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THE NEWSLETTER

OF THE CSI KARNATAKA CENTRAL DIOCESE



INDEPENDENCE DAY

Participatory Decision Making



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Bishop's Message

Independence Day: Participatory Decision-Making

Introduction

Freedom is very important in one's life. Nothing is as good as living in an independent and self-sustaining nation. Independence comes with great responsibility. As we remember our national heroes, it's important to take note of all those who fought for freedom. We remember all the freedom fighters who envisioned an independent India. Let us thank God for bringing us to an independent country and let us also thank the freedom fighters who gave their lives towards the same.



Rt. Rev. Dr. Prasana Kumar Samuel
BISHOP IN KCD

The freedom struggle gave us the powerful tool of democracy. In a democratic country, people themselves select and elect a representative as their leader. Democracy can be defined as the government of the people, by the people, and for the people. It is a political system where people are supreme and freedom of choice is at its core. The government at the center is responsible for the parliament, and the state governments are responsible for legislative assemblies and so on. The responsibilities have been delegated further so that the concerns of the common people are achieved. When everyone participates in the responsibility then we can move faster towards the purpose.

The scripture portions also call us to ponder on how the concerns of the people can be sorted out more efficiently. Hence deciding for the people involves responsibility, and collective participation helps in meaningful resolution.

Complete independence will be complete only to the extent of our approach in practice to truth and nonviolence.
-Mahatma Gandhi

Exodus 18:13-27: Participate to teach the truth

After seeing Moses at work for a day, Jethro gave him some advice. He observed the crowds of people lining up all day long to meet with Moses. They were presenting Moses with their problems in order to gain guidance on what they should do. Moses was visiting one person after another, thinking about their problems, praying to the Lord, and responding to them. The line was staying the same length. Jethro understood that if things continued as they were, both Moses and the populace would become weary of the situation. Moses couldn't have lifted such a heavy load by himself.

Moses was guiding the people with God's reverence; *'Moses is designated at the burning bush to be the carrier of God's truth' (Walter Brueggemann).* People were standing the whole day for the guidance of Moses which surely confirms he spoke of God's truth. In the same way, the representatives that Moses chose were trustworthy. Where there is truth we can experience the presence of God. We are called to participate in speaking the truth with wisdom, by being trustworthy representatives of Yahweh.

Acts 15:22-29: Participate in knowing the truth

This portion of the text deals with harmony and unity versus disorder and chaos. The introduction of the circular letter of the Apostolic Council of Jerusalem addressed "to the Gentile believers in Antioch, Syria, and Cilicia" (Vs. 24) describes the activity of the Judaizers who had come from Judea to Antioch with their own agenda. From the days of the early church till today confusions prevail in our churches due to miscommunication, misunderstanding and misquoting. Hence we should show caution in checking the truth in any information, before reacting to it. In the present digital world, it is very easy to share\spread wrong information and false allegations about anyone and anything.

As responsible Christians, it is important to know the truth and act wisely. The elders in the early church chose the representatives with the consent of the whole church. The representatives should act with clear conscience. It is important to know whose information to trust; we tend to trust people who we think are good to us, or who makes us feel good.

But we willingly refrain from checking whether the information is authentic and can be trusted. The early church and its unity were built by the Holy Spirit, mutual submission to the resurrected Christ, and the teaching of the apostles. Let us think over whether we are led by the Holy Spirit, with the teachings of the apostles for the oneness of the church, or moved by the people who with their own agenda are making use of the innocence of the common people.

Luke 20:20-26: Participate in speaking the truth

The goal of the spies is to "catch Jesus in something he said" and to "hand him over to the power and authority of the governor." It is significant that the spies could not and would not attempt to discredit or accuse Jesus for any of his "actions." His life was impeccable, his miracles were irrefutable. Hence, they attempted to trick Jesus by misusing his own words. So, they come up with a question that would offend the authority.

Thus, Jesus is questioned about taxes. The response of Jesus increased even further his honor among the people, astonishing them with a simple, truthful answer that cuts through the controversy. Why would they pay taxes to Caesar? Since his image was on the coin, it reflected that the coins really belonged to him. When we face these kinds of circumstances, we should look for God's confidence to speak the truth in love. We would have faced situations like this whether getting flattered by the tricky words, settling not to offend the power, or being scared of the authority. But Jesus teaches us to stand for the truth and what is right. Look to God for wisdom to handle situations with his wisdom.

Let us not forget as the coins were printed with Caesar's image they belonged to him. We are created in the image of God and hold the great belongingness of God. We are called to stand for the truth with boldness. Jesus was saying to the Jews, and to us today, that with our bodies, minds and spirits, we ourselves faithfully and prayerfully owe allegiance to God.

Conclusion

Participation is important to know the truth. We have the responsibility to carry forward the truth, the Gospel. Through this, the concerns and the struggles of the common people will be reached. Until we teach the truth to others we will be divided by false differences. The struggles of those who speak the truth are real but we seek God's strength to act like Jesus who faced the powerful with courage and conviction.



From the Editor



Rev. J. Christopher Samuel
ASSISTANT SECRETARY, KCD

Popular media personality Rajdeep Sardesai, in an article dated December 31, 2021 and titled 'In 2022, a prayer for a better year for India' prays for "An India where no religious or political leader from any community is allowed to get away with hate speech or incitement to violence; where the atrocities of Aurangzeb in the 17th century should not determine the fate of the Indian Muslim in the 21st; where scars of past animosities can't become the template for an India of the future; where the electoral battle shouldn't be over who rebuilds how many places of worship, but who builds how many quality schools and hospitals; where mobs who break into church halls are seen as criminals who must be prosecuted."

As we celebrate the seventy sixth independence day of our nation, Sardesai reminds us that the burning issue in India today is not, merely, about the conflict between religious groups but it is about the essence of India, i.e., democracy. The Constitution of India, undoubtedly a unique one with its forward-looking and all-embracing spirit, describes our nation as a multi-faith, secular democracy. In the recent past, concerted efforts are being orchestrated to tweak the Constitution, to tamper with its essence and even to eradicate profound values which are deeply embedded in the democratic fabric of Indian society.

Generally, democracy is misinterpreted and misunderstood as mere participation in the electoral process by the exercise of one's voting rights and once that is duly done, the elected persons are expected to make the decisions, very often unilaterally, without much accountability.

