

THE SCOPE

For circulation
among
Graduates
& Students of
F.O.C.U.S.
only

FOCUS Quarterly Newsletter - October 2011

Thank you GCF Camp committee for a reflective, thought & change provoking and relaxed weekend where we had plenty of opportunities to talk to each other about the issues we face every day and consider new ways of thinking about being a disciple of Jesus. It was at this weekend, while talking to a graduate that she mentioned how "SCOPE" the name of this publication came about!

The vision of SCOPE is to look at the small things of life through the lens of the Christian faith & discipleship and in the context of the larger framework and vision of God's being and work in His creation. The idea of looking not through a looking glass but a Microscope and the Telescope! SCOPE was also the place where students were to have the "scope" to explore their gift of communicating through the written word and art and so "SCOPE" came to be I was told :)

This issue of SCOPE attempts to do just this in terms of the student ministry! We place before you what FOCUS, Sri Lanka has been doing over the last year and so we invite you to read prayerfully and carefully the FOCUS AGM reports that were read and discussed at the AGM held in end August. We have also brought to you a snapshot of our experiences at World Assembly, held in Krakow, Poland during early August this year. The world assembly is a gathering of similar student movements affiliated to an organization called the International Fellowship of Evangelical Students with whom we spent a week reviewing our ministries; hearing from and learning from one another in similar and very different contexts and being challenged to take our ministries forward. Please listen to something that we heard taught at World Assembly which will also introduce you to the wider work of God amongst students all over the world... (<http://www.ifesworld.org/media/audio/wa2011-aen-mark-vinoth>)

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FOCUS

National Students Executive Committee: Chairperson's Report

For Year 2010/2011

By Buddhika Hapuwatte.

First of all on behalf of NSE I would like to be thankful to our Lord for this wonderful year we had. Though time feels like it's flying God's presence throughout the year was more prominent than ever. Especially as the NSE we had the assurance that God will be always guiding us through each & every challenge. So we hope this AGM will be a time of worship to all the blessings we had from Him.

Supporting Each Other

As the NSE we thought one of our main focuses was to link between fellowships. We tried hard even though with challenges, especially communicating and keeping constant touch with fellowships outside the Colombo region. National Conference 2011 which was held in Jaffna was a step that we took in faith that our Father in heaven is in control of everything we do.

We are very happy to inform that two new fellowships has been initiated in Ragama Medical Faculty & NIBM. We are also in the process of reviving the Kelaniya University fellowship after an absence of about a year. Couple of students in the University of Rajarata too seems to be in a position to initiate a fellowship.

All fellowships are trying to develop personal growth of individual members by different activities, NSE too is supporting this especially with steps such as encouraging students to read Christian literature.

Poya day & Other Special Programs

Programs and sessions which gather students take a major role in identifying and understanding ourselves whether we live on true Christian values. During the past months FOCUS was able to continue Poya day programs on topics such as Relationships, Sharing Jesus, etc. with a very good level of participation from students. It's very encouraging to see the growing number of students in the Poya day programs.

Students also joined for a program on the topic of 'On Earth as it is in Advertising-

Exploring the impact of advertisements on our daily living' which was held at Kithu Sewana.

With the closure of universities, there were some programs held at FOCUS office to help students use this time effectively. There was a program for the Jaffna students at FOCUS office for a week to study the book 'Thy Kingdom Come' by Dr. Vinoth Ramachandra. During this time Colombo region fellowships were able to provide them with breakfast and also had an evening outing together which gave an opportunity to bond with each other. There was also a study series on weekday evenings within this time on topics like: Jesus & our Faultiness, Jesus & Truth Telling, Jesus & the Marginalized, Jesus the Questioner.

Reimagine-Rethink-Relive:National Students' Conference 2011

As mentioned above this year the national level student gathering was held in Panditharippu, Jaffna on April 9th - 12th. Though it was challenging to organize such an event in Jaffna while most of the NSE & the Conference committee students were based in the Colombo region, we're thankful to God's grace, the helpful FOCUS staff and the very energetic Jaffna fellowship students who helped to make this one of the most memorable experiences. The Conference committee

headed by Chrisanthan was able to take up most of the responsibilities making this a truly students' conference. As the NSE we are thankful wholeheartedly to the Conference committee & all the Jaffna students.

The NSE AGM for 2011 was also held in the National Conference itself allowing larger representation from all fellowships to join us. New NSE representatives elected are as follows:

- EUSCF- Vasanthan, Jegatheeswaran
- J'pura- Sanka, Deeksha
- JUSCF- Thujeevan, Kumarasingh
- Pera DC- Namali, Sudarshan

- SCFUM- Janith, Lakshitha
- UCCF- Tiyani, Dilanka, Chrisanthan

IFES World Assembly 2011

I had the privilege of attending the IFES World Assembly 2011 in Poland from 21st July to 3rd August, along with 3 other delegates from FOCUS. This was truly a great experience to see God's blessings at work all over the world.

As a student leader I was very impressed & encouraged by the stories I heard from student groups I met at World Assembly. For example in the Ethiopian movement where more than 33000 students are involved, there are only about 30 fulltime staff at work. In the Nigerian movement it's very impressive to see the students' ownership of the university ministry.

Encouraging Student Initiatives

Within the past period we were able to take steps to encourage students' initiatives which we hope will help the students to feel the ownership of University ministry. We had a meeting of each fellowship's core members to see what initiatives students can take in their universities and come up with short and long term plans.

Students were also given the responsibility of coordinating some of the programs like the discussion we had on 'Pursuing Multiple Qualifications' & Poya day programs.

One of the main issues the Sri Lankan university community faced during the past couple of months was the government's introduction of training sessions for new university entrants. As the NSE we discussed the pros & cons, how it will affect the current system and wrote a letter to the Higher Education Ministry regarding the issue.

Students have also taken the initiative to organize an introduction session on FOCUS & University ministry for students who have done A/L



Introduction

GCF is the fellowship for Graduates consisting mainly of those who have come through the FOCUS ministry. As a body it functions under the organizational umbrella of FOCUS, similar to student fellowships.

Thoughts of the founders

GCF was formed to encourage Christian graduates to put into practice what they learnt during their student days. It aims to

- Develop an integrated biblical worldview among graduates and professionals in order to relate faith to their work and to contemporary issues
- Mobilize graduates to respond to contemporary issues, missions, society and the church
- Provide mutual support and fellowship for Christian graduates.
- Encourage the work of FOCUS through financial support, prayer and building relationships
- Create a unique identity for GCF at the National and International Level

Current situation

- GCF is an ever expanding group with:
- Graduates who try to lead a life (both locally and abroad) reflecting Kingdom values
- Professional groups
- Members throughout Sri Lanka and abroad that remains committed to its objectives
- Has a large membership that has grown over the years
- We have leaders who are making a national contribution
- We also are a mixture of generations



GCF AGM 2010

- Engaging in national issues
- Service to the wider church
- Pastoral care
- Support for the student ministry

Where we got this year

Here is a short summary of the GCF, the 4 main activities:

1. GCF Camp

GCF camp is our most popular activity. In October 2010 we organized the annual GCF camp, with the theme "Wasting Time with God". About 75 participated in this. It was a time of learning, sharing and wasting time with God.

This year too the camp will be at the same venue Chintana Centre, Nainamadama and will be held from 7-10 October.

The theme of the camp will be "The Ultimate for Today". Please register, the brochures are available.

2. Engaging younger graduates

This has been an area, on which we have had much discussion. An informal survey was conducted among some of the recent

graduates too. But no major initiatives have been taken yet. But it remains a priority for the coming year.

3. Symposia and Special Programs:

The next Symposium will be held on September 3rd. It will be a discussion on the UN Panel of Expert's report on Sri Lanka.

4. Regional groups

Jaffna groups are contacted via the visits of our graduates who volunteer to go to Jaffna. Caroline, Noel and Gnani, Sathy and Rushira have already visited Jaffna this year. We will also have Solomon and Deepa, Xavier visiting Jaffna during the latter half of the year.

Where we go next

Priorities: GCF Staff Worker

Considering the activities of the GCF, we thought it may be time to have a staff worker who can assist with GCF actives. Therefore, we are looking for a staff worker on a full-time or part-time basis, who would help with organizing GCF events, publications, keeping track of and assisting professional and regional groups, including providing teaching where necessary, liaising with churches and Christian organizations, especially to facilitate the use of expertise available, and linking with the FOCUS student ministry and facilitating graduands and young graduates to participate in GCF activities, and stimulate prayer support for GCF.

Our Priorities for the following year:

- Developing Professional groups
- Impacting the Church
- SOCS on Christian involvement in Society
- Developing 'young' leadership
- Developing regional groups

I like to take this opportunity to encourage those of you who share in the above vision and are willing to devote time and effort to offer to serve on GCF committee for the coming year, and even if not to be involved in whatever way possible.

What we want to be

- Some of the priority areas that as a committee we want to see happening are the following.
- Professional groups



GCF Camp 2010

General Secretary's Report:

பொதுச் செயலாளர் அறிக்கை -2011

மாணவர் ஊழியம் என்ற வரையறையிலே கடந்த வருடத்தினை திரும்பிப்பார்க்கவும், நற்செய்தியை காவிச்செல்லும் எங்களின் ஊழியத்தினை மதிப்பீடு செய்யவும், மற்றும் தேவன் எம்மை பொறுமையாய் வழிநடத்திய அவரின் உண்மைத்துவத்தினை கொண்டாடும்படியாகவும் இந்த மாணவ வேளையில் நாம் அனைவரும் ஒன்றாய் கூடியிருக்கிறோம். புதிதும் அல்லது மீள்புதுப்பிக்கப்பட்டதுமான மாணவர் பணியினை ஸ்தாபித்தல் என்ற FOCUS இன் தூரநோக்கினை நான் கடந்த வருடத்திலே மீள்பார்வை செய்திருக்கிறேன். வளர்ச்சிகள், எண்ணிக்கை அடிப்படையிலும் மற்றும் நாம் கொண்டுருக்கும் சந்தர்ப்பங்களை வினைத்திறன் உள்ளதாக பயன்படுத்தி மாணவர்களுக்கு கற்பித்து ஊக்குவிக்க வேண்டியுமிருந்தது. பல்கலைக்கழகங்களில் தலைமைத்துவம் மாணவர்களாலே வழங்கப்படுகிறது. பட்டதாரிகளின் ஈடுபாடு மாணவர் ஊழியத்துக்கு பங்களிப்புச் செய்வதாக அமைகிறது. எமது ஊழியர்களின் பணியாக இலங்கையிலே பல்கலைக்கழகங்களில் தேவன் ஆரம்பித்த வேலையை தொடர்ந்து நடத்துவதற்கான வளங்களையும் திறமைகளையும் கண்டறிவதாக அமைகிறது.

மாணவர்கள்

“புத்தத்தினால் பெற்றோரை மற்றும் விடுகளை இழந்து விடுதியிலே தங்கியிருக்கும் சிறுவர்களுக்காக யாழ்ப்பாணத்தில் நடத்தப்பட்ட “CAMP SHINE” என்ற சிறுவர் பாசறையில் யாழ் பல்கலைக்கழக கிறிஸ்தவ மாணவர் ஐக்கியத்தினர் தாமாக முன் வந்து சிறுவர்களை மகிழ்வித்ததோடு அவர்களுக்கு ஏற்ற கற்பித்தலையும் வழங்கி இந்தப் பாசறையை இனிமையான நினைவாக மாற்றினர். இதற்காக FOCUS நிறுவனத்திற்கு நன்றி” என்ற ஒரு மின்னஞ்சல் இதனை ஒழுங்கு படுத்திய தம்பதியினரால் எனக்கு அனுப்பப்பட்டது. நான் நம்புகிறேன் வருகிற கிழமை கிளிநொச்சியில் நடைபெறும் இன்னொரு நிகழ்விலும் இவர்கள் கலந்து கொள்வதற்கு தம்மை அர்ப்பணித்துள்ளனர்.

பேராதனை ஐக்கியத்தை சேர்ந்த ஒரு மாணவன், விசுவாசத்தினைக் குறித்த கோள்விகளோடு தன்னுடைய விசுவாசத்தினைக் விட்டு விலகிப்போயிருந்த நிலையிலும் தன்னோடு கூட இருந்து, நேரம் செலவிட்டு தன்னை ஊக்குவித்து சீடத்துவத்திலே நடத்தி மீண்டும் ஜீவனுள்ள விசுவாசத்துக்குள்ளாக வழிநடத்தியதற்காக தன்னுடைய நன்றிகளை தெரிவித்துள்ளார்.

மாணவர்கள் FOCUS ஊழியர்களினால் உந்தப்பட்டு வளர்க்கப்படுகின்ற போது அவர்கள் கற்றுக்கொள்ள வாஞ்சையாய் இருப்பதை நாங்கள் கண்டு கொண்டோம். கடந்த வருடத்திலே சில ஐக்கியங்களில், ஐக்கியத்துக்கான அர்ப்பணிப்பும் தமது சொந்த ஐக்கியம் என்ற உணர்வும் வளர்ந்திருக்கின்றன. இந்த உற்சாகத்துக்காக கடவுளுக்கு நன்றி சொல்லுகிறோம். FOCUS ஊழியர்களாக வெவ்வேறுபட்ட விதங்களிலே எமது பல்கலைக்கழக ஊழியங்களை உண்மையாகவும் வினைத்திறன் உள்ள விதத்திலும் ஆற்றுவதற்கு இது உதவியது.

இந்த வருடத்திலே வேறு வேறுபட்ட ஐக்கியங்களில் இருந்து பல மாணவர்கள் தங்களின் பல்கலைக்கழக ஊழியங்களை தமதாக்கிக்கொண்டு தங்களுடைய ஐக்கியங்களை கட்டியெழுப்புவதில் நேரத்தை செலவழித்துள்ளதால் மற்ற பல்கலைக்கழக ஊழியங்களை கட்டியெழுப்புவதிலும் நேரம் கொடுத்துள்ளனர். அத்துடன் அலுவலக நிகழ்வுகளிலும் உதவி புரிந்துள்ளமையையும் காண்கிறோம். இந்த வருடம் கொழும்பு, யாழ்ப்பாண பிரதேசங்களில் பல்கலைக்கழகம் செல்ல இருக்கிற கிறிஸ்தவ மாணவர்களின் தொடர்புகள் அறியப்பட்டு அவர்களுக்கான அறிமுககிழவு மாணவர்களால் ஏற்றிக்கூட்டப்பட்டுக்கிறது.

எப்படியோ நாங்கள் அருட்பணியிலே குறைந்த பங்களிப்பை ஆற்றுகிறவர்கள் என்ற உண்மையை எற்க்க வேண்டியுள்ளது. இயேசுக்கிறிஸ்து மீதான எமது அன்பு மற்றவர்களுக்கு நாம் அவரை அறிமுகப்படுத்துகிற வார்த்தைகளிலோ உரையாடல்களிலோ வெளிப்படுத்தப்படவில்லை. ஆகவே வருகிற வருடத்திலே இந்த பகுதியில் நாம் அதிக கவனம் எடுக்க வேண்டியிருக்கிறோம்.

கடந்து போகிற இந்த வருடத்திலும் எங்களுடைய அர்ப்பணிப்பு மாணவர்களுக்கு கற்பித்தலிலும் அவர்களை ஊக்குவிப்பதிலும் அதிகமாக மையப்படுத்தப்பட்டது. கொழும்பில் இருக்கும் இரு மாணவர்கள்

அவர்களுடைய நீண்ட கற்பித்தல் விடுமுறையை FOCUS ஊழியர்களோடு செலவழித்து வேதத்தை கற்றுக்கொள்ள உள்ளனர். இறையியலை முக்கியமானதொன்றாக அவர்கள் கருதியதினால் ஏற்கனவே நேரம் செலவிட்டு மற்றவர்களோடு

எவ்விதமாக நடப்பது மற்றும் அவர்களுடைய விசுவாசத்துடன் தொடர்புபடுத்தி அவர்கள் கற்கின்ற பாடப்பகுதியில் கடைப்பிடிக்க வேண்டிய ஒழுங்கு, கட்டுப்பாடு குறித்தும் கற்றுள்ளனர்.

இந்த வருடம் கிழக்கு பல்கலைக்கழகத்தில் இருந்தும் தொடர்புகள் கிடைக்கப்பெற்று புதிய மாணவர்கள் சேர்த்துக்கொள்ளப்பட்டுள்ளனர். எவ்விதமாக இந்த மாணவர்களுக்கு கற்பித்து அவர்களை ஊக்குவித்து, உற்சாகப்படுத்தி அவர்களுடைய பல்கலைக்கழகத்தில் சாட்சிகளாக நிறுத்துவது என்பது FOCUS க்கு முன்பாக வைக்கப்பட்டுள்ள சவாலாகும். ஜெபவந்தனபுர (J'Pura) பல்கலைக்கழக மாணவர்களும் தங்களுக்குள்ளே தொடர்புகளை ஏற்படுத்தி ஒரு சிறு குழுவாக சந்தித்து வருகின்றனர். மிகச்சரியான மாணவர் குழு ஒன்று களியியாய் பல்கலைக்கழகத்திலும் உண்டு. ராகம் (Ragama) மருத்துவப்பீட மாணவர்களும் கடந்த வருடத்திலே ஒரு வேதப்படிப்பு குழுவினை ஆரம்பித்து செயற்பட்டு வருகின்றனர்.

இந்த வருடத்தில் சில மருத்துவப்பீட மாணவர்களை ஆதாயம் செய்வதற்கும், அவர்களின் வாழ்விலே சில சவால் நிறைந்த உள்ளீடுகளை போடுவதற்கும் சுகநலசேவை கிறிஸ்தவ ஐக்கியத்துடன் நாம் பங்காளியாக இருக்கிறோம். எங்களின் ஊழியர்கள் யாழ்ப்பாணம், மட்டக்களப்பு, ராகம், பேராதனை போன்ற பல்கலைக்கழக மருத்துவப்பீட மாணவர்களோடு தொடர்பில் இருக்கின்றனர். கொழும்பு மருத்துவப்பீடத்திலே நாம் அறிந்த ஒரு கிறிஸ்தவ மருத்துவப்பீட மாணவரின் பிரசன்னமும் சந்திப்பதற்கு இல்லாமை எம்மை ஏமாற்றத்திற்கு உள்ளாக்கியது.

எமது மாணவர்களும் ஊழியர்களும் வேறுபட்ட சவால்களை சில புதிய பல்கலைக்கழகங்களில் எதிர்நோக்குகின்றனர். ஊவா-வெல்லஸ் (Uva-Wellasa) பல்கலைக்கழகம் வெளியாட்களை அனுமதிப்பதில்லை. எப்படியோ எமது ஊழியர் ஒருவர், இரண்டு இடங்களுக்கு ஒரு தடவை சென்று பல்கலைக்கழகத்துக்கு புறம்பான ஓர் இடத்திலே மாணவர்களை சந்திக்கிறார். இவ்விதமான பல்கலைக்கழகங்களில் வழங்கப்படும் பட்டங்களின் தன்மைகள் எமக்கு சந்தர்ப்பங்களையும் சவால்களையும் வழங்குகிறது. இந்தப் பல்கலைக்கழகங்களில் பல கற்கை நெறிகள் வருகை விரிவுரையாளர்களால் நடத்தப்படுகின்றன. இத்தகய பல்கலைக்கழகங்களில்

கிறிஸ்தவ கல்வியாளர்களுக்கு தமது பணியிலும், மாணவர் சமூகத்திற்கும் ஊழியம் செய்வதற்கான சிறு சந்தர்ப்பம் சவாலாகக் காணப்படுகிறது. இவ்விடங்களில் சனி, ரூயிறு தினங்களும் விரிவுரைகளுக்காக ஒதுக்கப்படுவதால் மாணவர்களை சந்திப்பதற்கான சந்தர்ப்பத்தினை ஏற்படுத்துவது FOCUS ஊழியர்களின் தற்போதைய சவாலாய் அமைந்துள்ளது. சப்ரகமுவா (Sabaragamuwa) பல்கலைக்கழகத்திலும் மற்றும் சில தனியார் பல்கலைக்கழகங்களிலும் தொடர்புகளை பெறுவதற்கு தொடர்ந்தும் முனைகிறோம். வருகிற வருடத்திலே படைப்பாற்றல், கற்பனை என்கிற தேவ தாலந்துகளோடும் மூன்று ஊழியர்களைக் கொண்டு இந்த மாணவர்களுக்கும் நாம் ஊழியம் செய்வோமென நம்புகிறோம்.

கடந்த வருடத்திலே இலங்கையைச் சேராத சில மாணவர்களோடும் தொடர்புகளைக் கொண்டிருந்தோம். ரஷ்யா மருத்துவப்பீடத்திலே கல்வி பயின்று கொண்டிருக்கும் ஒரு கூட்ட மலேசிய மாணவர்கள் FOCUS அலுவலகத்திலே வந்து ஒரு மாலைப்பொழுதை எமது பட்டதாரிகளுடன் செலவழித்தனர். ஹொலாண்ட் (Holland) IFES அமைப்பிலிருந்து வந்த Judith என்ற டச்சு (Dutch) மாணவி எம்மோடு கூட இலங்கையிலே ஆறு வாரங்களை செலவிட்டார். ஆனாலும் துரதிஷ்டவசமாக அவர் வந்த வேளை பெரும்பாலான பல்கலைக்கழகங்கள் தற்காலிகமாக இடைநிறுத்தப்பட்டிருந்தன. எப்படியோ கொழும்பிலே சில மாணவர்களோடு நேரம் செலவிட்டார். FOCUS அலுவலகத்திலே இருந்த நேரத்தில் ஏற்க்குறைய மூன்று வாரங்கள் FOCUS Council உறுப்பினர் ஒருவரின் வீட்டிலே தங்கவைக்கப்பட்டிருந்தார்.

“Graduate Weekend” என அழைக்கப்படும் எமது நிகழ்விலே 12 இறுதியாண்டு மாணவர்களும், மிகச் சமீபத்திலே பட்டதாரிகளானவர்களும், FOCUS ஊழியர்களுடனும், GCF அங்கத்தவர்களுடனும் இணைந்து தாம் புதிதாக பணியுலகத்தில் நுழையும் போது ஏற்படக்கூடிய பிரச்சனைகள் குறித்தும் இதற்கான தீர்வுகள் குறித்தும் கலந்தாலோசித்தனர். இவ்விதமான நிகழ்வு முழுமையான பலன் தருவதாய் தோன்றினாலும் இவ் இணைய பட்டதாரிகள் ஒரு வார இறுதியில் கூடுவதை மட்டுமே பாராட்டாது ஒழுங்கான தினசரி உள்ளீடுகள் இவர்களின் பணி உலகினை விசுவாசம் எனும் வில்லையுடு பார்ப்பதற்கு உதவி புரியும். திருச்சபைகள் இவர்களின் பணியும் விசுவாசமும் என்ற விடயத்திலே எந்த உதவிகளையும் வழங்குவதில்லை.



ශුභාරංචියේ පංගුකාරයන් ලෙස ශිෂ්‍ය මෙහෙය තක්සේරු කිරීමට හා දෙවියන්වහන්සේ ඉවසිල්ලෙන්, විශ්වාසවන්තව වසරක් පුරා අප පෝෂණය කිරීම සිහිකිරීමට මේ සැන්දෑවේ අපි එක් රැස් වී සිටිමු.

විශ්ව විද්‍යාල කිතුණු ශිෂ්‍ය සහෝදරත්වයේ (විවිකිශිස) නව්‍ය හා නව්‍යකරණය කරනු ලැබූ ශිෂ්‍ය මෙහෙයේ ගුණාත්මක හා ප්‍රමාණාත්මක යන දෙයාකාර වර්ධනය සඳහා ලත් අවස්ථාවන් ප්‍රයෝජනයට ගනිමින් සිසුන් පෝෂණය කිරීමේ දී දිවයින පුරා විශ්ව විද්‍යාල වල ශිෂ්‍යයින් ගෙන් ලද නායකත්වයන්, ශිෂ්‍ය මෙහෙයට උපාධිධාරීන්ගේ පංගුකාරත්වයන් අප සේවක මඩුල්ලේ ක්‍රියාකාරකම්, ශ්‍රී ලාංකික විශ්ව විද්‍යාල වල දෙවියන්වහන්සේ ආරම්භ කළා වූ මෙම මෙහෙය ඉදිරියට ගෙන යාමේ දී අවැසි සම්පත් සොයා ගැනීමේ හැකියාවන් යන කාරණා ඔස්සේ පසුගිය වසර විග්‍රහ කිරීමට බලාපොරොත්තු වෙමි.

