

THE SCOPE

Quarterly newsletter published by FOCUS

Easter 2011

For circulation
among Graduates
and Students of

FOCUS
Only

“Why?” you ask, does the FOCUS publication emphasise lifestyles and work choices in its quarterly newsletter to Christian students in tertiary education and those who prayerfully support the ministry? Why read books on Justice and Management; why talk about cricket & engineering and dedicate so many pages to life in campus? Are we diluting the Gospel of Jesus? Are we not concerned about Evangelism and Mission? As we come to the close of one financial year and the beginning of another, it is good to ask these questions and review what we stand for...

I like to think that we are not changing the Gospel, that we do want the scriptures to form who we are and how we live and that our lives will be a holy sacrifice, acceptable to God, which will be our spiritual service of worship. We are a ministry then that longs to change how we talk about faith and

discipleship. And so the FOCUS staff continues to grapple with how we help students to experience the presence of God in their lives.

Dr Jacobina's profile and Jasmine Obeyesekere's reminisces of her days in University give us a glimpse of the student to student ministry that we encourage and promote. Our desire is that with both SCOPE and with www.focus.lk, that we would hold

out to you a Whole Gospel vibrant and life changing and ask that you consistently pray for this ministry.

As this year comes to a close, we acknowledge with gratitude God's goodness and faithfulness. And we thank all of you who have supported this ministry over the last year. Given below is a summary of the financials incurred in 2010/2011 and the budget for 2011/2012.

FOCUS FINANCIALS				
	Actual 2010 - 2011		Budget 2011 - 2012	
Contributions - General	5,164,396			
Contributions - Gift in Kind	103,750			
Other	317,946			
IFES for Regional Staff Training Conf.	958,790			
	6,544,882			
		%		%
Staff Expenses	3,071,646	50.25	3,985,122	61.15
Student & Other Conferences	868,500	14.21	1,053,500	16.17
Publications & Communication	299,318	4.90	390,600	5.99
Administration	532,255	8.71	390,000	5.98
Other incl. Capital Items	382,341	6.25	490,000	7.52
IFES Regional Staff Conference				
Library 2011/2012 (finances available)	958,790	15.68	207,610	3.19
	6,112,850		6,516,832	



FOCUS on Engineering

A sinful people:

Because we are fallen, sinful beings however, engineering can often be used for bad purposes. This is what happened in Genesis chapter 11 when the inhabitants of the earth tried to use new technology to glorify themselves through a tower in Babel that reached to heaven. God confounded their plans and scattered them across the earth.

We must recognize therefore that **Technology is a powerful tool**. We must also grasp the idea that it is **NOT neutral (Neither Good or Bad)**. The nature of the **technology itself can influence the shape of our communities**.

For example, it is argued that



computer and communications technologies have converted the world to a “global village”. However, the many millions who do not have these technologies are “left behind”. And even those in the “village” tend to behave as individuals, each one absorbed in their own visual screens.

So, because of the fall, **we must develop a suspicion about technology, even if we do use it and promote it.**

A redeemed People:

As Christians, we believe that **God is redeeming us and the world back to himself, and we are called to be part of this.**

One way in which **engineers can redeem the world is by looking out for and tackling its biggest problems.**

An example is Joseph Bazalgette, who was referred to in the Times of London (16 March 1891) as **'that great, far-sighted engineer, who probably did more good, and saved more lives, than any single Victorian public official'**. Bazalgette was the chief engineer to London's metropolitan board of works, **responsible among other things for building London's sewerage system**. (Before this London's sewage used to flow in surface drains, not conducive to good public health). The Times continues, highlighting the great but largely unseen impact of engineers on the quality of life, saying **'Of the great sewer that runs beneath, Londoners know, as a rule, nothing, though the Registrar-General could tell them that its existence has added 20 years to their chance of life'**.

It is good also to remember that Engineers are often out of the “public eye” because they work in groups rather than as individuals. However, it is good to become God's missionaries in the field of Engineering even if we do not get the personal prestige that accompanies doctors, lawyers and architects!

Prof. Priyan. Dias

Most GCE(A/L) maths stream students are focused on getting into engineering. I remember an alumnus from my school a few years senior to me, who by then was already doing a Chemistry Special degree at Colombo University, advising me to do the same, saying that “Chemistry takes you to the Hand of God”. I did not take his advice, entering the engineering faculty myself a few years later.

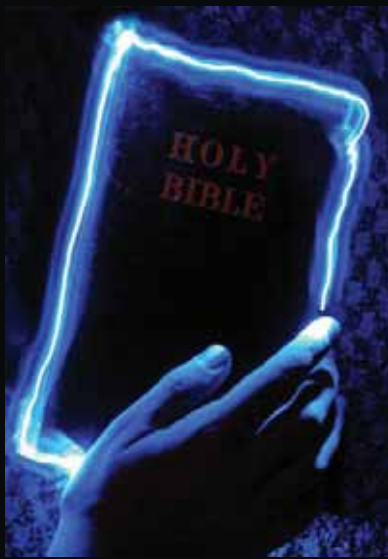
Where does Engineering take you, then? Engineering is probably more about the hand of Man rather than the Hand of God.

A creative people:

We celebrate in engineering the God given ingenuity (creative cleverness) of men and women who responsibly use natural resources to deliver products and services for the good of all. This ingenuity is a gift of God's creation.

Then the Lord said to Moses, “See I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts – to make artistic designs for work in gold, silver and bronze, to cut and set stones, to work in wood, and to engage in all kinds of craftsmanship.” (Exodus 31:1-5)





A GLOBAL COMMUNITY OF THE WORD

The IFES Bible Study Consultation was held in Singapore with the participation of 30 young staff and students from 24 countries representing all the 11 regions of IFES global ministry. The purpose of the Consultation was to understand the ways in which Scripture is used in each of the regions, the questions that need to be addressed and to develop ways and means to strengthen Scripture Engagement in each region. It was a blessed time of sharing and brainstorming as we experienced the power of God's Word and developed ways in which to share that to a new generation of students.

In an increasingly online culture the participants discussed various ways in which Scripture Engagement could be catered better for the students. In FES Malaysia, Bible reading is promoted through their website by highlighting a "Book of the Month" with useful tips on "How to Read" and "Some Questions to Think About". There was much discussion on the feasibility of developing a website where

users can study scriptures online with those from different parts of the world and seeing how our cultural background affects our reading of the text. The use of non-linear methods in training how to study scripture was emphasised rather than the linear method of going from observation to interpretation and then finally application. The current "soundbite" generation are also attracted by 'catch phrases' in how you present the reading and study of scriptures. Phrases like 'bible study' are now being replaced by more catchy phrases such as "WORDilicious Investigators" and GiGs ("Groups Investigating God"). More and more movements are also using various media and drama as a form of creating interest and helping the students to dig deeper into the

message of the biblical text. Other movements use creative forms of presenting the bible stories through culturally popular formats like comics ('Manga bible' - <http://www.bible.or.jp/e/manga.html>) and even lego characters (<http://www.thebricktestament.com/>).

The participants agreed that no one particular way of studying scripture is applicable for all environments and cultures. However they were all united in the belief that the bible continues to be 'useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work'.

Yohan Abeynaike

The University - A place of Mission

Sheila Richards and I were two stressed "freshies" after our first taste of having been ragged. Late night that first day on campus, we were encouraged by Evan Ekanayake who read to us the story of Joshua about to enter the Promised Land. It was a surreal Bible study, by torchlight in the middle of the night huddled on Evan's bed while her roommates slept..but it was a wonderful commissioning to what God had in store for us in the years ahead.

In looking back at my student days in Pera (1992-96), I find that the following were key characteristics that undergirded what Mission looked like.

Being rooted in our place of ministry

Vinoth Ramachandra introduced us to the idea of being 'buried' in the place we desire to serve. This is the example of an incarnational lifestyle that Jesus demonstrated and about which he talked when he said that "unless a grain of wheat falls into the ground and dies, it remains only a single seed. But if it dies, it produces many seeds" (John 12:24). To us, mission

included understanding and identifying with the culture of our university community by living alongside the people we hoped to impact with the gospel. This idea had an impact on how frequently some of us went home to Colombo for the weekends. On average, I went home only once in 3 weeks, using the



weekends to catch up on work and visit fellowship students in other halls of residence and generally just "being" with people. For Sheila Richards and myself, (who were batchmates /roommates/partners in ministry in campus and school) who gave the student ministry our best in terms of time, both at the local

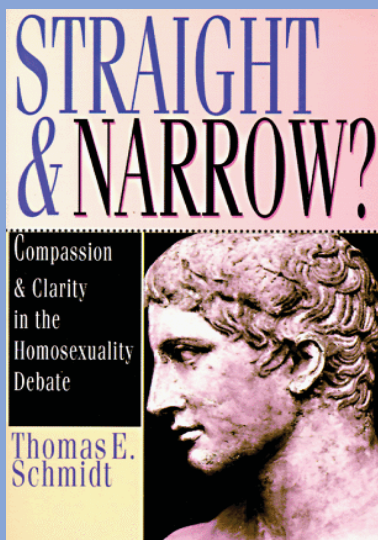
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fellowship level and in leadership at the NSE, mission once meant that we deliberately chose not to go down to Colombo for a poya day programme, because we realized that we weren't spending much time with our non-Christian friends at Pera. When we had our 2 week break in the first year, Cheryl Poobalan (Arnold) and I travelled together from Colombo to Pera for a couple of days so that the weekly Bible study could continue to be held since all the leaders (who happened to be Arts students) were on vacation and the E Fac was in session and we knew that students would show up. I believe we used that trip to stay on an extra day, organize a prayer night, visit students etc.

The students in our batches knew us, we hung out with different kinds of students, not just our friends or fellowship members. This helped when we had to go against the grain. I once stood up to voice a protest at a packed meeting of the student body in the Arts Theatre, where the Arts Fac student union were calling on all to boycott lectures, in retaliation against the suspension of some students for ragging. It was uncomfortable to get up in the auditorium with the heightened emotions of 4 hot headed batches to say something different, but I believe students respected the fact that I sat with batch mates who felt differently or who chose to be silent while I said what I had to say, rather than sit with the group that felt as I did.

Community

I think we firstly identified ourselves with the other



Homosexuality – A moral issue which has evolved around mankind since its beginning, and come to a significant position in our society including our everyday lives. From being labeled, despised and deprived of social and legal acknowledgment, Homosexual activists have been able to build a society that accepts and acknowledges homosexuals and redefine social norms and traditions.

In this context, Christian leaders and teachers have debated, discussed and reasoned out the matter with various views and biblical adaptations. But what really is the actual Biblical view on the issue?

'Straight & Narrow' – by Thomas E. Schmidt gives a well researched, clear and biblical reasoning to a view every Christian should hold regarding the matter. In the authors words "I am not writing to persuade the gay and lesbian community or its supporters, but rather to deepen the understanding and sensitivity of those who question or disapprove of homosexual practice".

What interested me most about the book was that it has not only analyzed the biblical perspective to the issue, but also compared it with the arguments often used by many homosexual activists and revisionists.

The Bible is crystal clear on the

Book **O**ok **k** Review
matter – Homosexuality is wrong. Simply because it violates the original purpose of God for humans; God created human beings - man and woman to be a company in all times. God instituted marriage and He saw that it was good and he blessed them: Homosexuality violates marriage.
But most importantly, does this leave Christians any room to accuse, judge despise and label homosexuals?

Review The author emphasizes very much on personal struggles and individual pains that are hidden behind the social revolution. He boldly brings to light the prejudices of self righteous Christians who overlook their own personal sexual impurities and point at homosexuals. Jesus reached out to sinners, not to accuse them but rather to set them free. The author speaks of the responsibility of Christians to reach out to homosexuals with love and care and help them find Jesus. He says "Christians who cannot yet deal with the issues calmly and compassionately should keep their mouths shut, and they should certainly stay away from the front lines of ministry and public policy debate - not to mention television talk shows. [...] They must be convinced that the way of Jesus is the way of the Wounded Healer, not the Holy Terror" (P 173)

Schmidt also enlightens the reader on the health and social effects of homosexuality. The book is complete and comprehensive, and it addresses the subject well. In an ever changing world, as Christians it is important to know the correct biblical perspective on matters like homosexual behavior and I believe this book serves that purpose well. It is good that both who share the authors views and those who do not, reflect on the book "Straight & Narrow". However, it is perhaps most important for all of us to share his attitude, and not be content with holding a theologically "correct" position!

Reviewed by Ayomi Marshall – University of Sri J'Pura



Dr. Jacobina Rohan-Prashanth,

“I’m a very talkative person” Jacobina laughs in warning as we settle down to a good phone chat. True to her word, she has story after story to share, and one cannot help but be inspired listening to her.

Early Beginnings: Jacobina was brought up in a small village in Mullaitivu which had no church and no other Christian families. “My father was a man of great faith” she reminisces, describing his strictness in terms of devotion, fasting and prayer in his family. “We just used to say the Lord’s Prayer” Jacobina laughs, “it was only a habit”. Apart from the Reform Crusaders that visited their area once or twice a year, not until she was selected as a medical student at the University of Jaffna did Jacobina have an opportunity to step into a church and worship God with other believers. But Sunday morning service in the university chapel was an ordeal for her. “I used to hate it!” she laughs, Her attendance at FOCUS retreats and camps was

motivated purely by the good food, relaxed atmosphere and the promise of entertainment. Not exactly your spiritual role model!

Conversion & Growth: The fellowship in Jaffna University however continued to visit her, pray for her and urge her to join the Bible studies held weekly. And things changed drastically in April 1993. While attending the first worship session at a camp Jacobina confesses she felt “something different” stirring in her heart. As the day progressed into night she found herself unable to sleep, in the need to pray and just praise God. The next day Jacobina volunteered to share her testimony with the others. “After that, I was like a bird” she laughs, describing how her whole life took on new colour and how enthusiastic she was about attending worship and praying and praising with other believers – things she had despised and railed against as senseless and stupid. Steadily, family and career were replaced by a new number one in Jacobina’s life – Jesus.

The greatest change in the way things happened for her after that, and the greatest inspiration to us struggling at a time of transition in our lives, is the decision-making process that became a central part of Jacobina’s life. She recalls a 3 day camp on decision making and so whether it was her career, marriage, money, family, health, travel, lifestyle or ministry, every decision she made, she made around the principles first laid in her student

Meet real people PROFILE



days and a discipline of fasting and prayer. “In my childish way I would ask God to give me the right answer” she says, describing how after she had completely committed the decision to Christ, many people she knew would confirm the path the Holy Spirit had led her to decide upon. “So few years but we learnt so much; matured so much in our faith & discipleship!!” say both Rohan-Prashanth (from Peradeniya University) and Jacobina (Jaffna University)

Pray for Jacobina, Rohan-Prashanth, Mercy & Samuel: It is their greatest desire to influence the lives of the many young Christians they both come into contact with to become disciples of Jesus in the way they were taught to live during their student years. The decision to live, work and minister in Trincomalee, both to the community as a Doctor and to the highly fragmented church as a Counsellor, was a decision made in the light of their faith with waiting on the Lord, fasting and prayer she confirms. Rohan-Prashanth works as Assistant Director, Planning, Divisional Secretariat, Trincomalee and Jacobina continues to work in the General Hospital.

