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OF THE CSI KARNATAKA CENTRAL DIOCESE



CROSS: A CALL TO REPENTANCE



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Bishop's Message

Cross: A Call for Repentance



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

Introduction

The season of lent is a forty-day journey of contemplating the horror of the cross and culminating with the profound triumph of the resurrection. It intends to be a time when God's people engage in a healthy evaluation of their own frailty and affirm their need for God's grace. For "God opposes the proud, but gives grace to the humble (James 4:6)."

Sin, biblically, is understood as 'missing the goal.' Through God's interconnectedness with humanity and the dependence of humankind on God, God's goal is to carry on the glory of creation. However, Adam and Eve broke that cord of inter-connectedness and interdependence with God, thereby, resulting in the missing of God's goal of harmonious life. Further, God's goal in and through humanity was to disclose His likeness and image ii.e. to love one another and live with one another.

The core principle of the season of lent is repentance, thereby, recognising faithful opportunities to rewrite one's stories. It calls us to return to Christ through the Cross. The Cross of Christ discloses God's selfless and sacrificial love that proclaims life in abundance.

Lent is a time for us to reflect on the part of our lives that we have to repent and also realise the reason for that repentance. The Cross reminds us that we have to repent from the worldly values of pride, prejudice, violence, ego, selfishness, and self-righteousness that have paved the way for an unjust, unequal, and hateful world. This brings a barricade between God and humans and among human beings themselves disturbing and disrupting God's fabric of life

Realise the Wrong (Isaiah 1:16-20)

The book of Isaiah discloses the power of the Word of God in the context of conflict, crisis, and clash. The text portrays God's anger against the distorted understanding of worship, which, rather than pressing on God's relational care, compassion, and justice, paved the way to rituals to please and protect oneself. God condemns the rituals of Israel's worship, which is not playing a vibrant role in judging public behaviour.

Similar themes from Isaiah 1 appear repeatedly in the later chapters of Isaiah, including the fate of Jerusalem, the nature of proper worship, and the necessity of repentance. Isaiah 1:16-17 emphasises that God's demands are not limited to worship but also entail specific social expectations. This perspective may seem counter-cultural for some contemporary readers, who view religion as a private matter separate from other parts of life. Although texts like Isaiah 58:2-7 and Amos 5:21-25 make similar claims, this point is not limited to prophetic literature.

Along with its well-known worship regulations, the Torah also includes commands to protect vulnerable classes of people, with similar language to Isaiah 1 (e.g., Exodus 22:21-27; Deuteronomy 24:17-22). Despite the fact that Judah has been devastated and Jerusalem has been left isolated, the people's repentance can lead to their experiencing the blessings of the land that God intends them to have. Failure to repent, on the other hand, will lead to further judgment.

Isaiah is introducing a new ritual of cleansing and calls everyone to wash themselves of their sins of selfishness and religious idolatry that have blinded them away from doing justice to the oppressed, poor, and widows. The call to be cleansed is a call to realise the wrong, accept the wrong and cease from the wrong, and be corrected by God's love.

The vantage point of Martin Luther's reformation begins as a debate over the meaning of ritualistic penance and radical repentance. In a context wherein penance was commercialised, Luther engages in the restoration of radical repentance, which is not a simple confession of sin by mouth but a radical shift in life or a complete change of life, a gift of God. Therefore, according to Isaiah, religion or worship is not a ritual to prepare people for a heavenly abode through penance, but to prepare an abode for God and people within by experiencing true repentance.

Repent for the Wrong (2 Corinthians 7:8-16)

The epistle reading also calls us to cleanse ourselves from every defilement and be made perfect in the fear of God. Paul in an affirmative voice says that we have wronged no one, corrupted no one, and taken advantage of no one. The beauty of this statement that Paul is making is not as an individual but as a collective. He was confident about his colleagues that they did not misuse or mislead the people. Lenten season and the rituals followed during the season have focused on an individualistic piety, wherein everyone wants to get closer to God as an individual. However, Paul here calls for collective piety, which holds us responsible for our neighbors.

In speaking the truth, Paul might have brought in a sense of guilt among his colleagues if they would not live up to what Paul had affirmed. That guilt would have pushed them into a state of grief and certainly would have empowered them to repent for their doings. This applies not only to the partners (disciples) of Paul in God's mission but also to the part-takers (church) in God's mission. Therefore, guilt and grief are not that which will suppress us but are modes of expressing truth, which will liberate us from our sins.

Resist the Wrong (Mark 1:12-15)

The Gospel affirms the arrival of Good News and calls us to repent and believe in the good news. The text emphatically states that the Spirit drove Jesus into the wilderness to create a context of triumph over the temptation. Many times we fall for the temptations experienced by Jesus. We are either trapped by religious idolatry, social idolatry or political idolatry. Jesus, as the human one volunteering to counter such tempting idolatries, empowers us and encourages us to subvert the tempting forces rather than succumb to them. Here, Jesus is empowering humanity to believe in their self-strength that can combat every evil.

Jesus talks about repentance, which means to turn away from our existing wrong doings; to stop what we were doing and do something different, or do the same thing in a different way. It requires change.

Change is good for the mind and good for the soul. Doing something different during Lent can make us rethink and re-establish, who we are with God, who we are with others, and who we are within ourselves.

We never stop developing. Yes, it gets harder to change old habits when they have been ingrained in us for decades. However, that certainly does not mean it is impossible.

Habits like not looking for God's presence in the world, no longer hearing the rustling of the Spirit, and sleepwalking through life also require transformation. He called each of us to change: our perception of the world around us, change our priorities, change our viewpoint, and change our understanding of life completely and radically. And then he called us to act on those changes.

During the Lenten season, we commit to giving up on something to prove or grow in faith. It is time that it is not only to give up an evil but to volunteer to take up and stand up against evil and combat them.

Ash Wednesday is a day when we say to God, "Here I am! Imperfect, incomplete, weak and broken, sorrowful and mourning. Here I am! Sinner and saint all rolled into one. Here I am! Frightened and needy and uncertain. Here I am! Confessing and repentant, and hesitantly hopeful. Here I am! In the midst of ashes, cold, wasted, wanting. Here I am! Looking for the fire of hope, the fire of forgiveness, the fire of love, the fire of salvation.



From the Editor



Rev. J. Christopher Samuel

ASSISTANT SECRETARY, KCD

The season of lent offers an invitation to reflect on the meaning of the cross and its relevance to the Christian faith. At various stages in the history of Christianity, Jesus' death on the cross has been interpreted as a sacrificial one or as a triumph over evil or as a payment to compensate for the offence of human sin or as penal substitution or as an influence to bring about a positive change to humanity and so on. Although the cross has been interpreted in diverse ways its salvific, redemptive or liberative motive has been, consistently, emphasized.