ශිෂ්‍යයින්

"මෙම කඳවුර සාර්ථක කර ගැනීමට හා අමතක නොවන සිදුවීමක් කර ගැනීමට උපකාර කළා වූ විවිකිශිස යේ යාපනයේ ශිෂ්‍යයන් හට අපගේ ස්තූතිය" -යුද්ධයට මුහුණ දුන්, දෙමාපියන් නැති, නිවෙස් අහිමි දරුවන් වෙනුවෙන් කඳවුරක් සංවිධානය කළ ආයතනයකින් මට ලැබුණු ඊමේල් පණිවිඩයක එසේ සඳහන් විය. යාපනය විශ්ව විද්‍යාලයේ ශිෂ්‍ය සහෝදරත්වයේ සාමාජිකයන් මෙම කඳවුර ප්‍රීතිමත් එකක් කිරීමටත්, සුදුසු ඉගැන්වීම් කිරීමටත් කටයුතු කළහ. ලබන සතියේ දී කිලිනොච්චියේ තවත් එවැනි වැඩසටහනක් කරනු ඇතැයි යන්න මාගේ බලාපොරොත්තුවයි.

පේරාදෙණියේ සහෝදරත්වයේ එක් ශිෂ්‍යයෙකු හිතාමතාම ඇදහිල්ලෙන් ඉවත්ව ඇදහිල්ලේ කාරණා ගැන තර්ක විතර්ක කරමින් සිටිය දී සහෝදරත්වයෙන් ලැබුණු පෝෂණය හා ඉගැන්වීම් තුළින් නැවත වරක් තම ජීවමාන ඇදහිල්ලේ පංගුකාරත්වයට පැමිණී බව කෘතඥපූර්වකව පැවසීය.

විවිකිශිස සේවක මඩුල්ලේ සාමාජිකයන්ගෙන් පෝෂණය ලැබූ අප ශිෂ්‍යයින් තව තවත් ඇදහිල්ලේ කාරණා ඉගැනීමට ආශා වන අතර, සහෝදරත්වයට ඇති කැපවීම වර්ධනය වන අයුරු හා සහෝදරත්වයේ හිමිකරුවන් බවට පත් වන අයුරු අපි අත්දැක්කෙමු. විශ්ව විද්‍යාල ශිෂ්‍යයන් අතර සේවය විශ්වාසවන්ත හා එලවන් වූ සේවයක් ලෙස කිරීමේදී විවිධ ක්‍රම උපයෝගි කර ගනිමින් අප දරණ උත්සහයේදී අපි අත් දකින මෙවන් දිරිමත් දේ ගැන දෙවියන්වහන්සේට ස්තූතිවන්තවෙමු.

තම සහෝදරත්වයන් ගොඩ නැගීමට කාලය මිටින කිරීමෙනුත්, අනිකුත් සහෝදරයන් හා එක්ව සහයෝගයෙන් ක්‍රියා කිරීමෙනුත්, විවිධ වැඩ සටහන් වල දී සහයෝගය දැක්වීමෙනුත්, විවිධ සහෝදරත්ව තුළ සිටින බොහෝ ශිෂ්‍යයින් විශ්ව විද්‍යාලය තුළ මෙහෙය තමා සතු කාර්යයක් ලෙස සලකා කටයුතු කරනු අපි අත්දැක්කෙමු.

විශ්ව විද්‍යාලවලට ඇතුළු වන නවක ශිෂ්‍යයින් ඉලක්ක කරගෙන, යාපනය හා කොළඹ ආශ්‍රිතව පැවැත් වූ සමාරම්භක වැඩ සටහන් මෙවර ශිෂ්‍යයින් විසින්ම සංවිධානය කරන ලදී.

කෙසේ වෙතත් ඉවැන්ජලිස්ත සේවයේ දී අප ඉතා දුර්වල බව පිළිගත යුතුය. යේසුස්වහන්සේ කෙරෙහි අප තුළ ඇත්තාවූ ප්‍රේමය ප්‍රකාශ කිරීම වස් අන් අයට උන්වහන්සේව හඳුන්වා දීම සඳහා සංවාදයේ හා කතාබහේ නියැලීම සිදු නොවීණි. ලබන වසරේදී අපගේ අවධානය ඒ සඳහා යොමු විය යුතුය. පසුගිය වසරේදී ශිෂ්‍යයින් පෝෂණය කිරීමට අපේ අවධානය දැඩිව යොමු වූණි. කොළඹ ශිෂ්‍යයින් දෙදෙනෙකු ඔවුන්ට ලැබී ඇති දිගු නිවාඩු කාලයෙන් කොටසක් මඩුල්ලේ අය සමඟ එක්ව ඉගෙනීමට යොමු කර ඇත. දේව වචනය අධ්‍යයනයෙහි නියැලීමටත් වැදගත් සේ සැලකෙන දේව ධාර්මික කාරණා කෙරෙහි අවධානය යොමු කිරීමටත්, තමා ඉගෙන ගන්නා විෂයයන් හා තම ඇදහිල්ල අතර ඇති සම්බන්ධතාවය වටහා ගැනීමටත් ඔවුහු කාලය යොදවති.

මෙම වර්ෂයේ දී නැගෙනහිර විශ්ව විද්‍යාලයේ බොහෝ සිසුන් හඳුනා ගැනීමට හැකි වූ අතර ඔවුන් සහෝදරත්වය හා බැඳුණු අයුරු දක ගන්නට ලැබීණි. මෙම සහෝදරත්වයන් විශ්ව විද්‍යාල තුළ සාක්ෂි දරීමට උනන්දු කරවීමත්, ඔවුන්ව පෝෂණය කිරීම සඳහා කටයුතු කරලීමත් විවිකිශිස ඉදිරියේ ඇති අභියෝගයෝය. ජ'පුර සහෝදරත්වයේ සිසුන් විසින් කැළණිය විශ්ව විද්‍යාලයේ කුඩා ශිෂ්‍ය කණ්ඩායමක් හඳුනාගෙන ඇති අතර ඔවුහු ඔවුන් හා මුණගැසෙති. වසර ගණනාවකට පසු රාගම වෛද්‍ය පීඨයේ බයිබල් අධ්‍යයන කණ්ඩායමක් ආරම්භ කිරීම සතුටට කරුණකි.

සුව සේවා කිතුණු සේවා හමුව හා හවුල් වී, වෛද්‍ය සිසුන්ගේ ජීවිත වලට බලපෑමක් ඇති කිරීමට අපි සුදානම්ව සිටිමු. යාපනය, මඩකලපුව හා පේරාදෙණිය වෛද්‍ය පීඨයන් හා සිසුන් සමඟ අපි සම්බන්ධ වී සිටිමු. කොළඹ වෛද්‍ය පීඨයේ එවන් සහෝදරත්වයක් නොවීම අධෝරූපයට කරුණකි.



අලුත් විශ්ව විද්‍යාල වල විවිකිශිස මඩුල්ල මෙන්ම ශිෂ්‍යයින් ද මුහුණ දෙන අභියෝග විවිධය. ඌව වෙල්ලස්ස විශ්ව විද්‍යාලයෙහි පිටස්තර පුද්ගලයින්ට ඇතුල්වීම තහනම්ය. කෙසේ වෙතත් අවම වශයෙන් මාස දෙකකට එක් වරක් හෝ මඩුල්ලේ සේවකයෙකු ඔවුන් හා මුණ ගැසේ. මෙබඳු විශ්ව විද්‍යාලවල ප්‍රදානය කරන පාඨමාලා වල ස්වභාවය ද අපට අභියෝගයක් වන අතර එයින් අලුත් අවස්ථාවන් ද උදා කර දේ. මෙම විශ්ව විද්‍යාල වල දේශන බොහෝමයක් පත්වනු ලබන්නේ බාහිර කථිකාචාර්යවරුන් විසිනි. කිතුණු අධ්‍යාපනඥයින් හා වෘත්තිකයින් ලෙසත් මෙම විශ්ව විද්‍යාල වල කිතුණු ශිෂ්‍යයින් පෝෂණය කිරීමට මෙය කදිම දොරටු විවෘත වීමකි. සබරගමුව විශ්ව විද්‍යාලයේ හා සමහර පෞද්ගලික විශ්ව විද්‍යාල වල කිතුණු සිසුන් ගැන ලැබී ඇති තොරතුරු වලට අනුව කටයුතු කිරීමට අපි සුදානම් වී සිටිමු. නිර්මාණශීලීත්වයේ දීමනාවෙන් පූර්ණවීම තුළ මෙම ශිෂ්‍යයන් පෝෂණය කිරීමට තිදෙනෙකුගෙන් සමන්විත විවිකිශිස සේවක මඩුල්ලට හැකි වනු ඇත.

අපට මෙම වසරේ දී විදේශීය සිසුන් සමඟ කටයුතු කිරීමට අවස්ථාව උදාවූණි. රුසියාව විශ්ව විද්‍යාලයේ වෛද්‍ය විද්‍යාව හදාරණ සිසුන් පිරිසක් අපව මුණ ගැසීමට කාර්යාලයට පැමිණී අතර, එදින සැන්දෑවේ ඔවුන් හා කාලය ගත කිරීමට එක් උපාධිධාරියෙක් එක්විය. ඕලන්දයේ අයි.එල්.ඊ.එස්. හා අනුබද්ධිත ශිෂ්‍ය සහෝදරත්වයක සමාජිකාවක් වන ජුඩින් අප සමඟ ගත කළ සති භයක කාලය අප වඩාත් සතුටට පත් කළ කාලයකි. අවසනාවකට එම කාලය තුළ කිසිදු විශ්ව විද්‍යාලයක් නිසියාකාරයෙන් නොපැවැත්වීණි. කෙසේ වෙතත් ඇය කොළඹ සිසුන් සමඟ කාලය ගත කළ අතර, සති තුනකට අධික කාලයක් ඇය නැවති සිටියේ විවිකිශිස උපදේශක මඩුල්ලේ සාමාජිකාවකගේ නිවසේය.

අවසාන වසරේ හා මෑතකදී උපාධිය ලබාගත් දොළොස් දෙනෙකුගෙන් යුත් කණ්ඩායමක් සේවක මඩුල්ලේ අය හා උපාධිධාරීන් සමඟ එක් සති අන්තයක් ගත කළහ. රැකියාවක නියුතු වෙමින් බාහිර ලෝකය හා කටයුතු කිරීමේදී පැන නගින ගැටලු ගැන මෙහිදී සාකච්ඡා වීණි. මෙම තරුණ උපාධිධාරීන්, රැකියා කරන ලෝකය දෙස ඇදහිල්ලෙන් බැලීමට එම සති අන්තය උපකාර වූ බව පැවසූහ. මෙවැනි තේමාවන් අප සභාවන් තුළ උච්චාරණය වන්නේ නැත. සේවය හා අප සභාවන් අතර ඇති පරතරය සභාවන් හා එක්ව ක්‍රියා කිරීමේදී අපට හඳුනා ගත හැක. සැකවින් පැවසුවහොත් විශ්ව විද්‍යාල හා තෘතීය අධ්‍යාපන ආයතන වල



සිසුන් සමඟ සේවය කිරීමට අපව කැඳවා ඇති අතර අප තව යා යුතු දුර බොහෝය. ශිෂ්‍ය ශිෂ්‍යයින් අතර සිදුවන ඉවැන්ජලිස්ත සේවය ඉතා දුර්වලය. ශිෂ්‍යයින් තම විශ්ව විද්‍යාල තුළත්, සමාජීය හා ජාතික වශයෙනුත් මුහුණ පෑමට ඇති ගැටලු හඳුනා ගැනීමටත්, ඒ සම්බන්ධයෙන් කටයුතු කිරීමටත් වෙර දරිය යුතුය. ශිෂ්‍යයින් විශ්වාසවන්ත කිතුණුවන් වීමට කැමතිය. නමුත් පුද්ගලිකවත්, සාමූහිකවත් ශුද්ධ ලියැවිල්ලට අනුකූලව තම ජීවිතය හැඩ ගැස්වීම සඳහා යාවිඤාචට හා මෙනෙහි කිරීමට කාලය දීමට ඒ සමාන උනන්දුවක් නොමැත. විශ්ව විද්‍යාල තුළ මෙහෙය වෙනුවෙන් වගකීම් දරීමට උනන්දුවක් ඇති සිසුන් සංඛ්‍යාත්මකව වැඩිවීම ගැන ස්තූතිවන්ත විය හැකි අතර ඉහත අභියෝග වලට අප ලබන්නා වූ වර්ෂය තුළදී මුහුණ දිය යුතුය.

පොත පත හා ප්‍රකාශන බොහෝ කිතුණු උපාධිධාරීන්ගේ ඇදහිල්ලේ වර්ධනය හා පෝෂණය ගැන සළකා සිංහල හා දමිල පොත්පත් අවශ්‍යතාවය අප වඩ වඩාත් හඳුනාගෙන

இந்த விடயத்தில் நாம் உள்ளூர் சபைகளை சந்தித்தோ அல்லது இவைகள் சந்திக்கப்பட இவர்களோடு இணைந்தோ பணியாற்ற வேண்டும். இந்நிலை எமது பணியில் ஒரு இடைவெளியாக காணப்படுவதை இனம் கண்டுள்ளோம்.

சுருக்கம்: பல்கலைக்கழகங்களிலும் மூன்றாம் நிலை மாணவர் மத்தியிலும் ஊழியம் செய்யும்படியாக அழைக்கப்பட்ட நாம் செய்திருக்கிற அனைத்திலும் இன்னும் நீண்ட தூரம் போக வேண்டி உள்ளது. அதற்கு முன்பாக நாம் இதை அடிப்படையாகக் கொண்டு ஆற்றிய அனைத்தும் எமது அழைப்பிற்கான மாறுத்தரமாகும். எங்கள் பல்கலைக்கழகங்களில் உள்ள தபால் மூலமான பட்டதாரி மாணவர்கள் மத்தியில் நாம் ஒரு பணியினைப் செய்வதில்லை. மாணவர்கள் சமூகத்திலும், பல்கலைக்கழகத்திலும், தேசத்திலும் பிரச்சனைகளை இனங்கண்டு அவற்றை எதிர்த்தோ இணங்கியோ போகாத நிலை காணப்படுவதால் மாணவர்கள் மாணவர்களுக்கு சவிஷேசம் அறிவித்தல் என்ற நிலை தேர்ச்சியடையாமல் காணப்படுகின்றது. மாணவர்கள் உண்மையுள்ள கிறிஸ்தவர்களாக விரும்புகின்ற நிலைக்கு சமமாக ஜெபத்திலும் வேதவசனங்களை தியானித்து, இத்தியானப்பகுதிகள் தமது வாழ்வின் வடிவமைக்க இடம் கொடுப்பதில்லை. இதை தனிப்பட்ட விதத்திலோ அல்லது குழுவாகவோ செய்வதில்லை. பல்கலைக்கழகங்களுக்குள் அருட்பணியினைக் கொண்டு செல்வதற்கு வாஞ்சையுள்ள மாணவர்களின் எண்ணிக்கை பெருகுவதற்காக நாம் நன்றி சொல்லுகின்ற வேளையிலே இப்படிப்பட்ட சவால்களையும் இந்த இடத்திலே கூற விரும்புகிறோம். அவர் இந்த மாணவர் ஐக்கியங்களுக்கு கொடுத்துள்ள வலுவும், நட்பும் அர்பணிப்புள்ள மாணவர்களை உருவாக்கி இந்த ஐக்கியங்களை நடத்துகிறது.

இலக்கியங்களும் பதிப்புக்களும்

தமிழ் சிங்கள பட்டதாரிகளும் பல்கலைக்கழக மாணவர்களும் தங்களின் விசுவாசத்தினை வளர்ப்பதற்கான இலக்கியங்கள் சிங்களத்திலும் தமிழிலும் வேண்டும் என்ற தேவையை புரிந்திருக்கிறோம். Kolitha Dissanayaka தனது மனைவி Lyolla உடையுடன் ஒரு பெருந்தொகை சிங்கள மொழிபெயர்ப்புக்களை செய்துகொண்டிருக்கிறார். ஞானி சோமசுந்தரத்தினால் தமிழில் மொழிபெயர்க்கப்பட்ட “அவருடைய இராஜ்ஜியம் வருவதாக” என்ற வினோத் இராமச்சந்திரனின் புத்தகம் கடந்த வருடத்திலே யாழ்ப்பாண பல்கலை ஐக்கியத்தில் தலைமைத்துவ நிலை வகித்த மாணவர்களுக்கு கற்பிக்கப்பட்டது.

நாம் எமது மொழிபெயர்ப்பு வேலையை அதிகரிக்க வேண்டுமென இருக்கிற அதேவேளை இந்த அவசர தேவையை கருத்தில் கொண்டு, இந்த கடினமான வேலையை ஆற்றுவதற்கு முன்வந்து உங்களின் நேரத்தில் ஒரு பகுதியை கொடுக்க முடியுமானால் நாங்கள் மிகுந்த மகிழ்ச்சி அடைவோம். எங்களின் கிறிஸ்தவ வாசிப்பினையும் விசுவாசத்தினையும் வளர்த்துக்கொள்ளவேண்டுமென்றால் எம்மிடம் தேவையான புத்தகங்கள் உள்ளன. ஆனாலும் சொற்ப வசதிகளையே காணக்கூடியதாக உள்ளது. அத்துடன் தமிழ் சிங்கள புத்தகங்கள் போதாமையுள்ளது.

பல்லூடகங்களை (Media) பயன்படுத்தி மாணவர்களை கற்பித்தல், சீடத்துவத்தில் வழிநடத்தல் போன்ற விடயங்களை மதிப்பீடு செய்து வினைதிறன் தரக்கூடிய விதத்திலே மாற்றியமைக்க வேண்டும். இவ்விடயத்தில் நானும் விழிப்புணர்வுடன் உள்ளேன். எமது மாணவர்கள், வாழ்வின் மாற்றுகின்ற சீடத்துவத்தின் நிலைகளையும், சவால்களையும் உணர்ந்து கொள்வதற்கு நாம் உதவி செய்ய வேண்டும். ஊழியர்கள் மாணவர்கள் எந்த கலாசாரத்தினை, எந்த மொழியினை செளகரியமாக உணர்கின்றனர் என்பதை புரிந்து கொண்டு அதன்படி அவர்களை வழிநடத்த வேண்டும். மாணவர்கள் தேவன் அவர்களுக்கு கொடுத்த படைப்பாற்றலை பயன்படுத்தி காரியங்களை செய்ய உற்சாகப்படுத்தப்படவேண்டும் என்பதை நாம் உணர்கிறோம். மாணவர்களுக்கு கடவுள் கொடுத்த அற்புதவிதமான படைப்பாற்றலையும் தாலந்துகளையும் அவர்கள் பயன்படுத்துவதற்கு ஊழியர்களான நாம் தடையாக அமைகிறோம். எனவே மாணவர்களால் வழிநடத்தப்படுகின்ற மாணவர் ஐக்கியங்களே எமக்குத் தேவை என்பதை நாம் உணர்ந்திருக்கிறோம்.

கடந்த வருடம் முழுவதும் ஒரு பங்களிப்பாளர், SCOPE சஞ்சிகை பிரசுரம் செய்வதற்கு நிதி உதவி வழங்கினார். இதற்காக நாங்கள் கடவுளுக்கு நன்றி சொல்கிறோம். SCOPE சஞ்சிகையை அமுதருவும் ஆக்கபூர்வமாகவும் பிரசுரிப்பதற்கு அற்புதமான பணி புரிந்த டியான் டி சில்வாவுக்கும் இந்த சந்தர்ப்பத்திலே நான் நன்றி கூறுகிறேன். வருகிற வருடத்திலே SCOPE சஞ்சிகையில் மூன்று மொழிகள் சார்ந்த தன்மையை அதிகரிக்கவும், பட்டதாரிகள் பணிபுரியும் இடங்களில் கிறிஸ்துவின் ஸ்தானப்பதிகளாக செயற்படுவதன் அவசியத்தினையும் இதனால் இவர்கள் எதிர்கொள்ளும் சவால்களையும், உற்சாகப்படுத்தல்களையும் மையப்படுத்தியதாக ஆக்கங்கள் அமையவேண்டுமெனவும் விரும்புகிறோம்.

ஐனித் வீரசிங்க(ஒரு மாணவன்) பா.ரொமேஸ்(ஒரு இளம்பட்டதாரி) அனுஸ்க குணரத்தன்(ஒரு பட்டதாரி) போன்றவர்கள் அதிக வேலைகளை செய்து FOCUS இன் இணையத்தளத்தினை கவர்ச்சிகரமான முறையிலே மீள் வடிவமைப்பு செய்துள்ளனர். எமது இணையத்தளமானது ஒரு புறத்திலே எமது ஊழியத்தினைப் பற்றி அறிந்து கொள்ளவும் மறுபுறத்திலே குழுஊருஇன் தனித்துவங்களையும் கற்பித்தல்களையும் அறிந்து கொள்வதற்கு உதவிபுகிறது. அடிப்படையிலே சிங்களம், தமிழ் ஆகிய

மொழிகளில் அமையும் ஆக்கங்கள் மாணவர்களுக்கு மட்டுமன்றி பெருவாரியான திருச்சபைகளுக்கும் ஒரு வளமாக காணப்படுகின்றமை இங்கு குறிப்பிடத்தக்கது. இணையத்தளம் என்ற விடயத்தினைக் குறித்து சிந்திப்பதற்கு எமக்கு உதவி வழங்க உடன்பட்ட கரின் இராமச்சந்திராவுக்கும் நன்றி கூறுகிறோம்.

ஊழியர்கள்

கடந்த SCOPE சஞ்சிகையிலே எமக்கு நிர்வாக உத்தியோகத்தர் ஒருவரும், கள ஊழியர் (Field Staff) ஒருவரும் தேவையென்ற விண்ணப்பத்தினை பிரசுரித்திருந்தோம். ஐந்து வருடங்களாக நிர்வாக உத்தியோகத்தராகவும், வைத்தியா வீதியில் நாம் கொள்வனவு செய்த FOCUS அலுவலகத்தினையும் கண்காணித்தவருமான டியான் டி சில்வா அவருடைய மனைவியாகிய எஸ்தருடன் USக்கு சென்றுள்ளார். இப்போது நாங்கள் அனுமதிக்கின்ற பல செயற்பாடுகளை உருவாக்கியவர் இவரே, வழமையான FOCUS பாணியை பயன்படுத்தி வைத்தியா வீதியில் அமைந்தள்ள எமது அலுவலகத்தின் சுவர்களை மக்களின் புகைப்படங்களால் நிறைத்து FOCUS இன் கதையினை வெளிப்படுத்தியுள்ளார். வருகிற வருடங்களிலும் டியான் எஸ்தருடைய வாழ்விலே தேவனின் ஐக்கியமும் வழிநடத்தலும் தொடர்ந்திருக்க வேண்டுமென வாழ்த்துகிறோம்.

யோ. பகீரதனுக்கு 2010/2011 வருடம் ஒரு முக்கியமான வருடமாகும். FOCUS நுள் தமிழ் பேசும் மாணவர்களுக்கான பொறுப்பினை எடுத்துக்கொண்டு தன்னையே நீண்டகால ஊழியராகவும் FOCUS உடன் இணைந்துகொண்டார். இந்த வருடத்திலே எமது தேசிய பாசரையின் முதலாம் நாளிலே டெய்சியை திருமணம் செய்தார். டெய்சியை நாம் எமது FOCUS குடும்பத்திற்குள் வரவேற்கிறோம். அத்தோடு நீங்கள் இயேசுக்கிறிஸ்துவுக்குள்ளாக அநேக மாணவர்களை ஊக்கவித்து வளர்ப்பீர்கள் எனவும் நாம் நம்புகிறோம். பகீ தமிழ் பேசும் மாணவர்களின் ஊழியங்களை தற்போது யாழ்ப்பாணத்தில் இருந்து கவனித்து வருகிறார். மட்டக்களப்பிற்கு அங்குள்ள மாணவர் ஐக்கியத்தினை மீள ஸ்தாபிப்பதற்காக அவர்களை சென்று பார்க்கவும் ஆரம்பித்துள்ளார். அத்தோடு யாழ்ப்பாணத்திலுள்ள கொழும்பு இறையியல் கல்லூரியிலும் கல்வி பயில ஆரம்பித்திருக்கிறார்.

யோகான் அபெய்நாயக்க இந்த வருடத்திலே கொழும்பு இறையியல் கல்லூரியிலே தனது MA கற்கையினை பூர்த்தி செய்வதற்கான வேலைகளை அமைதியாகப் பூரணப்படுத்திக்கொண்டிருக்கிறார். இவர் 2012ம் ஆண்டின் இடைப்பகுதியில் 03 அல்லது 04 மாதங்கள் எடுத்து தனது MA கற்கை நெறியினை பூரணப்படுத்திக்கொண்டு, அடுத்த வருடந்த பொதுக்கூட்டம் அளவிலே மீண்டும் தனது ஊழியப்பணியிலே இணைந்து கொள்வார். இவர் Global Impact என்ற அருட்பணியாளர்களை உருவாக்கி அனுப்பும் உள்ளூர் ஸ்தாபனத்திலும் தன்னை இணைத்துக்கொண்டு, தென் ஆசிய பகுதிகளுக்கு அருட்பணியாளராக செல்வதற்கு தம்மை அர்பணித்த ஆண்கள் பெண்களுக்கு பயிற்சியளிப்பதற்கு பொறுப்பானவராக ஊழியம் செய்கிறார். மவுண்ட் லவீனியாவில் (Mount Lavinia) உள்ள உள்ளூர் திருச்சபையான பரி.பிரான்சிஸ் (St. Francis) திருச்சபையாலும் தொடர்ச்சியான கற்பித்தலை மேற்கொள்வதற்கான பொறுப்பினையும் ஏற்றுள்ளார்.

