள் தேசாட்சு கொள்ளும் வழி என்பதே. கடவுளின் சகல பரிபூரணம் அவரில் வரசமாயிருந்தது உண்மை. (கொலோ. 1:19); அதோடு அவர் கடவுளின் மகிமைமையப் பிரதிபலிக்கிறவராகவும் கடவுளின் தன்மைக்கு முத்திரைவாகவும் உள்ளார் (எபி. 1:3). இவை இறுதி வெளிப்பாட்டைமூலம், கிறிஸ்தவ நற்செய்தியின் வரலாற்றுத் தனித்தன்மையை நிறுவுகின்றன. இயேசுவே இறுதியானவர் என்பது வேறு, அவர் இறுதி வெளிப்பாடு என்பது வேறு. அவ்வாறாயின் இதர நம்பிக்கையுடைய மக்களிடத்து கிறிஸ்தவ மனப்பான்மை எவ்வாறிருக்கவேண்டும்?

1. தரம் மனப்பான்மை உடையவர்களாய் நாம் இருக்க வேண்டும். கிறிஸ்தவர்கள் இதர நம்பிக்கையாளரை நியாதீர்க்க இயலாது. ஏனெனில் அவர்கள் ஆழமான ஆன்மீகம் அர்ப்பணிப்பு, அக்கறை போன்றவை

2. தமது தகுதியின்மே ஓர் மனப்பான்மையாக அமைவவேண்டும். கிறிஸ்தவன், தான் கடவுளில் விழித்தோடும் கிருபையின் தகுதி பற்றி எதுவும் எப்பதையும் உணர வேண்டும். கடவுளின் கிருபையைத் தவறாதவராக எடுத்துரைக்கும் அபாயமும் நற்செய்திக்கு பொருத்தவராக வாழ்க்கை மூலம் கிறிஸ்தவத்தை எடுத்துக்காட்டும் அபாயமும் எப்போதும் தம்மீடம் உள்ளன.

3. நாம் மகிழ்ச்சியுடைய மனப்பான்மையை உடையவர்களாய் இருக்கவேண்டும். பிரசாடப் படுத்தப்படுகின்ற ஆண்டுகாராகிய இயேசு கிறிஸ்து இவ்வகில் எவரையும் ஒரு சாட்சியுயிர் கிறிஸ்துவீடனாக எப்பதே அறிந்த கொள்ள வேண்டும். இதர நம்பிக்கையாளர்களும் அவர் ஒரு குழு, தீர்க்கதரிசி, அல்லது தாயவர் என்றும் தெரிந்துகொள்ளர். ஆண்டவரும் மீட்புகூறாகிய இயேசு கிறிஸ்துவே உண்மையுள்ள சாட்சியாவும் எரப்போகிற ஒருவருமாயிருக்கிறார் (கொரி. 1:5-7).

4. நமது மனப்பான்மையை நேர்மையும், உண்மையுமாய் இருத்தல் வேண்டும். ஏனெனில் கிறிஸ்தவர்களின் அனுபவத்தையும் சாட்சியையும் தெளிவுபடுத்தும் கையில் இதர நம்பிக்கையாளர்கள் இடம் உள்ள ஆழமான உறுதிப்பாடு, உள்நோக்கு இவற்றைச் செவிமடுக்கும், விருப்பமுள்ளவர்களாக இருக்கவேண்டும்.

5. இதர நம்பிக்கையாளரிடத்தே கிறிஸ்தவர்கள், இயேசுவின் கட்டளைக்குக் கீழ்ப்படியும் மனப்பான்மையோடு அணுகவேண்டும். அது உண்மையோடு பிறனையும் நேசி என்பதற்கும். இயேசு கிறிஸ்து உலகத்தின் மீட்பர், தொழில் நுட்பத்திலும் இதர துறைகளிலும் அதிக முன்னேற்ற மடைத்தபோதிலும் நமது நாம இன்னும் தனது வாழ்விற்கு சமயத்தினையே சார்ந்துள்ளது. கடவுளின் பிரசன்னத்தை நாடிநிற்கின்ற மனித உள்ளம் நற்செய்தியினால் சந்திக்கப்படுவேண்டும்.