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Christians on campus, especially those who were part of Pera DC. We liked being together, not only those of us who shared a similar cultural background, but also with Christians who were culturally and linguistically different from us. Our core meeting times itself were a testimony to Christian community in the campus environment, as we would sit around a table in the WUS canteen – ‘kadu meddis’ in jeans, a Tamil Special girl wearing sari,

Tamil speaking E-fac boys, a Sinhala medium boy, not only having our tri-lingual planning meetings or prayer times, but hanging around together afterwards for breakfast or tea. We took time and effort to



understand one another and be real friends across ethnic, cultural and linguistic divisions. We used holidays to visit a fellowship member in Matale and being at camp in Kegalle to visit a fellowship member in Kegalle. When Culas (from Mannar and Co-ordinator after me) needed housing in Colombo for a week, he stayed at my place in Maharagama¹. After graduation, Beryl Rasiah (from Batticaloa) and I have visited each other’s homes, I have visited

Jayakumar and Jeyamaran and their families in Trincomalee and attended weddings in Trinco and Matale. I know that Sheila still visits Beryl and Praba Mahadevan when she goes to Batticaloa. Navaratnam Anasthas & I and our families visit each other regularly in New York and consider ourselves family. Last month on a short trip to Kandy limited in whom I could see since my children aged 5 and 2 were with me, a main priority was to visit Auntie Malar, Senthil's mother whose home was our Sunday refuge during our student days.

We saw ourselves as belonging to the larger national body of students who were interested in being witnessing communities for Christ in their campuses. Sheila Richards and Shehan Williams (Ragama Medical) accompanied Preethiviraj (our staff worker at that time) to help 'start up' the Eastern Uni fellowship together with Romola



Gnanapragasam (who resided there at that time and was a part of the Jaffna fellowship & later Ragama med). As NSE Chair, I visited the 4 Colombo/Gampaha based fellowships and kept in touch via snail mail with Jaffna. Community for me also meant not being willing to give up on one another and trying to work through conflict.

Sacrifice

Maithrie White, a senior in core once, said that there will always be a few who will carry the burden of ministry. I was privileged to be one of those. During one year in Core, I realized that the composition of our team that year consisted of folks at different levels of maturity and the

time that could be expected from some might be limited, saw others busy with a full schedule of extra – curricular activities and decided that for the sake of the ministry at Pera, I will not take on additional commitments that will inevitably clash with the limited time available. I took on the role of NSE Chair around the time my father died of cancer. At this period I was Co-ordinator Pera DC as well. Our family situation meant that I went to Colombo much more often and as such decided that the area that I would cut down time-wise was my academic work. (I was reading for a special degree in English). I put in enough effort for a lower, anything more would have meant significant reduction of ministry/family commitments². I have never regretted my choice. At a more everyday level, for all of the 4 years at Pera, it took me about 6 hours to prepare to lead a 1 hr Bible study – pray, do the study for myself, work out questions that would cover the necessary angles and translate my English questions to appropriate Sinhala questions and have the flow sufficiently in my head that I would lead effectively.

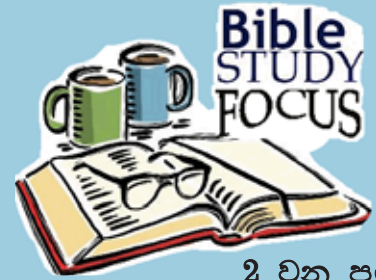
Faithfulness

Another key attribute of our ministry is that we showed up when we needed to and did what we had to do. This included the weekly Bible study even if we had exams coming up. We only excused ourselves from leading a study the day before an exam. The girls met weekly at Ramanthan/Sanghamitta for prayer. We reviewed and planned our ministry goals each quarter, had core meetings and prayer meetings once a week, all night prayer once a month, occasional poya day programmes that we organized in Kandy, organized Pera camps (either evangelistic or deeper life depending on the situation), spent time visiting both the next level of leadership and those who occasionally showed up.

We spent time with our batch-mates and imbibed the culture of the place-like being part of the Wala festival. In addition of course there were poya day programmes and NSE meetings that we attended in Colombo, National camps, Leadership camps, etc.

Faithfulness is related more I feel to being steadfast in the everyday work we have been called to do, rather than having a lot of quantifiable 'results.' When our batch left, there was no mature team to carry the ministry forward, even though there was a Core and several Christian students, with perhaps just one who had a vision for university ministry. There was Focus staff support for the struggling group, but about a year or so down the line, the ministry was in disarray and Shantha Pieris & P.

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2 වන පරිච්ඡේදය

- 2:1 දේව විනිශ්චයට පත්වන ජනතාව, එමගින් තම මැවුම්කාර දෙවියන්-වහන්සේගේ තේජස අඩුවන බව තේරුම් ගනිති. දේව තේජස ලෝකික ලෙස අවට ජාතීන් දුටුවේ නීතිය (ටෝරා) හා දේව මාලිගාව (යාග සූඡා) තුළින් ය.
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Ravindran had to build a fellowship again. This is the fellowship that Kolitha Dissanayake inherited and has worked with for many years. In a sense, I see that with the passing of time, God has been faithful to the work at Pera and blessed and multiplied what our generation and others sowed (in prayer and works of obedience) to something bigger. Incidentally, in our time, except in the first year, there was no staff-worker at Pera and in fact for a while Focus did not have a GS either.

In considering Peradeniya University as a place of Mission, I learned far more than I gave out in ministry. It was a period in my life where I grew a lot as a disciple in a relatively short time. It was also one of the most fun times of my life! Staying up late to talk and laugh,

taking off to a friend's room for a sleep over, walking back to the Halls from the library in the night after studying for exams, enjoying the peace and quiet and the natural beauty of the place walking from Arts Fac to Sarasavi Uyana, going over the Mahaweli to E-Fac and encountering the monkeys, enjoying the Inter-Hall drama competitions, the lounging around with all kinds of people on campus, getting late passes to go out with batch-mates for one another's birthdays, stopping a sand-truck and getting a lift to the exam hall when we were running late & the buses were crowded and going out with our high-spirited batch on a boat at night to an island restaurant on the Mahaweli for dinner to celebrate Sheila's and another friend's birthday come to mind.

In my view, being rooted, building community, being faithful and learning to pay the cost of discipleship are all characteristics that are applicable in each student generation and in any ministry context. At a practical level, all four areas revolve around the giving of time. As we move forward, we need to think about how we can inculcate these kinds of lifestyle qualities in the present context of student ministry. Students need to think about how they can be good stewards of their time and prioritize well. Together we need to find ways of "doing more with less," be it time or any other resource³.

Jasmine Obeyesekere Fernando

1 First written for the forthcoming anniversary volume of Focus.
 2 First written for the forthcoming anniversary volume of Focus.
 3 Mustard Seed vs McWorld: Re-inventing Life and Faith

විලාප ගී

ස්වාමින්වහන්සේ) නුමුත් යෙරමියා දකින ලෙස එතුමන්ම සතුරන්ට රිසිසේ පහර දීමට ඉඩ හැර ඇත. එමගින් තම ජනතාව, දෙවියන්වහන්සේ විසින් අතහැර ඇත.

2:4 පාපය ඉදිරියේ දේව කෝපයට ලක්වන ජනතාව හට විනිශ්චය ගෙන දීමට දෙවියන්වහන්සේ ඊශ්‍රායෙල් ජනතාව ගේ සතුරන් තෝරාගෙන ඇත.

2:5 1 වන පදය හා සසඳන්න.

2:6 රජ හා පූජකයා, ආලේපකල අය වුහ. තම වගකීම් ඉටු නොකල එකී පිරිස් දේව උදහසට ලක්වුහ.

2:7 ඊශ්‍රායෙල් ජනතාව විවිධ මංගල පැවැත්වීමට රුසියෝ වුහ. ඒවා ඉතා අලංකාර මෙන්ම දඩි සතුටට හේතු වූ අවස්ථා විය. මෙම මංගල වලට පාදක වූයේ, මිසරයේ වහල්කමේ සිටි ජනතාව ඉන් මුදා යලි තම භූමියට රැගෙන ඒමයි. (නිකීමයාම පොතේ මෙයට කරුණු සපයයි.) එම මංගල වල දී හටගත් සෝභාව, මේ වන විට කනපිට පෙරළි ඇත.

2:8 2 වන පදය හා සසඳන්න. හෙබ්‍රෙව් සාහිත්‍යයේ ඇති නැවත ප්‍රචාරයන්, භාසායන් මෙහි දැක්වේ. උත්පත්ති පොතේ දැක්වෙන මැවුම්කාර දෙවියන්වහන්සේ ම මෙහිදී තම මැවිල්ල

කනපිට පෙරලන සේක.

2:9 දේව උදහසට ලක්වන කරුණු දෙකක් මෙහි දැක්වේ.
 1. ව්‍යවස්ථාව/ නීතිය නැත.
 2. දිවැසිවරු දර්ශන නොලබා නිහව සිටිති.
 එය මුළු පරපාලන තන්ත්‍රයටම බලපායි.

2:10 මහළු අය :- පරිනත මෙවන් අය ගොලු වී සිටිති. ඔවුන්ගේ පරිනත බවින් කිසි වැඩක් ගත නොහැක. කන්‍යාවෝ :- හිස බිමට තමා සිටින්නේ තම ලැජ්ජාව සහවා ගැනීමටයි. මන්ද තමන් හා විවාහ වීමට කිසිවෙකු නැත. ලෝකික නුවණ හා සුන්දරත්වය දේව උදහසට ලක් වී ඇත.

2:11,12 ආහාර හිඟය වඩාත් ම බලපාන්නේ ළමයින්/ කිරි දරුවන්ට ය. ඔවුන්ගේ ශෝකය කෝපයට පෙරළී ඇති අයුරු මින් පෙන්වා දෙයි. මව්පිය-දරු සම්බන්ධතාවය දෙදරා ගොස් ඇත.

2:13 මෙම තත්වය යටතේ පුරහනක් වූ යෙරුසලම අරාජික වූ අයුරු යෙරමියා දැකීය.

2:14 ව්‍යවස්ථාව හා දිවැසාවලිය ඒකකයක් ලෙස නොසලකා, ජනතාව සතුටු කිරීමට දිවැස් වැකි කියු බොරු දිවැසිවරු දේව උදහසට ලක්වෙති. සමාජ අපරාධ, ඇති නැති පරතරය,

සමාජ විෂමතා ඉස්මතු නොවීම මෙහි ප්‍රතිඵලයයි.

2:15,16 යෙරුසලමේ නැහීම හා වැටීම ඉදිරියේ අවට ජාතින්ගේ ප්‍රතිචාරය. දේව ජනතාවගේ මූලික අරමුණ වූ දෙවියන්වහන්සේ ලෝකයට ප්‍රකාශ නොකිරීම (අද දින සුභාරංචි කරුණය) මෙහි ප්‍රතිඵලයයි.

2:17 දේව විනිශ්චය තනි කරම දෙවියන්වහන්සේ ගේ ක්‍රියාවක් බව යෙරමිය හඳුනා ගනියි. සුපුරුදු ලෙස ඊශ්‍රායලය විනිශ්චය කිරීමට ඔවුන්ගේ ම සතුරන් ආයුධයක් ලෙස භාවිතා වන අයුරු මෙහි දී දැක්වේ.

2:18,19 දේව විනිශ්චය ඉදිරියේ අපගේ ප්‍රතිචාර කෙබඳු විය යුතුද?
 1. කඳුළින් යුතුව දෙවිඳුන් යැදීම/ (මනස්ථාපය).
 2. අබණ්ඩව දේව ප්‍රශංසාව / දිවාරාත්‍රී
 3. අවට පසුබිම උදෙසා මැදහත් යැදුම්.

2:20,22 - සතුරන් විසින් පූජා ඔප්පු කරන විටම පූජකයින් මරා දමා ඇත. ආහාර හිඟය දරුණු වී, තම කුසේ එලය කැමට තරම් මව්වරු පහත් වී ඇත. සතුරා විසින් අනුකම්පා විරහිත ව මිනිසුන් ඝාතනය කර ඇත. මංගල අවස්ථාව, අවමංගල අවස්ථාවට පෙරළි ඇත.

විශ්ව විද්‍යාලය තුළ කිතුණුවන්ගේ භූමිකාව



“ නුඹලා මේ ලෝකයේ ආකාරයට සමාන නොවී, දෙවියන්වහන්සේගේ කැමැත්ත, එනම් යහපත් වූ පිළිගත යුතු වූ සම්පූර්ණ වූ දෙය කුමක්ද කියා දැන ගන්නා පිණිස සිත අළුත් කර ගැනීමෙන් අන්‍යාකාර ඇත්තේ වෙයල්ලා. ” (රෝම 12:2)

මෙහි පාවුල්තුමා පවසන්නේ කුමක්ද? පවුල්තුමා අපට අන්‍යාකාර පුද්ගලයින් වීමට ආරාධනා කරයි. එනම් මේ ලෝකයේ ආකාරයෙන් වෙනස් වූ පුද්ගලයින් වීමට ආරාධනා කරයි. මේ ලෝකයෙන් වෙනස් වූ පුද්ගලයෙකු වීම කිතුණුවකුට එතරම් වැදගත් වන්නේ ඇයි? විශ්ව විද්‍යාල සිසුවකු වශයෙන් එහි ඇති වැදගත්කම කුමක්ද? ඒ තුළින් විශ්ව විද්‍යාල ප්‍රජාව තුළ කළ හැකි වන්නේ කුමක්ද? මේ ප්‍රශ්න වලට ඔබ දෙන්නා වූ පිළිතුරු විශ්ව විද්‍යාලය තුළ කිතුණු ඔබේ භූමිකාවට අතිශයින් ම වැදගත් වේ. ඊටත් වඩා වැදගත් දෙය නම්, ඔබ ඇත්ත වශයෙන් ම වෙනස් වූ පුද්ගලයෙක් ද යන්නයි. එසේ නැතිනම් එසේ විය හැක්කේ කෙසේද යන්නයි.

සරසවිය තුළ කිතුණු ඔබ නියෝජනය කරන්නේ කවරෙක්ද? ඒ ක්‍රිස්තුස්-වහන්සේවය. උන්වහන්සේ ශු.යොහාන් 17:14 පවසන්නේ “ මා ලෝකයාට අයිති නැති ලෙසම ඔවුන් ලෝකයාට අයිති නැති බවය. එසේ නම් අපට කිතුණුවන් වශයෙන්, යේසුස්වහන්සේ ගේ ආදර්ශය අනුගමනය කරන්නන් වශයෙන් කිසිසේත් ලෝකයේ ආකාරයට ජීවත් විය නොහැක. ඊළඟට මතු වන ප්‍රශ්නය නම් මේ වෙනස ඇති වන්නේ කෙසේද යන්නයි. ඊට ජිලිතුර යේසුස්වහන්සේ නිකදේමුස් නම් ඵර්සියා ට පැවසුවේය. එනම් ‘නුඹලා නුඹලාගේ ලෞකික මනුෂ්‍ය මරා දමා වතුරෙන් ද, ආත්මයෙන් ද නැවත ඉපදිය යුතු බවය. (ශු. යොහාන් 3) අප බෞතීස්මය තුළින් සංඛේතවත් කරන මේ සංසිද්ධිය තුළ ශුද්ධාත්මයාණන් අපට වෙනස් ආකාර පුද්ගලයින් බවට පත්වීමට උපකාර කරන සේක.