கோலித்த திசாநாயக்க ரேரேதேனியா மற்றும் ஊவா வெல்லச பல்கலைக்கழகங்களின் ஊழியங்களை மேற்பார்வை செய்கிறார். இந்த வருடத்திலே களின் பல்கலைக்கழகத்திலே கிறிஸ்தவ கற்கைகளில் MA கற்பதற்காக விண்ணப்பித்துள்ளார். கோலித்த கிறிஸ்துவுக்காக இளைஞர்கள் சங்கத்தின் ஆளுநர் சபையிலும் ஊழியம் செய்யும்படியாகவும் அழைக்கப்பட்டுள்ளார். நாம் இவர் இந்த ஊழியத்தை ஞானமாகவும், நன்றாகவும் செய்யும்படி ஜெபிக்கிறோம் அத்துடன் ரேரேதேனியா பல்கலைக்கழகத்தின் கிறிஸ்தவ குருவாகவும் பணியாற்றிவருகிறார். இதைவிடவும் ரேரேதேனியா, ஊவாவெல்லச போன்ற பல்கலைக்கழக ஊழியங்களுக்கு பொறுப்பாக உள்ளதுடன் நாங்கள் பொறுப்பெற்றிருக்கும் சிங்கள இலக்கிய மொழிபெயர்ப்பு வேலைகளில் பெரும்பகுதிக்கும் இவரே பொறுப்பானவர். விரைவிலே FOCUS இணையத்தளமானது கோலித்தவின் ஒரு தொகுதி நாளாந்த தியானப்பகுதிகளையும் தாங்கி வரும்.

தன்னார்வு ஊழியனாக எம்மோடு இணைந்துள்ள சச்சீனா(Sachindra Samararatne) வையம் நாங்கள் வரவேற்கிறோம். இவர் கோலித்தாவுடன் உய்யாடி கொழும்பிலே மாதத்திற்கு ஒருதடவை சிங்களம் பேசும் மாணவர்களை ஒரு சிறு குழுவாக இணைத்து அவர்களோடு உரையாடி, அவர்களை மகிழ்வித்து வழிநடத்த உத்தேசித்துள்ளார்.

தன்னார்வு ஊழியராக தம்மை எம்மோடு இணைத்துக்கொண்டு கடந்த ஒருமாத காலமாக நேரம் செலவழித்து இந்த வருடாந்த பொதுக்கூட்டத்தினை ஒழுங்கு செய்த கரோலின் லூர்த்துநாயகத்திற்கும் நாம் நன்றியென்று சொல்கிறோம். வருகிற வருடத்திலே ஒரு இணைய பட்டதாரிகள் குழுவினை மேற்பார்வை செய்யும்படியாக எமது தன்னார்வு ஊழியர் குழுவினுள் தன்னை உட்படுத்தியுள்ளார் (இக் குழு இப்போது இருவரோடு நிற்கிறது ஆனால் இன்னும் பலருக்காய் இது வாஞ்சையோடு காத்து நிற்கிறது) அநேக மாணவர்களும் நானும் அனுஸ்க குணரத்தனக்காக (Anushke Gunaratne) கடவுளுக்கு நன்றி சொல்கிறோம். முன்னர் ஊழியராக இருந்தும், இப்போது ஊழியராக இல்லாத போதும் மின்னஞ்சல் ஊடாக எவ்வுழிகளிலெல்லாம் எமக்கு உதவி புரிய முடியுமோ அவ்வுழிகளிலெல்லாம் உதவி புரிந்து வருகிறார்.

இந்த அறிக்கையின் இப்பகுதி நான் இப்போது கொண்டிருக்கிற

ඇත්තේ, අපගේ බොහෝමයක් පොත පත සිංහලයට පරිවර්තනය කරනු ලබන්නේ කෝලින දිසානායක විසිනි. මේ සඳහා ඔහුගේ බිරිඳ ලොයලාගෙන් ලැබෙන්නේ නොමඳ සහයෝගයකි. ඇති සෝමසුන්දරම් විසින් පරිවර්තනය කරන ලද විනෝද රාමවන්දා ගේ "දැයි කින්ඩම් කම්" පොත් පිංවය පසුගිය වසරේදී යාපනය විවිකිශිස නායකයින්ට ඉගැන්වීමේදී භාවිතා කරන ලදී. කෙසේ වෙතත් අපේ පරිවර්තන කාර්යයන් ප්‍රමාණාත්මක ලෙසින් වර්ධනය විය යුතුය. මෙම අපහසු කාර්යයට ස්වේච්ඡාවෙන් කාලය කැප කිරීමට ඔබට ද හැකි නම් ඒ සඳහා දායක වන මෙන් ඉල්ලා සිටිමි. මන්ද මෙය ඉතා අත්‍යාවශ්‍ය කාරණයකි.

අප පුස්තකාලයේ පොත් බොහෝමයක් ඇත. නමුත් එය පාවිච්චි කරන්නේ ඉතා ස්වල්ප දෙනෙකි. කිතුණු පොත පත කියැවීම තුළින් ඇදහිල්ල වර්ධනය වේයැයි අප සිතන්නේ නම්, වර්තමානයේ අප පුස්තකාලයේ ඇති දමිල හා සිංහල පොත් කිසිසේත් ප්‍රමාණවත් නොවේ.

ශිෂ්‍යයින් ශ්‍රාවක කිරීමේදී, ඉගැන්වීමේදී හා ඔවුන්ට සමීප වීමේදී අප භාවිතා කරන මාධ්‍ය ගැන මම වඩාත් සැලකිලිමත් වෙමි. මේ සම්බන්ධයෙන් අප නිරන්තරයෙන් විමසිලිමත් වීමත් තක්සේරු කිරීමත් කළ යුතුය. ජීවිතය වෙනස් කරවන ගෝලීය තුළ ඇති බලය හා අභියෝගය යන දෙයාකාර දේ හඳුනා ගැනීමට අප අපගේ ශිෂ්‍ය ශිෂ්‍යාවන්ට උපකාර කළ යුතුය. අපේ ශිෂ්‍යයින්ට වඩාත් පහසු භාෂාව හා ඔවුන්ගේ සංස්කෘතිය වටහා ගැනීම විවිකිශිස මඩුල්ලේ වගකීමකි. දෙවියන්වහන්සේ දෙන ලද නිර්මාණශීලිත්වය භාවිතා කිරීමට ශිෂ්‍යයින්ට උනන්දු කළ යුතු බව අපේ හැඟීමයි. සමහර විට ශිෂ්‍යයින්ගේ නිර්මාණශීලිත්වයට මඩුල්ලේ අප බාධාවක් වන අවස්ථා ඇත. එමනිසා සැබැවින්ම අප ශිෂ්‍ය ශිෂ්‍යාවන්ගේ නායකත්වයකින් මෙහෙයවන සංවිධානයක් බව වටහා ගත යුතුය.



අපගේ "ස්කෝප්" ක්‍රමාංකිත සංග්‍රහය පසුගිය වසර පුරා ප්‍රකාශයට පත් කිරීම සඳහා එක් පුද්ගලයෙකුගේ පූර්ණ දායකත්වය ලැබීම ගැන අපි දෙවියන්වහන්සේ ට ස්තූතිවන්තවෙමු. ස්කෝප් හි ඇති ක්‍රම භාෂා ස්වරූපය ඉස්මතු කිරීමටත්, තමන් රැකියා කරන ස්ථානය තුළ යේසුස්වහන්සේ ගේ තානාපතියන් ලෙස කටයුතු කිරීමට උපාධිධරයන් දිරිමත් කරන හා අභියෝගයට ලක් කරන ලිපි පල කිරීමටත් ලබන වසරේ අපි බලාපොරොත්තුවෙමු. එමෙන්ම ස්කෝප් සඟරාවේ බාහිර අලංකාරය ඔප නැංවීමට ක්‍රියා කළ ඩයාන් ද සිල්වා වෙනුවෙන් සටහනක් තැබීමට මෙය අවස්ථාවක් කර ගනිමි.

ජනිත වීරසිංහ (ශිෂ්‍ය), පී.රොමේෂ් (ඉතා තරුණ උපාධිධාරී) සහ අනුෂ්ක ගුණරත්න (ඉතා තරුණ නොවන උපාධිධාරී) විවිකිශිස වෙබ් පිටුව නැවත සම්පාදනය කිරීමට බෙහෙවින් වෙහෙසුනහ. මෙම වෙබ් පිටුවට පිවිසෙන්නන් හට අපගේ සේවය ගැනත් එහි ඇත්තා වූ විශේෂත්වය ගැනත් අඩංගු කර ඇති විවිකිශිස ඉගැන්වීම් තුළින් අවබෝධයක් ලබා දීම අපේ අපේක්‍ෂාවයි. එබැවින් සිංහල හා දමිල බස ඒ සඳහා භාවිතා කිරීමට අපි උත්සහ කරමු. මෙම සමීපත් සිසුන්ට පමණක් නොව සමස්ථ සභාවට ම ප්‍රයෝජනවත් වනු ඇත. මෙහි අන්තර්ගතය සම්බන්ධයෙන් උදව් කිරීමට ඉදිරිපත් වූ කර්න් රාමවන්දා ට අපගේ ස්තූතිය හිමි වේ.

ස්කෝප් හි පරිපාලන තනතුර හා මඩුල්ලේ සේවය සඳහා වූ ඇබැරුවක දන්වීමක් පසුගිය කලාපයේ පල කෙරිණි. වසර පහක් පුරා පරිපාලන වගකීම් දරූ ඩයාන් ද සිල්වා ඔහුගේ බිරිඳ වන එස්තර් සමඟ පසුගිය දා එක්සත් ජනපදය බලා ගියේය. අප අනුගමනය කරන ක්‍රමවේදයන් හා විවිකිශිස සම්ප්‍රදායට අනුව පාවිච්චි කළ අයිස්ක්‍රීම් බඳුන් වල සිටුවා ඇති මල් පැළත්, අපේ අතීත කතාව කියැවෙන කාර්යාල බිත්තිය හි සවි කර ඇති පෝස්ටර් ගැනත් අපි ඔහුට ස්තූතිවන්ත වෙමු. පැමිණෙන්නා වූ වර්ෂයන් හි දී දෙවියන්වහන්සේ ගේ සම්පන්නත්වය හා මහපෙත්වීම එස්තර් හා ඩයාන් ට ලැබේවා යි යන්න අපගේ ප්‍රාර්ථනාවයි.

වයි.පහිරිදන් ට 2010/2011 විශේෂ වර්ෂයකි. ඒ මන්දයත් දමිල සිසු සිසුවියන් අතර සේවයේ වගකීම් දරමින් දීර්ඝ කාලීන සේවකයෙකු ලෙස ස්ථිර වූ ඔහු 'ඩේසි' හා විවාහ වූයේ ද මේ වර්ෂයේ යාපනයේ පැවැත් වූ ජාතික කඳවුරේ මුල් දිනයේදීය. ඩේසි, ඔබව අප අතරට සාදරයෙන් පිළිගන්නා අතර බොහෝ සෙයින් දෙවියන්වහන්සේගේ ස්වරූපය විද්‍යාමාන කිරීමට ඔබ දෙදෙනාට හැකිවේවා යි අපි ප්‍රාර්ථනා කරමු. දමිල සිසුන් අතර සේවය අධීක්‍ෂණය කරන්නේ පහි විසිනි. ඔහු යාපනයේ පදිංචි වී සිටින අතර මධ්‍යම පුද්ගල සහෝදරත්වය පෝෂණය කිරීම සඳහා එම සිසුන් බැහැදකීමට මවකලපුවට

යාම ආරම්භ කර ඇත. එසේම ඔහු කොළඹ දේව ධර්ම ශාස්ත්‍රාලයේ පාඨමාලාවක් යාපනයේ සිට ම හදාරයි.

කොළඹ දේව ධර්ම ශාස්ත්‍රාලයේ පශ්චාත් උපාධිය හදාරණ යොහාන් අබේනායක ඊට අවශ්‍ය අධ්‍යයන කටයුතු ද මේ වසරේ දී සම්පූර්ණ කරනු ඇත. ඔහුගේ අධ්‍යයන කටයුතු අවසන් කිරීම සඳහා ලබන වසරේ මැද භාගයේ දී මාස 3-4 ක අධ්‍යයන නිවාඩුවක් ලබා ගැනීමට අපේක්‍ෂිත අතර ඊළඟ වාර්ෂික මහ සභා රැස්වීම වන විට ඔහු නැවත සේවක මඩුල්ල හා එක්වනු ඇතැයි බලාපොරොත්තු වෙමු. ඔහු 'ගෝබල් ඉම්පැක්' අයතනයේ නායකත්ව කණ්ඩායමේ සාමාජිකයෙකි. 'ග්ලෝබල් ඉම්පැක්' යනු දකුණු ආසියා කලාපයේ රටවල සේවය සඳහා යවනු ලබන දේශීය මිෂනාරිවරුන් පුහුණු කරන ආයතනයකි. ගල්කිස්සේ හි අසීසියේ ශාන්ත ප්‍රැන්සිස් දේවස්ථානයේ බොහෝ ඉගැන්වීම් කටයුතු වලටද ඔහු හවුල් වෙයි.

ජේරාදෙණිය හා ලෞ වෙල්ලස්ස සේවය අධීක්‍ෂණය කරන්නේ කෝලින දිසානායක විසිනි. ඔහු මේ වසරේ දී කැලණිය විශ්ව විද්‍යාලයේ ක්‍රිස්තියානි අධ්‍යයන පශ්චාත් උපාධි පාඨමාලාවට ඉල්ලුම් කළේය. යොවන කිතු මහ සංවිධානයේ අධ්‍යක්‍ෂක මඩුල්ලේ සේවය කිරීමට ද ඔහු ඇරැයුම් ලබා ඇත. යහපත් හා බුද්ධිමත් ලෙස එම සේවයට උපකාර කිරීමට හැකිවන පිණිස ඔහු වෙනුවෙන් අපි යාවිඤා කරමු. වර්තමානයේ ජේරාදෙණිය විශ්ව විද්‍යාල දේවස්ථානයේ කුලාචාර්ය ලෙස ඔහු සේවය කරයි. ජේරාදෙණිය හා ලෞ වෙල්ලස්ස සේවාවන් අධීක්‍ෂණය කිරීමට අමතරව සිංහල පොතපත හා පරිවර්තන කටයුතු සඳහා ද ඔහු වගකීම් දරයි. අප වෙබ් පිටුවේ ද ඔහු විසින් රචිත සිතුවම් එළිදක්වනු ඇත. කෝලින ගේ අනුදනුම ඇතිව සවිත්ද සමරරත්න කොළඹ, සිංහල කතා කරන සිසුන් සමඟ මසකට වරක් මුණ ගැසී සංවාදයේ යෙදීමට ස්වේච්ඡාවෙන් ඉදිරිපත් වී ඇත. මෙම කාලය බොහෝ විට විනෝදය මෙන්ම (සවි, චිත්‍රපට බැලීමට ඉතා කැමතිය) සිතුවම් ආවර්ජනයටත් මිඛංගු කරනු ලැබේ.

කැරොලින් උරුකනයගම් ගැන අපි දෙවියන්ට ස්තූතිවන්ත වෙමු. මෙම මහා සභා රැස්වීම සංවිධානය කිරීමට ඇයගේ කාලයෙන් මාසයක් පමණ කාලයක් කැප කිරීමට ස්වේච්ඡාවෙන් ඉදිරිපත් වී අපගේ ස්වේච්ඡා සේවක මඩුල්ල හා එක්වූවාය (දැනට ස්වේච්ඡා සේවකයින් දෙදෙනකු අපට සිටින අතර තවත් අය අප අතරට එක් වේ යයි අපි ඉතා වුවමනාවෙන් බලා සිටිමු). ලබන්නා වූ වසරේදී නවක උපාධිධාරීන් කණ්ඩායමක් අධීක්‍ෂණය කිරීමේ කටයුත්ත සඳහා ඇය නියැලෙනු ඇත. අප මඩුල්ලේ සාමාජිකයෙකු ලෙසින් සේවය කළ අනුෂ්ක ගුණරත්න ගැන බොහෝ සිසුවන් මෙන්ම මම ද දෙවි පියාණන්ට ස්තූතිවන්තවෙමි. වර්තමානයේ ඔහු මඩුල්ලේ සාමාජිකයෙකු නොවුවද ජී-මේල් වැට්, ඊ-මේල් හා සම්බන්ධවී හැකි සෑම අයුරකින් ම අපට උපකාර කිරීම ප්‍රශංසනීයය.

අපගේ මඩුල්ලේ අය සම්බන්ධයෙන් මාගේ හදවතින් ම අගය කිරීම සටහන් නොකරන්නේ නම්, වාර්තාවේ මෙම කොටස අසම්පූර්ණ වේ. ලක්‍ෂම් ඔබ අර්ධකාලීනව සේවය කළද ඔබ ඔබගේ වගකීම් වලට ඔබබෙන් ක්‍රියා කිරීමට මැලි වූයේ නැත. මා වේදනාවෙන් සිටින විට, කුසගින්නෙන් සිටින විට ඔබ එතැන. සංවිධානයක් තුළ සිදුවිය යුතු, බොහෝ විට අන් අය නොදකින කරුණු කාරණා සොපිරිහෙනා ඉටු කරන ඔබ ගැන බොහෝ සෙයින් ස්තූතිවන්තවෙමි. කෝලින සහ ලොයලා (කවිදු, සෙන්මල්, සෙන්ලන් ඇතුළුව) අපේ බොහෝ ශිෂ්‍යයන්ගේ සැබෑ තත්වය අවබෝධ කරගැනීමට මට උපකාර වේ. රධිකා ශිෂ්‍යයින්, තරුණ උපාධිධාරීන් සහ සාක් කලාපයේ රටවල මහ ලේකම්වරුන් මාගේ ස්තූතිය ඔබට ගෙන ඒමට මා හා එක්වන බව මට සහතිකය. මන්ද, ඔවුන්ගෙන් බොහෝ දෙනෙකුට ඔබේ නිවස සත්කාරක නිවසක් වී ඇති නිසාය. ගල්කිස්සේ මුහුදු වෙරළට යන උද්වේගයෙන් පිරුණු සෝෂාකාර බොහෝ ශිෂ්‍යයන් හා තරුණ උපාධිධාරීන් හට ඔබ නිවස නවාතැන්පලක් වී ඇත. ඇතාන්විත සිතුවම් වලින් මාගේ කාර්යයන්ට උපකාර කරනු වස් හිංසාවට පත්වන යොහාන් ඔබට මාගේ ස්තූතිය. ඩේසි,පහි මා යාපනයට යන සෑම විටම යතුරු පැදියෙන් මට ප්‍රවාහන පහසුකම් සපයන බව සටහන් නොකළ ද, මා සමඟ එහෙ මෙහෙ යමින් වෙහෙසෙන ඔබට මාගේ ස්තූතිය. මෙම කාර්යයන් වලදී සුවිශේෂී මෙහෙවරක් ඉටු කරනු පිණිස සවි,නිලුෂා සහ කැරොලින් දෙවියන්වහන්සේගෙන් විශේෂ කැඳවීමක් ලබා ඇත.

විවිකිශිස වෙනුවෙන් වේලු හා සුසිලාට මම ස්තූතිවන්ත වනුයේ සතියකට වරක් කාර්යාලය සහ අවට පිරිසිදු කිරීමට පැමිණෙන නිසාම නොව, අප ගංවතුරට යට වී කණගාටුදායක අත්දැකීම් ලබන සෑම විටම පහත මාලය පිරිසිදු කිරීමට දිනේෂා හා සුරේන් ට ඔබ කළ උපකාර ඉතා අගනා නිසාය.

ஊழியர் குழுவினருக்கு எனது இருதய பூர்வமான பாராட்டுக்களை பதிவு செய்யாமல் நிறைவு செய்யப்பட முடியாது. லக்ஸ்மி நீங்கள் உங்களின் பகுதிநேர அர்ப்பணிப்பிலே எப்போதும் எம்மோடு இணைந்து அதற்கு மேலாகவும் பணிபுரிய தயாராக இருக்கிறீர்கள். நான் அழுதபோதும், எனக்கு ஆகாரம் தேவைப்பட்டபோதும் நீங்கள் என்னோடு இருப்பீர்கள். அத்தோடு மற்றவர்கள் காணாத அநேக வேலைகளையும் நாளாந்தம் ஒரு நிறுவனத்திற்கு செய்யப்பட வேண்டிய பணிகளையும் நீங்கள் செய்கிறதற்காக நான் நன்றி சொல்கிறேன். கோலித்த லோயலா (Kolita Lyolla), கவிந்து (Kavindu), செத்மல் (Sethmal), செத்லத்(Sethlath) போன்றவர்களையும் இத்துடன் இணைக்க வேண்டும். நீங்கள் எங்களின் மாணவர்களின் யதார்த்தத்தினை புரிந்துகொள்ள எனக்கு உதவி செய்கிறீர்கள். ரதிகா (Radhikha) மாணவர்களுக்கு குழுக்கள், இணைய பட்டதாரிகள், என்னைப்போன்ற பிராந்திய செயலாளர்கள் கடற்கரைக்கு உல்லாசமாக பொழுதுகழிக்கப் போகும் போது உங்களது வீடே எங்களின் அரணாகக் காணப்படுபின்று. எனவே எங்களின் சத்தங்கள், இடையூறுகளைப் பொறுத்து உங்கள் வீட்டிலே தங்கி காரியங்களை செய்ய அனுமதிக்கின்றமைக்காக உங்களுக்கு நன்றி. யோகான் சிந்தனையினூடாக ஏற்படும் ஞானத்தினால் என்னுடைய வேலையிலும் எனக்கு பங்களிப்பும் ஒத்தாசையும் செய்கிறார். பகியும் டெய்சியும் நான் யாழ்ப்பாணத்திற்கு விஜயம் செய்யும்போதெல்லாம் என்னை எல்லா இடமும் கூட்டிச்செல்வார்கள். சச்சி சிவலிஷா, கரோலின் இந்த வேலையிலே உங்களின் சக்தியையும், பணியினையும் ஈடுபடுத்தி உள்ளீர்கள். நீங்கள் ஊழியம் செய்யும்படி அழைக்கப்பட்டுள்ளீர்கள்.

FOCUS குடும்பமாக இந்த சந்தர்ப்பத்தினை எடுத்துக்கொண்டு எங்களின் அலுவலகத்தினை வாரத்தில் ஒரு முறை சுத்தம் செய்வது மட்டுமன்றி வெள்ளத்தினாலே துன்புறுமான அனுபவத்துக்குள்ளாய் போன சுரேனுக்கும் டிசென்சாவுக்கும், எமது கீழ்த்தளத்தினை சுத்தம் செய்வதற்கு உதவி புரிந்த வேலு சுசீலா தம்பதியினருக்கும் எங்களின் பாராட்டினையும் நன்றியையும் தெரிவித்துக்கொள்கிறேன்.

பட்டதாரிகளின் ஆதரவு

சொக்லேட், கேக் போன்றவற்றினை வழங்குவதிலிருந்து கற்பித்தலுக்காக வீடுகளில் விருந்தினர்களை வைத்து பராமரித்தல், பணஉதவி வழங்குதல் என இது மெதுவாக வளர்ந்துசெல்வதை நாம் கண்டுள்ளோம். எப்படியோ கிறிஸ்தவ விசுவாசத்திற்கு எதிரான சூழலில் வாழ்ந்துகொண்டு, கிறிஸ்தவர்களின் சமூகத்தினை விட்டு தூரமாக இருந்து பணிபுரியும் பட்டதாரிகளுக்கு உதவிபுரியும் வகையில் அதிகமான காரியங்கள் செய்யப்படுவனென்றமே நாம் உணர்கிறோம்.

என்னுடைய வேண்டுகோளை ஏற்று கடந்த வருடாந்த பொதுக்கூட்டத்திலே அர்ப்பணிப்புடன் செயற்பட்ட பட்டதாரிகள் வரிசையில் திரு பிறேம்குமார் அவர்கள் தமிழ் மொழிபெயர்ப்பின்மூலம் எமக்கு உதவி புரிந்தார். சரியான நேரத்திலே நீங்கள் கொடுத்த வாக்குறுதி தவறாமல் எமக்கு மொழிபெயர்த்தமைக்காக நன்றி. இறுதியானே மாணவர்களுக்கும், இளம்பட்டதாரிகளுக்குமான Gradwand Weekend என்ற நிகழ்விற்கு ஒருங்கமைப்பாளர்களாக செயற்பட்ட காத்திக், ரொமேஸ் என்பவர்களுக்கும் நன்றி கூறுகிறோம்.