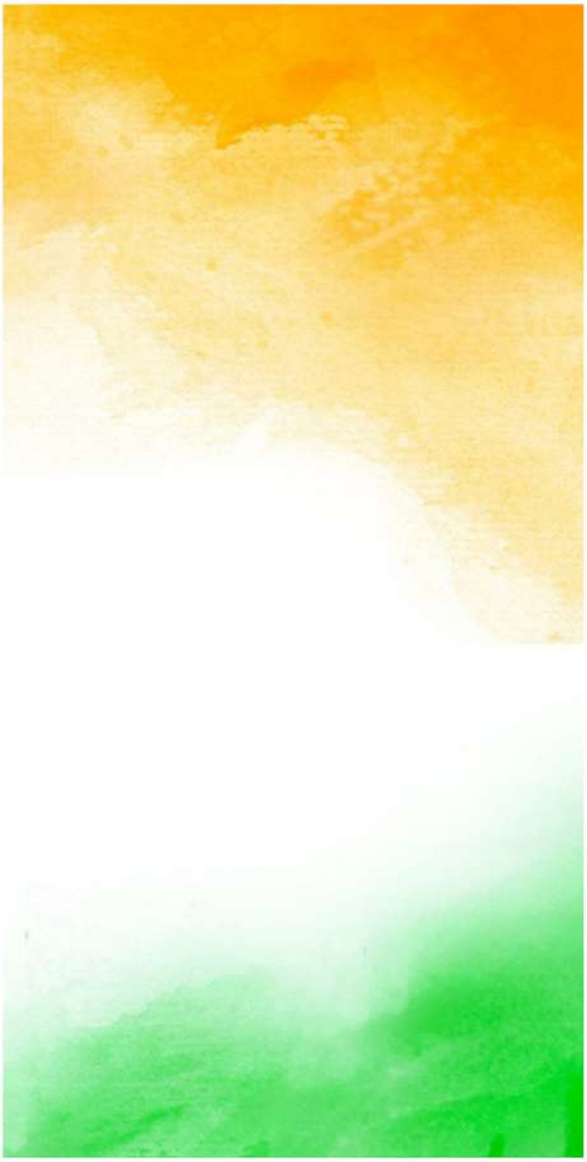
This denial or abdication of participation in governance prevents the establishment of institutional mechanisms that may involve the expectations and expertise of the citizens in the decision-making process of the elected Government.

Babasaheb Ambedkar argues that mere political democracy cannot be real, meaningful, or survive without social democracy. He points out the paradox of political equality co-existing with social hierarchies and centralization of economic power. Therefore, democracy loses its essence and purpose without the active participation of the socio-economically marginalized and religious minorities in the decision-making process of the Government. In a global context, where authoritarianism is widening its grip, militant nationalism is escalating and market fundamentalism is being aggressively normalized, authentic democracy finds itself being domesticated, co-opted, and even, obliterated.

According to Rowan Williams, the former archbishop of Canterbury, "democracy is a system in which every voice has a claim to be heard." He adds that although the majority decision may be lawful it may not be final and can be put forward for debate. He, emphatically, states that "it is crucial for a democracy to be liberated from the idea that majority votes end arguments."

He asserts that Christianity offers democracy an exemplary paradigm in the form of the body of Christ, which through its profound values of interdependence, continuing engagement, listening, and the labour of recognition, is a metaphor for a healthy, flourishing society.

Hence, as we commemorate seventy-five years of the formation of this independent nation called India, it is of paramount importance to forge solidarities among minority communities, human rights groups, progressive collectives, and justice-based organizations to re-assert the democratic values, embedded in our constitution and participate, collectively and creatively, in formulating and implementing decisions, which will ensure that justice, liberty, equality and fraternity will continue to be the guiding principles of our "sovereign socialist secular democratic republic" nation.
Shalom!



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Views expressed in this publication are not necessarily those of the Diocese

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Theme Reflection



Rev. Navin K. John
CONVENER, NURTURE & WITNESS COMMITTEE

Participatory Decision Making

Introduction

India is one of the world's largest democracies. As a democratic country we have many challenges, generally, associated with any democratic structure. Our Church structure is also based entirely on the democratic values and the democratic system of governance and administration. All democratic systems of governance place the liability on the head of the system.

Any democratic system of governance is understood as the participation of the people in processes of governance. Participatory Decision Making is a spiritual value which is often sidelined as an administrative requirement. In the Church, we approach the process of decision-making with the same sanctity as any pastoral / spiritual requirement. The participation of the people in the decisions is made possible only by having a democratic system. Therefore, we begin our understanding of church governance at all levels by affirming that it is an integral part of our spirituality to participate in the decision-making processes of the Church.

The decision-making structure of the Church is based on the early Church model found in Acts ch. 6. The selection of the deacons to help in the work of the Apostles in the foundation of the purpose of the pastorate committee or any governing body within the Church.

Apostle Paul understood the participatory role in the metaphor of Christ as the 'Head.' and the Church as the 'Body,' which Paul implied to state that all are members of the Body of Christ.

The three texts given for the theme will highlight 3 areas which enable us to understand our role and responsibility in the larger decision making body of the life of the Church.

Participatory Decision Making – it is a sharing of responsibilities

Exodus 18:13-27 – Jethro's intervention in Moses's leadership.

Points for the background of Exodus 18

- The Hebrews depended entirely on the leadership of Moses.
- Moses was a singular point of contact and reference for the people of Hebrews in matters pertaining to arbitration.
- Jethro intervened in helping Moses fulfil his role by requesting Moses to get others to participate in his work.

Jethro, who was the father-in-law of Moses, was able to understand the Moses' single role as a judge was placing a heavy burden on Moses himself. Jethro understood that if the people had to be governed in the right way

and in an efficient way, they would have to divide the single responsibilities of Moses among others. It would involve the participation of peoples in sharing the work.

Participatory Decision Making – it is a sharing of Burdens

Points for the background of Acts 15 : 28-29

- Burden of the Apostles was shared by people who were in the faith.
- Burden of the Apostles was shared by others so that the apostles can do their ministry of preaching and teaching
- Burden of the Apostles was shared by those who had the passion for the continuity of God's work.

A similar model of participatory decision making system is found in the early Church as mentioned in Acts 15: 22–29. However, there are certain criteria for those who are chosen to be part of the decision-making process as mentioned in the letter of the Jerusalem council to the other apostles (Acts 15: 28-29). Participatory decision-making is possible only when the right people are chosen who can facilitate the decision-making in line with the requirements of the Gospel. If the decision making body goes against the Gospel, then the whole purpose of sharing the burden is destroyed.

Participatory Decision Making – it is a sharing of Liability by way of accountability.

Points for the background of Luke 20 : 20–26

- Jesus told the parable of the wicked tenants to highlight the fact that the Pharisees were hindering the work of God by deviating from their purpose.
- The Pharisees were like the wicked tenants in the parable who refused to acknowledge the authority of the master and even the master's son.
- Burden of the Apostles was shared by others so that the apostles can do their ministry of preaching and teaching

Jesus' rhetorical question in Luke 20:23, 'whose likeness and inscription does it have?' was in the context of paying taxes to the Roman Empire. Jesus answered by stating that it was right to, 'render to Caesar the things of Caesar's, and to God the things that are God's.'

Jesus implied that the coin was the property of Caesar because the image of Caesar was on the coin, but you and me are made in the image of God, and so Jesus implied that we are liable to God and accountable to God for our lives, just as we are liable to pay taxes to the government.

The liability by way of accountability comes as a by-product of becoming part of the decision-making process. The decision making responsibility should never be separated from the liability to accountability. All who make decisions are accountable for the decisions that are made. It is therefore very important that those who are chosen for participation in the decision-making process do not attempt to disregard the authority on whom the entire governing body is resting.

