

# THE SCOPE

## FOCUS

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

Quite the hesitant leader as I am, I have truly experienced God working in unbelievable ways during the past two months and can testify to what I was told by Buddhika Hapuwatte "God works with our weaknesses, all He need is a willing heart". Now looking back at that scary Easter evening when the decision was made as to who is going to be the next NSE chair, I could say that it was a life changing Easter.

This issue of SCOPE that is in your hands would not have been a reality if not for Devdun Kariyawasam (UCCF) who designed it despite his commitments to his church and academic schedules. In addition I thank God for the blessings He has bestowed upon the students in articulating their thoughts in to words as I see an increasing in the number of articles in Tamil and Sinhala. I pray that God would use them in His ministry in the university and in the wider church.

I would be failing my duty if I do not thank Buddhika who has been there throughout the process of designing. I have been supported also by others in Staff, GCF and NSE who have been so patient with my bothering to get articles and proof read.

This issue of SCOPE mainly looks back at the last six months and shares experience of the different stakeholders of FOCUS ministry. We look back reflectively and joyfully on the various student retreats, fellowship activities, and our journeys together both physically and spiritually. This issue also books days in your calendar for GCF camp and AGM. It is our prayer and our desire that as you read this issue of SCOPE you will commit to pray for this ministry and find in it some spiritual resources for your own journey of faith.

Tiyani Rodrigo (NSE Chairperson 2012/13)

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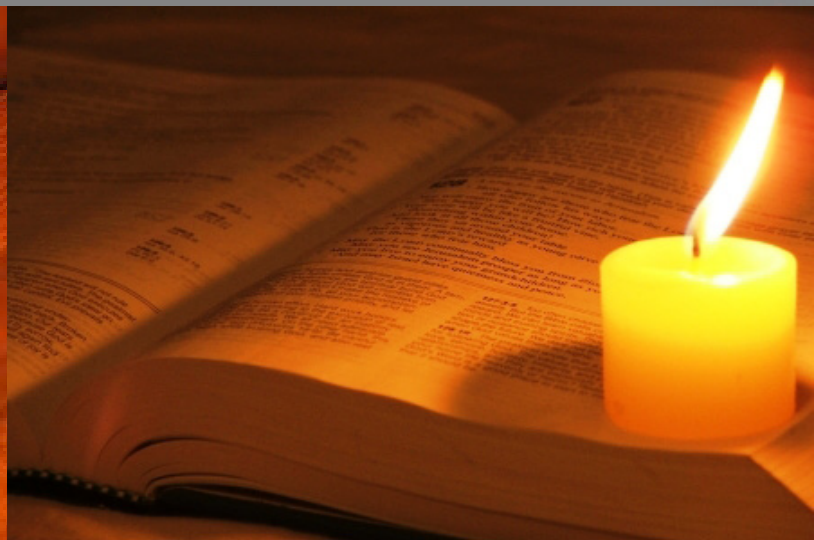
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## News from the staff

Thanking God and welcoming into our staff team - Shiromi Rodrigo, who will work a 4 day week as our administrator. We also welcome Thusiraj, a recent graduate of the Jaffna University, who will support the student leaders with two days of the week as staff worker of FOCUS.

We thank God for the opportunity that Y Paheerathan, his wife Daisy and Thusiraj (our new part-time staff worker in Jaffna) had to visit India and attend the UESI staff conference in May. They also worked alongside with UESI staff workers during this and have come back refreshed in Spirit and encouraged to faithfully persevere in nurturing

student leaders and building the fellowship at the Eastern and Jaffna Universities.

Yohan Abeynaike, leaves for the United Kingdom, to complete his research and dissertation at St John's College, Nottingham. Pray for him as he reads, reflects and writes (the three 'r's – they follow us through all our lives!) during this time. Pray also that he would make new friends and this time would be one of a renewal of his spirit. Radhika his wife joins him in July and together they will return in August in time for the AGM.

As campuses close during the non-academic staff strike and as we look ahead to perhaps an academic staff strike, pray for Kolitha and all of us as we seek to use this "interrupted time" effectively.

*Savithri Sumanthiran (General Secretary)*

## கனி கொடு: கனியை நிலைத்திருக்கப்பண்ணு.

ஆண்டவராகிய இயேசுக்கிறிஸ்து யோவான் 15:16 இல் கூறியுள்ளபடி நாம் கனி கொடுக்கும்படிக்கு அக்கனியானது நம்மில் நிலைத்திருக்கும் படிக்குமே நம்மை அழைத்திருக்கிறார். கனியற்ற வாழ்வானது அந்தகாரங்களும் இருளும் சூழ்ந்து காணப்படுகிறது. நமது சாதாரண வாழ்வில் ஒரு மரத்தினை தொடர்ந்து அவதானித்து வரும்போது அம்மரமானது கனியினை கொடுக்காது காணப்படும் போது அம்மரத்தைக் குறித்து நாம் எப்படிக் காண்போம்? அம்மரமானது பலரின் சாபவார்த்தைகளை



அடைகிறது. இயேசு அத்திமரத்தை சபித்த சம்பவம் யாவராலும் அறியத்தக்க ஒன்று. அவ் அத்திமரம் கனிகொடுக்கும் காலம் அதுவல்ல ஆனால் இலைகள் நிறைந்து காணப்பட்டன. கனி இல்லை. கனியில்லாத காலத்தில் இலைகள் நிறைந்திருந்ததால் இயேசு கனியைத் தேடியபோது ஒன்றும் அகப்படாத நிலையிலேயே அவ் அத்திமரம் சாபத்துக்குள்ளானது. இவ் அத்திமரத்தைப் போல குறிப்பிடப்பட்ட பருவகாலத்தில் மட்டும் கனி கொடுப்பதை போலல்லாது ஆயுள்

முடியும் வரை கனியைக்கொடுக்க வேண்டும்

இங்கு கனி என்றால் என்ன? எத்தகைய கனியைக் கொடுக்க வேண்டும்? என நோக்கும்போது கனியையே இயேசுவால் எதிர்பார்க்கப்படுகிறது. அப்போஸ்தலனாகிய பவுல் தனது 1வது நிருபமாகிய கலாத்தியரில் இவ் ஆவியின் கனி பற்றி குறிப்பிட்டுள்ளார் (கலா 5:22-23) ஆவியின் கனியாகிய அன்பு, சந்தோசம், சமாதானம், நீடியபொறுமை, தயவு, நற்குணம், விசுவாசம், சாந்தம், இச்சையடக்கம் போன்றன காணப்படுகின்றன. இங்கு பவுல் இவ் ஒன்பது அம்சங்களையும் ஆவியின் கனிகள் என குறிப்பிடுவது ஆவியின் கனி என குறிப்பிட்டுள்ளார். கனி என்பதனுள் இவ் ஒன்பது குணாதிசயங்களும் உள்ளடங்க வேண்டும். கனியானது ருசி பார்க்கப்படுகின்ற போது இவ் ஒன்பது விடயங்களும் வெளிப்பட வேண்டும். இத்தகைய ஆவியின் கனிகளைக் கொண்டு வாழ்ந்தவர்கள் பற்றி வேதாகமம் சிறப்பாக எடுத்துக் கூறியுள்ளது. இங்கு ஆவியின் கனிகளையும் அதன் மூலம் சிறப்புபெற்ற நபர்களையும் நோக்குவோம்

அன்பு - இயேசு (யோவான் 4:8)  
சந்தோசம் - ஈசாக்கு (ஆதியாகமம் 21:6)  
சமாதானம் - சாலோமோன் (இராஜாக்கள் 4:24)  
நீடிய பொறுமை - யோபு (யாக்கோபு 5:11)  
தயவு - நப்தலி (உபாகமம் 33:23)  
நற்குணம் - ருத் (ருத் 3:10)  
விசுவாசம் - ஆபிரகாம் (ரோமர் 4:21)  
சாந்தம் - மோசே (எண்ணாகமம் 12:2)  
இச்சையடக்கம் - யோசேபு

இவர்கள் இவ் ஆவியின் கனியைக்கொண்டு வாழ்ந்ததாலே நற்சாட்சி பெற்றார்கள். இவ் ஆவியின் கனியானது சகல நற்குணத்திலும்

## From the Council!! Board Consultation Program

The Board Consultation organised by IFES was held in the month of January in the beautiful and cold hill countryside of Nepal. Daniel Bourdane, the General Secretary of IFES was present with us as the main facilitator. The program was comprehensive and especially highlighted the importance of spending time on strategic thinking and new idea generation along with other fiduciary tasks of a council. The sessions held on the relationship between board and GS was found important since the FOCUS council was going through a transitional phase from a period where we functioned without a GS to having a GS. We thank the FOCUS council for nominating us and encouraging graduates who are members of governing bodies, Christian organisations or otherwise, to be a witness in the boards they serve by bringing in the principals of Governance laid down in the Bible.

*Sachindra Samararatne (Council member)*

நீதியிலும் உண்மையிலும் சிறந்து விளங்குகின்றது (எபேசியர் 5:9) இத்தகைய கனியுள்ள வாழ்வு நம்மில் காணப்படுகின்றதா? எத்தகைய கனி நம்மால் கொடுக்கப்படுகிறது? எத்தகைய கனி நம்மில் நிலைத்துள்ளது? "அன்று இஸ்ரவேல் மக்களைக் குறித்து அது நல்ல திராட்சைப்பழங்களை தருமென காத்திருந்தேன் அதுவோ கறுப்பான கனிகளைத் தந்தது என்ன?" என தேவன் கூறியது போல நம்மை பார்த்துக்கூறினால் நமது நிலை என்ன? ஏசாயா 5:1-4 வரையுள்ள வசனங்களை வாசித்துப்பாருங்கள். "அத்தோட்டத்திற்கு செய்யாத வேறு எந்த வேலையை நான் செய்யலாம்? அது கசப்பான கனிகளைத் தந்தது என்ன?" என்ற ஆண்டவரின் கதறல் உங்களிற்குக் கேட்கின்றதா? மத்தேயு 3:9 இல் நல்ல கனி கொடாத மரமெல்லாம் வெட்டுண்டு அக்கினியில் போடப்படும் என்று கூறப்பட்டுள்ளது. அதை நினைத்து நல்ல கனியைக் கொடுப்போம். அக்கனி நம்மில் நிலைத்திருக்கப் பண்ணுவோம் ஒரு தடவையே வாழ்வு, அதை இயேசுவுக்காய் வாழ்வோம்.

*Priya Kornalees (JUSCF)*

## දූවිලි හෙවත් පයිප්ප මහත්තයා

මෙම ලිපියෙන් දිග හැරෙනුයේ විශ්ව විද්‍යාල කිතුණු සහෝදරත්වයේ අපි එකට එකතු වී නැරඹීමට ගිය ආනන්ද සමරකෝන්‍යන්ගේ දූවිලි නම් වේදිකා නාට්‍යයේ සංක්ෂිප්ත විවාරයකි. වේදිකා නාට්‍යය අප සතු සිතූ විරු නිශ්චිත දිශාවකට ගලා යන්නක් නොවීය. වේදිකා නාට්‍යයෙන් ගම්‍ය වන පොදු අර්ථයක්ද අපට හඳුනාගත හැකි නොවීය. සුවිශේෂී නිමාවක් බලාපොරොත්තුවෙන් සිටි අප සැමගේම අරමුණු සුනු විසුණු වූයේ, නිමාවක් නොමැති සමාජ ප්‍රශ්න රැසක නිමාවක් සොයන අප උපහාසයට ලක් කරන්නාක් මෙනි.

කතා වස්තුව නිර්මාණය වී තිබුණේ දූවිලි, නම් අද්භූත චරිතය වටාය. කතාව ආරම්භයේ අපට නුපුරුදු ආකාරයේ ව්‍යාපාර හිමිකරුවෙකු ව වේදිකාවට පැමිණී ඔහු නාට්‍යයේ අවසන් භාගය රඟපෑවේ දේශපාලන පියෙකුගේ චරිතයකි. එම චරිත 2 ම එකම පුද්ගලයෙකුගේ ස්වරූප දෙකකි. එය විලිගේ ජීවිතයේ අවධි දෙකක් බව අපට වැටහෙන්නට පටන් ගත්තේ, නාට්‍යය අවසානයේ නැවතත් විලි තම දේශපාලන ස්වරූපයෙන් මිදී මුලින් රඟපෑ ව්‍යාපාරික ස්වරූපයෙන් හැඩගැන්වී කතාවෙහි අවසන් කොටස රඟපෑ විටය.

කවරෙකු හෝ බිල්ලට දී ජීවිතයෙන් ගොඩ ඒමට තැත් කරන මිනිසුන් අපට අලුත් අත්දැකීමක් නොවේ. නමුත් විලි රඟපෑ ව්‍යාපාර චරිතය ව්‍යවසායකත්වයේ අපූර්වත්වය මොනවට ඉස්මතු කළ විශ්මය ජනක එකකි. ගෘහ සේවිකාවන් රට යැවීමේ ඒජන්සි, අපි දන්නා සාමාන්‍ය ව්‍යාපාරයයි. නමුත් විවාහක ස්ත්‍රීන් පිටරට යවා, ඔවුන් එහිදී ගැබ්බර කරවා, දරුවා මෙරටදී උපදවා, එම දරුවාව මිලට ගෙන නැවත වැඩි මුදලකට විකණීම සිදුවිය හැක්කක් යයි ඔබ පුදුම වෙන්නාද? අපේ කතා නායකයා එවැනි හපනෙකි. මෙම නාට්‍යය නරඹන අපත්, මෙම ලිපිය කියවන ඔබත් මේ මෙහෙත වන විට තම තමන්ගේ අත් සෝදාගෙන මෙම වැරද්දෙන් තමා සුදනෙක් බව තහවුරු කරගෙන අවසන් බව නිසැකය. නිර්මාණකරු සමාජයේ අතිශය අන්තයක් අපට ගෙනහැර පැවද මින් පෙරලා අපට කියන සමාජ ප්‍රශ්නයේ කුමන හෝ කොනක ඔබත් මමත් අනාගතයේ සිටිය හැක. මෙහෙතක් කල්පනා කර බලන්න. ගණකාධිකාරීවරුන්, කළමනාකරුවන්, ව්‍යවසායකයින්, වෛද්‍යවරුන්, ඉංජිනේරුවන් හා ආචාර්යවරු ලෙස විශ්ව විද්‍යාලයෙන් එළියට යන අපට ජීවිතයෙන් ගොඩ ඒමට ලැබෙන සියලු ආරාධනා එක ලෙස පිළිගනිමුද?

තනි අතින් අත්පුඩියක් ගැසීමට බැරුවාක් මෙන් විලිටද ඔහු පසු පස ගනුදෙනුකරුවන් රැසක් විය. පිය නොමැත්තා නම් මහත් පාපිඡ්ඨ බේදවාචකයක මුල පිරිම මුලිනුපුටා දැමිය හැකි වන්නට තිබුණි. මේ තුළින් නිර්මාණ කරු අප වෙත ගෙන හැර පාත්තේ සමාජයේ පවතින ප්‍රශ්න රැසක ආරම්භක සංඥාවයි. එවැනි ආරම්භයන් රැසකට ඔබත් මමත් දායක වී ඇති බව දැන ගත්තොත්, මෙතැන් සිට එවැනි සිද්ධිගන්වන පලා නොගොස්, ප්‍රශ්න වලට මුහුණ දීමෙන්ම පමණක් ඒවායින් ගොඩ ඒමට අපි සූදානම්ද? පොලිස් නිලධාරියෙකුට අල්ලසක් ලබා ගත හැක්කේ, වරදකරු එවැනි යෝජනාවක් අනුමත කළොත් පමණක් නේද? මෙතෙක් කල් ෂෝර්ට් කටි සොයමින් ගමන් කල ඔබටත් මටත් මෙය මහත් අභියෝගයක් වනු ඇත.