இயேசு கிறிஸ்து கனிவரான பரவல்களின் நற்புகழை மீட்கிறவர் மட்டும்கூட அந்நிவரான நிறுவன அமைப்புகள், சுரண்டல்கள், மனிதனைத் தரத்தரமுத்தகல் ஆகியவற்றிலிருந்தும் அவர் மீட்கிறார். ஒரு நற்செய்திப் பணிப்பாளர் சாதி நிறைந்த அமைப்பைக் கண்டு வளரவிடுகக்க கூடாது. சாதிப் பிரிவினை சமுதாயத்தில் பினவு ஏற்படுத்தவதோடு மனித உழைப்பின் மேன்மையை அழிக்கிறது. இது பேசுமையே பணக்காரனைப் பணக்காரராகக் காரணப் பணக்காரராகக் கொட்டிக்கொடுக்கிறது (தொடர்ச்சியை 6-ல் பக்கம் பார்க்க)

Jaffna Central College

A Public Meeting in connection with the 150th Anniversary of Jaffna Central College was held on Thursday, 18th of July 1985. The Principal, Mr. V. Balasundaram presided.

The Vice-Chancellor of the Jaffna University Mr. S. Vithianathan speaking on the occasion said that Jaffna Central College has the distinction of giving to the Tamil world the great scholar and religious dignitary Arumuganavalar. Jaffna Central had also during its early years established educational and cultural ties with India.

In the field of Sports too Jaffna Central College had created great traditions. Cricket was first introduced in the College in 1884 and Football in 1897.

Mr. N. Sabaratnam, former Principal, Jaffna Hindu College speaking on the occasion said that among the nationals in the North who pioneered in making education rooted in our indigenous culture were A. E. Thamber of Jaffna Central, K. Nesiiah of St. Johns, and Handy Perinpanayagam of Jaffna College.

Dr. Jega Pasupathy in his address said that it was Education which was our greatest possession and unless education is brought back to its old standards in Jaffna Schools, there was no future for the Tamils.

Jaffna Central College traces its origins to 1817 to a small English school founded by James Lynch. It was Rev. Peter Percival who re-organised the school and named it the Jaffna Central School.

The school saw much of its growth under Rev. P. T. Cash who first introduced the House system. The names of the Houses—commemorates some of the early missionary Principals—Percival, Romaine, Wilkes, and Bulrough. Rev. P. T. Cash was Principal for 17 years.

Of the later Principals who followed Rev. C. A. Smith was largely responsible for the buildings that were put to meet the needs of the growing school.

Among the early National Principals of the School were Rev. D. P. Niles the first Tamil Principal Mr. G. W. Thamber, Mr. J. W. Arudpragasam and Mr. J. C. Charles.

Among others whose names were synonymous with Central were Messrs J. K. Chanmugam, S. A. Edward, W. G. Spencer, V. Navaratnam, D. T. Niles and A. E. Thamber who was connected with the school for 42 years.

Among the distinguished scholars of Jaffna Central College was D. T. Niles who passed the B. D. Examination of Serampore in the First Class and was awarded the George Howell's University Prize for History of Religion, the Highfield Greek Testament Prize and the Alexander Scripture Prize. He was also a Doctor of Theology and a Philosophy Honours Graduate of the London University.

The Anniversary Celebrations went on for three days.

Evangelism Latin-American Style

BY

Dr. Robert Porter

After the recent discussions of Evangelism Week, a look at the Church at work in Latin America may be of interest. *Cry of the People* is a heart-rending book written by Penny Lernoux, an American who has lived in Latin America since 1962, that discusses the plight of the Church today in that violence-wracked part of the globe, focusing on the movement within the Church to serve the vast majority of the people—the poor—rather than the rich. Another aspect of the movement is its grass-roots theology. A Yaqui (Indian) priest in Mexico is quoted as saying, "We don't need the sort of intellectual training given in most seminaries, where they try to pour us all into an identical mold. Our Lord didn't demand five years of Latin from his apostles, or make them pass philosophy exams before they could begin theology. He trusted the Holy Spirit and sent country people, ignorant fishermen, out into the world to preach the gospel."

Lernoux describes a movement that has infected the

poor, rural as well as slum' but it is a movement of self-knowledge and self-reliance, nurtured by the many clergy and lay-workers who have turned their attention to these people. And as the RAND Corporation (in its advisory capacity to both the U. S. State Department and the Defence Department) points out, "Violent revolution in rural insurgency did not have the conditions to succeed", perhaps because many of the self-styled revolutionaries were romanticizing students with "capabilities for little more than dramatic acts of terrorism that made good international press copy without being of direct political consequence." Indeed, Lernoux finds that "contrary to the old fear that the Latin-American slums would explode in political revolution, they are spawning a different kind of violence—one that seeks material gain or vengeance, but not justice." It is the intent of the new movement in the Latin-American Church to address this life-style malaise and to get at its roots before it is too late.