Conclusions

- Jesus told the parable of the wicked tenants to highlight the fact that the Pharisees were hindering the work of God by deviating from their purpose.
- The Pharisees were like the wicked tenants in the parable who refused to acknowledge the authority of the master and even the master's son.
- The burden of the Apostles was shared by others so that the apostles can do their ministry of preaching and teaching

Theological Ponderings

Participatory Decision Making



Rev. Dr. Rohan P. Gideon

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A story that comes about as relevant every time I remember it is about a conversation between Diogenes, the Greek philosopher and Alexander, the Greek emperor (commonly known as 'the Great'!!). Diogenes, in his sneering style, wants to dent Alexander's sense of power and ego, and uses various methods to make Alexander think deeply before he makes any decision. So, he takes the risk of voluntarily annoying and angering Alexander, and says, "Well, you can kill me for angering you; but if you do so, nobody else will tell you the truth." And then there is a battle of thoughts. Later, upon Diogenes' persistence, Alexander agrees to a style of conversation called *parrhesiastic contract* where both parties are expected to be honest and candid about their opinions in the best interest of the state. Having achieved this, Diogenes then courageously confronts Alexander: "Either you kill me, or you'll know the truth." As the story goes on to say, this fearlessness of Diogenes impresses upon Alexander so much so that Alexander decides to stay in the game and agrees to listen to the version of the truth that Diogenes wants to offer (taken from Michel Foucault, *Fearless Speech*).

Having understood the intricate history of Independent India, we know that speaking truth to power and claiming to make the voices of the majority heard have invited more risks than opportunities for growth. Jesus spoke truth to the powers of his times and insisted that "you will know the truth, and the truth will make you free" (John 8: 32). So, speaking truth to power or to the deep state is inherent in the teachings of the Bible. The prophets always risked their lives to remain truthful to their calling and tried to prepare the common masses for untoward circumstances unleashed on them by the state and the religion. In our own times, the spaces to express candid views have minimized. The physical public spaces to make one's presence felt have been shrinking. The rising levels of anxiety, poverty, unaffordable subsistence, hopelessness have been bothering us. In such troubling circumstances, the sense of voicelessness or the feeling of being silenced, and unwillingness to know the truth on the part of the powers-that-be are deeply concerning. Therefore appropriately, 'Participatory Decision Making' is the theme for our reflection this month. The reflections here will be guided by three scripture lessons prescribed along with the theme.

Participatory Decision making leads a Community closer to Justice (Exod.18:13- 27)

This passage offers to us an exhortation in the context of disappointing practices in state and religion. And the gospel is: the community of the faithful move closer to justice and reconciliation when democratic spirit prevails. Jethro, the wise priest & community leader and father-in-law of Moses observes a disconcerting process among the Israelites. His son-in-law was the sole proprietor of religious activities in the community. He took upon himself the privilege to interpret about God and God's ways of working in human society. Moses also kept to himself the responsibility of settling disputes. Jethro finds this process unsustainable.

In a community where people discern the working of God in ways more than one, the privilege of one person to serve justice is not a just system. Justice is not only about a judgement delivered at the end of a dispute; it is rather a process where many people's wisdom and perspectives are considered important before delivering the judgement. In this process of reaching the verdict, God speaks through many in the community, and the many views help nuance the situation carefully before arriving at the decision.

Whether Moses meant it or not, Jethro is able to see what Moses is unable to: that, it is not right to consolidate all powers in oneself in the context of serving justice in the community. Moreover, Jethro and Moses together could have consolidated the authority of the religion and the judiciary in the family. But Jethro consciously or otherwise gets the possible temptation of nepotism out of the way with stern words to Moses: "What you are doing is not good" (vs 17).

A priest himself thinks that just one person cannot exclusively represent the divine and solely interpret the statutes. The family detests it by becoming the sounding board to itself. Jethro surely recognizes Moses' unique talents and gifts, but alerts to any glorified sense of infinite powers and the possibility of "dishonest gains" (vs. 21).

The Expansive Grace of God in a Polyvalent Community (Acts 15:22-29)

At the core of Acts 15 is the idea of working towards resolutions due to doctrinal conflicts by bearing in mind the inclusive nature of the grace of God. 'Can the gentiles be allowed into the fold of God, and therefore into the grace of God, without being circumcised?' is the point of contention. As much as this debate happens among a few leaders, however a strong, traditional one-sided decision could mean detrimental to the Gentile converts. As much as this debate is around a religious ritual, it is important to note that those who are willing to join the fold of Christ are from various cultural backgrounds. Therefore a crucial question is 'How will the decision of a few impact the strong and growing multi-cultural church? The teachings of the apostles on baptism come with an intention of including those who choose to join the Christian community. The process of joining is being made easier without impinging on their cultural backgrounds. The apostles also argue that the divisive nature of some individuals in godly communities do not represent the authentic views of the community and importantly the expansive grace of God. Despite the dispute, the method of discussion is something important for us to bear in mind. And the process was "debating";

as the passage says "After much debate" (15: 7). There was listening to one another, making everyone's views heard, and recognising the presence of conflicting views. There were broadening of horizons of understanding, there were recognition of varied forms of experiences in the community that came through testimonies. Above all it was about understanding the people from God's perspective.

Rowan Williams, former Archbishop of Canterbury and one of the finest Christian thinkers of our times, speaks of an expansive idea of the grace of God when he says: "*The whole story of creation, incarnation and our incorporation into the fellowship of Christ's body tells us that God desires us, as if we were God, as if we were that unconditional response to God's giving that God's self makes in the life of the trinity.*" (Emphasis mine)

Creating spaces for varied experiences is the sign of the working of the grace of God. And, the sacrament of Baptism is an external manifestation of that internal grace that God has placed in each one of us. We confirm that during our baptism and confirmation. Grace identifies wherever there is destruction and corruption of humanity, and intervenes with the purpose of healing

The Kingdom of God on his Earth as a Participatory Space (Luke 20:20-26)

In Luke 19, Jesus enters Jerusalem to fulfil peoples' aspiration of wanting to see a leader who would change their lives for good. Although they are aware that Jesus is unlike other kings and emperors in his demeanour and philosophy of life, they are able to see Jesus fulfilling those responsibilities that their political and religious leaders could not.

Jesus' teachings on the Kingdom of God had empowered people to see an alternative 'king' in Jesus and envision a kingdom alternative to that of Rome. Such aspirations and empowered cries of the masses (Luke 19: 38) were not just radical but also politically dangerous in a Roman colony. The common masses risked themselves for the greater good of the citizens and dreamt of a nation free from the clutches of the empire. And that is basically the true characteristic of the community of God: a peoples' movement which works with and among common masses.

Yet Jesus is confronted with a question about showing allegiance to the emperor by paying taxes. Jesus asks whose portrait is on the coin and they reply, "Caesar's." Jesus says, "Then give to Caesar what is Caesar's, and to God what is God's" (Luke 20:25).

Paying taxes should not be treated as falling back completely on the empire after having made quite a democratic progress; rather the population is carefully sensing what could be the opportune time to make their dreams of a free nation come true. Until then, they are carefully fulfilling their obligation to the empire by paying taxes, with a hope that they will not have to do it from sometime very soon. Our obligation to the state is necessary. At the same it is our responsibility to voice out our concerns when common citizens are not considered as beneficiaries of the policies of the state. Undoubtedly, peoples' movements have sustained the democratic process, continually reminding us of the presence of Kingdom of God on this earth.

Reclaiming and proclaiming the church as a participatory space is a radical act, which witnesses the expansive grace of God in bringing about justice and peace in the community of people of God.