දේශපාලනය කලාවකි. නමුත් එහි ප්‍රායෝගිකරණය කලා පීඨවල ඉගෙන ගන්නා ඔබ ඉගෙන ගත් කලාවද? විලි තම ව්‍යාපාරයෙන් උපයාගත් අතිරික්ත වස්තු සම්භාරය මහජනතාවටම කැප කර දේශපාලනය නැමැති සල්ලි ගස අත්පත් කර ගැනීමට දැරූ වැයම දැන් සාර්ථක වී ඇත. කතාවෙහි ඉතිරි භාගය ගොඩ නැගී ඇත්තේ විලිගේ දේශපාලන ජීවිතයත්, වැලි මත පදනමක් යොදා ඔහු සාදාගත් පවුල් ජීවිතයත් වටාය.

දැන් අප හැරෙනුයේ විලිගේ දියණිය තුළින් කතාවේ හරය ස්ථාවර කිරීමට කතා දැරූ උත්සාහය දෙසටය. අද අපට හමුවන බොහෝ ගැහැණු ළමුන්ගේ විවිධ පැතිකඩ නොමසුරුව ඉස්මතු කළ චරිතයකි. අද හදිසාවක් නැති, ගැහැණු කමට අවමන් කරන චරිතයක් ලෙස ඉදිරිපත් කලා යයි සිතන්නට හැක්කේ අද තම කන්‍යාභාවය අහිමි කර ගැනීමට

තරම් අශීලාවාර සබදකම් රැසක් පවත්වා ගෙන ඇති නිසාය. කතාව අවසානයේ ඇට පෙම්වතෙකු ලෙස ලැබුණු වෛද්‍යවරයා ඇට මහමෙරක් මෙන් වුවද ඇගේ අඳුරු අතීතය ඔහුට පැවසීමෙන් ඔහුව අහිමි කර ගැනීමට තරම් ඇ අවංක විය. අපගේ සබදකම් තුළ අපි කෙතරම් අවංකද? අවංක බව සමාව ලබා ගැනීමට සුදුසුකමක් ලෙස අපි විශ්වාස කරනවාද? අනෙකාගේ සැබෑ ස්වරූපය අපට දරාගත හැකිද? අනෙකාගේ දුර්වලකම උසුලා ගැනීමේ අභියෝගයට අපි සූදානම්ද?



අප කරන බොහෝ ව්‍යාපෘති සමාජ සේවා ආදී කටයුතු සෑම විටම දෙවියන් වහන්සේ ගෞරවයට ලක් කරන බව අපි සිතමු. මන්ද එහි මතු පිටින් පෙනෙනුයේ අන්‍යාධාරයයි. හිඟන්තෙකුට රුපියල් දෙකක් තුනක් දීමෙන් අපි දුප්පත් වන්නේ නැත. ඉන් ඔහුට කෑම වේලක් සපයා ගැනීමට සැලැස්වීමෙන් අපි යහපතක් කර ගන්නා යයි සිතීම සිංහල සංස්කෘතිය තුළින්ම අප සිත් තුළ ජනිත වන්නකි. ඒ තුළින් ඔහු ජීවිතාන්තය දක්වා හිඟන්තෙකු කිරීමේ වරදට අප අනපානා බව අපි මෙහෙතක හෝ සිතා ඇත්ද? විලි පසුපස ආ චරිත දෙකක් දැන් මාගේ මතකයට නැගේ. ඉන් පළමු වැන්න සමාජ සේවා ආයතනයක කාන්තා නිලධාරියෙකි. ඇය තම සමාජ සේවා කටයුතු තර කිරීමට විලිගෙන් මුදල් ආධාර ඉල්ලයි. විලිද පුරාපේරු මුඛයෙන් මුදල් ආධාර කල පසු ඇය සතුටින් ඉවත්ව යයි. දෙවැනි චරිතය භාමුදුරු නමකි. උන් වහන්සේ තම පන්සලේ සුභ සිද්ධිය උදෙසා විලිගේ මුදල් හිඟමත් නොඉල්ලා හිඟමත් ඉල්ලයි. මින් නිර්මාණකරු අපට පවසන යමක් ඇත්ද?

පළමුව සමාජයේ නායකයින් ලෙසත්, කිතුණුවන් ලෙසත් අපගේ වැඩසටහන් හා වැඩ සැලැස්මවල් වල විනිවිදභාවය කෙසේද? අපගේ සේවා කටයුතු වලට මුදල් ලැබෙන මාර්ග පිළිබඳ ඔබ දැනුවත්ද? ඒවා යහපත් මාර්ගයක යන බව ඇත්ත. නමුත් එම මුදල් පැමිණෙන මාර්ග දෙවියන් වහන්සේ ගෞරවයට ලක් කරන මාර්ගද? එසේ නැතහොත් අප දේව සේවය සඳහා මිනිසුන්ගේ මුදල් මත අනවශ්‍ය ලෙස විශ්වාසය තබා ඇත්ද?

දෙවනුව අපගේ වැඩසටහන් වල අරමුණයි. ඒවායේ අරමුණ විය යුත්තේ හුදු සමාජ සේවයද නැතිනම් සැබෑ ලෙස ප්‍රශ්න සමඟ සටන් කර දීර්ඝ කාලීන විසඳුම් සෙවීමද? විලි නාට්‍ය අවසන් කරනුයේ ප්‍රශ්න රාශියක් ඉතිරි කර පලා යාමෙනි. එසේ බලන කල විලිගේ සහ අපගේ වැඩ වෙනසක් නැත. නාට්‍ය නරඹා අප එළියට යන්නේ හිස් තැනැත්තන් ලෙස නම්, අප කරන්නේද සමාජයේ ප්‍රශ්න හමුවේ අපගේ අත් සෝදාගෙන පලා යාමකි. නාට්‍යය තුළ මට අමතක වූ තවත් චරිතයක් මෙම ලිපියට ඇතුළත් කළ යුතුම යයි මට හැගේ. ඒ විලිව අත්අඩංගුවට ගැනීමට ආ පොලිස් නිලධාරියයි. පොලිස් නිලධාරියෙකු විලිව අත්අඩංගුවට ගැනීමට පැමිණි පලමු අවස්ථාව මෙය නොවේ. පසුගිය සෑම වාරයකදීම මෙන් විලි තම බලය සහ ධනය පොලිස් නිලධාරියාට සිහිකර දුන්නද, ඔහු ඊට පිළිතුරු දුන්නේ “මාගේ රාජකාරිය අවසන් කල පසු මට කුමක් වුවත් කමක් නැත” යනුවෙනි.

අපි හැමදාම මෙන් සමාජය නැමැති වේදිකාව තුළ රඟ දැක්වෙන නාට්‍යය නරඹන්නට හිදිමුද නැතිනම් අපගේ ජීවිත වල සැබෑ ක්‍රියාකාරී වෙනසක් ඇති කර ගනිමුද? යේසුස් වහන්සේ දේව මාළිගාව තුළ වෙළඳාම් කල වෙළඳුන්ට ඉගැන්වූ පාඩම මතකද? අවදිවන්න, නැගිටින්න, යන්න, ඔබේ ක්‍රියාව තුළින් සමාජයේ වෙනසක් ඇති කරන්න.

Sanka Peiris  
(Jpura)

<http://yatikurulokaya.blogspot.com/>

# The Church that I attend in Sydney...

My name is Senthil. We (My wife Menaka and our children Michael and Angel) live in Sydney, Australia. I was at the Pera E'Faculty during May 1990- July 1994, and was a part of the Pera DC.

I was blessed by the FOCUS student ministry, and I thank God for the staff workers and the students who were around at that time.

Hebrews 10: 25

“Let us hold unwaveringly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.”



Being part of a fellowship is one of God's chosen ways to help us grow in him. The Bible tells us about encouraging each other, as we see the day approaching.

When I moved to Sydney the Lord led us to a beautiful Christian fellowship, which was just down the road from where we lived. Since then we have been part of this church and the Lord has helped us grow closer to Him.

The church that I attend is a small church with people from different cultures. Apart from the Australians there are people who are from Sierra Leone, China, Korea, India, the Pacific Islands and Sri Lanka. God helps us to love and care for one and another, forgive one another and to consider others better than ourselves. There is neither Jew nor Gentile... you are all one in Christ Jesus.

This Church has been for me a first hand experience to see how the Lord brings into his kingdom people from all nations, we realize how great our God is and that He is in control. Some of our members had gone through many traumatic situations and praise the Lord for His mercy in their lives.

I have enjoyed the clarity in the preaching of God's word, the openness to the Lord's ways and the freedom to love and serve the Lord. We are encouraged to depend on the Holy Spirit to help us in everything we do in serving Jesus our Lord. We have been encouraged to seek and to use the gifts of the Holy Spirit to bless the congregation. It could be a word of encouragement or prophecy or praying for healing for someone.

By the grace of God I help with the Children's church (very regularly), leading worship (occasionally), preaching (a few times) and a fortnightly mid-week prayer (very regularly).

Being a part of this congregation we also help with the maintenance of the

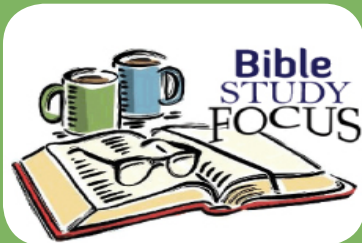
church and premises around. This includes cleaning and vacuuming the church and mowing the lawn. I have been part of the vacuuming team and the lawn mowing team; my family and I have learnt to give up some of our time to do these tasks. In whatever we do we learn to do it for the glory of God.

We have however struggled with mission and outreach work. But many a time God has given us the chance to minister to people who visited our church.

Let us seek the Lord and love Him with all our strength and let the Lord's love flow through us. Jesus is Lord. Amen.

*Senthilnathan .*

## විලාප ගී (5 පරිච්ඡේදය)



වැලිකනරක දියබිඳක් සේ....., පද 1 හා 22 පදය අතර 19 පදය සලකන්න.

එහි දැක්වෙන දේව රූපයේ බලය වටහාගන්න. 1 පදය හා 21 පදය සම්බන්ධ වන අයුරු ගලපන්න.

මනක්කිරීම ----> නැවත ගොඩ නැගීම. (1) (21)

1 පදයේ නිග්‍රහය අන්දකින් යෙරමියා 21 පදය තුළ මනස්ථාපනය සඳහා අභියෝග කරයි.

ස්වර්ණමය අතීතය (දාවින් රජ දවස) කරා ගෙන යාමට පෙරුම්පුරයි.

මෙම පද දෙක අතර දක්නට ලැබෙන යථාර්ථය ඉග්‍රායෙල් ජනතාවගේ ශෝකජනක වතීමානය මනාව පෙන්වා දෙයි.

### පද විවරණය

- 2 වැනි පදය විදේශික ආක්‍රමණ හරහා ඉග්‍රායෙල් ජනතාව අන්දකින් දඩි අපහසුතා / රැකවරණය අහිමි වීම හා විප්‍රවාසය.
- 3 වැනි පදය සුරුෂයන් මැරුණුවිට පවුලේ ඉතිරි අයගේ තත්වය. සසඳන්න ද්විතීය කථා 24:17-22
- 4 වැනි පදය දර-දිය අදින ජනතාව ඒ තුළ පවා නිදහස නොමැතිකම.
- 5 වැනි පදය දවස අවසානයේදී ඇතිවන අසහනය.
- 6 වැනි පදය සුපිරි බලවතුන් මත යැපීම, දෙවියන්වහන්සේගෙන් ඇන්වීම.
- 7 වැනි පදය එසිකියෙල් 1.:2 සසඳන්න. එය කෙතරම් දුරට අප ජීවිත වලට සහාය වේද? දේව උදහස, පාලකයන් තුලින් විද්‍යාමාන වේ. නරක පාලකයන් / රජවරුන් දේව උදහසේ ආයුධ.
- 9 වැනි පදය සතුරාගේ බලය, බඩගින්නට යොමු කරවයි. දිනපතා ආහාර ඉල්ලා යදින ලෙස ඉල්ලු දෙවි සම්පූර්ණ එය නවතා ඇද්ද?
- 10 වැනි පදය සාගතය / ආහාර හිඟය මුළු ජනතාවම අන්දකි.
- 11-14 වැනි පද ලොකු-කුඩා සියළු දෙන සතුරාට හසු වී

**ශ්‍රී ලංකා ආරම්භයේ ආලෝකය තුළින්  
මිනිසාගේ අධ්‍යයන කටයුතු වලට  
ලැබෙන අරුත හා ඔලොපොරොත්තුව**

ප්‍රායෝගික

අධ්‍යයනයන්වල  
කරනුයේ  
දෙවියන්වහන්සේගේ  
මැවිල්ලේ යම්  
අංශයක් කෙරෙහි  
විශේෂිත අවධානයක්  
යොමු කරමින් කරන  
ලබන අධ්‍යයනයකි.



බහු තෝරන වයසේ සිටින සෑම දරුවෙකුම පාහේ තොරතෝච්චියක් නැතිවම තම වැඩිහිටියන්ගෙන් ප්‍රශ්න අසනු අපි දක ඇත්තෙමු. තමා අවට ඇති පරිසරය තුළ ඔහු හෝ ඇයට කුතුහලයක් දනවන කාරණ සම්බන්ධයෙන් විමසා බලා දනගැනීමට කුඩා දරු දරියෝ උත්සුක වෙති. කුඩා දරුවෙකු තම ඉගෙනීමේ කටයුතු අරඹන්නේ එලෙසිනි. ඉගෙනීම, කරුණු කාරණ දන ගැනීම මිනිසෙකුගේ සහජ ගති ලක්ෂණයෝ වෙති. මිනිසා තමාගේ ඉගෙනීම ඇරඹුවේ කවදාද?

බයිබලයේ මැවීමේ කථාව තුළ සය වන දින දෙවියන්වහන්සේ මිනිසා මැවීමෙන් අනතුරුව උන්වහන්සේ මිනිසාට කිරීමට විශේෂ කාර්යයක් බාර දුන්නේය. එය මිනිසා කළ ප්‍රථම කාර්යය වන අතර එය මැවිල්ල අරඹයා මිනිසා ගේ මුල්ම අධ්‍යයනය හෙවත් විශ්ලේෂණය ලෙස හැඳින්විය හැකිය. ඒ පිළිබඳව උත්පත්ති 2: 19 හි මෙසේ සඳහන් වේ.

"මෙසේ උන්වහන්සේ භූමියෙහි වනයේ සියලු සතුන් ද අහසේ සියලුකිසි ද මැවූසේක. ඉන්පසු මිනිසා උන්වහන්සේට කුමන නම තබන්නේද යයි බලනු පිණිස උන් මිනිසා වෙත ගෙනා සේක. මිනිසා එක එකට තබනු නොහැකිව වූයේ නම වේ."

