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OM 1994 TO 1996

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புதுவாழ்வு

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The Magazine of the
C.S.I. Diocese of Madras

NAMADHU PUDHU VAZHUVU
English & Tamil



TO THE GLORY OF GOD
HOUSING FOR THE HUT DWELLERS SCHEME
INAUGURATED AT THAYUR VILLAGE
ON 110 FEBRUARY 1997
BY
THE MOST REV. DR. EDMOND L. BROWNING
PRESIDENT BISHOP, EPISCOPAL CHURCH, USA
BLESSED BY
THE RT. REV. DR. M. AZARIAH
BISHOP OF MADRAS, CHURCH OF SOUTH INDIA

இறையாட்சி விரிவாக்கம் செய்திருவோம்
திருக்காட்சியோடு உலகை மாற்றிடுவோம்

NAMADHU
**PUDHU
VAZHUVU**

(OUR NEW LIFE)

The Magazine of the
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C.S.I.

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Bishop's Letter

Dear Friends,

Greetings!

This year the whole month of March falls within the Lenten Holy Week and closes with Easter Sunday on 30th March. Theologically speaking, this month rightly holds together our meditations and reflections on the vicarious sufferings and death of Jesus Christ and His resurrection into Eternal Life. The implications of such a perception and personal relationship with Christ are beautifully summarised for us by St. Paul in chapter 8 of the book of Romans. "For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live." (Rom. 8:13). Please study the whole chapter. Every human believer is thus assured of the inheritance, like in the case of the human Jesus, of Life Eternal, which is the very life of God. And the same Jesus after His death and resurrection lives on with us all in this same human world. This is the message of Jesus. Please recall that the same was our Diocesan Theme last year, "Eternal Life for all is the goal of Christ's Mission."

2. Housing for the Hut Dwellers :

As announced in February Bishop's Letter, this CSI Golden Jubilee Year Project of Housing for the Hut Dwellers was inaugurated on the nearly 4 acres vacant lands of the Church at Thaiyur village on the East Coast by laying of foundation by the Most Rev. Dr. Edmond Browning, the Presiding Bishop of the Episcopal Church in U.S.A. on 11th February '97. Please pardon the mistake in announcing this Bishop's name as "Edward Brown" in the last issue of this magazine.

Thaiyur is one of the dozen villages with atleast 3 acres of vacant lands where we planned to build a cluster of 40 houses in each village with over head tank water supply and of course a Church cum Community Hall. We hope to build in all 500 houses at the cost of Rs.1 Lakh for every 3 houses under this scheme. Praise God, we have received as contributions from Churches, Institutions and individual Christian families, so far a total of about Rs.10 Lakhs, even though we formerly launched this project proposal on 28th of September last and the official appeal is yet to be sent out. Perhaps this letter can be taken as initial appeal. But we await the approval of the meeting of the March Diocesan Finance Committee. Yet I request the prayer

support of everyone who is inspired by the Christian intentions and responsibility behind this project for concern with one of the three basic rights of the least among our brothers and sisters (Matt. 25:40).

3. The Primate Bishop Browning from USA also dedicated on the 11th February the newly built St. Thomas Church at Salavan Kuppam Village hardly 3 K.Ms. from Mamallapuram. This was the 125th Church to be dedicated over the past 7 years in our Diocese. More importantly this was perhaps the 30th Church built under Twinning Relationship between the rural pastorate village congregation and city based pastorate, in this case, Santhome Tamil Church Pastorate in Mylapore, Chennai. Interestingly enough, this precious land site of 18 cents was bought some 10 years ago for the use of less than 10 families of new converts from the village by the Evangelistic Band Members of the CSI Korattur Congregation from Chennai. We can only Praise God and commend such examples and increasing initiatives on the part of the urban Congregations and pastorates for twinning with rural pastorates and engaging in Evangelistic sharing including through empowerment of our fellow believers from the weaker sections through purchasing land sites for worship centres for them. It is inspired by several such examples I was emboldened to propose at the Madras Diocesan Council that every Congregation or Pastorate and the Property Committee of our Diocese should work with the vision of raising Christian Worship Centres at every 5 Kilometres distance away in different directions from our own respective Church buildings and purchase the necessary land sites, atleast 1 ground and put up a shed for worship to begin with. This idea was widely welcomed and many have already taken enthusiastic initiatives in this regard.

4. During March and April several hundred of our own children will be writing their final examinations in schools and colleges and I request the teachers, parents, pastors and other interested friends to support them in every way through our prayers sparing enough time and personal attention for them.

Yours in the fellowship of the Risen Lord Christ.

M. AZARIAH
Bishop in Madras

பேராயர் மடல்
அன்பிற்குரிய நண்பர்களே வாழ்த்துதல்கள்...

இவ்வாண்டில் மார்ச் மாதம் முழுவதும் லெந்து மற்றும் தூய வாரா நாட்களாக அமைந்து மார்ச் 30-ஆம் நாள் உயிர்த்தெழுந்த ஞாயிறோடு நிறைவு பெறுகின்றது. இறையியல் பார்வையில் கூறின், இம்மாதம் இயேசு கிறிஸ்து வினுடைய பிறருக்கான தன்னார்வ பாடுகளையும் மற்றும் நிலை வாழ்விற்குள்ளான உயிர்த்தெழுதலைப் பற்றிய நமது தியானங்களையும், சிந்தனைகளையும் ஒருமுகப்படுத்துகின்றது. அத்தகைய புரிந்துகொள்ளுதல், மற்றும் கிறிஸ்துவோடு உள்ள தனிப்பட்ட உறவு நிலை போன்றவற்றின் தன்மைகள் தூய பவுல் அடிகளாரால் II ரோமர் 8-ஆம் அதிகாரத்தில் மிகவும் அழகாக கூறப்பட்டுள்ளன. "நீங்கள் ஊனியல்புக்கு ஏற்ப வாழ்ந்தால், சாகத்தான் போகிறீர்கள்; ஆனால், தூய ஆவியின் துணையால், உடலின் தீர் செயல்களைச் சாகடித்தால், நீங்கள் வாழ்வீர்கள்" (ரோமர் 8:13). அவ்வதி காரம் முழுமையும் கருத்துவாழ்வு படிக்கவும் இயேசுவாகிய மனிதரில் ஏற் பட்ட அனுபவத்தைப் போலவே விசுவாசமுடைய ஒவ்வொரு மனிதருக்கும் கடவுளின் வாழ்வாகிய நித்திய வாழ்வு உரிமை பெயராக உறுதி செய்யப் படுகின்றது. அதே இயேசு தம்முடைய மரணம் மற்றும் உயிர்த்தெழுதலுக்கு பின்னர் அதே இம்மனித உலகில் நம்மனைவரோடும் கூட வாழ்கின்றார். இதுவே இயேசுவின் செய்தியாகும். கடந்த ஆண்டு முழுவதும் நாம் சிந் தித்து வருகின்ற நம்முடைய பேராய செம்பொருளாகிய "நித்திய வாழ் வினை அனைவரும் பெற்றிடச் செய்வதே கிறிஸ்துவின் பணி" என்பதனை நினைவுகூர அழைக்கிறேன்.

2. குடிசை வாழ்வோர்க்கு குடில் திட்டம் :

பிப்ரவரி மாதம் பேராயர் மடலில் அறிவித்துள்ளபடி தென்னிந்திய திருச்சபையின் பொன்விழா ஆண்டின் திட்டமாகிய குடிசை வாழ்வோர்க் கான புதிய திட்டம், 1997-ஆம் ஆண்டு பிப்ரவரி மாதம் 11-ஆம் நாள், அமெரிக்க ஐக்கிய நாடுகளின் பேராயரானுரை முறை திருச்சபை (Episco pal Church) யின் முதன்மை பேராயர் பேரருட்திரு. அறிவர். எட்மண்ட் பிரெளனிக் அவர்களால் அடிக்கல் நாட்டப்பட்டு, கிழக்கு கடற்கரை பகுதி யில் அமைந்துள்ள தையூர் கிராமத்திலுள்ள திருச்சபைக்கு சொந்தமான நான்கு ஏக்கர் நிலப்பரப்பில் துவங்கப்பட்டது. இப்பேராயருடைய பெயரை கடந்த இதழில் "எட்வர்ட் பிரெளன்" என்று தவறாக குறிப்பிட்டமைக்கு பொறுத்திடவும். குறைந்தது மூன்று ஏக்கராவது காலி நிலங்களை கொண்ட பனிரெண்டு கிராமங்களில் தையூரும் ஒன்று. இக்கிராமங்கள் ஒவ்வொன் றிலும் நான்பது வீடுகள் உள்ள குடியிருப்புகள் அமைத்து, அவற்றில் நீர்த் தேக்க தொட்டியுடன் கூடிய வசதியுடனும், திருச்சபை மற்றும் சமூக கூடம் அமைத்திட தீர்மானிக்கப்பட்டுள்ளது. இத்திட்டத்தின் கீழ் கட்டப்படும் ஐந்தாறு வீடுகளையும், ரூபாய் 1 இலட்சம் செலவில் மூன்று வீடுகள் கட்டலாம் என நம்புகின்றோம். இப்பணிக்கென திருச்சபைகளிலிருந்தும், நிறுவனங்களிலிருந்தும் தனிப்பட்ட கிறிஸ்தவ குடும்பங்களிலிருந்தும் இதுவரை ஏறக்குறைய ரூபாய் 10 இலட்சம் வரை பெறப்பட்டுள்ளது. கடவுளுக்கே போற்றி உண்டாகட்டும். இத்திட்டம் கடந்த செப்டம்பர்

மாதம் முறைப்படி துவங்கப்பட்டாலும் இதற்கென அதிகாரப்பூர்வமான வேண்டுகோள் இதுவரை அனுப்பப்படவில்லை. இக்கடிதத்தினையே ஆரம்ப வேண்டுகோளாக எடுத்துக்கொள்ளலாம். ஆயினும் மார்ச் மாதத்தில் கூடவுள்ள பேராய நிதிக் குழுவின் ஒப்புதலுக்காக காத்திருக்கின்றோம். ஆயினும், இத்திட்டத்தின் பின்னணியிலுள்ள கிறிஸ்தவ நோக்கம் மற்றும் பொறுப்புகளினால் உந்தப்பட்ட உங்கள் ஒவ்வொருவரின் ஜெப ஆதரவை நாடுகின்றேன். அதுவே மிக சிறியராகிய நம் சகோதர சகோதரிகளின் முன்று அடிப்படை உரிமைகளில் (மத். 25:40) ஒன்றான கரிசனையாகும்.

3. அமெரிக்க ஐக்கிய நாட்டிலிருந்து வருகை புரிந்த பேராயர் பிரெளனிங் அவர்கள், மாமல்லபுரத்திலிருந்து 3 கி.மீ. தொலைவில் அமைந்துள்ள சாலவான் குப்பம் கிராமத்தில் புதிதாக கட்டப்பட்ட தூய தோமா ஆலயத்தை இறையொப்படைப்பு செய்துவைத்தார். நமது பேராயத்தில் கடந்த ஏழாண்டுகளில் இறையொப்படைப்பு செய்யப்பட்ட ஆலயங்களில் இது 125-ஆவது ஆலயமாகும். இது கிராமப்புற குருசேகர கிராம திருச்சபைகளோடு நகர்புற குருசேகரங்களை இணைக்கும் திட்டத்தின் கீழ் கட்டப்பட்ட 30-ஆவது ஆலயம் என்பது மிகவும் முக்கியத்துவம் வாய்ந்த ஒன்றாகும். இவ்வாலயத்தை கட்டி கொடுத்தோர் சென்னை - மயிலை தூய தோமா தமிழ்த் திருச்சபையினர் ஆவர். 18 சென்ட் பரப்பளவு கொண்ட இச்சிறப்பான நிலம் 10 ஆண்டுகளுக்கு முன்னர் பத்திற்கும் குறைவான புதிதாக கிறிஸ்தவத்தை ஏற்றுக்கொண்ட குடும்பத்தினருக்காக சி.எஸ்.ஐ. கொர்ட்டூர் திருச்சபையிலிருந்து அங்கு நற்செய்தி பணியாற்றிய குழுவினரால் வாங்கப்பட்டது என்பது மிகவும் குறிப்பிடத்தக்க ஒன்றாகும். அத்தகைய கிராமப்புற குருசேகரங்களோடு தங்களை பிணைத்துக் கொண்டு நற்செய்திப் பணிகளில் ஈடுபடுத்திக்கொண்டும், எளிய பின்னணியில் உள்ள நம் உடன் விசுவாசிகளை ஆற்றப்படுத்துகின்ற வகையில் அவர்தம் வழிபாட்டு மையங்களுக்காக நிலங்களை வாங்குவதில் ஈடுபடுகின்ற அத்தகைய முன்னுதாரணங்களுக்காகவும், வளர்ந்து வரும் முன்முயற்சிகளுக்காகவும் கடவுளைப் போற்றுவோம். அத்தகைய முன்னுதாரணங்களால் உந்தப்பட்டதன் விளைவாகவே ஜனவரி மாத சென்னைப் பேராய மாமன்றத்தில் ஒவ்வொரு திருச்சபையும், குருசேகரமும், பேராய சொத்துக் குழுவும், நமது திருச்சபைகளின் பல்வேறு திசைகளிலும் ஒவ்வொரு 5 கி.மீ. தொலைவிலும் கிறிஸ்தவ வழிபாட்டு மையங்களை அமைத்திடும் தொலைநோக்கோடு செயல்பட்டு, அதற்கு தேவையான வகையில் குறைந்தது. ஒரு கிரவுண்டாவது நிலங்கள் வாங்கவேண்டும் என்று மிகவும் தைரியமாக அறிவித்தேன். இக்கருத்து பெரும்பான்மையான வரவேற்பைப் பெற்று, பலர் ஏற்கனவே அதற்கான முன்முயற்சிகளில் ஆர்வத்துடன் ஈடுபட்டுள்ளனர்.

4. மார்ச், மற்றும் ஏப்ரல் மாதங்களில் நூற்றுக்கணக்கான நம்முடைய குழந்தைகள் தங்கள் பள்ளிகளிலும், கல்லூரிகளிலும் இறுதித் தேர்வுகளை எழுதவுள்ளனர். அவர்களுக்காக போதிய கவனம் செலுத்தி, நேரம் ஒதுக்கி தேவையான அனைத்து ஆதரவுகளை அளிக்கவும், அவர்களுக்காக வேண்டுகோள்கள் ஏற்றெடுக்கவும், ஆசிரியர்களையும், பெற்றோர்களையும், ஆயர்களையும் மற்றும் ஆர்வமுடையோர் அனைவரையும் கேட்டுக் கொள்ளுகின்றேன்.

உயிர்த்தெழுந்த ஆண்டவர் கிறிஸ்துவின் ஐக்கியத்தில் உங்கள்

மா. அசரியா
சென்னைப் பேராயர்

இறையாட்சி விரிவாக்கம் செய்திடுவோம் திருக்காட்சியோடு உலகை மாற்றிடுவோம்

A.M. மாஸ்லோ என்ற உளவியல் அறிஞர் Motivation and Personality" என்னும் தலைப்பிட்ட தமது ஆய்வு நூலில், மனிதரின் அடிப்படைத் தேவைகளின் படிநிலைகளை உணவு, உடை, உறைவிடம் என பட்டியலிடுகின்றார். இத்தேவைகள் நிறைவு செய்யப்படும் பொழுதுதான் தற்காப்பின் அவசியம் உணரப்படுகின்றது. அவை ஆபத்து, அச்சுறுத்தல் போன்றவற்றையும் குறித்த உணர்வு ஆகும். இத்தேவைகள் பூர்த்தியடைந்த பின்பு தான் பிறப்புரிமை, தோழமை, உடன்மக்களால் ஏற்றுக்கொள்ளப்படல் என்பதற்றைக் குறித்த உணர்வு ஏற்படும். இவை நிறைவு செய்யப்படும் பொழுதுதான் தன்மானம், தன்னம்பிக்கை, தகுநிலைத் தேவை, தன்னேற்பு, கௌரவம் போன்ற தன்மதிப்பு கூறுபாடுகளை மக்கள் உணர முற்படுகின்றனர் என உளவியல் அறிஞர் மாஸ்லோ தெளிவுபடுத்துகின்றார்.

ஒவ்வொரு மனிதரும் தன்னிறைவு அடைய தன்னறிவு, தன்மதிப்பு, தற்சார்பு என்னும் அடிப்படை கூறுபாடுகளை பெற்றிடல் வேண்டும் என்பதனை வலியுறுத்தி நமது அன்புமிகு பேராயர் அவர்களால் B.B.C, L.O.E., இளைஞர் திறன்பயிற்சி மையங்கள் போன்ற திருப்பணிகள் ஏற்படுத்தப்பட்டு நம் பேராயமெங்கிலும் திறம்பட செயல்பட்டு வருகின்றன. அத்திருப்பணியின் மற்றொரு மைல்கல்லாக குடிசை வாழ்வோர்க்கு குடித்திட்டம் என்னும் புதியதோர் திட்டம் தென்னிந்திய திருச்சபையின் 50-ஆவது ஆண்டு துவக்க விழா அன்று முதன்மை பேராயர் பேரருட்திரு வசந்த் P. டாண்டின் அவர்களால் துவக்கப்பட்டது. இதனால் ஒவ்வொரு மனிதரும் தங்கள் அடிப்படை தேவைகளில் ஒன்றான உறைவிடத்தை பெற்றுக்கொள்ளும்பொழுது மாஸ்லோ அவர்கள் கூறும் தன்னிறைவு நோக்கி முன்னேறுகின்றனர் என்றால் அது மிகையாகாது.

1991-ஆம் ஆண்டில் மக்கட்தொகை கணக்கெடுப்பின்படி இந்திய மக்கட்தொகையில் 73% கிராமப்புறங்களில் வசித்து வருகின்றனர். அவர்களில் 33.4% வறுமைக் கோட்டிற்கு கீழ் வாழ்வோராவர். இன்று இது மேலும் கூடுதல் அடைந்துள்ளது. கிராமப்புறமக்கள் நாட்டின் முதுகெலும்பாக கருதப்படுகின்றனர். வீடு, சுகாதாரம், குடிநீர்வசதி, மருத்துவ வசதி, கல்வி தொடர்பு ஆகிய வசதிகள் பெரும்பாலும் கிராமப்புறங்களுக்கு கிடைக்காமல் போவதால் அவை கிராமப்புற வளர்ச்சியில் பின்தங்கிய

நாளைக்குரிய கதை

தன்விறைவு
தன்னால் எதையும்
செய்ய இயலும்
என்ற தன்னற்றல்
உணர்தல்.

தன்மதிப்பு
தன்மானம்,
தன்னம்பிக்கை,
தகுதினைத் தேவை,
தன்னேற்பு.

**சமூக உறவு
தேவைகள்**
பிறப்புரிமை,
தோழமை,
உடன் மக்களால்
ஏற்றல்.

**தற்காப்பு
கூறுகள்**
தன்னிலை,
ஆபத்து,
அச்சறுத்தல்
உணர்தல்.

**அடிப்படைத்
தேவைகள்**
உணவு,
உடை,
உறைவிடம்.

நிலைமையை ஏற்படுத்துகின்றன. கிராமங்களில் வீட்டுவசதியில் முன்னேற்றமடைய செய்வது பலவகைகளில் அக்கிராம முன்னேற்றத்திற்கு வழி வகுக்கிறது. வீட்டு வசதித் திட்டங்கள் பொருளாதார செயல்பாடுகளை வளமுட்டுவதோடு வேலை வாய்ப்பையும் உருவாக்குகின்றது. அதோடு ஆரோக்கியமான தூய்மையான வாழ்க்கை சூழலையும் உருவாக்குகின்றது. கிராமப்புற வீட்டு வசதி பிரச்சனையை தனிப்பட்ட பிரச்சனையாக காணாமல் அதனுடே மறைந்துள்ள கடினப்பாடுகளையும் கருத்தில் கொள்ளல் வேண்டும். அவ்வகையில் கிராமப்புற வீட்டு வசதி மேம்பாட்டு திட்டங்கள், கிராமங்களின் மற்றும் கிராமப்புற சமூகங்களில் முழுமையான மேம்பாட்டிற்கான திட்டங்களின் முக்கியமானதொன்று என்பதனை உணர்தல் வேண்டும்.

1991-ஆம் ஆண்டின் இந்திய மக்கள் தொகை கணக்கெடுப்பு மற்றும் திட்டக்குழுவின கணிப்புப்படி 111.59 மில்லியன் குடும்பத்தினர் கிராமங்களில் வாழ்ந்து வந்தனர். அவர்களில் 108.47 மில்லியன் குடும்பத்தினர் மட்டுமே வீடுகளை உடையவராகவும் இருந்தனர். 3.11 மில்லியன் குடும்பத்தினர் வீடுகளற்றவராக காணப்பட்டனர். மேலும் தற்பொழுதுள்ள வீடுகளில் 10.31 மில்லியன் வீடுகள் செப்பனிட இயலாத கிராமப்புற கச்சா வீடுகளாகும். வீடுகளற்ற பிற கிராமப்புற குடும்பங்களுடன் 0.30 மில்லியன் குடும்பங்களையும் கணக்கில் கொண்டால் 13.72 மில்லியன் கிராமப்புற குடும்பத்தினர் வீடுகளற்று வாழ்ந்து கொண்டிருக்கின்றனர். வளர்ந்து வரும் கிராமப்புற மக்கட்தொகையின் வீட்டு வசதி தேவையை பூர்த்தி செய்வதற்கு மேலும் ஆண்டொன்றுக்கு 2.24 மில்லியன் கூடுதல் வீடுகள் கட்டப்பட வேண்டுமென்று கணக்கிடப்பட்டுள்ளது. இத்தேவையை பூர்த்தி செய்யும் முயற்சியில் அரசுடன் இணைந்து பல்வேறு நிறுவனங்கள் ஈடுபட்டிருந்தாலும் இத்தேவையின் மிக குறைந்த அளவு விழுக்காடு பூர்த்தி செய்யப்படுகிறது.

உறைவிடம் இல்லாதோருக்கு உடனடியாக உதவிடும் பொருட்டு, நமது பேராயத்தில் குடிசை வாழ்வோர்க்கான குடிஸ்திட்டம் அறிமுகப்படுத்தப்பட்டு, கிராமப்புறங்களில் பேராயத்திற்கு சொந்தமான காலி நிலங்களில் குறைந்த செலவில் நவீன தொழில் நுட்பத்தில் 500 வீடுகள் கட்டி தருவதென தீர்மானிக்கப்பட்டுள்ளது.

இத்திட்டத்திற்கான அடிக்கல் நாட்டு விழா பிப்ரவரி திங்கள் 11-ஆம் நாளன்று திருப்போரூர் குருசேகரம் தையூர் கிராமத்தில் வெகு விமரிசையாக நடைபெற்றது. அமெரிக்க ஐக்கிய நாடுகளில் பேராயராளுகை முறை திருச்சபையின் (Episcopal Church) முதன்மை பேராயர் பேரருத்திரு.

அறிவர் எட்மண்ட் பிரௌனின் அவர்களால் அடிக்கல் நாட்டப்பட்டது. அன்றைய நாளில் பேராயர்களும், அவர் தம் துணைவியர்களும், பேராய அலுவலர்களும், பேராயத்தின் பல்வேறு துறை பொறுப்பாளர்களும் தையூருக்கு காலையில் வருகை தந்தபோது கிராமமே விழாக்கோலம் பூண்டிருந்தது. கிராமிய கலை நடன நிகழ்ச்சிகளுடன் அனைவரும் வரவேற்கப் பட்டனர்.

நம்முடைய குடும்ப இறைவேண்டலாகிய ஆண்டவர் கற்றுத் தந்த இறைவேண்டலை அனைவரும் கரங்களை உயர்த்தி ஏறெடுத்த பேராயர் அவர்கள் அதனை தொடர்ந்து துவக்க இறைவேண்டலையும் ஏறெடுத்தார்கள். அதனை தொடர்ந்து பேராய துணைத்தலைவர் அருட்திரு சா. விக்டர் மனோவா அவர்கள் 127-வது சங்கீதத்தை திருமறை பாடமாக வாசித்தார்கள். சென்னைப் பேராய மாமன்றத்தின் செயலர் அருட்திரு. எஸ்.டி. சௌந்தரராஜ் அவர்கள் வந்திருந்தோர் அனைவரையும் வரவேற்றார். பின்னர் பேராயர் அவர்கள் பேராயத்தில் புதிதாக துவங்கப்பட்டுள்ள இவ்வெழுச்சி மிகும் திட்டத்தினை விளக்கமாக எடுத்துரைத்தார். பேராயர் பிரௌனின் அவர்கள் அடிக்கல் நாட்டி இத்திட்டத்தினை இறையொப்படைப்பு செய்தார். இச்சீரிய திட்டத்தினை சிறப்புடன் துவங்குவண்ணம் வீடுகள் கட்டப்படவுள்ள இடங்களில் தென்னங்கன்றுகள் பேராயர்களாலும், அவர்தம் துணைவியர்களாலும் நடப்பட்டன. அதன் பின்னர் விருந்தினர்கள் அனைவருக்கும் மாலையிட்டு, பொன்னாடை போர்த்தி கௌரவிக்கப்பட்டனர். நமது பேராயத்தை சேர்ந்த பள்ளி மாணவர், மாணவியரால் கலை நிகழ்ச்சிகள் நடத்தப்பட்டன. பேராயர் பிரௌனின் அவர்கள் மறுமொழி கூற, அருட்திரு. பேட்ரிக் அவர்கள் நிறைவு இறைவேண்டலை ஏறெடுக்க இனிதே விழா நிறைவுற்றது.