Book Recommendation



Praveen K Christopher
ASSOCIATE DIRECTOR
COMMUNICATIONS & ADVANCEMENTS
SAIACS

Kingsway Publications, the publisher of the book, "Have you felt like giving up lately" mentions that in the book, the author David Wilkerson "takes a close look at the universal problem of discouragement. He examines the inner wounds that most secure Christians and provides reassuring measures to help them overcome their problems. Learn how your faith can bring lasting peace."

David Ray Wilkerson (May 19, 1931 – April 27, 2011) was an American Christian evangelist, best known for his book The Cross and the Switchblade. In the book, Wilkerson tells of the conversion of gang member Nicky Cruz, who later became an evangelist himself and wrote the autobiographical Run Baby Run. Nicky had been the leader of the "Mau Maus" gang, and he and his friend Israel Narvaez became Christians after hearing Wilkerson preach. The 1970 film The Cross and the Switchblade, starring Pat Boone as Wilkerson and Erik Estrada as Cruz, was adapted from the book of the same name. He was the founder of the addiction recovery program Teen Challenge, and founding pastor of the non-denominational Times Square Church in New York City.

Human beings experience times of sadness, trial, and pain. But what happens when grief and depression seem so overwhelming that we feel like simply giving up?

This encouraging book from the bestselling author and longtime pastor shows us how to trust God to bring us through hard times, wait on God's answers to prayer, lay down our guilt, and much more. Only God can heal our wounds. With powerful true stories and wisdom drawn from a lifetime of ministering to hurting people, Wilkerson gently guides us in giving our troubles over to God, believing that he will work miracles in our life.

As the founder of World Challenge, Inc., David Wilkerson worked with troubled people of every type: students, parents, alcoholics, delinquents, businessmen, pastors, teachers, and drug addicts. In this hopeful and encouraging book, Wilkerson dissects the universal problem of discouragement in the light of the Scriptures. He shows readers how to let God heal their wounds, restore their faith, and give them genuine, lasting peace.

In the 2nd chapter Wilkerson brilliantly draws the readers to the instance of Simon of Cyrene aiding to carry the cross of Jesus, when Jesus was too weak and frail to carry it for long. It was laid on another's shoulders. Which encourages the reader to know that we are not the only ones burdened down to the ground at times.

If we identify with the death burial and resurrection we can also identify with the steps that led to the cross. The experience of the Cross is meant to bring us down. We on the earth will never arrive.

This author mentions in Chapter 3, “You Can’t depend on others for your Happiness.” Showing us to step out of the bondage of actions of others. The right way to find happiness is in God alone, who is the source of all comfort and contentment, which makes the reader experience the lifting of the burden from their shoulders by someone else. We are accustomed to praying for help in the form of financial or relationship help, rather than guidance and his strength that is drawn by the Spirit of Christ.

In our Christian walk we face trials and situations that may cause us to feel, "What's the use? I might as well quit." This book is a great antidote for such feelings. In chapter 4, Dave Wilkerson reminds us of the faithfulness of God, and that God is working His plan out in our lives. Dave does not sugar coat it or give flippant religious answers to the hard questions of life. Notwithstanding, he shows that, God’s unconditional love to us in spite of our failures a nd our faith in Him that please Him the most is able to take us through these difficult times and is able to give comfort and strength to go on.

In 11th chapter, the author mentions that God uses us despite our weaknesses. This is a powerful way of empathising with his readers. No matter how terrible one's problems and weaknesses, he convinces the reader that God understands...kind of a "been there, done that" with love. And realizing that one is not alone in their struggles is a great comfort to a hurting heart.

David gently and lovingly helps us see our life through God's eyes, and as a result it is a long-term, positive "attitude adjustment." Because God's treasures are held in jars of clay and humility is the way to Holiness. It is said God seldom uses a discouraged soul, and it is a weapon the devil uses to hinder the potential of a Christian, which Christians fail to recognize.

In the last chapter “The Ultimate Healing”, wherein David explains death in a manner that assuages grief. It leads one through experiencing so much meaning and dignity. Our life is not confined to the shell of this world and be earthbound, but for a Christian to die is gain. Even though as Christians we grieve, not as others who have no hope. But with a hope that we will see our dear ones in heaven.

I bought this book over 35 years ago when a friend who went through discouragement recommended it to me. Studying it has touched me on a personal plane. It is uplifting, gives hope, and makes one think of oneself, relationships, and most importantly one's relationship with God. This is one book every Christian leader and minister should have handy to learn and to minister to people in his sphere of influence.

Free downloads of this book is on this link :

https://www.pdfdrive.com/have-you-felt-like-giving-up-lately-finding-hope-and-healing-when-you-feel-discouraged-e195042359.html

KNOW YOUR CHURCH

CSI WILLIAM ARTHUR MEMORIAL CHURCH GUBBI, TUMKUR

The history of the oldest church of Karnataka, CSI William Arthur Memorial Church, dates back to around 190 years ago. This church is named after William Arthur, an Irish Wesleyan Missionary and Canarese scholar, who arrived in Gubbi, Karnataka, at the very tender age of twenty years. He was engaged for several years in missionary work in Mysore and Gubbi.

On the 1st September of 1836, Gubbi received the first visit of a protestant missionary Mr. Thomas Hudson. He gave a short address on the plan of salvation, an exhortation to repent and believe in Christ. The message impressed upon Mr. Chikka (who later was baptized and named as Daniel), a washerman from the village of Singonahalli, Gubbi.

Shortly after Daniel heard the first gospel sermon, Mr. Franklin, an assistant missionary was sent by Mr. Hudson from Bangalore to Gubbi, to make certain arrangements for building a mission house. In April, 1837, Mr. Hudson, along with his wife, went to live in Gubbi. At first they dwelt in tents, and then they built a little cottage. The missionary and his assistant went forth daily from their poor abodes carrying the riches of the gospel either into one of the streets of Gubbi, or to some of the numerous villages within 7 or 8 miles of the mission cottage, and preached in the open air to as many people as they could gather and, also, went from house to house and thus made known the plan of salvation. As very people were able to read, the distribution of the tracts was very limited. They invited all serious enquirers to the cottage to talk about Christianity. Amongst the women who came, some had sickly children with them. On seeing, this Mrs. Hudson administered some simple medicines which cured several children and their parents attributed the cure to the favor of the Missionary's God, they were for a time very anxious to hear more about Jesus Christ.

Mrs. Hudson laid the foundation brick of the Gubbi Mission House on the 24th of May, 1838. The mission house was completed on the 17th of August. A few days after it was finished Mr and Mrs. Jenkins, with their child, came to live at Gubbi. On the 11th of October 1839, Mr. William Arthur joined Mr. Jenkins at Gubbi. He rendered remarkable contribution to Kannada literature, by compiling grammar in Kannada language (Kannada Vyakarana).

The missionaries had established a school in Singonahally and visited it regularly to examine the boys. Daniel very frequently used to sit in the school listening to the lessons and though he was never able to read himself he had his children taught, and made them read the scriptures to him day by day for many years.

On the 13th of August 1843, Daniel's family was baptized in the Gubbi chapel during the Sunday morning service, conducted by Mr. Male. Mr. Chikka was renamed as Daniel and his four sons were named as John, Peter, Timothy and Samuel. After six months, Daniel's wife was baptized and named as Sarah.