யாழ்ப்பாணப் பிரதேசத்தில் காணப்படும் ஐக்கியத்தில் உள்ள மாணவர்கள், பட்டதாரிகள் என்பவர்களை சந்தித்து அவர்களோடு சில நிகழ்வுகளை செய்து யாழ் கிறிஸ்தவ மாணவர் ஐக்கியத்தினை பலப்படுத்தும்படியாக தங்களுக்குள்ளே ஒரு ஒழுங்கும் கிரமுமான முறையிலே செயற்படுகின்ற 07 அல்லது 08 பட்டதாரிகளுக்கும் நான் தனிப்பட்ட முறையிலே நன்றி கூறுகிறேன்.

Dr.சொலமோன் அதிக பிரயாசப்பட்டு கிழக்குப் பல்கலைக்கழகத்திலே உள்ள மாணவர்களையும், பட்டதாரிகளையும் லோரா டேவிட் (கிழக்குப் பல்கலைக்கழகத்தில் பணிபுரியும் ஒரு இளம் பட்டதாரி), திரு.சந்திரலிங்கம் (பல்கலைக்கழகத்தில் எங்களை வரவேற்கின்ற முதல்முதல்) போன்றவர்களின் உதவியோடு ஒரு ஐக்கியமாக ஒருங்கிணைந்து இவர்கள் செயற்படுவதற்கு வலுவூட்டுகிறார். இவருடைய பிரயாசங்களுக்காய் நான் இவருக்கு நன்றி கூறுகிறேன். பேராசிரியர் யூட் பெர்னாண்டோ மற்றும் பேராசிரியர் அலெக்ஸ் தேவரஞ்சன் போன்றோர் இலங்கைக்கு வருகின்ற போது எங்களது வேண்டுகோளை ஏற்று மாலை பொழுதுகளில் மாணவர்களை சந்தித்து உரையாடுவதில் நேரத்தினை செலவழிக்கின்றனர். உண்மையில் எமது மாணவர்கள் சலாக்கியம் பெற்றவர்கள். நான் பட்டதாரிகளின் உதவியின் விளைத்திறனை திரும்பிப் பார்க்கின்ற போது மீண்டும் ஒரு தடவை உங்களை நான் கேட்பது என்னவெனில், இந்த ஊழியத்தின் ஏதாவது குறிப்பிட்ட பகுதியில் ஜெபத்தோடு உங்களால் நேரம் கொடுக்க முடியுமா என்பதே!

நிர்வாகம், சொத்துக்கள், நிதி

தேவன் எங்களின் எல்லாத் தேவைகளையும் நாம் கொண்டிருக்கும் பட்டதாரிகளின் வலையமைப்பின் தாராள குணத்தினாலும், அதிகரித்து வரும் மாணவர்களின் எண்ணிக்கையினாலும் சந்தித்திருக்கிறார். கடந்த வருடத்திலே நாம் செய்யும் வேலைகளை இனங்கண்டு சொற்ப திருச்சபைகள் நாம் அவர்களிடம் கேட்ட வளங்களைத் தந்து உதவி புரிந்தனர். நான் இந்த

சந்தர்ப்பத்தினை பயன்படுத்தி சுகநலசேவை கிறிஸ்தவ ஐக்கியம் (HCF), கண்டி வேதாகம ஐக்கியம், NCEASL, பரிசுத்த கூடார ஐக்கியம் (Sanctuary Fellowship), சுவிசேஷ கூடாரம் (Gospel Tabernacle), எமக்கு ஒழுங்கான முறையிலே நிதி உதவி புரியும் பரி.பவுல் மிலாகிரிய (St Paul's Milagiriya) மற்றும் மாணவர்களின் வேண்டுகோளை ஏற்று எமக்கு தாராளமாக உதவி செய்த தேவ சபையினருக்கும் (AOG) எனது நன்றிகளைத் தெரிவித்துக் கொள்கிறேன்.

சுரேனும டிசென்சாவும் எங்களின் கட்டடக் கீழ் தளத்திலே சொற்பகாலம் குடியிருந்து இந்த வருடத்தில் தங்களின் சொந்த வீட்டிற்கு சென்றுள்ளனர். கடந்த சொற்ப மாதங்களாக எமது கட்டடத்தின் கீழ்த்தளம் எங்களின் உபயோகத்துக்காக பயன்படுத்தப்படுகிறது. குறைந்த அளவிலான தளபாடங்களோடு இந்த குறுகிய காலத்தில் மாணவர்களும், பட்டதாரிகளும் சந்திப்பதற்கும், இரவு தங்கி காலையிலே நிகழ்வுகளை செய்வதற்குமே பல தடவைகள் நாம் இதை பயன்படுத்தியுள்ளோம். எப்படியோ கடந்த வருடத்திலே இக்கட்டடத்தினால் வெள்ளம் வருகின்ற விடயம் குறித்து ஒரு தரமல்ல இருதரம் அறிவிக்க வேண்டிய நிலைக்கு நாம் உள்ளானோம். இப் பிரச்சனை குறித்து அப்பகுதிக்கு பொறுப்பான நகரசபையினருடன் கதைத்த போது (இங்கு பணி புரிந்த பல பொறியியலாளர்கள் பிரியான் டயசின் மாணவர்களாக இருந்தவர்கள்) இவ் வெள்ளப்பெருக்கு குறித்த பிரச்சனை அறிவிக்கப்பட்டுக்கொண்டிருந்ததென எமக்கு நம்பிக்கையூட்டினர். இக் கீழ்த்தளத்தினை எவ்விதம் நாம் பயன்படுத்துவதால் மிகவும் மேலான பங்களிப்பினை அளிக்குமென நாம் தெளிவடையும் நேரத்திலே சில நிர்ந்தரமான அமைப்பு ரீதியான மாற்றங்களை இக் கட்டடத்தில் உருவாக்க வேண்டும்.

இந்த வருட மாசி மாதம் சிங்கப்பூரிலே 24 நாடுகளுக்கு அதிகமான இடங்களில் இருந்து வந்த மாணவர்கள், இளம் ஊழியர்கள் போன்றவர்கள் கலந்துகொண்டு சிறப்பித்த வேதாகம பாட ஆலோசனைக் கருத்தரங்கிலே எமது ஊழியர் யோகான் கலந்து கொண்டார். இந்தக் கருத்தரங்கிலே வேதாகமத்தை கற்பது, மதிப்பீடு செய்வது போன்ற விடயங்களுடன் IFES என்ற பல ஐக்கியங்களை இணைக்கின்ற இயக்கத்தினூடாக உலகமுழுமைக்கும் வேதாகமத்துடனான உடன்படிக்கை (Scripture Engagement) என்று அழைக்கப்படும் IFES இன் தற்கால அடித்தள அர்ப்பணிப்பினை எவ்விதம் நடைமுறைப்படுத்துவது என்பது குறித்து ஆராயப்பட்டது.

2011 ம் ஆண்டிற்கான IFES இன் பிராந்திய ஊழியர் பயிற்சி மகாநாடு காத்திகை மாதம் இலங்கையில் மாறவில்(Marawila) என்ற இடத்திலே இடம்பெற்றது. இந்தியா, பாகிஸ்தான், பங்களாதேஸ், நேபாளம் போன்ற தேசங்களிலிருந்து ஊழியர் வருகை தந்து இலங்கையிலுள்ள எமது ஊழியர்களோடு ஒரு வாரத்தினைக் கழித்து தம்முடைய அனுபவங்களை பகிர்ந்து கொண்டதோடு ஒருவரிலிருந்து ஒருவர் கற்றுக்கொண்டனர். இம் மகாநாட்டிலே பங்குபற்றியவர்களை ஒரு நாள் சுற்றுலா அழைத்துச் செல்வதற்கு எமக்கு உதவிய மாணவர்கள், பட்டதாரிகளுக்கும் மற்றும் ஒரு வாரமாக டியானின் வலதுகரமாக இருந்து ஒத்தாசைகள் புரிந்துதவிய அமலன் பிறேம்குமாருக்கும் விசேசித்த விதத்திலே நான் நன்றி கூறுகிறேன்.

IFES இனால் நான்கு வருடத்திற்கு ஒருமுறை நடாத்தப்படும் உலகசபை (World Assembly) என்ற கூட்டம் ஆடி 26ம் திகதி தொடக்கம் ஆவணி 3ம் திகதிவரை நடைபெற்றது. இதில் எமது இலங்கையின் பிரதிநிதிகளாக முவா அங்கம் வகிக்கின்றனர். புத்திக்க ஹப்புவத்த (Buddhika Hapuwatte), எங்களுடைய NSE இன் தலைவர் - IFES ன் இயல்புகள் வரையறைகள் குறித்த இவரின் ஆக்கம் IFES ன் இணையத்தளத்தில் உள்ளது.(<http://www.ifesworld.org/article/view/1032>) நிலுவா பெர்னாண்டோ(Nilusha Fernando) ஒரு இளம் பட்டதாரி. நான் உலகத்திலே இருக்கும் இதை ஒத்த இயக்கங்களை சந்தித்தும், கற்றுக்கொண்டதமான நல்ல நினைவுகள் ஒரு இனிமையான அனுபவமாக உள்ளது. மற்ற இலங்கையர் FOCUS க்கு அந்நியமில்லாதவரான Dr.நிஷான் டி மெல் (Dr.Nishan de Mel) IFC என்ற சர்வதேச நிர்வாக சபையின் அங்கத்தவராகவும் உள்ளார். இது ஐகுருளு இன் ஆளுனர் சபையாக செயற்படுகின்றது.

விசேட குறிப்பு

2010 இல் விஞ்ஞானமும் சமயமும் என்ற விடயத்துக்காக சர்வதேச சமூகம் உயர் கல்வி நிறுவனங்களிடம் அவர்களின் நூலகத்தின் பாவனைகளை உச்சப்பயனாக்கும்படிக்கு ஆய்வுகளுக்கான விண்ணப்பங்களை இத்தகைய உயர்கல்வி நிறுவனங்களிடம் இருந்து கோரியது. நான் "விஞ்ஞானத்தின் பெரிதான வேலைகளும் மனித ஆயிபும்" (Major works of Science and the Human Spirit) என்ற தலைப்பினை குறிப்பிட்டிருந்தேன். பேராசிரியர் பிரியான் டயஸ் அவர்கள் கொடும்பு இரையியல் கல்லூரி சார்பாக இவ் ஆய்வின் விருதினை பெறுவதற்கான சில வேலைகளையும் செய்து முடித்தார். இந்த விருதானது கொடும்பு இரையியல் கல்லூரிக்கு வழங்கப்பட்டுவிட்டது என்ற செய்தி எமக்கு அறிவிக்கப்பட்டுள்ளது. எனவே இந் நூலகம் கொடும்பு இரையியல் கல்லூரியில் நன்கு பயன்படுத்தப்பட வேண்டுமென நாம் ஜெபிக்கிறோம்.

வினோத்தும் கரின் இராமச்சந்திராவும் (Vinoth and Karin Ramachandra)

උපාධිධාරීන්ගේ සහයෝගය

වොක්ලව් කෝස්, ඉගැන්වීමට උපකාර කිරීම සහ මූල්‍යමය වශයෙන් උපාධිධාරීන්ගේ සහයෝගය සෙමින් වර්ධනය වන බව අපි දුටුවු. කෙසේ වෙතත් කිතුණු සම්භවයාගෙන් ඇතිව, කිතුණු ඇදහිල්ල පීඩාවට පත් කරන වටපිටාවන් හි ජීවත් වන හා සේවය කරන උපාධිධාරීන්ට උපකාර කිරීමට කළ යුතු බොහෝ දේ ඇති බව අපි හඳුනාගෙන ඇත්නමු.

පසුගිය වාර්ෂික මහා සභාවේ දී මා ඉල්ලූ පරිදි දමිල පරිවර්තන කටයුතු සඳහා ප්‍රේමිකුමාර් සහෝදරයාගේ උපකාරය අපි ලදිමු. ප්‍රේමිකුමාර් ඔබ එකඟ වූ පරිදි පරිවර්තනයන් කළට වේලාවට නිම කර දීමෙන් දක්වූ සහයෝගයට ස්තූතිවන්තවෙමි. 'නවක උපාධිධාරීන්ගේ සහි අන්තය' සංවිධානය කිරීමේ දී සම්බන්ධීකරණයෙන් උපකාර කළ කාර්නික් හා රොමේෂ් ඔබට අපේ ස්තූතිය. විටින් විට යාපනයට ගොස් ශිෂ්‍යයින් සහ උපාධිධාරීන් මුණ ගැසී යාපනයේ සහෝදරත්වයට උපකාර කිරීමට මූලිකත්වය ගෙන ක්‍රියා කළ උපාධිධාරීන් කිහිප දෙනාට මාගේ ස්තූතිය හිමි වේ. ලෝරා ඩේවිඩ් (නැගෙනහිර විශ්ව විද්‍යාලයේ සේවය කරන නවක උපාධිධාරිනියකි) හා සුන්දරලිංගම් මහතා (නැගෙනහිර විශ්ව විද්‍යාලයේ ගොඩනැගිලි සංකීර්ණයට පිවිසෙන මහ පළමුව මුණ ගැසෙන මුහුණ) සමඟ ශිෂ්‍යයින් සහ උපාධිධාරීන් අතර සහෝදරත්වයක් ගොඩ නැගීමට දින ගණනාවක් කැප වීමෙන් කටයුතු කළ වෛද්‍ය සොලමන්ට මාගේ ස්තූතිය පිරිනමමි. ලංකාවට පැමිණි සෑම විටම අපගේ ඉල්ලීම් වලට ප්‍රතිචාර දක්වමින් ජුඩ් ප්‍රනාද හා ඇලෙක්ස් කේවරන්ජන් යන මහාචාර්යවරු සවස් කාලයන් පුඩා සිසුන් හා කාලය ගත කිරීමට ඇප කැප වී සිටිති. සැබැවින්ම අපේ සිසුවෝ වරප්‍රසාද ලද්දෝ වෙති. උපාධිධාරීන් ගේ

සහයෝගයේ ඇති බලපෑම සලකා බලන කළ මා නැවත වාරයක් මේ වසරේ දී සේවයේ සුවිශේෂී අංගයන් කෙරෙහි ඔබ ගේ කාලය කැප කිරීමට හැකිද යන්න යාවිඤාලිව විමසා බලමි.

පරිපාලනය, දේපල හා මූල්‍යමය කටයුතු

සිසුන්ගේ සංඛ්‍යාව ඉහළ යද්දී අප උපාධිධාරී ජාලයේ නොමසුරු බව තුළින් දෙවියන්වහන්සේ අපගේ සියලු අවශ්‍යතා සැපිරු සේක. අපගේ සේවය හඳුනාගත් සභාවන් කිහිපයක් ම මෙම වසරේදී අපගේ අවශ්‍යතාවයන් දකුම් දුන් විට ඔවුන්ගේ සම්පත් වලින් අපට දායක වූහ. සුව සේවා කිතුණු හමුව, මහනුවර බයිබල් හමුව දේවස්ථානය, මිලාගිරිය ශාන්ත පාවුලු දේවස්ථානය ආර්ථිකව අපට නිරන්තරයෙන් උපකාර කරති. සිසුන් තම අවශ්‍යතාවයන් දැන් වූ විට එන්.සී.ඊ.එස්.එල්. සහ සැන්ඩුවර් ෆෙලෝෂිප්, ගොස්පල් වර්බනකල් සහ ලංකා දේව සභාව යන කණ්ඩායම් නොමසුරුව උපකාර කළහ.



කාර්යාලයේ පහත මාලයේ කෙටි කාලයක් පදිංචි වී සිටි දිනේෂා සහා සුරේන් වොටසන් මේ වසරේ නව නිවසකට පදිංචියට ගියහ. මාස කිහිපයක සිට පහතමාලය අපේම භාවිතයට ගැනීමට හැකි වී ඇත. ගෘහ භාණ්ඩ අඩුපාවු ව තිබුන ද කිහිප විටක්ම ශිෂ්‍යයින් හා උපාධිධාරීන් වැඩ සටහන් පැවැත්වීමට සහ රාත්‍රියේ නවාතැන් ගැනීමට මෙම පහතමාලය භාවිතා කරති. පසුගිය වර්ෂයේ දී ද කාර්යාල ගොඩනැගිල්ල සඳහා වරපනම් අංක දෙකක් ලැබී ඇත. කෙසේ වෙතත් පහතමාලය ගංවතුරට යටවීම අපගේ අවධානයට යොමුවිය. නගර සභාවේ වගකිව යුත්තන් මුණ ගැසුණු අතර (සේවයේ නියුතු බොහෝ ඉංජිනේරුවන් මහචාර්යය ප්‍රියාන් ඩයස්ගේ ශිෂ්‍යයෝය) ඔවුහු මෙම ප්‍රශ්නය නිරාකරණය කිරීමට පොරොන්දු වී ඇත. පහතමාලය භාවිතයට ගැනීමට සුදුසුම ආකාරය පිළිබඳ පැහැදිලි අදසක් ලැබෙන තෙක් ගොඩනැගිල්ලේ ස්ථිර වෙනස්කම් කිරීමට අපි ප්‍රමාදවෙමු.

ඉවැන්ජිලිස්ත සිසුවන්ගේ ජාත්‍යන්තර සංවිධානය (අයි.එල්.ඊ.එස්.)

සිංගප්පූරුවේ පැවැති අයි.එල්.ඊ.එස්. බයිබල් අධ්‍යයන උපදේශන වැඩසටහනට යොහාන් අබේනායක සහභාගි වූයේය. රටවල් 24 ට වැඩි ගණනකින් පැමිණි ශිෂ්‍යයන් බහුතරයක් හා තරුණ සේවක සේවිකාවන්ගෙන් සැදුම්ලත් තිහක කණ්ඩායමක් මීට සහභාගි වූහ. මෙහි අරමුණ වූයේ අධ්‍යයන කිරීමත්, විශ්ලේෂණය කිරීම සහ ලොව පුරා විසිරී සිටින අයි.එල්.ඊ.එස්. අනුබද්ධ

ශිෂ්‍ය සහෝදරත්ව ඉද්ධ ලියවිල්ල භාවිතයට අනුබද්ධ වී සිටින අයුරු හෙවත් වර්තමාන අයි.එල්.ඊ.එස්. හි මූලික වගකීමක් සේ සළකන "ලියැවිල්ල සහ අනුබද්ධවීම" පිළිබඳ අවබෝධයක් ඇති කර ගැනීමටත් ය.

කලාපීය සේවක පුහුණු සම්මන්ත්‍රණය 2010 නොවැම්බර් මස ශ්‍රී ලංකාවේ මාරවිල දී පැවැත්විණි. ඉන්දියාව, පකිස්ථානය, බංගලාදේශය, නේපාලය යන රටවල දේව සේවකයන් ලංකාවේ මඩුල්ලේ සේවක කණ්ඩායම සමඟ තම අත්දැකීම් එකිනෙකා සමඟ සාකච්චා කරමින්, එකිනෙකාගෙන් ඉගෙන ගනිමින් සහයක කාලයක් ගත කළහ. කඳවුරේ විවේක දිනය ගත කිරීමට විවිධ අයුරින් අපට උපකාර කළ ශිෂ්‍යයින් සහ උපාධිධාරීන්ටත්, සහියක් පුරා මාරවිල අප හා හවුල් වෙමින් සියලු ආකාර කාර්යයන්ට සහභාගි වෙමින් සියාන් ගේ සුරත මෙන් සිටි අමලන් ප්‍රේමිකුමාර්ටත් මාගේ විශේෂ ස්තූතිය හිමි වේ.

වසර හතරකට වරක් පැවැත්වෙන 'අයි.එල්.ඊ.එස්. වර්ල්ඩ් එසෙම්බ්ලි' මෙවර ජුනි 11 සිට අගෝස්තු 03 දක්වා පැවැත්වුණු අතර අපගේ ජාතික ශිෂ්‍ය විධායකයේ (එන්.එස්.ඊ.) සභාපති බුද්ධික හපුවන්ත - ඔහුගේ ලිපියක් අයි.එල්.ඊ.එස්. වෙබ් පිටුවෙහි කියවීමට ඇත. (<http://www.ifesworld.org/article/view/1032>), නවක උපාධිධාරිනියක් වන නිලුෂා ප්‍රනාද සමඟ මම ලංකාව නියෝජනය කළෙමි. ලෝකය පුරා ඇති අප හා සමාන සංවිධානවල අය හා මුණ ගැසී එකිනෙකාගෙන් ඉගෙන ගනිමින් ගත කළ කාලය අමතක නොවන අත්දැකීමකි. තවත් ශ්‍රී ලාංකිකයෙකු හා විවිකිශිස හි අමුත්තෙකු නොවන ආචාර්යය නිශාන් ඩී මෙල් අයි.ඊ.සී. හි සාමාජිකයෙකු ලෙස නම් කරන ලදී. අයි.ඊ.සී. යනු අයි.එල්.ඊ.එස්. හි ජාත්‍යන්තර විධායක කවුන්සිලය හෙවත් පාලක මණ්ඩලයයි.

විශේෂ සඳහනක්

'විද්‍යාව හා ආගම පිළිබඳ ජාත්‍යන්තර සමාජය' උසස් අධ්‍යාපන ආයතනයන් හි පුස්තකාලවල ගුණාත්මක බව උසස් කරලීම සඳහා යෝජනා ඉදිරිපත් කරන ලෙස ඉල්ලීය. මෙම ත්‍යාගය කොළඹ දේව ධර්ම ශාස්ත්‍රාලය වෙත ලබා ගැනීම සඳහා මහචාර්යය ප්‍රියාන් ඩයස් අවශ්‍ය කටයුතු සම්පාදනය කළේය. දනට ලැබී ඇති තොරතුරු වලට අනුව එම ත්‍යාගය කොළඹ දේව ධර්ම ශාස්ත්‍රාලයට හිමි වී ඇත. මෙම පුස්තකාලය කොළඹ දේව ධර්ම ශාස්ත්‍රාලය තුළ යහපත් ලෙස පරිහරණය වේ යැයි යාවිඤා කරමු.

අවසානයේදී...

පසුගිය වසර, විනෝද හා කරින් රාමුවන්දා තම නිවසේ මා සමඟ පැවැත් වූ සාකච්ඡා වලට සාක්ෂි දේ. ශිෂ්‍යයින් ශිෂ්‍යයින් වෙත කෙරෙන අපගේ සේවය හැඩ ගැන්විය යුත්තේ කෙසේද? පෝෂණය කළ යුත්තේ කෙසේද? යන කාරණා තුන වෙනස් අයුරින් සිතීමට මෙම සංවාද මට උපකාරී විය. එමෙන්ම මා ධෛර්යයට පත් වීමට ද හේතු විය. මෙම සේවය වෙනුවෙන් ඔබට ම ආවේනික විලාශයෙන් ඔබ දෙපල මට දුන් සහයෝගය ඉදිරියේදීත් ලැබේවා යන්න මාගේ යාවිඤාවයි.

අප පාලක මණ්ඩලය හෙවත් කවුන්සිලයේ සමාජිකයින් විසින් ඉටු කරන්නේ කාර්යභාරය සඳහන් නොකරන්නේ නම් මෙම වර්තාව අසම්පූර්ණ වාර්තාවක් විය හැකිය. කවුන්සිලයේ සාමාජිකයින් නිහඬව හා ස්ථිරව දෙන සහයෝගය නිරන්තරයෙන් මට ලැබෙන අතර ඔවුන් මා සමඟ මෙම සේවයට හවුල්කරුවන් බව මට හැගේ. ලැබෙන අරමුදල් අඩුවීම සම්බන්ධයෙන් විමසා බැලීමට පියවරගත් අතර ඔවුහු එය සම්පූර්ණ කළේය. මෙම සේවයේ දී පැන නගින විවිධ කාරණා වලදී ඔවුන්ගේ හවුල්වීම මා සමඟ විය. අපගේ ව්‍යවස්ථා සම්බන්ධයෙන් කළ යුතු කාරණා තවම සම්පූර්ණ කිරීමට ඇත. විවිකිශිස හි උපායමාර්ගික සැලැස්ම හා ගැලපෙන අයුරින් විගණන කටයුතු හා අනුවෘත්තය ක්‍රියාදාමය සකස් කිරීමට ඉදිරි වර්ෂයේ දී කටයුතු කරනු ඇත. වර්තමාන කවුන්සලයේ සාමාජික පිරිසක් හා තරුණ උපාධිධාරීන් පිරිසක් වර්ල්ඩ් විෂන් ලංකා ආයතනය විසින් සංවිධානය කරන ලද 'පාලක මණ්ඩල' වැඩ මුලුවට සහභාගි වූහ. එහි සම්පත් දායකත්වය වර්ල්ඩ් විෂන් ජාත්‍යන්තර පාලක මණ්ඩලයේ ප්‍රධානියා විසින් සැපයිණි. (සේපෝස් 2011 ජූලි කලාපයේ 3 වන පිටුව බලන්න. (<http://www.foz.us.org>))

මෙම සේවයට යාවිඤාවන්, සංවාදයෙන්, ඔබේ නිවස විවෘත කිරීමෙන්, ඔබේ කාලය මිඩංගු කිරීමෙන්, ඔබේ මුදලින්, විවිධාකාර දීමනා හා හැකියාවන්ගෙන් උපකාර කළ සියලු දෙනා ගැන දෙවියන්වහන්සේට මම ස්තූති කරමි.