Moreover, the cross of Jesus, vociferously, reiterates the 'scandal of a gruesome death' (Mark Lewis Taylor). It exposes the collusion between the political and religious machineries to annihilate righteous, ethical dissent and disobedience. In a context where the Empire and its allies sustained a hegemonic structure of tyrannical repression, Jesus critiques the mainstream religion, which judged, alienated and impoverished people, based on a distorted understanding of law and cult. He, also, confronts the financial and political elite of his day for their intimidatory, violent and oppressive ways. Thus, the cross of Jesus is the consequence of his courageous, contradictory intervention in the public spaces.

This intervention of Jesus, also, conscientised communities about the realities around them, thereby, empowering them to imagine new orderings of relationships in the world (reign of God) and metamorphose into communities of compassion and justice. Therefore, the cross of Jesus represents a complete reversal of oppressive dominant norms, offering a new vision of the world to the crucified & oppressed people (V. Devasahayam).

According to Cornel West, 'we live in a culture where everybody wants to be successful, obsessed with spectacle and image that we're willing to conform to what's in place, and .... end up well adjusted to injustice.'

Therefore the cross is relegated to the position of a 'harmless, non-offensive ornament' (James Cone) and its radical potential to unmask the brutal hypocrisy of unjust, oppressive discourses and practices through the weapons of uncompromising truth and unflinching love is, cruelly, undermined.

Although the journey with the crucified Christ entails pain, suffering and agony, there is no glorification or romanticizing of the same. Even if experiencing persecution is unavoidable in a scenario where evil is resisted, it is not something to be embraced or celebrated. The cross of Christ does not advocate the victim ethic of tolerating pain. Instead, as we dare to journey with the crucified Christ, we are invited to find in this journey not 'the holiness of pain but the wonder of life's power to persist and transform' (Mark Lewis Taylor).

Shalom!

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THEME REFLECTION



Rev Rachel Sudarshan
CONVENER, SOCIO AND ECONOMIC CONCERNS COMMITTEE

Greetings to you all in the matchless name of Jesus Christ!

We are beginning a new season in the church's calendar; the season of Lent. The themes of reflection assigned to us in the previous Sundays, viz., Sabbath as the culmination of creation, Fall as the violation of the Purpose of creation, Lent as a time of Transformation have essentially prepared us for the theme, "Cross: A Call for Repentance." We are all familiar with the saying 'To err is human, to forgive is divine.' We are also well acquainted with the peace that we receive as a result of forgiveness from fellow human beings. We are also well acquainted with the greater peace that comes from the forgiveness of Christ, as a response to a penitent heart.

The scripture readings point us in the direction of true repentance . Before we look at what it really is, we need to understand what repentance is not ! Repentance is not only feeling guilty, feeling remorseful, feeling sorry for the affected or even apologizing. Of course these are the first steps associated with repentance, but they are to lead us toward a change of heart and altered behavior. The Hebrew word for repentance "teshuah" calls for exactly this - a total change of heart, a u-turn from past mistakes, coming back to God and his ways with a renewed devotion.

In the gospel lesson, Mark records in his very first chapter the message of Jesus, a call to repent and believe in the gospel. John the Baptist has been arrested, the task of the forerunner is completed and the one whose arrival John preached has arrived. His message, in this pericope is simple: the time is fulfilled, and the kingdom of God is at hand, repent and believe in the gospel. The message of Jesus Christ stands apart, though, because he is the one who forgives, his blood cleanses and his grace restores humankind to the Creator. So his call to repent became all the more significant .

The call of the disciples is also significant because no repentance of theirs is recorded for us, they are accepted as they are. Repentance also comes as a response to Jesus' love and the trust which he places on us. We love him because he first loved us (1 John 4:19).

As we move forward into this beautiful season may Christ's call on our life and his love for us compel us toward an attitude of true repentance. The epistle lesson from 2 Corinthians 7:8-16 draws a distinction between two types of grief. The one that the apostle Paul observes in the Corinthians is actually making him rejoice and he explains that in verse 9 - "I rejoice not because you were grieved, but because you were grieved into repenting." He further goes on to qualify the other variety of grief as a "worldly grief' that "produces death," whereas the 'godly grief produces a repentance that leads to salvation without regret" (vs 10). If repentance is the precursor of forgiveness, then conviction of sin is the precursor of repentance.

Many people go through year after year of lenten observation without experiencing this important step of being convicted of sin. Many others are convicted, only momentarily. Still others harden their hearts despite being convicted and refuse to respond. Hundreds outside the church stricken with a feeling of guilt and do not know a way forward.

A study was once conducted amongst psychiatric patients to know the cause of their illness. It was discovered that almost 90% were suffering due to unforgiveness. Either they weren't able to forgive themselves for a mistake committed or they were unable to forgive someone for the hurt caused in their lives. How free is the mind that knows forgiveness and how free is the heart that confesses!

As we commemorate this year's Lent, may we be overcome with a godly grief that leads to true repentance. The old testament lesson from Isaiah 1:16-20 is a portion of the very first oracle given to the prophet to be communicated to the people of God. In the time when Isaiah began his prophetic ministry, the land of Israel was already divided into Israel in the north and Judah in the south. Isaiah lived to see the destruction and captivity of the northern kingdom in 722 BC. God calls upon the heavens and the earth to listen and hear the lament recorded in vs 1 and 2 "I reared children and brought them up, but they have rebelled against me. The ox knows his master and the donkey his owner's manger, but Israel does not know." This fulfils the Jewish law of having atleast two witnesses during a judicial and perhaps suggests the rest of creation is more reliable than the creatures created in God's own image! The rebellious sins of the nation are compared to 'bruises and sores and raw wounds.' Had they confessed and repented, it would have been bound up and softened with oil, i.e. treated and healed. Their vain attempts at covering up are scorned by God, "I have had enough of burnt offerings....I do not delight in the blood of bulls." Rather "wash yourselves clean, learn to do good, seek justice, correct oppression" (vs 11, 16, 17). But there is hope if the believer both then and now would come, change their attitude, be willing to obey and receive the blessings that only God can establish in one's life.

Psalm 32:1 declares "Blessed is the one whose transgression is forgiven, whose sin is covered."

Proverbs 28:13 cautions us "Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy."

Few general thoughts on repentance:

*Repentance begins with conviction and leads to confession

The prodigal son at one point realized that those pigs were more fortunate than him, his hungry condition led him to conviction and he immediately rehearses a declaration of his repentance.

Often, people are deeply convicted, but take a wrong path, like Judas Iscariot. Peter on the other hand was also convicted of his guilt and found respite in Christ

*Repentance goes from fear of consequences to the fruit of a repentant heart

The dying thief on the cross recognized his unworthiness to even revile the Son of God and had a public profession of his faith that Jesus was above and beyond death. When king David was confronted by the prophet Nathan who said to him, "you are the man" (2 Samuel 12:7), he immediately responds with a confession - "I have sinned against the Lord" (2 Sam 12 :13).

* Repentance at times involves the affected

In the book of Job, God is angry with the friends of Job because they "have not spoken of me what is right as my servant Job has" (42:7). What is the remedy then? They were to offer burnt offerings but Job was to pray on their behalf. Job's prayer was accepted (vs 9) and he receives an added blessing, a double restoration of wealth.