The present CSI William Arthur Memorial Church is located on Bangalore-Honnavar Road at Gubbi Town, in Tumkur area which is about 80 Km from Bangalore. The church was built in Gothic style being completed in 1904. Presently the congregation has around 50 families. Many servants of God have rendered sacrificial service for the spiritual growth of the church.



KNOW YOUR CHURCH

Wesleyan Centenary Kannada Devalaya

Wesleyan Centenary Kannada Devalaya was one of the five churches of Bangalore Tamil Circuit of the Methodist Church in the Mysore District. The tamil congregation of this Church continued to worship in this place till 1948 and then moved to the East Parade Church when all the British army soldiers were withdrawn from India.

The Wesleyan Methodist Missionary Society started work in Bangalore in 1821. The present Ulsoor Church in the Bazaar Street was built to commemorate the Centenary of the Wesleyan Mission work in India and Ceylon. So it is named as the Wesleyan Centenary Church in the year 1913, and was used to home orphan children, conduct sunday school and also to cater to different public services and ultimately with few members the full-fledged church started in the year 1974 and it was named as Wesleyan Centenary Kannada Devalaya purely for kannada services. The Church is furnished with Rest Room, Grill work, Key board, Fancy lighting system, music system etc. There are different fellowships like Women's fellowship, youth fellowship which caters to pray for the needy and financially help the poor and visit the sick people regularly. Sunday school is conducted for children to educate them spiritually and also for different activities.

The church has engaged five Evangelists in different areas helping them financially to spread Good News in their respective areas and the presbyter-in-charge helps them in conducting Bible classes once every month to educate them spiritually.

The church remembers Rev Samuel the then presbyter-in-charge of Holy Trinity church and chairperson of the Bangalore Civil Area Council, M. Tum Harsha Kumar, then PA to Police Commissioner and PC Members Mr. D Shantha Raj, Smt Agnes, Mr. Joshua, Late Dr. John Prabhakar, Mr. Dhruva Raj who had put efforts in visiting people and were instrumental in bringing many more members to this Church.

The List of Presbyters who served in this Church :

1974-1976	Rev S Samuel
1976-1977	Rev HS Sathyanathan
1977-1980	Rev J V Ambler
1980-1982	Rev AP Ranjan
1982-1985	Rev O Gurudas
1985-1987	Rev HS Karunakara
1987-1988	Rev PK Simon John
1988-1990	Rev Rajarathnam
1990-1991	Rev Jessie Ranjan
1991-1993	Rev Edwin Vinod Kumar
1993-1993	Rev JW Ambler
1993-1994	Rev. Arun Kumar Wesley
1994-1995	Rev. Benjamin Dorairaj
1995-2000	Rev. Dr. J Charles Devadas
2000-2004	Rev. Prema Mitra
2004-2006	Rev. Rajani Prakash
2006-2011	Rev. D. Jayapaul
2011 -2015	Rev. MM George
2015-2020	Rev. MB Kotian
2020-	Rev. Naveen Kumar H



KNOW YOUR CHURCH

CSI Good Shepherd Church, Bangalore

The origin of CSI Good shepherd Church can be traced back to the humble little home of Late Mr. S Yesupatham. Two families started worshipping at his place in 1967; gradually few more families joined the house fellowship. Mr. Yesupatham thought of establishing this fellowship as CSI congregation and approached Rev. M. K. Arnold, Presbyter of Christ the Saviour Church, Yeshwanthpur and informed about the house fellowship and its growth in Yelahanka. He kindly obliged to their request and started conducting worship Services in the evenings. Rev. M.K. Arnold, along with Yesupatham and a few elders, went around gathering families to strengthen the congregation. As the number of members was increasing they thought of buying land to construct a Church. However, they rented a Hall and started worshiping there and also simultaneously looked to buy a site for the Church. Rev. M.K. Arnold initiated this by donating a sum of Rupees One Thousand to buy a site for the Church.

On 27-2-1972 Bishop N. C. Sargant was invited for the confirmation service held at the Hall. As he entered the Hall he saw a wall-hanging of Jesus as Good Shepherd and he named the Church as "GOOD SHEPHERD" From then on the Church started to grow in numbers and also went through various struggles and challenges to establish itself, and strived hard to have a Church building.

The church journeyed for almost 26 Years without a building. The sincere prayer of the congregation was to have a Church building. The Karnataka Central Diocese was impressed with the faith and witness of this small congregation and initiated to buy a site for the Church. In 1997 a new Church was dedicated by the most Rev. Dr. Vasanth P Dandin (Moderator-CSI), in the presence of Rt. Rev. Vasantha Kumar (Bishop in KCD). The dream and the prayers of the congregation came true and it was a day of Celebration.



I Since then the Church has continued to witness to Christ in a multi-faith context and has been the salt and light to the neighbors. By the grace of God in 2017, Good Shepherd Church celebrated it's Golden Jubilee, looking back at her historical journey which had its own struggles and their unwavering faith in God.

The church which had its humble beginning with two families, now stands testimony to God's grace and the wonderful fellowship maintained by the members of the congregation which has grown to 118 families in 55 years of fruitful journey revealing God's love and kindness.

PERIOD	Presbyters
1967-1972	Rev. M.K Arnold
1972-1977	Rev. S.Samuel
1972-1977	Rev. Sathyaraj.S
1972-1977	Rev. Vasantharayalu
1981-1982	Rev. Simon John
1977-1983	Rev. James William
1983-1988	Rev. V.K.Samuel
1982-1984	Rev. L. Joseph
1984-1985	Rev. Vincent Rajkumar
1985-1990	Rev. Florence Deena Dayalan
1990-1992	Rev. Victor Thomas
1990-1994	Rev. Shanthi Anandraj
1992-1994	Rev. G.Wilson
1994-1995	Rev. J.Saduri
1995-1996	Rev. Sounderajan.J
1996-1997	Rev. Solomon Gnanaraj
1997-1998	Rev. Wilson Dasan
1998-2002	Rev. Satish Timothy Paul
2002-2003	Rev. J. Saduri
2002-2003	Rev. Alwyn Herbert
2006-2007	Rev. D. M. Baskaran
2006-2007	Rev. N. Usha Rani
2007-2009	Rev. Y. Justin
2009-2012	Rev. R. Daniel
2012-2013	Rev. Salomi Joshua
2013-2014	Rev. R. Mohanraj
2014 -	Rev. John Kirubagaran. B
2014-2015	Rev. Robinson.I
2014-2015	Rev. John Peter
2015-2016	Rev. D.G.S. Rodricks
2016-2021	Rev. Christy Gnanadasan
2021-2022	Rev. Silvan Chandrakumar. A
2022-	Rev. J. Sampath Kumar
2022-	Rev. Jaslyn Trinita. E. S

KNOW YOUR CHURCH

CSI HOLY CROSS CHURCH
Jalahalli, Bangalore

In 1941, Jalahalli was requisitioned to house Italian prisoners of World War II who held Sunday Mass in a makeshift Church in the camp. After the surrender of Italy to the Allies, the prisoners of war were repatriated back to Italy in 1944. The Italians had by that time converted the tented camp into barracks which were ideal to house the injured British soldiers arriving from the Burmese theatre of war and the camp acquired the name Hospital Town. Worship was now held in the garrison chapel conducted by a military chaplain. We find in the Register of Church Services, which was opened on the 19th of November, 1944, that Christians of the Air Force and civilian Christians in the area were worshipping in the Garrison Chapel from then on.