සර්ව බලධාරී දෙවියන්වහන්සේ එතුමාගේ මැවීම උදෙසා පිළියෙළ කළා වූ මෙහෙයෙහි පංගුකාරයන් වීමට අප ලැබූවා වූ විශ්මිත වරප්‍රසාදය වඩාත් කරුණාවන්තව, විශ්වාශවන්තව හා කැපවීමකින් ඉටුකරලීමට අප උත්සාහ දරණ අයුරු ලබන වර්ෂය තුළ දැකීමට හැකි වේවායි යන්න මාගේ යාවිඤාවයි.

- Savithri Sumanthiran

- இந்த வருடத்திலே உங்களின் வீட்டிலே இடம் பெற்ற சாட்சி உரையாடல்களும், நீங்கள் எனக்களித்த மிக மிகச் சிறப்பான உணவையும் நான் சேர்த்துக்கொள்ள விரும்புகிறேன். மேற்படி உரையாடல்கள் என்னை எவ்விதமாக இந்த ஊழியத்தில் மாணவர்களுக்கு கற்பித்து பயிற்சி அளித்து அவர்களை வடிவமைத்து மாணவர்களால் மாணவர்களுக்குச் செய்யப்படும் மாணவர் ஊழியமாக விரிவுபடுத்தலாமென பல வழிகளில் என்னை சிந்திக்கத் தூண்டியது. இந்த உரையாடல்கள் மூலமாக நான் உந்தப்பட்டு உற்சாகப்படுத்தப்பட்டேன். அத்தோடு உங்களின் பிரத்தியேகமான வழியிலே தொடர்ந்தும் எனக்கும் இந்த ஊழியத்துக்கும் உங்களின் பங்களிப்பினையும் உதவியையும் அளிக்கவேண்டுமென நான் ஜெபிக்கிறேன்.

இந்த அறிக்கையானது ஆளுனர் சபை அங்கத்தவர்கள் பற்றி குறிப்பிடாமல் பூர்த்தி செய்யப்படமாட்டாது. ஆளுனர் சபை அங்கத்தவர்களிடமிருந்து அமைதியான முறையில் தொடர்ச்சியாக உதவிகளும், ஆலோசனைகளும் வழங்கப்பட்டது. ஆளுனர் குழு எனக்குப் பக்கத்திலே என்னோடு கூட நடந்து வருவதை நான் உணர்ந்தேன். மேற்படி குழு தொலைந்த பணத்தைக் குறித்து விசாரணையை முன்னெடுத்து அதைப் பூர்த்தி செய்துவிட்டார்கள். அத்தோடு கூட இந்த ஊழியத்தின் நிமித்தம் எழுத்தக்க பல பிரச்சனைகள் குறித்தும் விசாரித்திருக்கிறார்கள். FOCUS இன் யாப்பினை மாற்றியமைத்தல் இன்னும் பூர்த்தி ஆகாமலே இருக்கிறது. வருகிற வருடத்திலே கணக்குகள்

பரிசோதனையும், இணங்கிப்போகும் செயற்பாடும் இரு இடங்களில் பதிவு செய்யப்பட்டு ஒரு தந்துரோபாயத்திட்டம் FOCUS காக முன்வைக்கப்படும். தற்போதைய சில ஆளுனர் குழு அங்கத்தவர்களும் சில இளைய பட்டதாரிகளும் World Vision னால் நடத்தப்பட்ட நிர்வாக சபை(Board Governance) என்ற பயிற்சி பட்டறையில் பங்கு பற்றினர். (See Page 3 of SCOPE July 2011 <http://www.focus.lk>)

இந்த ஊழியத்துக்கு ஜெபத்தினூடாகவும் உரையாடல்களினூடாகவும் உங்களின் வீடுகளையும் நேரத்தினையும் பயன்படுத்தி உங்கள் பணத்தினை விரயமாக்கி பல வழிகளிலே வித்தியாசமான திறமைகள், வரங்களைக் கொண்டு எமக்கு உதவிய ஒவ்வொருவருக்கும் நான் தேவனுக்கு நன்றி கூறுகிறேன். வருகின்ற வருடத்திலும் நாங்கள் அதிக சிந்தனை உள்ளவர்களாகவும், உண்மையுள்ளவர்களாகவும், அர்ப்பணிப்புள்ளவர்களாகவும் காணப்பட்டு சர்வ வல்லமையுள்ள தேவனின் உலகிற்கான அருட்பணி வேலையில் பங்காளிகளாக இணைந்துகொண்டு எமது பணிகளை தொடர்ந்து ஆற்றுவோமாக.

ஆமென்.

- Savithri Sumanthiran

FOCUS Finances

| Fellowship of Christian University Students | | |
|---|------------|------------|
| Balance Sheet as at 31st March 2011 | | |
| Assets: | | |
| Property Plant & Equipment | 22,285,495 | |
| Fixed Deposits | 2,724,628 | 25,010,123 |
| Inventory | 29,390 | |
| Contributions Receivable held in IFES Ac | 743,188 | |
| Advance Paid for National Camp 2011 | 86,740 | |
| Cash at Bank | 617,239 | |
| Cash in Hand | 43,200 | 1,519,757 |
| | | 26,529,880 |
| Funds & Liabilities: | | |
| Accumulated Fund | 1,453,526 | |
| Student Graduate Loan Fund | 85,247 | |
| Building Fund | 22,108,922 | |
| Other Designated Funds | 800,011 | 24,447,706 |
| Non Current Liabilities: | | |
| Building Loan | | 1,500,000 |
| Current Liabilities: | | |
| Provision for Gratuity | 447,500 | |
| Payable to IFES | 84,694 | |
| Accrued Expenses | 11,073 | |
| Bank Overdraft | 38,907 | 582,174 |
| | | 26,529,880 |

| Fellowship of Christian University Students | | |
|---|-----------|----------------|
| Statement of Income & Expenditure | | |
| 01st April 2010 - 31st March 2011 | | |
| Income: | | |
| Contributions | 5,496,905 | |
| Amortization of Building Fund | 305,776 | |
| Other Income | 281,519 | |
| Transfers from Funds | 327,000 | 6,411,200 |
| Administration Expenses: | | |
| Staff & Operational Costs | 4,266,393 | |
| Administration Expenses | 1,196,485 | |
| Depreciation | 637,964 | (6,100,842) |
| Excess of Income over the Expenditure: | | 310,358 |

examinations and waiting to start higher education. This is scheduled for 31st August.

As the students are more and more involved in online activities it's a necessity to have an updated website for FOCUS. So a team of students and recent graduates are in the process of redesigning



and updating the current FOCUS website.

All the fellowships are now encouraging more student led Bible studies in their meetings.

There were also fellowship level programs that students initiated, such as:

J'pura program for the street children- where they spent time and shared gifts with those children in the time of Christmas. They have also started meeting as trios to pray. J'pura students also try to reach the Tamil speaking students although the language is a barrier.



JUSCF has around 40 students all together and have regular meetings. During the Poya day programs they've discussed topics like Globalization & Christian Gospel, Brain Drain, Living a Stress free life etc. They also had a regional camp, at the end of last year.

Pera DC had Poya day programs such as 'Creation & Evolution' and 'Love, Sex, Marriage'. They had their regional camp last October, where 2 students from Uva Wellassa also participated.

SCFUM has encouraged reading of Christian books, group discussions on SCOPE articles, updated the SCFUM notice board and have regular visits to a blind colony. They were able



A program for street children by J'pura fellowship

to interact with Christian university lecturers by having monthly students-lecturers discussion & spending an evening at Prof. Amal Kumara's place.

UCCF conducted a Jumble sale successfully to raise funds for the National Conference 2011. They also encourage students on Evangelism and pray for non-Christian students. They are looking forward to help and have discussions with the newly initiated fellowship of NIBM students.

Thanking...

Its been a great year where we were able to come together and work towards university ministry. Though I was handed the NSE chairperson responsibilities on my birthday, at last year's AGM I didn't feel it as a birthday present, mainly because I was not sure myself, whether I'm up to the job. In faith to the saying 'God usually works with our weaknesses and all He needs is a willing heart', I agreed.

I am very thankful for God, for all the blessings He has given, especially through providing:

- All the FOCUS staff and people involved in FOCUS who actually made this a birthday gift for me & guided all of us at the NSE
- Present & previous NSE representatives who were there to help in everything we did.
- All the students from every fellowship who helped us and prayed for us.

May God Bless You All!

FOCUS 25TH ANNIVERSARY BOOK NOW AVAILABLE!!!

Make sure to reserve a copy for yourselves and 'gift' some copies to your old FOCUS friends as well

Undergraduates = Rs 400

Local Graduates = Rs 800

Foreign Graduates = US\$ 10 + postage



Contact Sumathy (0714893536, sumathyrajasingham@gmail.com) to reserve your copies.

FOCUS PRE UNI PROGRAM



On the 31st of August, the University of Colombo Christian Fellowship organized a “Pre-uni program” for those students who were to enter university this year. We hoped to expose new entrants to a different view of university through this program - to help them to see their time here as a unique opportunity to serve God, rather than as a place where lectures happen.

Over 30 “soon-to-be-undergraduates” attended, with some coming from as far as Kandy and Batticaloa! Also, a mix of universities was represented, with the participants headed to Moratuwa, Sri Jayawardenapura, Colombo, Peradeniya etc.

The program consisted of an introduction to FOCUS, a series of brief interviews, a talk by Yohan, and a time for questions. Dr. Ajith Fernando, Dr. Nishan De Mel, Avanka Fernando and Nilusha Samararatne graciously agreed to be interviewed for the program, and spoke on “university ministry”. Their different views and experiences widened the perspective of both the participants and the organizers. Moreover, Yohan’s exposition of Jeremiah 29:1-14 complimented their words and provided a Biblical basis for our philosophy of active engagement with the university. He not only challenged the participants, but also helped those of us already involved to renew our commitment.



After this, there was a time for questions, during which a wide range of subjects were discussed including ragging, integration and balancing studies and extra curricular activities.

We thank God for everything He did. The program would not have been possible without Him – He gave us the motivation to get moving with the organization, and somehow brought people in for the program. We also thank Yohan and Auntie Savithri for all their help and the members of the Colombo region fellowships who provided us with some great food!



Warm greetings from FOCUS Uganda, where I serve as a student leader, I am glad that World Assembly presented a great opportunity for us to meet with friends from FOCUS Sri Lanka especially Nilusha with whom I shared prayer requests about ministry.

FOCUS Uganda has continued to have an impact for Christ on the University and college campuses. Our focus has shifted to emphasize more student involvement in order to raise a new generation of leaders with a heart for FOCUS so as to take this ministry to the next generation.



In view of the above, students after graduating are given an opportunity to serve in the ministry through STEM (Short Term Experience in Ministry). These are usually graduates who volunteer for one year without doing their professions, they raise resources themselves, they are not paid a salary. FATT (FOCUS Associates Trainers Team); these do their profession but give some time to visit campuses on a regular basis to mentor students, they are equally volunteers and are paid. Other associates do not necessarily go to minister to students but contribute financially to the ministry.

The ministry in Uganda is still faced with financial challenges, it is so difficult to support STEM staff because they are only coming out of campus and cannot easily find money to support themselves. Some Christian unions face a lot of pressure from churches that choose to establish their groups on campus instead of leaving the task to para-church organizations like FOCUS. Friends, the joy I have is the growing love of students to witness for Christ on the campuses.

I look forward to a time when FOCUS Sri Lanka deliberately partners with FOCUS Uganda in reaching out to students. Please continue to pray without ceasing for the ministry and the work in the movement.

God bless you!

- Paul Tiboti, FOCUS Uganda

Half-price tuition

Korea has traditionally put a lot of importance on academic achievements, because being successful academically was the only way to elevate through the social classes. In addition, Korea is a small peninsula country with not a lot of resources-this means that we have a very small, competitive pool to survive in.



(Korea is about 221 thousand square kilometers, and the population is 50 million) So about 87% of Korean youth go to universities and colleges. As the Korean society heavily emphasizes regional ties and educational background, there is a huge industry for private education. In addition, the university we graduate from becomes a tag that always follows us. This is why Korean youth have no choice but to go to university.

However, relative to the income Korea has the 2nd highest tuition fees. The 1st is the U.S., but the U.S. has much more community colleges and universities than Korea does. In addition, I think there is a smaller social disparity according to education in the States than in Korea. So Koreans have no choice but to go to university, but it is extremely difficult to go to university because it is too expensive!!!

Our current administration has promised to cut our tuition fees in half-supposedly this is possible if we just retract the tax cuts for the wealthy entrepreneurs. But our current administration is known to be undemocratic and business-focused, reducing the social safety net for the poor.

There was a huge strike, thousands of students protesting. The government seemed to yield, but then canceled its promise to support the students. In recent days, the crackdown on the protests have gotten severe with water cannons and arrests.

IFES World Assembly: My God Who Reminds Me

Jesus Christ: Lord of the universe & Lord of the university. This was the theme for the IFES World Assembly 2011 in Krakow, Poland. Being there for almost two weeks not only allowed me to meet different people from around the world and exchange experiences, it was also a learning process of humbling myself again and entrusting my future into God's hand.

The Pre-Conference Student Gathering which started 3 days before the World Assembly, was a learning opportunity for me to hear students and staff workers from all around the world sharing about their movement and how God saw them through during trial moments. Their enthusiasm and love for God's work is very encouraging personally for me as I too will be starting my work as a trainee staff-worker with FES Malaysia this Monday (8/8/2011).

To be honest, I did not know what to expect from this World Assembly as my mind was occupied with thoughts like, "How I should start planning for my future as I choose to take this road?" Somehow, I felt God was knocking on my door again but I took little notice of Him. But these two weeks was part of God's plan for me, not only was it just a great opportunity for me to learn and share with the people there, but also to humble my stubborn heart and mind.

There were a few sharing that stayed with me after these two weeks. One was from Sabine Kalthoff who preached on Revelation 7:9-17. In her sharing, she said that this vision which John the Apostle received was to reorient our lives to the centre of reality: Jesus Christ, the Lamb on the throne. She asked, "Who then do we place in the centre of our heart? Is it Christ? People? Materials?" She gave this description for her sharing, "Jesus Christ is the SUN where we all move around Him".

As I was talking with Karen, who is a student from the U.S., we talked about various topics, and she shared this with me, "As the people in the Old Testament used to build altars to acknowledge God's presence and blessings, so can we. Though not by

building stones by the roadsides, but by journaling. Writing down the significant events that took place will help us to remember of God's presence and blessings". Her sharing reminded me of how God has been there throughout my life and journaling is not about jotting down some words on a page but to pen down significant events we encounter with God as a remembrance of His grace and love.

Another sharing where I found the word humble echoing very strongly in my heart was from Annette's preaching on Philippians 2:1-11 during one of the Scripture Engagement sessions. Remembering that our Lord Jesus Christ made Himself nothing and taking the very nature of a servant, being made in human likeness. He humbled Himself and became obedient to death – even death on the cross. Our Lord had the choice to refuse the cup of suffering He was asked to take when He was in the Garden of Gethsemane but He humbled Himself and obeyed God by saying, "Let Your will be done, and not mine". This whole scene hit me hard. Though I agreed to take up God's calling, I was still not humble enough to allow God to work His ways in my life; for my mind had been so occupied with thoughts and desires of planning how things should be done in my life from here on.

At that moment, I felt myself broken and realized that I am still trying to take things into my own control. This sentence from one of the speakers came very strongly to me again, "God did not call you to be a saviour, He just wants you to be faithful". Though God had taught me this lesson of being humble before, I believe He knows that unless I am broken again of my selfish thoughts and desires, I will never be humble in my service for Him.

One more thing that God made me realize as I met with so many different people was to feel proud of being a *Cont. pg 23...*



Unless this tuition problem is resolved, there really can't be social equality-how can there be, when our future and right to receive education are limited by money? The social inequality can only be worsened! This is directly related to the escalating real estate prices. This is a huge problem...

Please pray for us!!!!

- Sang Ju Lee, Korea.

IFES World Assembly 2011: A Foretaste of Heaven

When I think back about my experience of the IFES World Assembly 2011 Poland, it was a real blessing to me to understand God & His wider ministry, in more than a couple of ways. Even before the World Assembly, working on preparations for the conference especially on different requests and notices by the organizing committee I had to learn and think about what exactly we do, what our strengths and weaknesses are in our ministry. I'm really thankful to Yohan, Savithri, Nilusha, Sachi and students on the NSE committee who helped me to identify these. From the beginning of my travel, though it was the first time I travelled alone for that much of distance by myself I was confident because I had the assurance of God's guidance. When I went there and met the people, I saw how God's hands were working all over the world.

More than anything, listening to others' stories encouraged & helped me to identify true meaning of Christ's ministry and how it affects people. This year's World Assembly had the first ever 'Pre-Conference Student Gathering' organized specifically for the students. This was very helpful to us as students to get to know and talk with each other. Listening to stories from countries like Nigeria & Ethiopia, I saw how students can take initiatives and truly own the university ministry. With more than 30000 students & only around 40 full time staff, students in those countries manage the university ministry. Moreover, parents of those countries

try to introduce their children to the university Christian movements as soon as they get selected to university as parents have identified the positive effects the Christian fellowships have on student life. Also in countries where Christianity is suppressed & persecuted, the eagerness of those countries' students to be disciples of Christ is truly heartening. Through the personal discussions I had I was able to learn how different countries' fellowships go



through different problems. I was also amazed to learn that even in a country like USA, where we might feel Christian fellowships will have much more freedom, they sometimes find it challenging to work officially inside universities. One USA student representative's university administration has disapproved official recognition of their student fellowship in the university as they thought student fellowship's opinion toward homosexuality might affect student unity of the university. These helped me to understand some of the challenges every one of us face.

Another thing I felt in this period was how approachable true Christians are. Through the small chats during meals, walking to venues & even in elevators, everyone was looking forward to get to know each other. Since the World Assembly was

understanding people who mainly spoke one of the other 2 languages. But this was no barrier for communicating as throughout the World Assembly I saw how people tried to express themselves with gestures and sometimes even drawing! This also made me think, all these people from different ends of the world speaking different languages, having greatly different cultures still manages to communicate; why we Sri Lankans should be afraid of the challenge of language? Talking of sharing our experiences and challenges, small group discussions at the World Assembly were very helpful to get different person's perspective and opinion on things as well as to share and have people pray for us for the different challenges we go through.



A small group had around 10 people including students, staff members, and IFES committee members, all from different countries. These very personal group meetings, reflecting on Bible studies we had during the day helped us to gather our thoughts and strengthen

ourselves with prayer. Though my heading 'A Foretaste of Heaven' may sound a bit too bold a claim, in these small group sessions we discussed how the World Assembly time was such, especially when comparing with Revelations 7 and 21; the gathering of people from every nation, praising the Lord in all the languages yet united & the feeling of God's presence amidst us.

Throughout the World Assembly there were sessions on different topics which helped me to identify and help to overcome challenges ahead. The session on leadership was very helpful to me as a student leader to think about areas such as delegation, which will help more students to own the ministry. This session also highlighted the idea that we should sometimes try to be more task oriented



2011
IFES **WORLD
ASSEMBLY**



An experience of a lifetime

I got the opportunity to participate at World Assembly 2011 held at Krakow, Poland which was momentous for me in two ways. First being that it was "THE WORLD ASSEMBLY" and the fact that Poland was a country that I have read so much about and had withstood the tests of time.

**Jesus Christ : Lord of the Universe,
Lord of the University.**



I truly must admit I was not prepared at what really WA was all about (No offense Yohan you tried really hard!! I know...). From the minute I stepped into Polish territory I was on a mission to speak with as many people as possible from different regions. Needless to say I met quite a few people from countries I have not even heard of!

Post WA reminiscing of the experience in Poland there were quite a few things that really struck me. The stories shared were an amazing testament to God's power working in different ways through the universities and individually in people's lives. Therefore "Jesus Christ: Lord of the Universe, Lord of the University" was truly an appropriate theme. I was moved by the testimonies of and the passion that certain ministries and individuals had towards the ministry specially when some of them were working in countries with minimum resources and also some being persecuted for sharing the gospel. It made me re-think on how complacent and comfortable we are in spreading God's word and his kingdom facing half of the difficulties faced by others. As I began to realize the importance of sharing experiences it made me realize that it would be an enriching experience if FOCUS SL student ministry can tie up with another ministry abroad which I feel will create an awareness of the movement within our students and also add value to both parties through sharing experiences.

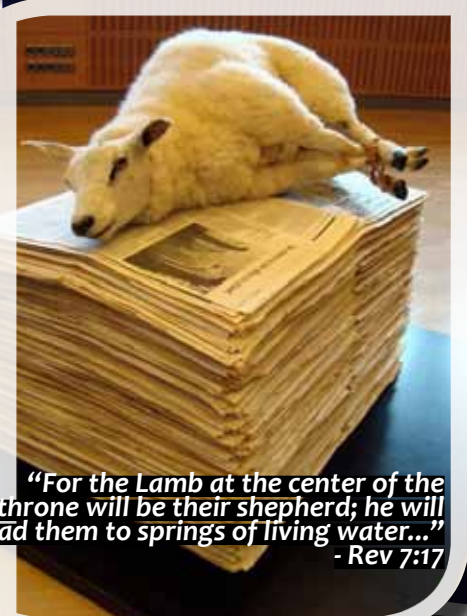
The power of communal prayer was another aspect that really caught my attention as my I made an effort to attend the morning prayer times. The most interesting thing about the sessions and expositions were that very creative and different methods were used to unravel the message in God's word. Short dramas were used for every bible passage and this sort of dramas can be converted into street dramas and can be used relate to wider student body in universities. On students' day as students shared various methods they use to engage the university I was awed by the immense possibilities that were yet to be explored by our students.

The visit to Auschwitz-Birkenau concentration camps was also an eye opener to what the country has been through in the past and also a testament to the injustice that happened during the war. It made me realize that we must never be silent and fail to protest against injustice no matter how powerless we may be.

Finally I would also like to just say a few word on how gracious and hospitable the Poles were and how amazingly they bore up the administrative and logistical requirements of such a big event. Even the smallest requests by the delegates were looked into by them and it was truly amazing the commitment and effort they put into making WA every bit a success.

All in all it was a life changing experience for me.

-Nilusha Fernando



"For the Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water..."
- Rev 7:17



rather than talent oriented. In the student day of the World Assembly, there were presentations on different programs students initiated in different countries. Programs like Hot Chocolate Mornings, Free Hugs & Prayers, If you're to ask one question from God etc. were some of the really interesting ways to reach non-believers. Another thing I felt seeing how well the dramas and worship

passionate about and give them the opportunity to think of ways to use that for university ministry. This I think will help each of us feel the ownership of the ministry.

During the final days of World Assembly, especially at the small group discussion

was done in World Assembly, was that we should identify what different students are

we talked about how this time affected us. We all were so bonded and comfortable in that whole feeling of a big family of Christ. Most of us even felt the desire to be there forever; in an atmosphere of everyone being God centered, no sorrow, no deadlines, and no other things to worry about (the true peace God's new kingdom brings). Since our world is still not there yet, we all prayed that everyone in this world will be able to see this true freedom that Christ brings.

-Buddhika Hapuwatte.



Hi all, my name is Maike and I am a student from Germany. I like to send you some greetings from our fellowship called "SMD" (Studentenmission in Deutschland). It is a part of the IFES fellowship. We have about 70 groups at universities all over the country with about 2000 students. I want to tell you something about a project called "Mark drama". It is a really good opportunity to tell the gospel to students. It is a drama, but a special drama. 15 students learn the structure of Mark's gospel by heart for six weeks. Then they learn how to act it in a drama for one weekend with the help of a director and play in one evening in front of the students. They

play in a small circle and the people sit around them. They also act between the seats and behind the audience, but only with normal clothes. That makes it realistic for the audience. They have the experience of being in the middle of the story. It is easy to invite friends, because it is a drama, and they hear the whole gospel within 90 minutes! And it is a good project for ourselves. Because we learn a whole gospel by heart and can experience Jesus' love in a different way. (More information and videos: www.themarkdrama.com). So, now you know one project from Europe!

God bless you and your fellowship!