The apostle Paul in 1 Cor 7:12 says "So although I wrote to you, it was not for the sake of the one who did the wrong nor for the sake of the one who suffered the wrong." In other words both the sinner and affected need to turn to God in order to be comforted. When Miriam spoke against Moses, in the midst of the possible anger or frustration against her and also possibly joy that God spoke in his favor, Moses prays "O God please heal her please." Aaron also begs forgiveness from Moses, saying do not punish Miriam and me (Numbers 12:1-13.) As we sit in God's presence, may our convicted soul be urged to confess, may we go beyond the fear of consequences and come to God with a repentant heart and may we leave our offerings at the altar to first make peace with those who have wronged us.

Wishing you all a blessed and meaningful season of lent!

Theological Ponderings



Rev. Dr. A. Israel David

PROFESSOR OF PASTORAL COUNSELLING
THE UNITED THEOLOGICAL COLLEGE

Cross: A Spiritual Resource for Pastoral Counselling

The Larger Contexts: The Need of Pastoral Counselling

The need of pastoral counselling emerges from the contexts in which the Indian community is located.

God created a perfect and beautiful creation which was good in the sight of God. The human beings were created in the image of God and that image of God was/is being disturbed by various factors. One of the factors is the fast-changing world. The changes in the life style, new emerging family patterns and working patterns have resulted in stress. The definition of normal and abnormal have gone through tremendous changes in the recent past. The understanding of family has changed. The new marriage relationship such as sologamy has brought new challenges to human life. The Covid-19 and post-Covid situations have added further stress. The structural and systemic injustice, poverty etc continue to impact the human life. Communities continue to live in a world of hatred, intolerance and rejection. The success-centered purpose of life has led to people to burnout. The digital data business attempt to rob the human persons' privacy and influence the way human beings live and exist. The accessibility to modern health services remains a dream for many. Human beings live with many unanswered questions related to their lives. The mental health of clergy too is influenced by the ministerial challenges. These factors affirm the changing human realities/crises and have re-affirmed that the congregations need to respond to the contexts and are also in need of pastoral counselling to respond to their emotional, spiritual, psychological, personal, familial, social and ecclesiological concerns.

The Significance of Cross as a Spiritual Resource for Pastoral Counselling

Cross as a spiritual resource gains its significance from the responses to these larger contexts by pastoral counselling. The question of why do we need a spiritual resource for pastoral counselling has to be answered first.

Comprehending human personality is central to any pastoral counselling approach or model. But human personality cannot be conceptualised from/by a single source since human being is a wholistic being. In other words, human beings are emotional, social, spiritual, psychological and biological beings. Hence it is believed that pastoral counselling has to be informed by psychology, sociology, anthropology and theology to construct an adequate theoretical framework on human personality. It is in this context, cross can provide a theological/spiritual framework to comprehend human reality and crises and to respond to the same.

Remembering Pastoral Counselling

Locating the significance of cross as a spiritual resource in pastoral counselling demands to understand what is and what is not pastoral counselling. Pastoral care and Counselling is not just advice giving, solution finding to a problem, providing medical prescription, praying, engaging in evangelism and missionary work, attempting to convert people from one religion to another and it is not even just a conversation. It is understood that pastoral care is a broad and inclusive ministry of the church/congregation and pastoral counselling is one of the dimensions of pastoral care that utilizes therapeutic methods.

The following are the few understandings of pastoral counselling.

Seward Hiltner derives insights for pastoral counselling from shepherding perspective and includes healing, sustaining, and guiding as major functions of pastoral counselling. Clebsch and Jaekle add 'reconciling,' Howard Clinebell adds nurturing and I add empowerment as other functions of pastoral counselling.

A V Campbell emphasizes that a pastoral counsellor is a brother and a companion in the counselling process.

For Carol Wise 'building relationships' is the means of pastoral care which can create space for expression and acceptance of feelings.

Paul E Johnson clarifies the counselling relationship as "dynamic relationships and mutual discovery of potentialities for spiritual growth."

According to Carl Rogers 'fully functioning persons' is the possible goal of counselling.

Emmanuel Lartey opines that pastoral counselling should journey towards producing holistic communities in an ecological, social and political environment. He places pastoral care in pluralistic and multicultural contexts.

I, based on Dravidian ideology, propose that pastoral counselling should empower the people to experience an inclusive community based on social justice and self-respect.

Nevertheless, the big questions of 'why and how' need to be addressed.

Cross as a Spiritual Resource

I have based my study of cross as a spiritual resource on Isaiah 1 and 2. There are three major reasons for choosing these chapters.

1.They enable a reader to re-assess the human realities

2.They provide sufficient framework to re-discover a pastoral counsellor

3.They lead towards re-affirming the calling of a pastoral counsellor.

It is a call to return to cross.

Isaiah 1: Re-assessing the Human Realities

I understand that Isaiah one states the status of human realities. The human community of Isaiah one, according to Isaiah, is rebellious with no understanding/no knowledge of God, sinful, loaded with guilt, evildoers, corrupt, forsaken the Lord, turned back from the Lord, beaten, whole head is injured, whole heart is afflicted, no soundness-from foot to head and full of wounds/welts/open sores. What adds to the crises is no healing process - no cleansing and no bandage, no oil. Hence, we can conclude that the crises of the Isaiah one community are spiritual, cognitive, emotional, behavioural and physical in nature that searches for healing.

Isaiah 53: Re-discovering Counsellor

A list of efficient and good pastoral counsellors will portray high academic qualifications, skills of counselling, hours of practicing, theoretical and theological foundations and the ability to create a counselling setting (environment) etc. But, Isaiah 53 provides a list of qualities of a counsellor that are contrary to an accepted list of qualities of a pastoral counsellor.

It is generally interpreted that the prophet Isaiah describes the suffering of a servant in chapter 53. Further, it is understood that this suffering servant is the messiah that the people are waiting for their liberation and healing.

We also read in Isaiah 9:6 that this messiah is called as wonderful counsellor. The implication is that this wonderful counsellor is a suffering counsellor, crucified counsellor and a wounded counsellor. In other words, we find the counsellor on the cross.

How do we, then, decode and re-define 'wonderful counsellor?'

The description by the prophet may not correlate with the general understanding of the concept of 'wonderful.' The qualities of this wounded, wonderful counsellor include the following - no beauty, not attractive, no desire for him, despised, rejected, a man of sorrows, familiar with suffering, people do not want to see him, not esteemed, stricken by God, smitten by God, afflicted by God, pierced, crushed and wounded

This wounded counsellor on the cross seems not to be possessing the expected qualities of a counsellor and nothing was found in him to be called as wonderful. He has intrapersonal, inter-personal and human-God relationship crises.