When the army units were disbanded, the Church establishment was also wound up. The handful of faithful Christians were very disappointed without Sunday worship. The Church building there was intact, but there was no priest. It was about this time that Mr. B. Devadasan was posted to Jalahalli in the Power Supply Department of the Station and Mr. G. R. Henry, a retired Deputy Controller of Defence Accounts and his family were already settled in this area. Due to the efforts of the Devadasans and the Henrys, a sing song service was started in the evenings.

After Independence in 1947, when the Air Force Station Headquarters took control, official buildings were not permitted for use for religious worship. The Henrys owned a few acres of land where the present Holy Cross Church is located. Their house became a meeting place for Christians for Sunday Worship. They also managed to get the services of Rev. Canon Lazarus of the Brotherhood of St. Peter and Rev. Lokapathy of St. Paul's Church to lead the Sunday worship.

The need for a church building was felt by all and Mr. Henry rose to the occasion and donated part of his land, an area of 178' by 57'. This magnanimous offer and the enthusiasm of the first congregation of Jalahalli, led by Mr. and Mrs. Devadasan, resulted in an intense effort on the part of everyone, individually and collectively, to raise funds for building their own church. Bishop Rt. Rev. N. C. Sargent dedicated the church in 1952 and it was named Holy Cross Church.

The Faculty of the United Theological College dedicatedly served the pastoral needs of the congregation for many decades. The presbyter of St. Mark's Cathedral, Rev. Harry Daniel, was given charge of Holy Cross Church by Bishop Sargent In 1960 and he formed an Advisory Committee which was linked to St. Mark's Pastorate Committee.



In 1965, Rev. Harry Daniel handed over the administration of our church to Rev. W.V. Karl, the Director of the City Mission. In 1988, Holy Cross Church became an independent parish with Rev. Arun Kumar Wesley as our Presbyter. Rev. David Rajan found the record of the first service in the old Service Register and initiated our Golden Jubilee celebration on 19th November 1994.

Over the years we have shared our worship space with newly forming congregations, some of whom assumed our name when they built their own churches. The final year students of U.T.C. are regularly assigned to us as part of their Pastoral Ministry Training. As part of Christian service to the community around us, Holy Cross Church in 1979 ran a Creche for toddlers. Currently we run a Pre-School program which was started in 1994. During our 75th Anniversary in 2019, a Tailoring Centre for women with a focus on skill empowerment was initiated.

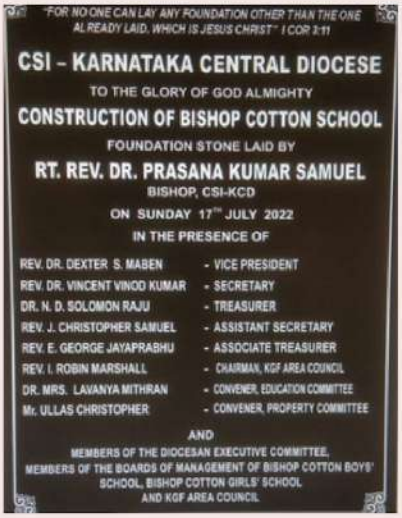
"Hitherto in grace, henceforth in faith" encapsulates our journey as C.S.I. Holy Cross Church.

Period	Presbyter
1944	Garrison Chaplain, Dr. Banyan
1947/1948	Rev. Canon Lazarus, Rev. Lokapathy
1952-1960	UTC Staff
1960	Rev. Harry Daniel
1965	Rev. W.V. Karl
1969	Rev. S. Samuel
1974 – 1975	Rev. James Williams, Rev. F. S. Macwana
1975	Rev. Prabhu Das, Rev. Peter Millar
1978	Rev. G. D. Melancthon
1978	Rev. S. Samuel , Rev. F. S. Macwana
1979	Rev. F. S. Macwana
1982	Rev. James Williams, Rev. Vincent Rajkumar
1983	Rev. Solomon Gnanaraj, Rev. D.G.S. Rodricks
1984	Rev. V.K. Samuel, Rev. D.G.S. Rodricks
1984	Rev. V.K. Samuel, Rev. M.D.E. Barnabas
1986	Rev. J.R. Henry, Rev. M.D.E. Barnabas
1986	Rev. Arunkumar Wesley
1990	Rev. Daniel Ravikumar, Rev. Job Jeyaraj
1990	Rev. Daniel Ravikumar, Rev. Gnana Thomas
1992 – 1997	Rev. J.D. David Rajan
1997 – 1999	Rev. Joshua Inbakumar
1999 – 2003	Rev. Sathyanadh
2003 – 2005	Rev. Daniel Ravikumar
2005 – 2006	Rev. Jeevan Babu
2006 – 2008	Rev. Florence Deenadayalan
2008 – 2013	Rev. B.P. Timothy
2013 – 2015	Rev. Violet Curry
2015	Rev. Gnanaselvi
2015	Rev. Job Jeyaraj, Rev. Rajasingh, Rev. Ambler
2017 – 2020	Rev. Thabitha Cedric
2020 – 2022	Rev. Christopher Samuel
2022 –	Rev. B. Asha

The laying of foundation stone for Bishop Cotton School, KGF

July 17, 2022



















Bishop Cotton Academy of Professional Management Intercollegiate Cultural Fest 2022

















Sawday Memorial Church - Agape
July 24, 2022















Sunday School Teachers' Workshop
July 30, 2022









Church of South India
Karnataka Central Diocese

RT. REV. DR. P. K. SAMUEL
BISHOP

Diocesan Office : # 20, Third Cross
CSI Compound, Bengaluru - 560 027
Phone: 22223766 / 22224941 / 22109653
Fax: 22109654

16th July 2022

To,
Presbyters/Deacons,
Heads of Institutions,
PC Secretaries,
Wardens,
Medical Superintendents,
Karnataka Central Diocese.

Dear Friends,

You are aware that, on account of the Covid-19 scenario, we could not have a full-fledged commemoration and celebration of the fiftieth anniversary of the formation of our diocese (1970-2020). Hence, the Executive Committee that met on 11th July 2022, has constituted a sub-committee to organize programmes to commemorate the Golden Jubilee of the formation of Karnataka Central Diocese and Platinum Jubilee of the formation of the Church of South India (1947 - 2022).

In this regard, it is planned to publish a book containing the history of the diocese and its churches/institutions. Hence, I request you to prepare a brief history (up to a maximum of 500 words) of your church/institution with the following foci:
1. Historical origin
2. List of Presbyters/Deacons/Heads of Institutions/Wardens/Medical Superintendents and
3. Significant ministerial, missional and other endeavours.

Kindly send the above along with a photograph of your Church/institution building **on or before 14th August 2022**, to the below address:

Convener:	Rev. J. Christopher Samuel
Address:	No. 20, 3rd Cross, CSI Compound Bangalore – 560 027
Email ID:	kcdassistantsecretary@gmail.com

Thanking you,
Yours sincerely,

BISHOP

Church of South India
Karnataka Central Diocese

RT. REV. DR. P. K. SAMUEL
BISHOP

Diocesan Office : # 20, Third Cross
CSI Compound, Bengaluru - 560 027
Phone: 22223766 / 22224941 / 22109653
Fax: 22109654

To,
All Presbyters & Deacons,
Tumkur.