මිනිසා අරම්භ කළ මෙම විශ්ලේෂණය හෙවත් මැවිල්ල කෙරෙහි කලා වූ හැදෑරීම මිනිස් ඉතිහාසය තුළ විවිධාකාරයෙන් වර්ධනය වී අද අප දකින දියුණු අධ්‍යාපන ක්‍රම වෙත අපි ළගා වී සිටිමු. මිනිසා මැවිල්ල විශ්ලේෂණය කර, ප්‍රාථමිකව ආරම්භ කළ අධ්‍යයන කටයුතු අද දවසේ ඉතා දියුණු මට්ටමක තිබුණද, එදත් අදත් දකිය හැකි පොදු ලක්ෂණයක් ඇත. අද දවසේදී පාසැල් වලත්, විශ්ව විද්‍යාල වලත් බොහෝ දියුණු විෂය ධාරාවන්, විෂයන් හා විෂය සංකලනයන් දකිය හැක. උත්පත්ති පොතේ විස්තර කර ඇති ලෙස මිනිසා කල මුල් හැදෑරීම් වලත්, අද ඉතා සංකීර්ණ විෂය ධාරා තුළත් කෙරෙන පොදු කාර්යය නම් මැවිල්ල විශ්ලේෂණය කිරීමයි.



දෙවියන්වහන්සේ මැවිල්ලෙන් පිටස්තර කාරණාවක් අධ්‍යයනය කරන විෂයක් ලෝකයේ කිසිදු විශ්ව විද්‍යාලයක ඉගැන්වෙන්නේ නැත. අද දවසේ ශිෂ්‍යයන් ලෙස ඔබ දේශනාගාර තුළ හෝ

ඔබ ඉගෙන ගන්නා සමහර විෂය කරුණු ඉතා සෘජු ලෙසම දෙවියන්වහන්සේගේ මැවිල්ල විශ්ලේෂණය කරන අතර, (උදා: උද්භිද විද්‍යාව, කාය විච්ඡේද විද්‍යාව ) එය යම් පමණකින් හෝ වෙනස් වනුයේ සමහර විෂය කාරණා වලදී මිනිසා කළ ප්‍රති නිර්මාණ ගැන අධ්‍යයනවිදිය. (උදා: සාහිත්‍ය විෂය හෝ යාන්ත්‍රික ඉන්ජිනේරු ශිෂ්‍යයෙකු ඉගෙන ගන්නා තාප එන්ජින් හැඳින්විය හැකිය.)

විටෙක එම අධ්‍යයන වලට පදනම වී ඇත්තේ මැවිල්ල තුළ දකිය හැකි ස්වභාවික නීති රීතින් හා මැවිල්ල තුළ දකිය හැකි ගණිතමය රටාවන් ඔස්සේ කරනු ලබන හැදෑරීම් විය හැක. නමුත් කිසිදු විෂයක් තුළ අඩංගු කාරණා දෙවියන්වහන්සේ මවනු ලැබූ මෙම විශ්වයෙන් පිටස්තර දේ නොවේ.

මහා තාරකා ශාස්ත්‍රඥයෙකු වූ ජොහන්ස් කෙප්ලර් මෙම අදහස සැකෙවින් හා අලංකාර ලෙස මෙලෙස දක්වා ඇත.

"මාගේ දෙවියනි, මා ඔබගේ සිතුවිලි දෙස මාගේ මනස මෙහෙයවමි."

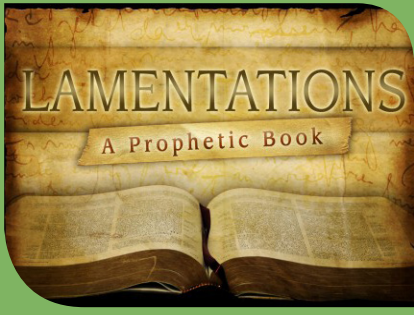
වෙනත් ආගමික මතවාදයන් වලට වඩා විස්ලවීය අදහසක් මැවීමේ කථාව තුළ දක්නට ලැබේ. සමහර ආගමික ඉගැන්වීම් වල දී "රෝක විෂය අවිනිශ්චය" බව පැවසෙද්දී, මැවීමේ කථාව තුළ විශ්වය විශ්ලේෂණය කර හැදෑරීම පිණිස යම් විශ්වාසනීයත්වයක් ලබා දේ. මිනිසා තම මැවුම්කාර දෙවියන්වහන්සේගේ ස්වරූපයෙන් මවා ඇතැයි මැවිල්ලේ කථාවේදී ඉගැන්වේ. එනම් සෙසු මැවිල්ලට වඩා විශේෂත්වයවකින් මිනිසා ඔසවා තබයි. එපමණක් නොව සත්ව ලෝකය විශ්ලේෂණය දෙවියන්වහන්සේගේ අනුදනුම ඇතිව මිනිසා අතින් සිදුවේ. එමෙන්ම සෙසු මැවිල්ල පාලනය කිරීමේ පුළුන්කම උන්වහන්සේ මනුෂ්‍යා වෙත ලබා දෙන සේක.

ඉන්පසු දෙවියන්වහන්සේ "අපගේ ස්වරූපය අනුව, අපගේ සමානත්වය ලෙස මනුෂ්‍යයා මවමු,

6 වන පිටුවට.....

සිටී. ක්ලාන්ත බව, ආහාර හිඟය නිසා දිනපතා වැඩ කිරීමට අපහසු බව මින් පෙන්වා දෙයි.

15 වැනි පදය වාසල් දොරටුව: නගරයේ සියළු වෙළඳ කටයුතු හා නීති ප්‍රශ්න විසඳුවේ වැඩිමහල්ලන් විසිනි. ඒ සඳහා තෝරාගත් ස්ථානය වාසල් දොරටුවයි. රටක ජීවනාවලිය වූ තරුණ පිරිස සතුටින් නොසිටින විට එය රට ගෙන යන දර්ශකය පෙන්වුම් කරයි.



විලාප ගී ලියූ යෙරමියා මෙම ගීත පහ පිළිවලින් නම් කර, ක්ෂණිකව එය නතර කළ අයුරු දකිය හැක. ගීත 1-4 තුළ ඇති ඒකාකාරී බව, පස්වන ගීතයෙන් යටපත් වේ.

බබ්ලෝනි විප්‍රවාසයට නොගොස්, යුදා හි ඉතිරි වූ මහල්ලන්, කුෂ්ඨ රෝගීන් හා දුබලයන්ගේ ගණයට යෙරමියා වැටේ. සාගතය දරුණුවෙන් ම, අන් අය ඊජිප්තුවට යාමට සැරසෙන විට යෙරමියා එය ප්‍රතික්ෂේප කළත්, බහුතරය ඔහුව බලාත්කාරයෙන් ගෙන යති. තම පිවින කාලය තුළ දේව වචනය ප්‍රකාශ කර, තම ජනතාව අතර රැඳෙමින් ඔවුන්ගේ සියළු වේදනා දරාගෙන, ඔවුන් මධ්‍යයේ මියැදුණු යෙරමියා අපට කවර කථාවක් කියයිද?

16 වැනි පදය ඉග්‍රායෙල් = දෙවියන්වහන්සේගේ කුමාරවරු එහෙත් ඔවුන්ගේ ගැලවී ඇත. රජකම ගැන කුමන කථාවද?

17 වැනි පදය පාපය අප ඇස් අඳුරු කරයි. සිතුවිලි දුෂණය කරයි. කල්පනා කිරීමට ඉඩක් නැත. අවට පරිසරය දකින යෙරමියා අධිපණ වේ.

18 වැනි පදය යෙරුසලම = සාමයේ නගරය, හිවලුන්ගේ ගුභාවක් බවට පත්වේ.

විලාප ගී පොත කියවූ ඔබ, කෙතරම් දුරට දෙවියන්වහන්සේ උදෙසා දුක්වීමට කැමතිද?

විලාප ගී 3:22-23 තේමා ගීතය කර දිනපතා දේව ප්‍රේමය රස විඳින්න.

Rev. Shihan Fernando

.....5 වන පිටුවෙන්

ඔහු මුහුදේ මසුන් ද ආහසේ පක්ෂීන් ද ගවවර්ගයන් ද මුළු පොළොවතෙහෙත් සියලු වන මායාන් ද උරගයන් ද පායාන කෙළේ වා" යි ආණ කළ සේක.

(උත්පත්ති 1 : 26)

මේ සියල්ල තුළින් මැවීමේ කථාව විශ්වය අධ්‍යයනය කිරීමට ශුභවාදී විශ්වාසනීයත්වයක් මිනිසා ගේ හදවත තුළ ගොඩ නගනු ලබයි.

එපමණක් නොව ලොව මවා පාලනය කරන්නේ ක්‍රමවත් හා ඉතා යහපත් මැවුම්කරුවාණන් කෙනෙකු තුළින් බව බයිබලය අපට උගන්වයි. එමිනිසා විශ්වය යනු අධ්‍යයනය කළ හැකි ක්‍රමවත් දෙයක් යන්න මිනිස් සිත් තුළ ජනිත කරවයි. දෙවියන්වහන්සේ ගේ මැවීම පිළිබඳව වූ මෙම අදහස් මෙලෙස නික්මය කොපර්නිකස් ගෙනහැර දක්වයි.

" විශ්වය අප උදෙසා මවා ආත්තේ, ඉතා යහපත් හා ක්‍රමවත් මවුම්කරුවෙකු විසිනි "

මේ සියල්ල තුළින් විශ්වය අධ්‍යයනය කිරීමට මැවීමේ කථාව තුළින් ලැබෙනුයේ ශුභවාදී ආකල්පයකි.

මැවීමේ කථාව අඩංගු උත්පත්ති 1 හා 2 යන පරිච්ඡේද වලදී එවැනි ශුභවාදී ආකල්පයක් ගෙන එද්දී, විශ්වයේ ඉතිහාසය තුළ තවත් යුගයකට උත්පත්ති 3 වන පරිච්ඡේදය අපව කැඳවා ගෙන යයි.

මිනිසාගේ පාපයට වැටීම ඔහු ගේ

අධ්‍යයන කටයුතු වලට ඇති කළ බලපෑම

මැවීමේ කථාවේ 1 හා 2 යන පරිච්ඡේදවල විස්තර කෙරෙන යහපත් විශ්වයේ මිනිසා, පාපයට වැටීමත් සමග අත් වී ඇත්තේ කණගාටුදායක ඉරණමකි.

මෙම පරිච්ඡේදය තුළ මිනිසාගේ මූලික සම්බන්ධතා 3 ක් බිඳ වැටෙන අයුරු පැහැදිලි වේ.

- 1. මිනිසා හා දෙවියන් වහන්සේ අතර සම්බන්ධතාවය.
- 2. මිනිසා හා මිනිසා අතර සම්බන්ධතාවය.
- 3. මිනිසා හා ස්වභාව

ධර්මය අතර සම්බන්ධතාවය.

මේ තත්වය විශ්වය හැදෑරීම හෙවත් මිනිසා ගේ අධ්‍යයන කටයුතු වලට ද ඇති කරන්නේ අයහපත් බලපෑමකි.

මේ හේතුවෙන් මිනිසා තම දනුම නිසා දෙවියන්වහන්සේව අමතක කර ඇත. දෙවියන්වහන්සේ ගේ තනට අද පත්ව ඇත්තේ අධ්‍යයනය හෙවත් මිනිසා ගේ දනුම් සම්භාරයයි. මිනිසා තම අත්දකීම් හා දනුම උපයෝගී කර ගනිමින් දෙවියන් වහන්සේ හා සම තත්වයට එම සඳහා බාබෙල් කොන ගොඩ නැගීමට පෙළඹෙන්නේ මේ හේතුව නිසාය.

උත්පත්ති 11 : 1 - 9

අද දවසේ දී මනුෂ්‍යයා දෙවියන්වහන්සේ ට නමස්කාර කරනවා වෙනුවට දනුමට නමස්කාර කිරීමට පෙළඹී ඇත. මැවීමේ විශ්ලේෂණය කරමින් ඇරඹී තම අධ්‍යයන කටයුතු අදත් ඒ ලෙසින්ම සිදු වූවත්, ඒ දනුම තුළ මිනිසා තම මැවුම්කරුවාණන් අමතක කර ඇත. එපමණකුදු නොව, මිනිසා තම දනුම භාවිතා කරන්නේ අන්‍යෝන්‍ය සම්බන්ධතා වර්ධනය කර ගැනීමට නොව, තම ආන්මාර්ථකාමී අභිලාෂයන් ඉටු කර ගැනීම සඳහාය. තම සහෝදර මිනිසා ගේ ජීවන තත්වය නගා සිටුවීමට නොව ඔහු විනාශ කිරීම උදෙසා ය. අද දවසේ දී ලොව සිටින බොහෝ විද්‍යාඥයින් තම කාලය, ශ්‍රමය වැය කරන්නේත්, විශාල ධනස්කන්ධයක් වැය කරන්නේත් නවීන අවි ආයුධ සඳහා කෙරෙන පර්යේෂණයන් උදෙසා ය. මේ සියල්ල පාපයේ ප්‍රතිඵලයෝය. මිනිසා තමා ලබා ගත් දනුම තුළ ස්වභාවික ලෝකය විනාශ කර ඇත. ගෝලීය උණුසුම ගැන විද්වතුන් ගේ අවධානය අද යොමු වී තිබුන ද



එයට ද මුල් වී ඇත්තේ මිනිසා තම දනුමෙන් සොයාගත් උපකරණ හා යන්ත්‍ර සූත්‍ර ආන්මාර්ථකාමී හා පාර්භෝගිකවාදී ලෙස භාවිතා කිරීම හේතුවෙන්ය. සෑම මිනිසෙකුට ම අධ්‍යාපනය ලැබීමට අයිතියක් ඇත. තම හැකියාවන් තුළින් හා කැපවීමෙන් එලෙස ලබාගන්නා අධ්‍යාපනය හුදෙක් තම ලාභ ප්‍රයෝජන උදෙසා නොව සමස්ත මිනිසා ගේ උන්නතිය උදෙසා භාවිතා කළ යුතු වේ. නමුත් වැටුණු ලෝකය තුළ, අප සමාජය තුළ එම අරමුණ දකිය නොහැක. අධ්‍යයන කටයුතු වලින් ලෝකයා උත්සාහ කරන්නේ සුබිත මුද්‍රිත ජීවන රටාවක් අත් කර ගැනීමට හැකි මාර්ගයක් පහදා ගැනීමට ය. තමාගේ අධ්‍යයන කටයුතු වලින් අවශ්‍යතාවයක් ඇති පුද්ගලයින් වෙත ලබා දිය යුතු ආලෝකය ගැන ප්‍රශ්න කිරීමට වේදිකාවක් අප සමාජය තුළ ගොඩ නැගී නැත.

තම දනුම, ශික්ෂණය අවශ්‍යතාවයක් ඇති තනට යොමු කිරීමට වඩා වැඩි මුදලකට අලෙවි කිරීමට ඇති හැකියාව ගැන අපගේ අවධානය යොමු වී ඇත.

එසේනම් මැවීමේ කථාව තුළ මිනිසාට දානය කළ අධ්‍යාපනය ලැබීමේ වරප්‍රසාදය පාපය නිසා දුෂ්‍ය වී ඇති නිසා කිතුණු අප ඒ දෙස බැලිය යුත්තේ කවරාකාරයෙන් ද? අපට තවදුරටත් ඒ සම්බන්ධයෙන් බලාපොරොත්තු තබා ගත හැකිද?

ශුභ ආරංචිය මිනිසාගේ අධ්‍යයන කටයුතු වලට ඇති කළ බලපෑම

සුභාරංචිය බොහෝ විට අප දකින්නේ, පුත් ක්‍රියාත්මකත්වයේ කුරුසිපත් වීම තුළින් යහපත් පිය වූ දෙවියන්වහන්සේ මාගේ ගැලවීම උදෙසා ඉටු කළ කාර්යයක් ලෙස ය. එය සැබෑවකි. නමුත් ශුභාරංචිය මා හා මාගේ දෙවියන්වහන්සේ අතර පමණක් සිදු වූ ගණන් දෙනුවක් නොව, සමස්ත මැවිල්ල යේසුස්වහන්සේ හා ඒක රාශි කිරීමකි.