- *Maike Wilker, Germany*



"The grace with which we were called forge the sword of the Spirit and the shield of faith, weapons of our warfare as any in adversity than in prosperity."

My name is Jean Jude Auguste, a native of Port-au-Prince, Haiti. I am currently studying Social Work. With joy I want to share with you what God, through Jesus Christ in our daily living, has provided for his sons and his daughters in hard times.

Speaking of Jesus Christ in the Faculté des Sciences Humaines in Port-au-Prince is not an easy task. The students are very hostile to Biblical teachings. Moreover, most of them come from local churches but once they enter university, they abandon their faith. However, for eleven years a Bible group IFES movement works in the Faculty, the GBE-FASCH. Every Tuesday we meet to study the Bible, pray and define strategies to bring other students to Christ.

Thus we were all together this Tuesday, January 12, 2010, barely separated into 4:30 PM, minutes after the earth began to shake under my feet. Let's say all of a sudden I realized it was an earthquake but violent shock, its duration and at the sight of houses and buildings that collapsed... I thought the country would collapse and we would all be dead in days. There was the president and vice president of our Bible study group who were with me and we spent the whole night singing and

Acoustic International Cantata

The acoustic international cantata is a music group formed by students of different nationalities that use their musical abilities to offer a concert that gives the opportunity to share the Gospel. The cantata is performed inside the university premises and in a public and transited space. It is a musical-artistic show where very different instruments and national rhythms are integrated in international songs. Some of the instruments that are used are the guitar, the Peruvian cajon, the flute, etc. Since it is all acoustic there are no technical or space problems since the group can freely move around.

Story:

The cantata's idea started at the Faculty of Medicine in Rosario, Argentina, where the Christian student group realized that a lot of their friends are Brazilian and Haitian. Since there were also Christian Haitian students in the group that were musicians, they started thinking of mixing national rhythms with other foreign rhythms.

The first thing they did was to contact the student centre to see what the requirements to do such a project were. After some problems the cantata was performed with songs easy to understand such as "Ayer te vi" and others in Portuguese and French. As we were performing a large group of Brazilian students heard singing in Portuguese and approached showing lots of interest to see what was happening.

(Presented by Alejandro Pistilli, ABUA Student, at the IFES WA'11)



Impact:

- It creates curiosity amongst international students since songs are performed in different languages.
- It creates curiosity that a heterogeneous group of students from different ethnicities forms a group and sings a same message
- It generates contact amongst the student centres that help/cooperate with the organisations and authorities of the educational institutions.
- Facilitates contact with different students that come to listen out of curiosity.
- Conveys a message of unity and equality.



VOICES from the WORLD ASSEMBLY

praising God that He has preserved us, we comfort each other because we did not had any news of our families and our friends.

Paradoxically, given the difficult context in which we share faith with other students after the earthquake. We had met twice a week. And many students join us in the group. It has made us able to offer psycho-spiritual and psycho-social assistance to students and school children in Port-au-Prince. We also had the support and fellowship with other students from the Caribbean region of CARIFES.

Providing help and assistance to other students, it was observed that God has provided help and assistance that we needed because we have suffered psychologically, economically as well as those we are witnessing. And especially God sent others to assist all of us. Other benefit is that many of those who apparently did not take to heart this ministry, I see from now animated with zeal and intelligence. And finally, it seems it is less difficult to talk about our faith in spite of ideological controversies among the other non-Christian students. We just won a national competition on the Bible. We began to convey a new idea to the faculty because nobody could imagine that there may be a Bible group at the Faculty of Humanities. To the point that this group became a challenge for many other groups of young students of the Bible from local churches.

As an advice, I will tell you everything that is written together for good to them that love God. We must try to understand what God wants to teach us in every circumstance and what he expects of us in every circumstance. For when God approves of the way of someone, he maketh even his enemies stumble.

- Jean Jude Auguste, Haiti



HOLOCAUST

More about the holocaust & Auschwitz concentration camp, Poland from: <http://en.auschwitz.org.pl/h/>

Over its history, one of the most distinctive contributions of the Fellowship of Christian University Students (FOCUS) in Sri Lanka to the life of the Nation has been to enable thoughtful Christians to recognise their “secular” work as a part of their Christian ministry and calling. In doing so, it has encouraged Christians to enter public service, civil society organisations, the private sector and even politics, with a sense of God’s calling to shape those spaces and institutions to reflect God’s concerns for the world.

Where the FOCUS graduates and their teaching have flowed into the Christian community in Sri Lanka they



Dr. Nishan de Mel was nominated to the International Executive Committee of the International Fellowship of Evangelical Students (IFES) when representatives of IFES affiliated movements from over 150 countries met in Krakow, Poland in July/August this year.

Nishan is the owner of Verite Research that seeks to provide strategic research & analysis to Asia. He is also known to the FOCUS ministry from 1995. He ran the seminar series known as SOCS (School Of Christian Studies) and as a member of the Graduate Christian Fellowship supports both the student ministry and graduates. He was the founding President of the Oxford Graduate Christian Union (GCU) of Oxford University in 2001 and continues to be a member of the Council of Advisors to the Oxford GCU.

Nishan is a member of St Pauls’ Milagiriya where he is part of the preaching team and he has this year taught a course “Christian Engagement in Politics” at the Colombo Theological Seminary, Colombo. Please pray for Nishan as he along with others from different parts of the world give leadership to the international student movement known as the IFES of which FOCUS Sri Lanka is affiliated.

have helped to dilute the tendency of Christians to imagine “God’s work” as happening mainly in the confines of Church or para-church organizations; or that it is restricted to the task of evangelism, narrowly defined as bringing others to faith in Jesus Christ. FOCUS has held out that the primary work of God in the world, to which Christians are being absorbed, is the work of reconciling the whole world (all of creation, its creatures, institutions and their collective future) to God in Jesus Christ (Colossians 1:20). FOCUS graduates, carrying this vision, have over time reached increasingly important positions of national decision making and influence.

But Churches in Sri Lanka don’t yet show much sign of being influenced by this teaching. Even when churches have not been inwardly focused, their outward orientation has mainly been in the area of humanitarian and social work. Therefore, the Christian engagement of FOCUS graduates, in the private economy or political parties or public service space in Sri Lanka, has diverged them from the life of the Church. By diverged I mean that while such graduates have remained **in** the Church, their ministry has been separate from the church, it has not been the ministry **of** the Church.

This divergence is unfortunate. The good news of Christian faith cannot be properly endorsed to the world or to a Nation by just isolated individuals, it must be embodied in the life of the Church. But converting this divergence into a convergence may require a fresh understanding about the place and role of the Church (the Christian Community) within what is called “our Nation” or “our Land”². We need to move from seeing Church as a part of Civil Society to seeing Church as an alternate Nation.

It is not unusual, as a part of Church services in Sri Lanka to sing or pray to God for the Nation to be blessed, and for its leaders to be guided. The unspoken assumption is that there is something called a “Nation” (or a “Land”) defined not just geographically, but also psychologically, as a meta space within which we all share a collective unity. We acknowledge, of course, the diversity of those that make up this Nation, the ethnic, religious diversities, even the

IMAGINING THE CHURCH AS AN ALTERNATIVE NATION¹

linguistic, cultural, historical, diversity; and yet we imagine an overarching collectivity in the idea of a “Nation” that unites us, in some essential way, despite these and numerous other differences³.

Popular teaching within the Church has entrenched the idea that within this “Nation” the Church has a particular role to play, and that it is distinct from the role of the State. By “State” I mean the apparatus of government. (a) There is a division of labour: the Church is primarily focused on directing people towards the things that are heavenly, eternal and transcendent. The focus of the State is on earthly matters that are temporal and worldly. (b) There is also a division of materials used. The Church works with prayer, worship songs, Bible teaching, and the rituals of Sunday services. The State works with public services, economic structures, political systems, law making and law enforcement. Because the Church also exists **in** the world, Church and State are entangled. But because of the above divisions of labour and materials, this entanglement is minimal and merely logistical – relating to mundane matters of economics, legal transactions, administration and public services. These necessary entanglements don’t take away from the fundamental division of labour and materials between the Church and the State. All this, in a nutshell, seems to be the prevailing and predominant practical view held by Christians in Sri Lanka; and Sri Lanka is not unique in this respect. I will call this the “live-and-let-live” model of the Church”.

Within this “live-and-let-live” model, when Christians pray for the Nation and its leaders to be blessed, they are not praying directly that the leaders, the society and the structures are converted and conformed to Christian beliefs and practices, but that they will prosper in their endeavours in the

world which in turn will be focused on the **common good** here on earth. But while the Church in this way wishes for the earthly common good of the Nation – this imagined collective unity – its self-understanding in this view is that of having a very limited role in promoting that common good.

In this (1) “live-and-let-live” model, unlike in the ancient (2) Christendom model, it is not the role of the Church to be the primary shaper of society by controlling the State. And, unlike in the later (3) Monastic models, neither does the Church disengage from society and renounce the State. Rather, in this view, the Church is **in** the Society and **outside** of the State. In simple words, the Church in this view stands apart from the State and becomes a part of Civil Society, helping alongside others to shape the conversation and interventions that promote the common good, but primarily engaged in a labour different to the State: that of preparing people for heaven, and working with the material means of Christian practices that are also different from the tools of the State. Thus endorsing the well known divisions of Sacred and Secular, Religion and Politics, Church and State.

There is a fourth way to imagine the Church. Not as one “interest group” in Civil Society among the many in the one Nation, but as a Nation in and of itself – as Israel was called to be in the paradigmatic prototype of the Church. But this New Testament Church is a Nation without a “Land”, and spans multiple lands – it is not confined within single country, it is a global community. The labour of this Nation is not pointed heavenwards from earth, but pointed earthwards from heaven (In the words of the *Lords Prayer* “may your Kingdom come, to earth as it is in heaven”). This Church Nation is *ideologically* separate, but is not *politically* separate and does not have its own separate structures of State. Rather, it operates **inside** multiple State structures. In doing so, it actively uses and subverts those materials of the State in enacting the announcement and manifestation of Gods Kingdom on earth. I will call this the “Alternative Nation” model

The “Alternative Nation” is embedded in the various political Nations. But unlike journalists embedded with the

warring troops of a State (as in the wars of Iraq, Afghanistan or Sri Lanka) the embedding of the Church is not meant to absorb to itself the ways and views of the State. Rather it is to bear witness to an alternative understanding of reality within the State and to enact the recognition of sin, repentance and reconciliation and justice which is needed for the health of the political Nations, as much as it is needed for the life of the Church. So this is not a view of the Church or Individual Christians as pure, heroic people setting the world aright like the super-heroes of the comic books. But a fallen penitent society, causing public and political enactments of its reconciling faith: living out the belief that our sin does not have the last word in this world, and that those who are exploited and marginalized can have justice and voice.

The “live-and-let-live” model of the Church contributing to the State as a mere Civil Society actor is problematic in several ways. The most serious is that the implied search for a common good entrenches the idea of a Nation, within which a common good can be defined. But when the conflict of interests and identity groups cannot be resolved to define any substantive shared common good (this is inevitably the case in every Nation, and in Sri Lanka, for example, most notably neither the aspirations of Left Politics or of Tamil Identity are even remotely resolved) then the common good descends to its lowest common denominator – the fact of being one Nation.

Because there is no other basic notion of common good by which the Nation can be judged, it assumes the role of a deity – one whose worth cannot be judged by anything other than itself. The idea of one Nation is thus transformed to an essential object of devotion, irrespective of substance. Diverse claims of the good are then judged by what they contribute to this Nation, not vice versa. This essentialising of the Nation justifies its blind defense (trumping all other values) even by extreme violence, against all those who challenge its stability or credibility. Patriotism becomes the indispensable virtue – that by which we earn the right to speak and contribute towards the life of the Nation.

To escape this idolatry without fleeing

from engagement with the world, the Church must become a substantive reference point for what is good for human society. Outside of Christendom, this is possible when the Church aspires to be an Alternative Nation that is both embedded and transcendent in the political Nations within which they are geographically located. Christians are then enabled to live out the truth and love of the gospel, to work for the true common good – confronting economic and political structures that are unjust and exploitative and confronting the false ideologies of the Nation – and do that even at the expense of becoming “traitors”, marginalised (or martyred) in the political Nation.

In the absence of such a Church that can provide an alternative reference point for forging the life of a Nation, and yet whose direction of labour and raw materials are not sharply differentiated from those of the Nation State, the Christian initiatives to work out the gospel within the economic and political structures become isolated individual acts, valuable, and yet unconnected and unsustainable. And, without such Christian initiative the Church at best gravitates to a pietistic ghetto and will eventually cease to be God’s Church. Perhaps its time to rethink the work of FOCUS inspired Christians, and the role of the Church in Sri Lanka, together.

- Nishan de Mel

¹This article can be read as a follow up to a previous article I have published in the *Churchmen*, published by the Anglican Church, in its edition in July 2011, titled “Imagining the Church in Sri Lankan Politics”. There I set out the basic motivation for imagining the Church in Politics. In this article I develop a model for doing so, with reference to the teaching and inspiration that has derived over the years from the Ministry of FOCUS.

²I must state my debt to Cavanaugh (2006) *From One City to Two: Christian Reimagining of the Political Space, Political Theology, for the ideas developed herein.*

³This article will not discuss the difficulties with this view with regard to ethnic reconciliation in Sri Lanka, because that is not the subject of this article, important though this issue is within that discussion as well.

The world is changing isn't it? There seems to be a loss of idealism among the youth today. Gone are the days when we put our trust in charismatic leaders in the political, professional and religious arenas. Nor are we relying uncritically on technology or nationalism or Marxism. Yes, we may claim that they are still influential in our lives but we only subscribe to them out of habit rather than true conviction. They have been tried and found to fall short of our expectations. There is a yearning for what is true

'REAL' COUNTERFEITS

and real. This change is reflected even in the way products are advertised today. Celebrities and professionals are being slowly replaced by ordinary people (not actors) talking frankly about the products rather than making grandiose claims. The new Tata Steel ad shows employees talking about how the company has helped them out of poverty rather than talking about the product itself. Malaysia markets itself by showing 'ordinary' Malaysians talking about day to day life in the country rather than using photoshop images of life there. People seem to be seeing through the hollow claims of advertising and asking for a more real picture of life in general.

On first glance this should be an exciting time for the Church. After all if people are genuinely seeking what is real shouldn't we expect more and more people to come to the one who is ultimately real, God himself? But it doesn't seem to be so. Why? It seems to me that the search for what is real is being sidetracked by new forms of fantasy which lead to new forms of slavery. Let me explain by looking at our search for reality in 3 areas, i.e. ourselves, our relationships

and our world.

Let's begin by looking at our search for reality about ourselves. This shows itself in many ways. Firstly, some believe in the unlimited strength of the human being and find value in their achievements. For those with this view, limits and boundaries is sin. "You can achieve anything that you put your mind to", "Think positive thoughts", "Don't surround yourself with anything or anyone negative" are common phrases. Sadly when they recognize their limitations, different forms of fantasy provide the only escape route. I may not bat like Tendulkar but I can score hundreds and achieve fame through *Brian Lara's Cricket 2007*. I may not achieve much in life but I can be a conqueror of many nations through *Age of Empires*. I may not be a stud but I can have any girl I want, any time of the day through the pornographic industry. These easy forms of 'achievement' become the new reality and gives them value but ultimately only leads to new forms of slavery. Others, recognize their limitations but use it as an excuse or even as a bragging tool. For those with this view, hypocrisy is sin and tolerance is the main virtue. "I don't judge others", "I respect all people and all beliefs" are common phrases. Recently one person remarked "I don't pretend to be good and holy, I am a flirt. But at least I am not like so-and-so because I don't pretend to be nice". While we can value his truthfulness, his statement shows that he is not really repentant about his behaviour but uses his openness as a tool to elevate himself over another. For this person the reality is that we are all flawed and the world will be a better place if people just respected each other for their flawed selves. However, in this version of 'reality' nothing is ultimately true, there is no accountability for one's actions, neither is there any hope for healing.

Another area that we remake reality is in our relationships. The media has brought our heroes and celebrities to our doorsteps. We feel a closeness to them more than ever before in history. We know their triumphs and disappointments, their views of life and love and even what is in their handbags if you believe the Life magazine in the Daily Mirror. We feel

நற்செய்தியில் கலாச்சாரத்தின் பங்களிப்பு

நற்செய்தியை மக்களிடம் பகிர்ந்து கொள்வதற்கு நாம் ஏன் அவர்களின் கலாச்சாரம் பற்றி சிந்திக்க வேண்டும் என்ற வினா நம்மவர் மத்தியில் அதிகமாக கேட்கப்படுவதுண்டு. கடவுளின் வல்லமையான நற்செய்தியை பகிர்ந்து கொள்வதற்கு இறையியல் கல்வியும், கிறிஸ்தவ அனுபவமும் போதுமானது. நாம் பணி செய்யும் மக்களின் வேறுபட்ட கலாச்சாரம், பண்பாடு, பழக்கவழக்கங்கள் பற்றியும் அவற்றுக்குப் பின்னால் மறைந்திருக்கும் ஆழமான கருத்தியல்கள் குறித்தும் நாம் அறிந்துகொள்வது அவசியமற்றதென கருதினால் எமது பணி தோல்வியில் முடியலாம் அல்லது நாம் எதிர்பார்த்த வெற்றியை அடையாமல் போகலாம். இது வரலாறு எமக்கு கற்றுத் தரும் பாடம்.

கடவுளுடைய நற்செய்தி வரலாறு, கலாச்சாரம் என்பவைகளுடன் பின்னிப் பிணைந்தே காணப்படுகிறது. அதே சமயம் இதனை எந்தக் கலாச்சாரத்துக்குள்ளும் நாம் எடுத்துச் செல்லத்தக்க கலாச்சாரம் கடந்த இயல்புடையது. கிறிஸ்தவ பணியாளன் ஒருவன் கலாச்சாரத்தினை ஒரு கருவியாக பயன்படுத்த வேண்டுமென்ற ஒரு முட்டுக்கட்டையாக நினைக்கக்கூடாது. எமது மண்ணிற்கு கிறிஸ்துவின் நற்செய்தி கடந்து வரக் காரணமாக அமைந்தவர்கள் வெளிநாட்டு அருட்பணியாளர்கள். இவர்கள் எமது கலாச்சாரம், பழக்கவழக்கங்கள் போன்றவற்றினைக் கற்று இக்கலாச்சாரத்தோடு தம்மை இணைத்து எம்மில் ஒருவராக மாறி எம் மத்தியில் பணி செய்தனர். இதன் விளைவால் கிறிஸ்தவம் இலங்கையில் வேருன்றியது.

ஆனாலும் எமது நாட்டிலே கிறிஸ்தவம் இன்றும் பூச்சாடியில் வைத்து வளர்க்கப்படும் பூஞ்செடி போலவே காணப்படுகிறது என்பது D.T நையில்ஸ் (Niles) என்பவரின் கருத்து. அதாவது கிறிஸ்தவம் எமது சுதேச மண்ணிலே வேர்விடவில்லை. இது ஓர் அந்நிய மதமாகவே கணிக்கப்படுகிறது. கிறிஸ்தவத்தினை சுதேச மக்கள் தமது மதமாக ஏற்றுக்கொள்ளவில்லை என்பது இவரது கருத்து. இதற்கு காரணம் அன்றைய வெளிநாட்டவர்கள் கீழ்த்தேயக் கலாச்சாரத்தினை மதிக்கவில்லை. இதைக் கீழ்த்தரமானதாகவும் காட்டுமிராண்டித்தனமாகவும் கருதினர். தமது மேலைத்தேயக் கலாச்சாரமே சிறந்ததெனக்கருதி அதனை திணிக்க முற்பட்டமையே என்கிறார். இதுவே

that we know them and have a personal relationship with them. The outpouring of grief from all over the world at the funeral of Princess Diana was a reflection of how 'real' these feelings were to the people even though she may not even have known the countries where they came from. Social networks have also revolutionized the way we relate to each other. We feel that we are popular when our 'friends' list reaches 500. We have 'personal' chats with those on the other side of a computer not realizing that they are probably chatting with 3 others at the same time. We regularly update our 'status' so that a number of nameless, faceless people can know who we are and what we are doing. This is an easy and convenient way of relating but it reduces our conversations to just passing information, making our relationships de-personal and ultimately leading to friendships that lack real intimacy.

The other area in which we choose fantasy over reality is in our view of the world. The real world is so full of violence, corruption, exploitation and selfishness that it doesn't seem to be very attractive anymore. The natural tendency is to retreat and make for oneself new forms of 'reality' to which we can go and enjoy temporary peace of mind or hope for the future. Take for example the recent explosion of films depicting witches, wizards, werewolves and vampires. Earlier, these characters were universally regarded as negative characters who were to be avoided or opposed. However, in recent movies and TV shows they are depicted as positive characters and have more admirable qualities than the human beings in the story. They are more humane than the humans. This way of thinking blinds us from the beauty of the world we inhabit and cuts us off from truly living in communion with the creation that we are a part of. Our escapist tendencies also results in a more tolerant attitude to the many forms of decay and destruction in the world as we de-sensitize ourselves from the suffering around.

The biblical view of reality is grounded on the one who is ultimately real, God himself. He has made a creation that is



good, purposeful and integrated which has however been marred by sin. In response, God has not abandoned his fundamentally good creation but has come into the world in Jesus and through the cross has started the process of renewing and restoring the whole creation. The Church is called to testify to this reality in the midst of a suffering world. One of the ways of doing this is to uncover the counterfeit forms of reality around us and commit ourselves to live lives in accordance with what is truly real. This means that we recognize that we are creatures who are limited but still significant. This means we recognize that we are fallen creatures and need not feel guilty of admitting to our mistakes, doubts and shortcomings. This means that we testify that the Holy Spirit works in us to help us to be persons made in God's image. This means that we don't take relationships lightly, we recognize that it takes time and effort and our willing to be vulnerable and endure frustration to really grow a relationship. This means that we choose to really feel in relating with others rather than settle for empty forms of sentimentality.

Yes, the world is changing but people are still yearning for what is real, true intimacy and meaning. It is only when we model this commitment to reality in ourselves and in our fellowship groups that we really are the salt and light in our societies and draw more people to the One who ultimately satisfies all our longings.

- Yohan Abeynaike

எமது தேசம் எங்கும் கிறிஸ்துவின் வல்லமையான நற்செய்தி பரவத் தடையாக அமைந்த காரணங்களில் ஒன்று என்பதை கிறிஸ்தவர்களாகிய நாம் உண்மையான மனநிலையோடு ஒத்துக்கொள்ளத்தான் வேண்டும்.

கலாச்சாரம், பண்பாடு என்பன ஒரு மனிதனுக்குள் அடங்கியிருக்கும் அரக்கனைப் போன்றவை. இவைகளை புரிந்து கொள்ளாமல் நற்செய்தியை நமது பாணியிலே வேறுபட்ட கலாச்சாரத்தில் உள்ளவருடன் பகிர்ந்து கொள்ளும் போது அது புரியாமல் போகவோ, குழப்பத்துக்குரியதாகவோ அல்லது தவறாகப் புரிந்துகொள்ளப்படவோ சந்தர்ப்பம் உண்டு. உதாரணமாக "ஒரு முறை மகாத்மா காந்திக்கு நற்செய்தியை சொல்லும் சந்தர்ப்பம் ஒரு கிறிஸ்தவருக்கு கிடைத்தது. அவர் அழகாக நற்செய்தியை காணமற்போன மகனின் கதையின் கோணத்திலிருந்து

விபரித்துக் கூறினார். ஒரு மனிதன் கடவுளை விட்டுத்தாரம் போனாலும் அவனுடைய மனம் திரும்புதலுக்காகக் கடவுள் காத்திருக்கிறார். அம் மனிதன் மனந்திரும்பி வரும் போது அவனுடைய பாவங்களையெல்லாம் மன்னித்து அவனைத் தனது பிள்ளையாக ஏற்றுக்கொள்கிறார் காணமற்போன மகன் திரும்பி வந்த போது அவனுடைய தகப்பன் ஒரு கொழுத்த கன்றையடித்து விருந்து கொடுத்து மகிழ்ந்தார் எனக் கூறி முடித்தார். இதைக் கேட்ட காந்தி உங்கள் கடவுள் நல்லவர்தான் ஆனால் ஒரு பாவி மனம்திரும்பியதற்காக ஒரு பசுக் கன்றைக் கொண்டு விட்டாரே! பசுக்கொலை பஞ்சமா பாதகச் செயலாகிறே. நாங்கள் பசுவினை கடவுளாக வணங்குகிறோம் என்றார். இதற்கு என்ன பதில் சொல்வதென அதிர்ச்சியடைந்தார் அந்தக் கிறிஸ்தவர்."