A Conversation between Isaiah 1 and Isaiah 53

The suffering community of Isaiah searches for a messiah and liberator for the healing of their wounds. Contrary to their expectation surprisingly they find a healer on the cross who is in a similar condition to theirs. The physical, emotional, spiritual and social conditions of both - the suffering community and the suffering servant are similar. What are the implications for pastoral counselling from these two imageries?

Pastoral Skills from the Cross

The crucified counsellor on the cross enables us to understand a few radical, alternative qualities and skills of a pastoral counsellor.

Imperfect: It seems the wounded counsellor is 'imperfect' in his status. This 'imperfectness' affirms that all human beings are limited beings and the willingness to be known as imperfect is part of our commitment to suffer with and suffer for the suffering humanity. God who emptied himself, left his glory, accepted to be hung between two thieves, being mocked and rejected by others challenges our commitment to the suffering with a strong sense of 'imperfectness.' The wounded, wonderful counsellor was in solidarity with the suffering in their imperfect status. The question to us is 'are we willing to be known as imperfect for the healing of the suffering.'

Empathetic: Carl Rogers, a humanistic psychologist, the proponent of 'person centred therapy' states empathy is one of the core values of a counsellor. We find empathy in action in Isaiah 53. The striking point in Isaiah 53 is that the suffering servant/ the wounded counsellor/ the crucified counsellor experienced the suffering of the community 'as if' they are his. We read in Isaiah 53: 4, 5 that the suffering and wounds of the wounded counsellor are in fact ours and of the creation. In other words, the wounds of God are the wounds of the community.

The question to us is 'are we sympathy-centred or empathy-centred ministers of God in our solidarity with the suffering humanity?'

Presence: As part of solidarity with the suffering community God came in flesh and dwelt among the people. In other words, God was present in human form. It is the incarnation, life on the earth, death and resurrection of Jesus Christ that makes possible the healing of the community. God's presence with the suffering and wounded community brought hope to them. As a theologian said 'God is beyond and in the midst of our life.' How is it possible now? A pastoral counsellor represents the divine presence by being present with the suffering people. Thus, God is present as a third person in any counselling relationship or session.

Unconditional positive regard: Carl Rogers, further, emphasizes that unconditional acceptance of the experiences of the individual and community as another vital quality of a counsellor. Jesus Christ becomes a symbol and example of unconditional positive regard/acceptance of the suffering community in a non-judgmental attitude. We are called as pastoral counsellors who do not search for an excuse to reject and blame the suffering community, but participate in their suffering with out making judgements. In other words, a pastoral counsellor should accept the persons as they are.

The healing wounds: The wounds of the wounded healer or the wounded counsellor are to heal the wounds of the community. The crucified counsellor is wounded to heal. It is very difficult to accept that wounds have the elements for healing. Isaiah 53:5 clearly states that 'by his wounds we are healed.' A pastoral counsellor can derive strength and inspiration that his/her wounds are for the healing of the community that in turn empowers the counsellor to move forward.

Being a companion: Being a companion to the suffering community will empower them to realize the meaning of their being, the very purpose of their existence.

Being a companion in their journey will break the forces and barriers that block them from becoming what they can become.

Becoming what they can become is the essence of liberation for the suffering community.

The process of becoming will ensure that the community will be able to experience an abundant life based on justice and peace.

Cross Centered Pastoral Counselling Approach

A new paradigm in pastoral counselling emerges from the cross. A cross centered pastoral counselling approach can bring hope for cross-cultural communities, cross-road communities and across communities, who are treated as no people.

The wounded counsellor affirms the cross as a place of meeting for the wounded community with the wounded counsellor. In other words, cross become a clinical setting where a counselling relationship can be established between the community and the counsellor.

A cross centered counselling approach can re-confirm the possibility of reclaiming the image of God in the suffering community.

It challenges the congregations, both the clergy and the laity, to re-commit their mission and commissions them to journey with the suffering community towards a beautiful and perfect New Creation.



KNOW YOUR CHURCH

CSI SHANTHI CHURCH, WILSON GARDEN, BANGALORE

The early beginnings of CSI SHANTHI CHURCH saw its start in the 1950s from the work of Mr.Santhosham (a member of St. Mark's Cathedral) who arranged for a place of worship for Christian families at his house in Wilson Garden. Later after his moving abroad, the worshipping families had to rent a car shed near a nearby Park (belonging to Mr. H.N.A. Reddy). The church which started with 5 families saw its gradual rise in families and numbers with people joining the church as the City Development Board (Now Bangalore Development Authority/BDA) turned Wilson Garden into a layout and many Christian families who were previously members of Hudson Memorial Church, Shaffer Memorial church, St.Luke's Church settled and joined here. Hence under the guidance and pioneering work of a few local leaders like Mr. Gabriel Sumithra, Alexander Dawson, Thaddias S. Alexander, the church was joined into the Undivided Mysore Diocese and came under the pastoral care of Hudson Memorial Church and from then on pastoral care was extended by senior pastors then serving in the Mysore Diocese. Later in the year 1960 under the constant perseverance of the senior members mentioned above, a site (the location where the present church exists) was bought by the diocese costing Rs. 18,000 which initially belonged to Mr. Muddukrishna proprietor of T.R. Textile Mills. Further under Rev. G.J. Puttaraju and Rev. Raliegh's contributions along with members like Aaron. G. Maben, P. David, Y.H.D Dorairaj, Immanuel Bhagyan there were concerns raised to the diocese to support the growing needs and build a church at Wilson garden. Initially, a fabricated steel structure was raised costing Rs. 13,500 and the initial church was constructed in a record time of 80 days dedicated on 31 August 1963 by Bishop Rt. Rev. N.C. Sargent and Rev. Harry. F. Daniels being christened as SHANTHI CHURCH. Later an advisory committee was formed to take care of the church's affairs with Mr. EJ Whittekar as the first church secretary. In the year 1967, under the guidance of Rev. H. Devadas the church compound wall was erected costing around Rs. 7,000. He also contributed to the Church Bell. Further constant efforts during 1971-76 by members and pastors alike saw the construction of a full-fledged church building dedicated on 5 December 1976 by Bishop Rt. Rev. Kenneth. Gill. And during the period of Rev.Olvin Prabhakar (1992), the church basement and water tank were built too. As the church continued to grow, in the year 2002 the insufficiency of accommodation for church members, where only 250 people could sit, brought up a proposal of renovation and re-construction of the church estimated at Rs. 56 lakhs, making it air-conditioned with soundproof windows to cope up with busy traffic and disturbance of vehicles passing by.

Along with it the construction of a Parish hall and Sexton's quarters too was carried on and completed during Rev.H.S.Karunakara's period and dedicated by Bishop Rt. Rev. Vasanth Kumar on 6 May 2007.