මෙහි දී මතුවන ගැටළුව නම් අප සමාජයෙන් වෙනස් ආකාර පුද්ගලයින් වූ

විට එයින් සමාජය තුළ කළ හැකි වෙනස කුමක්ද යන්නයි. සරසවි ප්‍රජාව තුළ කළ හැකි වෙනස කුමක්ද යන්නයි. ඒ තුළින් අප සමාජයෙන් වෙන් වී කොන්ට්‍රි පුද්ගලයින් වන බව ඇතැමෙකුට සිතිය හැක. නමුත් අප උන්වහන්සේට අපේ ජීවිත වෙනස් කිරීමට ඉඩදෙන්නේ නම් එයින් සමාජයට ඇති කළ හැකි බලපෑම අපටම දැකගත හැකි වනු ඇත. අප සිතා නොබැලූව ද සත්‍ය කරුණ නම් මුළු සමාජයටම මේ වෙනස අවශ්‍ය බවය. ඔවුන්ගේ ඇබ්බැහිවීම්, වැරදි පළපුරුදු, වැරදි ජීවන රටාව මේ සියල්ලෙන් ඉවත්වීමට ඔවුන් සියල්ලන්ටම අවශ්‍යයි. නමුත් ගැටළුව නම් සාතන් ඔවුන්ව ලෝකයේ පාපී ජීවිත රටාවෙන් ඉවත්විය නොහැකි ලෙස සිරකර තබා තිබෙන බවය. අප තුළ ඒ වෙනස දකින ඔවුන් ඒ ගැන අනිවාර්යයෙන් අපගෙන් ප්‍රශ්න කරනු ඇත. එවිට ඔවුන්ට ද එම වෙනස අත්දැකීමට ආරාධනා කිරීමට අපට හැකිවේ. එදා අපෝස්තුළුවරුන්ගේ යුගයේ

එසේම ඔබ අදින පළදින අන්දමින්, ඔබ ගත කරන සරල දිවි පෙවකින්, අන් අයට උපකාර කිරීමෙන්, පරාර්ථකාමිභාවයෙන් ඔබට ඔබ වෙනස් පුද්ගලයෙකු බව අන් අයට පෙන්වීමට හැකි වනු ඇත. මේ සියල්ලටම වඩා ඔබ හා සමාජය අතර ඇති වෙනස වන්නේ කිතුණුවකු තුළ ඇති ප්‍රේමයයි. මෙය ක්‍රිස්තුස්වහන්සේගෙන් අපට න්‍යායයක් ලෙස ලැබූවා වූ දෙයකි. අළුතෙන් ඉපදුන කිතුණුවකු තුළ මිස වෙන කිසිවකු තුළ මේ සැබෑ ප්‍රේමය දැකිය නොහැක. යේසුස් වහන්සේ පසුපස මිනිසුන් පැමිණීමට ප්‍රධාන හේතුව වූයේ ඵර්සිවරු තුළ නොතිබුණ ප්‍රේමය උන්වහන්සේ ඔවුන්ට දක් වූ නිසාය.

දී දක්නට ලැබුනේ මේ දෙයයි. කොරනේලියස් පාවුල් සහ සීලස් සිරකර තැබූ මුලාදැනියා ඇතුළු මේ සියළු දෙනාටම මේ වෙනස දැනගැනීමට අවශ්‍ය විය. “ ස්වාමිනි, ගැලවෙන පිණිස මා විසින් කුමක් කළ යුතුදැයි ” පාවුල් හා සීලස් සිරකල මුලාදැනියා ඇසුවේ ඒ නිසාය. (ක්‍රියා 16 : 13) එසේ නම් සරසරවිය තුළ කිතුණු අපට මහත් වූ වගකීමක් පැවරී ඇත. පාවුල්තුමා රෝම 12: 1 හි පවසන්නේ “ නුඹලා ගේ ශරීර ජීවමාන වූ යාගයක් කොට ඔප්පු කරන හැටියටය”. ශුද්ධාත්මයාණන් ට අප තුළ මේ වෙසනස ඇති කළ හැක්කේ එවිට පමණි.

අවසාන වශයෙන් අප විමසා බැලිය යුත්තේ අප සහ ලෝකයා අතර ඇති වෙනස කුමක්ද යන්නයි. මෙහිදී මා උදාහරණ කිහිපයක් ගෙන විස්තර කිරීමට කැමැත්තෙමි. ලෞකික සමාජයේ ඇති ප්‍රධානතම ගැටළුවක් නම් මත්පැනට ඇති ලැදියාවය. සියලුම උත්සවයන් හි මත්පැන් දක්නට ලැබේ. ශු.ලියවිල්ල අපට මේ ගැන පැහැදිලිව අනතුරු අභවයි. හිතෝපදේශ 23 : 29 - 35 හි සලමොන් රජතුමා මත්පැන් දෙස බැලීමෙන් පවා වළකින ලෙස අනතුරු අභවයි. මෙවැනි උත්සව අවස්ථාවන් හි මත්පැනට ලොල් වී එයින් ගැලවී ගත නොහැකිව සිටින බොහෝ දෙනෙක් අපට මුණ ගැසිය හැක. එවන් අයට එයින් මිදීමට මාර්ගයක් කියා දීමට ද අපට අවස්ථාවක් උදා විය හැක.

එසේම ඔබ අදින පළදින අන්දමින්, ඔබ ගත කරන සරල දිවි පෙවකින්, අන් අයට උපකාර කිරීමෙන්, පරාර්ථකාමිභාවයෙන් ඔබට ඔබ වෙනස් පුද්ගලයෙකු බව අන් අයට පෙන්වීමට හැකි වනු ඇත. මේ සියල්ලටම වඩා ඔබ හා සමාජය අතර ඇති වෙනස වන්නේ කිතුණුවකු තුළ ඇති ප්‍රේමයයි. මෙය ක්‍රිස්තුස්වහන්සේගෙන් අපට න්‍යායයක් ලෙස ලැබූවා වූ දෙයකි. අළුතෙන් ඉපදුන කිතුණුවකු තුළ මිස වෙන කිසිවකු තුළ මේ සැබෑ ප්‍රේමය දැකිය නොහැක. යේසුස් වහන්සේ පසුපස මිනිසුන් පැමිණීමට ප්‍රධාන හේතුව වූයේ ඵර්සිවරු තුළ නොතිබුණ ප්‍රේමය උන්වහන්සේ ඔවුන්ට දක් වූ නිසාය.

කිතුණුවකු ඔහු තුළ ඇති සැබෑ ප්‍රේමය තුළින් සරසවි ප්‍රජාව තුළ කළ හැකි වෙනස අති මහත්ය. උදාහරණයක් වශයෙන් අප සමාජය තම සතුරන්ට සලකන අන්දම සහ කිතුණු අප අපට හිරිහැර කරන අන්දම අතර පැහැදිලි වෙනසක් තිබිය යුතුය. මක්නිසාද ක්‍රිස්තුස් වහන්සේ අපට පැවසූයේ සතුරන්ට ප්‍රේම කරන ලෙසය (මතෙව් 5: 43). පාවුල් තුමා රෝම 12:20 පවසන්නේ ඒ තුළින් ඔහු ගේ හිස පිට ගිනි අගුරු ගොඩ කරන ලෙසය. ඔබට සතුරුකම් කරන සියල්ලන්ට ප්‍රේමය දක්වීමෙන් ඔවුන්ව උන්වහන්සේ වෙතට දිනාගැනීමට අනිවාර්යයෙන්ම ඔබට හැකි වේවි. ඔවුන් කිසි දිනක බලාපොරොත්තු නොවන දෙයක් ඔවුන්ට ලබා දෙන්න. ඔවුන් සමාව ඉල්ලීමට පෙර ඔවුන්ට සමාව දෙන්න. එවිට ඔබේ සමාජය ඔබ එය කෙසේ කළේද? ඔබට මෙතරම් සතුරුකම් කරන අයට සමාව දෙන්නේ

ஆயள் காப்புறுதியும் ஆத்தம காப்புறுதியும்

எதிர் காலத்தில் ஏற்படப்போகும் இழப்புக்களிலிருந்து பாதுகாப்பு பெறுவதற்காக மேற்கொள்ளப்படும் ஓர் தற்காப்பு நடவடிக்கையே காப்புறுதி ஆகும்.

உலகிலே இன்று பல்வேறு வகையான காப்புறுதி திட்டங்கள் காணப்படும் ஆயுள் காப்புறுதியானது சற்று வித்தியாசமானது. ஏனைய காப்புறுதிகளுக்கு கட்டுப்பணத்தை செலுத்தினாலும் இழப்பு ஏற்பட்டால் மட்டுமே அதற்கான இழப்பீட்டை, காப்புறுதியின் நன்மைகளை அனுபவிக்க முடியும். ஆனால் ஆயுட்காப்புறுதி அவ்வாறல்ல. இழப்பு ஏற்பட்டாலென்ன ஏற்படாவிட்டாலென்ன இழப்பீடு. காப்புறுதியின் நன்மைகளை பெற்றுக்கொள்ள முடியும். ஆயினும் ஒருவர் ஆயுள் காப்புறுதியை பெற வேண்டுமாயின் சில நடைமுறைகளை பின்பற்ற வேண்டும்.

- முன்மொழிவு பிரேரணையை பெற்று பூர்த்தி செய்தல்.
- மருத்துவ பரிசோதனை செய்தல்.
- முதலாவது தவணைப்பணத்தை செலுத்துதல்.

சில காப்புறுதி தத்துவங்கள் ஆயுள் காப்புறுதியை கட்டுப்படுத்தும்.

- 1) காப்புறுத்தும் உரிமை :- காப்புறுதி செய்யப்படும் உயிர் தொடர்பாக பூரண உரிமை காணப்பட வேண்டும்.
- 2) உச்ச நம்பிக்கை தத்துவம்:- காப்புறுதி ஒப்பந்தங்களில் காப்புறுதி செய்வோரும் காப்புறுதி துவோரும் உண்மையான தகவல்களை வெளிப்படுத்த வேண்டும்.

ஆயினும் நாம் செய்துகொள்ளுகிற இந்த ஆயுட்காப்புறுதிகள் இவ்வுலகத்துடன் முடிந்துவிடும். இந்தப்பாதுகாப்பு நமது ஜீவனைப்பாதுகாக்குமா? ஆயுள் நஷ்டம் நமக்கு வராதபடி நம்மைப் பாதுகாக்குமா? ஒன்றை நாம் புரிந்துகொள்ள வேண்டும். அதாவது எந்த காப்புறுதியானாலும்

அதனால் நமது ஆத்தமாவை காப்பாற்றிக்கொடுக்க முடியாது. அழிந்து போகின்ற சகலத்திற்கும் காப்புறுதியை கொடுக்கின்ற உலகத்திற்கு என்றும் அழியாத நம் ஆத்தமாவிற்கு காப்புறுதி கொடுக்கவே முடியாது, ஏனெனில் இவ்வுலகம் ஒருநாள் அழிந்து போகுமே அப்படியானால் நமது ஆத்தமாவிற்கு காப்புறுதி கொடுப்பது யார்?

அது ஓர் நல்ல செய்தி. நாம் முதலீடு செய்யாமல் தவணைப் பணம் செலுத்தாமல் நமது அழியாத ஆத்தமாவுக்கு காப்புறுதி செய்யப்பட்டாயிற்று. இந்த ஒப்பந்தத்தை தேவன் அனாதியாய் செய்து முடித்து விட்டார். உலகத்திலுள்ள எல்லா ஆத்தமாக்களுக்கான முழு ஒப்பந்தக்கிரமம் ஒரே தடவையிலேயே செலுத்தி முடிக்கப்பட்டாயிற்று. ஆம், அந்த முதலீட்டுக்கிரமம் ஆண்டவராகிய இயேசுவின் இரத்தமே. (மெய்யாகவே அவர் நம் முடைய பாடுகளை ஏற்றுக் கொண்டு, நம் முடைய துக்கங்களை சுமந்தார். நம்முடைய மீறுதல்களினிமித்தம் அவர் காயப்பட்டு, நம்முடைய அக்கிரமங்களினிமித்தம் அவர் நொருக்கப்பட்டார். நமக்கு சமாதானத்தை உண்டுபண்ணும் ஆக்கினை அவர் மேல் வந்தது. அவருடைய தமும் புகளால் குணமாகிறோம். ஏசாயா 53 4-5)

இந்த ஆத்தம காப்புறுதி திட்டத்தின் நன்மைகளை பெற வேண்டுமாயின் சில நடைமுறைகளை பின்பற்ற வேண்டும்.

- இயேசுவே ஆத்தம இரட்சகர் என்பதை விசுவாசித்தல்.
- நான் பாவி என்பதை உணர்ந்து பாவம்னிப்பை பெறல்.
- தேவன் எதிர்பாக்கும் பரிசுத்த வாழ்க்கைக்காக ஒப்புவித்தல் அர்ப்பணித்தல்.

சில காப்புறுதி தத்துவங்கள் ஆத்தம

காப்புறுதியை கட்டுப்படுத்தும்.

1. தனிப்பட்ட ஒவ்வொருவரினதும் ஆத்தமாவிற்கான ஒப்பந்தத்தில் அவரவர் மட்டுமே பூரண உரிமையுடையவர்.
2. தனிப்பட்ட ஒவ்வொருவரினதும் தேவனுக்கும் இடையில் எந்தவித ஒழிவு மறைவுகளும் காணப்பட முடியாது.

ஆயுட்காப்புறுதியில் நடைமுறைகள் ஒழுங்காக பின்பற்றப்படாத போது அல்லது தத்துவங்கள் மீறப்படுகின்ற போது எவ்வாறு ஒப்பந்தம் முறிக்கப்பட்டு அதன்நன்மைகள் நிறுத்தப்படுகின்றதோ அதே போன்று ஆத்தம காப்புறுதியிலும் நடைமுறைகள் ஒழுங்காக பின்பற்றப்படாவிட்டாலோ அல்லது தத்துவங்கள் மீறப்பட்டாலோ ஆத்தம காப்புறுதியும் முறிக்கப்பட்டு அதன் நன்மைகள் (நித்திய வாழ்வு அல்லது நித்தியஜீவன்) நிறுத்தப்படும். ஆயுட்காப்புறுதியில் முறிக்கப்பட்ட ஒப்பந்தம் புதுப்பிக்கப்பட்டால் அதன் நன்மைகளை மீள்பெற முடியும். அதே போன்று ஆத்தம காப்புறுதியிலும் ஒப்பந்தம் புதுப்பிக்கப்பட்டால் அதன் நன்மைகளை மீள்பெற முடியும். ஆயுட்காப்புறுதி முறிக்கப்பட்டிருக்கையில் ஆயுட்காப்புறுதி செய்தவர் இறந்தால் இழப்பீடு கிடையாது. ஆனால் அதற்கு மாற்றீடு வழிமுறைகள் உண்டு. ஆத்தம காப்புறுதி முறிக்கப்பட்டிருக்கையில் நீ மரித்தால் அந்தோ பரிதாபம் எந்த மாற்று வழிமுறைகளுமே இல்லை.