" දෙවියන්වහන්සේගේ ඒ අතිප්‍රිය හම්, හිගමන කාලයේ දී ස්වර්ගයෙහි ද පොළොවෙහි දැවහම් මුළු විශ්වයෙහි ආති සියල්ල ක්‍රියාත්මක වන්නේ ඒකසන් කිරීම ය.

එපිස 1: 10

දෙවියන්වහන්සේ හා සමගි කර ගැනීමට කළ ක්‍රියාවකි.

"උඤ්චනසේ කරණකොටගෙන මුළු විශ්වය ම තමන් හා සමගි කරගැනීමට පිහාණන් වනසේ සතුවූ වූ බවින්, කුරුසිය මත පිහාණන්ගේ ශාඛික රුඛිරය (මරණය) හේත කොටගෙන සමාදානය ආති කරමින්, සගලොවෙත් මලොවෙත් ආති සියලු දේ සමගි කළ සේක. "

කොලොස්සි 1 : 20

සුභාරංචියෙහි මෙම සමස්ත මැවිල්ල ම ඉලක්ක කරගත් ප්‍රවේශය හෙවත් සාකල්‍ය ප්‍රවේශය තුළ පාපිෂ්ඨ ස්වභාවය නිසා මුල් අරමුණින් බැහැර වූ අධ්‍යයන ක්ෂේත්‍රය තුළ ද අපට බලාපොරොත්තුවක් ඇත. අප අධ්‍යයනය කළ, ශික්ෂණය ලැබූ ක්ෂේත්‍රය, සුභාරංචියේ සාකල්‍ය ප්‍රවේශය (ක්‍රියාත්මකත්වයේ තුළ සියල්ල ඒකරාශි කිරීම හා සියල්ල දෙවියන්වහන්සේ හා සමගි කිරීම) තුළ අවබෝධ කර ගැනීම හා ඒ ගුණාංග ක්ෂේත්‍රය තුළ ප්‍රායෝගිකව ක්‍රියාත්මක කිරීමත් කිතුණු වෘත්තිකයන් ගේ කැඳවීමයි.

කිතුණු අපගේ මතු බලාපොරොත්තුව වූ දේව රාජ්‍යය සම්පූර්ණ වීම තුළ ද අධ්‍යාපන ක්ෂේත්‍රය අරභයා අපට බලාපොරොත්තුවක් ඇත. ඒ පිළිබඳව ඉභියක් අපට එළිදරව් පොතෙන් කියවීමට ලැබේ.

"එහිහු එහි ආලෝකයෙහි ආවිදිති. පොළොවේ රජවරු ස්වකීය නේපස ඒට ගෙනෙන්නාහු ය. "

එළිදරව් 21 : 24

ස්වර්ගික යෙරුසලම ගැන පැවසෙන ඉහත වදන් පොළොවේ රජවරු තමන්ගේ තේජස ර්ට එක් කරන බව පැවසේ. රජවරු ගෙනෙන මෙම "නමස්ගේ නේපස" හුදෙක් ඔවුන්ගේ ම ක්‍රියාවන් නිසා ඇති වූ තේජස නොවේ. රජවරුන් ගේ තේජස යනු තම රට වැසියන් ගේ ශ්‍රමයේ ප්‍රතිඵලයයි. රට වැසියන්ගේ ශ්‍රමයේ ගුණාත්මක භාවය රඳා පවතින්නේ ඔවුන්ගේ අධ්‍යාපනය හා ශික්ෂණය තුළින් ය. එබැවින් අධ්‍යාපනය දේව රාජ්‍යය තුළ ද සදාකාලික දායකත්වයක් ඇති කළ හැකි සාධකයකි. කිතුණු වෘත්තිකයෙහි, ශිෂ්‍යයෙහි, ඔබ ලැබූ - ලබන ශික්ෂණයන්, අධ්‍යයනයන් හා හැදෑරීම් තුළින් ඔබේ ශ්‍රමයට එක්රැස් කරනු ලැබූ ඒ ගුණාත්මක බව කරණකොටගෙන, ස්වර්ගික ජෙරුසලමෙහි අපේ රජවරු එක් කරන තේජසට ඔබට ද පංගුකාරයක් විය හැකිය.

කෝලින් දිනානායක

## Musings of a Camp Chair

Its been nearly two months since camp ended. As camp chair I can honestly say that I was relieved when camp came to an end. When Tiyani asked (bothered seems more fitting) to write about my experience at camp I felt it would be easier for me to write about my experience taking on leadership in preparing for camp. It began at the leadership retreat, where after ignoring hint after hint after hint from Buddhika, he finally asked me out right and I grudgingly conceded. In retrospect I'm glad he asked and I'm glad I agreed to being the Camp Chair-person.

The camp committee was appointed (I thank God for that committee). We got to work. We first decided to pray Wednesday mornings at 6.30 at office. This move seemed to increase our workload because the Lord never seems to answer your prayers as soon as you ask. I think He likes to give us scares to remind us that He is in control and not us.

After starting to pray, the camp sites became an issue for us. One site (Rathnasiriri Wickramanayake Centre- I wouldn't go there again if I were you) agreed on the days we asked for at a reasonable rate. We agreed to go on a particular Saturday and have a look at the place. After trudging up hills and through tea plantations we had to circle the whole camp site looking for the caretaker. HE.WAS. NOT. THERE. Later on when we tried to visit the place again they informed us that they were closed for the avurudu week for which camp had been scheduled.

So with about a month and a half to go I was very angry and very worried. We didn't have a camp site and with such little time and most places being closed over the avurudu week things were getting scary. We continued to meet on a weekly basis to pray. It's amazing how God found us the camp site at Ape Kedella. It was last on a list that we made with aunty Savithri's help. So with about a month to go we at least now had a camp site.

There were problems with camp dates as well. For one thing it was the avurudu week. Secondly, our blessed academics strike had ruined our academic time table and some students had exams on the day before camp. Therefore it became hard for us to decide when to start camp. Transport back would also be a problem because of avurudu. Plus, because avurudu was over a long weekend many students had planned to go on trips with their families. Again God gave us the wisdom in selecting camp dates that would allow as many students as possible to come on camp at such a messy time of the year.

Praise and worship was a bundle of fun that I fortunately had delegated to Ruth. She had quite a dance calling different fellowships, bothering them incessantly, stressing herself out trying to get the 6 or 7 worship sessions on camp done in a way that would allow those on camp to truly worship God during camp. The exams again really muddied things for her with fellowships unsure of whether or not they are coming on camp let alone lead worship. A couple of fellowships that agreed to do praise and worship had to pull out last minute due to members in their fellowship being unable to come on camp. God ironed these tensions out albeit a little late. Ayomi Marshall of the University of J 'Pura was bullied into doing one session of worship, while students from Pera, Uva and

Batti agreed to conduct the final worship session on camp after arriving at the camp site. I'm grateful to God that the sessions of worship camp while not being through the roof allowed students the opportunity to praise and worship God.

But everything was not always problematic. Ourspeakers "Prof." Prem and Prof. Amal did a really good job with the sessions. The fact that the same speaker was there throughout camp ensured that camp was not disjointed but that there was conherence from one session to the next. The students learned much. I'm sure God's hand was at work when picking these two gentlemen because they really did make a big difference on camp.

I'm also going to take this opportunity to thank those people (other than the committee) who made camp a success. A big thank you to A. Savithri who came on camp even though she had just returned from a trip overseas. She was instrumental in helping us find a camp site. I remember on the day before she left the country she sent me a message with details of a camp site. This was really cool because she hadn't forgotten us in the middle of all her packing etc. Thank you to Yohan aiya, Kolitha aiya and Pahee anna who worked hard together in encouraging students to come on camp, bothering speakers to send in their notes, translating those notes and encouraging us in many ways before and on camp.

The speakers obviously –"prof" Prem and Prof. Amal- for being there throughout camp and conducting the morning sessions

We were also happy to see graduates come on camp. Uncle Sathi & Miss. Rushira, Uncle Shantha and family, Aunty Caroline, Sachi and Nilusha, Sabby, Radhika, Daisy, Dr. Ruwan and Aunty Natasha. Thank you for taking the time to come and spend time with us on camp. It made camp a little more diverse if nothing else .

A thank you to Joanna also who organized graduates to pray for camp. She asked me for updates and camp time tables so she could circulate it among the mail list. We are grateful for all the prayers for camp.

Finally..... a DESPERATE plea for a donation in some sort towards camp. We are still short of cash. We are planning a jumble sale but even that won't be able to cover the costs and camp. The students are still in debt to FOCUS. It would be really appreciated for any contribution made!



---Mark Schubert---  
Camp Chair- UCCF





## A TIME TO TRULY REMEMBER

It was indeed a wonderful experience that I got the opportunity to participate in the FOCUS national camp in 2012. Last year this time, I was still wondering “How could I miss such a wonderful camp, leaving half way through the camp in Jaffna, to Colombo due to my commitment at work. Therefore, I thought this time I am not going to miss a single moment of fun at the camp, and already made the right precautions in advance that I would stay for the whole camp.

When Mark announced that we are going to travel by train from Colombo to Madampe, the excitement was more enthralling since I had never been on the train route from Colombo towards the Puttalam direction. When I met the FOCUS Students at the Fort railway station, the excitement had already begun. It was also nice to see some new, but familiar faces whom I got quickly friendly with during the train ride.



Starting off in the campsite, the fun began with cricket playing. Seeing a huge play ground in front of us was like an oasis to the sportsmen and women of FOCUS. All 4 days we were enjoying ourselves playing the gentleman's game and also the national sport of Sri Lanka, Volleyball, which was also a time of excitement and a time to build solid friendships.

Another aspect that I admired about this camp was that the sessions were touching and inspirational. Specially learnt about the true sacrifice of a Called Christian through the story of Ida Scudder, the doctor lady who came to India for missionary work and through her “3 knocks on the door” experience. The next evening session was more educational and helpful for me to realize that I must get out from the shame oriented culture to be more guilt oriented and also to keep a mix of the 2 aspects of the cultures. These lessons will be surely remembered in my heart for the rest of my life.

FOCUS national camp was another huge

opportunity for me to break the language barrier and to talk with the fellowship students from Jaffna and Batticaloa. Breaking the barrier of the language was important and speaking with them in slow English made it work. Even though some of them might not be present in the next F O C U S

national camp, or I might not keep in touch with them due to their absence on Facebook or email, the memories of meeting Christian students from the other corner of the island will be not be forgotten. This is indeed a memory for me to cherish.

We were also able to have a great campfire [Though last minute preparation] and to display our talents and to share the testimonies. The other aspect of the campfire that I enjoyed the most is that we were able to bucket both Mark [Camp Chair] and Chrishy [UCCF-former president] which we would all not forget.

Another thing that I realize looking at some of the participants of the FOCUS camp including myself, is that the 2nd generation of the cornerstones of FOCUS have already begun to play their role in their respective universities/institutes. Pranjeevan, Ashwin, Daniella, Lakshitha & Myself are some of us whose parents are also members of the GCF. I used to think about the time that we meet on GCF camps when we were small kids. The same kids have now grown up and now playing their roles here in FOCUS to build the kingdom of God. This is an amazing truth which we saw on camp.

Finally I want to thank God for this wonderful opportunity that I was able to participate throughout this FOCUS National camp 2012 and to gain a heap of knowledge together with meeting many new and old friends. Hopefully next year we would be able to have a more exciting camp than this.



*Punartha Perera, UCCF*

### LEADERSHIP CAMP – 2012

Leadership camp was from the 3rd- 5th of February 2012 at Kundasale, Kandy. There were students from J'pura, Moratuwa, Eastern and Peradeniya Universities. First day we were joined by many graduates and academics where we started with a session of praise and worship led by students of Pera. We were enlightened on the aspects of “Christian Ministry and what are the important duties of a Christian in society and how to be a good Christian in the society” by Prof. Priyan Dias. Mr. Xavier pointed differences on the leader and the servant and also what's stewardship? Thereafter Fr. Shelton shared about the parable of the talents, he spoke specially about the 3rd

person who got only one talent. 5th of February we had Mr. Yohan sharing the word of God. He spoke about the “Calling of Paul”. He mainly spoke about Paul's early life, how he got a call from Lord, how he shared the gospel with gentiles. Thereafter Kolitha ayya took the session about “What we are doing as Christians in our campus?” May be it's an advice to every student.

*Renee Joshiah Nallarajah  
(Pera DC)*

# මනෝ විකිත්සාව.....

## ඇදහිල්ලේ දෙනෙකින්

ඔබගේ ඇදහිල්ල හා විශ්වාසයන්, ඔබගේ විද්‍යාත්මක දැනුම/සුදුසුකම් ඔබගේ ජීවන වෘත්තිය සමඟ කෙසේ ගැලපේද? අපගේ ලෝක දෘෂ්ටිය - **Worldview** - සහ ලෝකික ජීවිතය අතර ඇත්තේ කුමන සම්බන්ධතාවයක්ද? නූතන විද්‍යාවේ දියුණුවත්, සමාජ වෙනස් වීමත් තුළ ඇදහිල්ල සහ විද්‍යාව පරස්පර විරෝධී බවට මිත්‍යාවක් වර්තමාන මිනිසා අභ්‍යන්තරයේ හි ඇතිකිරීමට උත්සාහ දරයි. මනෝ විකිත්සාව සහ කිතුනු ඇදහිල්ල අතර ද මතුපිටත් පෙනෙන්නට ඇත්තේ මෙවැනි පරස්පරයන්ය. සමහර මනෝ විකිත්සාත්මක න්‍යායන් කිතුනු ඇදහිල්ල සමඟ නොගැලපේ. මේ නිසාම මනෝ විකිත්සාව / මානසික සෞඛ්‍ය ගැටළු සම්බන්ධයෙන් කිතුනුවන් තුළ ඇත්තේ සැකය මුසු දෙනෙකි. මෙවැනි පසුබිමක් යටතේ කිතුනු සහායට පවා මෙවැනි ක්ෂේත්‍රවලට තම අනුගාමිකයන්ව යොමුකිරීමට මැලිකමක් දක්වති. එහෙත් කිතුනුවන් එවැනි පසුබිමකදී පවා මනෝ විකිත්සාව වැනි ක්ෂේත්‍ර වලට යොමුවී, සාර්ථකව එහි නියැලෙමින්, එම ක්ෂේත්‍රවල තම ඇදහිල්ල ආශ්‍රිත වෙනසක් ඇතිකිරීම සඳහා අභියෝගාත්මකව නියැලෙන අවස්ථාවන් ද ඇත. මානසික රෝග විශේෂඥ වෛද්‍ය ඇලන් පෙරෙස්සන්ගේ අත්දැකීම මෙයට එක් නිදසුනකි. ඔහු තම ඇදහිල්ල සහ වෘත්තීමය සේවය සාර්ථක සමබර සංකලනයක් තුළ ගෙන යෑම තුළින් කිතුනු ඇදහිල්ල සහ මනෝ විකිත්සාව/ මානසික සෞඛ්‍ය එකිනෙකට ගැලපෙන ලෝක දෘෂ්ටීන් බව අභියෝගාත්මකව පෙන්වා දෙයි. දැනට ඔහු මනෝ විකිත්සාවේ වැදගත් තනතුරු උසුලන අතර, ඔහුගේ විශේෂ වූ ක්ෂේත්‍ර වශයෙන්, ලෝක දෘෂ්ටිය සහ අධ්‍යාත්මික ජීවිතය, ලමාවියේ වර්ධනයේ අධ්‍යාත්මික පදනම ඉන් ප්‍රධාන වේ. මේ තුළින් ජීවමාන දෙවියන්වහන්සේ සහ මනුෂ්‍යයා අතර ඇති සම්බන්ධතාවයන්, මනුෂ්‍යයා දේව ස්වභාවයට සහ සැලැස්මට අනුකූලවීම තුළින් ගොඩනැගෙන ජීවිතයේ යහ පැවැත්මට (විශේෂයෙන්ම මානසික යහ පැවැත්මට) ඔහුගේ අධ්‍යාත්මික ජීවිතය කෙසේ පිටුවහලක් වේද? යන්න බයිබලීය මූලධර්ම සහ සත්‍යයන් තුළින් ඔප්පු කර පෙන්වා දෙයි.