தன்னிறைவு பெற்ற சமத்துவ சமுதாயத்தில் ஒவ்வொருவரும் தன்னாற்றலுடையவராய் ஆகின்றனர். அதில் அனைவரின் அடிப்படை தேவைகள், தற்காப்பு கூறுகள், சமூக உறவுகள், தன்மதிப்பு ஆகியவை நிறைவு செய்யப் படுகின்றன. இறையாட்சியினுடைய இலக்கும் அதுவேயாகும். அத்தகைய இறையாட்சியை அமைப்பதையே நமது திருப்பணியின் திருகாட்சியாகக் கொண்டு உலகினை மாற்றிடுவோம். இக்கருத்தினையே நமது பேராயர் அவர்களின் கீழ்க்கண்ட பாடல் வரிகள் தெளிவுபடுத்துகின்றன.

“இறையாட்சி விரிவாக்கம் செய்திடுவோம்

திருக்காட்சியோடு உலகை மாற்றிடுவோம்”

தொகுப்பு : சென்னை பேராய செய்தித் தொடர்புத்துறை

Theology of Life : A case study in India

GOD'S OPTION FOR THE POOR

Consultation on Theological Issues for the Indian Church Today and Tomorrow

Issues which were used for reflection during the consultation were :

Fragmentation : With the vicissitudes of today's world, everything that held us together suddenly seems to have become weak, unable to make us feel that we belong to one another. Traditions, religions, cultures, languages, castes, classes, occupations, ethnic identities, etc., with the new demands on life, have become divisive factors as never before. With the fear of the other and the assertion of smaller identities, fragmentation has become a common feature, not only in India, but also in the world. Struggles for freedom, justice, dignity and self-identity on the one hand and ethnic, religious and linguistic conflicts on the other, have become familiar to us. While we do not look at pluralism as a negative phenomenon, we must nevertheless reflect upon this issue of fragmentation because of its implications to the poor and the future of our world. Ironically the Indian church itself is a fragmented church. What is the meaning of the ministry of reconciliation and the mission of God in this context of increasing fragmentation?

Polarisation : In the name of globalisation, the market forces are propagating a new vision of the world which denies possibilities and opportunities of growth to those who do not have resources. Besides this there are many other systems and structures which are at work further widening the gap between the rich and the poor, dominant and dependent, urban and rural, male and female, strong and weak. Consequently this phenomenon is creating a world where the powerless and weak have no value. The under-privileged communities and people such as women, Dalits, tribals, the rural and urban poor are going to be further marginalised. Therefore, the question is whether the church can stand with them or continue to remain neutral in this polarised world.

Power : The abuse of power in the hands of opportunistic leaders has become so common today shaping and reinforcing structures and relationships that are often unjust and oppressive. Unfortunately, the story of power in the church does not seem to be a better one. The

combination of ritual and institutional power in the hands of a centralised leadership set-up such as in the church has become a matter of contradiction to the essence of the gospel and to the church's avowed concern for the poor. How do we understand power and exercise the same in the context of millions of powerless people?

Youth in transition : The impact of globalisation and the consequent changes in values and priorities, the growing individualism, etc., have serious implications as we think of the future. At this juncture, we need to focus on the less privileged young people, both from rural and urban areas, who are caught between the demands of a competitive, consumerist world on the one hand and the hard realities of their poverty and social disprivileges making them vulnerable to many evils on the other hand. What has been the attitude and the response of the church towards these young people, and what are the new directions as we think of the future?

The state of the Indian Church : The Indian church is as diverse and puzzling as India itself. With a wide variety of theologies, ecclesiologies, confessional and liturgical traditions, besides the linguistic, ethnic and cultural distinctions, it seems hard to find a consensus on our common service and witness to our nation. The enormous volume of ethical reflection on a variety of issues that has been done, or is being done, is of no use until and unless the churches are enabled to reflect seriously on what it means to be a church. Often preoccupied with their own institutional matters and maintaining an urban, elitist image, our churches are yet to internalise the values of justice and equality within. What alternative models of church life can we think of in order to remain credible and faithful?

Leadership : Most of our leaders have become a source of embarrassment and so are their styles of functioning. Uninhibited corruption, nepotism, highly materialistic life styles, political opportunism and victimisation authoritative hierarchy, lack of accountability, innumerable court cases, lack of sound or many times, any, theological direction, etc., - this endless list is what speaks about our leaders and these seem to have become the outstanding characteristics of many a 'successful' church leader today. What do we do with this aspect of church life?

Message to our Churches and Christian Communities :

We, the 68 participants of this consultation, representing the churches, theological colleges and various organisations in India, have

spent three days reflecting together on the state of our churches and their responses to some of the crucial issues of our time with the overall purpose of envisaging a theology of life based on the affirmation God's option for the poor. The increasing fragmentation and polarisation of people and the society, the unabated marginalisation of the poor, the abuse of power and the repression of dissent, and the predicament of those young people who are caught between the demands of a consumerist world on one hand and the hard realities of their poverty on the other, were some of the issues that caught our special attention.

Threats to life:

As we met to discuss the theological issues for the Indian church today and tomorrow, we have become conscious of the new threats to life at the threshold of a new millennium and the context of the ongoing struggles of:

- the rural and urban poor for food, shelter, clothing and employment;
- the Dalits for human dignity and justice; women for life and equality;
- the tribas who are struggling for self-identity and against the destruction of their very livelihood and habitats;
- the numerous threats to all forms of life and to the survival of the earth;
- those children who are struggling to survive by giving up their childhood;
- the aged, the differently-abled, and the destitutes who are made to look at themselves as a burden;
- the young for whom the future has become a nightmare, and
- those who have become victims of drug abuse and AIDS.

Denial of opportunities, struggle for day to day survival, violence of different sorts, social evils, threats and fears, are the features of their common experience. With no opportunities for participation in any structure of the society or upward mobility, and now with the disastrous market economy, the poor are being marginalised further. Therefore, we hold that today's India denies life and dehumanises many who are weak and powerless.

Our churches :

We have looked at the ways that we, as churches, have responded to the challenges posed by the situation. While we do acknowledge the overall concern and sensitivity of the churches to these, we also realise the urgent need to introspect and rediscover what it means to be a church in the present situation.

We discussed about the existing patterns of church life. We realise that while professing concern for the poor and the marginalised we have not allowed that concern to shape our life and relationships in community. We have helped them but did not join them in their struggles. We have understood sin and salvation in narrow individualistic ways and failed to condemn the systemic violations of life here on earth, and to profess salvation as holistic and corporate. We have preached about the hope of life that comes after death and rarely about the promise of fullness of life for all. We have often misinterpreted the scriptures to justify oppressive values and relationships based on caste, class and gender discrimination. We have perpetuated oppression of the poor either directly or through our silence. Our present forms of theological understanding, by and large, tend to be either other worldly and mystic or rational and church-based, alienating people of other faiths, marginalising the simple and the lowly, rejecting our responsibility to the rest of the creation. What we have failed to recognise is the need to have a theology of life for all people rather than one that is meaningful only to those within the church.

An appeal for a Theology of Life :

Therefore, we realise that affirming our faith in God in Christ in this dehumanised and dehumanising situation calls us for a renewed commitment to life in all its fullness for all and to the vision of a new world. It implies commitment to a pattern of life as given to us by Christ who proclaimed victory of life over death, oppression, bondage, discrimination and who gave us the model of shared life in the ideal of living the neighbour as one's self. We need to be guided by a theological vision that affirms the wholeness and unity of all life and all people. We also realise that such a theology of life cannot emerge from mere paternalistic compassion for the poor, but can only emerge from the experiences and perspectives of those for whom life is denied and from the consciousness of the present threats to and struggles for life, the increasing injustice as well as the signs of hope in the growing awareness of the poor. Therefore, being in solidarity

with those for whom life is denied and apprehending the meaning and promise of life in these struggles of people are essential for this theological discovery.

Its implications :

Poverty in India is not merely an economic phenomenon but is essentially rooted in the socio-cultural heritage of the society. This fact compels us to critically evaluate the effectiveness of our ministries. We believe that we need to fight poverty and its roots if we are serious about our concern for the poor. We need to condemn poverty as a systemic sin and openly commit ourselves to be in solidarity with those who are thus sinned against.

India's poor today are not just a hapless, passive lot. They are getting organised in a big way to resist, assert and claim their share of justice. They are becoming aware of the structural dimension of their poverty, of the possibilities of change of their rights and the tremendous potential of their collective power. This eruption of the poor is threatening to shake the very foundations of the Indian society - caste and patriarchy - and offers new signs of hope. Therefore, now is the time for the church to decide whether it wants to be on the side of the powerful for the sake of its own survival and safety or to be with the poor in their historic march towards a new India of justice and life for all. We need to see ourselves as partners with the poor in furthering the mission of God.

As we discern the processes of marginalisation and the blatant, as well as subtle, methods of marginalisation in the society based on language, race, ethnicity, caste, class, gender, age, religion, region, etc., we need to ensure the absence of all such forms within our churches.

We also need to take part and support the liberation struggles which are taking place in the church and society. The mission for the church is to be in the vanguard of life and to stand with all forces and elements which are committed to the values of God's reign of justice, love and abundant life for all. The resources of our churches must be used to support such liberation movements. This also implies that the present models of authoritative hierarchy and centralised power structures do not go well with the churches' concern for the victims of power structures.

We need to discover new forms of koinonia in a pluralistic context.

The Theology of Life invites us to a *koinonia* of communities with various religious and ideological persuasions based on the affirmation that Christ died for all, reconciling to God the Creator, Sustainer and Redeemer, all of humanity and the whole of creation.

It is in this context that a theology committed to life instills hope for the Indian church. This Theology of Life affirms God's option for the poor by challenging the values of the world with the values of God's reign as told to us by Christ. This means changing our life-style and structures. This also implies rediscovering the church in terms of the local, and essentially of people, rather than hierarchy and structures. Therefore, a Theology of Life is a theology of sharing and just relationships. It calls for a reorientation of relationships based on a proper understanding of our faith. It compels a radical re-ordering of our life-styles, attitudes and structures of human relationships in community. To be just and humane is a conscious moral and spiritual choice that one has to make in the context of life in community.

Towards a new ecclesia

Based on these, we envision a new church (ecclesia) in the present Indian context that comprises all sections of the poor and the oppressed, along with those in solidarity with them and also the redeemed oppressors. This new ecclesia transcends all barriers of caste, class, gender and denominations, and strives to sum up all things in Christ.

A shared life in the sharing of resources in total obedience to the commandment of loving the neighbour as oneself will form the neighbour as one's self will form the over arching principle of this new *koinonia*.

The new ecclesia affirms the centrality of God who liberates. The praxis of this faith is reflected in the praxis of the church which is undergirded by the affirmation in Christ's redemption through His incarnation, crucifixion and resurrection. Its pastoral and diakonal functions are to be in the service of the poor enabling them to herald the reign of God in our midst.

The new ecclesia affirms a spirituality that confronts and over comes all life-negating forces and strives to build the community rooted in the love of God, justice, peace and the integrity of creation.

Courtesy : Echoes 10/1996

உள்ளூர் திருப்பணி மையம் - கும்மிடிபூண்டி குருசேகரம் எளாவூர் பகுதியின் திருப்பணி

கும்மிடிபூண்டி குருசேகரம், எளாவூர் பகுதியை மையமாகக் கொண்டு 8 கிராமங்களில் திருப்பணி நடைபெறுகின்றது. 1. நரசிங்கபுரம் 2. சாக்கம் பாளையம் 3. கொண்டமாநல்லூர் 4. சின்னஒழுளாபுரம் 5. பெரியஒழுளாபுரம் 6. கரும்புகுப்பம் 7. கவரைப்பேட்டை 8. தெலுங்கு காலனி. இப்பகுதிகளில் தொடர்ந்து திருப்பணியாற்றி வருவதன் மூலமாக பலர் கிறிஸ்துவை ஏற்றுக் கொள்ள முன்வருகின்றனர். இப்பகுதிகளில் கடந்த ஆண்டில் 13 பேருக்கு திருமுழுக்கு கொடுக்கப்பட்டது. மேலும், 30 பேர் திருமுழுக்குப் பெற ஆயத்தமாக உள்ளனர். குருசேகர ஆயர் அருட்திரு. சார்லஸ் செளந்தரராசன் அவர்களின் ஆலோசனைப்படி திருப்பணி குருசேகர மக்கள் அனைவரும் திருப்பணியில் ஆதரவாய் இணைந்து செயல்பட்டு வருகின்றனர்.

இப்பகுதியில் உள்ள மக்கள் கல்வியிலும், சுகாதாரத்திலும், பொருளாதாரத்திலும் மிகவும் பின்தங்கிய நிலையில் வாழ்ந்து வருகின்றனர். அறியாமையும், வாழ்க்கையில் முன்னேற்றமில்லாத நிலையும், போதைப் பொருட்களுக்கு அடிமைகளாகி பொருளாதாரத்தை இழந்து கடினமான வாழ்க்கை வாழ்பவர்களாயும் இருக்கின்றனர். கிறிஸ்துவின் வழியை இவர்கள் அறிந்து வாழ்ந்தால், இவர்கள் வாழ்வில் முன்னேற்றம் அடைய முடியும் என்று இப்பகுதியிலுள்ள மக்களிடையே கல்விப்பணியையும், சுகாதார விழிப்புணர்வு பணியையும், இதன் மூலம் கிறிஸ்துவின் வழி நடத்துதலை அறிவித்து திருப்பணியாற்றப்படுகின்றது. நரசிங்கபுரம் கிராம காலனிப் பகுதியில் உள்ள மக்கள் 8ஆம் வகுப்பிற்கு மேலாக படித்தவர்கள் ஒருவரும் இல்லை. எனவே இங்கு கல்விப் பணியைத் தொடர்ந்து அதன் மூலமாக கிறிஸ்துவைப் பற்றி அறிவிக்கப்படுகின்றது. கல்விப்பணியாற்றுவதன் மூலமாக 18 பிள்ளைகள் கிறிஸ்துவை அறிய முன்வந்துள்ளனர். அவர்களை கடந்த ஆண்டு நடைபெற்ற V.B.S. சிலும் கும்மிடிபூண்டி தாய் பவுல் ஆலயத்திற்கு 5 நாட்கள் வந்து பங்கேற்றனர். கரும்புகுப்பம் கிராமத்தில் 16 பிள்ளைகளுக்கு கல்வி அறிவை அளித்து தொடர்ந்து அவர்கள் கிறிஸ்துவில் வளர வழிவகை செய்யப்படுகிறது. பள்ளிக்கூடம் செல்லாமலிருந்த நான்கு பேரை அணுகி அவர்களுக்கு கல்வியின் முக்கியத்துவத்தைக் கூறி பள்ளியில் சேர்க்கப்பட்டது. அதன் மூலமாய் அவர்கள் தற்போது கிறிஸ்துவில் வளர முடிகிறது. இப்பகுதிகளில் ஒவ்வொரு மாதமும் நான்காவது ஞாயிற்று கிழமைகளில் குருசேகரத்தின் மூலமாக திருப்பணியாற்ற மக்கள் வந்து செயல்படுகின்றனர். இப்பகுதிகளில் சமுதாய மாற்றம் தேவையானதாயுள்ளது. சமுதாய மாற்றத்தின் மூலமாகத்தான் இப்பகுதியில் கிறிஸ்துவைப் பற்றி அறிவித்து, மக்கள் இயேசு கிறிஸ்துவில் வாழ முடியும். இப்பகுதிகளுக்காய் தொடர்ந்து ஜெபியங்கள்.

M. லாசர்

நற்செய்திப் பணியாளர்

உள்ளூர் திருப்பணி மையம் - கும்மிடிபூண்டி சேகரம் ஆரம்பாக்கம் மையம்

ஆரம்பாக்கம் கிராமத்தை மையமாகக் கொண்டு இதை சுற்றி உள்ள 10 கிராமங்களில் ஊழியம் செய்து வருகிறேன். 1. ஆரம்பாக்கம், 2. இராமாபுரம், 3. பெரியவேடு, 4. நாயுடுகுப்பம், 5. அப்பையப்பாளையம், 6. கோல்லேர்ப்பாளையம், 7. சுந்தரபுரம், 8. புலியேந்திரம், 9. பூண்டி, 10. குளூர்பேட்டை. இன்னும் அநேக கிராமங்கள் உள்ளன. புதிய ஆண்டில் புது கிராமங்களிலும் ஊழியம் செய்ய சேகர ஆயுருடன் சேர்ந்து ஊழியம் நடைப்பெற தேவன் கிருபை செய்தார். இப்பகுதியை சுற்றிலும் மீனவர்கள் அதிகமாக வாழுகிற கிராமங்கள் உள்ளன. இவர்களில் அதிகமாக பள்ளி ரெட்டியர்கள் வாழுகின்றனர். தேவனுடைய கிருபையால் ஊழியத்தின் மூலம் 35 நபர்கள் திருமுழுக்கு பெற்றுக்கொண்டு இறைமகன் இயேசுவின் மந்தையில் இணைக்கப்பட்டு தேவனை தொழுது வருகின்றார்கள். இன்னும் 100-க்கு மேற்பட்டவர்கள் திருமுழுக்கு பெற ஆயத்தமாக உள்ளார்கள். இவர்களுக்காக ஜெபியுங்கள்.

15.12.96 அன்று மாலை கும்மிடிபூண்டி சேகர ஆயர் அருள்திரு. எம். சார்லஸ் சௌந்தரராசன் தலைமையில் இவ்வாண்டு கிறிஸ்துமஸ் சிறப்பு விழா கொண்டாடப்பட்டது. அச்சமயம் சேகர செயலாளர், பொருளாளர், முன்னாள் சேகர செயலாளர், பெண்கள் ஐக்கிய சங்கத்தினர், செயலாளர், பொருளாளர், வாலிபர் சங்கத்தினர், செயலாளர், பொருளாளர் ஞாயிறு பாடசாலை ஆசிரியர், திருச்சபையின் பெரியோர், தாய்மார்கள் சேகர குழுவினர், கிளைச்சபை ஊழியர்கள் உடன் நற்செய்தி பணியாளர் திரு. எம். லாசர், அநேகர் கலந்துக்கொண்டு இம்மக்களுடன் கிறிஸ்துமஸ் மகிழ்ச்சியை பகிர்ந்துக் கொண்டனர். அச்சமயம் கும்மிடிபூண்டி சேகரத்தின் மூலம் தொழுநோயாளர் 10 குடும்பங்களுக்கு புதிய புடவைகள், வேஷ்டிகள் வழங்கப்பட்டது. அது போல 20 குடும்பங்களுக்கு சபையின் மூலம் பழைய துணிமணிகள் வழங்கப்பட்டது. அன்று இரவு உணவும் வழங்கப்பட்டது. இந்நிகழ்ச்சியில் சேகர செயலாளர் திரு. அருள்தாஸ் கிறிஸ்துமஸ் சிறப்பு செய்தி அளித்தார். ஆயர் அருள்திரு. எம். சார்லஸ் சௌந்தரராசன் ஆசீர்வாதம் கூற, கிறிஸ்துமஸ் சிறப்புப் பாடல் பாடி இவ்விழா நிறைவு பெற்றது.

இம்மக்களுக்காக, ஊழியத்திற்காக ஜெபியுங்கள்.

டேனியல்
நற்செய்தியாளர்

அற்புத சுகம் கொடுத்த அற்புதர் இயேசு

நான் சென்னை பேராயத்தில் முழு நேர ஊழியராக, மிஷனெரியாக, தற்போது காஞ்சிபுரம் குருசேகரம், பாலுசெட்டிசத்திரம் (Inland Mission) மையமாகக் கொண்டு கிறிஸ்துவை அறியாத மக்கள் மத்தியில் ஊழியம் செய்து வருகின்றேன்.

நான் டயோசிசன் அச்சகத்தில் பணி புரியும் போது, ஆண்டவரின் அழைப்புப் பெற்று என் வேலையை ராஜினாமா செய்து ஊழியம் தொடர காத்திருந்தேன். சென்னை பேராய நற்செய்தி வாரியத்தில் வாய்ப்பு பளித்தார்கள். லூக். 9:1,2-6 வசனங்களை எனக்கு ஆண்டவர் வாக்குத்தந்தங்களாக கொடுத்தார். இறைப்பணி தொடர்ந்தேன். ஊழியத்தில் வியாதியஸ்தர் குணமடைந்தார்கள். செவிடர் கேட்டனர், சப்பாணி நடந்தனர், குருடர் பார்வையடைந்தனர், பெரும்பாடு நீங்கிற்று, பிசாசுகள் விரட்டப்பட்டன. இந்த சாட்சிகளை கண்டவர்கள், கேட்டவர்கள் ஆச்சரியப்பட்டு, ஆண்டவரை சொந்த தெய்வமாக ஏற்றுக்கொண்டு, திருமுழுக்கு பெறவும், திருச்சபைகள் உருவாகவும் ஆண்டவர் கிருபையளித்தார்.

என் ஊழியப் பாதையில், வாழ்க்கையில், பல சோதனைகள், சோர்வுகள், எதிர்ப்புகள் இவைகள் எல்லாவற்றையும் ஜெபத்தின் மூலமாகவும், விகவாசத்தின் அடிப்படையில் மேற்கொண்டு வந்தேன்.

ஒரு நாள் திடீரென்று என்னுடைய முக்கில் இரத்தம் கொட்டியது. சிறிது நேரத்தில் நின்றுவிட்டது. இதனால் மருத்துவரிடம் சென்றேன். அவர் சரியாகிவிடும் என்று சொல்லி 5 நாட்கள் ஊசி போட்டார். அதனால் எந்த பலனும் இல்லை. திடீர், திடீரென்று முக்கு வழியே இரத்தம் வரும். அதை நான் பொருட்படுத்தாமல் இருந்தேன்.

நாளுக்கு நாள் எனக்கு வலியும் அதிகரித்தது. முக்கு அடைப்பும் ஏற்பட்டது. எனவே பெரிய Hospital -க்கு போகலாமென்று 5.9.96 அன்று K.M.C. -க்கு சென்று பார்த்தேன். அவர்கள் பரிசோதனை செய்து, Sugar அதிகம் இருப்பதாகவும் B.P. (Blood Pressure) இருப்பதாகவும் கூறி சிகிச்சை அளித்தார்கள். அதிலும் குணமடையவில்லை. பிறகு E.N.T. பிரிவுக்கு அனுப்பினார்கள். அவர்கள் பரிசோதனை செய்து 2 வாரம் சிகிச்சையளித்து, உங்களுக்கு Sugar உள்ளது ஆகையால் இப்போது அறுவை சிகிச்சை செய்ய முடியாது. தொடர்ந்து மாத்திரை சாப்பிடுங்கள் சரியாகிவிடும் என்றார்கள்.

ஆனால் என்னுடைய முக்கில் சதை வளர்ந்து உணர்வு இழந்து, சுவாசிக்க முடியாமல் மிகவும் கஷ்டப்பட்டேன். K.M.C. மருத்துவமனையில் சரியாக சுகம் கிடைக்காததால், 14.10.96 அன்று Rainy Hospital -க்கு சென்று பார்த்தேன். அங்கு E.N.T. மருத்துவர் Dr. Suresh Babu பரிசோதனை செய்து, X-ray எடுத்து பார்த்துவிட்டு, C.T. Scan எடுக்கும்படி கூறினார். Dr. Anand அவர்களின் உதவியால் Savitha-வில் C.T. Scan எடுத்து

Report-வுடன் Rainy-க்கு வந்தோம். தொடர்ந்து 5 நாட்கள் பரிசோதனை நடந்தது. C.T. Scan Report-ஐ பார்த்தவுடன் Dr. Suresh Babu இது Cancer கட்டியாக இருக்கக்கூடும். எனவே Operation பண்ணவேண்டும் என்று கூறி கண் பரிசோதனைக்கு அனுப்பினார்.

Eye Dr. Sreether C.T. Scan report-ஐ பார்த்து என்னை பரிசோதனை செய்து முக்கில் வளர்ந்திருக்கும் சதை கண்ணுக்குள் (Eye orbital) வரை வளர்ந்திருப்பதால், Operation செய்தால் கண் நரம்புகள் பாதிக்கப்பட்டு கண்பார்வை பாதிக்கப்படும் என்றும், Operation பண்ணவில்லை என்றால், அந்த சதை மேலும் வளர்ந்து கண் பார்வை இழக்க நேரிடும் என்று கூறினார். மீண்டும் Medical Dr. Doss மற்றும் அனைவரும் சேர்ந்து எனக்கு Sugar இருப்பதால், Sugar குறைந்ததும் 2 வாரம் கழித்து Operation செய்யலாம் என்று கூறினார்.

எனவே 2 வாரம் Medical Leave-இல் இருந்தேன். Operation இல்லாமல் குணமாக ஜெபிக்கும்படி பேராயருக்கு கடிதம் எழுதினேன். தொடர்ந்து நானும் என் மனைவி, பிள்ளைகளும், ஆண்டவரின் வாக்குத்தத்தத்தை படித்து கண்ணீருடன் ஜெபித்தோம். அநேக கர்த்தரின் பிள்ளைகளும் எனக்காக ஜெபித்தனர்.