Also during the tenures of Rev. V.P. Ashwal, Rev. Solomon Thomas, Rev. Alfred Sudarshan, Rev. George Jayaprabhu' minor construction and development works have been carried on. Presently the church continues to grow and has also supported mission fields and churches in Basavana Bhagyawadi (Bijapur), Taalwaadi (Mandya district), Begoor, Electronic City, and Hulimavu (Bangalore). It also has contributed to raising up pastors, evangelists, and ministerial assistants for God's service, Rev. Dr. Dexter Maben, Rev. Rueben Manohar, Rev. Solomon Paul, Rev.Emmanuel Jones and Mr.Samson Alexander (Ministerial candidate studying at Karnataka Theological College) hail from this church.

List of Pastors who served in SHANTHI CHURCH:

1. Late.Rev.A.Shiromani
2. Late.Rev.V.Joshaiah
3. Late.Rev.A.Thimothy
4. Late.Rev.G.Yesuvanuja (all served during 1959-61)
5. Late.Rev.G.Puttaraju - 1961
6. Late.Rev.P.S.Raliegh - 1961-1964
7. Late.Rev.Anand Murthy - 1964
8. Late.Rev.W.V.Karl- 1964-67
9. Late.Rev.H.Devadas - 1967-70
10. Late.Rev.H.S.Sathyanthan - 1971-76
11. Late.Rev.A.Thyagaraju - 1976-78
12. Late.Rev.Gurushantha-1978-81
13. Late.Rev.Edwin Vinod Kumar -1981-83
14. Late.Rev.G.Somasundara - 1983-87
15. Late.Rev.Benjamin Dorairaj- 1987-88
16. Late.Rev.Simon John- 1988-91
17. Late. Rev.A.P.Niranjan- 1991-92
18. Late. Rev.Olvin Prabhakar -1992-97
19. Rev .M.B.Kotian- 1997-2002
20. Late. Rev.H.S.Karunakara - 2002-2007
21. Rev. V.P.Ashwal- 2007-2011
22. Rev. Solomon Thomas - 2011-15
23. Rev. Alfred Sudarshan -2015-20
24. Rev. George Jayaprabhu -2020- till date



KNOW YOUR CHURCH

Wesley Tamil Church

Haines Road, Bangalore

The Wesley Tamil Church is situated on Haines Road, near the popular Bamboo Bazaar in the Shivaji Nagar Area. The church is named after John Wesley, a priest from the Church of England. He insisted that methods of worship and witness should be taken seriously and be carried out in a very methodical manner without giving too much importance to traditions and customs.

The aim was not only to preach and conduct Service but also to provide health and educational facilities to the local people and also planned to provide skill training to young persons. Providing education to girl children was the prime motive. True to the vision, the missionaries also started the Goodwill Girls School (originally known as Wesleyan Mission School) to educate girl children. The school is named after missionary Rev Fred Goodwill who was sent to work in Wesley Tamil Church, Haines Road and who out of his conviction to provide education to girl children started the school.

The place where church building is located is surrounded by residential areas and also very flourishing commercial activities. Nearly 95 % of the neighbors belong to different faiths. But the church continues to have a very cordial relationship with all the people. The Church also at times organized special programs for the children from the neighborhood. Thus Wesley Tamil church Haines Road stands out as a witness to God's love towards all people and to promotes communal harmony.

Wesleyan Mission at Bangalore Cantonment was established in 1819, Wesleyan Missionary based in Bangalore started a Wesleyan Chapel a mud building with a thatched roof earlier known as Wesleyan Methodist Tamil Church (The present Wesley Tamil Church, Haines Road Bangalore) in 1821. The first missionaries Rev Elija Hoole and Rev James Mowatt arrived in Bangalore in 1821. A greater part of their time and strength was given to ministering among the Tamil population of Cantonment and the English soldiers.

Thomas Hodson was a Wesleyan Missionary based in Bangalore who served in this Church. He began to learn local languages in later years and conducted service in vernacular languages.

Wesley Tamil Church grew and attained the status of "Circuit Church" and a very humble dedicated God's servant who served for 22 years Late Rev G D Paul Presbyter-in-charge of Wesley Tamil Church has become the Circuit Superintendent to oversee Wesleyan church at Shoolay (Wesley Tamil Church, Commissariat Road, Wesley Tamil Church at Cox town (Present St.Peter's Church) Wesley Tamil Church East Parade. Wesley Tamil Church continued to nurture in different places and became the main tool to establish Churches at Yeswanthapur, Jalahalli, Chinnapa Garden, Venkatespuram, Hunsanahalli (KCD Mission Field), and continues to strive for the Spiritual Growth of our Church among Sunday School, Youth Guild, Women's Fellowship, Men Society, Mission and Outreach and Prayer Cell.

200 years of history is a milestone in the life of the Church. The foremost task of the Church is Witness, Service to the Community, Education, Pastoral care and United Worship, The Church marches through with the motto and Slogan "Come in to Worship and Go out to Serve".

1. Rev W.H.J Picken 1890 – 1897
2. Rev E Nathaniel 1897 – 1899
3. Rev. S Nathaniel 1899 – 1900
4. Rev. Fred Goodwill 1900 – 1924
5. Rev. Maurice Brown Taylor 1924 – 1929
6. Rev. Mehta 1929 – 1934
7. Rev. Rev T F Meller 1934 – 1937
8. Rev J J David 1937 – 1939
9. Rev. BP Karl 1939 – 1945
10. Rev. Mehta 1945 – 1948
11. Rev. G D Paul 1948 – 1969
12. Rev. W V Karl 1969 – 1971
13. Rev. J R Henry 1971 – 1975
14. Rev. John Moses 1975 – 1981
15. Rev. Solomon Gnanaraj 1981 – 1986
16. Rev. Rajarathinam 1986 – 1988
17. Rev Victor Thomas 1988 – 1990
18. Rev. Moses Jayakumar 1990 – 1995
19. Rev. J Saduri 1995 – 1996
20. Rev.Solomon Gnanaraj 1996 – 2001
21. Rev. John Milton 2001 – 2006
22. Rev. Prasana Kumar Samuel 2006
23. Rev. Victor Thomas 2006 – 2007
24. Rev. Arokiya Swamy 2007 - 2010
25. Rev. Jacob 2007 – 2010
26. Rev. Jacob 2010 – 2012
27. Rev. Sounder Rajan 2012- 2016
28. Rev.J Paul Dhanasegaren 2016 – 2020
29. Rev. T Gnanakumar 2020-



KNOW YOUR CHURCH

Christ the Saviour Church, Marikkuppam, KGF.

In the year 1992 on the 5th of January, around 100 families of St. Thomas Church, KGF, the mother church for many churches in KGF, became part of a separate pastorate established as CSI Christ the Saviour Church. A Pastorate Committee was formed which was chaired by Rev. E C Jayapaul Chelliah, the 1st Presbyter in charge of the church. The congregation was gathered in a small building which was offered by the mines court also known as Half Court.