“සෞඛ්‍යයමත් ළමාවිය වර්ධනයට බයිබලීය පිටුවහලක්” යන ප්‍රකාශන ලියවිල්ල ඉහත කරුණුවලට ප්‍රබල සාක්ෂියකි. සෑම දෙව්විසියෙකුගේ ම බලාපොරොත්තුව තම දරුවන් ශාරීරික මානසික සහ සමාජීය ව උපරිම මට්ටමින් ජීවත්වන පුරවැසියන් බවට පත්කිරීමයි. එලදායි ළමාවිය වර්ධනය මේ සඳහා අත්‍යවශ්‍ය සාධකයකි. ඉහත වර්ධනයන් සඳහා බයිබලීය සත්‍යයන්ගෙන් පෝෂණය වූ අධ්‍යාත්මික මූලධර්ම එලදායි ලෙස බලපාන්නේ කෙසේද? යන්න විග්‍රහයකට අපි දැන් අවතීර්ණ වෙමු.

ඉහත ප්‍රකාශනයේ එලදායි ලමා වර්ධනයට අවශ්‍ය සාධක අතුරින් හතක් විග්‍රහ කරයි.

- 1 ආරක්ෂාව - Security**  
තම මවගෙන් පටන්ගෙන, ක්‍රමානුකූලව ව්‍යාප්ත වන ආරක්ෂාව සහ රැකවරණය එලදායි වර්ධනයේ අඩිතාලමයි.
- 2 නිදහස - Freedom**  
ආරක්ෂිත ලදරුවා තම ආත්ම විශ්වාසය වැඩිකර ගැනීමට නිදහස සොයායයි. ඒ තුළින් එලදායි යොවනත්වයකට මග පෑදේ.
- 3 සීමාවන් - Boundaries**  
විනයානුකූල සීමාවන් සහිත ක්‍රමානුකූල නිදහස ළමා වර්ධනයට මනා පිටුවහලකි.
- 4 කිට්ටු දැඩි සම්බන්ධතාවයන් - Intimacy**  
ඕනෑම පුද්ගලයකුට තමාට හඳුනා ගැනීමටත්, අන් අයට තමන්ට හඳුන්වා දීමටත්, කිට්ටු සම්බන්ධතාවයන් අවශ්‍ය වේ.
- 5 පුද්ගලික සමාජීය සම්බන්ධතාවයන් - Personal Social Relationships**  
ඉහත සාධක හතරින් පෙන්වාදුන් පරිදි, කිට්ටු සම්බන්ධතාවයන්ගෙන් පටන්ගෙන,



(මවුකුසේදී) වයසින් වැඩිමත්, ක්‍රමානුකූලව ව්‍යාප්තවන සම්බන්ධතාවයන් තුළින් දරුවා එලදායි පරිපූර්ණ වැඩිහිටියෙකු බවට පත්වේ. මේ සබඳතාවයන් තුළින් බෙදාගැනීම, අන් අයගේ විශ්ලේෂණාත්මක ඇඟහීම වැනි දේ වැඩෙන දරුවා ඉගෙන ගනියි.

### 6 **ඵලදායීතාවය - Competence**

පළමු සාධක පහ තුළින් තමාට ම හඳුනා ගන්නා දරුවා ද, තම හැකියාවන් අවබෝධ කරගෙන ඒ මත එලදායි වැයවීම, කැපවීම තුළින් උපරිම එලදායි වර්ධනයකට පත්වීමට උත්සාහ දරයි.



### 7 **අන්‍යන්‍යතාවය ගොඩනැගීම - Identity Formation**

අවසානයේ දී අනුකරණය, අනුගමනය වැනි ක්‍රියා තුළින් වැඩෙන දරුවා තම අන්‍යන්‍යතාවය ගොඩනගා ගනියි. මෙහි දී ඔහු ගොඩනගා ගන්නාවූ ලෝක දෘෂ්ටිය ද වැදගත් වේ.

### ඉහත මූලධර්ම වල බයිබලීය / අධ්‍යාත්මික පදනම

කිතුනු විශ්වාසය වනුයේ අප දේව ස්වරූපයෙන් මවන ලද්දා වූ (උප්පත්ති 1:2), යහපත් බැටළු එඩේරාණන් ගේ ආරක්ෂාව / රැකවරණය ලබන අය බවයි. ගීතාවලිය 23 සහ ශු. ජොහන් 10 අනුව මැවුම්කාර දෙවියන්වහන්සේ මැවීමේ දී අපව ජීවත් කරවීම වෙනුවෙන් සීමාසහිත නිදහසක් අපට දුන්නේය. තවද එම නිදහස භක්ති වීදීමේ අයිතිය ද අපට දුන්නේය. ආදී පියවරු එම නිදහස අසුකු පිළිවෙලට පාවිච්චි කිරීමෙන්, එනම් දේව අණට අකීකරු වී පාපයට වැටීම නිසා දඩ/කිට්ටු දේව සබඳතාවයෙන් ඇත් වූහ. එහි ප්‍රතිඵලයක් ලෙස දැන් අප මෙලොවට පිලිසිඳු ගන්නේ ද පාපයේ කැළැල් සහිතවය. (ගීතාවලිය 51:5) එහෙත් අප සැමදෙනෙක් තුළම ඇති විකෘති වූ, හිස් වූ දේව ස්වරූපය (දෙවියන්වහන්සේගේ ස්වභාවය නැමැති හිස් බව) පුරවා, නැවත දේව ස්වරූපයට අපව පත්කිරීම සඳහා දේව පුත්‍රයා (යේසුස්වහන්සේ) මේ ලෝකයට ජනිත වූ සේක. උන්වහන්සේගේ උපතේ පටන්ම, මුළු ජීවිතය පුරාම, එලදායි සෞඛ්‍යමත් ජීවිතයක් විද්‍යාමාන කළ සේක. (ශු.උපුක් 2:52) මෙය පියාණන්වහන්සේ සමඟ තිබූ කිට්ටු සම්බන්ධතාවය තුළින් ප්‍රකාශ වූ අතර, (ශු.ජොහන් 5:20-24) මේ ලෝකයේ සම්බන්ධතාවයන් තුළ දී උන්වහන්සේගේ සහ පියාණන්වහන්සේ ගේ පරිපූර්ණ ප්‍රේමය ප්‍රායෝගිකව ප්‍රකාශකිරීමෙන් ද, උන්වහන්සේ එලදායි පුද්ගලික සමාජීය සම්බන්ධතාවයන් ගොඩනැගූ බව ඉහාරොච් පොත් සාක්ෂි දරයි. මේ තුළින් එලදායි වැඩිහිටියෙකු බවට පත්වීමට ආදර්ශමත් චරිතයක් (ROLE MODEL ) යේසුස්-වහන්සේ තුළින් ප්‍රකාශවන බව බයිබලය සාක්ෂි දරයි. සෞඛ්‍යමත්, එලදායි ළමා වර්ධනයේ මූලික අවශ්‍යතාවයන් බයිබලීය සත්‍යයන්ට අනුකූල බවත් මැවුම්කරුවාණන්ට ද, ගැලවුම්කරුවාණන්ට ද සමීප බවත් මෙයින් පෙනී යයි. තවදුරටත් පුද්ගලයකුගේ මෙලොව උපත සහ වර්ධනය අහඹු සිදුවීමක් නොවන අතර ම, එය මැවුම්කරුගේ ක්‍රමානුකූල සැලසුම් ක්‍රියාවලියක කොටසක් බවත්



පෙන්වා දෙයි. මැවුම්කාර දෙවියන්වහන්සේ තුළින් තම ජීවිතය ආරම්භ කොට, වර්ධනය වී, ගැලවුම්කාර පුත්‍රයාණන්වහන්සේ ව පිළිගෙන, අනුගමනය කිරීම තුළ ගොඩනැගෙන, උන්වහන්සේ සමඟ කිට්ටු සම්බන්ධතාවය සහිත ජීවිතය, දැන් ශුද්ධාත්මයාණන්වහන්සේ ගේ මහපෙන්වීම තුළ එලදායිව ඉදිරියට යන ජීවිතය තුළින්, මෙලොවට වැඩිදායි, පරිපූර්ණ, සෞඛ්‍යමත් (ශාරීරික, මානසික, සමාජීය, සහ අධ්‍යාත්මික) පුද්ගලයකු බවට පත්වීම නූතන මනෝ විකිත්සාත්මක සිද්ධාන්තයන්ට පදනම මිස එයට පටහැනි නොවේ.

*Dr.Lalin Fernando*

நான் ஆண்டவருக்கு முதலில் நன்றி செலுத்துகின்றேன். நல்லதொரு பல்கலைக்கழக மாணவர் ஐக்கியத்திற்காகவும் 2012 இல் மாதம்பையில் நடத்தப்பட்ட பல்கலைக்கழக கிறிஸ்தவ மாணவர் ஐக்கிய முகாமின் அனுபவத்தைப் பற்றி எழுதுவதற்கு கிடைத்த சந்தர்ப்பத்திற்காகவும் மீண்டும் ஆண்டவருக்கு நன்றி செலுத்துகிறேன். பல்கலைக்கழக கிறிஸ்தவ மாணவர் ஐக்கித்தினால் நடத்தப்பட்ட தேசிய பட்டறையானது கிறிஸ்தவ மாணவர்களாகிய எங்களுக்கு மிகவும் பிரயோசனம் உள்ளதாய் அமைந்தது.

தேசிய பட்டறை ஒழுங்கு செய்யப்பட்ட காலமானது மிகவும் பொருத்தமானதாக அமைந்தது. மாணவர்கள் அனைவருக்கும் விடுமுறைநாட்களாக அமைந்தபடியினால் முகாமில் பங்கேற்பதற்கு வசதியாக அமைந்தது.

தேசியமுகாம் ஒழுங்கு செய்யப்பட்டு நடத்தப்பட்ட இடமானது அமைதியான பிரதேசமாக அமைந்ததோடு பல்வேறு வசதிகளும் பொருந்தியதாக அமைந்தது.

தேசியமுகாம் நடத்தப்பட்ட இடமானது ஆராதனை நடத்துவதற்கும், பல்வேறு வேதப்படிப்புக்கள் நடத்துவதற்கும், பொழுதுபோக்கு, விளையாட்டு நிகழ்ச்சி வைப்பதற்கும், ஓய்வு எடுப்பதற்கும், தங்குமிட, குளியலறைவசதிகள், சாப்பாடு வசதிகள் சிறப்பாக இருந்தமை மிகவும் பாராட்டத்தக்கதாய் அமைந்தது.

மாணவர்களுக்கு கற்றல், திருமறைப் படிப்புக்கள் என்பன இலகுவாக விளங்கக் கூடிய விதத்தில் நடத்தப்பட்டது மட்டுமன்றி அவர்களுக்கு விளங்கக் கூடிய தமது சொந்த மொழியிலும் நடத்தப்பட்டது.

கிறிஸ்தவ மாணவர்களின் ஐக்கியம் கட்டியெழுப்பப்பட்டதை பல்வேறு விதத்திலும் காணக்கூடியதாய் அமைந்தது. மாணவர்களின் பல்கலைக்கழக ஊழியம், ஆண்டவரோடு விசுவாசவாழ்வு பற்றி மேலும் அறியக்கூடியதாய் இருந்தது. பாசறையானது மேலும் சிறப்புற வழிகாட்டிகளாக இருந்த சாவித்ரி அன்டி, கோலித்த ஐயா, பகி அண்ணா, ஜோகான் அண்ணா திருமறைப்படிப்பு நடத்திய இறைஊழியர்கள் மற்றும் அங்கத்தவர்களின் பணி மென்மேலும் தொடர் வாழ்த்துக்கள்.

தேசிய முகாமின் அனுபவமானது எனக்கு பெரிய வரப்பிசாதமாய் அமைந்தது. எல்லா துதியும் கனமும் மகிமையும் ஆண்டவராகிய இயேசுவுக்கே.

J. Mosestruban  
EUSCF

The National Camp of FOCUS was held from 10th - 14th April at Ape Kedella, Madampe. The theme for this camp was "A community called in context". Many interesting topics were discussed in detail regarding the above theme which helped us to understand our mission as university students. The speakers were also effective. This was my first FOCUS camp and many new friendships were made at the camp which I will cherish for the rest of my life. It was a memorable experience since we had a really good time as well as was able to spend time away from home reflecting on our lives and focusing on the mission that is ahead of us as Christian university students.



## My first FOCUS national camp.

Despite being on many GCF camps prior to this year's FOCUS camp, I had never been on the camp as a student. Having had my first experience of campus life, it became very obvious very soon as to what an overwhelming minority we were in university.

However during the camp I met a lot of other students facing similar situations in their universities and it helped me to understand that we were not alone in our struggles. The theme of the camp about being a called community, and our role within our universities was also particularly relevant to the situations many of us faced. Overall the FOCUS camp of 2012 was a particularly enriching experience for me where I was able to make a lot of new friends and take back many new lessons and great memories.

— Ashwin Dias —  
(SCFUM)

Sandesh Fernando  
(J'pura)

I want to thank God for all the wonderful miracles He did in camp, especially with the astounding tsunami warming at the back of our mind troubling us as well as many others at home and else where, God once again proved His faithfulness by not letting us down at any time. Commenting on the content of each session, I got a deeper revelation of what it exactly means to be called by God in a university context. It must be stated, if not I would be failing God in my duties, that each session was an opening up my mind as to what God exactly requires from me in University. Special thanks go to Yohan and Aunty Savithri for their Godly guidance to me as well as everyone else



through their sessions on culture and violence respectively. Finally I want to give all glory and praise to Jesus for the wonderful time we had in His presence, where I actually felt one in your house oh Lord is better than a thousand days in the world. "Better is one day in your courts than thousand elsewhere" Psalms 83: 1

..Damian Thomas ...  
(UCCF)

For Comments contact us on

Tel : 0112726246/07772888208

Email - savithri@focus.lk

Address - Fellowship Of Christian University Students

25A, Waidya Road, Dehiwela.

8ஆம் பக்கத்திலிருந்து தொடர்கிறது..

வேறுஎழுத்தாளர்களாலே.

இந்த நிருபங்களை எழுதிய நபர்களுக்கும் எமக்கும் எவ்வகையான நேரடித் தொடர்புகளும் இல்லை. இவர்களின் குணாதிசயங்கள் பற்றியோ இவர்களுக்கும் நிருபத்தினைப் பெற்றுக்கொள்ளுபவர்களுக்கும் இடையே காணப்பட்ட உறவுமுறை குறித்து எமக்கு எதுவும் தெரியாது. எமக்குக் கிடைத்த மிக சொற்பமான தகவல்களைக் கொண்டே விடயங்களை நாம் உய்த்துணரமுடியும்.