(to be continued)

Paving the Path to Permanent Peace

By J. K. Retnanandam

(Continued from our last issue)

I am reminded here of the story in the Ramayana of how at first Queen Kaikeyi was happy and rejoicing over the coronation that was to take place of Rama son of Queen Kaushalya, but how later due to the mischievous promptings of a palace servant jealousy overcame her, and she insisted that her son Bharata be crowned as king, and Rama was banished to the forest. This shows the influence of thought. "Thought is a continuous creative process in our daily lives; what we think and the way we feel, permeate everything we do and all that we are". That was what happened to the vast majority of Singhalese. Mobocracy masquerading as Democracy is playing havoc. The following lines from the writings of that renowned Indian poet and world figure Rabindranath Tagore has a bearing to the sad happenings in this once peaceful country now turned into a battle-field.

"Crowd psychology is a blind force. It can be utilised for creating a tremendous amount of Power. And therefore rulers of men who out of greed and fear are bent upon turning their peoples into machines of power, try to train this crowd psychology for their special purposes. They hold it to be their duty to foster in the popular mind universal panic, reasoning pride in their own race and hatred of others. Newspapers, school books and even religious services are made use of for this object. The individual thinks even when he feels, but the same individual, when he feels with the crowd does not reason at all. His moral sense becomes blurred. The suppression

of higher humanity in crowd minds is productive of enormous strength. For the crowd mind is essentially primitive; its forces are elemental."

Now the point is how we can retrieve ourselves from the mess we have got into. I offer a clue which has a spiritual base. The unambiguous utterance of sages and saints who are mouth-pieces of God or the Supreme Power have lucidly laid down that every experience in life, whether bitter or sweet, pleasurable or miserable, is a sort of crucible into which Nature throws man to teach him, to push him a little forward, to mould him a little and make him blossom into higher consciousness. They have also unflinchingly pointed out that the penalty for failure to learn the lessons is that the same experience is given again and again and again until the lesson is learnt. This is based on the law of cause and effect and known in spiritual language as KARMA. Though the Christians and Muslims do not accept KARMA dogmatically, in practice they do so because they believe that "as a man soweth he reapeth".

So in order to escape from the adverse effects of this law, let us introspectively examine where we have acted wrongly, and make amends. KARMA is also meant as an instrument to lead souls away from the source of their bondage to all the negative qualities inherent in humanity. We should take corrective action in respect of those items that have proved to be thorns in the flesh of the opposing groups in the present tussle. These

News around the Diocese

Confirmation Services in Kilinochchi District

Two Confirmation Services were held in the Kilinochchi area on Sunday the 21st June. The first was at Navajeevanam where the Bishop, the Rt. Rev. D. J. Ambalavanar confirmed 21 young people. He was assisted by the Rev. S. Jeyanesan. Later 39 people were confirmed at a combined-service held at the C. S. I. Church of Christ the King in Kilinochchi. The Bishop conducted the service and was assisted by the Pastor in charge of the Church, the Rev. S. Jeyanesan. Congregations from Kilinochchi, Murukandy and Konavil participated at this service at which there were around a hundred and fifty communicants. The Service was followed by fellowship tea. The growth of this new church has been a source of great joy to the Diocese as it serves the growing population of that area.

Thorns are too well known to require tedious recapitulation. It is a matter for regret that the wrong ideas, fears, jealousies wrongly put into the mass mind still prevail. The earlier the wrongs are remedied the better for understanding, repentance, forgiveness, reconciliation, etc. These wrongs were well sorted out at the abandoned A. P. C. Simultaneously it would be well to heed the streaks of light that are lighting a gloom-encircled Sri Lanka from various sources. I recalled a particular instance, viz., the Editorial of the *Daily News* on New Year's day, 1985, under the caption "Living in Hope" which fell on the deaf ears of the authorities. "We might be paying for the excesses of the past for a lack of foresight to realise that it is safer to win over those who differ from us than to resort to legal and other methods of enforcing conformity." If such light can illumine the entire country and penetrate the thick darkness of pride, prejudice, hatred and revenge now pervading Sri Lanka's atmosphere, it will mark the happy dawn of a new approach to resolve a vexed problem that has so far not responded to the methods hitherto pursued. But the paramount point is to purify the pollution in our thinking. If we are unwilling to learn from the lessons that are being taught to us by the law of KARMA we may slide so far downhill and sink into irremediable chaos.