அனைவரின் ஜெபத்தைக் கேட்ட ஆண்டவர் 14.11.96 அன்று இரவு நித்திரையின்போது ஓர் பேரொளியை கண்டேன். அந்த ஒளியிலிருந்து தியணைப்பு படையினர் பயன்படுத்தும் பைப்பிலிருந்து தண்ணீர் அடிப்பது போல் என் முக்கில் அடிக்க, அப்போது என் முக்கின் அடைப்பு சுண்ணாம்பு கரைவது போல் கரைந்து போகக் கண்டேன். முக்கிலுள்ள அடைப்பைக் கர்த்தர் காட்டினார். விழித்துக்கொண்டு மகிழ்ச்சியோடு ஆண்டவருக்கு ஸ்தோத்திரம் கூறினேன். கவலையோடிருந்த என் மனைவி பிள்ளைகளோடு, இந்த அற்புதக் காட்சியை பகிர்ந்துக்கொண்டேன்.

மறுநாளிலிருந்து முக்கிலிருந்த அடைப்பு நீங்கி; சுவாசிக்கவும், நுகர்வதற்கு உணர்வுகள் காணப்பட்டது. கர்த்தர் பூரண சுகம் கொடுத்தார். என் உள்ளத்தின் ஆழத்திலிருந்து என் தேவனுக்கு கோடான கோடி ஸ்தோத்திரங்களை ஏற்றெடுக்கின்றேன்.

எனக்காக ஜெபித்த தேவ பிள்ளைகளுக்கு என் நன்றியை தெரிவித்துக் கொள்கிறேன்.

கர்த்தருக்கு ஸ்தோத்திரம்.

D. பீட்டர், அருட்பணியாளர்

C.S.I. Polio Rehabilitation Centre

21-H, Hospital Road, Kancheepuram - 631 501.

போலியோ நோயினால் பாதிக்கப்பட்ட 12 வயதுக்குட்பட்ட சிறார்களுக்கு மறுவாழ்வு பெற எமது மையத்தின் மேலாளரை அணுகவும்.

திருமதி. K. ஞானஒளி

மேலாளர்



காஞ்சி போலியோ மறுவாழ்வு மையத்தில் காளான் வளர்ப்பு

காஞ்சிபுரம், சி.எஸ்.ஐ. போலியோ மறுவாழ்வு மையத்தில் காளான் வளர்ப்புக் கலை கடந்த 3 ஆண்டுகளாக மிகவும் சிறப்பாக நடைபெறுகின்றது. காளான் வளர்ப்புக்கான ஆயத்தங்களைச் செய்வதிலும், அதன் வித்துக்களை முளைக்கச் செய்வதிலும், +2 பயிலும் மாணாக்கர்கள் பயின்று சிறப்பாக செய்துவருகின்றனர். நல்ல பலன் கிடைக்கின்றது. தொங்கு வகைக் காளான் நல்லப் பலனைத் தருவதோடு பார்வைக்கும் மிகவும் அழகாக உள்ளது. இதன் மூலம் பெறப்படும் காளான்கள் சமைக்கப்பட்டு குழந்தைகளுக்கு பரிமாறப்படுகின்றது. சிறார்கள் அவற்றை மகிழ்ந்து உண்ணுகின்றனர். காளான்கள் புரதச்சத்து மிக்கவை. அதனை பயிரிடுவதில் எம் மையச் சிறார்கள் சிறந்து விளங்குவதை எண்ணி மகிழ்ச்சி கொள்ளுகின்றோம்.

திருமதி. K. ஞானாணி

மேலாளர்

சி.எஸ்.ஐ. போலியோ மறுவாழ்வு மையம்

ANOTHER FEATHER TO GOODLET'S CAP!



One fine morning, we received a letter from the Chief Educational Officer, of the North Arcot Ambedkar District informing us that Goodlet was one of the six schools to represent the District with exhibits in the State - Level Science Exhibition for Schools to be conducted in Salem. Within a short span of time, we had to prepare our exhibits. Our teachers, with least hesitation, devoted themselves heart and soul to prepare three models. We planned to present them totally in a new dimension as to fall in line with the topic given to us. And soon, three exhibits were made meticulously! We were sure that our models would, for certain, attract definite audience appeal.

Mr. Joseph Mohan Rajesekar and Mr. K. Vasudevan, our P.G. Assistants, and three pupils, D. Vijay Devakumar, S. Wilson Premkumar and Pari went to Salem to exhibit our models. The Headmaster also visited them one day and his visit was a boost to the participants.

On the last day of the Exhibition, we had a phone message from Salem that our exhibits won the Second Prize in the State-level. We stood first in our District. Oh! we were swept off our feet! This meritorious prize reflects credit on the ability of our staff. It has added another feather to Goodlet's Cap. And it is a glow of pride to our Diocese, too! Our heartfelt thanks are due to Mr. A. Ebenezer, Elango, Nathan, our Computer Master, who prepared the model which earned the prize for us. Thanks be to the studious efforts of our staff and pupils. We have determined to set ourselves to finding ways and means of retaining and raising up the tone and decorum of our school. We bow down our heads and lift up our hearts in thankfulness to the Lord, our Great Master.

Another glad news is that one of our pupils, S.Prakash XI-C, won the Championship in he Divisional level Sports Meet.

Glory be to God in the Highest!

A. George Purushothaman

Headmaster,

Goodlet Hr. Sec. School, Sholinghur

THANKSGIVING SERVICE

Rev. Dr. MARTIN LUTHER KING, JR.

On Friday evening, 14th February, a large congregation gathered in St. George's Cathedral to give thanks to God for the life and service of Rev. Dr. Martin Luther King, Jr., the American civil rights leader. Special guests of the Diocese were our neighbours from the American Consulate, headed by Ms. Michele J. Sison, the Consul General in Madras.

The service, led by the Bishop in Madras The Rt. Rev. Dr. M. Azariah, opened with the strong hymn "All Creatures of our God and King," written by Francis of Assisi and known as the Canticum of the Sun. Ms. Sison spoke about the remarkable life of Dr. King and his connections to India. She portrayed him as a hero for all people, and a champion of non-violent struggle for justice. Dr. King was the youngest person ever to receive the Nobel Peace Prize at age 35, and although he lived to be only 39 years old, his truthfulness and commitment keep his spirit alive.

The choir of Ewatts School sang a moving medley of spirituals, starting off with Swing Low Sweet Chariot and including beautiful solos. What Rev. King stood for and died defending were expressed in the Bible readings. Amos (chapter 5 verse 24) contains one of the lines from his famous speech "I Have a Dream": "But let justice roll down like water, and righteousness like an ever-flowing stream." In the letter to the Galatians (3:26-28) the common bonds of all people are emphasized: "for in Christ Jesus you are all children of God through faith... there is no longer slave or free..." Isaiah the prophet in chapter 11 verses 1 to 9 describes the Peaceful Kingdom, to be brought to earth by Christ. "the spirit of the Lord shall rest on him.... with righteousness he shall judge the poor... the wolf shall live with the lamb.... for the earth will be full of the knowledge of the Lord as the waters cover the sea." The Gospel reading from Luke chapter 4, verses 14 to 21 tells us of Jesus fulfilling the prophecy of Isaiah, bringing good news to the poor, and letting the oppressed go free.

Rev. Dr. John C.B. Webster delivered the message, charged with emotion and seriousness of the occasion. He spoke about his personal

experience as a student joining in the civil rights movement and facing discrimination as they broke barriers of skin colour at restaurants. He spoke of the magnetic power of Rev. King who preached about, marched for, jailed for, and sacrificed his life for the freedom for all people in bondage. Rev. Webster, who as a missionary in India for many years and historian of Dalit Christians, sees the bondage on opposite sides of the world. At the close of his message, he led the congregation with interlocked arms in singing "We Shall Overcome." This song is the rousing trademark of the civil rights movement in the US.

"We Shall Overcome" is a familiar song to all of us. We sing it in India on Independence Day in English, Hindi, and our regional languages. It was the theme song of the NSS (National Service Scheme) for young people. It seems to have come into India through the student Christian groups.

In the U.S., the song 'We Shall Overcome' brings to mind the face and voice of Rev. Dr. Martin Luther King. We see him especially in the front line of the freedom marchers. This song became the hymn and the trademark of the civil rights movement, which many of us either witnessed or participated in during the 1960's and 70's.

But where did this rousing, memorable song come from? Dr. King referred to it as a spiritual. According to music historians, however, it is not actually a spiritual, although it is sung in the style of one.

The song is said to be derived from a gospel classic "I'll Overcome Someday" written by Charles Albert Tindley in the early 1900's. The tune seems to be borrowed from the spiritual "No More Auction Block for Me." Union workers in Charleston, South Carolina adapted the song around 1945 and it became a theme song in that area. From South Carolina, it joined the movement for civil rights in the 1950's.

Dr. King made it very plain that racism exists throughout the world. To him, discrimination was based not only on skin colour. As John F. Kennedy said, "A threat to justice anywhere is a threat to justice everywhere." The song "We Shall Overcome" is about fighting injustice wherever it is found. It expresses courage, faith in God, and solidarity and hope.

Why do we in South India remember and honour Martin Luther King, even almost 30 years after his death? Within his short life, he transferred Gandhi's conviction of peaceful protest to another society, torn by divisions of race. His leadership of the civil rights movement was a pastor leading his people towards the Peaceful Kingdom. He is deservedly a hero of all oppressed peoples in the world who struggle against the labels of discrimination that are stuck on them. Whether the system of exploitation is called racism or caste, it is not all equally evil? Does not India suffer from prejudice based on skin colour? Is not caste a form of racism?

We remember Rev. King because he stands for hope. As part of the Affirmation of Faith, we read in unison that we believe there is reason to hope, that we find it in our journeys, in people, and in every corner of creation. We find it when we see women, men and children in a thousand creative ways continue to live without surrendering themselves to any wordly thing or human person. We do not believe that we should continue to be silenced and quietly accept the fist that strikes us down. Because we have hope, we continue to struggle for liberation.

In our prayer of supplication, we prayed together: gracious God, in the face of injustice there is no neutral ground. We are quick to condemn injustice but eager to maintain systems of injustice for the benefits they bring to some of us. Make us accountable for our hypocrisy. Shake us from our lethargy; awaken us to your command to let justice roll down like water. Amen.

The service of Thanksgiving ended on another strong note in the singing of the magnificent hymn, "O God Our Help in ages Past." As long as the struggle for freedom and human rights continues, Martin Luther King, Jr. will be remembered, and his dream will be kept alive.

Anne M. Dayanandan

M.C.C. Tambaram

MARTIN LUTHER KING : A DREAMER*

First of all, I would like to thank Bishop Azariah for the opportunity to join you this evening for this service. It is truly a joy to be here with you. To me, it is astounding to think that, had he lived, Martin Luther King would be only 68 years old, a reminder that he was not yet 40 when his quest to achieve racial justice came to an end on that very sad day in Memphis more than a quarter century ago.

King was a remarkable man-he entered Morehouse College at the age of 15 and was ordained a Baptist minister at the age of 17. He then graduated from theological seminary in 1951 at the age of 22, and began his work as pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama at the age of only 24.

He was just 35 when he was awarded the Nobel Peace Prize for his civil rights work, the youngest man ever to win this award. It is tribute to the universality of Martin Luther King's message that his birthday is a national holiday in the United States but is also celebrated in more than 40 countries.

What we celebrate is more than just Reverend King's memory; we honor as well the moral ideal of peaceful, non-violent protest, which formed the cornerstone of King's civil rights crusade. Prayer vigils, lectures, readings, and services such as this one are conducted to honor the man and the extraordinary courage he showed in challenging a system of segregation that was then so firmly entrenched in the southern United States.

From the beginning, Reverend King's strategy was based on non-violence and inspired by the teachings of Mahatma Gandhi, whose policy of civil disobedience helped with India's independence from British rule. He was deeply interested in the concept of Satya Grah, Gandhi's principle of non-violent persuasion. King often told friends that "from my Christian background I gained my ideals and from Gandhi's operational technique ."

* Extract of speech delivered by Ms. Michele J. Slson, the American Consul General in Madras at Martin Luther King Jr. Commemoration Service at St. George's Cathedral on 14th February 1997

Dr. King's Nobel Prize speech in Oslo in December 1964 stressed that the award was a recognition that non-violence was the answer to the crucial political and moral question of our time-the need for man to overcome oppression and violence without resorting to violence and oppression. Dr. King decided early on to use this weapon as his main instrument of social protest.

Following the wake of the year-long 1954 Montgomery, Alabama bus boycott against segregated transportation, one of my country's landmark examples of non-violent resistance, Dr. King was contacted by a group of prominent Indians led by R.R. Diwakar of the Gandhi Memorial Trust.

The ideas your countrymen discussed with King intrigued the Reverend and took root in his new strategies. Shortly thereafter King was once again arrested on trumped-up charges and sentenced either to pay a fine of \$ 14 or to serve 14 days in jail.

King rose in the court room to accept the jail sentence, delivering what to our ears sounds like a very Gandhiji-like declaration. "Your honor, you have no doubt rendered a decision which you believe to be just and right... but my action is motivated by the impelling voice of conscience."

The sympathetic public response to King's plea had the odd result of causing a white sheriff to pay King's \$14 fine just to prevent King from using jail as a symbol of his cause. As Dr. King moved on to the world stage, he became increasingly interested in Gandhi's strategies and beliefs.

In 1959, King made a trip to India to pursue this fascination. While in India, Dr. King dined with Nehru and with Nehru's daughter, Indira Gandhi. For more than four hours, they discussed race, colonization, Gandhi's philosophy, communism, non-alignment, and non-violence.

Dr. King remained in India for more than a month, honing his views on these subjects. He began pointing out in his speeches that "we who engage in non-violent direct action are not only the creators of tension. We merely bring to the surface the hidden tension that is already there."

As Reverend King and his followers faced the ensuing years in America of lunch counter protests, bloody freedom rides, school desegregation, voter registration drives, church bombings, and the March on Washington, two themes developed by King in the Montgomery, Alabama bus boycott and refined on his trip to India remained center-stage: non-violent resistance and incarceration as protest.

Martin Luther King's legacy of lending moral persuasion to causes through non-violent resistance is his gift to us and it is what we honor this evening. "I still have a dream", said Dr. King in August 1963 at the March on Washington. "It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: We hold these truths to be self-evident, that all men are created equal."

Dr. Martin Luther King had a dream, not just a program. He changed hearts, not just minds. His life is eloquent testimony to the idea that one man can make a difference. From Birmingham jail in 1963, he wrote that "we will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people."

And if he were able to speak to us today, there is no doubt that Dr. King would counsel every citizen of the United States and every citizen of the world not merely to celebrate how far we have come along the road to freedom and justice, but to continue the struggle until the journey is complete.

As he said in one of his most famous speeches, "When we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children-black men and white men, Jews and Gentiles, Protestants and Catholics-will be able to join hands in sing in the words of the old Negro spiritual, "Free at last, free at last; thank God almighty, we're free at last."

The assassin's bullet may have terminated Dr. King's physical progress toward fulfillment of his ambitions for his society and the world, yet his dream continues to motivate those today who search for unity and peace.

‘‘காத்ததாலே பூத்தது’’

அந்த பஸ் ஸ்டாப்பில் ஏறக்குறைய ஒன்றரை மணி நேரம் காத்திருந்து விட்டேன். பொழிச்சலூர் செல்லவேண்டிய எனது பஸ் வந்தபாடில்லை. ஆனால் அந்த பஸ் ஸ்டாப்பிற்கு ஒன்பது அனகாபுத்தூர் பேருந்துகள் வந்து சென்றுவிட்டன.

அந்த குருசேகரத்திற்கு நான் புதியவன். ஆதலால் அனகாபுத்தூருக்கு அப்படி என்ன சிறப்பு என்பதைக் கண்டறிய ஆவல் கொண்டேன். ஆம், அனகாபுத்தூர் பரந்து விரிந்த அனேக மக்கள் வசிக்கும் ஊர். மத வைராக் கியம் மிகுந்த ஊர். சாராயம் காய்ச்சி விற்பதிலும், அதனை உட்கொள்வ திலும் அடிமைப்பட்டுப்போன அனேகரைக் கொண்ட ஊர். இன்னும் பல அம்சங்களைச் சொல்லிக் கொண்டே போகலாம். பல்லவ மன்னனின் ஆட்சி காலத்தில் அவனது யானைப்படை பராமரிக்கப்பட்ட ஊர் அனகாபுத்தூர். ‘யானைக் காவல் புத்தூர்’ என்னும் பெயர்தான் அனகாபுத்தூர் என்று மாற்றம் பெற்றுள்ளது.

இத்தனைச் சிறப்பு பெற்ற அனகாபுத்தூரில் தென்னிந்தியத் திருச்சபை இல்லையே என எங்காமல் இருக்க முடியவில்லை. எங்கள் பம்மல் குரு சேகரத்தை அடுத்து ஏழு கிலோ மீட்டர் தூரத்தில் குன்றத்தூரில் நமது திருச் சபை உள்ளது. பம்மலுக்கும் குன்றத்தூருக்கும் இடையிலான இந்த ஏழு கிலோ மீட்டரில் அனகாபுத்தூர் அமைந்துள்ளது. அனகாபுத்தூரில் தென்னிந் தியத் திருச்சபையை உருவாக்க ஆவியானவர் ஏவுகிறதை உணர முடிந்தது.

சென்ற ஆண்டு எங்கள் ஆலயத்தின் தூய பர்தொலோமேயு திருநாள் ஆராதனையில் அனகாபுத்தூரில் புதிய ஆலயம் நிறுவ திருச்சபையாக நாங் கள் உறுதி எடுத்துக் கொண்டோம். அதற்காக ஜெபிக்கத் துவங்கினோம். அதன் விளைவாக அனகாபுத்தூரில் வசிக்கும் திரு. ஜான் சுந்தர்ராஜ் அவர்கள் ஆராதனை நடத்த தங்களது உள்ளத்தையும் இல்லத்தையும் திறந்து கொடுத் தார்கள். இந்த ஆண்டு ஜனவரி மாதம் முதல் ஒவ்வொரு சனிக்கிழமை மாலை குடும்ப ஜெபக்கூட்டங்களை அனகாபுத்தூரில் ஒழுங்கு செய்தோம். ஞாயிறு தோறும் அதிகாலையில் இருட்டோடே சுவிசேஷம் சொல்லும் ஊழியத்தைச் (Dawn Preaching) செய்ய திருச்சபையில் ஒரு குழுவினரை கர்த்தர் எழுப்பினார்.

அல்லேலூயா! எங்கள் ஜெபம் கேட்கப்பட்டது. திருநெல்வேலியில் ஒரு கிராமத்தில் வசிக்கும் திருமதி. செல்லத்தாய் தாயார் தனது தூக்கத்தில் ஓர் தரிசனம் கண்டார்கள். பம்மலில் வசிக்கும் தங்கள் பிள்ளைகளுக்கு கடிதம் ஒன்றை எழுதினார்கள். என் பிள்ளைகள் தேவாலயம் கட்டப்பட நிலத்தை காணிக்கையாக கொடுக்க வேண்டும் என்று அதில் குறிப்பிட்டிருந்தார்கள். தமது தாயின் தரிசனத்தை நிறைவேற்ற பிள்ளைகள் முன் வந்தனர். தங்களுக்கு அனகாபுத்தூரில் இருக்கும் நிலத்தில் $2\frac{1}{4}$ கிரவுண்டு நிலத்தை ஆலயம் கட்ட காணிக்கையாக அளிப்பதாக தெரிவித்தனர். மிக்க மகிழ்ச்சியடைந்தோம். மேலும் அக்குடும்பத்தின் பிள்ளைகள் தங்கள் தாயை அழைத்து வந்து காணிக்கையாக அளிக்கப்பட்ட நிலத்தில் கட்டி எழுப்பப்பட உள்ள ஆலயத்தில் கர்த்தரைத் தொழுது கொள்ளச் செய்து தாயார் கண்ட தரிசனத்தில் அருளப்பட்ட கர்த்தரின் கட்டளையை நிறைவேற்ற மேலும் ஒரு இலட்சம் ரூபாய் கட்டிடப் பணிகளுக்கு காணிக்கை அளிக்க உறுதியளித்துள்ளனர்.

தற்போது அவ்வாறு காணிக்கையாக பெற்ற நிலத்தை சென்னைப் பேராயத்தின் மூலம் CSITA இடம் முறையாக ஒப்படைத்துள்ளோம். ஆலயத்திற்கு அடிக்கல் நாட்ட நமது பேராயர் மாமறைத்திரு முனைவர் மா. அசரியா அவர்களை அன்புடன் அழைத்துள்ளோம். அனகாபுத்தூரில் ஆலயம் விரைவில் கட்டி எழுப்பப்படும். அனகாபுத்தூர், இரட்சகர் இயேசுவுக்கு சொந்தமாகும். நமது ஆண்டவருக்கு துதி, கனம், மகிமை உண்டாக இதனை வாசிக்கும் அன்பர்கள் ஊக்கமாக ஜெபிக்கும்படி அன்புடன் கேட்டுக்கொள்கிறேன்.

“என் தேவனுடைய கரம் என்மேல் நன்மையாக இருக்கிறதையும், ராஜா என்னோடு சொன்ன வார்த்தைகளையும் அவர்களுக்கு அறிவித்தேன்; அப்பொழுது அவர்கள் எழுந்து கட்டுவோம் வாருங்கள் என்று சொல்லி, அந்த நல்ல வேலைக்குத் தங்கள் கைகளைத் திடப்படுத்தினார்கள்.”

(நெகே. 2:18).

அருள்திரு. மேன்யல் S. டைட்டஸ்

C.S.I. பம்மல் குருசேகரம்

மனித உரிமை - திருச்சபையின் திருப்பணி

மனித உரிமையை தெளிவாக புரிந்துகொள்ள முயற்சிக்கும் போது திருப்பணி என்ற சமய சொல்லுக்கு முழுமையான பொருள் விளங்கும். சமய பின்னணியத்தில் ஆண்டவராகிய இயேசு கிறிஸ்து மனுக்குலத்தின் ஒட்டுமொத்த மேம்பாட்டை இவ்வுலகம் கண்டிட தன்னை முழுமையாக அர்ப்பணித்தார். இந்நிலையில் சமயப் பின்னணியும் (கடவுள்) மற்றும் மானிட சமகால பிரச்சனை (மனிதன்) இரண்டு நிலைகளையும், இரண்டிற்கும் ஊறு விளைவிக்காமல் ஆழமாக அறிந்து கொள்ள முயற்சிப்பது மிகவும் அவசியம்.

திருப்பணிக்கு ஆதாரம் : பெரும் விடுதலை பயணத்தின் வரலாற்றையும், தொடர்ந்து விடுவித்த கடவுள், மற்றும் பயனடைந்த இஸ்ரவேலர் அனுபவமே பழைய ஏற்பாடாகும். இப்பின்னணியத்தை பெற்று மானிட மனைத்தும் உலகளவில் புது அரசுக்குள் மனத்திரும்புதல் மூலம் இறையரசை கண்டு மகிழ்வதே புதிய ஏற்பாடு என காண்கிறோம்.

பரந்த நீதி, அமைதி, சமத்துவம், பிரிவினையற்ற நிலை, (பொருளாதாரம், சமூகம், கல்வி, சுகாதாரம் ஆகியவற்றில்) என்றெல்லாம் இன்று புரிந்து கொள்ளப்படும். ஒரு சமூக அமைப்பே, அன்று ஆண்டவரால் இறையரசு என வலியுறுத்தப்பட்டது. இதற்கு வேறு சொற்றொடர்கள் என்றால் நித்திய வாழ்வு, இரட்சிப்பு மற்றும் புதிய வானம், புதிய பூமி எனலாம். மனத்திரும்பிய சகேயு வாழ்வு இறையரசுக்கு சிறப்பான உதாரணம்.

குறைபாடு உணர்வோம் : நாளடைவில் (திருச்சபை நிறுவனமான தால்) ஆண்டவரின் இப்புனிதப் பணியின் சாராம்சம் குறைக்கப்பட்டு ஆண்டவராகிய இயேசு கிறிஸ்து, அவர் பணி, அர்ப்பணிப்பு மற்றும் திருமறை அனைத்தையும் சாதாரண மனிதனுக்கு புரியவிடாமலேயே தடுத்து திசைத் திருப்பி ஒரு சடங்காச்சார சமய கோட்பாடாகவே மாற்றிவிட்டனர்.

மாற்றம் தேவை : குறைபாடு உணர்வதோடு, நிறைவாக்க மாற்றம் கொண்டு வரக்கூடிய கட்டாயத்திற்குள் இருக்கிறோம். உலகம் இன்று பல்வேறு ஏற்றத்தாழ்வுகளில் இருந்து எளியவனை சுரண்டி, கல்வியற்றவனை ஏமாற்றி, எவரையும் கறையேற விடாமல் சதிசெய்து தடுத்துக் கொண்டிருக்கிறது. இந்நிலை மாற கிறிஸ்தவர்களாகிய நமக்கு

முழுமையான திருமறை அறிவும், சகமனிதனின் அன்றாட அனுபவ நிலையும் அறிவது மிக அவசியம். ஒரு சாரார் திருமறை அறிவுமட்டும் பெற்று மனிதனின் கொடூர கொடுமைகள் நிறைந்த பிரச்சினைகளை ஆழ்ந்து கற்க மனதில்லாமல் இருக்கின்றன. மற்றொரு சாரார் மனிதனை மாத்திரம் பேசுகின்றனர். ஆனால் நிரந்தர மாற்றம் காண இரு நிலையினரும் தங்கள் தங்கள் கருத்துக்களை இணைத்து சிந்தித்தால் ஒட்டுமொத்த மாற்றத்தை சமூகத்தில் காணலாம்.