Date: 21st July 2022

Dear Friends,

Kindly make an announcement in your respective Churches regarding the following vacancies available in Bishop Sargant School, Tumkur:

Sl No	Posts	Qualification	No of Posts available
1	English Teacher - Junior Section	B. A., B. Ed., **OR** M. A., B.Ed.,	6 posts
2	Science Teacher - Junior Section	B.Sc., B.Ed., OR M.Sc., B.Ed.,	2 posts
3	Scavenger	-	2 Females + 1 Male
4	Female Maintenance Staff	-	1

You are requested to encourage eligible members of your congregation to apply for the same on or before 10th August 2022 to the following address:

The Principal,
Bishop Sargant School & PU College,
CSIVC Campus,
B. H, Road,
Tumkur 572 102.

Thanking you,
Yours sincerely,

BISHOP

Church of South India
Karnataka Central Diocese

RT. REV. DR. P. K. SAMUEL
BISHOP

Diocesan Office : # 20, Third Cross
CSI Compound, Bengaluru - 560 027
Phone: 22223766 / 22224941 / 22109653
Fax: 22109654

All Presbyters and Deacons
Heads of Institutions
Diocesan Office Staff
Wardens and Social Workers

21st July 2022

Dear Friends,

Sub : Appointment of General Commissary

I will be attending the Lambeth Conference which is to be held in London, United Kingdom. I will be out of the country from the 22nd of July 2022 to the 23rd of August 2022 (both days inclusive).

In accordance with the powers vested in me in the CSI Constitution Chapter V – 14 and the information given at the recently concluded Executive Committee of the Diocese, I hereby appoint Rev. Dr. Vincent Vinod Kumar, Secretary of the Karnataka Central Diocese, as my General Commissary during my absence from the country between 22nd July 2022 to 12th August 2022.

I am also appointing Rev. Dr. Dexter S Maben, Vice President, Karnataka Central Diocese, as my General Commissary during my absence from the country between 13th August 2022 to 23rd August 2022

I shall be grateful if you could kindly co-operate with Rev. Dr. Vincent Vinod Kumar and Rev. Dr. Dexter S Maben as they shoulder this responsibility during my absence.

Kindly keep us in your prayers and remember the Lambeth Conference and its participants also in your prayers.

With all good wishes,
Yours sincerely,

+

BISHOP

CHURCH OF SOUTH INDIA
KARNATAKA CENTRAL DIOCESE
Diocesan Office : #20, 3rd Cross, CSI Compound,
Bangalore - 560 027

Phone : Off : 22223766 / 22224941
22109653 / 22109654

To,
All Presbyters and Deacons,

28th July 2022

Dear Friends,

Kindly make an announcement of the following during the Worship Service/s in your Church/s.

Celebration of Women's Sunday 2022:
This year Women's Sunday is to be observed on any Sunday from the 2nd Sunday in August to 2nd Sunday in September 2022 as per the convenience of the respective Churches. The theme for Women's Sunday 2022 is **'she is fearfully and wonderfully made'- Psalm 139:14.**

May I request you to arrange for Women's Sunday to be celebrated in your respective Churches in a meaningful manner in any of the above mentioned dates. The general offertory collected on that Sunday may be sent on 02.10.2022, during the thanksgiving service which is to be held at Vishranthi Chapel @ 3.00 pm, addressed to the Treasurer, KCD Women's Fellowship.

The amount so collected will be utilised for the projects run by the KCD Women's Fellowship. Looking forward to your kind co-operation.

With best wishes,

Yours sincerely,

Rev. Dr. Vincent Vinod Kumar
General Commissary

cc: Officers of the Diocese
Officers of KCD Women's Fellowship

CHURCH OF SOUTH INDIA
KARNATAKA CENTRAL DIOCESE
Diocesan Office : #20, 3rd Cross, CSI Compound,
Bangalore - 560 027

Phone : Off : 22223766 / 22224941
22109653 / 22109654

Rev. Dr. Vincent Vinod Kumar
General Commissary

To,
All Presbyters & Deacons,

Date: 28th July 2022

Dear Friends,

Kindly make an announcement in your respective Churches on three consecutive Sunday's i.e., 31.07.2022, 07.08.2022 & 14.08.2022 regarding the following vacancies available in United Mission High School, Bangalore:

Sl. No	High School Section	Qualification
1	English Teacher	B.A. B. Ed.,
2	Social Science Teacher	B.A. B. Ed.,
3	Kannada Teacher	B.A. B. Ed.,
4	Physical Education Instructor	B. A., B. P. Ed.,
5	Clerical Staff	B.Com

Sl. No	Primary School Section	Qualification
1	Social Science Teacher	PUC, D. Ed.,
2	Hindi Teacher	PUC, D. Ed.,
3	Kannada Teacher	PUC, D. Ed.,

The last date to application is on or before 28th August 2022 to the following address:
The Principal,
United Mission High School,
Mission Road,
Bangalore – 560 027