வேறுபட்ட மக்கள். இந்நிருபங்களை பெற்றுக்கொண்ட மக்கள் குறித்து எமக்கு பெரிதளவிலே எதுவும் தெரியாது. இவர்களின் குணவியல்புகள், வாழ்க்கை முறை,

மனப்பாங்குகள் குறித்த தெளிவு எமக்கு இல்லை. இவர்களுக்கும் எங்களுக்கும் இடையிலே ஆயிரக்கணக்கான வருடங்கள் இடைவெளி காணப்படுகின்றது.

வேறுபட்ட நோக்கங்களுக்காக.

ஒவ்வொரு நிருபமும் சில பிரத்தியேகமான நோக்கங்களுக்காக எழுதப்பட்டது. நிருபத்தின் நோக்கத்தினை நாம் கண்டறியும் போது அந்நோக்கத்தின் அடிப்படையிலே முழு நிருபத்தினையும் இலகுவாகப் புரிந்துகொள்ளலாம்.

உதாரணம்:-

தீமோத்தேயு - தவறான போதனைகள் பெருகி வருகிற சூழ்நிலையில் பவுல் தனது ஆவிக்குரிய மகனான தீமோத்தேயுவுக்கு ஆலோசனைகள் கூறுதல்.

எபிரேயர் - கிறிஸ்துவைப் பொறுத்தவரைக்கும் காரியங்கள் எவ்விதம் வேறுபடுகின்றன. "அதைவிடத் திறமான" "எவ்வளவு அதிகம்" "ஒரேதடவை"....

யோவான் - திடஉறுதி (யோவான் 20:31ஐ யோவான் 5:13 உடன் ஒப்பிடவும்)

இதுவேர் தொலைபேசி உரையாடலைக் கேட்டு மறுமுனையிலே என்ன பேசப்படுகின்றது என்பதை உய்த்தறியும் முயற்சியினை ஒத்தது. ஒரு துப்பறியும் நிபுணர் போல அல்லது ஒரு பத்திரிகை நிருபர் போல பகுதியின் ஆதாரங்களை வெளிக்கொண்டுவிடும் முயற்சி. அப்போஸ்தலர் நடபடிக்கைகள் இத்தகைய செயற்பாட்டுக்கு உதவி செய்கிறது. புதிய ஏற்பாட்டிலே காணப்படும் ஒரே ஒரு வரலாற்று நூலான அப்போஸ்தலர்நடபடிக்கைகள் கொண்டே எம்மால் நிருபங்களில் தெளிவினைப் பெற்றுக்கொள்ள முடிகின்றது.

3. இதுவேர் பாடநூலாக அமைந்திராதபடி பயன்படுத்தல்.

இன்று பல்வேறு வகையான கொள்கைகளும் கோட்பாடுகளும் நிருபங்களில் காணப்படும் இறையியல் கருத்துக்களைக் கொண்டே உருவாக்கப்பட்டுள்ளன. ஆனால் நிருபங்களிலே காணப்படுகின்ற விடயங்களை அப்படியே உள்வாங்கி புதிய இறையியல் கொள்கைகளை உருவாக்குவது ஆபத்தானதாகும்.

வேதம் முழுவதும் தேவனுடைய வார்த்தை என்பதை ஒத்துக்கொள்ளும் நாம் இவைகளின் சந்தர்ப்பங்களை புரிந்துகொண்டு பிரயோகிப்பது இன்றியமையாதது.

புதியேற்பாடு நிருபங்கள் முதலாம் நூற்றாண்டிலே வாழ்ந்த கிறிஸ்தவர்களுக்கு சில பிரத்தியேகமான நோக்கங்களையும் அவர்கள் எதிர்நோக்கிய பிரச்சனைகளுக்குமான தீர்வாக எழுதப்பட்ட போதகப் பதிலீடுகளாகும்.

அவை எமக்கு வார்த்தையாக வர முன்பதாக அவர்களுக்கு வார்த்தையாக இருந்தது. ஆகவே இவைகளை நாம் எடுத்து பிரயோகிப்பதற்கு முன்பதாக இதன் மூல வாசகர்களுக்கு இது எவ்விதம் அர்த்தப்பட்டது அல்லது பிரயோகப்பட்டது என்பதைக் கண்டறிதல் அவசியம்.

நிருபங்களிலே காணப்படும் சிலகட்டளைகள் முதலாம் நூற்றாண்டிலே வாழ்ந்த மக்களின் கலாசாரம் பண்பாடு

என்பவைகளை அடிப்படையாகக் கொண்டு வழங்கப்பட்டவை. சில கட்டளைகள் எப்போதும் மாறாத உண்மைகளாக சத்தியத்தின் அடிப்படையில் கொடுக்கப்பட்டவை. ஆகவே இவ் வேறுபாடுகளை நாம் அறிந்துகொள்ள வேண்டும்.

4. பின்புலவிடயங்களில் நோக்குவியத்தை (Focus) செலுத்தல்

ஒரு நிருபத்தினைப் புரிந்துகொள்வதற்கு அதன் பின்புலவிடயங்களை கண்டறிதல் மிகவும் அவசியமானது. நிருபத்தினைப் பெற்றுக்கொண்டவர்கள் பற்றிய தகவல்களை நாம் அறிந்துகொள்ளவேண்டும். அன்றைய கிறிஸ்தவர்கள் எதிர்நோக்கிய பிரச்சனைகள் எவை?, திருச்சபையிலே எத்தகைய சூழ்நிலைகள் காணப்பட்டது?, எவ்வகையான தூர்உபதேசங்கள் அவர்கள் மத்தியிலே பரவியிருந்தது?, அக்காலத்தில் யாருடைய ஆட்சிமுறை தேசத்திலே காணப்பட்டது?, சமூகத்திலே கிறிஸ்தவர்களுடைய நிலை எவ்விதம் இருந்தது?, எவ்வகையான துன்பப்படுத்தல்கள் ஊடாக சபை கடந்துசென்றது? போன்ற விடயங்கள் குறித்து தெளிவடைதல் குறிப்பிட்ட நிருபத்தினை பூரணமாக புரிந்துகொள்ள உதவிசெய்யும். இத்தகைய பின்புலங்களை சரித்திர பின்புலம், இலக்கிய பின்புலம், இறையியல் பின்புலம் எனப் பல்வேறு வகைப்படுத்தலாம்.

5. பிரயோகிக்கையிலே ஏற்படக்கூடிய இரு தவறுகளை தவிர்த்துக்கொள்ளுதல்.

வெட்டுதல், ஓட்டுதல்

தமது கருத்தினை அல்லது பிரசங்கத்தினை நிரூபிப்பதற்காக நிருபங்களில் இருந்து சில பகுதிகளை அப்படியே வெட்டி ஓட்டும் போது எமது பிரயோகத்தில் தவறுகள் ஏற்படலாம். அநேக பிழையான உபதேசங்களும் தங்கள் உபதேசங்களை நிரூபிப்பதற்கு நிருபங்களில் இருந்தே வேதாகமப் பகுதிகளை காண்பிக்கின்றன. இவர்கள் அவ்வேதப்பகுதி எச்சந்தர்ப்பத்திலே, எவ்வாறான சூழ்நிலையில், எத்தகைய தீர்வாக அப்போஸ்தலர்கள் முன்வைத்தார்கள் என்பதைக் கவனத்தில் கொள்வதில்லை.

நீக்குதல், நழுவுதல்

ஒரு நிருபத்திலே நீங்கள் விரும்பாத அல்லது விளங்காத பகுதிகளை உதாசீனம் செய்யவேண்டாம். எவையெவற்றுக்கூடாக நாம் கடந்து செல்லவேண்டுமோ அவற்றுக்கூடாக கடந்துசெல்லுங்கள். நிருபத்தின் ஆசிரியர் அதுதேவையற்ற பகுதியென கருதியிருந்தால் நிச்சயமாக அதை அவ்விடத்திலே குறிப்பிட்டிருக்கமாட்டார். இவ்விதம் நாம் சில முக்கியமான செய்திகளையும் உதாசீனம் செய்யவும் வாய்ப்புள்ளது.

6. ஒரு பகுதியின் தொனியைப் பற்றிக்கொள்ளுதல்  
ஒரு நிருபத்திலே காணப்படும் பகுதி உற்சாகமுட்டுதலா?, கண்டிப்பா?, அறிவுரையா?, கட்டளையா?, போதனையா? என நிருபத்தின் தொனியினை இனங்கண்டு கொள்ளுங்கள். கட்டளையாயின் அது ஒரு மக்கள் கூட்டத்துக்கா அல்லது பொதுவானதா எனக் கண்டறியுங்கள். உதாரணமாக கலாத்தியர், கொரிந்தியர், யாக்கோபு போன்ற நிருபங்களில் தொனியினை நாம் அறிந்துகொள்ளும் போது அவைகளை இலகுவாக புரிந்து கொள்ளமுடியும்.

7. ஒரு பகுதியிலே கிறிஸ்து எங்கே வருகிறார் என்பதை இனங்காணுங்கள்.

அப்போஸ்தலர்கள் வேதவசனங்களை எடுத்து கிறிஸ்துவை முன்னிட்டே பிரசங்கித்தனர். அதைப் போலவே நிருபங்களின் பகுதிகளிலும் கிறிஸ்துவை எவ்விதம் தொடர்புபடுத்தலாம் என்பதைக் கண்டறியுங்கள். வேதாகமம் எங்கே மொளனமாக இருக்கிறதோ அங்கே மொளனமாக இருக்கவும் கற்றுக்கொள்ளுங்கள்.

Y.Paheerathan





## EUSCF

Greetings to all in the blessed name of Jesus Christ. There are about fifteen students in our fellowship now. We are gathering for meetings in three different places. Outstation students are gathering for prayers & bible study on Fridays. A room was given by university for this purpose.

We are conducting another meeting for medical & nursing students at the medical faculty on Mondays. HCF people are also involved in this meeting. Dr. Angela & Dr. Grace are attending this meeting regularly. We have been using a room with the university's permission for our gathering but recently university asked us to leave the room without providing us an alternate place. Now we have planned to gather for prayers in the medical hostel.

Our staff worker & his wife regularly visit the fine arts college & meet some students there. Given the increasing number of students here, we have planned to start a new meeting for those students soon.

We thank for.....

- God's leading & provision for last three months.
- Staff worker for EUSCF
- The new students who joined with us recently.
- The students who took responsibilities.

Pray for....

- The students who want to participate at the meetings actively.
- Renewal of the yearly registration of EUSCF.
- Regular attendance of the new students.
- Support of the graduates who are in Batticaloa.
- The new meeting which we have planned.
- Increasing the Batti-based students' contribution in our fellowship.

## J'PURA

Our J'pura FOCUS fellowship currently consists of about 15 students & they represent most of the faculties. Weekly meetings are conducted on Tuesday's from 12.10pm - 12.55pm. Ayomi was appointed to lead our fellowship at the start of the semester & please pray that God would give her the strength to lead our fellowship successfully.

The main event that we organized last year was our Christmas program. We visited a child detention centre in Ranmuthugala on the 10th of December 2011. It was an

amazing experience as we were able to spend some quality time with these children. We were able to talk to them about their problems inside that camp as well as give them some Christmas gifts & some refreshments. Finally we prayed for them and they were overjoyed to talk to our fellowship members & for the lovely gifts that they received. It was truly a heartwarming experience for all of us & we hope to continue these kinds of programs to bring glory to God.

Weekly studies & prayer times are conducted by the leadership group of our fellowship. Mainly our prayer times and studies are focused on work, violence in universities, quiet times as well as general problems.



## UCCF

UCCF has had a fairly good year so far. We had new members join us at the end of last year and their commitment to UCCF has grown steadily over these past months. The rest of our members have continued to be regular participants in all our activities. Fellowship meetings were held weekly on Mondays and we met to pray on Thursdays (although this prayer time was stopped for

a couple of months). The meetings have proved to be enriching in terms of discussion, bible-studying and worshipping God as a community. The prayer time has helped us sensitize ourselves to the needs of our university and has helped us to see the need to be involved in our campus.

Our newest venture has been to conduct our meetings in Sinhala and Tamil instead of only in English. We feel that our witness in university must be one that reaches everyone who needs it and that it requires us to create an environment that will allow anyone to feel at home within the fellowship.

Please pray:

- that we will continue to challenge ourselves and to allow ourselves to be utilized fully by God
- that we will be able to identify and reach out to people who are searching for God
- for the core, as they learn to lead the bible studies, discussions and prayer times

that we face as Christian university students. Many issues were discussed during these studies. Successful discussions and prayers led to understanding more about Christ during these studies. We started a monthly prayer meeting at each of our fellowship members' house mainly aiming to improve the bond between us. The first program was held at Ayomi's place and it proved to be a success. Please pray that we could continue this throughout the year.

One of the major challenges that our fellowship faces at the moment is that FOCUS is not registered at our university. Only two Christian groups are allowed to operate officially and both those slots have been taken. This

is a major obstacle as we cannot use the name of our university for any fund raising activity for our programs since we operate unofficially. Another problem has been finding new fellowship members. This is slowly becoming a serious issue since most of the 4th years would be leaving next year and because of this the continuity of our fellowship is under serious threat. Please pray for our fellowship so that we may resolve these issues successfully and continue to glorify God's name as the fellowship of the University of Sri Jayawardenapura.

May God Bless You!!!



## Prayer diary



### NSE – Monday

•Thank God for the NSE (National Student Executive) representatives who have taken up national responsibilities, and being committed to God in all the activities carried out in the national level.

*Mossesruben and Joni – EUSCF*

*Jositha Kandasamy & Thujeevan Jeyaraj – JUSCF*

*Deeksha Hapugoda and Sandesh Fernando – J'pura Core*

*Jerald Townly and Menura Perera – Peradeniya DC*

*Pranjeevan Kulasingham and Lakshitha Fernando – SCFUM*

*Dilanka Fernando and Sushmitha Thayanadan – UCCF*

*Joel Ebenesan – Uwa Wellasa*

•Guidance as the NSE leads the national ministry in the Sri Lankan university system.

•God would work through the contacts we have made in different universities for establishment of a Christian witness in Universities where there is no group of Christians meeting together

•God would go with the new entrants to the leadership camps organized by the government and that He would be their strength and courage in facing challenges and being a witness in a difficult environment.

•New entrants to universities would be welcomed and accepted by the seniors in universities and not be subject to ragging that is fearful.

### Fellowships (see details in fellowship news) - Tuesday

•Thank God for the leaders of every fellowship, who have made the decision to serve the Lord despite academic schedules and other commitments

•God would raise future leaders who would be willing to take up responsibilities

•Fellowship members will be able to experience the support for one another as they learn to make Jesus the Lord of every part of their lives.

•Fellowship members to pray for and show concern for the well-being of students outside their fellowship

## SCFUM

We've continued to meet regularly on Thursdays for our fellowship meetings where we've looked at areas such as salvation & deeds, tithes, Nicodemus & also managed to have follow up discussions on what we learnt in the poyaday programs. Students conducted studies on the book of James.

For last Christmas, we made & shared a video reflecting on the true meaning of Christmas, where we tried to address a few misconceptions among the general public with regards to the festive season. We also raised a few questions related to violence within universities, wastage of food & our lack of appreciation towards the "not so prominent" people in our universities.

Also we were able to restart the fellowship lunch time, which has given us an opportunity to build up friendship within the fellowship & are hoping to use this time to interact with students who are not so regular in attending our fellowship meetings. Leadership retreat, national camp & the walk organized by the blind school are among the other activities we've engaged in. New students across all three faculties joined our fellowship during the last few months & it is encouraging to see them being actively involved in fellowship activities. One main priority of SCFUM for the next few months is to be more visible within the university & pray that God would open up options so that we could interact & engage in more meaningful conversations & activities with our non Christian friends. Among other plans are to meet for weekly prayers & continue to build stronger bonds with the Catholic Union.