எனவே பிரியமான சகோதரா, சகோதரி உனக்கு ஆத்தம காப்புறுதியின் நன்மைகளை தர தேவன் காத்துக்கொண்டிருக்கிறார். ஆத்தம காப்புறுதியின் நன்மைகளை பெற நீ ஆயத்தமா?

தேவன் தாமே உங்களை ஆசீர்வதிப்பாராக.

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கேசேடீயி விமசன விஃ கிசீகூசவினசே சியசீலனஃ சிவாவி டீ இயின வெனுவென் டீவி டுன் ஈன்டீம சவிசன. சீ கிசீன் சர்சவி ப்ரூவா வுல ஈகி ப்ரிகிசன்கி வெனசே கிரீமஃ, சவினிக ஈடுபீ கிராகர்ஈச கர் ஈகிமஃ னா சேஈஈசவினசே ஈந சாகிஈ டூரீமஃ னகிவினவா ஈந.

ஈவிசான விசேனே மஃ இஃ ஈரஃமஃ கர்னனே விசீவி விஈயாலச வுல வெனசே ஈகார ப்ரூஃலசவு லேச கிசீகூச வினசேனே ஈரஃஃலச டகவின லேச. ஈநகூமீ விஃ பீகி ப்ரிகிபல ஈசஃ ஓஈமகிந் ஈன்டீகீமஃ நஃகூகி விநு ஈந. நம்தன் ஈசஃ ஈன்வினசே சூவிர்ஃ விஃகீமஃ நமீ ஈன்வினசேனே சாகிஈ டூரீமஃ. பீகி ப்ரிகிபல லஃ டீம ஈன்வினசே யமீ டீநக சிஃ கர்நு ஈந. ஈச கர்ந கிவஃ டேயிந் மஈன்

டேயக லஃ சர்விர்நச ய கிரீமஃ ஈன்வினசேஃ ப்ரூவின. ரூன் நசேமீ சிஃ ஃஸாலசே டேஈசஃ நூவின சூமீஈ சஈ, ஈய டூவிந் ரச கிவஃனே மீநகிஈ வின லஃ னே சேஈஈசவினசே ஈன சேலசன் நாலாவிசஃ (மனேவி 1 : 5) ஈகூபி வின லஃ னே சிவினேவிந் சிஈமஃ னகிஈயவிந் கிஈஈஃ? பீசேம யேசேச வி மீசர்சஃ விஈஈஈஈ லூஈ விஃஃ னே டூகிசேல வி விஈஈஈமஃ டஈனே யன விஃ டீ னே இயிஈ பீம ராசுயேகி ஓஈலம நானானர் டூர்நனன் வெஈஃ சிஈமஃ சிவா னகிஈஈஈஈ? இயிஈ இயிஈஃ னகி டே கலேய. ஈன்வினசே பீகிசீன் மஈன் ஈலவிஈஈ மீசர்சஃ சிஈ லிஈலேகி, மீடேசர்சியா யன ராசுயன்ஃ லஃ டுன் சேக.

பீசே நமீ, ஈன்வினசே ஈசன ஓலீலா சிவின மீ வெனச ஈச ஈன்டீகிஈ. சீ வெனச ஈன்டீகீமஃ ஈன் ஈயஃ ஓவி சலசவிஈ. கிசீவெஈ வுல நகி சீ சேமே ஈச, ஈச சீவிந் வின ஈநாயமீக சர்சவி ப்ரூவா ஃ டகவிஈ. பீவிஃ ஈசஃ சிஈமஃ சிவா நஃகூகி மஈன் டே ஈன்வினசே ஈச வுல சிஃ கர்நு ஈந. ஈன்வினசே மனேவி 28:19,20 கி லேகானகிஈய டகவிஃ ஈச சிஈ சிவிமஃ சாரோன்ஃ வி ஈந. சீ கிசா ஈசஃ லிச விமஃ கிசீஃ னேஈவிஈ னகி. ஈன்வினசே ஈசஃ மஈன் டேயக ஃ லஃகிச விசீவி விஈயால ப்ரூவா வுல கிரீமஃ ஈகிஈய, லேச, ப்ரஈவி நஃமஃ லஃ டேஈ கிசூகய.

மேஈர் சேரீரா,
சேரஃடேஈ விசீவி விஈயாலச.



ஒரு நல்ல பிரசங்கத்தின் கட்டமைப்பு (Structure Of A Good Sermon)

நாம் பல பிரசங்கங்களை கேட்டகிறோம் ஆனாலும் அவற்றில் சிலவே இன்றும் எமது மனதில் பசுமரத்து ஆணிபோல் பதிந்து காணப்படுகிறது. சில பிரசங்கங்களில் ஆமென் அல்லேலூயா என்ற வார்த்தைகளைத் தவிர வேறெதையும் நாம் கேட்பதில்லை சில பிரசங்கங்களில் உணர்ச்சி மிக்க கதைகளையும் நகைச்சுவைகளையும் தவிர வேறெதையும் நாம் செவிமடுப்பதில்லை சில பிரசங்கங்கள் புரிந்து கொள்வதற்கு கடினமான இறையியலாக காணப்படுகின்றன. இவ்வாறான பிரசங்கங்கள் எமது உள்ளத்தை தொடுவதில்லை இதற்கு காரணம் ஒரு நல்ல பிரசங்கத்திற்கு இருக்க வேண்டிய கட்டமைப்பு காணப்படாமையே. ஒரு நல்ல பிரசங்கத்தை ஆயத்தப்படுத்துவதை ஒரு தேசத்தின் இயல்போடு நாம் ஒப்பிட்டு நோக்க முடியும்.

- ஒரு நல்ல பிரசங்கம் அதன் முழு சாராம்சத்தையும் உள்ளடக்கி ஒரு வரியில் தெளிவாக கூறக்கூடியதாய் அமைய வேண்டும். ஆனாலும் இது அப்பிரசங்கத்தின் தலைப்பாக அமையமாட்டாது இதனை தேச நோக்கு (Country view) என அழைக்கலாம்.
- ஒரு பிரசங்கத்தில் காணப்படும் ஒவ்வொரு பிரத்தியேகமான குறிப்புக்களும் அத்தேசத்தின் மாகாணங்களாக (Provinces) காணப்படும். இப்பிரசங்க குறிப்புகள் இரண்டோமூன்றோ அல்லது ஐந்துக்கு மேற்பட்டதாகவோ அமையலாம்.
- ஒவ்வொரு மாகாணங்களிலும் மூன்று முக்கியமான நகரங்கள் காணப்பட வேண்டும். அவற்றின்கண்ணே
 1. வசனத்துக்கான வியாக்கியானம் (Explanations)
 2. வியாக்கியானத்தை தெளிவுபடுத்தக் கூடிய இலகுவான உதாரணங்கள் (Illustrations)
 3. வியாக்கியானப்படுத்தி விளக்கப்பட்ட வசனத்திலிருந்து இன்றுநாம்

வாழும் உலகில் பயன்படுத்தக் கூடியநடைமுறைப்பிரயோகங்கள். (Applications)

- ஒரு நல்ல பிரசங்கத்தில் ஒரு கருத்து அதிகம் அழுத்திக் கூறப்படும். பல குறிப்புக்களை ஒரு பிரசங்கியார் ஆயத்தப்படுத்தி பேசினாலும் அதில் அவர் ஒரு விடயத்தையே அழுத்திக் கூறுவது பிரசங்கத்தை செவிமடுப்பவர்களுக்கு புரிந்து கொள்ள இலகுவாக இருக்கும். உதாரணமாக அன்பு, ஐக்கியம், உக்கிராணத்துவம், பரிசுத்தம், போன்றவற்றைக் குறிப்பிடலாம். இது ஒரு தேசத்தின் தேசிய கீதம் போன்றது (National Anthem).

இவ்விதமாக நாம் ஒரு பிரசங்கத்தினை ஆயத்தப்படுத்தும் போது இன்னும் சில விடயங்களை அவதானிக்க வேண்டும். பிரசங்கத்தில் காணப்படும் ஒவ்வொரு பிரத்தியேகமான குறிப்புக்களுக்கும் சரியான வியாக்கியானமும் நடைமுறை சாத்தியமான உதாரணங்களும், இன்றைய உலகில் பயன்படுத்தத்தக்க பிரயோகமும் வழங்கப்பட வேண்டும். பிரசங்கத்தில் பயன்படுத்தப்படும் உதாரணங்கள் பிரசங்கியாரின் சொந்த அனுபவமாக காணப்படுவது வரவேற்கத்தக்கது.

ஒரு சிறப்பான பிரசங்கத்தில் வியாக்கியானம், வியாக்கியானத்தை தெளிவுபடுத்தும் உதாரணங்கள், பிரயோகங்கள் என்பவை சம அளவிலேயே காணப்படும். இதற்கு மாறாக ஒன்றுக்கு அதிக முக்கியத்துவம் கொடுத்து மற்றையவற்றுக்கு குறைந்த முக்கியத்துவம் கொடுக்கும் போது அப்பிரசங்கம் தெளிவற்ற பிரசங்கமாக மாறிவிடும். உதாரணமாக ஒரு பிரசங்கத்தில் வியாக்கியானப்படுத்தல் அதிகமாக காணப்பட்டு அதற்கான பிரயோகம் கொடுக்கப்படா விட்டால் அது வெறும் புத்தக இறையியல் போன்றே காணப்படும். இதற்கு மாறாக

வியாக்கியானத்துக்கு முக்கியத்துவம் கொடுக்காமல் தனித்து பிரயோகத்திற்கு மாத்திரம் முக்கியத்துவம் கொடுத்தால் கேட்பவர்களுக்கு வேதாகமம் கூறும் சத்தியம் புரியாமல் வெறும் பேச்சாகவே காணப்படும். இதனால் வேதாகமத்தை அடிப்படையாக கொள்ளாத பிரயோகத்தை மக்கள் தமது வாழ்வில் கடைப்பிடிக்க மாட்டார்கள். இவற்றினை விடுத்து ஒரு பிரசங்கத்திலே உதாரணப்பகுதிக்கு அதிக முக்கியத்துவம் கொடுத்து அழகான கதைகளை மாத்திரம் கூறுவோமானால் மக்களின் மனதிலே வேதாகம சத்தியத்துக்கு பதிலாக வெறும் கதைகள் மாத்திரமே பதிந்துவிடும். எனவே நல்ல பிரசங்கியார் தனது பிரசங்கத்தில் இம் மூன்று பகுதிகளுக்கும் சம அளவு கொடுப்பார்.

இவ்விதமாக நாம் ஒரு அழகான பிரசங்கத்தை உருவாக்கினாலும் பரிசுத்த ஆவியானவரின் துணை காணப்படாவிட்டால் பிரசங்கம் வெறும் வார்த்தைகளாகவே அமைந்துவிடும். இது ஒரு பொழுதுமே கேட்பவர் மனதிலே தாக்கத்தினை ஏற்படுத்தாது. எனவே எவ்வளவு நேரத்தினை நாம் ஒரு பிரசங்கத்தை தயாரிக்க பயன்படுத்துகிறோமோ அவ்வளவு நேரத்தினை இதற்கான ஜெபத்திலும் பயன்படுத்த வேண்டும். ஆனாலும் பிரசங்கத்தினை ஆயத்தம் செய்வதற்கு தேவையான நேரத்தினை ஒதுக்காது மேடையிலே பரிசுத்த ஆவியானவர் வெளிப்படுத்துவார் என சோம்பல் பிரசங்கியாய் (Lazy Preacher) இருப்பதும் வரவேற்கத்தக்கது அல்ல.

“தேவன் தாமே உங்களை ஆசீர்வதிப்பாராக”

Y. Paheerathan



ලැන්හම් දේශනාකරුවන් ගේ සම්මේලනය

දේශනාව කිතුණු වාග් මාලාවේ ඉතා වැදගත් හා ප්‍රබල ආධිපත්‍යයක් සතු වචනයකි. කිතුණුවන් ලෙස අප සවන් දී ඇති දේශනා සංඛ්‍යාව මෙන්කැසි කිම ඉතා අසීරු කරුණකි. තවත් අප බොහෝ දෙනකු දේශකයන් ලෙස අප සභාවන් හි වගකීම් දරන්නෝ ද වම්හ.

දේශනාකරුවන් ට තම දේශනාවෙන් පසු තමාගෙන් සිදු වූ අඩුපාඩු නිතැතින්ම සිතියට නැගෙනු ඇත. කිසිවෙකුට පූර්ණ ලෙසින් සාර්ථක වූ දේශනා ඉදිරිපත් කිරීම කළ හැක්කක් යැයි සිතීම උභවය. දේශනා කරුවන් අතින් සිදුවිය හැකි වැරදි අතර දේශනයක දී බයිබලය නිවැරදිව භාවිතා නොකිරීම, ලාංකික සභාව තුළ දැකිය හැකි පොදු දුර්වලතාවයක් යන්න මාගේ අවබෝධයයි.

- දේශකයාගේ සිනේ ඇති අදහස් ප්‍රකාශ කිරීමට හා ඒවායේ නිවැරදි බව සනාථ කිරීමට බයිබලය පුරා සැරිසරමින්, බයිබල් පද උපුටා ගනිමින් කෙරෙන දේශනාවලට ඔබ සවන් දී ඇතුළුවාට සැකයක් නැත. මෙහි දී ඇදහිලි වන්නයාට සිදුවන්නේ තමා කැමති වූවත් නැතත් බයිබලයේ ආධිපත්‍යයට වඩා දේශකයාගේ ආධිපත්‍යයට යටත් වීමටය.
- විටෙක දේශකයා එක් බයිබල් පාඨයක් තෝරා ගත්තද, එය පැහැදිලි කරදීම ඉතා නිවැරදි හා නිරවුල් වුවද, හරි හැටි එය තම

පිටිතයට අදාළ කරන්නේ කෙසේද යන්න ගැන සෙනහට මනා අවබෝධයක් ලැබෙන්නේ නැත.

- දේශනය රසවත් බවින් අනුන වුවද තෝරා ගත් බයිබල් පාඨය පිළිබඳ අවබෝධයක් හෝ එය තමාට අදාළ වන්නේ කෙසේද යන්න ගැන අවබෝධයක් හෝ අවසානයේදී සෙනහට නොලැබී යන අවස්ථාද අපට අත්දැකිය හැක.
- තවත් විටෙක දේශකයා දේශනාව ඇසුරෙන් තම පිටිතයට අනිසි බලපෑම් ඇති කරන්නේ යැයි හෝ හිරිහැර කරන්නේ යැයි යන හැඟීමද සෙනහට ඇති විය හැක.