இறைவன் ஒவ்வொரு தனிமனிதனையும்

தனித்துவமாகவே படைத்துள்ளார். இதே போன்று மக்களும் கூட்டமாக சில தனித்துவமான பண்புகளையும், பழக்கவழக்கங்களையும் கொண்டு வாழ்கின்றனர். இப் பண்புகளும் பழக்கவழக்கங்களும் கடவுளின் நியமங்களுக்கும், அவரின் இறை வழிக்கும் முரண்படாதவரை அவைகளை கடவுள் மதிக்கிறார். ஆனால் கலாச்சாரம் என்ற பெயரிலே நரபலியிடுதல், உடன்கட்டையேறுதல் பாலியல் சீர்கேடுகளை நடப்பித்தல் போன்ற வெறுக்கத்தக்க செயல்களை கடவுளும் அருவருக்கிறார். வேதாகமத்திலே அவ்விதம் காணப்பட்ட கலாச்சாரங்களான சோதோம் கொமோரா போன்றவற்றினை இறைவனே அழித்தார். ஆனாலும் கலாச்சாரங்களைக் கடந்து நிற்கின்ற நற்செய்தியானது எல்லா இனங்களுக்கும், ஜாதிகளுக்கும் உலகத்தின் கடைசி பரியந்தம் சென்றடைய வேண்டுமென்பதே அவரின் பெரிதான கட்டளையாகும்.

Cont. pg 22...

நாம் ஆராதிக்கின்ற ஆண்டவராகிய இயேசுக்கிறிஸ்துவும் அந்நாளில் உயிர்த்துடிப்புடன் காணப்பட்ட ஒரு கலாச்சாரத்திலே பிறந்து வளர்ந்தவர். அவரும் அக்கலாச்சாரத்தின்படியான சில தனித்துவமான பழக்கவழக்கங்களுக்கு உட்பட்டிருந்தார். ஆனால் நாம் இயேசுவைப்பற்றி சிந்திக்கும் போது அவர் கலாச்சார, பண்பாட்டு அடையாளங்களை கடந்தவராகவே காண்கிறோம். இவரும் யூதகலாச்சாரத்தின் எல்லைகளுக்குள் உட்பட்டிருந்தார் என்பதைப் புரிந்து கொண்டு நாம் வேதாகமத்தினை தியானித்தால் ஆச்சரியமான பல உண்மைகளைக் கண்டுகொள்வோம்.

பல் கலாச்சாரத்தில் நற்செய்தியை பகிர்த்து கொள்வது குறித்து பவுல் அப்போஸ்தலன் பின்வருமாறு குறிப்பிடுகிறார். "யூதரை ஆதாயப்படுத்திக் கொள்ளும்படிக்கு யூதருக்கு யூதனைப் போலவும், நியாயப் பிரமாணத்துக்கு கீழ்ப்பட்டவர்களை ஆதாயப்படுத்திக் கொள்ளும்படிக்கு நியாயப்பிரமாணத்துக்குக் கீழ்ப்பட்டவனைப் போலவுமானேன். நியாயப்பிரமாணம் இல்லாதவர்களை ஆதாயப்படுத்திக் கொள்ளும்படிக்கு அவர்களுக்கு நியாயப்பிரமாணம் இல்லாதவனைப் போலவுமானேன். அப்படியிருந்தும், நான் தேவனுக்கு முன்பாக நியாயப்பிரமாணம் இல்லாதவனாகயிராமல், கிறிஸ்துவின் பிரமாணத்துக்குள்ளானவனாயிருக்கிறேன். பலவீனரை ஆதாயப்படுத்திக் கொள்ளும்படிக்கு பலவீனருக்கு பலவீனனைப் போலானேன்..... நான் எல்லாருக்கும் எல்லாமானேன்." (1 கொரி 9:20-22)

இங்கு பவுல் பல் கலாச்சாரத்தில் தனது நற்செய்திப் பணியினை ஆற்றும் போது அம் மக்களின் கலாச்சாரங்களை மதித்து, அவர்களோடு இணைந்து அவர்களாக மாறிப் பணி செய்கிறார். ஆனாலும் கடவுளின் தெய்வீக நியமங்களுக்கு புறம்பாக செயற்படாதபடி கிறிஸ்துவின் பிரமாணத்துக்கு உட்பட்டவராக காணப்படுகிறார். ஒரு நற்செய்தியாளன் பல் கலாச்சாரத்துக்குள் நற்செய்தியின் சாரம் கெட்டுப்போகாமல் ஞானமாக பகிர்த்து கொள்ளவேண்டும். இதற்கு பவுல் ஓர் முன் உதாரணமாகும்.

வேற்றுக் கலாச்சாரத்தில் இருந்து நாம் கிறிஸ்துவை ஏற்றுக்கொண்டதும், கடந்துவந்த பின்னணிகளை முற்றிலும் மறந்து புரட்சிகரமாக சில காரியங்களை செய்ய முற்பட்டு நம்மைப்போன்ற மற்றவர்கள் கிறிஸ்துவை அறிதலை தடை செய்து போடவும் சந்தர்ப்பம் உண்டு. கலாச்சாரப் பண்பாட்டு பழக்கவழக்கங்கள் மக்களின் வாழ்வில் அடிநாதமாகவும், சமூக உளவியலாகவும் இரண்டறக் கலந்தவைகள். கிறிஸ்துவை அறிந்து பல ஆண்டுகள் முதிர்ச்சி அடைந்த ஒருவரின் வாழ்விலும் சில கலாச்சார வழக்கங்கள் மாறாமலோ அல்லது நெடிலாகவோ காணப்படலாம். அதைக் கொண்டு அந்நபரை பலவீனர் என விமர்சிப்பதை விடுத்து யதார்த்தத்தினை புரிந்துகொண்டு செயற்பட வேண்டும்.

எந்தக் கலாச்சாரமும் பூரணமானதொன்றில்லை. கலாச்சாரத்திலே காணப்படும் நல்ல காரியங்களை நாம் ஏற்றுக்கொள்ள வேண்டும். எமது கலாச்சாரமே மேலானதாக நாம் கருதக்கூடாது. மற்றவர்களின் கலாச்சாரத்தினைக் குறித்து இழிவாகவும் பேசக்கூடாது. இத்தகைய காரியங்கள் ஒரு வேற்றுக் கலாச்சாரத்தில் நற்செய்தி செல்வதை தடை செய்கிறது. வேற்றுக் கலாச்சாரத்திலே காணப்படும் மூட நம்பிக்கைகள் எவையென இனங்கண்டு அவைகளை மாற்றியமைக்க வேண்டும். இதையும் மிகவும் அவதானத்துடன் ஞானமாக ஆற்றுதல் வேண்டும். சமய நம்பிக்கைகளை அடிப்படையாக கொண்டவற்றினை நாம் ஏற்றுக்கொள்ள முடியாது. இது எமது விகவாசத்திற்கும் இறை நம்பிக்கைக்கும் பங்கம் விளைவிக்கலாம். இந்நிலையில் நாம் அதிகம் நெகிழ்ச்சி உள்ளவர்களாகவும் காணப்படக் கூடாது. கிறிஸ்துவத்தின் அடிப்படை அம்சங்களை நாம் பாதுகாக்க வேண்டும். நாம் நற்செய்தியின் பங்காளர்கள் மட்டுமன்றி பாதுகாவலர்களாகவும் செயற்படவேண்டும். எனவே ஒருவருக்கு நற்செய்தியை பகிர்த்துகொள்வதில் கலாச்சாரமும் பெரும் பங்கு வகிக்கின்றது என்பதை நாம் மனதில் கொள்ளவேண்டும்.

"தேவன்தாமே உங்களை ஆசீர்வதிப்பாராக"

- Y. Paheerathan

අනුනට සවන් දීම

දසමසක් මව කුස තුළ සුදැකි බිලිදා, මෙලොව ඵලිය දුටු දා හඬන හැඬීමට සවන් දී මව, ප්‍රතිචාර නොදක් වූයේ නම්, අද ඒ දරුවා ජීවතුන් අතර නොසිටිනු ඇත. බිලිදු අවදියේ සිටම අපේ හඬට දෙමාපියන්, වැඩිහිටියන් නිසියාකාර ප්‍රතිචාර නොදක්වූයේ නම්, අද අපේ පැවැත්ම ගැන බලාපොරොත්තුවක් තැබිය නොහැක.

සවන්දීම, සංනිවේදනයේ තවත් එක් ප්‍රධාන අංගයකි. නමුත් අප බොහෝ විට අප ප්‍රකාශ කරන අදහස් ගැන අවධානය යොමු කළත්, අන්‍යයන්ට සවන් දීම ගැන එතරම් උනන්දුවක් දක්වන්නේ නැත. අන්‍යෝන්‍ය සම්බන්ධතා බිඳ දැමීමට මෙය හේතු වන බව අපි අත්දැකීමෙන් දනිමු.

අප අන්‍යයන්ට සවන්දීමේදී මුහුණ පෑමට සිදුවන බාධා රැසකි.

- වයස් පරතරය හා සමාජ පරතරය මීට වසර දහයකට පමණ පෙර විශ්ව විද්‍යාල සිසු සිසුවියන් බැහැදකීමට ඔවුන්ගේ ශාලාවලට යෑමේදී ඔවුනට සැබෑ ආකාරයෙන් සවන් දීම මට අපහසුවක් නොවීය. නමුත් දන් දන් ඔවුන් මා දකින්නේ වැඩිහිටියෙකු ලෙසය. තම සගයෙකු ගේ (බැවෙකුගේ) පියෙකු ලෙසය, විශ්ව විද්‍යාලයේ

කිසියම් පීඨයක ජ්‍යෙෂ්ඨ කම්කාරවාර්යෙකු ලෙසය. ඔවුන්ගේ සංවාදයන් වලට පෙරදින මෙන් මාව "මම" මටමින් හවුල් කර ගැනීමට ඔවුන් ට අපහසුය. මේ හේතුවෙන් ඔවුන්ට සැබෑ ලෙස සවන් දීම මට අද අපහසු කරුණක් වී ඇත. මෙය මගේ වයස් පරතරය හා සමාජ පරතරය විසින් ඇති කරන ලද්දකි.

- දෙසේ හැටියට බාසේ. අප කතා කරන භාෂා වලට විවිධත්වය ද අන් අයට සවන් දීමට බාධාවක් වන අවස්ථාවන් ඇත. සමහර විට එකම භාෂාව කතා කළ ද විවිධ සමාජ මට්ටම් වල දී වචන වල අර්ථය විවිධය. කෑම සඳහා පිය ගන්නා 'එළවළු' ලංකාවේ විවිධ ප්‍රදේශ වල විවිධ නම් වලින් හැඳින්වේ. සමහර ප්‍රදේශ වල එය 'වාංඡනයක්' ලෙස ද, තවත් සමහර ප්‍රදේශ වල 'මාලුවක්' ලෙස ද ව්‍යවහර වේ.

වැඩිහිටි පුද්ගලයෙකු යම් දෙයක එකඟතාවය ගැන මගෙන් විමසන්නේ නම්, "කෝලීන, ඔබ එයට එකඟද?" යනුවෙනි. නමුත් අපගේ හය හැවිරිදි නිවුන් දරුවන් යම් දෙයකට අනුමැතිය මාගෙන් විමසන්නේ, "හා... ද?" යනුවෙනි. උදා:- "අප්පවිච්චි, අද හවසට කන්න ආප්ප ගේන්න, හා... ද?"

විශ්ව විද්‍යාලීය උප සංස්කෘතිය තුළ මෙවැනි වචන රාශියෙකි.

භාෂාවන් තුළ විවිධත්වය හා එකම භාෂාව විවිධ අයුරින් භාවිතා කිරීම හේතුකොටගෙන, අප සවන් දෙන දේ ග්‍රහණය කර ගැනීමට අපහසු වනු ඇත. විටක මෙම තත්වය සිතනවාට වඩා සංකීර්ණය. බෙහෝ ශ්‍රී ලංකියයන් තමාගේ නිවසට පැමිණී අමුත්තෙකුගෙන් "තේ එකක් බොමුද?" යි අසූ විට, අවශ්‍යතාවය තිබුනත් "නෑ, ඕනේ නෑ." යැයි පවසනු ඇත. නමුත් ගෙයි හිමියා ඒ ස්වරයට හොඳින් සවන් දී, ඒ අර්ථය තේරුම් ගෙන ඔහුට රසවත් තේ කෝප්පයක් පිළිගන්වනු ඇත. විදේශිකයෙකුගේ නිවසේ දී මෙය සිදු වූයේ නම්, අමුත්තාට වතුර උගුරක් වත් නොලැබෙනු ඇත.

- පූර්ව නිගමන අප සමාජය තුළමුල් බැස ඇති පූර්ව නිගමන රාශියෙකි. නීතිඥයින්, සමහරවිට වෛද්‍යවරුන් මුදල් ගරන්නන් ලෙස ලේබල් ගැසී ඇත. පුද්ගලික ආයතන වල සේවකයින් රජයේ සේවකයින් ට වඩා මහත්සියෙන් වැඩ කරන බවත්, අනිකුත් රැකියා හා සංසන්දනයේ දී පූර්ණ කාලීන දේව සේවකයින් කරන වැඩ ප්‍රමාණය අල්ප බව හා වැදගත් නොවන බවත් සමහරෙකු ගේ මතයකි. නමුත් මේ නිගමන බොහෝ විට නිවැරදි නොවේ.

මෙවන් පුර්ණ නිගමන ඇත්තනහම එකී පාර්ශවයන් හා සමීප වීමට හෝ ඔවුන්ට සවන් දීමට අපහසු වනු ඇත. ඔවුන් ගේ ප්‍රශ්න අවබෝධ කර ගැනීමට හෝ ඒවාට උපදෙස් දීමට හෝ ඔවුන්ට නොහැකිය. මෙය රැකී රැකී ක්ෂේත්‍රයේ පමණක් නොව, ඕනෑම සමාජ හෝ පුද්ගල කණ්ඩායම් අතර විද්‍යාමාන වේ. මීට හොඳම උදාහරණය නම්, අප රටේ දමිලයන් හා සිංහලයන් අතර ඇති විරසකයයි. මෙයට බොහෝ හේතු වී ඇත්තේ ඔවුන් දෙපාර්ශවය අතර ඇති පූර්ව අවිශ්වාසයයි. මේ හේතුවෙන් අප ජන කොටස් දෙවර්ගයට එකිනෙකාට සවන් දීමට හා එකිනෙකා තේරුම් ගැනීමට අපහසු වී ඇත. මේ තත්වය වෙනස් කිරීමට නම්, අපි එකිනෙකා අතර විනාශකාරී පූර්ව නිගමනයන් අත්හල යුතුව ඇත.

- අපි, අපට කැමති දේට පමණක් සවන්දෙමු. ඔවුහු, ඔවුන්ගේ අභිමතයන් පරිදි අප ඉදිරියේ කරුණු ගෙනහැර දක්වති.
- අපි, අප කැමැති දේට පමණක් සවන් දීමට තොරතුරු වෙන් කරන්නේ නම්, සැබෑ චිත්‍රය දැකීමට හෝ සැබෑ තොරතුරු ඇසීමට අපට අපහසු වනු ඇත. මා යු.ඇන්.පී. පාසමකයෙකු ලෙස කියවීමට, සවන් දීමට කැමැති දේ මා සන්ධාන ආධාරකරුවෙකු ලෙස කියවීමට හා සවන් දීමට කැමැති දේ අතර වෙනසක් ඇත. පසු දේශපාලනයේ දී පමණක් නොව, මෙසේ නන් අයුරින් පුවත් තෝරා බේරා ගැනීම හේතුවෙන් සත්‍ය ප්‍රවෘත්තිය අපෙන් වසන් වී යෑමට හැකිය.

මෙය අපේ තෝරා ගැනීම නිසා පමණක් නොව, මාධ්‍ය ආයතන අප වෙත තොරතුරු ඉදිරිපත් කරනුයේ ද තෝරා බේරා ගෙන ඔවුන්ගේ න්‍යාය පත්‍ර වලට අනුවය. ඔවුහු, විටෙක විශාල ග්‍රහකයන් රඳවා ගැනීමේ අරමුණෙන් ජනප්‍රිය මතවාදය පමණක් ඉදිරිපත් කරති. මෑතකදී මා මාගේ දමිල සොහොයුරෙකු සමඟ, දමිල/සිංහල දේශපාලන ගැටුම් හෝ යුද්ධයේ සැබෑ විපාකයන් වල තොරතුරු ලබා ගත හැක්කේ කෙසේද යන්න සාකච්ඡා විය. මෙහි දී සුදුසු ප්‍රභවයක් සොයා ගැනීමට නැති තරම් බව අපි තේරුම් ගත්තෙමු. මෙය ඉතා කණගාටුවට කරුණකි. අවසානයේ දී බී.බී.සී. ලෝක සේවයේ 'සංදේශ' සිංහල වැඩ සටහන හා ඊට සමාන්තරව එකී සේවයේ දමිල වැඩ සටහන (තමිල් ඕසෙ) යන දෙකට ම සවන් දිය යුතු බව අපි තීරණය කළෙමු. මන්ද, මෙම එකම සේවය තුළ දමිල හා සිංහල වැඩසටහන් වල අන්තර්ගතය දෙයාකාර බව අපේ අත්දැකීම් වී ඇති නිසාවෙනි. සිංහල අය අතර ජනප්‍රිය විය හැකි අයුරින් සිංහල වැඩසටහනක්, දමිල අය අතර ජනප්‍රිය වීමේ අරමුණින් දමිල වැඩසටහනක් ඔවුහු ඉදිරිපත් කරති. මෙය සිංහල/දමිල ඕනෑම මාධ්‍යයකට පොදුය. මෙම දත්ත මා ලබාගත් ප්‍රභවයන් ගැන මට එතරම් විශ්වාසනීයත්වයක් නැති නිසා මෙම දත්තයන් ගේ නිවැරදි භාවය පිළිබඳව මට සහතික විය නොහැක. අවසන් යුද්ධයේ දී හතලිස් දහසක ප්‍රමාණයක් මිය ගිය බව දමිල පුවත් පත් වල සඳහන් වුවත්, සිංහල පුවත් පත් වලදී එම සංඛ්‍යාව කියැවීමට ලැබීම ඉතා දුර්ලභ ය. එමෙන්ම මීට වසර කිහිපයකට පෙර කොළඹ නගරයේ බහුතර ජනායා සිංහල වුවත්, අද එය සිංහලයන්ට අහිමි වී ඇති නිසා, සිංහල මිනිසුන්ගේ සිත් තුළ ඇති කුකුස සිංහල පුවත්පත් වල සාකච්ඡා වුව ද, එය දමිල පුවත්පත් වල සාකච්ඡා වේද යන්න මට සැක සහිතය. මෙම තත්වය අපේ මාධ්‍ය භාවිතයේ දී වෙනස් නොවන්නේ නම්, (දමිල මිනිසුන්ගේ හද ගැස්ම සිංහල පුවත්පත් වලත්, සිංහල මිනිසුන්ගේ හද ගැස්ම දමිල පුවත්පත් තුළත්) අප ජාතීන් අතර සංහිදියාව පිළිබඳ පැන නගින්නේ බරපතල ගැටලුවකි.



- ප්‍රවෘත්ති මැවීම හා අර්ථ කථන සැපයීම.

"කුසුමා උදෑසන පාගේ යනවා වීමලා දුටුවාය. කුසුමා යන්නේ කොහේදැ යි වීමලා ඇයගෙ

න් දන නොගන්න ද, කුසුමා උදෑසන වැඩට ගිය බව කමලාට පැවසුවාය. පසුව කමලා සුමනා ට පැවසුවේ කුසුමා අලුතින් මිල දී ගත් රතු කුඩයන් රැගෙන උදෑසනට වැඩට ගිය බවය."

ප්‍රවෘත්ති මැවෙන්නේ මෙලෙසය. මෙය සමාජයට හානි දායක තත්වයකි. මන්ද, අපේ අන්‍යෝන්‍ය සබඳතා වලට මෙවන් දෑ අයහපත් බලපෑම් ඇති කරන බැවිනි. සෑම රූපවාහිනී නාලිකාවක ම ජාතික පුවත්පත් කියවන වැඩසටහන් අසන්නට දකින්නට ලැබේ. මෙම පුවත්පත් වල සඳහන් ප්‍රවෘත්ති, විශේෂාංග ලිපි, කාටුන් ඉදිරිපත් කරනවා පමණක් නොව, ඔවුහු තමාට රිසි ලෙස ඒවා ට අර්ථකථන ද ඉදිරිපත් කරති. කුසුමා ගේ කුඩයේ පාට රතු ද, නිල් ද, කොළ ද යන්න තීරණය වන්නේ එම මාධ්‍ය ආයතන වල දේශපාලන න්‍යාය පත්‍රවලට අනුවය. මෙම තත්වය රාජ්‍යය හෝ පුද්ගලික මාධ්‍ය ආයතන කියා වෙනසක් නැත.

- අපගේ නොසැලැකිල්ල.

අන්‍යයන්ට සවන් දීමේදී අපට නොසැලකිලිමත් විය නොහැක. පවසන දෑ නිසායාකාරව ග්‍රහණය කිරීම ද අපගේ ඉලක්කය විය යුතුය. මෑතකදී ස්වර්ණස්ථ වූ 'ජෝන් ස්ටෝට්' දේවගැතිකුමාගේ මරණය පිළිබඳව මා මුල් වරට ඊමෙල් පණිවුඩයකින් දැනු විට, මයිනෙහි කම්පාවක් ඇති වූයේ මා එතුමාට ගරු කළ බැවිනි. එය උණුසුම් වැදගත් පුවත්පත් යැයි සිතූ මා, මාගේ කිතුනු මිතුරු මිතුරියන් රැසකට එය යොමු (ෆෝවඩ්) කළේ දෙවරක් නොසිතාමය. එයට පසු නැවත වරක් ඒ පුවත් කියැවූ මට තේරුම් ගියේ එතුමාගේ මරණය මීට දින කිහිපයකට පෙර සිදු වී ඇති බවය. අනුන්ට සවන්දීමේ දී අප සැලකිලිමත් විය යුත්තේ මීට වඩා ගැඹුරු ගැටලු වලට අපට මුහුණ දිය සිදුවිය හැකි බැවිනි.

සවන්දීම පිළිබඳව පැන නැගුණු බොහෝ ගැටලු බයිබලය පුරාමත් අපට දැකිය හැකිය.

ලිපිය ආරම්භයේ දී සඳහන් කළ පරිදි, අපගේ මව්වරු හෝ වැඩිහිටියන් බිලිඳු අපගේ හැඩීමට සවන් නොදුන්නේ නම්, ඒ අනුව එයට ප්‍රතිචාර නොදක්වූයේ නම්, අපි අද ජීවත් නොවෙමු. අනුන්ට සවන් දීම අප සමාජ ප්‍රගමනයේ ඉතා වැදගත් අංගයකි. එබැවින් මේ සියලු බාධා මධ්‍යයේ "මම හරි" යැයි නොසිතා, මගේම අදහස් පමණක් 'වක්කඩ කැඩුවා සේ' ඉදිරිපත් නොකර, අනුන්ට සවන්දීමට වෙර දරීම හා අන් අයගේ අදහස් වලටත් ගරු කිරීම ප්‍රශංසනීය නොවන්නේද?

- කෝලික දිසානායක

My God Who Reminds Me... cont. from pg 13

Malaysian citizen. I had met with people whom their countries I have not the slightest clue where it is on the world map. Yet, they shared with me about their country's culture and language; and I saw their eyes were shining as they talked about their country. Feeling amazed with their sharing, I too started to share about Malaysia. But the thing which I realize was that Bahasa Malaysia was not my first language. Though English is essentially important, Bahasa Malaysia is my identity as a Malaysian and sadly, my command in our national language is just moderate.

As I sat down and thought about it. God brought to my awareness that I have been subconsciously avoiding to converse in Bahasa Malaysia except only to our Malay friends. The misconception of our national language as I had when I was young had developed into a type of stigma for me to use it and this had robbed me from being a true Malaysian. I realize that to love our country is

to also love our national language and appreciate our cultures; and be proud of it. Seeing others conversing in their own national language proudly, made me feel ashamed of how I treat my own national language.

Throughout these two weeks conference, God had made me realize some things in my personal life and for our country. I am very grateful to all who gave me this opportunity to attend World Assembly as a student representative from Malaysia. Thank you so much for the financial support, motivations, and prayers. Indeed it was an honour being there. I name this experience as, "My God Who Reminds Me".

- Gabriel Matthew Fletcher, FES Malaysia.

EXPERIENCING THE TRUTH

What are we searching for in life? Happiness, success, fame, power and wealth are probably a few common answers. Would the possession of such things, however, make us content? Well, up to a certain extent yes, but beyond it the answer would be a definite “No”. Then what do we really yearn for? It is TRUTH & FREEDOM. What is ironic is the fact that most of us are content with the so called truth & freedom from a worldly point of view and therefore are turning a blind eye toward real truth & freedom.

Just like the Jews, who considered themselves to be free (John 8:33), although they were actually oppressed by the Roman Empire and to a certain extent slaves to the Law of Moses, we too are unable to accept the fact that we can be enslaved by sin [i.e. Satan (Rom. 6:16)]. The Jews continued to identify themselves as Abraham’s children but they were blind to their real situation.