Thanking you,
Yours sincerely,

Rev. Dr. Vincent Vinod Kumar
General Commissary

BISHOP COTTON
ACADEMY OF PROFESSIONAL MANAGEMENT
YELAHANKA

17 AUG

JOB FAIR 2022

FREE ENTRY

OPPORTUNITIES FOR

B.Com | BBA | BCA

TIME: 9.00AM
VENUE: COLLEGE CAMPUS

Contact: Mrs. Vidya Tondihal,
Placement Officer, BCAPM
9036785978

REGISTER HERE

In Association with

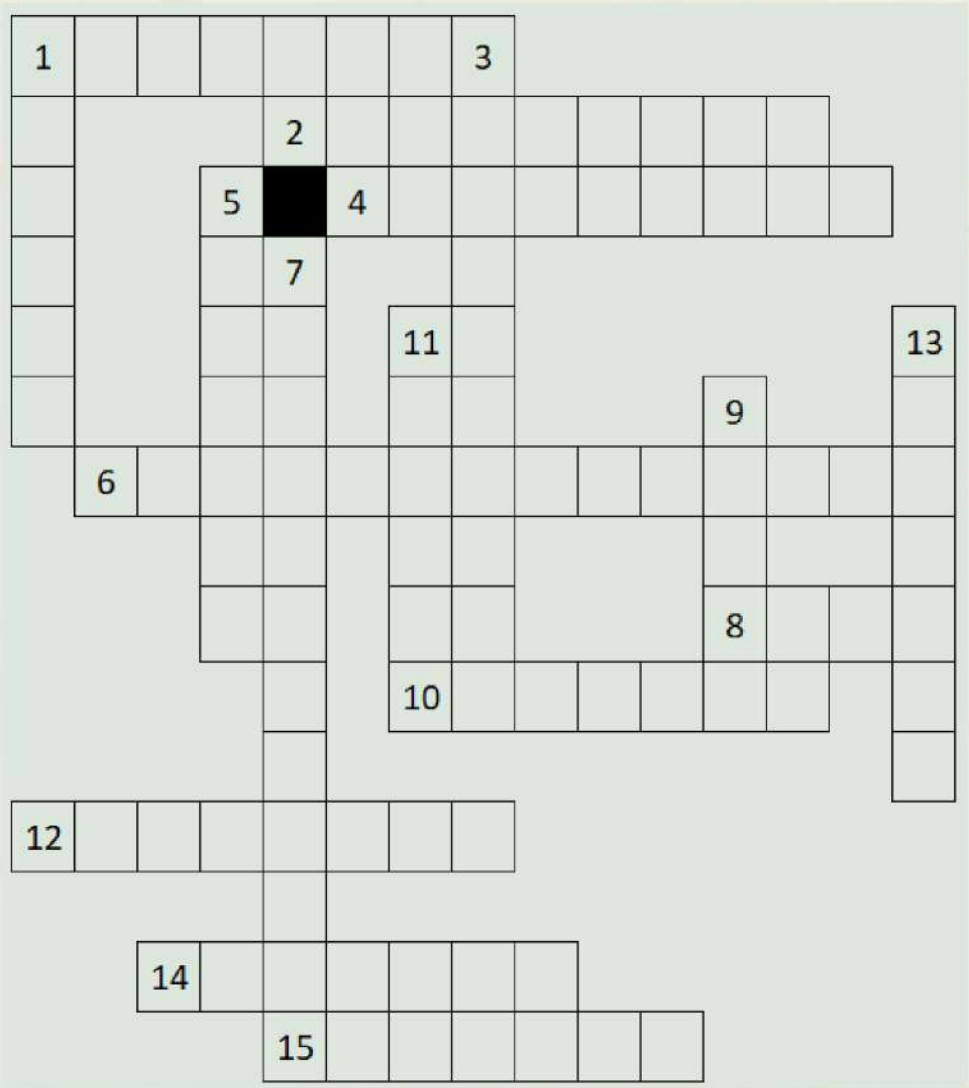
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ESSVEE RECRUITECH

CROSSWORD

Independence Day: Participatory Decision Making



ACROSS

1) Victory is won through many _____ (Prov 11:14)
2) I know that his _____ about me is true (John 5:31)
4) Stop judging by appearances, judge _____ (John 7:24)
6) Do not lean on your own _____ (Prov 3:5)
8) Now choose _____, so that you and your children may live (Deut 30:19)
10) Do not be _____ about anything (Phil 4:6)
12) A double-minded person is _____ in all his ways (James 1:8)
14) Divide the child into two
15) What you decide on will be done

DOWN

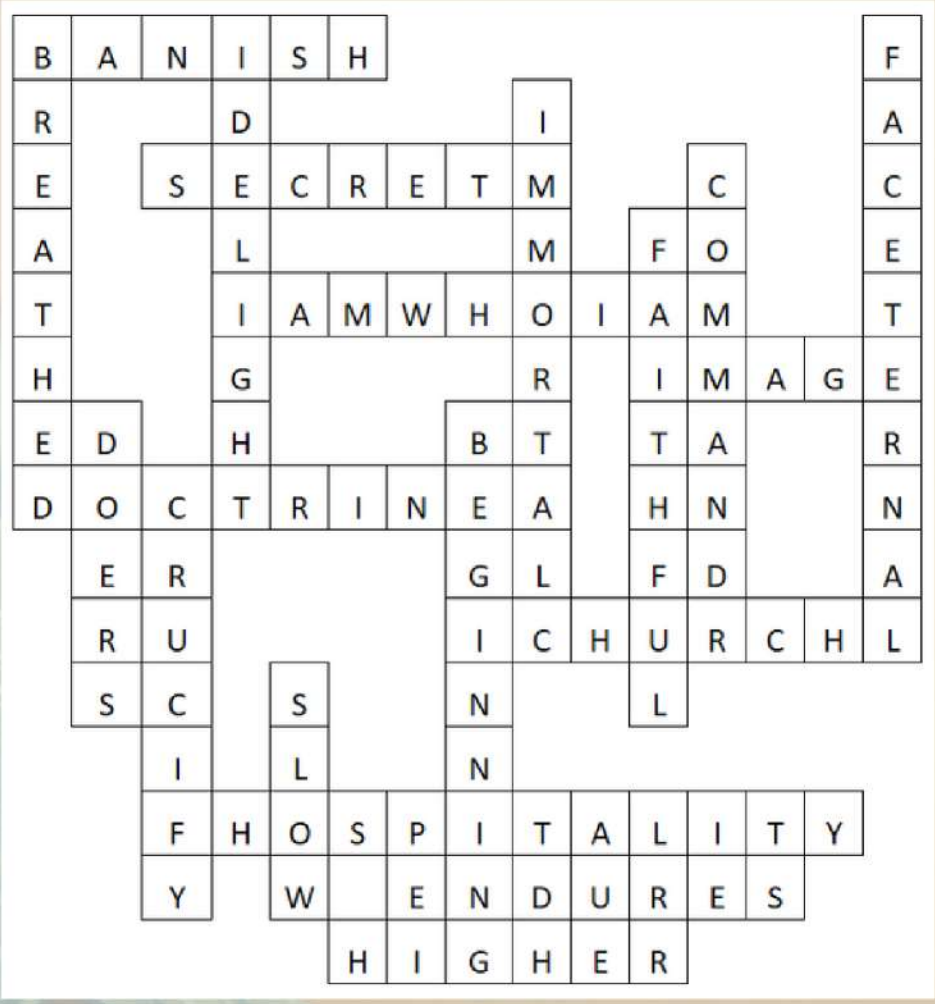
1) The wise listen to _____ (Prov 12:15)
3) Do not be dismayed; I will _____ you (Isa 41:10)
5) I do not make my plans in a _____ manner (2 Cor 1:17)
7) I will tell you great and _____ things you did not know (Jer 33:3)
9) Not my _____, but yours be done (Luke 22:42)
11) As for me and my household, we will serve the Lord
13) Heavenly wisdom is impartial and _____ (James 3:17)

**Bible Translation Used: New International Version (NIV)*

CROSSWORD

Theological Education: Making of the faithful

(Key to previous issue)



ACROSS

1. Teach what is appropriate to sound _____ (Titus 2)
3. Revelation of God to Moses (Exodus 3)
5. These words are _____ (Rev 21)
7. So God created humankind in his own _____ (Gen 1)
9. Do not forget to show _____ to strangers (Heb 13)
11. He is the head of the _____ (Col 1)
13. The Word of God _____ (Isa 40)
15. In His compassion God is unwilling to _____ them (2 Kings 13)
17. My ways are _____ than yours (Isa 55)
19. Now to the King eternal, _____, invisible.... (1 Tim 1)

DOWN

2. All scripture is _____ by God (2 Tim 3)
4. Your statutes are my _____ (Psalm 119)
6. Be _____ of the Word (James 1)
8. He was in the _____ with God (John 1)
10. _____ life is to know the only true God
12. From the beginning, I have not spoken in _____ (Isa 48)
14. These two disciples were _____ to believe (Luke 24)
16. You cannot see my _____ (Exo 33)
18. Those who belong to him must _____ the flesh (Gal 5)
20. Do not add to what I _____ you (Deut 4)

**Bible Translation Used: New International Version (NIV)*