Though the church had turned into a separate pastorate, the church was molded and structured spiritually and ministerially by Rev. T. Gnanakumar. The church building which stands today was erected by the efforts of Rev. Sounderraj in 1999 and was dedicated by, Rt. Rev. S. Vasanth Kumar, the then Bishop in KCD on the 5th of August, 2000. In order to extend the mission of the church, a building for Sunday School children was constructed during the period of Rev. Robin Marshall, as the Presbyter in Charge, and Rev. Ebi Devaseervatham, as the Presbyter, and was dedicated by Rt. Rev. Dr. Prasanna Kumar Samuel, Bishop in KCD, on 7th June 2015. A well-known, ministry oriented, and dedicated pastor, who also has served as Chairperson of Bangalore Civil Area Council, Late. Rev. Christy Rajakumar belongs to this church. After a long term, the church has sent Mr. Manish, who is pursuing Theological Studies at TTS, Madurai, to serve in KCD.

Presently the church consists of 240 families who are daily wagers and belong to the laboring community, with most of them falling below the poverty line. The Church has come into existence and stands as a witness today only due to the prayerful, dedicated contributions of many lay persons of the church. It is located at the extreme ends of Marikkuppam and geographically, this marks the border of the KGF area.

Presbyters/ Deacons

1992 - 1993 Rev. E C Jayapaul Chelliah
1993 - 1997 Rev. T. Gnanakumar
1997 - 2001 Rev. Sounderraj
2001 - 2004 Rev. Wilson Dasan
2004 - 2007 Rev. B P Timothy
2007 - 2009 Rev. Theodore William
2009 - 2010 Rev. Justin
2010 - 2012 Rev. Christopher Samuel
2012 - 2013 Rev. Jerald John
2013 - 2014 Rev. Thabitha
2014 - 2016 Rev. Gnana Selvi
2016 - 2017 Rev. Robin Marshall, Rev. Ebi Devaseervatham
Rev. Silvan Chandrakumar, Rev. G S Shalini
2017 - 2020 Rev. Ebi Devaseervatham
2020 - 2022 Rev. I. Robinson
2022 - Rev. Magimainath Vinoth



KNOW YOUR CHURCH

Hickling Memorial Church. Udamalodu, Gauribidanuru.

The Hickling Memorial Church was established by Mr. Richard Anderson Hickling, in the year 1906 at Udamalodu in Karnataka which is 1 mile away from the Town of Gauribidanuru. This church is called the Mother Church for the 4 churches in Gauribidanuru. The tribute for the establishment of this church goes to Mr. R.A. Hickling.

In the year 1888, the London Missionary Society came to Andra Pradesh to spread the Gospel through their Ministry. In those times the people from "MALA" community had accepted Christianity. There were only 150 people in the community & their life was tough. So they mobilized in the place near the river of PeNaRA (PINAKINI) and stayed there for a long period. Slowly marginalized from Andra Pradesh and many people worked in SUGAR FACTORY which is very famous in those times at Gauribidanuru. During 1906, this community people were drinking penara water which is not good for their health & suffered from diseases like cholera and plague. People were left with no choice & decided to move back to their places. But Mr. Hickling was well aware of this community's problem & he was able to convince a small group of people to stay back & help them to lead a good and healthy life in Udamalodu.

In 1906 there was a grave of Mr. Edmond Arthur. He was a foreigner who was there in Gauribidanuru to work in a sugar factory & people were calling him "Lord Woods." On 25th June 1906, he died due to health issues. For this reason, Mr.Hickling made provision to bury him in this place & further the place was called Udamalodu. When the church was formed at Udamalodu, there were only 17 families enrolled in the church & these families were very poor. Out of concern, Mr. Hickling gave them shelter & food to stay there peacefully. As life was moving forward, Mr.Hickling started educating them to read and write and made them know about the bible as well. The whole program of study was in Telugu because the community originated from Andra Pradesh.

After some time, Mr. Hickiling built one small church in the center place of this village. This church was built with only mud and 4 walls of iron roads. As the people worked hard during the daytime, Mr. Hickling told people to gather at night at this small church for prayer. Mr. Hickling's home was in Chikkaballapura & he used to travel to Udamalodu to meet this community daily & every day while he entered the village he sang "Telugu sankeerthane." When people heard his voice, they also joined and started singing together with him & after the songs he started to preach here. In 1932, Mr. Hickling went back to London.

In Early church the pastors who served in this place.

1. S.Sailas 2. Rev. M. Dayanadayya

On 15th December 1993, a new church was built for the Glory of God, At that time Rev.Gurumurthy was serving in this Church. This church was inaugurated by Rt. Rev. Dr. K.C Abraham (Moderator's Commissary, KCD) and Rt. Rev. Dr. C.D. Jathanna (RTD Bishop of KCD). Before that Rt.Rev.Dr. C.D.Jathanna came and nailed the stone here on the 6th of July 1989. Late. Smt. Prakashamma contributed to this church building.

On 12th July 2015, the Bell Tower stone was Laid by Rev.Samuel B. Pujari (area Chairman, of Tumkur) in the presence of Rev.Manoj Kumar who served as Presbyter. This church was rededicated and the Bell Tower was dedicated by Rt. Rev. Dr. Prasana Kumar Samuel (Bishop of KCD) and with all the office bearers on 20th April 2016. Re-Treating of the Old Church Ceiling and New Pastorate Office was Dedicated on 7th February 2021 by Rev.Dishon. S. From this church the following have been chosen to do full-time ministry in Karnataka central Dioceses. 1. Rev.Dr.Solomon Thomas 2. Shilpa Vinay 3. Sushma Paul 4. Swetha D.

The Pastors who served in this Church

1 Rev. SUNDAR RAJU 1949-1956
2 Rev. SHIRAOMANAIH 1956-1957
3 Rev. N.DAYASHELLA 1957-1962
4 Rev. H.S.SATYANATHAN 1962-1970
5 Rev. M.VASANTARYALU 1970-1971
6 Rev. A.S. JESHRATHNA RAJU 1971-1972
7 Rev. O.GURUDAS 1971-1973
8 Rev. B.BHASKAR 1973-1974
9 Rev. BENJAMIN DORERAJ 1974-1976
10 Rev. H.S.KARUNAKAR 1976-1978
11 Rev. RAJINI PRAKASH 1978-1980
12 Rev. V.P.ASHWAL 1980-1981
13 Rev. M.M. GEORGE 1981-1982
14 Rev. KIRAN SEBASTIAN 1982-1985
15 Rev. M.B.KOTIAN 1985-1986
16 Rev. PREM MITHRA 1988-1991
17 Rev. GURUMURTHY 1991-1996
18 Rev. ALFRED SUDARSHAN 1996-1998
19 Rev. SANJAY SAMUAL 1998-2003
20 Rev. WILLIAM JONES 2003-2005
21 Rev. NOHA VASANTH KUMAR 2005-2007
22 Rev. BENYAMIN 2007-2010
23 Rev. EDWARD ANIL KUMAR 2010-2011
24 Rev. C. SUDHIR 2011-2012
25 Rev. RUEBEN MANOHAR 2012-2013
26 Rev. SAMUEL B PUJARI 2013-2014
27 Rev. SOLOMON PAUL 2014
28 Rev. MANOJ KUMAR 2014-2016
29 Rev. MATHEW RONALD 2016-2020
30 Rev. DISHON. S 2020-2022
31 Rev. MANOJ KUMAR (PRESBYTER) 2022 -ONWARDS
32 Rev. SAMSON (DEACON) - TILL NOW