It is in this context that Jesus says, “And you shall know the truth and the truth shall make you free” (John 8:32). What is this truth? It is Jesus Himself. He is the absolute truth – something beyond

mere scientific proof and which no one can grasp by his own understanding (1 Cor. 12:3). What is this freedom? It is freedom from the bondage of sin (Rom. 6:18), which cannot be achieved by us. Jesus Himself paid the ransom by sacrificing His own life to grant us salvation and we are called to believe in this truth and experience true freedom. Freedom as in having been saved from the penalty of sin, being saved from the power of sin and finally even saved from the presence of sin. “Therefore if the Son makes you free, you shall be freed indeed.”(John 8:36). The stubborn response from the Jews was an indication that they were not prepared to accept this free gift of God.

Where do we stand? Do we want to be like them, turn our back on this gift and continue our own search in worldly riches, or do we want to accept the truth and experience real freedom? If our answer is the former we would die forever, but if it is the latter we would live forever.[i.e only a physical death but not a spiritual death (Rev. 20:6)]. This is what Jesus meant in John 8:51; “I tell you the truth, if anyone keeps my word, he will never see death”. As Charles Wesley says in his famous hymn “And Can It Be”, as a result of this freedom (“My chains fell off, my heart was free; I rose, went forth and followed Thee”) we could emerge victorious on Judgment Day (“Bold I approach the eternal throne; And claim the crown through Christ my own”)

- SCFUM



The story begins with Jesus and His disciples withdrawing to a remote place for a while after the disciples had returned from a ‘missionary’ journey, only to be followed by a large crowd of people. Jesus, nevertheless, has compassion for them for they were “like sheep without a shepherd.” He goes up to a high place, teaches them and heals their sick. What really prompted the crowd to come after Him? Jesus performed signs to show them what God’s kingdom was like (the effects of sin being reversed) and to support His claims to deity – but did they realize this?

John chooses to note the close proximity of the Passover. Perhaps a reminder that even as God redeemed His people from bondage in Egypt and provided manna for nourishment throughout 40 years, Christ came and ‘tabernacled’ among us as the “bread that came down from heaven” providing “real food.” Jesus chooses to ask an interesting question from His disciples “Where shall we...?” not “How shall ..?”. Philip instead chooses the “Why we can’t...?” question and, as his reply suggests, seems to have done his arithmetic. (Did he multiply a man’s daily wage by 8×30 and divide by 5000 and arrive at an answer very much less than 1?) His incredulity is apparent. Here were the disciples who had probably seen Jesus cast out demons, raise the dead, heal the blind etc. but unable to believe Jesus

වසර දෙක තුළ යෙරුමියා දිවැසිවරයා අත්දැකූ හැඟීම මෙම ගීතයෙහි ගැබ්වී තිබේ. එය එක අතකින් යෙරුමියාගේ පුද්ගලික අත්දැකීමයි, අනෙක් අතට එය මුළු මහත් යුදා ජනතාවගේ පොදු අත්දැකීමයි. තවද මෙවන් විශිෂ්ඨ සාහිත්‍ය කෘතියක් බිහිවන්නේ යුදා දේශයේ අඳුරුතම යුගයේදීය. අහස ගනඳුරු වීම ප්‍රබල වෙන්ම තරු දිලිසීමද වඩා තීව්‍ර වේ.

ගවේෂණය

පර. 1: යෙරුසලමේ දැඩි ශෝකය පාපොච්චාරණයට මං සලසයි.

පර. 2: දෙවියන්වහන්සේ තම වචනා ප්‍රකාර ක්‍රියා කර ඇත. යාවිඤ්ඤාවෙන් එතුමන් සොයන්න.

පර. 3: යෙරුමියා තම ජනතාව උදෙසා මැදහත් යැදුම් ඔප්පු කරයි. දෙවියන්වහන්සේ ඉදිරියේ යටත්පහත් වන යෙරුමියා දැඩි ලෙස උපකාර පතයි.

පර. 4: ආක්‍රමණයේ කෲර බව, පූජක-දිවැසිවර යුගලයේ වරද, නගරය වැටී යාම.

විලාප ගී

පෙරවදන

විලාප ගී යනු යුදා හා යෙරුසලම ජනතාව ක්‍රි.පූ. 586 දී වූ මහා විපාක සිහිපත් කරන්නාවූ ලියවිල්ලකි. එකල ලෝක සුපිරි බලවතා වූ බැබිලෝනිය, යෙරුසලම නගරය වටලා එහි සිටි ජනතාව ප්‍රාණ ඇපකාරයන් ලෙස සැලකූ අන්දම 2 රාජාවලිය 25 පරිච්ඡේදයේ දැක්වේ.

අනතුරුව යෙරුසලමේ වැටීම සමඟ සුළුතරයක් හැරුණකොට අන් සියලුදෙන බැබිලෝනිය විප්‍රවාසයට ගෙන යන ලදී. ඉහත පෙන්වූ

Jesus Feeds the Five Thousand + Robotics

could feed a multitude. Andrew brings a little boy to Jesus (one of 3 instances he's mention in John – in all of which he brings someone to Jesus) and says "Here is a boy with 5 small barley loaves and 2 small fish..." The situation presents a geographic (remote location), mathematical and physical impossibility – but this seems to be God's speciality. Even as He did keep His promise to Abraham though there were seeming impossibilities at all 3 generations – Sarah was barren (Gen. 1:16), Rebekah was barren (Gen. 25:21) and Rachel was barren (Gen. 29:31)!



crowd, misunderstanding His true mission attempts to crown Jesus. He defeats the temptation of worldly power once again because His kingdom "is not of this world."

I recall one of my experiences in semester 3 where we had to design a robot for a particular subject module. Now, the first step in making a robot is to get a fully functional circuit board. I remember how discouraged I was when many other groups got their circuit boards working and a sub-unit in our one, one of the motors drivers, refused to function. Without this, only one motor could be driven and the board

would largely be useless. Try as we might, we couldn't find what was actually wrong with the circuit and neither did it work even after replacing the IC twice. I remember in those days studying about how Jesus turned water into wine and fed 5000 people – could God make our dysfunctional electronic unit in the circuit board work? I prayed one day telling God that I would name the robot 'Miracle' if the circuit board actually worked. Well one day after having replaced the IC for

the 3rd time it did start working, even though we still don't exactly know why it never worked initially – and so 'Miracle' she was! Although we faced problems with almost every other unit, from the line sensor to the servo to the IR sensors, we ultimately did manage to make it into the finals consisting of 16 teams.

What struck me about this passage of Scripture was how the crowd initially came after Him for what they saw but latterly for only what they could get (6:26 "...you are looking for me,... because you ate the loaves and had your fill."). Yes, they wanted the physical bread He could give them, but they didn't seem to have wanted Him! We too face this temptation – that of merely making Jesus a convenience, only to be approached at exam times etc. Do we ultimately miss the point? Miss Him and knowing Him by just coming after Him for what we can get.

When Jesus finally orders His disciples to go over to the other side of the lake they face rough waters and strong winds in low visibility – a very precarious position to be in, in the natural. But the safest place to be in is right at the centre of God's will for your life! (Safety not as the world defines it but rather a safety of living within God's purpose)

- Dilranjan Wickramasuriya [SCFUM]

පරි. 5: ජනතාවගේ දුක, පාපොච්චාරණය හා ගැලවීම උදෙසා පිදෙන යැදුම්.

පරි. 4:

1. මෙම පරිච්ඡේදයේ දැක්වෙන දේව විනිශ්චයේ ගැඹුරුත්වය විදහා පාන දේ ලැයිස්තු ගත කරන්න, මේ යටතේ මුළු මහත් සමාජ තලයම විනිශ්චයට ලක්වන අයුරු වටහා ගන්න.

- මෙම බේදවාචකයට හේතු පාදක වන කරුණු යෙරමියා 23: 9-14 සමඟ සසඳන්න.

සටහන: පද 20: සෙකරියා රජතුමාට ගැලපේ. යෙරමියා 39: 4-7 කියවන්න.

2. පද ගැලපීම හා තේරුම ගැනීම සඳහා පහත දැක්වෙන බයිබල් පද ප්‍රයෝජනයට ගන්න.

- පද 17: යෙරමියා 2: 36, 37, 37: 7,8
- පද 20: ගීතාවලිය 146: 3, 4
- යෙරමියා 17: 5, 6

3. මෙම පරිච්ඡේදයේ කියවෙන අවස්ථාවේදී විශේෂයෙන් පරි. 1 - 4 දක්වා කොටස ඇසින් දුටු කෙනෙකුගේ සාකච්ඡා ලෙස සැලකීමට ඇති කරුණු බොහෝය. ඔබ එයට එකඟද? හේතු දක්වන්න.

4. බේදවාචකයක් හරහා ගමන කරන ජනතාවකට මෙම පරිච්ඡේදය බලපාන අන්දම සාකච්ඡා කරන්න.
උදා. 2011 සැප්. 11 දින ද්විත්ව ගොඩනැගිලි ප්‍රභාචය.

5. "සියලු විපත් ව්‍යසන අභිබවා දේවස්ථානය ක්‍රියා කරයි." ඔබගේ අදහස් දක්වන්න.

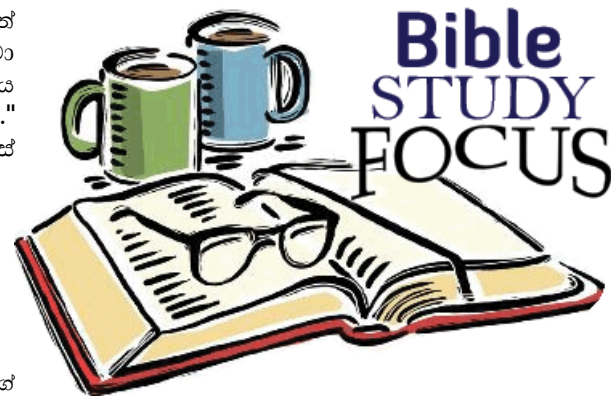
අමතර දත්තයන්

පද 2: සියොන් පුතුන්ගේ ව වි න ා ක ම ඔවුන්ට ලැබුණේ කෙසේද? එය අවමයට ලක්වන අයුරු වටහාගන්න.

පද 6: සොදොම් (හා ගොමෝරා) විනාශය (උප්පත්ති 19 පරි) වූයේ දෙවියන්වහන්සේගේ කැමැත්ත වෙනුවට දුරාවාරය/සම ලිංගික සේවනය ඉස්මතු වූ නිසාය. ක්‍රි පූ. 586 දී මෙම විනාශයට හේතු පාදක වූ ලක්ෂණ හඳුනා ගන්න. රෝම 12: 1-2 ප්‍රයෝජනයට ගන්න.

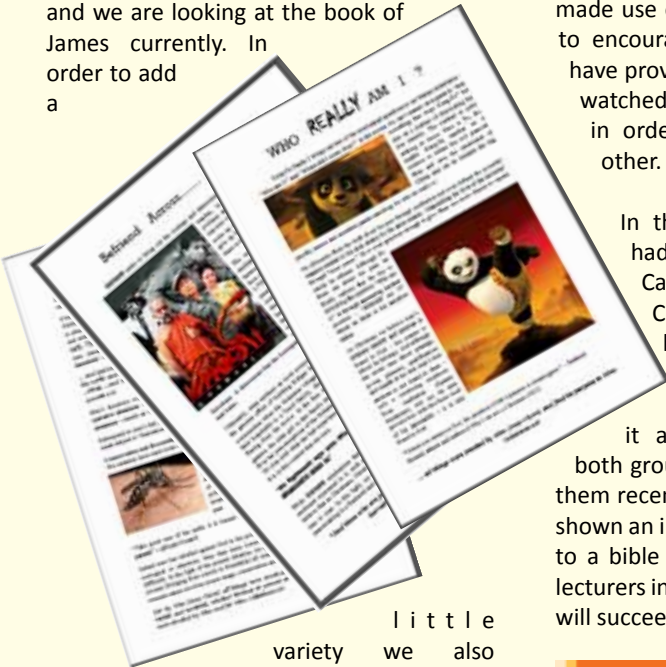
පද 13 -14: පුජකයා/දිවැසිවරයා සතු වගකීම් මොනවාද? නායකත්වය මුළාවී අඳුරේ යනවිට පොදු ජනතාවට කුමක් වේද?

පද 19: බොහෝවිට දේව කැමැත්ත පිටුපාන අප අනා ජාතික/ලබ්දික විශ්වසනට ආකර්ෂණය වේ. මෙම පදය කොතරම් දුරට අපව ඉන් වලකා ලියද?



MORATUWA

SCFUM continues to meet regularly on Thursdays. During the past couple of months we felt that it was necessary to have some focus in what we were studying each month and have looked at topics like Witnessing, Mission and the Sermon on the Mount. Students also conduct studies and we are looking at the book of James currently. In order to add a



little variety we also watched a few films during fellowship time, with students themselves bringing a laptop and speakers and hope to continue this in future.

We thank God that we have been able to use our notice board as a means of 'engaging with' issues facing us. As a number of student deaths occurred recently and as a callous disregard for nature and wildlife in general became visible to a certain extent in society (resulting in the spread of dengue, escalation of human-elephant conflict etc.) we put up 2 articles on the issue of 'Death' and 'Our Environment' from a Christian viewpoint. The articles were written and translated by our students. Furthermore since students on campus were known to watch a lot of movies, we took this as a point of establishing contact and initiating conversations with them. We have put up 2 movie reviews ('Kung Fu Panda 2' and 'Gamani') on the notice board and shared on Facebook as well to facilitate an online discussion on the issues which surfaced. Responses have been encouraging. We also have asked a few of our batchmates to have a look at our notice board articles as to what they think of them. We have been able to initiate a few conversations with them based on this.

We were also able to re-establish contact with people in the Blind Colony located in front of the university after about 2 years.

We visit the 2 inmates living there, sing hymns, pray and help bring some joy into their lives, whom not many visitors come to see – and yes, even celebrated an 87th birthday there!

Individual growth of students has been a challenge facing SCFUM – primarily attributed to a lack of reading. However, we made use of the 'Trade-Union Action time' to encourage juniors to read and efforts have proved successful. We also went and watched a movie recently as a fellowship in order to bond together with each other.

In the past, a stronger connection had been present between the Catholic Union and SCFUM, with Catholic students coming for our bible studies. This contact had been lost for some time and we thought of re-establishing it again to create unity between both groups on campus. We did speak to them recently regarding this and they have shown an interest in it. They plan on coming to a bible study conducted by one of our lecturers in October. Please do pray that this will succeed in what we hope to see.

SRI JAYAWARDENAPURA

We were unable to meet in university as a fellowship for almost two months due to the strike of the academic staff. Starting from the month of August we again started to meet regularly as a fellowship. We started a new series on the "Gospel of John", using the book "Discovering Jesus" authored by Ada Lum. The initial study was led by Yohan aiya, where he encouraged the students to lead the studies. As all the fellowship members were interested in discussing scripture in-depth, we started meeting on both Mondays and Wednesdays. We normally have the Bible studies on Wednesdays and have discussions (discussing how each applied the last study he / she attended & planning future activities) and a prayer time on Mondays. Though the attendance was good we were not able to do so for a long time as the students of both Management Faculty and Science Faculty started their examinations. We are thankful to God for enabling the students to make time to attend on both days on a regular basis and look forward to continue this through His grace.

Meeting in university as trios was not successful as we thought, but we're working on it. Please pray for this, as we think it would be helpful in developing close bonds among our fellowship students. We had a prayer evening on the 17th July at

Moratuwa, where we mainly prayed for a member who had to undergo a surgery and for his healing and almost all our members participated for this. Four members from our fellowship participated at the pre-university student program, which was held on August 31st at FOCUS office, where we were able to get the contact details of a pre-university student. Please pray that God would stir her spirit to join us in the future.

We hope to meet again as we planned, starting from the month of October (though almost all students will start their vacation). We also hope to discuss on what we can do during Christmas time to reach out to other students in university as a fellowship during this period. As our fellowship is not registered this would be a challenge, and therefore we need your prayers to make this a success. Though we have quite a lot of challenges we are confident as a fellowship that "He who has begun a good work" in Jayewardenepura fellowship "will complete it until the day of Jesus Christ" (Philippians 1:6).

BATTICALOA

There are about fifteen students in the group that has been brought together. Graduates and students are gathering for prayers in different times & places. Last month (September) we were unable to meet together due to the exams & different schedules in their time-tables. Anyhow five students could have a meeting with Pahee at campus on 30th of September. In this meeting students shared their obstacles to run their fellowship activities regularly. Finally a strong decision was taken by participants to start our prayer meeting again. According to this plan we plan to have a small group meeting in our campus premises at 12.30pm to 1.30pm on Mondays. Vasantharaj who is acting as president of this group has just graduated so please pray for us as we seek a new leader with a small committee to run our fellowship in an effective way.

Prayer Requests

- Pray for the regular prayer meeting – that it should take place without any interruption.
- Pray for Jegatheeswaran who is willing to take on the leadership.
- Pray for Vashantharaj who has just graduated that he will get a suitable job.
- Pray for the students who want to attend the meetings regularly.
- Pray for providing a staff worker for Batticaloa.
- Pray for the relationship between graduates and students.

RAGAMA

During the past few months at the faculty we were mainly trying to get together as a fellowship body trying to share our experience and know the calling and the responsibility we have in our academic life in terms of our faith. Our fellowship had 3 first year students from the faculty and we met regularly, mostly on a weekly basis to pray. These times especially at the beginning of our academic life in the university proved to be a great strength to all of us, as entering a state university and getting accustomed was a whole new experience plus a great challenge to all of us.

We had a Bible study series from the book Thy Kingdom come by Vinodh Ramachandran done by aunty Savithri and Yohan aiya who came to the faculty, and some students from the Kelaniya University also joined us for some of these studies. We were able to discuss many issues that we would be grappling in our relative disciplines as students and was also challenged to think in more deep and logical terms of our faith and the allegiance we have to God as believers who will make his kingdom be reflected in earth. In this coming year we hope and aim to conduct our prayer meetings and the studies, getting together with the students from the University of Kelaniya.

Prayer Requests

- Please pray for our fellowship that we would always bear the responsibility and the calling we have as students in our universities and would be faithful to it.
- Please pray for the wisdom and strength of God to be upon all our members as we aim to share and reach for more members.
- Pray for the academic staff both at the faculty of Medicine and in the University of Kelaniya that we would find the support of them in all that we carry out, especially from the GCF members .

We believe that God's hand was there upon us in all that we did during the past year and we aim to extend the ministry with the support of FOCUS realizing the liability and being accountable to our calling during our campus life.

PERADENIYA

We praise God that our students were able to contact freshers even before they come to University. Pray for these young people that they will adapt into this new environment; that they will grow in faith with an open heart and will be challenged

to follow Him more dearly and serve Him with all that they are during their student days. Pray also that God will use them in mighty way to witness to their batch mates and friends during their years in university.

Pray for Kolitha, their staff worker that he will nurture these students in order that they will become graduates who as children of God will serve society and seek to transform their society in keeping with God's kingdom.

We are planning to have an orientation programme in October on the Poya day. And pray for us as seniors to welcome them into the fellowship, and help them to understand the student ministry.

After the trade union action of staff the University reopened with exams. Still some batches have their exams. After exams some batches have started their new semester while some of us have vacation & training. Due to these varied schedules we are unable to continue our fellowship activities consistently in the last two to three months. But thank God we have been able to start a new Tamil bible study at Wijewardane hall during these days. University reopens for all batches only in November.

Pray for us to continue His work in the university in an effective way in this new semester.

Pray that we will be able to give time to each other and build up strong friendships with each other even though we come from very different backgrounds. Pray that we will consider differences not as a hindrance but as our strength.

Pray for practices and planning for the Christmas program we are going to have in December.

Pray for Shalani (Dental), Udara (Arts) & Vennila (Science) who are finishing their students days at Pera. Thank God for all the work they did for the vineyard of Him during their student days. Pray for their future life decisions.

UVA WELLASSA

New batch has come to the university. University will start for other batches in mid October. Pray for contacts of new students. We are planning to have our camp from the 28th to 30th Oct. Pray for the camp venue, speakers & all others plans we have to do. Pray for Sathyan & Shan who is taking the leadership in the fellowship. Pray for the wisdom they need to lead His work in the University

Pray for our new VC & administrative people.

Pray for Ruban, a Christian university staff member who helps us in our fellowship work.

In our university outsiders can't come in & meet any students. Pray that the situation will change with the new administration and then we can invite FOCUS staff members & other FOCUS friends to come and help us in our work.

Pray for God's guidance to register our fellowship as a society in the university. Thank God for Kosala who took the leadership from the very beginning of this work. Kosala, Dinushi, Lyon are all finishing their students days at Uva Wellassa. Pray for their future lives. Pray for God's blessing to continue things God has started in their lives during their student days.

JAFFNA

We thank God for his guidance & provision for this quarter. God helped us to find some new students in our university. Within the fellowship one to one student interaction is well. Any how some new students show their enthusiasm in this ministry. We thank God for these students. As usual two Hindu students are coming for our meeting regularly. We had to reduce the two meetings as one per week because of the busy schedule of lectures & few number of students attending the meetings. Medical students & Fine Arts students are joining with the other students on Tuesdays. We got some new contacts of the students who have already registered too.

We had our poya-day programs once in a month. We use the university chapel for our Poya – Day programs. We thank God for the Tamil graduates who came to Jaffna & provided us some teaching. Noel Anna & his wife Gnani Akka taught us about Work in Christian perspective & Decision Making in July. Sumanthiran Anna talked on How to Walk with Bible in terms of our present Careers & Life style, Shathy Anna & his wife Rusira Akka shared about Christian Leadership & University Ministry in August. In September, Solomon Anna and his wife Theepa Akka had a long discussion with us on their testimonies about how to implement our Christian faith & commitment in our University life. Apart from these people Jesurani Akka & her husband who came from Trincomalee met few of our students & encouraged them with their experiences of their University life & testimonies. All of our students were blessed by all of these teachings & testimonies.

Cont. pg 28...

Normally we used to hold our annual camp in November but this time we have planned to change it to Batticaloa. Anyhow it depends on convenience of the students & possibility. Some of our senior students have already left from their responsibilities so our fellowship is struggling without student leadership. We believe that God will arise some committed student leaders from our fellowship as usual.

We thank God for...

- His leading & providing the needs of our fellowship throughout this quarter.
- The new students who just jointed with us.
- The teachings which were given to us.
- People who minister to us.
- People who pray & help our ministry.
- Graduate support.
- Our young graduate Sevachandran got a suitable job.

Pray for....

- Pray the students who are in our fellowship. They are regular for the meetings and much involved in our ministry.
- Pray for the Graduates who passed out recently and want to get suitable jobs. (Nagenthira, Loshana and Daisy)
- Pray for the burden of the gospel should be planted in each & every student's heart.
- Pray for corporate witness should be seen in our fellowship.

- Pray for girls to take responsibility in the fellowship.
- Pray for the forthcoming camp which we planned to hold in Batticaloa.
- Pray for the students who are already in the leadership should be committing themselves toward this ministry.
- Pray for new student leaders to be created by God.

COLOMBO

Over the last 9 months UCCF has been focusing primarily on increasing its membership. Currently however we feel that we have a fairly substantial number of members. We thank God for each and every member who is part of the fellowship. The challenge before us therefore is to nurture new members and encourage them to be more Christ-like. We request prayer for much in fulfilling this task.

UCCF is still in the process of obtaining permission to place prayer boxes in each of the different canteens within the university. Unfortunately delays have been caused due to red tape. We urge you to pray that permission will be granted speedily. We pray that God will use us mightily to help our fellow under graduates in their times of need through prayer.

Fellowship members are regularly encouraged to speak about their faith with non-Christian friends. It's heartening to see

God creating opportunities for members to speak about their faith. We request that you pray that God will present us with more and more opportunities with our non-Christian friends, please pray that we will have the courage to grab such opportunities.

As a fellowship we are encouraged to note that some members are making tough decisions in attempts to apply their faith. One member declined to accept a job as she was not comfortable with the ethics of the job on offer.

One of the issues within campus that we are burdened for is the condition of the Cultural Centre. It is intended to be a place where students may develop their aesthetic skills. Unfortunately due to much lethargy (we feel) on the part of those who work there the Cultural Centre is not fully equipped to meet its goal. Many of our members feel the need to develop the Cultural Centre in order that all under graduates at UOC may be given a better opportunity to develop the aesthetic gifts that God has blessed them with.

In addition to fellowship meetings on Mondays there is also a Tamil and Sinhala bible study being conducted simultaneously under the leadership of Yashi and Dilanka. Currently there are 4-5 students attending each of these bible studies. We pray that God would use these bible studies to reach out to the majority of students who are comfortable in the vernacular.

If undelivered, please return to:



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