மனித உரிமையும், திருப்பணியும் : திருப்பணிக்கு மாற்றுச் சொல்லாகவே மனித உரிமையை நான் காண்கிறேன். இறையரசு என ஆண்டவராகிய இயேசு கிறிஸ்து முன்மொழிந்தது மனித உரிமையை எடுத்துரைக்கிறது.

பணம், அதிகாரம், அரசியல் செல்வாக்கு, படைப்பலம் உள்ளோர் இவை ஏதுமில்லாத சாதாரண மக்களின் உரிமைகளை மறுப்பது மனித உரிமை மீறல் என புரிந்து கொள்ளப்படுகிறது. ஆண்டவரின் பணியும் இவ்வகை அக்கறையுள்ள திருப்பணியே எனலாம். (உ.ம். லூக்கா 4:18,19). அதோடு புறக்கணிக்கப்பட்ட சாதாரண மனிதர்களை சமூகம் ஏற்றுக் கொள்ளக்கூடிய நிலைமைக்கு கொண்டு வருவதின் மூலம் மனித உரிமைகளை இழந்தோர் அவைகளை மீண்டும் பெற்றிட இயேசு கிறிஸ்து உதவியுள்ளதை திருமறை சான்று பகிக்கிறது. (உ.ம். சமாரியப் பெண்ணிடம் உரையாடல், 38 வருடம் வியாதி யஸ்தன் சுகம் பெற உதவுதல்)

ஆண்டவராகிய இயேசு கிறிஸ்து, பிதாவாகிய கடவுளின் உதவியோடு பணியாற்றினாலும் திருப்பணியின் மையம் மக்களே. மக்களின் உரிமைகள் புறக்கணிக்கப்பட்டு சமயம், அரசியல், அரசு, சமூகம் என்ற பெயரில் சராசரி மனிதனின் உரிமைகள் பறிபோகும்போது ஆண்டவர் உரிமைகளை நிலை நாட்ட பணியாற்றுகிறார். (உ.ம். திருமறையில் பெண்ணடிமை, இனத்தார், புறஜாதியார் வேறுபாடு, தாழ்த்தப்பட்ட மீனவர் வரி வசூலிக்கும் பாவியான ஆயக்காரன் - இவர்களை வித்தியாசமான கோணத்தில் ஆண்டவர் அணுகியது).

மனித உரிமை தினம் : ஒவ்வொரு வருடமும் டிசம்பர் 10-ஆம் நாள் அகில உலக மனித உரிமை தினமாக உலகெங்கும் அனுசரிக்கப்படுகிறது. இதனை உருவாக்கிய ஐக்கிய நாடுகள் சபை, அதன் அங்கத்தினர்

நாடுகள் அனைத்தையும் இந்நாளில் சிந்திக்க வைக்கிறது. மனித உரிமை மீறல்கள், குறிப்பாக நிறம், இனம், நாடு, ஜாதி, சமயம் மற்றும் கல்வி அடிப்படையில் வேறுபாடுகளை உருவாக்கி, ஒருவர்க்கு பாதிப்பு உருவாகினால் அவைகளை பொது மக்கள் இந்நாளிலாவது சிந்திக்க, திட்டமிட முடிவுகளையெடுக்க ஊக்குவிக்கப்படுகிறார்கள்.

தேசிய மனித உரிமை கழகம் (National Human Rights Commission) : ஐ.நா. சபையின் அங்கத்தினர் நாடுகள் தேசிய மனித உரிமை கழகம் என்ற தனியான குழுவை உருவாக்கி மனித உரிமை மீறல்களை அலசி ஆராய முயற்சிகள் எடுக்கப்பட்டுள்ளன. நம் நாட்டிலும் இவ்வித கழகம் உண்டு. நமது கிராமங்கள், மற்றும் நகரங்களில் தனிப்பட்ட அல்லது ஒரு சமுதாயத்திற்கு எதிராக ஆதிக்கமுள்ளோர் அட்டுழியம் செய்து துன்புறுத்தினால் அத்தகைய நிகழ்ச்சியை இக்குழுவுக்கு தெரிவிக்கும் போது அதனை ஆராய்ந்து விசாரித்து தண்டனைகள் வழங்க பரிந்துரைக்கவும் இக்குழுவுக்கு அதிகாரம் தரப்பட்டுள்ளது. ஏழு முக்கிய மனித உரிமை மீறல்களை இனங்கண்டு பணியாற்றுவதாக இக்குழு கடந்த மாதம் தெரிவித்துள்ளது. சிறுவர் தொழில், கைதி மரணம் தாழ்த்தப்பட்ட மக்களுக்கு எதிராக அட்டுழியம் ஆகியவை இதில் அடங்கும்.

திருப்பணியின் நிறைவு : ஆண்டவரை அறிவிக்க அழைக்கப்பட்ட நாம் சக மனிதனுக்கு இழைக்கப்படும் தீங்கை இந்த குழுவுக்கு (NHRC) தெரிவித்தல் மிகவும் அவசியமான ஒன்று. இவ்விதம் தீமையை இனங்கண்டு அவைகளை நடைபெறாமல் தடுக்கவும், அதோடு பாதிக்கப்பட்டோர் உரிமை பெற நம்மால் பணியாற்றவும் முடியும். இவ்வகையாக சக மனிதனின் அன்றாட இன்னல்களை இனங்கண்டு அதிலிருந்து விடுதலை பெற திட்டமிடுவதே கடவுளின் வார்த்தையை செயல்படுத்துவதின் முதல்படியாகும். வேத அறிவும், சகமனிதனை அறியும் அறிவும், தொடர்கிறபோது நாம் இறையரசை கட்டுகிறோம் என பொருள்படும். இத்தகைய அணுகு முறையே இன்று திருச்சபைக்கும், அதன் பணியாளர்கள் அனைவருக்கும் அவசர தேவையாக உள்ளது.

கிறிஸ்து பிறப்பு நாளில் உலகம் மனித உரிமை நாளை அனுசரிப்பது இன்னும் அதிக ஒப்படைப்புடன் அவர் பிறப்பை கொண்டாட உதவும்.

அருள்திரு. மனோவா சந்தோஷம்

ஆலந்தூர்

சொப்பனத்தின் அர்ப்பணம்

“அதற்கு பின்பு நான் மாம்சமான யாவர்மேலும் என் ஆவியை ஊற்றுவேன், அப்பொழுது உங்கள் குமாரரும் குமாத்திகளும் தீர்க்கதரிசனஞ் சொல்லுவார்கள். உங்கள் மூப்பர் சொப்பனங்களையும் உங்கள் வாலிபர் தரிசனங்களையும் காண்பார்கள்.” (யோவேல். 2:28)

கண்ணன் அவருக்கு ஐம்பது வயது இருக்கும். தாம்பரத்திலிருந்து வாலா ஜாபாத் செல்லும் வழியில் அமைந்துள்ள கரசங்கால் என்னும் ஊரிலுள்ள எம்.ஜி.ஆர் நகரில்தான் அவரது இல்லம் அமைந்துள்ளது. கண்ணன் சமூக சேவையில் ஆர்வமுள்ளவர். அரசியலிலும் அவருக்கு ஈடுபாடு உண்டு.

அன்றொருநாள் பெருங்களத்தார் குருசேகரத்தைச் சேர்ந்த எம்.ஜி.ஆர் நகரில் உள்ள அந்த ஒரு கிறிஸ்தவ குடும்பத்தைச் சந்திக்கச் சென்றிருந்தேன். அப்பொழுதுதான் அங்கி அணிந்திருந்த என்னை அந்த கண்ணன் சந்தித்துச் சொன்னார். ‘பாதர் உங்களிடம் ஒரு சம்பவத்தைப் பகிர்ந்து கொள்ளவேண்டும் என்றார். அவருடன் அவரது வீட்டுத் திண்ணையில் அமர்ந்து கொண்டு ஆவலுடன் கேட்கத் துவங்கினேன்.

‘பாதர் நான் ஒரு சொப்பனத்தைக் கண்டேன் என ஆரம்பித்தார். ஒரு ஆற்றில் தெளிவான தண்ணீர் ஓடிக்கொண்டிருக்கிறது. அந்த தெளிந்த நீரில் ஒரு நத்தையும் ஊர்ந்து கொண்டிருக்கிறது. நான் அந்த நத்தையை உற்று பார்த்துக் கொண்டிருக்கிறேன். ஒரு குறிப்பிட்ட இடத்தை நத்தை அடைந்ததும் அது வெடித்துச் சிதறுகிறது. அடுத்த வினாடியே அந்த இடத்தில் ஒரு அதிசயமான காட்சியைக் கண்டேன் என்று மேலும் விவரிக்கத் துவங்கினார்.

அழகான சிம்மாசனம் ஒன்று போடப்பட்டுள்ளது. அதில் வெண்ணங்கி அணிந்துள்ள இயேசு நாதர் உட்கார்ந்திருக்கிறார். அவர் முன்பு திரளான ஜனங்கள் கூட்டிச் சேர்க்கப்பட்டுள்ளனர். அவர்கள் அனைவரையும் இயேசு நியாயம் விசாரிக்கிறார். இதனுடைய விளக்கத்தைச் சொல்லுங்கள் என ஆவலுடன் கேட்டார்.

இயேசுவைப்பற்றி அறியாத இந்து அன்பருக்கு இந்த சொப்பனமா என ஆச்சரியப்பட்டேன். ‘மாம்சமான யாவர்மேலும் என் ஆவியை ஊற்றுவேன் உங்கள் மூப்பர் சொப்பனங்களைக் காண்பார்கள்!’ என்பதின் நிறைவேற்றம்தானா இது என வியந்து போனேன். பின்பு திருமறையின் அடிப்படையிலான இயேசுவின் நியாயத்தீர்ப்பை, நற்செய்தியை அவரிடம் பகிர்ந்துகொண்டேன்.

அவர் ஒரு முடிவுக்கு வந்தார். அவர் சொன்னார், ‘பாதர் எங்கள் ஊரில் இயேசுவின் கோயில் வேண்டும். எங்கள் சமுதாயம் இயேசுவை

அறிந்துகொள்ள வேண்டும். இதற்காக நான் நிலத்தை காணிக்கையாகத் தருகிறேன் என வாக்களித்தார். அதனை உடனே நிறைவேற்றினார். அவரிடம் பெற்ற அந்த நிலம்தான் நமது பேராயர் அபிஷேகம் பெற்று முதன் முதலில் ஆலயம் கட்ட அடிக்கல் நாட்டி ஜெபிக்கும் பேற்றைப் பெற்றுக்கொண்டது. பெருங்களத்தூர் குருசேகரத்தின் ஆயர் பெருமக்களால் மற்றும் திருச்சபை பக்தர்களால் இன்று அங்கு இயேசுவின் ஆலயம் கர்த்தருக்கு மகிமையாக சாட்சி பகர்ந்து கொண்டிருக்கிறது.

திருமறையில் ஆண்டவரது இரண்டாம் வருகையினைக் குறித்து ஆயிரம் முறைக்குமேல் எழுதப்பட்டுள்ளது. வரும் கிறிஸ்தாசுருக்கு நம் வாழ்வினை அர்ப்பணிப்போம். எல்லோரும் தங்களது வாழ்வினை கர்த்தருக்கு அர்ப்பணிக்க வழிகாட்டிகளாக வாழுவோம்.

“இந்த தொழுவத்திலுள்ளவைகளல்லாமல் வேறே ஆடுகளும் எனக்கு உண்டு அவைகளையும் நான் கொண்டு வரவேண்டும். அவைகள் என் சத்தத்துக்குச் செவிகொடுக்கும். அப்பொழுது ஒரே மந்தையும், ஒரே மேய்ப்பனுமாகும்” (யோவான். 10:16)

அருள்திரு. மேன்யல் S. டைட்டஸ்

C.S.I. பம்மல் குருசேகரம்

உள்ளூர் நற்செய்திப் பணி - ஆரம்பாக்கம்

உள்ளூர் திருப்பணியின் மையம் கும்மிடிபூண்டி சேகரம் ஆரம்பாக்கம் பகுதியை மையமாக கொண்டு அதன் சுற்றிலும் உள்ள கிராமங்களில் நற் செய்தி பணி வாரியத்தின் மூலம் திருப்பணி நடைபெறுகின்றது. இவ் வாண்டில் தேவனின் கிருபையால் நாயுடுகுப்பம், பெரியவேடு, இராமா புரம், அப்பையப் பாளையம், கோல்லேர்ப்பாளையம், சூரூர்ப்பேட்டை இக்கிராமங்களில் இறைமகன் இயேசு கிறிஸ்துவை தங்கள் சொந்த தேவனாக ஏற்றுக்கொண்டு 35 பேர்கள் திருமுழுக்கு பெற்றுக் கொண்டனர். இவர்களுக்கு கும்மிடிபூண்டி ஆயர், அருள்திரு. M. சார்லஸ் செனத்தரராஜன் அவர்களால் திருமுழுக்கு கொடுக்கப்பட்டது. இவர்கள் ஆராதனையில் கலந்துக் கொண்டு தேவனை மகிமைப்படுத்தவும், இங்கு ஆலயங்கள் கட்டப் படவும், இக்கிராமங்களில் இன்னும் அநேகர் திருமுழுக்கு பெற ஆயத்தமாக உள்ளார்கள். இவர்களுக்காகவும், ஊழியத்துக்காகவும், தொடர்ந்து ஜெபிக்கவும்.

J. தானியேல்

ஊழியர்

முழு மனிதன் யார்?

அச்சமின்றி வாழ்பவனே முழுமனிதன்
 ஆருடம் பார்ப்பவனோ அரைமனிதன்
 இச்சையடக்கி வாழ்பவனே இறைமனிதன்
 நிரநெஞ்சமற்றவனோ குறைமனிதன்
 உச்சநோக்கு கொண்டவனே முழுமனிதன்
 ஊதாரியாய் வாழ்பவனோ அரைமனிதன்
 எச்சிலையும் ஈயாதவன் குறைமனிதன்
 ஏழைக்கிரங்குபவன் இறைமனிதன்
 ஐங்குணம் படைத்தவன் நிறைமனிதன்
 ஒருத்தியோடு வாழ்பவனே முழுமனிதன்
 ஒச்சும்திறன் பெற்றவனே இறைமனிதன்
 ஒளவை பாடல் செயல்படுவோன்
 நிறைமனிதன்
 எங்கென இயங்குபவன் எந்திரமனிதன்

இயற்றியவர்
 பேராயர் மா. அசரியா

சிலுவையில் பூத்த மாலை



கொல்கதா கொலை மலைக்கு - ஒரு
அன்புமடல் கொடுக்கவா
சொல்லொணா துயர் சிலுவையில் - ஏசு
பறித்த மலர் தொடுக்கவா



மரத்தால் வந்த சாபம் - சிலுவை
மரத்தில் போக்கவா
மனிதர் எமது பாவம் - நின்
மார்பில் சுமக்கவா

- நீ மரித்தாய் குருசினில்
எமை மீட்டாய் குருதியில்



மன்னியும் என்று வேண்டி - எம்
மனங்களை மாற்றவா
பகைமை நிறைந்த உலகில் - புது
உறவை நாட்ட வா

- நீ மரித்தாய்...



இறப்பின் வாயில் விழுமுன் - இறை
அணைப்பில் திளைக்கவா
இறைவன் அருளும் மீட்பை - உன்
இணைப்பில் அளிக்கவா

- நீ மரித்தாய்...

அன்பை நாடும் உள்ளம் - நல்
அமைதி காணவா
உள்ளம் கலங்க வேண்டாம் - என
உணர்த்திக் காட்டவா

- நீ மரித்தாய்



இறைவன் நாளில் கேட்கும் - கூக்
குரலின் சாயலா

இறைவன் உறவை பாவம் - தினம்
குலைக்கும் என சாற்ற வா

- நீ மரித்தாய்...

இதயம் தவிப்போர் தாகம் - தீர
புதுவாழ்வு படைக்கவா

இதயம் திறந்து நீரால் - எமில்
புது சாயல் கொடுக்கவா

- நீ மரித்தாய்...

முனைந்து தினம் உழைக்க - எமை
முடுக்கும் மறை கூவலோ

முடிந்தது என முழங்கி - நீ
முடித்த பணி கூறவா

- நீ மரித்தாய்...

ஜெய வாழ்வின் அடித்தளம் - நின்
ஜெபமே அல்லவா

இறைவன் கரமே அடைக்கலம் - என
இசைவாய் சொல்லவா

- நீ மரித்தாய்...

மன்னிப்பு, மீட்பு, அன்பு - நின்
திகைப்பில் சேர்க்கவா

தவிப்பு, முடிப்பு, அணிப்பு - என
புது மாலை கோர்க்கவா

நீ மரித்தாய்...

அருந்திடு. அ. ஸ்டேன்லி கிருபாகரன்
வெஸ்லி ஆலயம் - பூவை



**Martin Luther
King Jr.
Commemoration
Service**

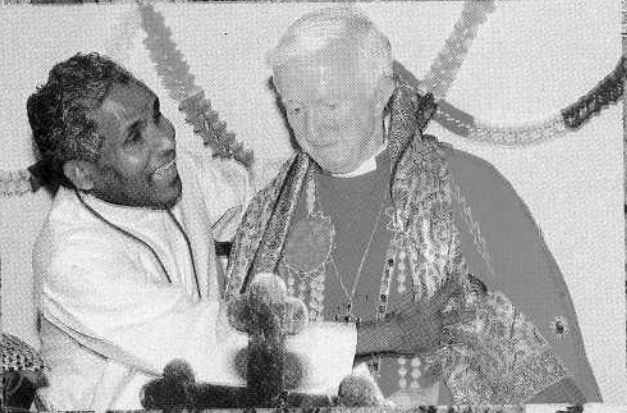


**St. Georges
Cathedral
14th February
1997**





“குடிசை
லாழ்னோருக்கு
குடிஸ் திட்டம்”



அடிக்கல் நாட்டல்
தையூர்
மெப்ருவரி 111, 1997



Gurukul

ICSS-86

Rev. J. Adiss Arnold
Registrar
Gurukul Theological College
94 Purasawalkam High Road
Kilpauk, Madras - 600 010

To

February 15, 1994

Rev. Lalit Mohan Ramjan
G.E.L. Church Compound
Rajgangpur
P.O. Rajgangpur - 770 017
Dist. Sundargarh (Orissa)

Dear Rev. Lalit Mohan Ramjan,

This is in response to your letter dated Feb. 10, 1994.
As I have informed in my earlier letter you have to
send all these documents.

They are:

1. Medical Fitness Certificate
2. A fresh sponsorship letter from your Bishop
3. A Passport size photograph

The Medical Fitness Certificate and the sponsorship
letter from your Bishop, both of which you had send
last year along with your last years Application will
not be valid for this year. Hence, we are asking
you to send a fresh Medical Fitness Certificate using
the Form that we have sent to you and a fresh sponsorship
letter from your Bishop. Try to get these documents
as early as possible.

With best wishes,

Yours sincerely,


(J. ADISS ARNOLD)

CC: Rev. C.S.R. Topno, President, GELC ✓
Dr. D.W. Jesudoss, Principal, Gurukul

JAA/lm

Appendix

		Court	Cases		
✓ I	1. Eviction	80/87	G.E.L.Church	Vrs	N.Minz
	✓ 2. Eviction	81/87	G.E.L.Church	Vrs	Bijay Toppe
	3. <u>T.S. 127/78</u>				
	MIS 1/93		Suresh Toppe	Vrs	N.Minz
II	1. T.S. 285/86		N.Minz	Vrs	S.Mohan M.G.
	2. T.S. 77/89		Vijay Toppe	Vrs	C.S.R.Toppe
	3. High Court Appeal		Niranjan Ekka & Others.	Vrs.	G.E.L.Church

Rev. Dr. Willibald Jacob
c/o Gossner EL Church
Govindpur 835234
Distr. Ranchi, Bihar - India

Govindpur, 2.2.94

To Pramukh Adhyaksh GELC
Rev. CSR Topno, Ranchi

Dear Rev. CSR Topno,

Jishu sahai and many thanks for your letter. Sorry, that I could not bring back the Diesel jeep today. Yesterday, as you know, it was our programme at Kadma, and I had to bring back Mrs. Jacob to Govindpur.

When I was driving back from Kadma to Govindpur, I was afraid, not to reach Govindpur. The vehicle is very uncertain, because mainly the gear box and the bearing are sometimes not working. We have to open the bearing and to bring down the engine. We do that in CTC Govindpur.

Sorry for this situation, but you know

the two breakdown in the last days,
and I don't like to damage persons.

Tomorrow I will come to Rauli by
bus. I will bring the vouchers of the
repairs of the jeep.

In the same time I like to know,
when you can sell the jeep and what
should be the price.

In the meantime I request you to
borrow me the jeep after repairing.

Along with Mrs. Jacob I have to go
to Frankel and to some other places.

Hoping of your understanding.

With kind regards,

Sincerely

Yours

Dr. V. Jacob

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

(Registered Under Societies Registration Act, XXI of 1860)

Vide No. 273-J of 30-7-1921

Rev. C. S. R. Topno
M. A. B. D. M. Th.
Pramukh Adhyaksh

Rev. S. Toppo
B. A. L. Th.
Up. Pramukh Adhyaksh

Shri J. S. Topno
B. A. (hons) B. Ed.
Secretary

Rev. S. K. Jojo
B. A. B. Th.
Treasurer

Head Office :
G. E. L. church, Ranchi
Bihar/India, Phone 23358

Ref.....

Date Feb. 1, 1954.

हो. के.

श्री जे. एच. टोपनो, सचिव च. ए. ए. च.

विषय - जर्मन मेहमानों का विजिट

प्रिय महोदय,

आपके निवेदन के अनुसार अब हमें
जर्मन मेहमान, आस्ट्रियन मार्टिन, डॉ. एवं
क्षमिता गोटहाउस टरुमा है Feb. 6
को आपके यहाँ सकीक 9:30 बजे
पहुँचेंगे।

अनुरोध है, केवल 3 घंटे
उन्हें आपने जात रखकर खूबी से किए
विदा कर दें।

समस्तसाध !

आपका विश्वस्त

Amos.

01/02/54.

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

(Registered Under Societies Registration Act, XXI of 1860)

Vide No. 273-J of 30-7-1921

Rev. C. S. R. Topno
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Head Office :
G. E. L. church, Ranchi
Bihar/India, Phone 23358

Ref.

Date Feb. 1. 1994.

To

Dr. W. Hoo
G. E. L. C. Hospital
Angaon.

Dear Dr. Hoo,

Many thanks for your letters received on
28th and 31st Jan. respectively.

I am really very sorry that on 26th when Mr. John
from Angaon met me, I knew nothing about the
visit of Angaon by Sister Martin, Dr. & Mrs. Got-
haus, therefore I was not able to say even
a word of it as also that they had not
yet arrived. Now they also told me about
their intention to go to Angaon. So we have
sent a telegram which might have reached
you, if not please excuse me.

They will be at Angaon from 1st Feb. evening
till 4th Feb. morning. On 4th they would
start for Purnapani and Khuntoli, probably
at 8.00 A.M.

Well! I have been informed about the situation
of Rourkela State some persons have
met me from two different groups. On
29th Jan. I also had the opportunity to
meet some people at Talda 'C' Block.

GOSSNER EVANGELICAL LUTHERAN CHURCH

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G. E. L. church, Ranchi
Bihar/India, Phone 23358

Ref.

Date

The present situation is really painful. I have directed the Adhyaksh Omisa Anhel to tackle the matter diligently who has given me an assurance that the Anhel will take care of it. He also told me about the date on which this problem is to be discussed. Well! let us pray to God that the problems of Rowkela Haka as well as Omisa Anhel be solved soon, and that peace and unity be established in the Church.

At last I am glad to let you know that a calendar received from Berlin is being sent to you.

Please convey my greetings to Dr. Mrs. Hoo and to all members of the staff. May God bless your ministry and give you all a peaceful and pleasant atmosphere.

With kind regards,
yours sincerely:-

Rfmo.
1/2/24.

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

(Registered Under Societies Registration Act, XXI of 1860)

Vide No. 273-J of 30-7-1921

Rev. C. S. R. Topno
M. A. B. D. M. Th.
Pramukh Adhyaksh

Rev. S. Toppo
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Up. Pramukh Adhyaksh

Shri J. S. Topno
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Secretary

Rev. S. K. Jojo
B. A. B. Th.
Treasurer

Head Office :
G. E. L. church, Ranchi
Bihar/India, Phone 23358

Ref.

Date 16-2-54.

आदरणीय बड़े-भाई

भीमसुहाल।

हम लोग हमें इन्फ्लू की दवा से भले-चंगे हैं। उम्मीद
पिता आपलोगों को भी कुशलता का जीवन दें।

माफ कीजिएगा ! मैं तो बहुत देर से पत्र
भेज रहा हूँ। यहाँ राँची के अन्तर्गत कोक
नामक स्थान के तीन अस्पताल हैं, जहाँ
मासिक रोगियों की चिकित्सा की जाती है।

① पहला वाला इंडिया है - जिले फ्री इलाज
भी होता है - तीन रुका है - ① 300 रु. ② 200 रु.