All people of goodwill are yearning for peace. The peace they want is not mere absence of war. It has to be a complete negation of conflicts on the planes of mind and spirit. It has to go beyond belongingness to communities to a sense of being human and equal. It has to be the establishment of a fraternal fellow-feeling supported by the appreciation of the ideas and values sacred to others. We have to shed our "honor-taan-thou" attitudes, and discard such notions as the right of the group that has numerical superiority to decide what rights may be "couced" to smaller groups. Peace is possible only when all are equal in all respects.

(Concluded)

EDITORIAL

Primrose Paths

Thimpu, the permanent capital of the Himalayan Kingdom of Bhutan since 1955 lies, we are told, at an altitude of 7600 feet in the broad valley of the Wang Chong River.

Its altitude, we note, is by no means, its only qualification to be a 'Summit'. Bhutan's Administrative and Religious Centre, *Tashichhodzong* with its rich overtones of architectural accomplishments (no plans were drawn and no nails used), its monastic traditions, and its royal splendour associated with the *Tshogdu*, the throne room of the King where on 2-6-74, the incumbent ruler, the youngest reigning monarch in the world was crowned, reflects an ancient but at the same time a renescent culture and civilisation which makes Bhutan today a sinuous complexity of the old and the new.

The crucial issue today in Sri Lanka, however, is not the glories of *Thimpu*, which make it an exciting venue of a historic summit but its potential as a meeting ground to discuss and solve some of the perplexing and outstanding political issues in Sri Lanka—issues on which Colombo could not make much headway.

Of course, it is not to be forgotten that *Thimpu* does intrinsically possess an advantage over Colombo. It was Indian diplomacy which has been largely responsible for bringing to the negotiating table for the first time, the Tamil militant groups. The *Round Table* at *Thimpu* has round it now two parties the government party of six and the Tamil Party of 13 members, three of whom are TULF leaders.

As a backdrop to the talks, Bhutan has, no doubt, a fascination of its own. But the first round of talks failed to tap a current of sentiment to resolve intractable issues. It concluded on 14-7-85 with the two groups disagreeing on the units of Devotion and also expressing concern over violations of the "cessation of hostilities" agreed upon, on the 18th of June this year.

The leader of the government team Mr. H. W. Jayawardene had cited some 50 instances of violations by militants while the militant groups had expressed doubt of the government's sincerity "against the background of its reported proposal to acquire four helicopter gunships and train some 60 arms personnel in Pakistan in commando tactics". (CDN 12-7-85)

Both groups had, however agreed on a continuation of the talks to begin on August 12. In the meantime the Prime Minister Rajiv Gandhi in a televised interview broadcast on Channel Four of the ITN—the "*Eastern Eye*" programme has made his stance clear, on the Sri Lankan problems.

To a question put to him, about the nature of the solution which he would consider as an adequate reward for his involvement in the Sri Lankan political crisis, the Indian Prime Minister had, in ripely solemn language said:—

"Well, that's really between President Jayawardene and the Tamils. We are not involved in what is an internal problem"

[We are happy that the Prime Minister has used the term "Tamils" and not TULF leaders and "terrorists".]

The Indian Prime Minister's comment on his role in the Sri Lankan political crisis is redolent of what William Shakespeare, the Elizabethan Dramatist, put in the mouth of the Doctor attending on Lady Macbeth when he (the Doctor) was asked bluntly by Macbeth, (the irate husband) "*Canst thou not minister to a mind diseased?*" The Doctor replied in patient, tranquil, and solemn tones:— "*Therein the patient must minister to himself.*"

How far the second round will take us at *Thimpu* will largely depend on the degree to which the government and the Tamil groups in Sri Lanka have "ministered" to themselves in the light of advice tendered to them by the Indian diplomats, one of whom was "rushed" to *Thimpu* at the tail end of the talks which concluded on 14-7-85.

Time is of the essence. There is very little use now of mutual recriminations or sour remarks on Tamil aspirations which will result only in a dangerous erosion of confidence in the steadfastness of the Jayawardene government.

There is a remarkable congruence of views in the country today that right and gusty decisions must be taken at *Thimpu* and that the summit euphoria should end. '*Exploratory talks*' at summit level is, we should think, a contradiction in terms. We explore a 'territory' before we arrive at the summit and not after.

"Are you helping with the solution or are you part of the problem" were, we read, the words written in bold letters at the entrance to a Research Laboratory in the U.S. It is difficult to conceal the truth that here in Sri Lanka, there are many political leaders, of all party hues, who are searching for a solution rapidly but are really 'part of the problem'.

One thing is certain. *Thimpu* cannot be just another of our primrose paths to summitry.