Bangalore City Area Youth Zonal meeting
Evangelistic Life of Youth















AWARENESS PROGRAM ON MINORITY SCHEMES AND SCHOLARSHIPS
KGF, 28 August 2022















14TH ANNIVERSARY OF KANDHAMAL PERSECUTION
3 September 2022











PEACEBUILDING IN THE MIDST OF CRISIS
7 September 2022















DIOCESAN COLLOQUIUM
17 September 2022

















CSI PLATINUM JUBILEE & KCD GOLDEN JUBILEE THANKSGIVING HOLY COMMUNION SERVICE
17 September 2022











RE-DEDICATION OF CHURCH AT HUNASANAHALLI MISSION FIELD
1 October 2022







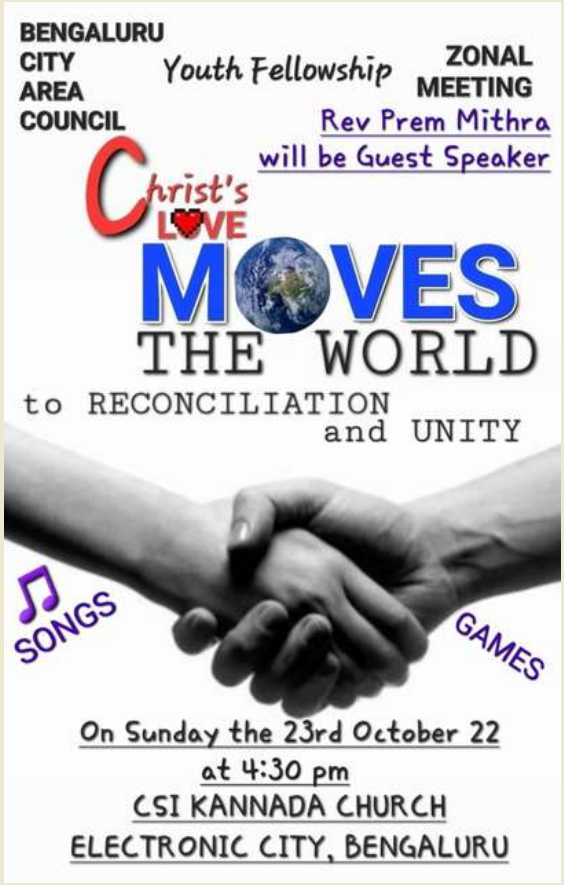


CITY AREA YOUTH MEET
23 October 2022









BANGALORE CITY AREA YOUTH MEET
20 December 2022













BOCENTENARY CELEBRATIONS
THE METHODIST MISSION HIGH SCHOOL
6 December 2022











CARE OF THE AGED - BANGALORE CIVIL AREA
10 December 2022









Bishop Cotton Academy of Professional Management

CHARIS 2022

14 December 2022















CARE OF THE AGED - BANGALORE CITY AREA
16 December 2022











PRISON CHRISTMAS - TUMKUR AREA
30 December 2022











NSS Camp - United Mission PUC and Degree College
22 January 2023











Free Community Health Medical Clinic
26 January 2023











Ecumenical Singing Fellowship
28 January 2023











Political Awareness Meeting
29 January 2023











Wheel Chair Camp
9 February 2023











Bishop's Birthday Thanksgiving Service and Celebrations
11 February 2023











Goodwill Girls' High School and Composite PU College - RO Plant Inauguration
15 February 2023











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 19th December 2022

Dear Friends,

Kindly make an announcement of the following during the Worship Service/s in your Church/s on three consecutive Sundays, viz-a-viz 25th December 2022, 1st January 2023 & 8th January 2023.

Bishop Sargant School, CSI-VC Campus, B H Road, Tumkur 572 102.

Application forms for admission to Nursery School for the academic year 2023-2024 will be issued from the 2nd January 2023 to 6nd February 2023 between 10.00 a.m. – 2.00 p.m. in the School Office. The cost of the Application Form is Rs. 300/-.

The following are the high lights of the criteria to be followed by CSI applicants. This is apart from the general criteria for admissions as found in the application form issued by the respective Schools:

1. Age criteria : The child should be 4 years as on 1st June 2023. The minimum age should be 4 years and the maximum age permissible shall be 5 years. Attested copies of the Birth Certificate issued by the Corporation must bear the name of the child.

2. CSI candidates must submit additional documents such as Baptism Certificate and the parent's Church membership letter. They shall be members of the KCD Church for a minimum period of five years.

3. As proof of residence a photocopy of either the Voter ID, Passport, Aadhar Card or rental agreement must be submitted.

4. Attested copies of both the parents' highest educational qualification is mandatory.

5. Parents of children belonging to other CSI Dioceses (other than KCD) should apply with the Church membership letter. Seats allotted to such candidates will be without any CSI-KCD fee concession.

With best wishes,

Yours sincerely,

+

BISHOP

cc: Mrs. Kalpana Milton, Principal, Bishop Sargant School

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

Date: 13th February 2023

To,
All Presbyters & Deacons,
Bangalore.

Dear Friends,

Kindly make an announcement in your Churches regarding the following vacancies in Goodwill Girls High School & Composite Pre-University College:

Sl. No	*Post Available - One*	*Subject/Department*	*Qualification & Experience*
1	Teacher (Lady)	High School - Mathematics & Physics	M. Sc., B.Ed., / B.Sc., B.Ed., (PCM)
2	Teacher (Lady)	Higher Primary - General	B.A / B.Ed.,
3	Teacher (Lady)	Higher Primary – Physical Education	B. P. Ed.,
4	Staff (Lady)	Administrative Staff	Regular graduate in any discipline with proficiency in English & well-versed in operating computer applications
5	Staff (Lady)	Administrative Staff	B. Com with Tally, fluent in speaking, reading & writing Kannada language

Apply to: The Principal,
Goodwill Girls High School & Composite P.U. College
No. 10, Promenade Road,
Frazer Town,
Bangalore 560 005

Sealed applications enclosed with educational certificates should reach the Principal on or before 27th February 2023. Also make an announcement that the **admissions are open** for classes from **LKG - 10th STD,** and for **I PUC** for the academic year 2023-2024.

Thanking you,
Yours sincerely,

+ [signature]

BISHOP

Church of South India
Karnataka Central Diocese

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

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Phone: 22223766 / 22224941 / 22109653
Fax: 22109654

To,
All Presbyters & Deacons,
Bangalore.

Date: 6th February 2023

Dear Friends,

Kindly make the following announcement pertaining to various vacancies available in Bishop Cotton Girls School, Bangalore.