③ फ्री इलाज ॥ उसी प्रकार एक दूरी पिता
अस्पताल है - उसके 900 रु. - 600 रु. में
300 रु. लगता है। ॥ Dr. Davis का मासिक
अस्पताल है इसके अधिक खर्च लगता है।
तो आपलोग जल्दी ही रोगी को ले आइए
तककि उसका इलाज जल्दी हो सके।

मेरी माँमो के भीमसुहाल और सभी
लड़के लड़कियों के पत्रों का आशीर्वाद मिले।

प्रेम से भई - C. S. R. Topno.

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

(Registered Under Societies Registration Act, XXI of 1860)

Vide No. 273-J of 30-7-1921

Rev. C. S. R. Topno
M. A. B. D. M. Th.
Pramukh Adhyaksh

Rev. S. Toppo
B. A. L. Th.
Up. Pramukh Adhyaksh

Shri J. S. Topno
B. A. (hons) B. Ed.
Secretary

Rev. S. K. Jojo
B. A. B. Th.
Treasurer

Head Office :
G. E. L. church, Ranchi
Bihar/India, Phone 23358

Ref

Date Feb. 1, 1994.

है। के श्री. कोराडी
जी. श्री. एल. एल. डिपेंडरी,
पुणे रोड !

महोदय,
आप लोगों का मालूम है कि गिरा मारि
तथा 50 को सीमा गिराओ, 4 फरवरी को
आमदों के लिये हम सुप्रीम को रखा
कोर एन बिनाग चारों हैं।
अतः निवेदन है, कि 30 के लिए
कोई कार्यक्रम बनाया जाय। 5 फरवरी
को सुबह 9.00 बजे रक्षा प्रसार
होगा। सहभागी !

आपका निवेदन -

R/Smo.
01/02/94.

प्रतिनिधि - अध्यक्ष
मि. एल. कोराडी,
आपके ही पत्र के
द्वारा जो रखा है

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

(Registered Under Societies Registration Act, XXI of 1860)

Vide No. 273-J of 30-7-1921

Rev. C. S. R. Topno
M. A. B. D. M. Th.
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Shri J. S. Topno
B. A. (hons) B. Ed.
Secretary

Rev. S. K. Jojo
B. A. B. Th.
Treasurer

Head Office :
G. E. L. church, Ranchi
Bihar/India, Phone 23359

Ref.....

Date Feb. 1, 1944

मित्रों के,
श्री एम्. टोपो, जे. ए. ए. ए. ए.
2 बरमा (स्टेप-रही) ।

विषय :- 'जो मेहनतों' का निजिह ।

महोदय,

आपको मालूम है, कि हमारे मेहनत
गिरफ्तार करके, डा. एवं सीमरी गोट हड्डि
रुंटीरिनी है 5 फरवरी को आपके
घरों करीब 10 बजे दिन के पहुँचेंगे।
दिन भर और रात भर 2 बरमा के हरे।
बिदेन है, कि उनके लिए कंडी
कर्मकर्म बनाने लेंगे ।

मित्रतापूर्ण ! आपका निश्चय

Shri S.
01/02/44.

कर्मकर्म की हरजान
मित्रों के

आकार का प्रतिष्ठित TO OPEN CUT HERE

अन्तर्देशीय पत्र कार्ड
INLAND LETTER CARD



To the
Editor Gharbandhu
G.E.L. Church C.E. (K.S.S.) Office
Ranchi

Jharkhand

Pin PIN

8	3	4	0	0	1
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तीसरा मोड़ THIRD FOLD

भा.प्र.मु. / I.S.P. - 2000

SECOND FOLD

31/01/04

मान्यवर

G.E.L. Church की मासिक हिन्दी पत्रिका "धरबन्धु" के सम्पादक प्रकाशक एवं मुद्रक महोदय तथा धरबन्धु के सम्पादकीय मंडल के सभी पदाधिकारियों को सादर मसौदा नमस्कार हो।

महाशय गण, खेद प्रकट करते हुए मजबूर यह लिखना पड़ता है कि गत ३१ दिसम्बर २००३ तक को मैं अपना धरबन्धु ग्राहक शुल्क को नवीकरण निमित्त ६०/- रु. तथा २००४ साल का पत्रिका के निमित्त ४०/- रु. कुल १००/- (एक सौ) रुपये भ. ०. द्वारा आपके धरबन्धु पत्रिका के पते पर भेज दिया है परन्तु दूरव के साथ आप की यह लिखना चाहता कि आज २००४ साल का जनवरी महिना अन्त हो गया परन्तु मुझे भ. ०. का ~~का~~ प्राप्त राशि नहीं मिला न तो पत्रिका मिला न तो २००४ साल जनवरी का धरबन्धु पत्रिका ही मिला। सो बात क्या है। उसी स्थिति में मसौदा आवाज कार्यालय से प्रेषित होने वाली मसौदा आवाज पत्रिका हम लोगों को हर महीना की १-३ तारीख

के अन्दर ही प्राप्त हो जाता है जबकि धरबन्धु भी-वही संकड़ी डाक द्वारा भेजा जाता है। सो आप बतलाइये कि हम असम के धरबन्धु पाठकों को कौन सुसमय पर धरबन्धु पत्रिका प्राप्त नहीं होता है। उसी राशी से आने वाली "मसौदा आवाज" पत्रिका जब अन्त समय पर भेजा जाता है तो धरबन्धु सम्पादक मण्डल C.C. Office में बैठकर क्या करती है। मसौदा आवाज पत्रिका भी वही डाक द्वारा ~~आता~~ आता है तो धरबन्धु है जो असम को आता है तो धरबन्धु किसे डाक से आता है तो धरबन्धु है जो लिखाव से बाहर देर होकर आता है। सो आति दूरव के साथ लिखना पड़ता है कि ऐसी परिस्थिति में हम यह समझते हैं कि धरबन्धु का सम्पादकीय मण्डल हमारे प्रति बिल्कुल सकहेला करता है या तो इस पत्रिका

हम असम के चरख-छ पाठकों के प्राव
कोई ध्यान नहीं देता है।

सो अन्दोय है कि
हमें हर महीना यह पत्रिका
उचित समय पर पिलाने प्राप्ता
हो लगे इस पर ध्यान दे

धन्यवाद

चरख-छ का आगे प्रेमी पाठकों

A. Manas

संस्मरण - 164811

Toradig

P.O. Sirajali 784117

Somitpur

Assam

all application from individual and diffent
unit of the church organ nation

इस पत्र के भीतर कुछ न रखिए NO ENCLOSURES ALLOWED

पते में पिन कोड लिखें WRITE PIN CODE IN ADDRESS

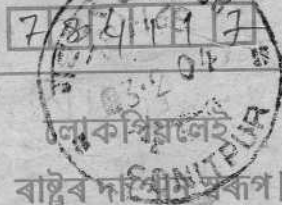
प्रेषक का नाम और पता :— SENDER'S NAME AND ADDRESS :—

Aman

Sirajpur (Assam)



पिन PIN



बाह्य दायित्व प्रकाश

Estimate of Repairing the Verandah and Wall of
the K.S.S. office

1. Dismantling old lime surkhi plaster and raking out joints and watering including disposal of the spoil as directed by the authorities.

$$\text{Wall } 69'-6" \times 13'-0" = 903' - 6"$$

$$\text{End } \frac{11}{2} \times \frac{13' + 8'}{2} = 115' - 6"$$

$$\text{Pillars } 5 \times 6' \times 7'-6" = 225 - 0"$$

$$1244 - 0" \text{ sft}$$

$$\text{Less Door- } 5 \times 4'-0" \times 7'-0" = 140$$

$$\text{Window } 2 \times 3' -6' \times 4 = \frac{28}{168}$$

$$\text{Net area..... } 1076 \text{ sft @ } 8.00\% = 86.08$$

2. $\frac{1}{2}$ " Cement plaster (1:6) without punning including curing and scaffolding complete job - 1076 sft @ 75.00% = 807.00

3. $\frac{1}{2}$ " Cement plaster (1:4) with punning in 6" high skirting dado-(70'-0" + 11'-0" + 11'-0")
x 6" = 46 sft

$$\text{Say } 50 \text{ sft @ } 100.00\% = 50.00$$

$$\text{Rs. } 943.08$$

Floor :

1. Dismantling old damaged cement floor including disposal of immerviable material as directed by the authorities.

$$69'-6"-11'-0" = 764'-6"$$

$$\text{Say } 765 \text{ sft @ } 15.00\% = 114.75$$

$$1057.83$$

2. 1" thick (1:2:4) 1st class patent stone flooring with stone chips over an old cement concrete top surface finished with neat cement rubbel smooth, including curing as directed by the authorities.

curing

$$765.00 \text{ sft @ } 225.00\% = 1721.25$$

$$2779.08$$

3. White washing 3 coats on new plaster-
1076 sft @ 75.00%

$$= 80.70$$

$$2859.78$$

And 10% contingency -

$$285.97$$

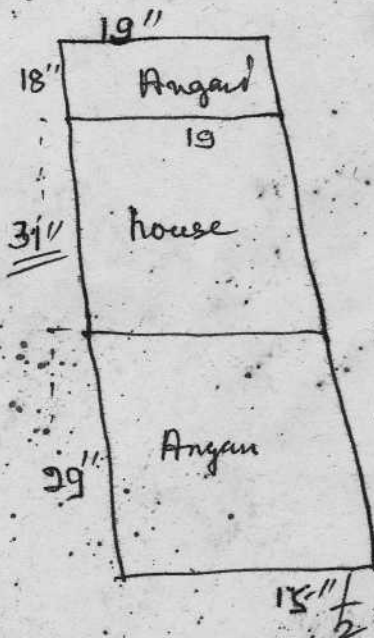
$$\text{Total :- Rs. } 3145.75$$

[Handwritten signature]

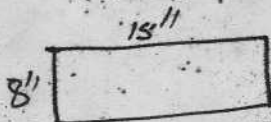
P.S.D. [Signature]

*P. S. D. [Signature]
Licence No. 1/80*

① Silas Kujer
Babalane



① Eras Poppo



Rev. Popping
Board Property
J. L. L. Chasen
Ranch
28/9/82

सेवा/ 26/9/82
26/9/82

Office of Board of Properties
G. E. L. Church Changanpur and
Assam
Date 25/9/82

विषय:- नाप में आने वाली जगह के सम्बन्ध में
महोदय,

आप से अनुरोध निवेदन यह है कि
मैं सासु के घर चानि प्यारी खारवा के नाम
से मैं उनके घर में रहे रहे हैं अतः
मेरे सासु का मुकान नम्बर-20 है यह
मुकान के सामने का जगह है मेरे सासु
के नाम पर है उस जगह में मेरे घर
के बगल में इसी ईरुप दोपो मुनी खरव ने के
नाम पर घर बना लिया है। अतः श्रीमान
जी से अनुरोध है कि मेरे घर का किया
बाकी है उसके दंग का भी कृपा करेंगी
और बाबू मदीना का भी किया जाये
होगा। अतः श्रीमान से अनुरोध है कि आप
में जगह में आने पर मुझे दंग का कृपा करें।
इस कार्य के लिए धन्य

मैं आपकी आगारी रहूँगी।

आपकी निश्चय -
एससनबाड़ा

नं० २५-६-८२

Office of the Board of Properties, G.E.L. Church-Ranchi

Sl. No.
&
DATE

ORDER SHEET

13 7.83. Received letter of Mr. Bala
in which he has requested
for settling G.E.L. Church land
of Chutupala with Safari Travels. Ask him to
see me in this connection.

[Signature]
13/7/83

The matter was discussed with Mr. Bala,
Proprietor of the Safari Travels. He was asked
to vacate the church premises and remove his
Office at once. Due letter may be issued in this
connection.

[Signature]
13/7/83

सरनाटोली ।

No- 19-23/84

13-1-1984

सेवा में

दिनांक 13-1-84

सौचिक जयदाद विभाग,

जी० डी० एल० चर्च-शंका ।-

विषय :- प्रस्तावित लुथेरान उच्च विद्यालय सरनाटोली कोष के लिये
आचार्य रूप से सरनाटोली के मिशन जयदाद में से लाजाव स्थित
पांच एकड़ दोन जमीन के आवंटन किमे जाने के सम्बन्ध में ।
महाशय,

उपरोक्त विषय के संदर्भ में विद्यालय प्रबन्ध समिति को पत्रिका
दिनांक 12-1-84 ने भवर पुण्डक शिक्षा पदाधिकारी श्रुंटी के विद्यालय
जांच प्रतिवेदन में प्रगट किमे गए अनुशंसा आधार सरनाटोली के
मिशन जयदाद में से आचार्य रूप से लाजाव स्थित पांच एकड़ दोन जमीन
के आमद को विद्यालय कोष में जामा किमे जाने का निर्णय एक
मार्जी किमा है । उक्त जमीन से आमद को व्यवस्था समिति एवं जी० डी०
एल० सी० एड के द्वारा किमा जाना निश्चित किमा गया है ।

अतः आप से दोन विनय है कि लाजाव स्थित पांच एकड़ दोन
को, फार्म निदेशक जी० डी० एल० सी० एड सरनाटोली को सूचना देते
हैं कि प्रस्तावित लुथेरान उच्च विद्यालय सरनाटोली को आवंटित
किमा जाय, जिससे शर्तों की पूर्ति पर विद्यालय को प्रस्तावित है
कराया जा सके ।-

मिनर का सम्बन्धित प्रतिलिपि
संलग्न है ।-

प्रतिलिपि- सूचनार्थ एवं माध्यामक
आचार्य- सादर- प्रेषित ।-

(i) मंचल आदेशक ६० प्र० मंचल
मन्त्रा - श्रुंटी ।-

(ii) निदेशक, जी० डी० एल० सी० एड
सरनाटोली ।

(iii) इलाका चेयरमैन, जी० डी० एल० चर्च
पुंडर इलाका ।

आप का विश्वास

[Signature]
सचिव

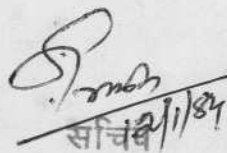
प्रस्तावित लुथेरान उच्च विद्यालय
सरनाटोली
विचना (शंका)

[Signature]
13/1/84

प्रबन्ध समिति प्रस्तावित उच्च विद्यालय सनाटोली
को वेवर्क का सम्बन्धित व्यक्त। - दिनांक १५-१-८५)
रेम नं० ५८७ - आर्थिक व्यवस्था। -

चूंकि गया प्रमंडल शिक्षा पदाधिकारी शुरू के निर्माण
दिनांक २५-१२-८५ में विद्यालय के प्रति पुनः किये गए
अनुसंधान आधार भवन निर्माण एवं आर्थिक व्यवस्था को पूर्ति पर
सनाटोली ने अल्प संलग्न के आन्तरिक उच्च विद्यालय को धन
एवं विद्यालय के प्रसिद्धि प्रयोजन किये जाने को शुरू
सम्भावना है, इसलिये निम्नलिखित बिन्दुओं पर विचार-निर्माण कर
विद्यालय कोष के खर्चे जाने को बात हुई। -

१) विद्यालय को संपूर्ण तक सनाटोली के मित्तन
जयदाद में से लालाव सहित पांच एकड़ दोन जमीन के कामद
को विद्यालय कोष से जमा किये जाने निमित्त जयदाद विभाग
रुपये को निदेशक जी० डी० खल्लर सी० रु० २५ (६.६.६.०.१७.१०)
सनाटोली को सूचना देने हुए कार्य किया जाय। उक्त जमीन से
कामद को प्राप्ति समिति एवं जी० डी० खल्लर सी० रु० २५ के माध्यम
से किये जाने को निश्चित को गई। -


सचिव १/८५

प्रस्तावित लूथेरान उच्च विद्यालय
सनाटोली
बिचना (रांची)



Secretary,
Board of Properties
C.K.L. Church, K.S.S. Office
Ranchi.

X



रजिस्टर्ड पत्र पावती प्रतीति का र्ड सखि

गौसनर एवं जलिकल सुकेन चर्च, इचकेला इलाका, जशपुरनगर जिला-

रायगढ़ (मप्र०)

संख्या :- जी० ०८०९८० को। इचकेला १५-१५४

जशपुरनगर दिनांक-१-८

प्रति,

✓ १. विश्व डा० मिश्र मिश्र
कथित उत्तरी पश्चिमी जी० ०८०९८० चर्च
जी० ०८०९८० चर्च कम्पाउन्ड, पा० ओ० चर्च रोड
जिला-रायगढ़ (बिहार)

✓ २. पारिश केयरमेन, रेको केओदोर एचका,
कथित उत्तरी पश्चिमी जी० ०८०९८० चर्च,
जी० ०८०९८० चर्च कम्पाउन्ड, इचकेला,
पा० ओ० इचकेला, जिला-रायगढ़ (मप्र०)

विषय:

विधित २० जुलाई १९८० को रजिस्टर्ड संख्या जी०
०८०९८० चर्च के जयदादी, पास्टर, क्वाटर प्रचारक
क्वाटर, होस्टेल एवं अन्य मकानों में दिनांक १५ अप्रैल
१९७८ के स्वतंत्र सेवकित घोषित नयी कथित उत्तरी
पश्चिमी जी० ०८०९८० चर्च द्वारा अनाधिकृत निवास एवं
जी० ०८०९८० चर्च तथा उसके पास्टर, प्रचारक एवं
कम्पाउन्डों को आवश्यकतासार इचकेला इलाका का
फसला अनुसार दिनांक १५-४-८० से जिल्ला १८८३ त
तक का मकान किराया रु० ४४, ५२५।०० का मुताबिक ।

महाशय,

रजिस्टर्ड संख्या जी० ०८०९८० चर्च के जयदादी जो दि०
१५-४-७८ त पहले इचकेला इलाका में स्थित है दिनांक १५-४-१९७८ को
घोषित स्वतंत्र कथित उत्तरी पश्चिमी जी० ०८०९८० चर्च, इचकेला इलाका
के पास्टर क्वाटर, मकानों जशपुरनगर का पास्टर क्वाटर, केएन० एच०
होस्टेल एवं होस्टेल के क्वाटरों कथित नयी उत्तरी पश्चिमी जी०
०८०९८० चर्च के पारिश केयरमेन, पास्टर, प्रचारक एवं उत्तरी पश्चिमी
जी० ०८०९८० चर्च कालीज होस्टेल के लिए उपयोग किये जा रहे हैं ।

विधिवत त्कार एवं अधिकार जी० ०८०९८० चर्च के
पास्टर, प्रचारक तथा संस्था जी० ०८०९८० चर्च को अपनी आर्थिक
व्यवस्था तथा लाभ के लिए कथित उत्तरी पश्चिमी जी० ०८०९८० चर्च द्वारा
अपनी मर्यादा तथा इच्छा के साथ अपना नया गठित एवं स्थापित का
कला सिवा का क्वाटर एवं कालीज में नती जानें हैं इचकेला इलाका ने फसला
किया है कि कथित उत्तरी पश्चिमी जी० ०८०९८० पारिश द्वारा अनाधिकृत
निवास एवं अमल के लिए मकानों का किराया दिनांक १५-४-७८ से दि०
१८८३ तक इलाका सभा द्वारा चुकाने के पूर्ण कार्यवाही के साथ, ३

(under Certificate of Posting)



पुर्ना

सेक्रेटरी श्री- एनेस डंग
बोर्ड ऑफ प्रोपर्टी- ज़ी. २. एन. चर्च
ज़ी. २. एन. चर्च कम्पाउंड, पो. ऑ. चर्च रोड. राँची-
जिला राँची (बिहार)

1933: —

निदेशक डंगल सेक्रेटरी

जी. २. एन. चर्च इन्फेंस डंगल

जिला पिन- 436331, डि. 11/12/85. 1





HONG KONG
wonders never cease

1997 and Beyond

What the future holds



TRADE
SECURITY
ADMINISTRATION
LAW
VISA



NORTH POINT
角 北



CURRENCY
Bank
border
Status



Hong Kong Tourist Association



On July 1 1997, the sovereignty of Hong Kong reverts to China. Under a unique arrangement referred to as "One Country, Two Systems", Hong Kong will become a Special Administrative Region (HKSAR) of China enjoying a high degree of autonomy.

*But what will that mean in practice?
Here are some answers.*

STATUS

The Sino-British Joint Declaration on the future of Hong Kong, signed in 1984 and lodged with the United Nations, states that Hong Kong's capitalist lifestyle shall remain unchanged for 50 years after 1997; it will be free to continue its own political, social and economic systems; and will enjoy a high degree of autonomy except in foreign and defence affairs. These and other assurances are endorsed in the Basic Law (mini constitution) promulgated by China in 1990.

VISAS

Visa requirements for visitors to the HKSAR will remain as they currently are under British sovereignty. The Hong Kong Immigration Department will continue to process and approve applications for visas from those that require them. The only difference will be that Chinese rather than British consulate offices will accept the applications. Visas issued for visits straddling the change of sovereignty will remain valid.



LANGUAGE

English will remain as an official language and English signage will be maintained. English names of buildings, streets and attractions will not change, although some organisations and clubs will drop the "Royal" title.

TSIM SHA TSUI
尖沙咀

CURRENCY

The HK\$ will remain as a separate, internationally recognised currency linked to the US\$, and backed by one of the biggest foreign exchange reserves in the world.



TRADE



The HKSAR will maintain the status of a free port and separate customs territory, and pursue the policy of free trade. Hong Kong will continue as an independent member of the World Trade Organisation (WTO) and be free to negotiate bilateral trade agreements.

FINANCE/BANKING

The HKSAR will retain Hong Kong's current role as an independent, international financial and banking centre with its own established regulatory controls.



ADMINISTRATION

Hong Kong will be run by Hong Kong people. The Chief Executive of the HKSAR must be a local person who has lived at least 20 years in Hong Kong. Similarly, Principal Officials require at least 15 years' residence. Chinese leaders have affirmed that Beijing will not send any mainland officials to run the HKSAR.



LAW

The existing legal and judicial systems under English Common Law will be maintained, ensuring continued recourse to tried and trusted means of litigation and rule of law. The Judiciary will remain independent with a Final Court of Appeal based in Hong Kong.

SECURITY

The same local Police Force that has made Hong Kong one of the safest cities in the world will continue to maintain law and order under its existing lines of command. Current crime rates are lower than 10 years ago and violent crime has been decreasing for several years. Visitors can feel safe to walk the streets at night with the added assurance that patrolling police are never far away.



BORDER

The border between mainland China and Hong Kong will be retained and controls maintained on the movement of people from China into Hong Kong.



JUNE/JULY 1997

Airlines



Major airlines serving Hong Kong report strong demand for tickets, particularly on North American and United Kingdom routes. Potential visitors at that peak time should secure early reservations.



Hotels



Demand for hotel rooms is high with some establishments already fully booked. However, a good selection of rooms in most categories is still available. Most hotels are offering multiple-day packages with minimum stays ranging mainly from three to seven nights. Early reservations are advised. By June 1997, there will be at least 34,300 rooms in 89 hotels.

NOTE: Special booking procedures and room rates apply ONLY to the short period of high demand before and after July 1 1997 – normal seasonal room rates will, of course, be in force at all other times during 1997. For the most up-to-date information on Hong Kong, please visit the HKTA's Wonder Net site on the Internet at www.hkta.org

Information is correct as of November 1996.



HONG KONG TOURIST ASSOCIATION OFFICES

HEAD OFFICE

11th Floor, Citicorp Centre
18 Whitfield Road
North Point, Hong Kong
Tel: (852) 2807 6543
Information Service
(multilingual): (852) 2807 6177
Internet: www.hkta.org

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New Zealand
Tel: (09) 575 2707

EUROPE, AFRICA AND THE MIDDLE EAST

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Pau Casals 4
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E-mail: hktabcrn@hkta.org

c/o Airline Marketing Services
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Tel: 46 (0) 8-653 5711
E-mail: hktasto@hkta.org

c/o Development Promotions
(Pty.) Ltd.
P.O. Box 9874
Johannesburg 2000
South Africa
Tel: (011) 339 4865
E-mail: hktajnb@hkta.org

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Tel: (03) 3503 0731
E-mail: hktatyo@hkta.org
Internet: www.hkta.org/japan

8th Floor, Osaka Saitama Building
3-5-13 Awaji-machi, Chuo-ku
Osaka 541
Tel: (06) 229 9240

KOREA

c/o Glocom Korea
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Chung-Gu, Seoul
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9 Temasek Boulevard
#34-03 Suntec Tower Two
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E-mail: hktasin@hkta.org

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9th Floor, 18 Chang An East Road
Sec. 1, Taipei
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Hong Kong Information Service:
(02) 581 6061
E-mail: hktatpe@hkta.org

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10940 Wilshire Boulevard
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Tel: (310) 208 4582
E-mail: hktalax@hkta.org
Internet: www.hkta.org/usa

Suite 200, 610 Enterprise Drive
Oak Brook, IL 60521
USA
Tel: (630) 575 2828
E-mail: hktachi@hkta.org

5th Floor, 590 Fifth Avenue
New York, NY 10036-4706
USA
Tel: (212) 869 5008/869 5009
E-mail: hktanyc@hkta.org

3rd Floor,
Hong Kong Trade Centre
9 Temperance Street
Toronto, Ontario M5H 1Y6
Canada
Tel: (416) 366 2389
E-mail: hktayyz@hkta.org

Rev. Eichholtz: India Secretary
" von der Heyde:
India Sec., elect

Rev. Hörscher: Oberkirchenrat
was in Kuvi villages

Rev. Speck: 40 years in Kohaput
speaks Oriya District

Rev. Prof. Waack: Retired Missionary
Speaks Oriya

Ulrike Lesti

Indienhilfe

Luitpoldstraße 20

82211 Herrsching / Germany

Vehicle expenses in Dec. 96.