දේශකයෙකුට මෙවැනි අඩුපාඩු වලින් මිදී බයිබලය දේශන ශෛලියක් ගොඩ නගා ගැනීමට උපකාර කිරීමේ අරමුණින් බිහි වූ ව්‍යාපාරයක් ලෙස 'ලැන්හම්' දේශනාකරුවන් ගේ සම්මේලන හැඳින්විය හැක. ඔවුහු ලංකාවේ සිය සේවය ආරම්භ කරමින් පෙබරවාරි 22 සිට 26 දක්වා පැවැත් වූ පුහුණු කඳවුරට සහභාගි වීමට අවස්ථාව මට උදා විය.

කිතුණු මනස හෙවත් ක්‍රිස්තියානි ලෝක දෘෂ්ඨිය, විවිධ ලේඛන ශෛලයන්ට හා සංදර්භයට ගරු කරමින් බයිබලය කියවීම වැනි විශ්ව විද්‍යාලීය කිතුණු ශිෂ්‍ය සහෝදරත්වයේ සිටින අපට වඩාත් සම්ප තේමා තුළ ඔවුන්ගේ විෂය කරුණු ගැබ් වී තිබිණි. මූලිකව බයිබල් පාඨ අධ්‍යයනයකින් අරඹා, ඉහත දුර්වලතා

වලින් මිදුණු බයිබලීය දේශනාවක් ගොඩනැංවීමේ දී පිළිපැදිය යුතු ප්‍රායෝගික කාරණා බොහොමයක් කෙරෙහි අවධානය යොමු කරවීමට මෙම දින කිහිපයේදී අපට හැකි විය.

මෙම සම්මේලන වාරයට ලංකාවේ විවිධ පලාත්, විවිධ සභා හා සේවාවන් නියෝජනය කරමින් පැමිණි දේව සේවක සේවිකාවන්ගේ නොයෙකුත් අත්දැකීම් එකිනෙකා දීර්ගැන්වීමෙහි ලා බෙහෙවින් උපකාරී විය. සේවය වෙනුවෙන් ඔවුන්ට ඇත්තා වූ කැපවීම ප්‍රශංසාත්මකය. මෙතෙක් ස්වාමීන්වහන්සේ අපේ දේශය තුළ කර ඇත්තා වූ මහත් දේ මෙහි දී අසන්නට ලැබීම ද බෙහෙවින් ශ්‍රීතිය දනවන්නක් විය.

වැඩ මුළු මෙහෙය වූ ජෝන් ටකර්, පෝල් වින්ඩ්සර් යන නවසීලන්ත දේවගැතිවරුන්ටද දේශකයන් ලෙස හවුල් වූ ආචාර්ය අජිත් ප්‍රනාන්දු, අයිවෝ පුබාලන් හා වැඩ සටහන සම්බන්ධකරණය කළ ගරු ලෝකේන්ද්‍ර අබේරත්න පියතුමාටද මාගේ ආදර ස්තූතිය පුද කරනු කැමැත්තෙමි

මෙම 'ලැන්හම්' දේශනා කරුවන්ගේ සම්මේලනයෙන් විශාල මෙහෙවරක් ශ්‍රී ලාංකික සභාව තුළ කිරීමට හැකි වේවා! යි යන්න මාගේ යාවිඤ්ඤාවයි. මොවුන්ගේ දෙවන පුහුණු සැසි වාරය 2012 වසරේ පෙබරවාරි මස පැවැත්වීමට සැලසුම් කර ඇත. බයිබලීය දේශනාකරුවකු වීමට කැඳවීම ලත් ඔබ සැමට මෙම පුහුණුව වඩාත් ප්‍රයෝජනවත් වෙනැයි යන්න මාගේ හැඟීමයි.

කොලින් දිසානායක.

Introducing other ministries...

Each day both men and women are sentenced to prison for various crimes ranging from petty thefts, illicit alcohol, narcotics to armed robbery and murder, resulting in families losing a breadwinner, a father, a mother, the security of a home. Along with the ensuing fear and the fight for survival, they need to cope with the stigma of becoming a prisoner's family and ostracization by society. Children from such families very often get caught up in

they are then sent to a state-run orphanage. This has life-long negative impact on these children.

The ministry of Lanka Prison Fellowship is a response to the cry of the lost, the marginalized and the oppressed; to bring hope to a people who live without hope, to share the love of Christ with those who have never known what it is to be loved. It is a ministry that seeks to meet the spiritual, emotional, physical and social needs of prisoners, ex-prisoners and their families.



and maintain ties between the incarcerated parent and the children.

· Legal Assistance



Prison Fellowship
International *beyond crime and punishment*SM

the vicious cycle of crime. Prisons, which are meant to rehabilitate in fact brutalize the incarcerated. The sub-human conditions, absence of social contact and lack of contact with the opposite sex which lead to homosexual practices, lack of ties with the family, exposure to contagious diseases are some of the evils faced by them. Many healthy men and woman return physically, mentally and emotionally scarred and most often addicted to drugs. Children who grow up in an environment of criminal behaviour begin to exhibit such behaviour.

There are approximately 32,000 convicted and remand prisoners in the prisons across Sri Lanka. Apart from these there are several juvenile detention centres, where juvenile offenders are detained sometimes along with victims of crime and orphans or abandoned children. The conditions in these centres are no better. Unfortunately in many instances, when women are incarcerated and there is no one to care for their young children, those under the age of five years are also incarcerated along with their mothers. When they reach five years

Lanka Prison Fellowship is a chartered member of Prison Fellowship International (PFI), whose membership spans over 113 countries around the world. The shared logo is a bruised reed in keeping with the words of prophet Isaiah, "A bruised reed He will not break, and a shouldering wick He will not snuff out."

The ministry of Lanka Prison Fellowship is holistic :

Inside Prison

- Conduct worship services and discipleship programmes for Christians to bring them to the knowledge of God's unfailing love and saving grace.
- provide skills training
- provide medicines, toiletries, milk powder for children and other supplies
- training for prison officers

Outside Prison

- Abundant Life – ministry to ex-offenders, and prisoners' families
- Angel Tree Project - ministry to children of prisoners to supply them with school items

The ongoing ministry is challenging, exciting and full of promise. At present we work in the Central and Colombo regions. There is much to be done and our vision is to minister in all the prisons all over Sri Lanka. To achieve this we need your support.

This call goes out to you to partner with us in this ministry. Are you willing to heed that call today?

"... For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me....."

Contact Persons if you feel convicted by the Lord to volunteer in this ministry:

Colombo

- Mr Thomas Thilak –

0774 142 871

Kandy

- Mr Kamal Ranasinghe –

0776 408 380

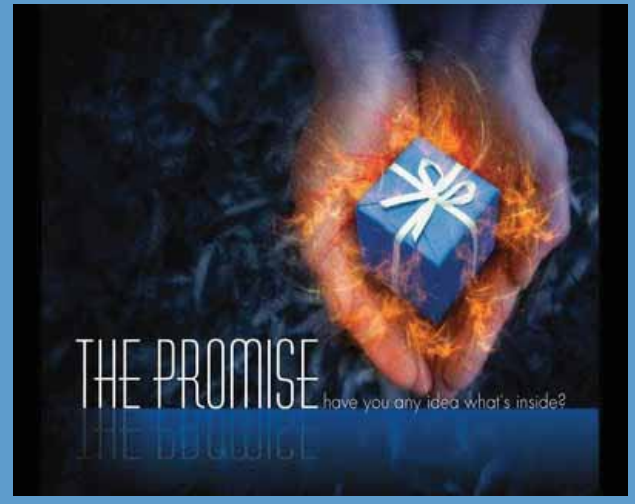
தேவனின் வாக்குத்தத்தங்கள் தாமதமாகின்றபோது...

“ரோமர் 4:21 தேவன் வாக்குத்தத்தம் பண்ணினதை நிறைவேற்ற வல்லவராயிருக்கிறாரென்று முழு நிச்சயமாய் நம்பி, தேவனை மகிப்படுத்தி, விசுவாசத்தில் வல்லவனானான்.”

தேவனின் தாமதங்களுக்குப் பொருள் தெரிந்துகொள்ள மனிதர்கள் மேற்கொண்ட முயற்சிகளுக்கான எடுத்துக்காட்டுகள் வேதாகமம் முழுவதும் உள்ளன. உதாரணமாக, ஆபிரகாம் ஒரு மகனுக்காக நீண்டகாலம் காத்திருந்ததை எடுத்துக் கொள்ளலாம். அல்லது கொடூரமான சூழ்நிலைகளில் கைதியாக சிக்கிக்கொண்ட யோசேப்பின் சிறை வாழ்க்கை பல ஆண்டுகளுக்கு நீடித்ததை குறிப்பிடலாம். அல்லது மோசே தமது மக்களை விடுவித்து அவர்களை வாக்குத்தத்தம் செய்யப்பட்ட தேசத்துக்கு அழைத்து செல்வதற்கான அழைப்பு தேவனிடமிருந்து வருவதற்கு முன்னர் அவர் பாலைவனத்தில் நீண்டகாலம் மறைந்திருந்ததைக் கூறலாம். நாசரேத்தின் குறுகிய வீதிகளில் பல அமைதியான ஆண்டுகளை கழித்த நமது கர்த்தரின் விஷயத்தில் மட்டுமல்லாமல், சுவிசேஷத்தின் பல பாத்திரங்களின் வாழ்க்கையில், தாமதங்கள் பிரதானமானதாக இருக்கின்றன. ஆண்டுகள் விரைவாகக் கழிந்து, தேவனால் வாக்குத்தத்தம் அளிக்கப்பட்ட ஒன்று நடவாமல் இருக்கும்போது, வாழ்க்கை, மிகவும் குழப்பமானதாகவும்,

திகைப்பு, டுவதாகவும் ஆகக்கூடும். தவறிப்போய்விட்ட வாய்ப்புகளைப் பார்த்து நாம் ஏன்... ஏன்... ஏன்... என்று கதறுகிறோம்.

ஒரு வாக்குத்தத்தம் தாமதமாகிறபோது... முதலில் கவனிக்க வேண்டியது; நாம் ஒரு தேவ வாக்குத்தத்தத்தை பெற்றிருக்கிறோமா அல்லது நமது விருப்பத்தை அடிப்படையாகக் கொண்ட எண்ணத்தையே அவ்வாறு எடுத்துக்கொண்டு விட்டோமா என்பதை சரிபார்த்துக் கொள்ள வேண்டும். பலர் வேதாகமத்தில் உள்ள, குறிப்பிட்ட சிலருக்காக கூறப்பட்ட வார்த்தைகளை எடுத்து அவற்றைத் தங்களுடைய வாழ்க்கையில் பொருத்திப்பார்த்து அவை நடக்காதபோது திட்டவட்டமாக அளித்துள்ள வாக்குறுதிதானா அது என்பதை உறுதிப்படுத்த சரிபார்த்துக் கொள்ளுங்கள். இது உங்களுக்கு உறுதியானதும் தேவன் துவக்கத்தில் இருந்து முடிவைக் காண்கிறார் என்பதையும், மிகவும் சரியான நேரத்தில் அவர் காரியம் ஆற்றுகிறார் என்பதையும் மனதில் கொள்ளுங்கள். இந்த விஷயத்தில் எந்தவித குழப்பமும் இருக்கக்கூடாது. தேவன் சரியான தருணத்தில்தான் செய்கிறார் என்ற உண்மை பற்றி நாம் கேள்வி எழுப்ப தொடங்கியதுமே அனைத்து வகையான



சந்தேகங்களுக்கும் நாம் இடமளித்துவிடுகிறோம். நமது இருதயத்திற்குள் சந்தேகம் வருவதை நாம் தடுக்க முடியாது. ஆனால் அது அங்கேயே நிலைத்துவிடுவதை நாம் தடுக்க முடியும்.

தேவன் உங்களுக்கு எத்தகைய வாக்குத்தத்தம் அளித்திருந்த போதிலும் (உண்மையில் அது தேவன் தந்த வாக்குத்தத்தம் தான் என நிச்சயமிருக்குமானால்) அது நிறைவேறும் என்பது நிச்சயம். ஆனால் உங்கள் நேரக் கணக்குப்படி அல்ல! எப்போதுமே அவர் விரும்புகிற நேரத்தில் மட்டுமே!.

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MY STORY TESTIMONIES

My immediate boss at work, named John Sculli (Italian background) was diagnosed with brain tumour recently and he used to get severe headaches at work. He is a devout Catholic and he knew that I am closely walking with Jesus Christ and I forward good informative Christian emails to a closed circle of office colleagues within my organisation.

He came to me and asked me saying Don, will you pray for me as I have to go for a CT scan and most probably

my Specialist has to operate and remove the tumor before it spreads to other parts of the brain. My immediate response was John, DO YOU KNOW THAT GOD CAN HEAL YOUR SICKNESS AND DO YOU BELIEVE IN MIRACLES? At that moment he nodded to say yes, but in a half hearted response. So I immediately went into action, by creating a prayer request and emailing to five Christian Organisations (Joyce Meyer, Kenneth Copelandetc) to pray for a miracle to happen. I also took the prayer request to my two bible study groups, I attend every week and we upheld that request to the Lord in prayer in faith.

My boss took 3 weeks leave to do further tests and when he returned to work, he said that his

Specialist took another scan and was surprised that the scan showed instead of the tumor that there was some fluid in that spot and he was told this fluid can be controlled by tablets taken orally.

Praise the Lord, within a week after taking the tablets his headaches were gone and everything had come back to normal. Today, my boss is happy and smiling that he is free from headaches and that he can resume his supervisory work without any further hindrances. My boss now believes in miracles and has become devoted to our blessed Lord.

Praise the Lord! The Lord heals even in the 21st century.

Niranjith KUMARAPERU.

මාසික යාවිඤ්ඤා කාල සටහන

සරසවි පීචනය ඉතා සුන්දර අත්දැකීමක් වන අතර, ඉතා කටුක අත්දැකීමක්ද විය හැක. සරසවිය තුළ ගැටුම් ඇති වන අතර, සමාජ අන්තර්ක්‍රියාවලදී ඇති වේ. න්‍යායන් සම්පාදනය වන අතර, විචල්වද සමාජය තුළ සරසවිය තුළ හට ගැනේ. මෙහි සා සරසවිය තුළ ක්‍රියාත්මක වන කිතුනු සංවිධානයකට පැවරී ඇත්තේ ඉමහත් කාර්යභාරයකි. මෙම කාර්යභාරය ඉටු කිරීම සඳහා යාවිඤ්ඤා අත්‍යවශ්‍ය වේ. ඒ සඳහාද ඔබත් අප සමඟ එක් වන්න!