Sl. No	Section	Post	Number of Posts	Experience	Qualification
1	ICSE (STD VIII-X)	English Teacher	1 Post	5 years at the ICSE level teaching English Literature as the main subject	Regular M.A. (Eng. Lit) B.Ed.,
2	ICSE (STD VIII-X)	Mathematics Teacher	1 Post	5 years at the ICSE level teaching Mathematics as the main subject	Regular M.Sc. (Mathematics) with B.Ed.,
3	ICSE (STD VIII-X)	Physics Teacher	1 Post	5 years at the ICSE level teaching Physics as the main subject	Regular M.Sc. (Physics) with B.Ed.,
4	ICSE (STD VIII-X)	Home Science Teacher	1 Post	5 years at the ICSE level teaching Home Science as the main subject	Regular M.Sc. (Home Science) with B.Ed.,
5	ICSE (STD VIII-X)	Computer Science Teacher	1 Post	5 years at the ICSE level teaching Computer Science as the main subject	Regular M.C.A with B.Ed.,

6	ICSE (STD VIII-X)	Geography Teacher	1 Post	5 years at the ICSE level teaching Geography as the main subject	Regular M.A. (Geography) with B.Ed.,
7	ICSE (STD VIII-X)	History Teacher	1 Post	5 years at the ICSE level teaching History as the main subject	Regular M.A. (History) with B.Ed.,
8	ICSE (STD VIII-X)	Physical Education Teacher	1 Post	5 years' experience in the ICSE level	Regular Graduation with M. P. Ed.,
9	Middle School (V-VII)	English Teacher	1 Post	5 years at the middle school level teaching English as the main subject	Regular B.A. (English Literature) with B.Ed.,
10	Middle School (V-VII)	Kannada Teacher	3 Posts	5 years at the middle school level teaching Kannada as the main subject	Regular B.A. (Kannada) with B.Ed.,
11	Middle School (V-VII)	Social Studies Teacher	1 Post	5 years at the middle school level teaching Social Studies as the main subject	Regular B.A. (History/Geography) with B.Ed.,
12	Middle School (V-VII)	Physical Education Teacher	1 Post	5 years' experience in the Middle School level	Regular Graduation with B. P. Ed.,
13	Middle School (V-VII)	Art & Craft Teacher	1 Post	5 years' experience	Regular B.F.A./B.V.A with B.Ed.,
14	Middle School (V-VII)	Hindi Teacher	1 Post	5 years' experience in the Middle School level	Regular B.A. (Hindi) with B.Ed.,
15	Middle School (V-VII)	Scripture/Value Education/General Knowledge Teacher	1 Post	-	Regular Graduate in any discipline with B.Ed.,
16	Junior School (I-IV)	Floating Teachers	2 Posts	5 years of teaching experience	Regular B.A, B.Sc., with B.Ed.,

17	Junior School (I-IV)	Music Teacher	1 Post	Candidate should be committed and dedicated to teach & train children of various age groups in music & related activities	Graduate in any discipline with qualification in Music.
18	Junior School (I-IV)	Art & Craft Teacher	1 Post	5 years of teaching experience	Regular B.F.A./B.V.A with B.Ed.,
19	Kindergarten (LKG/UKG)	Music Teacher	1 Post	Candidate should be committed and dedicated to teach & train children of the kindergarten section in music related activities	Regular Graduate in any discipline with qualification in Music.
20	Administrative Department	Canteen Supervisor	1 Post	5 years of experience in similar capacity	Regular B.H.M / B.Sc., (Food Science/Nutrition)
21	Administrative Department	Accounts Superintendent	1 Post	Minimum of 15 years' experience in Accounts & Administration in Executive capacity	M. Com/M. B.A/C.A. Male candidates aged 45 years & above preferred.
22	Administrative Department	Maintenance Supervisor	2 Posts	Experience in facility management/housekeeping/logistics	Any Graduate. Ex-army preferred. Male candidates aged 45 years & above preferred.
23	Administrative Department	Admin. Assistants	2 Posts	Proficient in working on MS Office Platform. Must be capable of carrying out day to day administrative duties	Regular Graduate in any discipline.

Kindly note the following points:

1. Candidates must possess effective written and spoken English skills.
2. Candidates who have applied earlier need not apply.
3. All degrees should be acquired through regular stream only and not through correspondence/distance education.
4. Last date for submission of applications is 24.02.2023 before 3.00 p.m.
5. Please mention the post you are applying for on the envelope and send your application to:

The Principal,
Bishop Cotton Girls School,
St. Mark's Road,
Bangalore 560 001.

Thanking you,
Yours sincerely,



BISHOP

Church of South India
Karnataka Central Diocese

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Fax: 22109654

To,
All Presbyters & Deacons,
Bangalore

Date: 30th January 2023

Dear Friends,

Kindly make an announcement in your Church regarding the following vacancies available in Mitralaya Girls High School, Bangalore:

Sl No	Post Available	Subject/Department	Qualification & Experience
1	High School Teacher (1)	Social Science & English Teacher	B.A., B.Ed., OR M.A., B.Ed.,
2	High School Teacher (1)	Mathematics & Physics Teacher	B.Sc., B.Ed., OR M.Sc., B.Ed.,

Last date for applying is on or before 20th April 2023.
In addition to the above, applications are available in the school office for admissions for Nursery/Kindergarten and Standard I to X for the academic year 2023-2024.

Apply to:
The Principal,
Mitralaya Girls High School & Composite Junior College,
No. 3, Mission Road,
Bangalore 560 027.

Thanking you,
Yours sincerely,

+

BISHOP

Church of South India
Karnataka Central Diocese

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BISHOP

Diocesan Office : # 20, Third Cross
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Fax: 22109654

To,
All Presbyters & Deacons,

Date: 25th January 2023

Dear Friends,

Kindly make an announcement of the Second Batch of Skill Certification Programme conducted in the CSI Hospital, Bangalore, which is registered under the National Skill Development Corporation (NSDC), New Delhi and certified by the Indian Centre for Research & Development of Community Education (ICRDCE).

The following seven-month courses are scheduled to commence from April 2023:

Sl No	Training	Qualification	Age Criteria	Course commences on	Duration of the Course
1	Home Health Aide	Class X preferably but Class VIII in certain cases is allowed	Minimum 17 years	April 2023	7 months
2	General Duty Assistant	10th Standard passed/ discontinued	Minimum 17 years & above	April 2023	7 months
3	Geriatric Caregiver (Institutional & Home Care)	10th Class Pass + ITI (2 years after Class 10th	Minimum age - 20 years	April 2023	7 months
4	Emergency Medical Technician	Class XII	-	April 2023	7 months

- The medium of instruction is English.

- Application forms:
  Available online @ www.csihospitalbangalore.org
  OR
  Principal,
  School of Nursing,
  Post Bag No. 4,
  Hazarath Kambal Posh Road,
  Bangalore 560 051

- Last date for receiving applications: on or before 31st March 2023.
- Kindly refer to the brochure which is uploaded along with this letter.

Thanking you,
Yours sincerely,

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BISHOP