8.12.96. (by 11550)	108.15
30.12.96 petrol (24472)	865.20
1. (M-oil) (24473)	62.75
31.12.96. petrol (16206)	216.80
3. 01. 97 petrol (81759)	470.00
4. 01. 97 petrol (16538)	325.20
	<hr/> 2048.10

Repair

125.00

12.00

25.00

100.00

262.00

400.00

662.00

2048.10

662.00

Rs. 2710.10

464.00

464.00

Rs. 3638.10

1/8/2

30/9/61

after

Madam: -

Madam:

Debadik - over Bhagya.

30/6/91

Candt. M. M. Surin, H. R. Dc.

Candt. Surin,

हमलगा आज कुल मिलका 15 अदमी

५०, ५०:

Thanksgiving Service



Mrs. Gloria Rajaratnam

2 November 1925

17 February 1997

OPLCI

"And now, my friends, all that is true, all that is noble, all that is just and pure, all that is lovable and gracious, whatever is excellent and admirable - fill all your thoughts with these things."

Philippians 4 : 8

NEB

The United Evangelical Lutheran Churches in India

and

Dr. K. Rajaratnam's family

cordially invite you for a

Thanksgiving Service

for the life of

Mrs. Gloria Rajaratnam

on Wednesday 26th February, 1997 at 6.00 p.m.

at Gurukul Lutheran Theological College and Research Institute,

Kellys Corner, Kilpauk, Chennai - 600 010.

You are also invited to the fellowship dinner

following the service.

Dr. K.M. Shyamprasad

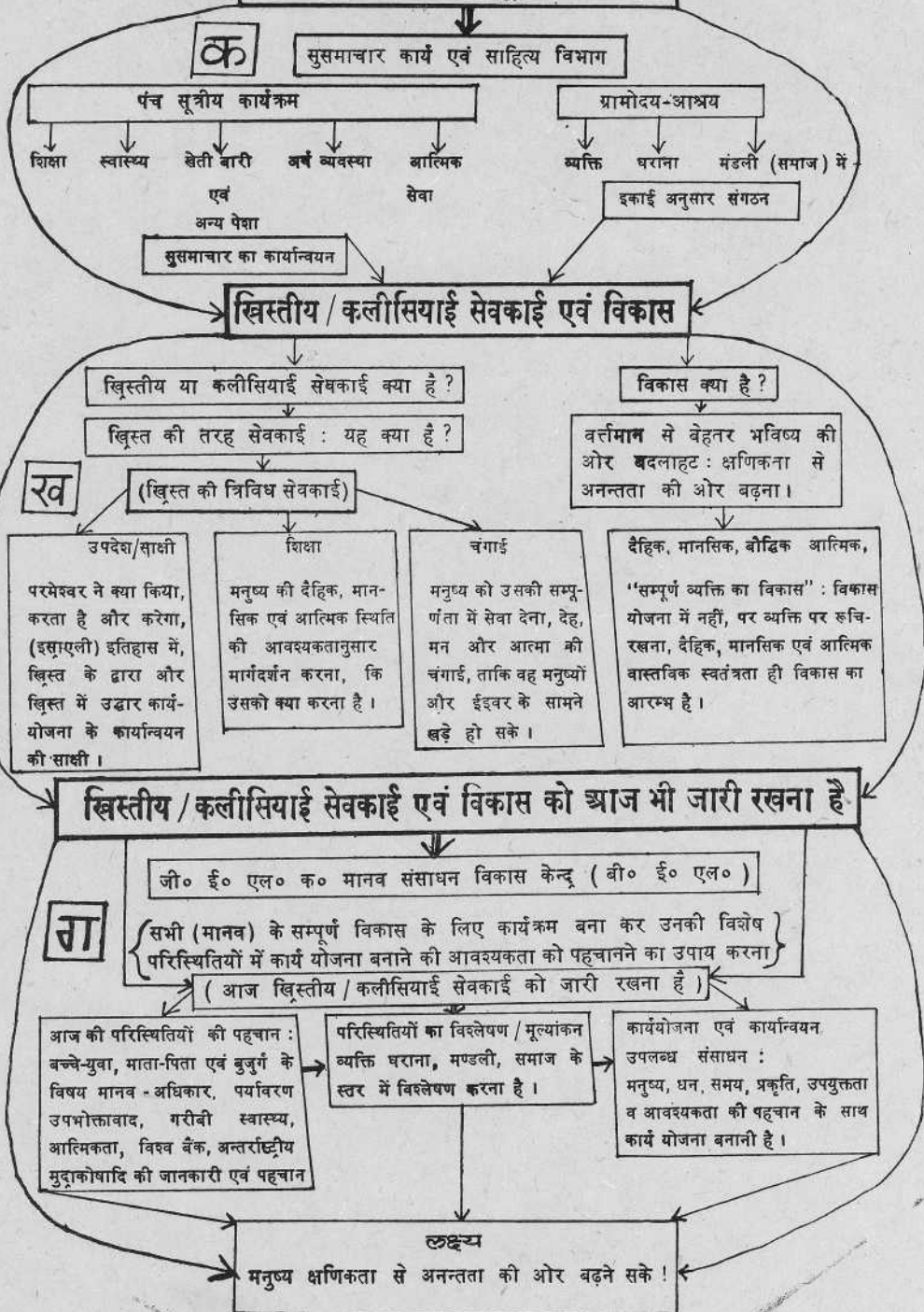
On behalf of the family

Rev. Dr. Prasanna Kumari

Executive Secretary, UELC

+ *Prasanna* 08.03.97

गोस्मनर एवंजेलिकल लूथरन कलीसिया





LOCAL - CONTRIBUTION ACCOUNT
CHURCH'S AUXILIARY FOR SOCIAL ACTION
Resource Centre, Sarnatoli

No. 287

Date 10/6/1996

Received with thanks from Mrs A. P. Puro
the sum of Rupees one hundred and fifty Rupees
by Cash/Cheque/D. D./ No. dated
drawn on on account of Puro of Dine No 1753

Rs. 1957/-

for CASA RESOURCE CENTRE, SARNATOLI

This receipt is valid subject to realisation of Cheque/Draft.

P. Puro

NOTE - The cost of products may change, if the cost of raw materials change after receiving order.

G. E. L. Church in Chotanagpur and Assam.

Main Road, Ranchi-834001

3285

Received with thanks from

Right Rev. A.C.R.
T. P. M. D. D. A. for A.C.

Address...

Chinese Curial
Burmah Ranchi

Sl. No.	Particulars	Amount Rs.	N.P.
	<p>Trowal Expense</p> <p>Or. Refund of Trowal Expense incurred in NCCI meeting 4-6/11/96 at New Delhi in Cash</p>	<p>9020-00</p>	

Rupees

Nine thousand two hundred only

Date

7/11/96

For Treasurer



GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR & ASSAM

(Registered Under Societies Registration Act XXI of 1860)
Vide No. 273-J of 30-7-1921

Most. Rev. C.S.R. Topno
M.A.B.D.M.Th.
MODERATOR

Head Office :
G.E.L. Church, Ranchi - 834 001
Bihar, India • Ph. : 311513

Ref. No. :

Date : 26.10.26...

A hearty Congratulation to each ^{one} of you, my dear sisters and young friends, for having successfully completed the leadership training conducted by the L.W.F. for younger women of its constituent Churches. It is ~~not~~ indeed a matter of great joy and exceeding gladness for me to be present here to witness this historical event in the life of the L.W.F.

~~My sincere thanks are due to the~~ My sincere thanks are due to the L.W.F. women who planned for the women decade, ~~to the~~ and special thanks to the General Secretary and to all those who laboured hard to make this programme a success.

Now, ~~assuming~~ that my fellow heads of the Lutheran Churches in Asia would agree with me, I extend a most cordial welcome to you all, welcome! into the fold of Asian Church leaders. The Churches would certainly be ~~benefitted~~ enriched and benefitted through your manyfold gifts, which will be shared by you in ^{leading and leading} serving the Church and Society.

May the Gracious Lord continue to bless you all, as you go back to your respective Churches in order to share your experiences.

Remember, the Lord says, 'do not say that I am only a youth; for to all to whom I send you,

you shall go, and whatever I command you, you shall speak, Be not afraid of them, for I am with you, to deliver you." (Jeremiah 1:8+9)

Therefore "fight the good fight of the faith; take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses." (1 Timothy 6:12).

With prayerful wishes,

Yours in His Service

+ C. S. R. Wms.
26.10.26.

To The Secretary
Federation of Evangelical Lutheran Churches
in India
Ranchi, Bihar.

29 St Georges Road
Golders Green
LONDON
NW11 0LU
England

Wed 11th Dec 86

Dear Sir,

Quite by chance I came across your Federation's name & address in an old year-book, at a LONDON Working Men's College, where I go for evening classes. As I had lived in Ranchi as a child in the early 1950s [1952-'54] & would like to revisit places on my next visit to India (possibly in '97) I write to ask - if you could advise or assist my visit to Ranchi please.

I attended 'Christian-Missionary' schools in Ranchi & Nankun, but not of your Federation.

I am also interested in the Local History of the area and would value your resources and references.

With best wishes for Christmas
and the New Year

Yours Sincerely -

ARATI BANERJEA

By air mail
Par avion



Great
Britain
Postage
Paid



Aerogramme

To The Secretary
Federation of Evangelical Lutheran
Churches of India
RANCHI Bihar

INDIA

Name and address of sender

Arati Banerjee

29 St Georges Road
Golders Green
LONDON
NW11 0LU

Postcode

NW11 0LU

England

(11-12-96)

An aerogramme should not contain any enclosure



church's auxiliary for social action

(Registered under the Societies' Act XXI of 1860)

CALCUTTA
AREA
OFFICE

Post Box No. 9297
5, Russell Street
Calcutta-700 071

Telegrams : GIFTS, CALCUTTA
Telephone : 29-8206/29-8187
Telex : 021-5579

Ref : Package/Bihar 2789

29 May, 1996

Pramukh Adhyaksha
GEL Church
GELC Compound
Main Road
Ranchi - 834 001

Dear Sir,

Sub: Study of Contemporary Critical Development Issues in South Bihar

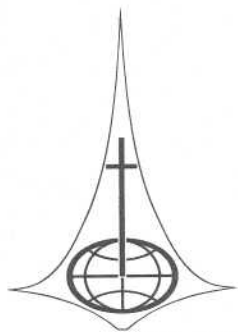
At the very onset we would like to introduce ourselves and our functions. Church's Auxiliary for Social Action (CASA) is a Secular Voluntary Organisation which came into existence in 1947 as a result of an appeal by the then Prime Minister Pandit Jawaharlal Nehru in order to provide assistance to the victims of partition.

From its inception, till date CASA has gone through many changes starting as a Relief Organisation and then slowly diverting its thrust area towards sustainable development irrespective of caste, creed and religion.

In the state of Bihar, CASA has been implementing various development activities directly as well as by supporting like minded Non-Governmental Organisation (NGO) since last 48 years.

Our experience shows that a number of critical developmental issues have emerged in the state and gradually spreading its roots in all spheres of the society. As a result particularly the tribal communities living in South Bihar have lost their very characteristics of being, a self reliant community in terms of their Governance System, Economy, rich cultural heritage etc. and becoming a dependent community gradually. In order to tackle these critical issues through NGO intervention, CASA has decided to do the following :

1. To conduct a study on prevailing critical development issues existing in Bihar State.



THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - FEDERACIÓN LUTERANA MUNDIAL - FÉDÉRATION LUTHÉRIENNE MONDIALE
DEPARTMENT FOR MISSION AND DEVELOPMENT

ASIA DESK

Tel. 0041-22-791.62.54
Fax 0041-22-791.64.01

The Most Rev. C.S.R. Topno
Gossner Evangelical Lutheran Church
Main Road
Ranchi 834 001, Bihar
INDIA

May 31, 1996 kka

RE: Validation of projects - Project Committee Meeting, May 7-10, 1996, Geneva

Dear Bishop Topno,

Our Project Committee met May 7-10, 1996 in Geneva to discuss and act on project requests received from/through our churches. The following applications from your church/or endorsed by you were dealt with:

IND 5502 - Immanuel College Buildings, USD 71,000 - 1997
--

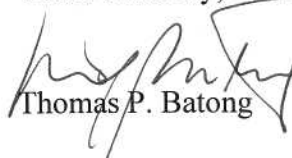
The following requests have been approved by our interdepartmental staff working team as "small projects" (budget amount below USD 30,000):

INM 5838- Congregational Revival Among Tribals, USD 13,100 - 1997-1999
--

We are very happy to be able to inform you about these positive results. However, kindly note that funds for the project(s) are not yet available, but have to be secured. Therefore we ask you to wait with implementation until you hear from us again.


With all our best wishes and regards,

Yours sincerely,

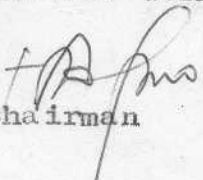

Thomas P. Batong

cc: Project holder(s)

- for IND 5502: Bishop S. Mohan, President, Immanuel College
Subhobani Puthighar, Church Field
P.O. Tezpur 784 001, Dist. Sonitpur, Assam
- for INM 5838: Mr. Subodh Lakra, Project Coordinator
GELC Church, Ranchi, c/o KSS Office Ranchi



Hence permission may be granted to impliment the D.A.
102%/ 136% to the staff, Teaching or Non-Teaching and the Lab. Techs.
who are working in without finance from the month of July 1996.


Chairman

Secretary

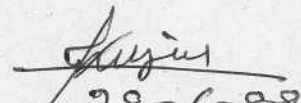
Mambers

C.C.P.H भवन के सामानों की सूची

(1)	लकड़ी रेक	— 12	जिनमें 4 रिपयर करना है।
(2)	बाँकल कम रेक	— 3	" 1 रिपयर करना है।
(3)	लकड़ी अलमिरा	— 1	"
(4)	कुरसी	— 3	एक रिपयर " "
(5)	गोदरेज	— 2	एक रिपयर " "
(6)	पेखा	— 3	
(7)	ह्रूल	— 1	
(8)	वेबल	— 5	— ड्रौवर रिपयर " "
9	बाँकल	— 5	—
10	लोहा रेक	— 1	
11	टाइप मशीन	— 1	
12	तुला	— 1	
13	बटरफ्ला	— 2 Kg	— 1
		1 "	— 2
	500 ग्राम		1
	200 "		2
	100 "		2
	50 "		2
	20 "		1
	10 "		1
	5 "		1

दिताम का पाँच मिमा बुटा हुआ है और वयरिंग खराब है बिजली का लाइन कटा हुआ है दूर से पानी पलितता है।

डापका विश्वनाथ


 28-6-88
 Rent Collector

Board of Properties
G.E.L. Church; Ranchi

THE UNITED THEOLOGICAL COLLEGE,
BANGALORE - 560 046..

3rd March 1997.

To Heads of Churches, Christian Organisations/
Institutions.

Subject: One Year Diploma Course
in Development Studies.

Dear Sir/Madam,

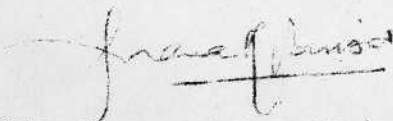
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Yours sincerely,


(G. GNANA ROBINSON)
Principal

GR:bm

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G.E.W. Church Toda
Pastorate
7th March 1997

महोदय Moderator Bishop Rev. C.S.R. Topno

G.E.W. Church

आपको मेरे बारे से मिलाये योग्यता ,

अवेग्य प्रार्थना यह है कि हमारे

तोडा पालेस्टो का वार्षिक युवकसंघ सम्मेलन
आगामी दिनांक 23.5.97 को कोड्डा मंडल

में मनाने का निर्दिष्ट किया गया है । जिसमें

मुख्य बातचीत के रूप आपका निमन्त्रण है ।

अतः आपके पास समय है या नहीं इसकी

आजकारी पत्र के द्वारा देने की कष्ट करें

ताकि हमें पत्र देने में सफल होय ।

आपका विश्वास्त

Rev. Paulus Swin

G.E.W. Church Toda

C/O - Kalyan Phengru

At - Kalta

Dist - Sundergarh

Orissa

PIN - 770052

replied -

Chief Centre:
SRI LANKA
Other Centres:
CHAMPAWAT,
BOMBASSA,
U.P., N. INDIA.

"All one in Christ Jesus"
India Christian Mission

(Estb. in 1897 by Rev. Arthur S. Paynter)

The Revd N. Victor Amrutha Rao, BA, MBS.,

Co-Ordinator, Chief Pastor & Chairman:
Interim Council (Board of Trustees) for India

National H.Q.:
I.C.M. Bungalow,
Opp.A.S.R. Stadium
ELURU -534005
A.P. INDIA.
Phone : (O) 21985
(R) 21146

Dated 22nd March, 1997.

To

The Most Rev. C.S.R. Topno,
President,
The United Evangelical Lutheran Churches in India.
Gossner Evangelical Lutheran Church Compound,
Main Road,
Ranchi - 834 001, Bihar.

Respected Sir,

Greetings from India Christian Mission in the Most Precious
Name of our Lord, Jesus Christ.

I am indeed happy to inform that the India Christian Mission
has completed its 100 years of age in His service. It was
actually established in 1897 by Revd.A.S.Paynter with the
help of Mr.Benarji the First President of the Indian
National Congress at Champawat and Bombassa of Nianital
District of Utter Pradesh and has opened centers at Andhra
Pradesh, Karnataka states apart from Sri Lanka having head
quarters at Nuwara Eliya, Sri Lanka.

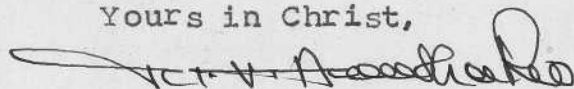
Now the India Christian Mission is having 70 Church Congre-
gations, 26 Elementary Schools, 1 English Medium Upper
Primary School, 2 High Schools which are recognised and
aided by the Government of Andhra Pradesh in Krishna and
West Godavari revenue districts of Andhra Pradesh. The
International head quarters are at Sri Lanka and the Indian
National head quarters are at Eluru, at the above address.
The God has Blessed us to flourish both Evangelically and
Socially for the last 100 years.

Now we have proposed to celebrate the Centenary Celebrations
of India Christian Mission in the month of May, 1997.

Hence I request your good-self to kindly send us your
valuable greetings and message which will be covered in the
Souvenir.

I hope to receive your greetings and message at an early
date.

Yours in Christ,



(Revd N.V. Amrutha Rao)
CHIEF PASTOR

Indian Christian Mission
ELURU, W. G. DL. S. INDIA

Handwritten:
T. P. Amrutha
9/4/97



Bulletin

Number 04

26 February 1997

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Number 04

26 February 1997

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Italy's Catholic bishops ask Protestants for forgiveness

Bulletin-97-0064

By Luigi Sandri

Rome, 20 February (ENI)—Italy's Roman Catholic bishops have taken the unprecedented step of asking forgiveness for the "suffering and injury" inflicted on the country's Protestant minority over the centuries.

Italy's Waldensian Church, whose roots go back to the 12th century, is the oldest Protestant Church in the world.

The appeal was made on Sunday, 16 February at a service held in one of the biggest Waldensian churches in Rome, less than a mile from the Vatican.

During the service, Archbishop Giuseppe Chiaretti of Perugia, president of the Secretariat for Ecumenism and Dialogue of the Italian (Catholic) Bishops' Conference, read a message from the Italian bishops committing themselves "to begin in earnest to work for the reconciliation of memories...to accept the burden (of history) and salve the wounds of memory by recognising their existence and, when necessary, by forgiveness asked and given".

Archbishop Chiaretti said that the gesture made "in tribute to the freedom of a church long oppressed", was intended as a preparatory step towards the second European Ecumenical Assembly to be held in Graz, Austria, from 23 to 29 June 1997, on the theme "Reconciliation - Gift of God and Source of New Life". The Graz assembly will gather all of Europe's major Protestant, Anglican, Roman Catholic and Orthodox churches.

Thanking Archbishop Chiaretti, Gianni Rostan, the moderator of the Table (an executive body of the Waldensian Church) declared: "We are only at the start of a long and difficult road. But God knows where it will lead us."

The date for the "reconciliation" was not chosen at random as the service marked the 149th anniversary of the day - 17 February 1848 - when King Charles Albert of Savoy issued a decree extending civil and political rights in the Catholic Piedmont to the Waldensians, putting an end to centuries of discrimination.

Encouraged by the Second Vatican Council, a dialogue has existed for many years between the Italian Bishops' Conference and the Waldensian Church and has already brought positive results, for instance with regard to confessionally mixed marriages. But the Italian bishops had never taken quite such a step as they did on Sunday.

Bishop Alberto Ablondi Livorno, vice-president of the Italian Episcopal Conference, and the auxiliary bishop of Rome, Clemente Riva, also participated in the service.

The event was attended not only by many Protestants, but also by Catholics, Jews and Muslims who had just ended a three-day meeting at the nearby Waldensian Faculty of Theology. The meeting - on "The Wall and the Bridge - the religions between fundamentalism and the call to reconciliation" was organised by the ecumenical publications *Confronti* in Rome and *Quoll* in Novellara (Emilia) and by the Martin Buber Centre - Jews for Peace.

Writing in Italy's main Protestant newspaper, *Riforma*, the Waldensian theologian Paolo Ricca described the moment chosen by the Italian bishops for "their courageous gesture" as "highly symbolic". The service to mark the date of 17 February 1848 is when "Waldensians give thanks to God for not allowing the Catholic Church and the powers in its service to wipe them off the face of the earth", Ricca said.

The Waldensian Church was founded in Lyons, France, around 1170 when a rich merchant, Peter Valdes, decided to donate his goods to the poor and began preaching, ignoring a ban imposed by the bishop. Excommunicated and persecuted by the bishops and the popes, Valdes' followers sought refuge in the mountain valleys near Turin. In 1532 they officially adhered to the Reformation and once again faced persecution.

Today, there are around 30 000 Waldensians in Italy, and 15 000 in Uruguay and Argentina. Since 1979, though retaining their specific identity, the Waldensians have joined with the Italian Methodist Church (6000 members) with which they now organise a joint Synod, the supreme governing body of the Waldensian-Methodist churches. [640 words]

Post-war Croatia hopes churches will lead way to reconciliation

Bulletin-97-0065

Zagreb, 13 February (ENI)—In what has been described as a "significant ecumenical breakthrough", Croatia's five main minority churches have set up a committee with Roman Catholics as a first step towards the formation of a full-scale national council of churches.

"It was concluded that what we have in common is much more significant than what divides us," representatives of Croatia's Roman Catholic, Serbian Orthodox, Lutheran, Baptist, Pentecostal and Reformed churches noted in a founding declaration. The declaration follows a long period of difficult relationships between the principal faith communities in the region.

"After so much division, misunderstanding and intolerance in these regions, caused especially by the war, the churches of Croatia wish to offer a sign of hope, peace and reconciliation, and thus make their contribution to the well-being of Croatian society."

The churches are to hold further talks soon about organising a joint delegation to the European Ecumenical Assembly, which takes place this June in Graz in southern Austria.

The signatories said they had agreed to co-operate in expanding church-run education and in halting abortions. They added that they would also hold joint prayer meetings and arrange to translate "all important international documents relating to ecumenical dialogue" into Croatian.

In a 1991 pre-war census, Roman Catholics made up 76.6 per cent of Croatia's population of 4.8 million, with Orthodox Serbs comprising 11.1 per cent and all other religious groups 6.6 per cent.

The signatories to the declaration included Marin Srakic, the Roman Catholic coadjutor bishop of Dakovo-Srijem, and Milenko Popovic, an Orthodox priest based in Zagreb.

The secretary of the Roman Catholic Bishops' Conference in Croatia, Ilija Zivkovic, told *ENI* that his church took the new ecumenical committee "very seriously" and wanted to "start work rebuilding relations".

According to Boris Peterlin, the Baptist head of Croatia's Christian Information Service, the declaration marked a "significant ecumenical breakthrough" in that it is the first "structured, organised relationship" between churches in former Yugoslavia.

"We have had to begin from scratch, addressing the burning issues facing Croatian society," he told *ENI*. "For the first time, representatives of different confessions have met on an equal basis, and made an attempt to live up to the standards of ecumenical dialogue which they are already involved in internationally."

The formation of the committee had been helped by the Roman Catholic Church's "realisation that it has other ecumenical counterparts in Croatia besides Serbian Orthodoxy". But Peterlin said that although Father Popovic had signed the declaration with the consent of his superior, Metropolitan Jovan Pavlovic of Zagreb-Ljubljana, this amounted only to an "indirect Orthodox endorsement".

"Although this move undoubtedly carries weight, it would be unwise to create some wider theory around it," he said.

Peterlin told *ENI* that he believed the country's smaller Protestant denominations could "act as catalysts" for dialogue between the Roman Catholic and Orthodox churches, the former generally identified with Croatia and the latter with Serbia.

There were "good prospects" for the establishment of a similar ecumenical committee in Bosnia's Croat-Muslim Federation, where Roman Catholic and Muslim leaders were already co-operating, he said.