While we praise & thank God for His blessings upon our fellowship, please continue to pray that He would strengthen & guide us during the coming months as we continue being His witnesses within the university.

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- Each fellowship will be able to testify to the Kingdom of God within their university environment.

**Academic and Non Academic staff – Wednesday**

- Thank God for the services that staff render to the students and further education in Sri Lanka.
- For a reasonable resolution for their concerns and demands that has been the reason for strike action by both the academic and non-academic staff over the last year.
- God would give the academics needed wisdom in delivering their lectures and they would act responsibly.
- God would be with all the Christian academics as they make an impact on the lives of many undergraduates and as they face different issues like strikes so that they will be perceived as men and women who serve the student and tertiary academic community

**FOCUS staff - Thursday**

- We thank God for the committed staff that is involved in nurturing us and conducting various in-depth bible studies encouraging us to shift our boundaries and do the uncomfortable.
- Pray that God would continue to bless them and encourage them in doing the best for the work of the Lord as the Harvest is plentiful but workers are little.

**Council - Friday**

- That God would be with the Council members as they give of their time, lead the ministry and make policy decisions for FOCUS.

**Similar student movements and IFES - Saturday**

- Thank God for the Christian communities placed in the universities all over the world and the ability to be in contact with them.
- Pray that God would work in the universities around the world through these movements.

**University system - Sunday**

- Thank God for the free university education we receive.
- God's mighty hand would be upon the minister of higher education and all those in power in making decisions for the university system.

**පේරාදෙණිය ක්‍රිස්තියානි සහෝදරත්වය**

පේරාදෙණිය ක්‍රිස්තියානි සහෝදරත්වය අද සිටින්නේ කොහේද?

පසුගිය වසර කිහිපය තුළ පේරාදෙණිය සහෝදරත්වයේ ශිෂ්‍ය නායකත්වය ලබා දුන් කාර්තික් අයියා හා වෙන්නිලා අක්කා ගේ ඉවත් වීමෙන් පසුව පේරාදෙණිය ශිෂ්‍ය නායකත්වය සම්බන්ධයෙන් ගැටළුවක් ඇති විය. එයට හේතුව වූයේ ඒ වන විට ජ්‍යෙෂ්ඨ ශිෂ්‍යයින් ලෙස ඉතිරිව සිටියේ සුජීවා අක්කාත්, නාමලීන්, මාත් පමණක් නිසාය. නමුත් වෛද්‍ය පීඨයේ සිව්වන වසරේ සිටින සුජීවා අක්කාටත් දෙවන වසරේ අවසන් විභාගයට මුහුණ දීමට සිටි මා හටත් එම වගකීම භාර ගැනීම අපහසු බව පෙනී ගියේය.

එම නිසා ඒ අවස්ථාවේ පළමු වසරේ සිටි සුදර්ශන් හා දෙවන වසරේ සිටි නාමලී නායකයින් ලෙස තේරී පත් වූහ. නමුත් අධ්‍යයන වැඩ කටයුතු සමඟ කාර්යය බහුලව සිටි නාමලීට සහෝදරත්වය වෙනුවෙන් කාලය කැප කිරීම ගැටළු සහගත විය. එබැවින්, පසුගිය වසරේ අවසන් කාල පරිච්ඡේදයේ දී සුදර්ශන් තම වගකීම නොපිරිහෙලා ඉටු කළේය.

මේ කාලයේ දී අපගේ උපාධිධාරී ක්‍රිස්තියානි සහෝදරත්වයේ ආචාර්යය මණ්ඩලයෙන් ලැබුණේ නොමඳ සහයකි. විශේෂයෙන් නව ශිෂ්‍ය කණ්ඩායමක් පැමිණි අවස්ථාවේ ඔවුන්ගේ සහයෝගය නිසාවෙන් සාර්ථක පිළිගැනීමේ මෙහෙයක් පැවැත්වීමට අපට හැකිවිය. එහි දී අපට නව කණ්ඩායම තුළ ජීවලිත ඇදහිලිවතුන් කිහිප දෙනෙකු හඳුනා ගැනීමට හැකියාව ලැබිණි. පසුව සහෝදරත්වයේ උපාධිධාරීන් දෙදෙනෙකුගේ පූර්ණ සහයෝගයෙන් ඔවුන්ගේ නිවෙස් වල යොහාන් අයියා විසින් 'බයිබලය අධ්‍යයන කරන්නේ කෙසේද?' යන මාතෘකාව යටතේ පැවැත් වූ පුහුණු කිරීමේ වැඩසටහන ද ඉතා සාර්ථක විය. ඒ සඳහා නවක සිසුන් ගේ සහ තරමක් උදාසීනව සිටි ජ්‍යෙෂ්ඨ සිසුන්ගේ ද සහභාගිත්වය ලැබීම ප්‍රශංසනීය.

මේ අන්දමින් ගොඩ නැගුණු නව සහෝදරත්වයට කෝලිත අයියා හා ලොයලා අක්කාගෙන් නොමඳ සහයක් ලැබිණි. ඔවුන් එක්ව කළ නන්තල් කැරොල් වැඩසටහන මෑත කාලයේ තිබූ හොඳම වැඩසටහනක් බව බොහෝ දෙනා ප්‍රකාශ කළහ. මෙම වැඩසටහන වඩා සාර්ථක කර ගැනීමට ජ්‍යෙෂ්ඨ සිසුන් ලෙස සුදර්ශන්, නිශාන්, ජෙරල්ඩ්, සුජීවා ද නවකයින් වූ දෙව්ශානි, ඉවැන්ජලින්, දීපිකා ද දැක්වූ සහයෝගය අනගි ය. මෙහි දී මා දකින වැදගත් දෙය නම් මේ තුළින් අපට පේරාදෙණිය තුළ ජීවලිත සහෝදරත්වයක් නැවතත් බිහි කිරීමට ලැබුණු හැකියාවයි. කැරොල්

වැඩසටහනට සහභාගි වීමට මට නොහැකි වුවද, එම වැඩසටහනින් පසු සහෝදරත්වයේ බොහෝ දෙනෙකු සතිපතා පැවැත්වෙන බයිබල් අධ්‍යයනයන්ට වෙනදාට වඩා උද්යෝගීව සහභාගි වනු දැකිය හැකි විය. එසේම ජෙරල්ඩ් තුළ විශේෂ උද්යෝගයක් දැකිය හැකි වීම සතුටට කරුණකි. නායකත්වයක් සොයමින් සිටි පේරාදෙණිය සහෝදරත්වයට ආශීර්වාදයක් වූ, පෙබර-වාරි මස පවත්වන ලද නායකත්ව පුහුණු කඳවුරට සුදර්ශන්, ඉවැන්ජලින්, දෙව්ශානි, රෙනී සමඟ මම ද සහභාගි වූයෙමි. මෙම කඳවුර නවක සිසුන් ගේ අධ්‍යාත්මික දිගු ගමනට ආරාධනයක් මෙන් ම ශක්තියක් ද විය.

නමුත් පසුගිය ජාතික කඳවුරේ දී සිදුවූයේ කුමක්ද? විශාල පිරිසක් පේරාදෙණියෙන් සහභාගිවීමට සිටිය ද අවසානයේ එම කඳවුරට සහභාගි වූයේ ජෙරල්ඩ්, නිශාන් හා ජේසුරාජ් පමණි. කණගාටුදායක සිදුවීමක් නිසා නිශාන්ට ද සම්පූර්ණ කඳවුරට සහභාගි වීමට නොහැකි විය. මෙතරම් සුළු පිරිසකගේ සහභාගිත්වය පිළිබඳව මේ වන විට නායකත්වයට උර දෙමින් සිටි ජෙරල්ඩ් හා මට මහත් ගැටළුවක් විය. විශ්ව විද්‍යාල සහෝදරත්වයේ වටිනාකම අප සහෝදරත්වයට වැටහී නැතිදෝයි අපට සිතියි. අපට තව බොහෝ දුර යා යුතුව ඇති බව මෙයින් අපි පසක් කර ගතිමු. පේරාදෙණියට ප්‍රතිසංස්කරණයක අවශ්‍යතාවය පැන නැගී ඇත. ජුනි 4 වන දින කොළඹ සොහෝදරත්වය උපාධිධාරී ක්‍රිස්තියානි සහෝදරත්වය හා එක් ව පේරාදෙණියේ පැවැත්වීමට නියමිත පෝය දින වැඩ සටහන ඒ සඳහා මහත් අත්වැලක් වනු ඇතැයි යන්න අපේ බලාපොරොත්තුවයි.

මා විසින් ඉහත සටහන් කරනු ලැබූයේ පේරාදෙණිය සහෝදරත්වයේ සැබෑ තත්වයයි. විවිධ ජනවර්ග, විවිධ සමාජ ස්ථර වලින් සැදුම්ලත් ලංකාව පුරා විවිධ ප්‍රදේශ වලින් පැමිණි පේරාදෙණිය සහෝදරත්වය තුළ ප්‍රබල විවිධත්වයක් දක්නට ඇත. අපට ඇති අභියෝගය නම් ඔවුන් එක ම පවුලක් ලෙස එක් කර ඉදිරියට ගෙන යෑමයි. ඒ සඳහා ඔබ සැමගේ නොමඳ යාවිඤ්චාව මෙන් ම සහයෝගයට ද අපි බලාපොරොත්තුවෙමු. ජෙරල්ඩ් සහ මාගේ බලාපොරොත්තුව නම් අප විශ්ව විද්‍යාලයෙන් සමුගෙන යද්දී සහෝදරත්වයේ නායකත්වය දැරීමට සුදුසු විශාල පිරිසක් බිහි ව සිටිනු දැකීමයි. අපගේ පළමු වසරේ සිසුන් අතර එවැනි කිහිප දෙනෙකු සිටිනු දැකීම ඉමහත් සතුටකි. නමුත් ඔවුන් කැපවීමෙන් ඒ සඳහා ඉදිරියට පැමිණිය යුතුය. විශේෂයෙන් දෙව්ශානි, ඉවැන්ජලින්, දීපිකා හා රෙනී ගැන යාවිඤ්චා කරන්න. ඔවුන් එම වගකීම තේරුම් ගෙන ඉදිරියට යනු ඇතැයි යන්න අපේ බලාපොරොත්තුවයි.



## JUSCF

We thank God for his guidance and provision during the last six months. We have a new staff worker who works alongside us on a part time basis, Thusiraj. God opened our eyes to some new students in our university. We are increasing our one to one student interaction as well and some of these new students show their enthusiasm for this ministry. We meet regularly on Tuesdays for our weekly meetings for bible study, prayer and fellowship.

The new committee of JUSCF was recently elected. We continue to visit students regularly. 11 students attended the National camp held recently at Madampe. We thank God for the University chapel which we use for special programs. We also thank God for the graduates who came to Jaffna and provided us with encouragement & teaching and shared their experiences of University life. Our students were blessed by all the teaching and testimonies.

Last month Sathi Anna and Rushira akka visited our fellowship students and talked personally with some of us. We are going to start English classes for our fellowship students as this is a real need among our students. Pray for us as we plan our Poya Day Programmes, starting from July 2012. We believe that God will raise committed student leaders from our fellowship.

Pray for:

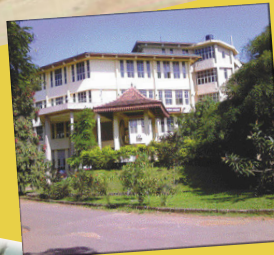
Pray for our freshers who have just joined our fellowship. Pray that they will be regular at our meetings and will become involved in our ministry.

Pray that the students who are in our fellowship will understand the nature of the University ministry and give their time for regular meetings, meet with one another and those outside the fellowship.

Pray that there would be the burden of the gospel that it should be planted in each & every student's heart

Pray that as a fellowship we would be a witness in the University

Pray for the student leaders that we have now and that they will nurture another generation of student leaders.



## UNIVERSITY OF KELANIYA, FACULTY OF MEDICINE RAGAMA

During the past months what we have mainly been doing is to have a time of prayer within the faculty whenever it was possible for the three of us to meet together. Dr. Veerni from the Ragama hospital joined us and we had Bible studies with her at the faculty and we tried to carry it on a weekly basis. Please pray that we will be able to meet up on a regular basis and be able to initiate a proper Kelaniya University fellowship along with our students in the main Kelaniya University. Pray also that all of us who are involved would feel a sense of responsibility and a burden to carry out the student ministry in our campus and that we would be equipped to do so.

## FOCUS National Camp 2012

10th April 2012 was yet another busy day at the Fort railway station with the New Year festival just round the corner. By about 12.45 p.m. most of the members from the Colombo, Moratuwa, Jayawardenapura and Uva Wellassa and non state university had arrived at the station. The slow train heading to Madampe left the station at 1.10p.m. with all the excited campers.

After an enjoyable train journey, we arrived at the "Ape kedella" campsite in Madampe. Situated in the middle of a peaceful coconut plantation, it certainly was a welcoming place and it immediately wiped away my fears I had about what it was going to be for the next 4 days.

Though I had been involved in the J'pura fellowship activities for about 1 ½ years, this was the first camp organized by FOCUS which I was attending. Personally I had compromised many times about attending the camp since I didn't know most of the members of other fellowships at that time. But the warmth and friendly smiles of all the FOCUS members quickly changed my idea about the camp.

Soon we were joined by our brothers and sisters from Jaffna, Batticaloa and Peradeniya fellowships and it was truly a wonderful feeling to know that in all parts of our country, many students are striving hard to shine their light for Jesus, in their own special ways. We were encouraged by the witnesses of many Christians who were enduring many hardships to stand up for Jesus before a vast non-Christian majority.

The messages delivered at the camp by the speakers carried a lot of depth and certainly were words from above. They brought up many interesting discussions through which we were able to get to know and understand the different ideas each person carried. I must thank Prof. Amal Kumara, Uncle Prem Kumar, Auntie Savithri and Yohan Aiya for the great effort they had put in to prepare the sessions for the camp.

With the aid of some of our very talented multi-lingual campers, we were able to converse and strengthen our bonds with each other without making language a hindrance. Amidst the different backgrounds, viewpoints and opinions we were able to bond together as one family headed by Christ.

I must make mention of the camp chair, Mark (UCCF) and the camp committee who put in a great amount of effort to make the camp a success, not forgetting the GCF members who helped in numerous ways.

The FOCUS national camp 2012 certainly was a blessing to my life and I cherish all the fond memories and friendships created at camp with thanks to God. I believe it was the same for all the campers and I look forward to an even more successful camp next year by God's grace.

*Ayomi Marshall (J'pura)*



## කැඳවුවත්.....

ඉමක් කොතක් කොපෙනෙන බලාපොරොත්තු නම් මහ සයුරේ ජීවිතය නම් කොතාව අප රැගෙන යන්නේ කොයෙකුත් තුණුව මධ්‍යයේය. එහෙව් මහ සයුරේ විශ්ව විද්‍යාල ජීවිතය තවත් එක් කාණ්ඩයක් බව කො අනුමානය.

විශ්ව විද්‍යාලීය සංදර්භය තුල කැඳවූ ලැබූ සෙනඟක් ලෙස ආකීර්ණ අපහට විශ්ව විද්‍යාලීය කිතුණු ශිෂ්‍ය කණ්ඩායමක් ලෙසින් මෙවර කැඳවුරට සහභාගි වීමට ඉඩ හසර උදාවූයේ අප කිතුණු සිසු දිවියට නැවුම් බලාපොරොත්තු එක් කරවමින්ය.