අපේල්	මැයි	ජූනි
පළමු වන සතිය		
<p>FOCUS සංවිධානයට සම්බන්ධ සියලු දෙනාගේ ආත්මික පීචනය වෙනුවෙන් සිසු සිසුවියන්, අධ්‍යයන කාරක මණ්ඩලය, FOCUS කාරක මණ්ඩලය වෙනුවෙන්</p> <p>යාවිඤ්ඤා සහ බයිබල් කියවීම දිනපතා පවත්වා ගෙන යාම සඳහා. විශ්වවිද්‍යාලීය පරිශ්‍රාණික තුළ යේසුස් වහන්සේගේ වර්තය පිළිබිඹු කරන ලෙස.</p>	<p>විශ්වවිද්‍යාලය තුළ කිතුනු සිසු සිසුවියන් සුභාරංචියේ සත්‍යතාවය බෙදා ගැනීමට උත්සාහ කරන ලෙසය. විශ්වවිද්‍යාලය තුළ නිර්මාණාත්මක ලෙස, සංස්කෘතියට සරිලන පිණිස සුභාරංචිය බෙදා ගැනීම.</p> <p>විශ්වවිද්‍යාලයට ආවේනික උපසංස්කෘතිය අවබෝධ කර ගැනීමට උත්සාහ කිරීම.</p>	<p>කිතුනු සහෝදරත්ව නැති සරසවියන් තුළ කිතුනු කණ්ඩායම් ස්ථාපිත කිරීම සඳහා මඟ පෙන්වීම ලැබීම.</p>
දෙවන සතිය		
<p>FOCUS සිසු සිසුවියන් සමස්ථ කිතුනු සභාව තුළ ශක්තිමත් ලෙස සාමාජිකත්වය සහ නායකත්වය දැරීම.</p> <p>කිතුනු සභාවේ ශාඛාවක් ලෙස සරසවිය තුළ ක්‍රියා කිරීම.</p>	<p>ගුද්ධාත්මයාණන් වහන්සේගේ බලය තුළින් කිතුනුවන් නොවන සිසු සිසුවියන්ගේ හදවත් වෙනස් කරන ලෙස යාවිඤ්ඤා කිරීම.</p>	<p>කැඩුණු පවුල් පසුබිම්වලින්, සුභාරංචිය නොදන්නා සහ විවිධ ප්‍රශ්න ඇති සිසු සිසුවියන් වෙනුවෙන්. කිතුනු සහෝදරත්ව තුළින් ඔවුන්ට සහයෝගය ලබා දීමට හැකි වීම සඳහාය.</p>
තුන් වන සතිය		
<p>FOCUS සංවිධානය අනෙක් කිතුනු සංවිධාන සමඟ එක්සත් එක්සිත්ව වැඩ කරන ලෙස යාවිඤ්ඤා කිරීම.</p> <p>කැමිපස් කෘෂිකේඩ්, රෝමානු කතෝලික සංගමය සමඟ වැඩ කරන ලෙස</p>	<p>විශ්වවිද්‍යාල කිතුනු සහෝදරත්වයන් හි නායකයන් වෙනුවෙන් සහ ඔවුන්ට අවශ්‍ය ආත්මික පෝෂණය ලැබෙන ලෙසය.</p>	<p>කිතුනු සිසු සිසුවියන් ගුද්ධ පීචන ගත කරන ලෙසය.</p> <p>විශේෂයෙන් ලිංගික පීචනය සම්බන්ධව පව්තුව සිටීමට උත්සාහ දැරීම සඳහාය.</p>
සතර වන සතිය		
<p>පිටරට සිටින උපාධිධාරීන් වෙනුවෙන්, අසිරු දේශගුණික තත්වයන්, සංස්කෘතික වෙනස්වීම් සහ අධ්‍යයන කටයුතු සමඟ පොර බදින සියල්ලන්ට.</p> <p>වෙන රටක සිටින අතර යේසුස් වහන්සේට කිකරුව සිටීමට අවශ්‍ය ශක්තිය ලැබීම</p> <p>තම වෘත්තිය තුළින් සමාජයට බලපෑම් කලහැකි උපාධිධාරීන් ගොඩනඟන ලෙසය. GCF සමඟ සම්බන්ධතා පැවැත්වීම තුළින් ශක්තිමත් කිතුනු පරපුරක් ගොඩනඟන ලෙසය.</p>	<p>සමාජීය ලෙස සවිඥාණකත්වයක් ඇති කිතුනු සිසු සිසුවියන් ගොඩනැගීම, සමාජයේ අවශ්‍යතාවන්ට ප්‍රතිචාර දක්වන පිරිසක් වීමද, සරසවිය තුළ ඇති වන ගැටුම සඳහා සංවේදී ලෙස ප්‍රතිචාර දක්වන ලෙසය.</p> <p>සරසවිය තුළ කිතුනු කාරක මණ්ඩලය වෙනුවෙන්, සිසු සිසුවියන් සමඟ සුභද ව ක්‍රියා කිරීමට අවශ්‍ය ශක්තිය සහ ඥානය දීම.</p>	<p>කිතුනු සිසු සිසුවියන් සහ කාරක මණ්ඩලය වෙනුවෙන්. FOCUS තුළින් සරසවියේ ශක්තිමත් සාක්ෂියක් වන බැවිනි</p> <p>කියවීම සහ බයිබලය ගවේෂණය තුළින් තම කේෂ්ත්‍රය වැඩි දියුණු කිරීමටද උත්සාහ කිරීම</p>



How to pray for Students? மாணவர்களுக்காக எப்படி ஜெபிக்கலாம்?

முதலாவது அவர்களுக்கு தேவனுடைய வார்த்தை மீது வாஞ்சை ஏற்படும்படியாக ஜெபிக்க வேண்டும்.

வேதாகமத்தோடு கூட, கிறிஸ்தவ புத்தகங்கள் மற்றும் சஞ்சிகைகள் வாசிப்பதில் அக்கறை செலுத்தவும் அவர்களுக்காக ஜெபிக்கலாம்.

மாணவர்கள் உள்ளூர் திருச்சபையுடன் இணைந்து செயற்படவும், அதே நேரம் தமது குடும்பத்துக்குரிய நேரத்தை கொடுக்கவும் ஜெபிக்கலாம்.

பகுதி நேர வேலை செய்து கொண்டு படிக்கும் மாணவர்கள், தங்கள் வேலை, படிப்பு, குடும்பம் மற்றும் ஐக்கிய கூட்டங்கள் குறித்து அக்கறையுடன் பார்த்தோடு செயற்பட அவர்களுக்காக ஜெபிக்கலாம்.

மாணவ சமுதாயமானது, சவிசேஷத்திற்கு ஓர் அளப்பரிய சந்தர்ப்பமாக உள்ளது. கிறிஸ்தவ மாணவர்கள் ஏனைய மாணவர் மத்தியில், சவிசேஷத்தின் உண்மைத் தன்மையை எடுத்துக் கூறவும், அதன்படி செயற்படவும் (வார்த்தை மற்றும் செயல்) கிறிஸ்துவுக்காக சாட்சி பகர அவர்களுக்காக ஜெபிக்கலாம்.

நற்சாட்சியுள்ள கிறிஸ்தவ மாணவர்களின் செயற்பாடுகளுக்கூடாக, ஏனைய மாணவர்கள் கிறிஸ்துவின் பக்கம் கிட்டிச் சேரவும், இவ்வாறான மனந்நிரும்புதலின் மூலம் ஏற்படுகின்ற குழப்பங்கள், பிரச்சனைகள் நீங்கவும் அவர்களுக்காக ஜெபிக்கலாம்.

கிறிஸ்தவ மாணவர்கள் பங்கு பற்றும் கருத்தரங்குகள், நிகழ்வுகள் மற்றும் பாசறைகளுக்காக ஜெபம் செய்யுங்கள். இதில் இவர்கள் பெற்றுக் கொள்ளும் படிப்பினைகள், பயிற்சிகள் மூலம் எதிர்காலத்தில் ஓர் பல்லின மக்கள் மத்தியில் கடமையாற்றவும், தங்கள் வேலை மூலம் ஆண்டவரை மகிமைப்படுத்தவும் அவரின் சித்தத்தை நிறைவேற்றவும் ஜெபம் செய்யுங்கள்.

Ethics of cricket

The World Cup going on these days has made cricket lovers go crazy. The scramble for tickets is so much that many both here and in the other two Asian countries have missed opportunities of watching them on the field. While cricket is loved by all cricket fans, even by our village lads and lasses, cricket lovers should also reflect on the ethics of cricket and see that the game is kept clean.

The Island newspaper recently published a series of 50 articles by Rex Clementine where he interviewed many of our shining cricketing stars of the past like Duleep Mendis, Anura Tennekoon,

Sidat Wettimuny, Ranjan Madugalle, Aravinda de Silva, Arjuna Ranatunge and others and also some of the past administrators. Reading the responses of these stars and administrators who recalled nostalgic memories of the past era, one common factor that emerged in all these interviews was the extent to which Sri Lanka Cricket was clean and the caliber of those who were at the helm of Sri Lanka cricket. Special mention was made of leaders like Robert Senanayake, Dr. N.M. Perera, Gamini Dissanayake, and Ana Punchihewa. Arjuna Ranatunge made special reference to the role played by Gamini Dissanayake in bringing Sri Lanka to its present status and in winning the world cup. Arjuna in his interview mentioned how as a token of tribute to Mr Dissanayake he took



the cup the day after they arrived to Mrs Dissanayake who broke down in tears...

These cricket administrators of the past worked tirelessly for the love of the game and to uplift our standards and not for any other consideration. Politicians like Dr N.M. Perera and Gamini Dissanayake never allowed politics to influence SLC. These past cricketers also spoke of the financial difficulties under which SLC developed and their own financial difficulties. Unfortunately soon after the World Cup victory saw a

Cont. page 16



change in administration and along with it all ethics and moral values of Sri Lanka gradually declined. The greed for power and money soon entered SLC. Allegations of corruption were leveled against the administrators. The ultimate result has been that SLC has since been administered by interim committees who are not accountable to the stakeholders. While some of these interim committees have had men of capability and integrity as chairmen, the moral and ethical standards of others have been questionable. The media has often spotlighted shady deals and irregular appointments and politicization of even the present committee.

It is unfortunate that international players too are now very often lured by big money. The recent scandal where top Pakistan players including a former captain were involved, is just one example. The IPL league is another example where players and teams are auctioned and bought at a price and where big betting is rampant. Fortunately, hardly any allegations have so far



been leveled against our local players, and the recent unfortunate news commentary in a state television channel casting aspersions on two of our leading players is vehemently deplored.

From a Christian perspective all these factors described above boils down to the question of ethics in cricket. It is not the game alone but the spirit of the game that counts. It is refreshing to see all our Christian bowlers making the sign of the cross when they start bowling. One of them even kisses

the cross hung around his neck. This, in a small but very significant way in a predominantly Buddhist country, is a true Christian witness, and it would be hard to imagine that any such player would betray his Christian principles. It would be pertinent here to mention the name of a former top Sri Lankan cricketer Rumesh Ratnayake who has on several occasions openly declared his deep commitment to the Lord and his faith.

As a senior citizen still very much involved in Christian youth work, I appeal to all young Christian undergraduates and not so young Christian graduates who belong to the FOCUS and GCF families to reflect on these thoughts and build public opinion to keep cricket clean and help in re-building good ethics of cricket.

Nimal Bhareti

(The writer was an undergraduate at the Peradeniya University in the 1950s and is a retired senior state official)

Responding to 'Ethics of Cricket'

It is vital that the ethics of cricket be reexamined, especially in the light of it being a game that has developed and grown much over the turn of the century, especially in Sri Lanka. As with all internationally famous games, cricket too has to deal with the pressures of being a 'big' game, along with which come "greed for power and money" which paves the way for "shady deals and irregular appointments" in cricket committees, where "players and teams are auctioned and bought at a price" and "big betting is rampant". Likewise, we see spite in spectators who cry for 'revenge', players whose

nastiness taints sportsmanship, and spectators/players who cannot accept defeat. However, with glory and recognition come the disadvantages of it. If we want global recognition for cricket, we should also be willing to deal with the subsequent weight of its daunting 'newer' pressures. Like

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We need to encourage our Christian cricketing 'heroes' to live out the values ascribed by their own hero - Christ

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in games/life/work/church, all of us are faced with the phrase that preceding generations nostalgically repeat - 'it was not so in our days' - which we in turn will repeat to those who succeed us. The fact of the matter is, when we 'advance', 'develop' and 'grow', each generation has to deal with issues that are (in a sense) different to those of the previous generation. Can we face the challenges of the present in learning from the past and rereading the Bible (whose values are constant) in trying to understand its message for the present?

Apart from the ethics of the game

alone, can we encourage and support our Christian cricketers to withstand the pressures of the game and hold them accountable to the standards of the Bible? Cricketers who proclaim the lordship of Christ in their lives need to ensure that Christian principles govern their entire life, professional or personal. Even within their professional lives, symbolic gestures of crossing themselves before bowling need to be substantiated by their actions (i.e. on the field towards rival teams, in the dressing room, at practices, during interactions with managers/coaches etc., when deciding on offers that are made to them nationally/internationally). They need to bring the game of cricket under the lordship of Christ by being agents of His values. One way in which we see hope, is in that the Sri Lankan team embraces ethnic differences. There was a time when cricket had ethnic and class boundaries which seem to be relaxing, though there is far, far more that needs to be done in this area. Can Christian cricketers assist in sustaining this practice in SLC and be the salt there?



Our present cricketers are seen as heroes across the island. Can we challenge the Christians among them to adhere to Biblical values outside their profession? While contributing to increasing the resources given to the game of cricket, could we also ask them to contribute to the development of the game outside (even rurally) 'privileged' schools? Can they, individually or collectively, support and encourage children who cannot afford the training, maybe as a personal project? Can we ask our Christian cricketers in

positions of power to hold administrators accountable to their decisions, even if it requires them to lay their careers on the line? In other words, can they take the Christianity they practice on the field beyond the cricket field as well? We need to encourage our Christian cricketers 'heroes' to live out the values ascribed by their own hero - Christ, and challenge through their own witness, the values upheld by other Sri Lankan 'heroes'.

Any takers from FOCUS?



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දේව ස්වරූපය

"අපගේ ස්වරූපය අනුව, අපගේ සමානත්වය ලෙස මනුෂ්‍යයා මවමු" (උත්. 1.26අ)

මනුෂ්‍යයා 'දෙවිඳුන්ගේ ස්වරූපය' අනුව මවනු ලැබීම බයිබලයේ එළිදරව් වන අතිශයින්ම වැදගත් සිද්ධාන්තයකි. මින් අදහස් කෙරෙන්නේ කුමක් ද? ස්වභාවයට අදාළ (පිබරල්) දේවගැති-වරයෙකුගෙන් මේ බව ඇසුවොත්, මනුෂ්‍යයාගේ නිසඟ වටිනාකම මින් ප්‍රකාශ වන බවට පිලිතුරු දෙනු ඇත. ධර්මදානී (ඉවැන්ජලිකල්) සභාපාලක-වරයෙකු ගෙන් ඇසුවොත්, තම මැවුම්-කරුවාණන්ගේ ගුණාංග මනුෂ්‍යයා තුළ පිහිටීම මින් අදහස් කෙරේ යැයි පහදනු ඇත. ශුද්ධාන්තදානී (පෙන්තකොස්ත) සභෝදරවරයෙකුගෙන් ඇසුවොත්, දෙවිඳුන් සමග ආත්මිකව සම්බන්ධවීමට මනුෂ්‍යයාට දී තිබෙන හැකියාව යැයි කියා දෙනු ඇත. මෙම පිලිතුරු තුනෙහිම සත්‍යයේ පැහැදිලිව පිළිබිඹු වී ඇති අතර, වඩා පරිපූර්ණ අවබෝධයක් සඳහා අපි නැවත බයිබලය වෙත යොමු වෙමු.