However, minority confessions were "too small to be of help" with similar initiatives in the Republika Srpska (the Bosnian Serb Republic) or in Serbia itself, Peterlin said. "The Serbian Orthodox Church sends contradictory signals - it seems open to ecumenical initiatives internationally, but is less supportive at local level."

"But if this committee helps Orthodox Christians in Croatia, this could send a significant signal to other parts of the church. Ecumenical dialogue is crucial to the reconciliation process throughout former Yugoslavia. If Christians cannot find a way to work out their problems together, there is very little chance that secular politicians will do it instead of them." [626 words]

National Front victory prompts vow to fight intolerance

Bulletin-97-0066

By Alex Duval Smith

Vitrolles, France, 11 February (ENI)--Protestants, Roman Catholics, Muslims and Jews in a town near Marseilles in southern France have pledged to continue their joint battle against intolerance, after the extremist National Front gained control of their municipality.

In the second round of elections in Vitrolles on Sunday, 9 February, Catherine Mégret, the candidate for the openly xenophobic National Front, won 52.48 per cent of the vote. Her victory over the incumbent socialist mayor, who scored 47.52 per cent, makes Vitrolles the fourth southern French municipality to come under the National Front's control.

Jean-Daniel Dollfus, pastor of the Reformed Church in Vitrolles, called on religious communities to initiate a debate about the reasons why the region elected a National Front mayor.

Many residents were no doubt influenced by the fact that the socialist mayor of 12 years' standing, Jean-Jacques Anglade, has been placed under formal investigation for corruption. But that does not entirely explain the National Front's success, as voters could have chosen the mainstream right-wing candidate, Roger Guichard. He pulled out after the first round on 1 February in which he gained only 16.3 per cent of the vote.

"The religious communities must start a debate which includes supporters of the National Front; they must not be frozen out," Dollfus said after Sunday's vote. "Vitrolles is now cut in two, politically, and there is much healing to do."

In January, before the first round of the town's municipal elections, Dollfus helped coordinate an ecumenical gathering aimed at highlighting the dangers of intolerance. At the "proclamation and prayer" meeting on 21 January in an annexe of the Reformed Church of Vitrolles, 300 Jews, Muslims, Roman Catholics and Protestants took part in prayers in Hebrew, Arabic and French for peace and tolerance.

Despite the success of the pre-election effort, which was condemned at the time by the National Front as "a ploy by the corrupt town hall", Dollfus said he was not surprised at Sunday's result. "We were expecting it, unfortunately," he told *ENI*. "The National Front waged a campaign of lies centred on instilling fear and loathing against the sitting mayor and among the population. The National Front is using this strategy to take control of [the surrounding region of] Provence."

The result of the election, held after revelations of irregularities were discovered in the June 1995 municipal election, is that Mégret will hold the post of mayor for three-and-a-half years. Changes in French law in recent years have given wide-ranging powers to mayors.

The result in Vitrolles, which has a population of almost 40 000, represents a significant victory for the National Front since it was able, throughout the campaign, to point to its campaigns against corruption and high taxes in the three municipalities it won in June 1995.

In the Vitrolles campaign, allegations of corruption against Anglade overshadowed any evidence he attempted to produce of the explicitly racist policies which have been introduced in existing National Front strongholds - the port of Toulon, the city of Orange and the town of Marignane, which borders on Vitrolles.

Observers also found the strength of support for Catherine Mégret surprising as she has publicly stated that she will rely heavily on the advice of her husband, Bruno Mégret, a leading National Front strategist. Bruno Mégret was the National Front candidate for Vitrolles in the 1995 municipal elections but was disqualified from standing in this month's elections. He is now a National Front member of the European Parliament, and is expected to announce shortly that he will stand in the next national election for the seat of Vitrolles in France's National Assembly. [612 words]

Protests follow plan for Bible dialogue with ex-communist

Bulletin-97-0067

By William Yoder

Berlin, 10 February (ENI)--Plans to include a former leading East German communist and atheist in a "Bible dialogue" with a theologian at a prominent German church event have been cancelled after protests from former East German dissidents.

The Bible dialogue, with former communist Roland Wötzel, was scheduled for the "Kirchentag" (church congress) festivities, to be held in the city of Leipzig, in eastern Germany, in June.

Approximately 140 000 people are expected at the Leipzig convention from 18-22 June, twice the Protestant population of that city, who make up about 12 per cent of Leipzig's total population of 555 000.

The Kirchentag is held every two years, and, even though it is a Protestant event, it is independent of the churches and is often critical of both church and government. The Leipzig gathering is the first time the Kirchentag has taken place in eastern Germany since German unification in 1990.

Although the controversial dialogue has been cancelled, Wötzel will now take part in a debate with Peter Bukowski, a prominent Protestant theologian, at a Kirchentag forum with the title "Christians and non-Christians in Dialogue".

Wötzel, aged 58, was Leipzig's Communist Party chief for 15 years before becoming the district secretary for education, science and health. In late 1989 he was named party secretary for the entire region.

Dirk-Michael Gröttsch, a former Leipzig activist, incensed that Wötzel was invited to participate in the Kirchentag, has claimed that Wötzel had "spied on us and pressured us". He also quoted an internal letter from October 1989 in which Wötzel suggested that the "New Forum" dissident party should be infiltrated and its registration delayed.

But Wötzel also played a key role in ensuring that the transition of power in Leipzig was peaceful by signing a public appeal for dialogue on 9 October 1989. One of the biggest anti-government protests took place in Leipzig during East Germany's autumn revolution. Before the appeal for dialogue, many East Germans had been afraid that the authorities would use the army against demonstrators.

However, Wötzel, who remains a member of the post-communist PDS party - known until 1990 as the Socialist Unity Party (SED) - writing in the party daily *Neues Deutschland* has recently conceded: "I never did intend to dissolve the SED, I only wanted to change it."

Wötzel was initially invited to take part in the Kirchentag by Johannes Richter, the church official in charge of Leipzig's main Protestant churches.

Richter has since pointed out that Wötzel displayed an open and constructive attitude during the roundtable discussions of 1989-90 between the communist authorities and opposition movements. Despite being an atheist, Wötzel is familiar with the Bible, and was well known in the Communist Party for his witticisms, such as: "A comrade needs to know his Bible," and, "God never rejects a loyal comrade."

Writing in the *Leipziger Volkszeitung*, Richter recently defended his decision to invite Wötzel: "It cannot be that we who once experienced discrimination now discriminate. In East Germany we also did not allow anyone to tell us with whom we could dialogue. How long do we intend to keep nursing our old injuries? We all need to take the route of reconciliation."

Controversy is common fare at the Kirchentag. It has frequently featured dialogue with non-Christian partners: the Tibetan Buddhist leader, the Dalai Lama was a leading participant in the 1993 Kirchentag in Munich. [574 words]

British government agrees confessionals will not be bugged

Bulletin-97-0068

By Cedric Pulford

London, 14 February (ENI)--After an intervention by the head of the Roman Catholic Church in England and Wales, the British government has decided to exempt religious confessionals from a new law giving police wider powers to conceal microphones to monitor conversations.

The Roman Catholic Church strictly protects the confidentiality of confession, according to which no priest is permitted to reveal to anyone, even to the police or a court of law, what a Catholic penitent has told him during the confession of sins.

The UK Police Bill, which passed its key second reading stage in the House of Commons on 12 February gives the police extensive powers of "intrusive surveillance" - popularly known as "bugging and burgling". Its aim is to give police extra powers to catch drug traffickers, kidnappers, terrorists and fraudsters, but Cardinal Basil Hume, Archbishop of Westminster, wrote in January to the government minister responsible for the police, Home Secretary Michael Howard, expressing concern that the sanctity of the confessional might in some circumstances be violated.

"An individual penitent who goes to confession to a priest has to be certain that, whatever the crime, not only will the priest never reveal what is said, but that the state will not conspire to undermine the Church's guarantee of absolute secrecy," Cardinal Hume wrote in his letter to the Home Secretary.

Howard announced on 12 February that the police had agreed not to mount intrusive surveillance in circumstances covered by the seal of confession, and this undertaking would be included in the Code of Practice attached to the new legislation.

"I am very grateful that the Home Secretary has given a firm assurance that the Sacrament of Confession will be immune from intrusive surveillance techniques by the police or Customs officers," Cardinal Hume said.

The heavily criticised bill - the government earlier had been twice defeated in the upper house over parts of it - has caused concern among civil libertarians because of the powers that could be used against doctors, lawyers and journalists.

The Home Secretary has now sought to strengthen safeguards in the measure with a late addition providing that, except in emergencies, the police must obtain permission for obtrusive surveillance in advance from an independent commissioner. [382 words]

English churches prepare Christian start to Millennium, not a 'jamboree'

Bulletin-97-0069

By Cedric Pulford

London, 12 February (ENI)--Churches in England are rushing to obtain copies of a special millennium liturgy designed to be used on Sunday, 6 April this year - exactly a thousand days before 1 January 2000.

The liturgy has been prepared by Churches Together in England (CTE), which groups England's main denominations. Stephen Lynas, CTE's Millennium officer, said that 7000 sets of the special liturgy had been sent out in just seven days. The liturgy is the first of a number of projects to be produced by CTE's millennium group, which is planning further liturgies as well as materials for those who do not attend church.

In the "1000-day service" worshippers are asked: "In a thousand days from now, will we simply be caught up in the middle of a commercial and secular jamboree? Or, will we be reminding ourselves and others that the Millennium finds its true meaning in the historic event of Jesus Christ?"

Official government plans to mark the new millennium, including, according to the *Independent on Sunday* newspaper, an exhibition in south London costing £400 million, have been criticised in the past by church figures for "lacking spiritual content". Last year, Dr George Carey, Archbishop of Canterbury, said that most people "have only the haziest idea about what we are supposed to be celebrating in the year 2000".

However, church pleas to keep Christ at the heart of the Millennium celebrations now seemed to be bearing fruit in the government's official plans for the celebration in Britain, Lynas told *ENI*. "I am much more relaxed about it now because the government seems to be listening."

In a major speech on 6 February, the government minister responsible for the Millennium celebrations, Virginia Bottomley, said: "The Millennium is a Christian anniversary. But the celebrations surrounding the Millennium are being welcomed by members of many different faith communities as a chance to rejoice in and reflect on so much of what we share in common."

Despite the success of the 1000-day liturgy, the CTE is not planning a series of services to mark further stages of the countdown. "Liturgy as a propaganda weapon can be dangerous. There are other ways to keep the spiritual character of the Millennium in people's minds," Lynas said. He also told *ENI* that he expected the third millennium to bring an upsurge of interest in New Age practices such as "futurology, astrology and earth worship ... My task as Millennium officer is to help Christians sort out what they believe in relation to New Age, so they can respond out of knowledge, not out of prejudice."

- A leading Brazilian astronomer has warned that those planning to celebrate the beginning of the third millennium at midnight on 31 December 1999 are making a "huge mistake" and demonstrating "a lack of scientific knowledge". Ronaldo de Freitas Mourao sparked a major debate when a daily newspaper reported his claims, according to the *Latin American and Caribbean Communication Agency (ALC)*. But De Freitas received backing from Jorge Ducata, director of the Astronomy Observatory at Rio Grande do Sul University, who said that such confusion occurred at the end of every century.

Scientists based their opinion on a mathematical argument: there was no "year 0". As a result, Jesus Christ was born in the year 1. Therefore 31 December 1999 marks 1999 years. Two thousand years since the birth of Christ will actually have been completed at the end of the year 2000.

This view has now received the official backing of the British government, according to Virginia Bottomley. She said: "Let me make it fully clear that the Government is fully aware that the third Millennium will not begin until January 1, 2001." [624 words]

"1000 Days to the Millennium" service, price per set £3.00 plus postage and packing for orders from outside the UK. Inquiries: Fax +44-171 340 0281; Telephone +44-171 340 0277

Martial arts - a last resort for clergy at risk of violent attack

Bulletin-97-0070

By Cedric Pulford

London, 14 February (ENI)--Forty Church of England priests have taken a self-defence course, run by a martial arts expert, so that they can defend themselves against violent attacks.

Four women were among the 40 priests who attended a half-day course in early February run by Police Inspector Peter Boatman, a black-belt expert in several forms of martial art - Wu-Shu, Kung Fu and Taiho Jutso. All the clergy are from the Peterborough diocese, near Cambridge, and the oldest priest who took the course is 63 years old.

Recently there has been much publicity in the media about the clergy's vulnerability to violent attack, even within their vicarages where some clergy have been attacked by people they are trying to help.

However, Inspector Boatman told *ENI*: "There is no more violence around today than there was 100 years ago. Having said that, an assault on one person is one assault too many, and we want to raise awareness of the potential risk."

This month in north London a 63-year-old Roman Catholic priest, Edward Carroll, was stabbed and seriously wounded as he prepared tea for a visitor at his church. Carroll's parish assistant, Ben Deignan, told journalists: "It's a fact of life for priests. People come to the church with a disturbed state of mind and they [the priests] can't walk away from them."

Last year a Church of England priest, Christopher Gray, was murdered in the northern English port of Liverpool.

The Peterborough self-defence course, which took place on 4 February, was arranged by David Evans, an Anglican priest and honorary chaplain to the Northamptonshire police. "We know the threat is there, and also the threat to the families of the clergy, who are often visited at home," Evans said. The course for clergy had proved so popular that another one was being considered, he added.

Evans, who took part in the course himself, told *ENI*: "We all had to practise pushing away an assailant. You stand sideways with one leg behind the other. That's the signal that you are unhappy with the threat being offered. If you have to repel an attacker, you don't do it half-heartedly, you go for it and shout at the same time!"

However Evans pointed out that the curriculum for the clergy self-defence course provided a range of responses: communication, awareness, risk assessment, response options and assertiveness. The clergy are told they should resort to "physical skills" - such as the forceful "palm pushaways" and the intimidating "knee" - only when non-physical tactics fail.

(According to *Agence de presse internationale catholique*, in Fribourg, Switzerland, a spokesman for the Roman Catholic Church in London said after the attack on Father Edward Carroll that the church did not intend to take any further security measures for Catholic clergy because a Catholic priest should always be accessible to everyone.)

- St Paul's Cathedral in London, one of the Church of England's most famous places of worship, this week (12 February) announced the appointment of the first woman priest to its staff. Lucy Winkett, a 29-year-old history graduate and professional singer who was ordained as priest six months ago, has been appointed as a minor canon to St Paul's. The dean, John Moses, denied that St Paul's was playing "gender politics" with the appointment of a woman. Winkett was the outstanding candidate, the dean said, adding: "She is very good news." However two clergymen on the Cathedral's staff, including Canon John Halliburton, chancellor of St Paul's, said they would boycott communion services celebrated by Winkett.

Halliburton, who was one of the authors of the Porvoo Common Statement, which is the basis for unity between Anglican churches in the British Isles and Nordic and Baltic Lutheran churches, told the *Guardian* newspaper: "I don't believe her to be a priest. I don't think the Church of England has the right to go ahead with the ordination of women when the greater part of the universal church does not." [672 words]

Bishop gives up Bible for Lent so he can learn from the Koran

Bulletin-97-0071

London, 19 February (ENI)—A Church of England bishop has joined millions of Christians around the world by "giving up" something he likes for Lent. But Dr Alan Smithson, Bishop of Jarrow, has made an unusual choice for his Lenten sacrifice - he has given up reading the Bible and has taken up the holy Muslim book, the Koran, instead.

"If only all Christians would take seriously the beliefs of other traditions and religions, we would be all the better for it," Bishop Smithson told reporters. "I am passionately concerned that we help the church to move into a wider scene where we are not just preoccupied with Christian issues, but understand other faiths, not as rivals, but as fellow travellers. The Western world needs to learn from Islam. There are qualities of holiness and commitment that the faithful Muslim shows that the Western world can learn from."

Dr Smithson told *The Times* newspaper in London that, apart from looking at St John's Gospel, traditionally read by many Christians during the 40 days of Lent, he would not study the Bible until Easter. He normally spends two hours a day studying the Bible, but will read 20 pages of the Koran a day instead. He said he had never read the Koran before and wanted to approach it with an open mind. After a "good expedition" through the Koran, he would look forward to getting back to the Bible at Easter.

However, a "traditionalist" Church of England clergyman, George Curry, was quoted in several British newspapers criticising Bishop Smithson's Lenten sacrifice.

According to *The Guardian*, Curry, who ministers in Newcastle upon Tyne, said: "It is a crass suggestion. It means he is cutting himself off from the prime source of personal communications between God and His people." [311 words]

Gender theology put on agenda for Lutheran assembly in Hong Kong

Bulletin-97-0072

By Jonathan Luxmoore

Warsaw, 18 February (ENI)--Gender issues should be given prominence at the forthcoming Ninth Assembly of the Lutheran World Federation in Hong Kong, according to calls made this month at a major gathering of European Lutherans.

Speaking at a press conference on 17 February, the LWF's director for Mission and Development, Péri Rasolondraibe, said that "gender theology" had emerged as a key issue at the meeting and would be recommended for discussion at the Hong Kong assembly, which will take place from 8 to 16 July this year.

During the meeting, which took place from 13 to 18 February, participants heard a blunt warning by a senior Swedish Lutheran that Lutherans had shown a "lack of creativity and fantasy" in their "approach to gender issues".

In a key-note speech, Margaretha Ringstrom, the director of the Church of Sweden's Aid/Lutherhjälpen organisation, said: "Gender has to do with male and female, but so far women to a large extent have been left alone to carry the burden of the struggle for liberation, equality and transformation."

"We are looking forward to a true participation from many men - many more male feminists," she added. "Unfortunately, our theology has contributed and is contributing to sex discrimination. The church has to be observant to the fact that our expressions are often dated and culturally bound, and that the biblical material in itself is often much richer and more varied than we are aware."

Jesus' treatment of women had been "more sensational" during his own time than even raising the dead, Ringstrom added.

Women comprised one third of Lutheran clergy in Sweden, which had accepted female pastors since 1960, but would take another century to reach 50 per cent, Ringstrom said. She added that women made up 89 per cent of deacons, and were increasingly prominent in lay ministries, but were rarely promoted to the office of bishop.

"Are we as Christians and churches in Europe really committed to changing this sinful pattern?" Ringstrom asked. "Inequality and its consequences are often explained and justified by church people who cite cultural norms and suggest the culture doesn't allow for change. It is very interesting that the cultural excuse is mainly used in connection with women's rights or gender equality, and not in connection with all other changes we believe are justified by modern standards and the so-called development that we in the North have been prepared to impose on others."

She called on Lutheran women to study the results of the Ecumenical Decade of Churches in Solidarity with Women, an initiative of the World Council of Churches, as well as the LWF's 1992 action plan for women. The 1992 action plan calls for women to play an equal role at all levels of church life. It also calls on all 122 LWF member churches to recognise the ordination of women. At present about 65 per cent of LWF member churches ordain women.

A senior minister from Germany's North Elbian Evangelical-Lutheran Church, Rut Rohrandt, told the press conference that all Lutheran churches were expected to observe male-female quotas in their choice of assembly delegates. "We have achieved an insight into the faith which teaches that men and women must participate equally. Although perspectives sometimes differ, a greater role for women can only enrich the church."

However, Rohrandt said it was also important to keep the discussion open, and not allow gender issues to impede ties with Roman Catholics and other churches which do not ordain women.

"Women's participation has been discussed at all LWF meetings, and we must go on showing how it relates to the fullness of the church's life," Rohrandt said. "But women should not be used in arguments about ecumenism, or as a reason to restrict or reshape our contacts with other larger churches."

The Warsaw consultation forms part of a series of pre-Assembly regional sessions among the LWF's 122 member churches, and will be followed this Spring by separate sub-meetings for Germany, Scandinavia, Central-Western and Central-Eastern Europe.

A parallel consultation of North American Lutherans took place in November, while separate meetings will be staged for Asian, African and Latin American churches between late February and early April.

● Asked at the press conference about other issues, the LWF's deputy general secretary, Agneta Ucko, said that at the meeting there had been no discussion of human rights in Hong Kong, which returns to Chinese rule a week before the LWF assembly.

"The right to freedom of speech, and for churches and religious communities to maintain foreign contacts, is secured under Hong Kong's Basic Law," Ucko added. "We trust this will still apply after 1 July, and we will use our church and government contacts in Hong Kong and China to see which steps we need to take."

Visiting Hong Kong in February, Britain's foreign secretary, Malcolm Rifkind, described plans by the Beijing government to replace the colony's democratically-elected assembly with an appointed legislature and to modify the local Bill of Rights, as a "serious impediment" to the "smooth transition" of power. [846 words]

Europe's minority Lutheran churches find voice at Warsaw meeting

Bulletin-97-0073

By Jonathan Luxmoore

Warsaw, 19 February (ENI)—A major gathering in Warsaw this month of European Lutheran churches has helped to reintegrate churches from East and West, according to Lutheran leaders from formerly communist-ruled countries in Europe.

"We are very pleased that minority sister churches from eastern Europe were so well represented and brought into the general community atmosphere," said Georg Kretschmar, presiding bishop of the Evangelical Lutheran Church of Russia and other states.

"We don't want to be a European bloc - this would be nonsensical," Bishop Kretschmar added. "But we are becoming aware of our own distinctive European identity, and what this can offer to churches of other continents."

Bishop Kretschmar, who was elected by the governing synod of the St Petersburg-based church in late 1994, was speaking at the end of a consultation of Lutheran representatives from 27 European countries, held in Warsaw from 13 to 18 February.

The consultation was one of a series of regional meetings before the Lutheran World Federation's Ninth Assembly, which takes place in Hong Kong this July.

The LWF's deputy general secretary, Agneta Ucko, said it had been decided to restrict the representation of Europe's largest Lutheran churches at the meeting because they could have "easily dominated" smaller churches.

"Participants strongly felt the contribution made by the East, especially from countries like Poland which it was previously hard to reach and assimilate," Ucko told *ENI*.

She added that the Geneva-based LWF secretariat counted on eastern Europeans to submit proposals for the Hong Kong Assembly, and ensure an "inter-linking of exchanges" with western churches on all key issues.

Another participant, Archbishop Elmars Rozitis, from the Latvian Evangelical-Lutheran Church Abroad, said eastern and western delegates had "tried to work in the same language" in identifying a "place for Lutherans" in Europe.

He added that his own church could play a special East-West role as a transnational diaspora community, but said it could not present itself as European since it also had members in other continents.

"Being in Warsaw enabled us to feel the history which holds us together in sorrow and joy," Archbishop Rozitis said. "But although we tried to find a European perspective for Hong Kong, this 'europeanness' should not be seen as something exclusive, but as part of a world-wide Lutheran spirituality spanning all regions and continents."

Asked to assess the consultation's significance for eastern Europeans, Bishop Jan Szarek, the head of Poland's Lutheran church which hosted the meeting, said Christian churches had already made a major contribution to European integration, adding that the first communist-era East-West contacts had been forged through church channels.

He said Polish Lutherans had been members of the LWF since its foundation in 1947, and had played a leading role, alongside Roman Catholics, in promoting Polish-German reconciliation after the Second World War.

"At a time when secular politicians saw a common interest in preserving hostility, the churches were pioneers of unity. It is largely thanks to them that a new atmosphere now exists," continued Bishop Szarek, who also thanked Western Lutherans for their "solidarity" during the communist period.

"Against such a background, this unprecedented meeting has been very important for a church like ours by reminding us that we are also part of the Lutheran community, like members of a large family."

● A delegation from the Warsaw consultation met the Polish president, Aleksander Kwasniewski, for talks. Bishop Karsten Nissen, one of the co-chairs of the consultation, said the 43-year-old head of state had shown "genuine interest" in Lutheran affairs and had stressed the church's potential contribution in post-communist Poland. "It was very clear that he saw the possibility for Lutherans to play an active role in society, particularly as bridge-builders," Bishop Nissen added. [626 words]

Ecumenical Bible marks new stage in Polish inter-church links

Bulletin-97-0074

By Jonathan Luxmoore

Warsaw, 20 February (ENI)—Poland's churches hope that the publication of the first part of an ecumenical Bible will mark a major step towards overcoming confessional divisions.

The 109-page edition of St Matthew's Gospel, signed by representatives of the Roman Catholic, Orthodox and Reformed churches, was presented at a ceremony organised by the Polish Bible Society in Warsaw on 17 February.

Barbara Enholc-Narzynska, the director of the society, said the translation had been "readily accepted" by church leaders. She added that it was hoped a full ecumenical Bible would be published by the year 2000.

"We believe ecumenical ties must start with the word of God - if we can communicate at this level, we can make wider progress too," she told *ENI*. "Although minority churches already enjoy good mutual relations here, real ecumenism in Poland can begin only when Roman Catholics are involved." The Roman Catholic Church has been a member of the society since 1992.

The translation of St Matthew's Gospel was undertaken by a team headed by Zacchariusz Lyko, leader of the country's 10 000-member Adventist church. The team expects to publish St Mark's Gospel in May.

The former head of the Roman Catholic Church's ecumenical commission, Bishop Wladyslaw Miziolek, said leaders of his church should promote greater ecumenical awareness within Polish society.

However, he added that Poland was in a "special position", since ecumenical relations had been disrupted by the country's communist rulers and had only resumed after 1989.

"We cannot talk about ecumenism until ordinary church members become involved," Bishop Miziolek added. "But we shouldn't rush either. Larger churches shouldn't think they are so big that they don't need ecumenism, while the smaller ones shouldn't worry that they will be swallowed up."