Dr. W. A. Visser't Hooft
Passes Away

Dr. William Adolf Visser't Hooft, the first General Secretary of the World Council of Churches from its provisional formation in 1938 to its initial inauguration in 1948 in Amsterdam and then until his retirement in 1966 died in Geneva on the 4th of July. Born on the 20th of September, 1900, he was 84 years of age at the time of his death. Active till the last, Dr. Visser't Hooft gave an interview to a West German broadcast journalist three days before he died.

He has been recognised as one of the giants of the 20th century ecumenical movement. He received his doctorate at the University of Leiden based on his thesis "The Background of the Social Gospel in America." He participated as a youth at the Stockholm Conference of the Life and Work Movement and in 1931 became General Secretary of the World Student Christian Federation. He was already a recognised ecumenical figure when the second Life and Work Conference took place in Oxford in 1937 and the second Faith and Order Conference in Edinburgh. It is at this Conference that the decision was made to create the World Council of Churches and he was appointed General Secretary of the provisional Committee. When the W. C. C. was inaugurated in 1948 he was the obvious choice as the first General Secretary and continued till his retirement in 1966. He received numerous Awards and honorary degrees in recognition of his distinguished leadership and contribution to the ecumenical movement. He took particular pleasure in the fact that Aberdeen University made him a Doctor of Divinity before he was 40 and that Oxford later gave him the same honour. The Federal German Republic bestowed the Grand Cross of the Order of Merit upon him and he was an Officer of the Legion of Honour of France. In 1968 at the Uppsala Assembly he was made Honorary President of the World Council of Churches. Dr. Visser't Hooft while an eminent and super efficient ecclesiastical bureaucrat was at the same time an outstanding theologian. It is said he was more widely read in Theology than some professional theologians and was quite prolific on theological matters. He had versatile gifts which is evidenced by the fact that one of the outstanding books he wrote was on Rembrandt. Among his many contributions to the ecumenical movement were his efforts to bring in the orthodox Church and the Churches behind the iron curtain into the fellowship of the World Council of Churches. He constantly prodded the Churches to break out of their shells and respond to the total ecumenical vision. He also laboured hard to get the Churches to see the relevance of the Gospel to the poli-

At Rest

Mrs. Daisy Kumarakulasinghe

We regret to receive the news of the death which occurred in Australia on 23-7-85 of *Daisy Kumarakulasinghe* widow of the late Dr. J. Barr Kumarakulasinghe (eldest son of the late Maniagar Barr Kumarakulasinghe of Barr Lane, Tellippalai). She migrated to Australia shortly after the death of her husband, to join her children abroad.

She leaves behind two sons Dr. C. Barr Kumarakulasinghe, former Professor of Surgery, Peradeniya University Mr. R. Barr Kumarakulasinghe and three daughters Mrs. R. Singham (Canada), Mrs. V. Wilson and Mrs. S. Buell (Australia). Her two sons too are now in Australia.

tical, economic, cultural and social problems of the world. His life was testimony to the proposition that a good bureaucrat in the Church could exercise one of the most powerful of all ministries, and that personal contacts patiently and generously cultivated are a potent force for the shaping of history. Dr. Visser't Hooft was always a loyal member of his Dutch Reformed Church and remained faithful to the reformation heritage while being open to the total heritage of the Church Universal.

Many in Jaffna will remember his numerous visits and will associate him with his great friend the late Dr. D. T. Niles. On one of his earlier visits in the 40s as General Secretary of the W. S. C. F. he laid the foundation stone for the Chapal at the Christa Seva Ashram which was donation of the Jaffna Inter Collegiate Christian Fellowship. On his last visit in 1970 he declared open the renovated Dutch Church in the Fort when it was officially handed over for the use of the Jaffna Christians and to Bishop Kulandran as its custodian. Dr. Visser't Hooft married Henrietta Boddaert in 1924 and had three children. Mrs. Visser't Hooft who died in 1968 was a direct descendant of one of the Dutch Commandants in Jaffna whose grave is found in the Fort Church. Dr. Visser't Hooft often pointed to that grave proudly as that of an ancestor of his son.

At the Service in the great 12th century Cathedral of Geneva on the 9th of July a large gathering of colleagues, friends, Government and Church representative, paid tribute to the late Dr. Visser't Hooft. Three long time friends offered brief testimonies:

Lukas Vischer, former W. C. C. Faith & Order Director and now Professor of Ecumenical Theology at the University of Berne, Dr. Philip Potter, third General Secretary of the W. C. C. and Emilio Castro, the present General Secretary of the W. C. C. presided at the Service.

Cardinal Johannes Willebrands, President of the Vatican Secretary for promoting Christian unity also paid a tribute.