1. බයිබලීය අදහස්

1.1. හැඩහුරුව

'ස්වරූපය' (හේබ්‍රෙ. ටිසෙලෙම්) සහ 'සමානත්වය' (හේබ්‍රෙ. දමුත්) යන හේබ්‍රෙව් වචන යුගලයේ සරල නිර්වචනය 'හැඩහුරුව' නොහොත් 'බාහිර පෙනුම' යි. 'ආදම්...තමාගේ ම සමානත්වය හා ස්වරූපය ඇති පුනෙක්...ලැබිණි' (උත්. 5.3) යන ව්‍යවහාරවයෙන් මෙය මනාව පැහැදිලි වේ. ශුද්ධ ලියවිල්ලේ මෙම වචන භාවිතා වී තිබෙන අනෙක් පාඨ වල 'පිළිමය', 'ආකෘතිය', 'රූපය', 'පිටපත්' වැනි සමාන අදහස් රාශියක් සන්තිවේදනය වේ (උදා. ගණන්. 33.52; 1 සාමු. 6.5; 1 රාජා. 16.10; ගීතා. 39.7; 73.20; එසකි. 1.15; 16.17 ආදිය). එහෙත් මනුෂ්‍ය රූප අනුප්‍රව දෙවිඳුන්ගේ බාහිර ස්වරූපයක් නිරූපණය නොකරන ලෙස සම්ඳාණෝ අණ කළ සේක. උන්වහන්සේගේ රූපාකාරය දෘෂ්‍යමානව එළිදරව්ව නොකර තිබීම මීට හේතුව යි (ද්වි. 4.15-16). එමෙන්ම, ශාරීරිකව වෙනස් පුරුෂයා සහ ස්ත්‍රිය යන දෙදෙනාම එකම දේව ස්වරූපයෙන් මවන

ලද්දේ යැයි ප්‍රකාශ වේ (උත්. 1.27). එසේ නම්, මෙකී 'ස්වරූපය' ශාරීරික ලක්ෂණයන්ට සමානතාව අභවන පදගත අර්ථයෙන් අදහස් නොවන බවට නිගමනය කළ යුතුය.

1.2. සම්බන්ධතාවය

ආදම්ගේ ස්වරූපයෙන් තම පුත් සෙන් ඉපදනු බවින් (උත්. 5.3) ගම්‍ය වන අනෙක් කරුණ නම් දෙවිඳුන් හා මනුෂ්‍යයා අතර ඇති සම්බන්ධතාවය යි. මැවීම තුළ මනුෂ්‍යයා විශිෂ්ට වන්නේ මැවුම්කරුවාණන්ගේ ස්වරූපය දරන නිසාමය. අන් සියලු සත්වයෝ ද 'ජීවනයේ හුස්ම' ලබති (ගීතා. 104.29-30; දේශ. 12.7). අන් සියලු සත්වයෝ ද 'ජීවමාණ ප්‍රාණයෝ' වන්නෝය (උත්. 1.20-24; හිතෝ. 12.10). එහෙත් සෙසු ජීවින් 'ඒ ඒ වර්ග ලෙස' (උත්. 1.24-25) නිර්මාණය කළ අතර මනුෂ්‍යයා පමණක් මැවුම්කරුවාණන්ගේ ස්වරූපය ලෙස මවන ලදී. මැවුම්කර පියාණන් මවන ලද මිනිසා ලබන දේව දරුකම අද්විතීය වරප්‍රසාදයකි (ගීතා. 2.7; 8.3-9; ද්වි. 32.6 බලන්න)

1.3. නියෝජනය

උත්තපත්ති මැවීම් පුවතේ සංස්කෘතික සන්දර්භය වූ පුරාණ මැදපෙරදිග ලෝකයේ 'දේව ස්වරූපය' පිළිබඳ බලවත් සංකල්පයක් පැවතුනි. බහුදේව විශ්වාසය හා පිළිම වන්දනාව එම ආගමික පරිසරයේ පිළිගත් සම්මතයන් විය. ඒ ඒ දේවදේවතාවුන්ගේ බලය හා සාවදානය තම පිළිම තුළ ආරූඪව වැඩසිටී බව ජනයා ඇදහූහ. දෙවිලොව වැඩවාසය කරන දෙවියෙකු තම පිළිමය හරහා යම් ස්ථානයක නියෝජනය වූ බව ද විශ්වාස කෙරුනි. එලෙසම, අගනුවර වැඩවාසය කළ මහ රජුගේ අධිකාරී බලය ද තම රාජධානිය පුරා විධිමත්ව බලපැවැත්වෙන බවට දෘෂ්‍යමාන කරවීම සඳහා රජුගේ ප්‍රතිමාවන් ප්‍රසිද්ධ ස්ථාන වල ඉදිකරනු ලැබීය. මෙම සංකල්පය පසුබිම් කර ගනිමින් ස්වර්ගීය දේව අධිකාරිය පොළවේ නියෝජනය කරනුයේ රජතුමා ප්‍රමුඛ රාජ්‍ය වංශය බවට විරාගත සම්ප්‍රදායක් ගොඩනැගුනි. එසාර්භද්දෝන් (ක්‍රි.පූ. 7වැනි ශ.ව.) ඇසිරියානු අධිරාජයාට

පිරිණුමු වර්ණනාවක මෙසේ සඳහන්වේ: 'රටවැසියා දෙවියාගේ සෙවනැල්ල වැනිය, දාසයා රටවැසියාගේ සෙවනැල්ල වැනිය; නමුත් රජතුමා දෙවියාගේ ස්වරූපයටම සමාන වන්නේය.' දේව ස්වරූපය දැරීම හා රාජත්වය අතර සම්බන්ධය මින් මනාව පිළිබිඹු වේ. මෙවැනි පුරාණ ඊජිප්තු හා ඇසිරියානු සාහිත්‍යමය උදාහරණ බහුල ය. උත්තපත්ති පුවතේ දෙවිඳුන්ගේ ස්වරූපයට මැවීම පිළිබඳ වාර්තාවේ කොටස් දෙක (1.26අ සහ 27) අතර ගැබ්වී තිබෙන අරමුණු ප්‍රකාශය නම් මුලු පොළවෙහිම ආධිපත්‍යය මනුෂ්‍යයාට පැවරීම යි (26ආ). මින් සනාථ වන්නේ දේව ස්වරූපයෙන් මවනු ලැබීම හා පොළවේ දේව පාලනය නියෝජනය කිරීම අතර සෘජු සම්බන්ධය යි.

1.4. අනුල්ලංඝනීයභාවය

පාපයට වැටීමෙන් අනතුරුව ද මනුෂ්‍යයා දේව ස්වරූපය දරයි. මෙම හේතුව නිසා පාපිෂ්ඨ සමාජයක් තුළ ද මනුෂ්‍ය ජීවිතය අනුල්ලංඝනීය වේ. එනම්, යුක්තිසහගත අධිකරණයකින් තොරව මනුෂ්‍ය ජීවිතයකට හානියක් නොකළ යුතු බවයි. සෑම පුද්ගලයෙකුගේ ජීවිතයක් ගැනම සමිඳුන් මනුෂ්‍ය ප්‍රජාවෙන් වගඋත්තර බලාපොරොත්තු වන බව සැල කරන සේක. 'මනුෂ්‍යයාගේ ජීවිතය ගැන මනුෂ්‍යයා අතින් එනම් ඔහුගේ සභෝදරවූ එක් එක්කෙනා අතින් පළිගන්නෙමි' (9.5). මන්ද, 'දෙවියන් වහන්සේ තමන්ගේ ස්වරූපයෙන් මනුෂ්‍යයා සෑදූ බැවින් යමෙක් මනුෂ්‍යයාගේ ලේ වගුරුවන්නේද ඔහුගේ ලේ මනුෂ්‍යයා විසින් වගුරුවනු ලබන්නේය' (උත්. 9.6). අහිංසක මනුෂ්‍යයෙකුගේ ජීවිතයට හානිකිරීම දෙවිඳුන්ගේ ස්වරූපයට කරන ප්‍රහාරයක් බව අවධාරණය කෙරේ.

1.5. වර්ත ලක්ෂණ

වැටීමේ දී පළු කරගත් දේව ස්වරූපය මිදීමේ දී ක්‍රිස්තුන් විසින් ප්‍රකෘතිමත් කරනු ලැබේ. මෙහිදී නවෝත්පාදනය වන දේව ස්වරූපය කිතුනුවා තුළින් දෘෂ්‍යමාන වන්නේ ඊට ආවේනික වර්ත ගුණයන් මුදුන්පත් වීමෙනි. 'දෙවියන් වහන්සේගේ ස්වරූපය අනුව මවන ලද, ධර්මිෂ්ඨකමින් ද ශුද්ධවන්තකමින් ද ප්‍රකාශ වන අලුත් ස්වභාවය පැළඳගන්න' යි පාවුලු තුමා උගන්වයි (එපී. 4.24). ධර්මිෂ්ඨකම සහ

ශුද්ධවන්තකම දේව ස්වරූපයේ අන්තර්ගත ලක්ෂණ නම්, එම ස්වරූපය සජීවීව 'අලුත් ස්වභාවය' ලැබුවේ ස්වභාවයෙන්ම මෙම ගුණාංග තම දෛනික වර්යාවෙන් ක්‍රියාපාත්‍ර ඇත.

2. අදට අදාළත්වය

2.1. මනුෂ්‍ය ජීවිතයේ වටිනාකම

අවි සන්තද්ධ 'නාඳුනන' පිරිස් මගින් මුලු රටම පහසුවෙන් යටපත් කර ගත හැකි ප්‍රවණ්ඩ වාතාවරණයක් තුළ මනුෂ්‍ය ජීවිතය නොවී. පුරවැසි අයිතීන්, මානව හිමිකම්, සිවිල් නිදහස සහ ප්‍රජාතාන්ත්‍රික වරප්‍රසාද සියල්ලක්ම ආයතනික ප්‍රවණ්ඩත්වය මගින් ද ක්‍රමාණුකූලව යටපත් කර ගත හැක. විවිධාකාර ප්‍රවණ්ඩත්වයන්ට එරෙහිව නැගී සිටීමට දෛර්යය දෙන එකම අවිහිංසාවාදී අවිය නම් සෑම පුද්ගලයෙකුගේ මනුෂ්‍ය වටිනාකම පිළිබඳ විශ්වාසයයි. ප්‍රවණ්ඩ රජයක් තම බලය ව්‍යාප්ත කරන්නේ තම වැඩපිළිවෙලට අවනත නොවන්නන් හා ඊට එරෙහි වන්නන්ගේ මනුෂ්‍ය ගෞරවය නිශේධනය කිරීමෙනි. 'ජාතිද්‍රෝහියා' යනුවෙන් ප්‍රසිද්ධියේ හංවඩුගැසූ පුද්ගලයා මළ මිනිසෙකි. මන්ද, එම පුද්ගලයා මරා දැමීම සාදාරණ දඩුවමක් ලෙස එමගින් තීන්දු කර තිබීමයි. ප්‍රබල ජනමතයන්ට ඔරොත්තු දිය හැක්කේ ප්‍රබල දේවධර්මයකටය. අවස්ථාවාදී දේශපාලන-මය ප්‍රවනතා මගින් අනතුරට පත්වන සමාජයක් ධූෂිත හැක්කේ සනාතන ධර්මතා මත පිහිටුනු නිර්භය මිනිසුන්ටයි. සියලු බලපරාක්‍රමයන් විනිශ්චය කරනා ස්වාමීන්වූ දෙවියන් වහන්සේගේ ස්වරූපයෙන් සියලු මනුෂ්‍යයෝ මවා ඇතැයි මුළු හදවතින්ම විශ්වාස කිරීම එවැනි අවශ්‍යතාවයකි.

2.2. මනුෂ්‍ය ගෞරවයේ වටිනාකම

මනුෂ්‍යයෝ විනාශවන්නේ අවියෙන් පමණක් නොව. සමාජයේ අක්‍රමික වාතාවරණයද මනුෂ්‍යයන් ක්ෂය කරයි. අන් සියලු වැටුනු සමාජයන් මෙන්ම අපේ සමාජයද තම සන්තතිය සඳහා එම වැටුනු ස්වභාවය තුළම යම් සංවිධානාත්මක පැවැත්මක් ගෙන යෑමට සම්ප්‍රදායන් නිර්මාණය කරයි. වැඩවසම් ක්‍රමය, පුරුෂාධිපත්‍යය, කුල ධර්මය, වර්ගවාදය, සංස්කෘත-ආගමික හෙජමොනිය මේවායේ ප්‍රධාන මෙවලම් ය. මෙම සංස්ථාපනයන් යම් ආකාරයක 'ස්ථාවරභාවයක්', 'ආරක්ෂාවක්' හා 'සංගතියක්' ඇති කරයි. එහෙත් එම මතුපිට ස්ථාවරය යටපැත්තේ සැඟවුනු හෝ නිහඬවුනු වේදනාවන් බොහෝ ය. ක්‍රිස්තුන් සමාදාන කරන නව ප්‍රජාවේ දරුවන් ලෙස අප සමාජයේ නිරතුරුවම යටපත් කෙරෙන අපරාධ, අසාධාරණයන් හා අවමානයන් පිළිබඳ සංවේදී වීම හා ක්‍රියාකිරීම අපගේ නව ධර්මිෂ්ඨකමේ හා ශුද්ධවන්තකමේ අනිවාර්ය ප්‍රතිඵල විය

යුතුය. අප කතාකරන විලාශය ගැන යාකොබ් තුමා ඇස් පෑදෙන උදාහරණයක් ගෙනහැර පායි. '(දිවෙන්) අපි ස්වාමීන් වන පියාණන් වහන්සේ පසසමු; එයින් ම දිව්‍ය සමානත්වයෙන් මවන ලද මනුෂ්‍යයන්ට සාප කරමු' යි ඇදහිලිවන්තයෝ ලජ්ජාවට පත් කරයි (යාකො. 3.9). චින්තනයෙන්, ප්‍රතිචාරයෙන්, ආමන්ත්‍රණයෙන්, අප සමාජයේ මුණගැසෙන සියලු සහෝදර සහෝදරියන්ට සළකන්නේ කෙබඳු ගෞරවයකින්ද? ඔවුන් දිනපතා විදින දුක්පීඩා ගැන අප විමුක්තිදායක මැදිහත්වීම් කරන්නේ කෙසේද?