දිනකට මිනිත්තු කිහිපයක් උන්වහන්සේගේ පාද පාමුල රැ දෙන්නට අපොහොසත් අප මිනිත්තු පැය බවටදී, පැය දින බවටදී පෙරළුමින් දින 3 කට වැඩි කාලයක් කිතු සම්පාදනාත්මයේ සෙවනෙහි කාලය ගත කළේ ජාති, භාෂා, සංස්කෘති, සමාජ තත්ව හා බැඳුණු සියළු සීමා මායිම් පසෙකලා එකම පවුලක කණ්ඩායමක් ලෙසින් විශ්ව විද්‍යාල සංදර්භය තුල කිතුණු සෙනඟක් ලෙස අප සතු කාර්යභාරය වගකීම් හා කැප කිරීම් ලෙස විවිධ තේමා හා විවිධ පැතිකඩ ඔස්සේ තේරුම් ගැනීමට මෙම කිතුණු ශිෂ්‍ය කැඳවුර මනා පිටිවහලක් විය. මෙලොව සියළු බලපරාක්‍රම හිමි එකම දෙවියන් වහන්සේට ගායනා කරමින් ප්‍රශංසා කරමින් තමන්කාර කිරීමටත්, ඒ තුලින් උන්වහන්සේගේ නාමය මහිමයට පත් කරවන්නට මෙහිදී අප අවස්ථාව උදා කරගනිමු.

ලෝකික ආභාවාත්මයේ පිපාසිතව මනු කතරේ අතරමට සිටින අපහට ලෝකික ආදානය නැමැති



sessions were all focused on this crucial idea. I began to understand the unique and privileged position we have as university students to share the gospel in an environment that is diverse and turbulent.

The camp was full of fellowship as students from different backgrounds came together during games and meals. Speaking to people from different parts of Sri Lanka during group time gave me a new perspective on several issues. And getting to know about the Christian Fellowships in each university, encouraged us to do more at our own university fellowship. I learnt that no one can witness alone or by being indifferent of the surrounding society.



So although there were only fifty odd campers, the wide diversity of people coming from universities all over the island truly gave a national feel to the camp. And I think the most important take away from camp was that it is essential to preserve this sense of a national community as we continue to discover God's calling for each of us.

*Pranjevan Kulasingham  
SCFUM*

## FOCUS camp 2012

FOCUS camp 2012 was held under the theme "A Community Called In Context". This was my first FOCUS camp and it was an encouraging experience, with many new lessons learnt and friends made. The camp was held at beautiful Ape Kedella, and was a time of fun, fellowship and spiritual growth.

It was at camp that the importance of being a witness in our own universities struck me. The theme of being called to witness the gospel within our particular contexts was reiterated throughout the camp. The speakers and





I thank God firstly for the opportunity of being able to participate in a weekend of learning and reflecting on the topics of 'Choices', 'Relationships' and 'Church' as a small graduand community who will be going out into the world as we say to try and live our lives reflecting HIS kingdom values. Personally going through a time of hardship myself without being able to get into my internship training even after several weeks of interviews and seeing my friends in university who were less successful in their academics getting their placements was quite hurtful and hard to digest, but this camp helped me to understand and was able to help me slow down, think and set my priorities in life and what I want to do and how I should be sensitive to the issues of the world and how we could be a part of the witnessing community of Christ. The camp also helped out in various small ways how we could support each other in this journey of faith.

Now as I am writing this I am nervous about my first day at my internship tomorrow and how am I to balance my life in order to live my life as a reflection of the 'Light of the World', so I also request you to remember me in your prayers that God will give me the courage to stand up and against whatever is against HIS will.

God Bless you,

*Chrisanthan Daniel 'Chrisy'*  
(UCCF)



When I heard about graduands' camp I was eagerly waiting to participate in that, mainly because I knew it'd help (and challenge, as usual with FOCUS ) me with this phase of decision making, especially being a final year student. So I had many questions to begin with.

From the first session about 'Choices' it was evident to me that most of the time we do not give much consideration on God's will when we make decision. So I thought to make it a point to intentionally think about God's will when making choices. Discussion on how to know God's will and the idea of 5CSs (Commanding Scripture, Compelling Spirit, Common Sense, Counsel of Saints & Circumstantial Signs) also helped us all a lot in this. Then the session on relationships helped us all with both the common questions we have on the subject and also to identify some of the questions we may haven't considered so far. It was interesting to see what each gender usually looks for from a relationship. There were also interesting conversations on what should and should not be determinant factors in choosing life partners. The session on 'Church' made me realize the importance of active participation in church and need of diversity in a congregation to experience the unity that Christ can bring. There were also conversations on should church be a place of challenging one's ways or comforting.

So thinking back, though all questions I had in mind may not have been answered, the Graduands' Camp was a great place to have the guidance I needed to answer them. It also helped me to get into a small group of people who shared the same struggles and had similar questions. So I hope to keep in touch with them and have conversations on things we discussed. I'd like to thank FOCUS, especially the graduates who were involved in making this happen and resource personnel for the sessions.

*Buddhika Hapuwatte (SCFUM)*



## FOCUS Graduands' Camp 2012



I came to the camp half way through on Saturday and when I came I was really tired and most of all so depressed because I was after an exam, and it turned out to be really hard than I expected. All along I was thinking about it, thinking whether I'll pass and get the job etc. But as I came to the camp the topic was about "work". And the session, discussions and the experiences shared by Uncle Rajan and Auntie Sumathy made me realize that I shouldn't be so depressed or frightened about my future. I realized that God will be my Shepherd and will lead me, and my future is in His hands. Thinking of the future and making it a big burden will not help at all, but all it matters is to hand over our future to God to handle and live the present according to His will.

This is a very small incident but it changed my whole thinking. The camp was really a success and I enjoyed it a lot though at first I was hesitant to come!

*Shavindri Fernando (J'pura)*



# Poya Day Program

## Evangelism – Can we do it???

Focus poya day programme was held on the 4th of June 2012 at Peradeniya Univeristy Chapel at around 11.00 am. University students from Colombo, Moratuwa, Jayawardenapura, Uwa wellassa and Peradeniya took part in the programme.

Students who came from Colombo area faced an adventurous moment by crossing through “Yaka palama”. We started the programme at 11 in the morning with a brief praise and worship. Mr Asiri Fernando shared his views on Isaiah’s calling to serve God. He explained well about student evangelism by using the above story. Furthermore he gave out examples from other books of the bible. His sharing was very interesting since he did it in a practical way so that we can practically share His message with our peers.

Most of the time when we are given opportunities to share His message with the non believers we throw out brief answers and creep through the situation rather than making use of the opportunity to share the gospel. The reason for doing so is that either we are afraid of being Christians or we are hesitant to share our testimony being a Christ-follower. The most important way to share His message is to live out the message. In fact this was the core of his message. The programme was ended with a delicious lunch and a very good experience.

*Devshani Samaranayake (Pera DC)*



## Once in a life time experience

The poya day programme which was held in Peradeniya University on the 4th of June 2012 was definitely a once in a life time experience for me. In addition to all the fun we had on the train journey, the session on Witnessing by Asiri Fernando was simply amazing! Two points that he spoke on really touched me: the first was where he focused on Isaiah’s calling. As he pointed out in Isaiah 6: 1-7, God’s holiness is in contrast to the frailty and the lack of holiness in humans. Like Isaiah was filled with awe at God’s holiness, in order for us to witness, we first need to be transformed by His holiness. Then like the disciples who set out to witness to the ends of the earth according to the great commission and Isaiah submitted to God saying “here I am..Send me...” we too need to be ready to be used by God in our respective universities.

Secondly, if we desire to witness, we need to be in the position that we truly die to ourselves and be ready to consider others over self. Like Cheryl Fernando shared with us her personal experiences, one of the best ways that we can witness at university is when we are constantly willing to help and be there for our peers when they really need someone to lean on. This is not the easiest thing to ask for since schedules at university are very often hectic and competitive!! Yet when we are in that position that we are ready to invest our time in helping others, the blessings of God will no doubt follow us. This concept of dying to myself has really touched me and I’m determined to walk the talk so that I can be a living witness at university.

*Aksha Suares (UCCF)*



## Introducing a Graduate!!

I have been asked to write an article for SCOPE for quite some time now and while I eagerly undertook the task I found myself struggling to get my thoughts and my pen to meet on paper. The task of writing has never felt so burdensome simply because it has been a while since I last wrote an article. Nevertheless here I am! I have chosen to view work and its connection to faith from the interactions I engage in irrespective of its context as I believe it helps to sum up what my life's work is.

I remember quite vividly back in 1991 when a letter arrived in the post to say I had been accepted in to Peradeniya, it was an unexpected door that was opened and I was grateful. Living on campus and experiencing university life in the way I did, can be summed up as 'delightfully memorable'. The Pera DC was a unique blessing during my years there, regular meetings often brought me back to a grounding of what was more important in the greater scheme of things. When I left University, I felt like most of my Christian friends did, a certain responsibility towards our community, church and society. That was nearly two decades ago and here I am in a society and culture very different to mine and asking myself the same question many times over; how can I make my life count in the time I have here?

### *Circumstances and Choices*

We relocated a few times while our children were young and this meant I had to make minor adjustments as I was perhaps in the better position to do so. But I like to think of them as God's timely interruptions. Being a full time home maker was one of those. In retrospect those years have flown by quite quickly although what cannot be measured is, its impact on the nurturing of our children. It is certainly a time I deeply value. As our children have grown and become more independent I have been able to get back to teaching on a Part Time basis and this has worked out well for us. The flexibility of my work allows for, a good balance. It certainly is God's provision as I am acutely aware that if I had tried to work things out with my own wisdom and human effort it would have been a comparatively poor substitute. I am grateful because the benefit of flexible hours for our family situation has been tremendous. There are many paths our kids could have taken simply because supervision was lacking, there would have been silent frustrations and conflicts common in the adolescent years simply because we were not around to be their soundboard. It is at times difficult but necessary for us as parents to be actively communicating with our teens as the phenomenon of advanced technology, new media and popular thought infringe and influence on how children perceive the world. When we are available to have such conversations and convey biblical truths and values we are investing well. When my kids screw up their face if I share my opinions at times, I know they think I live in a different time zone or planet for sure....but that's ok! While it is not always easy to 'get through' I have found that as we labour in perfecting our roles and styles of parenting God does come alongside and enables us.

### *Teaching with Newness*

Teaching in the Universities here in Singapore has had its way of challenging and changing the quality of teaching I bring to the classroom. I had never been appraised for my teaching prior to this hence, it took time to get used to a practice where university staff are assessed each semester by their students, and by their course co-ordinators. It is an important element in the monitoring and development of teachers and the quality of teaching. Despite there being much debate on its subjective elements, It is a component that I have come to see as valuable for those of us who do teach. It certainly gives us the pulse of this generation, making us more aware of what delivery methods connect best with them. It has resulted in me being more creative in the way I use class time taking a more hands on approach. Students need to take greater initiative in learning and asking many questions as opposed to being passive listeners. I have increasingly used what goes on in our world and the various issues faced by students to facilitate learning. It has therefore become a useful way in which to interact with students. I have found it invigorating that I can teach and help students

develop their thinking process. This has made my teaching experience quite exciting as I myself have experienced a 'newness' which makes me look forward to my classes. I am very aware that I am indeed a 'weak' vessel but as I engage in conversation with God during preparation for my classes I am amazed at the way in which God does prompt me with the ideas and its potential. As I implement it in class and see its effects I am indeed awed by the personal work of the Holy Spirit that does come alongside us and reminds us that our work is 'sacred' and all work is an act of worship to God. The aspect of individual student consultation does aid in understanding students in a more personal way, having such insight and conveying understanding and compassion to them when needed and spurring them to tap into their potential by not accepting sub-standard work makes the role of a teacher that much more significant and I am humbled by what God is able to do if we allow Him.

### *Reaching out*

Personally I have struggled with the way we have been able to contribute to church life. For the moment the impact we are able to make is more on an individual basis I guess it is partly because enculturation is a long process and the reality is that even in church life this has its ramifications. At present we use relationships and conversations to convey ideas in the hope that these individuals will receive the encouragement and motivation to serve the church and community in an impactful way. We keep our home open for such interactions to take place. We have noticed that opening one's home to others is not a common practice in Singapore, because the home is viewed very much as a private space. We



have found therefore that it conveys deep love and care to people. The other day we had invited 'Lin Wei over, she has just graduated with a degree in visual communication. She spent hours talking about what she would like to do because she is an individual who is swimming against the tide as it were choosing to think less of the success image her peers are pursuing and asking the questions that matter which is primarily to use her gift of visual communication to direct people to God. She will need a lot of

encouragement and affirmation and we are glad we can be available for friends like her.

### *Spiritual Growth*

Finally a thought on rootedness: Laki and I deeply miss the fellowship we are used to having back home, the discipleship challenges we are usually exposed to is few and far between perhaps because it is a somewhat affluent society where needs are not necessarily seen although they do certainly exist. It is quite easy to get carried away by the consumerism that seems to invade our day. It has resulted in longer private devotions and listening to messages on tape and praying to keep us grounded. We live each day aware of His provision as a source by which to meet the needs of others and yet we know we must also seek out the needs that are not so visible in the community we live in and to be willing to do something about it. We trust as always God will open the door for such an involvement in the days to come as we actively pursue it. I end with the words of a hymn as it captures for us a lifestyle of Faith at work in all we do and trust it will encourage you as it does us in our journey through life.

Speak oh Lord as we come to you  
To receive the food of your holy word  
Take your truth plant it deep in us  
Shape and fashion us in your likeness  
That the light of Christ might be seen today  
In our acts of love and our deeds of faith  
Speak oh Lord and fulfil in us  
All your purposes for your glory!  
(Speak Oh Lord by Kristine and Keith  
Getty)

*Cheryl Arnol  
(Singapore)*



## Remembering Right

May 19th was commemorated by the State as the anniversary of the end of the war, with military pomp and pageantry. Many of us tried to avoid thinking about it as much as possible. But perhaps it is a good time as any other to remember, and remember right.

An evening of reflection, prayer and brainstorming was held on May 19th at the Kollupitya Methodist Church – Prayer room organised by a group of Christian lawyers and Savithri.

The past half century has seen many an armed conflict - the JVP uprisings of the 70's and the late 80's, the 30+ year war, plus the many others since independence. Armed conflict does not have any winners at the end of the day, but only losers all around, and it is up to us to remember in such a way that healing will come

over this land and that we will not repeat our mistakes as a nation. Some questions for us to ponder on ...

- Which of the armed conflicts during my lifetime affected me the most? Why did it?
- Which of these did not touch me? Why not?
- Do we have any barriers within the church in Sri Lanka? Class? Caste? Ethnicity?
- Does the church tend to shy away from controversial aspects of life that is not seen to directly touch it? Is it okay to do that?
- Is God concerned with what is happening in the country? If so, what does it mean to be a kingdom community in this context?
- Is there anything we can do in FOCUS/GCF to bring about a change?

*Ramona Miranda*

# BE THERE!!!

## FOCUS AGM

Date - 25th August 2012

Time - 5pm Onwards

Venue - Cinnamon Gardens Baptist Church Hall

If undelivered, please return to:

The logo for FOCUS features the word "FOCUS" in a stylized, bold, serif font. The letter "O" is replaced by a circular symbol containing a cross, resembling a target or a globe. Below the text, there are two horizontal lines that curve upwards at the ends, suggesting a book or a foundation.

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