2.3. මනුෂ්‍ය පාලනයේ වටිනාකම

රාජ වංශයට සීමාවූ දේව වරම අනුව පාලන අයිතිය යන පුරාණ මැදපෙරදිග ලෝකයේ පැවති සමාජ-දේශපාලන සම්මතය විය. එහෙත් බයිබලයේ විප්ලවකාරී සමාජ දර්ශනයට අනුව සියලු මනුෂ්‍යයෝ දෙවියන්ගේ නියෝජිතයෝය, සියලු මනුෂ්‍යයෝ රජවරු ය, සහෝදරයෝය. ස්ත්‍රී පුරුෂ දෙපක්ෂයම එක සමාන වටිනාකමකින් යුත් බවත්, පොළවේ පාලනය මනුෂ්‍යයන්ට පොදුවේ පවරා ඇති වගකීමක් බවත් නැවත මතක් කර ගැනීමට සිදු වී ඇත. පොළවේ පාලනය යනු දේශපාලනය පමණක් නොවේ. මනුෂ්‍ය ජීවිතයේ සෑම ප්‍රයෝජනවත් ක්‍රියාකාරකමක්ම මීට සම්බන්ධය. දේව ස්වරූපයෙන් මවනු ලැබූ මිනිසා තමාගේ නිවස, ගම, ප්‍රාන්තය, රට, කලාපය හා ලෝකය ගැන වගකීමකින් කටයුතු කළ යුතුය. තමාට බලපෑමක් කළ හැකි ප්‍රස්ථාවට ස්වභාවික හා ප්‍රකෘත පරිසරයේ යහපාලනයට සහභාගී වීම මනුෂ්‍ය වගකීමයි. එමනිසා පාලන කාර්යය මනුෂ්‍ය අයිතියක් ද වේ. විවිධ

අසාධාරණ හේතූන් මත යම් පුද්ගලයන් හා ප්‍රජාවන් පොදු පාලන ක්‍රියාවලියෙන් බැහැර කිරීම දේව ස්වරූපය උල්ලංඝනයකි. ස්ත්‍රී-පුරුෂ භාවය, කුලය, ජනවර්ගය, ආගම ආදී විශේෂණ පදනම් කර ජන කොටස් ප්‍රජාතාන්ත්‍රික කිරීම ගැනීමේ සහභාගිත්වයෙන් කොන්කිරීම දෙවියන් විසින් සියලු මනුෂ්‍යයන්ට දී තිබෙන වරම ප්‍රතික්ෂේප කිරීමකි. බෙදුම්වාදී නොවන සාධාරණ 'සිවියං-පාලන' ප්‍රස්ථාව පූර්ණ මනුෂ්‍යත්වයේ අයිතියකි.

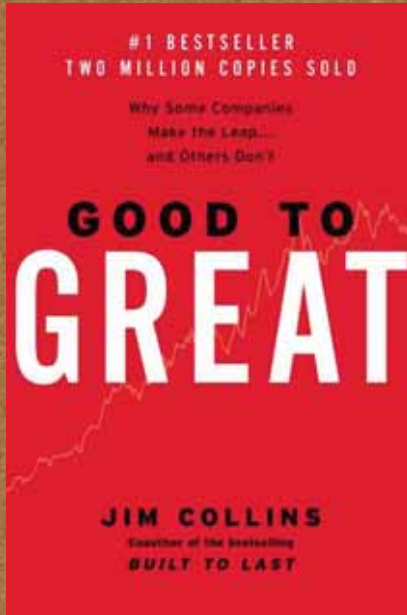
2.4. දේව-මනුෂ්‍ය සම්බන්ධතාවයේ වටිනාකම

තම මැවුම්කාර දෙවිපියාණන් දැන හඳුනාගැනීම සෑම මනුෂ්‍යයෙකුට අත්‍යවශ්‍ය ය. එසේ නොවීම සැබෑ මනුෂ්‍යත්වය නොදැන සිටීම යි. ක්‍රිස්තුන් හමුවේ මනුෂ්‍යයා සැබෑ මනුෂ්‍යත්වය හඳුනා ගනී. උන්වහන්සේගේ ස්වරූපයට නැවත පූර්ණ වීමට ශුද්ධාත්මයාණෝ අපව වර්ධනය කරන සේක. 'ක්‍රිස්තුන් වහන්සේ අදාශ්‍යමාන දෙවියන් වහන්සේගේ දෘෂ්‍යමාන ස්වරූපය...' (කොලෝ. 1.15; 2 කොර. 4.4 හා හේබ්‍රෙ. 1.3 ද බලන්න) වන හෙයින් 'දෙවියන් වහන්සේ පිළිබඳ සම්පූර්ණ දැනගැනීමට ඔබ පමුණුවන පිණිස, ඒ අලුත් ස්වභාවය එහි මැවුම්කාරයාණන්ගේ රූපය අනුව උන් වහන්සේ නිරන්තරයෙන් අලුත් කරන සේක'(3.10)යි පාවුලු තුමා අප දිරිගන්වයි. ඉහත සඳහන් සියලු අභිප්‍රායන් ඉටු වන්නේ ක්‍රිස්තුන් තුළින් ය. දේව ස්වරූපය නැවත මනුෂ්‍යයා තුළ ප්‍රකෘතිමත් නොවී සැබෑ මනුෂ්‍යත්වය වත් ධර්ම රාජ්‍යය වත් උදා නොවන්නේය.

ප්‍රබෝ මිහිඳුකුලසූරිය



Reading Books together...

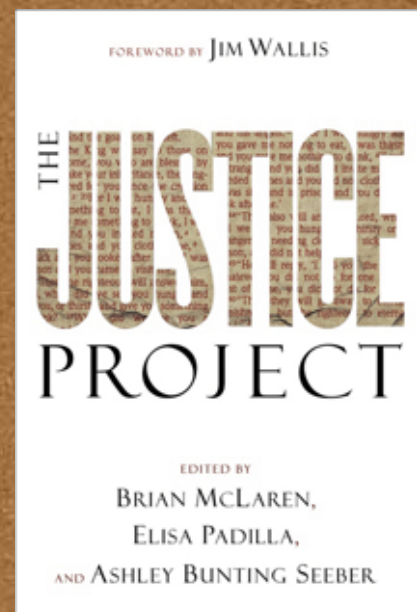


Good to Great

Good to Great by Jim Collins is a book that many businessmen read and many Christians are now reading in Sri Lanka. In April this year, we will start a reading group that will explore the book – its underlying assumptions and advocated principles of management – and prayerfully attempt to study it through the lenses of scripture and biblical principles which we believe Christians in business or management should seek to advocate in the marketplace. Anyone interested in joining our time of learning please do contact savithri@focus.lk

Justice Conversations

Justice Conversations is what we call the group of law undergraduates and graduates who have qualified over the last few years that has begun to meet to discuss **THE JUSTICE PROJECT** edited by Brian McLaren, Elisa Padilla and Ashley Bunting Seeber. Even as the book discusses the theological underpinnings that calls Christians to engage with Issues of Justice, this group will also provide for these young people a place to share their ideas, challenges and conversations while they study and practice law in the Sri Lankan context. The Justice Project invites readers to deepen their understanding of the injustices of our world and to take up the challenge of alleviating them. Please pray for this group that seeks to "do justice, love mercy, and walk humbly with God" in their desire to be the disciples of Jesus.





DESPICABLE Megamind



Are people born evil or did the society around them make them that way? This has been a question which has been debated in many circles.

The follow up question to that is whether people who are extremely evil can ever be extremely good? The answers to both these questions were made into a movie as a result of the plot taken into consideration by the directors. It only needs a bit of love and compassion to make the worst of evil, good. The underlying message was very clear or was it? Movie lounge feels there is more to be told.

A similarity in both characters portrayed in Megamind and Despicable Me is that both were hopeless at being bad. They hated that because being bad is what gave them an identity. Both were actually afraid of losing that which gave them a sense of belonging in this world and a purpose for existence. This can be quite a troubling thought process. Some search for many years to know for sure their purpose of existence, to understand who they really are.

Even Jesus in the wilderness would have given a lot of thought to what his purpose was. He might have been in a Dilemma as to whether he should be the King of the Jews who saves them from the Roman Empire or should he be the sacrificial Lamb who was to endure a painful death for the sin of mankind. When Jesus realised what his mission was, he was focused towards the end goal and nothing could make him divert from it.

At the end of both movies both characters find out that the way they have been living was not how they wanted to live anymore. They have been identifying themselves with characteristics which did not bring them happiness nor helped them belong to the society they lived in. Both made a strong decision to change who they are.

How many of us are still to understand our purpose in life? Are we living because we were born? The turning point for both characters in the movie was a relationship which made them feel loved and helped them open their eyes. Have you encountered this relationship with the one who truly loves us?

Movie Lounge



Cont. from page 23

issues in the workplace and help them to be witnesses in those places.

J'pura Fellowship

The students have struggled to meet together recently due to other commitments. The core group recently met to discuss this

situation and to plan for the year ahead. Please pray for greater commitment and understanding of mission for the leaders and for willingness to trust in God more.

The fellowship members are also discussing ways in which to raise funds for the National camp and request your prayers.

Fellowship News

“Re-Think, Re-Imagine, Re-Live”

The National Student Conference 2011 will be held from 9th-12th April in Jaffna for the first time in recent years. This camp is seen as a camp for hope as we rebuild our nation from the ravages of conflict and ask what it means to be university students at a 'time like this'. Preparation for the camp has seen interesting changes in the dynamics of student ministry in Sri Lanka with the Jaffna students taking the lead in organizing a national event together with students from other regions. The structure of the conference will involve more participatory discussions and practical excursions.

We would like to encourage you to pray for this conference and join us and support this new chapter in student ministry.

1. Pray for the students as they make the preparations and all the logistical arrangements for the camp
2. Pray for the speakers who will help us to re-imagine discipleship for our times
3. Pray for students as they prepare themselves to be challenged by God's Word and that all obstacles (financial, permissions etc) preventing their participation will be overcome

Jaffna University Student Christian Fellowship (JUSCF)

Greetings to all in the blessed name of Jesus Christ. There are about 45 students in our fellowship who regularly meet twice a week on Tuesdays and Thursdays as well as on Poya days. Recently we elected

our new committee for this year. We continue to visit students regularly and our thankful to God who has given us some new students.

Four of our students graduate this year and we held our going down & welcome party on 16th of February. The FOCUS national camp will be held in Jaffna from 09th to 12th of April. We are greatly encouraged by this & welcome all the fellowships to Jaffna for this wonderful event.

Thank God for....

- His leading & providing the needs of our fellowship throughout this quarter.
- Going down & welcome party.
- The new students who have joined us recently.
- People who ministered among us.
- The developing relationship between students & graduates

Pray for....

- Pray for our freshers who have just joined our fellowship. They are regular for the meetings and much involved in our ministry.
- Pray for the new JUSCF committee and the national camp committee.
- Pray for our staff worker Pahee Anna as he gets married in April.
- Opportunities to share our lives with non Christian students and a willingness to visit and spend time with them.

Eastern University Student Christian Fellowship (EUSCF)

We thank God for the 25 students and graduates who met on Wednesday March 02nd and for

Dr Solomon who visited graduates and met with students. Pray that they will continue to meet and the students will engage with the University in Evangelism and Witness. Pray also that these students will be able to participate in the National Camp to be held in Jaffna in April 2011.

University of Colombo Christian Fellowship (UCCF)

UCCF held its AGM on February 18th and the following were appointed.

President: Mark
Secretary: Yashinthini
Treasurer: Priyangi
Committee Members:
Chrishanthan
Dilanka
Ruth
Tiyani

We congratulate the new committee and pray that God would be with them in a mighty way and would guide them through the year. We also wish to thank the outgoing committee for all their hard work in the past year and thank God for the effort they were willing to put in to see UCCF through a rough patch.

We have begun to conduct faculty level bible studies in order to reduce the time table clashes and maximize participants. The Law, Arts and Management faculties have begun their meetings so far. The Management Faculty conducts their bible studies in Tamil and we are grateful to Yashinthini and Jeshuran for leading those studies. The Law faculty students had some friends inquiring about the nature of the Christian faith and recently held a discussion and debate in the canteen with the participation of Buddhist, Hindu and Muslim students.

Cont... page 23

Fellowship News

As a university body we continue to meet regularly. At these fellowship meetings we conduct bible studies and have times of praise and worship. Apart from these a discussion was held on what we could do on campus that would challenge us in our faith and push us to be more daring in our witness. This discussion turned out to be very thought provoking and we hope to implement some of those ideas in the months ahead. We hope to also get more Sinhala medium students -whose voice has not been heard for a long time within UCCF- involved in a follow up discussion.

On the 28th of February Veronica Elbers, a staff worker from Indonesia, visited and spoke to us from Revelations chapter 3. She encouraged us to trust in the God who opens and shuts doors. She shared her personal testimony which was very inspiring.

UCCF also hopes to conduct a fund raiser to raise money for the FOCUS camp that is to take place from the 9th-12th of April. We hope to hire out stalls on three days in March at the Wellawate Christian Reformed Church.

We ask that you keep UCCF and its members in your prayers as they try to be the light and salt in their university.

Peradeniya Discipleship Cells

Praise God

- For the new contacts we have from the Engineering, Arts and Veterinary faculties (Jerald, Kethiesvaran, Udani, Serenshoromi, Dilucksan, Lisban).

- For the teaching session on 'Love, Sex & Marriage' conducted by Asiri & Cheryl Fernando.
- For the opportunity given to Kolitha aiya to speak on "Non Violence in Christian Perspective" & participate in an interfaith panel discussion at the opening ceremony of Martin Luther King (Jr) Memorial Workshop held at the University on 7th March.
- We had two meetings at the Arts faculty & the Wijewardana hall with Veronica Elbers, staff worker from Indonesia. This session helped us to understand our strengths & weaknesses as a fellowship & be challenged by her commitment & experience as a volunteer university student worker in a cross cultural setting.

Prayer Requests

- Pray that we will be able to disciple those who are new to the fellowship (Sudarshan, Jerald, Deric, Ashen, Helani) and help them to growth in their understanding and witness to God's kingdom.
- For our brothers & sisters (Janani, Howshigan, Susila, Karthik, Selverkumar, Quintan) who graduated recently that they will continue to serve God in their life choices and work.
- For a new leadership team and more visibility in our activities within the University.
- At the meetings with Dr. Veronica, she asked us to pray for Missions in other countries as it will help us to develop our understanding on being a witness to our own friends in the University. Pray for us as we develop this area.
- For the evangelistic program

we plan to organize for Tamil students who came for the last carol service.

- For our bible studies in the Arts faculty & the common one on Wednesdays and we hope to start more cells at halls and faculties in Tamil & Sinhala.
- For the pre University programs that we are planning to organize in Matale, Kandy, Rambukkana & Kurunegala areas.

Student Christian Fellowship of the University of Moratuwa (SCFUM)

The fellowship members participated in the carol service organized by the Catholic Students Union in December last year.

Much of the activities during this period have been hampered due to the closure of the Engineering Faculty following a clash between two student groups as well as subsequent examinations.

The AGM which was due to be held in December had to be postponed and has been rescheduled for 31st March. Please pray for the new committee as they re-organize the fellowship so that it becomes a more vibrant community in the university.

Fellowship members participated in the Poya day programs conducted in January and February on the topics 'God and Suffering' and 'Relationships.' These have helped the students to develop a deeper understanding about these issues from a Biblical perspective.

Please pray for Buddhika and Kasun who have begun their 6 month internship that God will help them to understand the many

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If undelivered please return to:



Fellowship Of Christian University Students
25A, Waidya Road, Dehiwala.