A total of 15 European post-communist countries have inter-church Bible groups, including Russia, and full ecumenical Bibles have been published in the Czech Republic, Slovakia and Slovenia. However, Barbara Enholc-Narzynska told *ENI* that ecumenical translations had a "special dimension" in Poland, where 95 per cent of the population of 38.5 million identify themselves as Roman Catholics. [356 words]

Plan for railway chapels signals religion's restoration in Romania

Bulletin-97-0075

Bucharest, 18 February (ENI)--Orthodox chapels could be built at railway stations throughout Romania according to a plan put forward by a Romanian financial institution, the International Bank of Religions.

The Romanian government has approved the plans, although the bank still has to acquire local planning permission for the project, a bank official has told *ENI*. But the official added that the scheme was still an "intention only".

Romania's independent *Religious Life* bulletin reported that funds for the chapels, to be designed free of charge by a bank architect, Catalin Stanciu, would be administered by Romania's State Railway Company, the SNCFR.

Religious Life said the Romanian Orthodox Patriarchate had "enthusiastically agreed" to support the chapels, which would also be open to railway passengers from other churches.

The International Bank of Religions, whose president is Ion Popescu, was founded in March 1994 to finance religious projects in Romania.

The bank official, who asked not to be named, told *ENI* that the first chapel was expected to open this year at Bucharest's Northern Station, with possible co-funding from the Transport ministry.

"Although we are a commercial bank, our purpose is to support all religious faiths without discrimination, whether Orthodox, Catholic, Muslim or Jewish," the official added.

"The station chapels will be a very important symbol that religion has returned to its rightful place in Romanian social and economic life."

Hopes for recovery in church life have been high since the election in November last year of Emil Constantinescu as president. This month President Constantinescu became the first post-war head of state to attend a meeting of the National Council of the Orthodox Church. About 85 per cent of Romania's 22.8 million citizens are members of the Orthodox Church.

President Constantinescu has pledged to ensure the full equality of religious confessions in Romania. He is also expected to support the reintroduction of religious classes at state schools, which was supported by petitions bearing a million signatures late last year. [336 words]

El Salvador's Catholics outraged by their archbishop's military title

Bulletin-97-0076

By Paul Jeffrey

San Salvador, 12 February (ENI)--The appointment of the head of the Roman Catholic Church in El Salvador as a brigadier general in the Salvadoran military has provoked a storm of protest from many of the country's Catholics.

Fernando Sáenz Lacalle, Archbishop of San Salvador, was named Brigadier General during a private ceremony on 24 January. He has been responsible for the spiritual life of El Salvador's military since 1993, when he was appointed the interim head of the body charged with providing military chaplains to the army.

Archbishop Sáenz's military rank is an honorary title, but many critics believe that it lends legitimacy to an army which has been implicated in the assassination of many church leaders in recent decades.

Last week several lay Catholic leaders from throughout the archdiocese wrote to the archbishop demanding that he give up his army rank. The critics pointed out that during the country's civil war, the army killed thousands of Catholics, including five nuns and 17 priests. Oscar Romero, one of Sáenz's predecessors as archbishop of San Salvador, was gunned down in 1980 after urging soldiers to disobey orders to kill their fellow citizens.

In 1993, Sáenz, then auxiliary bishop of Santa Ana, was named the interim administrator of El Salvador's military ordinate, after the assassination of its head, Bishop Joaquín Ramos. The military ordinate, a separate military diocese established under a 1968 treaty between the Vatican and the government of El Salvador, provides military chaplains who are paid by the army. Before becoming Brigadier General, Archbishop Sáenz, like Bishop Ramos before him, held the rank of colonel.

Many in the church have suggested that military leaders were behind the killing of Bishop Ramos. Archbishop Sáenz disagrees.

On 9 February, Archbishop Sáenz's regular Sunday press conference was disrupted by more than 100 protesters. Several of them called the archbishop a liar and shouted that he had "taken the side of the wolves". The archbishop replied that he held the military title and army post "only temporarily", until the Vatican named Bishop Ramos' successor.

"Keep in mind that I'm only complying with a mission given to me, doing the job as best I can in accord with the orientations of the Holy See," Archbishop Sáenz told the protesters. "I'm not a brigadier general when it comes to making military decisions."

The archbishop, who draws an undisclosed salary for his military post, has also faced strong criticism in the latest issue of *Proceso*, a weekly magazine published by Jesuit priests at the Central American University in San Salvador. An editorial in the magazine suggested that Archbishop Sáenz's military promotion had "caused stupefaction and scandal among God's people".

The magazine claimed that the reasons given by Archbishop Sáenz for staying in the post were not convincing. "If priests promoted in the military hierarchy have no command, what is the sense of these military promotions? They are nothing more than mundane glories and vanities which the Church of Jesus ought to shun." The magazine said it was obvious the chaplains had no military power, "but their posts do involve fat salaries and very generous benefits".

The editorial added: "We have to ask if it wouldn't be a little more in tune with the Gospel if the archbishop and military chaplains were to voluntarily renounce their juicy sinecures."

Suggesting that the treaty between the Vatican and El Salvador be annulled, the article questioned the need for a separate military diocese: "Why can members of the military not go to their own parishes to fulfil their religious devotions and obligations just like the rest of us Christians?" [612 words]

Argentina's famous protesters want a world network of mothers

Bulletin-97-0077

By Edmund Doogue

Geneva, 12 February (ENI)--A representative of a prominent "mothers" group which has campaigned for 20 years to obtain the truth about 30 000 deaths and "disappearances" in Argentina between 1975 and 1983 has called for the development of a world-wide network of women to work for an end to repression and to impunity for past crimes.

Taty Almeida, a member of a group known as the Mothers of the Plaza de Mayo (Madres de la Plaza de Mayo), told a gathering of staff from Christian organisations at the Ecumenical Centre in Geneva on 11 February that the Argentinian mothers had been in contact with women in similar situations in several Latin American countries and in Bosnia.

Mrs Almeida, aged 66, is visiting Europe to accept, on behalf of the Mothers, a "solidarity award" given by the mayor of the Spanish town of Pedreguer. During her visit to Europe Almeida has also met members of the European Parliament and members of the French branch of Amnesty International and of the organisation Action des Chrétiens pour l'Abolition de la Torture, based in Paris. She also met Danielle Mitterrand, widow of the former French president.

"Mrs Mitterrand wanted to promote the idea of an international group of mothers as a world-wide network," Almeida said. "We have contacts, but we have no network yet."

Geneviève Jacques, a consultant for the World Council of Churches (WCC) who introduced Mrs Almeida at yesterday's meeting, said that in many Latin American countries, such as Argentina, Chile and Uruguay, "mothers have been the conscience of the human rights movement". The WCC, she said, was promoting exchanges between Latin America and other regions, such as Africa, so that the knowledge gained could help others.

Almeida said yesterday that many children, young adults and women, including grandmothers, were among the 30 000 people who disappeared during the period of "state terrorism" which, she said, actually began under Isabelita Perón in 1975, a year before the military coup of 1976 after which repression increased sharply.

The iniquities of the military dictatorship from 1976 to 1983 are still a controversial issue in Argentina. Early in 1995 a former Navy officer admitted publicly that he had taken part in flights ordered by the military during which prisoners were drugged, stripped naked and thrown from aircraft into the River Plate. About 2000 people were thrown from aircraft between 1976 and 1977, he said. Despite his confession, the state authorities concerned still refuse to reveal what happened to those who disappeared, nor will the authorities officially accept responsibility for the deaths.

Almeida told the meeting that on 17 June 1975 her 20-year-old son, a first-year medical student, walked out of the house saying he would be back soon. "I never saw him again," she said, and she still has no details of what happened to him. Mrs Almeida later told *ENI* that, as she came from a military family, she had had to go through a long "personal process" before she finally joined the Mothers in 1979.

Twenty years after the start of the Mothers' group, the women are still campaigning for full disclosure of what happened to members of their families and to others who disappeared. Almeida insisted yesterday that the Argentinian authorities had details but refused to reveal them. The Mothers also want an official admission of guilt by the Argentinian state and payment of compensation to those who lost relatives.

The Mothers' movement began on 30 April 1977 when 14 women whose children or other family members had disappeared gathered in the Plaza de Mayo, in front of the main government building in the Argentinian capital, Buenos Aires. The city square had a long tradition of being a place for protesters to meet, but the tradition was not to the liking of the new military regime.

"There was a ban on meetings," Almeida said. "No more than three people could meet at a time, so when there were 14 the police moved them on. So they walked, and after that they walked every Thursday."

(In 1986 the Mothers' group split into two, partly because of problems within the leadership and partly over political questions. Almeida belongs to the group Mothers of the Plaza de Mayo - Linea Fundadora (foundation line) - which has no official leader and which is coordinated, Almeida said, "in a horizontal way in which every person has the right to speak". The other part of the Mothers movement is still insisting on the return of the "living children" despite the inevitable conclusion that the missing - children and adults - died many years ago.)

After the Mothers' group was formed in 1977, a group called Grandmothers of the Plaza de Mayo was also formed by women whose grandchildren had gone missing. From the beginning of the movement until the present time, there has been cooperation between the Mothers' and Grandmothers' groups.

Almeida said she had often been asked why there were no "Fathers or Grandfathers of the Plaza de Mayo ... when the movement started, it was much more dangerous for men [to protest]. But when the women [Mothers and Grandmothers] were arrested, many men did all they could to have them released from prison.

"Ours was not a feminist organisation, but women are stronger in this situation. Some men committed suicide during that period. Many of the Mothers were widows."

Some basic details about 10 000 of the people who disappeared have been made public through investigations by human rights organisations in Argentina. Almeida said it was up to the government to provide full details of every case.

"It has to be recognised that there was a genocide in Argentina," Almeida told *ENI*. She said that while subsequent governments had called for reconciliation and had passed "amnesty" laws preventing military officers from being prosecuted, there was still a need for justice to be done.

"If President Menen wanted to personally forgive the military officers, that's fine, but we don't think pardons should be granted at the cost of justice. Menen should follow the example of the Pope - he forgave the man who tried to kill him, but justice went ahead anyway," Almeida said.

Asked by *ENI* about the attitude of the churches, Almeida said: "I am sad to say that when all this happened, the hierarchy of the Catholic Church were accomplices to the genocide. But some bishops were in solidarity with us and they paid with their lives. Priests and nuns disappeared too."

Many Protestant churches, through an ecumenical movement for human rights, openly supported the Mothers' and Grandmothers' groups.

Almeida said that there were now about 20 core members of the Mothers' group, and about 40 more who joined them when they met at the Plaza de Mayo. She said there was now a group of children of the disappeared - called HIJOS - who would ensure that protests would continue until justice was done. [1156 words]

Are liberation theology and feminism compatible?

Bulletin-97-0078

Lima, Peru, 6 February (ENI)--The differing views of two highly prominent theologians - one from North America, the other from Latin America - have raised the issue of the compatibility of feminist theology and liberation theology.

The issue was raised after a visit last October by one of the founders of feminist theology, Rosemary Radford Ruether, a Roman Catholic professor at the Theological Seminary of Garret, Evanston, Illinois, to Lima where she met leaders of the Women's Ecumenical Round Table and the Catholic Talitha Cumi Movement.

After her visit, Ruether wrote in the *National Catholic Reporter*, published in the US, that one of the unfortunate facts that she had discovered in Lima was the difference made by fellow theologian Gustavo Gutierrez between liberation theology and feminist movements. Gutierrez, a Peruvian Catholic priest, is generally seen as the father of liberation theology.

According to Ruether, Gutierrez insists that feminism is foreign to Latin American thinking and distracts people from the fundamental concern for the poor.

She added that Gutierrez and staff at a leading Catholic institute in Lima had essentially not worked with local Protestants, despite Protestant support for liberation theology.

According to the *Latin American and Caribbean Communication Agency*, Ruether also said that Gutierrez had not considered spirituality from the perspective of indigenous people. It was most surprising, she said, that Gutierrez continued to speak of indigenous people from the Spanish Catholic perspective, ignoring the fact that Peru's indigenous peoples had found their own voice.

Ruether claimed that Gutierrez's attitude was related to his interest in keeping liberation theology within institutional Catholicism, rather than venturing out into new areas, such as feminism, sexuality, reproduction, ecology, Protestant belief and indigenous religions. All these elements, she said, were out of favour with conservative Catholics.

The US theologian acknowledged that Gutierrez deserved praise as the founder of a movement which reconnected theology with social justice. But she said it was sad to see him bowing to the "absolute" domination of a right-wing church.

Ruether said the future belonged to those who were integrating issues such as gender, ecology, ecumenism and indigenous spirituality. [355 words]

Clinton looks to churches to support welfare reform programme

Bulletin-97-0079

By Tracy Early

New York, 19 February (ENI)—US President Bill Clinton is looking to the country's churches to support his programme of moving people off welfare and into jobs.

Clinton chose the significant setting of Riverside Church, New York, to make his appeal on 18 February to the churches. Riverside, a large interdenominational congregation, has long been a leader in liberal causes in the United States.

Clinton, who has promoted himself as a new-style, more centrist Democrat, was widely criticised last year by his liberal supporters in the churches and elsewhere for signing a bill passed by the Republican-controlled Congress and designed to end many traditional guarantees of government assistance.

He has acknowledged that more jobs must be found for those forced off welfare, and has called on churches, other non-profit organisations and businesses to help provide the jobs.

At Riverside, Clinton suggested that if even half the larger churches would employ one person on welfare, that would do a lot to make his reform programme work.

Clinton apparently decided to spotlight Riverside when he learned from its senior minister, James A. Forbes Jr, that it was itself hiring a number of former welfare recipients and launching a new "partnership of hope" programme to help others obtain jobs. The church was ready to enter into partnership with Clinton to achieve "emancipation from poverty", Forbes said.

Clinton was joined at Riverside by a number of panellists chosen to speak about the welfare situation from different perspectives.

Paul H. Sherry, president of the United Church of Christ and one of the panellists, told Clinton the churches were "eager to enter into partnership". But he also called for greater efforts to tell the nation how serious the problems of poverty were, and to secure a national commitment to "the well-being of families and children".

Clinton defended his action in signing last year's welfare bill after one man charged it would destroy a "safety net" needed by many people but acknowledged, however, a need for a change to restore benefits the bill denied to legal immigrants. Clinton also said he opposed rules that would make people on welfare attending college withdraw to take jobs.

By coincidence, the executive board of the National Council of Churches (NCC) was meeting at the nearby Interchurch Centre at the time Clinton was at Riverside Church, and accepted an invitation to send a delegation to join some 200 people invited to the presidential appearance.

Craig B. Anderson, an Episcopal (Anglican) bishop, the president-elect of the NCC, told *ENI* that the event had been "helpful," and that he had found the president "open."

But he warned: "The church can do a limited amount, but it cannot carry the weight of what's being asked for." [466 words]

Hillary Clinton points to Tibet as committee probes religious liberty

Bulletin-97-0080

By Tracy Early

New York, 17 February (ENI)—A new committee, established by US President Bill Clinton to investigate religious liberty around the world, has held its first meeting, focusing on the religious situation in China, Bosnia and East Timor.

Dr Joan Brown Campbell, general secretary of the US National Council of Churches (NCC) and a member of President Clinton's new committee, told *ENI* after the meeting on 13 February that she was convinced the Clinton Administration was taking the group seriously. "This is a very significant assignment, more than I realised when I went in there," Campbell said.

The day before the meeting the committee members were invited to the White House for an address by First Lady Hillary Rodham Clinton. Campbell said Mrs Clinton had mentioned

Tibetan Buddhists as an example of the groups that should get committee attention, even though Buddhists did not have a large political constituency in the United States. (The Chinese authorities in Tibet have been widely criticised for their treatment of Buddhists in Tibet.)

Mrs Clinton also observed that governments tended to get "out of balance" in dealing with economic and diplomatic matters to the detriment of human rights, Campbell said. (President Clinton has been accused of sacrificing human rights to trade and other considerations, particularly in his administration's relationship with Beijing.)

Campbell also told *ENI* that the committee heard reports on the problems faced by Jehovah's Witnesses, Jews in Argentina, Christians in Pakistan and other religious minorities. The new Secretary of State, Madeleine Albright, made a "cameo appearance" before the committee, and said she would welcome the committee's recommendations, even if they included many minority reports.

"The importance the [Clinton] Administration places on this committee is not in doubt," Campbell said.

The appointment of the State Department Advisory Committee on Religious Freedom Abroad did not go far enough according to some religious leaders, particularly conservative evangelicals. They had tried to persuade President Clinton to name a White House adviser, rather than a committee, and to focus more specifically on countering the persecution of Christians. They argued that the committee, chaired by a State Department official, the Democracy, Human Rights and Labor Secretary John Shattuck, and meeting only periodically, would not have sufficient independence or strength to bring real benefits.

Campbell said the NCC was in favour of the committee because it could provide for a wider representation of the religious community. (The committee includes Jewish, Muslim and Baha'i representatives, as well as members of the Roman Catholic, Eastern Orthodox and conservative and mainline Protestant churches.)

The committee was appointed to serve two years, and is scheduled to meet three times a year, with sub-group meetings in between. Campbell said the committee was divided into two groups, one focusing on problems of persecution, and another, to which she was named, dealing with ways religious groups served the cause of reconciliation. [490 words]

Anglicans ask if smoke ceremony can express the gospel

Bulletin-97-0081

By Jeannie Zakharov

Sydney, 7 February (ENI)—A debate about the place of Aboriginal rituals in Anglican ceremonies has been sparked by a plan to hold an indigenous smoke ceremony for the opening of the National Anglican Conference on 8 February in the Australian capital, Canberra.

The smoke ceremony is traditionally used by Aboriginal people as a ritual cleansing for the opening of a spiritual event.

The debate raised by the planned ceremony focuses on the relationship between the gospel and local culture, an issue which has prompted considerable study by churches, especially in Latin America, Asia and Africa. Many liturgists and theologians have welcomed the integration of non-Christian elements into Christian liturgy and have pointed out that from its beginnings Christianity absorbed religious elements from paganism.

However some Christians oppose any contemporary attempts to mix other religions with Christian practice.

Tim Foster, a Sydney clergyman and prominent critic of the plans for tomorrow's smoke ceremony, has written to *Southern Cross*, Sydney's Anglican newspaper, stating: "This concession to political correctness is nothing less than idolatry.

"As I understand it, the ceremony is a traditional opening to a clan meeting in order to 'cleans' the meeting-place from spirits of the dead. However, to 'cleans' the place from evil spirits through an idolatrous ceremony not only undermines the work of Christ, but is only to invite the demons in."

Foster told *ENI* this week: "At best the ceremony has been fulfilled in Christ and ought to be replaced by the symbols of the new covenant ... At worst, people will understand the ceremony in its traditional sense, whereby the smoke is understood to be an *effective agent* in cleansing a person or building from evil spirits. Since the ceremony is still used widely today in pagan Aboriginal ceremonies, then people could well interpret it in this way. Sadly, this understanding strikes at the heart of Christ's work and is blatant idolatry."

Foster said that Aboriginal Christians should "express their faith in a manner that is culturally relevant to them", but that "they should discover Jesus and express their fellowship in any manner that is culturally and biblically appropriate".

Members of the National Aboriginal Anglican Council (NAAC), interviewed by the *Southern Cross*, vigorously supported the use of Aboriginal culture to express the gospel.

Pastor Ray Welsh, of the Crossroads Christian Centre in Sydney, said that Christianity had always used local culture to explain the truth. "I think it is important to indigenise the gospel to suit Aboriginal people," he said.

"We've taken on lots of white culture: now it's time for them to share some of ours. Jesus didn't come to make us white," he said.

Bishop Arthur Malcolm, assistant bishop of North Queensland and chairperson of the NAAC, said the smoke in the Aboriginal ceremony was "a sign of the cleansing power of God".

"In the old days smoke was a symbol of cleansing. It's used much in the same way as the same churches today to bless buildings to claim the protection of Jesus Christ," he said.

Dr Bruce Kaye, a leading Anglican clergyman, speaking on behalf of the conference's standing committee, said that smoke ceremony would start the conference "on a note of prayerful preparation and repentance. It is widely used by Aboriginal Christians as a way of expressing, and providing a focus for, personal purification and repentance. In this case it was to be symbol of our need to come in a spirit of prayerful and penitential preparation: to be open to God".

He added that there was a second purpose: "Namely to affirm our Aboriginal brothers and sisters and the high priority their circumstances should have in the life of this country and church. Placing such a ceremony, which speaks so dramatically of Aboriginal Christian faith, right at the beginning makes a declaration about our obligations to the indigenous people of this land which we have come to occupy."

Foster's letter, said Dr Kaye, "raises important questions about the way we approach Aboriginal culture, not unlike those which the early Christians faced in pagan Roman society. Just as the early Christians transformed the pagan day of the sun into Sunday, the day of the Lord, so many Aboriginal Christians are finding ways of using the signs of their traditional culture in Christian ways and with Christian meaning." [729 words]

Australia needs South Africa's 'courage' to confront racist past

Bulletin-97-0082

By Jeannie Zakharov

Sydney, 21 February (ENI)—Concern about racial intolerance in Australia has led a senior church leader to suggest that the country needs to learn from the experience of South Africa's "truth and reconciliation commission", which was set up to deal with gross human rights violations perpetrated during the apartheid era.

Dr Jill Tabart, president of the Uniting Church in Australia, made her remarks during a sermon at a church service before the opening of Parliament earlier this month in Canberra.

In the sermon she challenged members of parliament, including the Prime Minister, John Howard - who was present in the congregation - to sign a code of ethics condemning racial intolerance.

The code was launched by opposition parliamentarians in December last year following a statement by an independent MP, Pauline Hanson, that she would not represent Aboriginal Australians in parliament. The code requires those who sign it to condemn racial intolerance, represent all constituents equally and rule out the use of race as an election issue.

Most opposition politicians have signed the code. However, many politicians from the governing Liberal and National parties, including John Howard, have not signed.

A spokesman for the prime minister said Howard did not feel the code was necessary after the federal parliament passed a bipartisan resolution in October denouncing racial intolerance.

The Prime Minister, the Governor-General, Sir William Deane (who represents the Queen as head of state), and the main parliamentary leaders, present at the service on 4 February, heard Tabart draw parallels between South Africa's truth and reconciliation commission as a means of directly confronting a racist past and the response to racism in Australia.

South Africa's truth and reconciliation commission is presided by the retired Anglican Archbishop of Cape Town, Desmond Tutu. He had described its work as being to ensure that "instead of revenge there will be reconciliation. Instead of forgetfulness there will be knowledge and acknowledgment", Tabart said.

Tabart told the congregation: "A truly remarkable process is under way in that country, demonstrating, I think, that justice with mercy is possible when those responsible for administering it themselves walk humbly with their God.

"Oh for the courage within our country to apply similar standards for addressing some of the anguish of the past and the divisiveness of the present," she said.

Tabart pointed out that the resolution passed by the federal parliament last October "speaks glowingly of commitment to racial tolerance and a culturally diverse society and to Aboriginal reconciliation in the context of addressing profound social and economic disadvantage.

"But how many of you fronted up to sign the voluntary federal parliamentary code of race ethics launched on the second of December?" she asked.

One of the drafters of the code, Senator Margaret Reynolds of the opposition Labor Party, said that the code was a much stronger declaration than October's parliamentary resolution. "It's a definite statement of commitment to these principles of tolerance by individual people," she said. [500 words]

Medical expert warns of health risks from communion cup

Bulletin-97-0083

Sydney, 7 February (ENI)--An Australian medical expert has warned that Christians who share a communion cup risk catching viruses.

According to the February edition of the *Southern Cross*, the newspaper of the Anglican diocese of Sydney, Emeritus Professor Clem Boughton, of the department of infectious diseases at Sydney's Prince Henry Hospital, believes that people who drink from a shared communion cup could catch hepatitis A, B and C, along with glandular fever, the common cold and other diseases.

The Anglican diocese of Sydney, which set up a committee to investigate the issue in 1992, has rejected Professor Boughton's claims. (In many Anglican parishes, a communion cup is shared during the celebration of the Eucharist.)

"The medical profession has assured us in the past that it is not an issue," the Anglican Dean of Sydney, Boak Jobbins, told the *Southern Cross*. "If any think otherwise, we'd be glad to hear from them and discuss their findings. We'd be happy to change it for a good reason, but no one has given us one yet."

One of Australia's leading clergyman, Donald Robinson, former Anglican Archbishop of Sydney, also believes that the health risks are negligible. He said that individual cups of wine at Holy Communion were acceptable, but the common cup had theological significance. "It is what Jesus used and what St Paul speaks of," Archbishop Robinson said. "The fact that they shared a common cup implies unity."

Another Anglican clergyman, Bill Lawton, who is the vicar of Darlinghurst, an inner-city part of Sydney, supported the use of individual cups. "Where I work, a number of people come in with diseases," he said. "Especially in the case of hepatitis, we don't know to what extent it is communicable."

Dr Lawton also criticised the fact that the celebrant at Eucharist is required to drink left-over consecrated wine. The practice was dangerous to people's health, he said.

Last year an American company started selling individual mini-communion cartons for use at church services. The cartons, each containing a sealed wafer and a mouthful of wine, are distributed at the altar rails and opened by the worshippers.

However, a liturgy specialist, the Anglican Bishop of Portsmouth in England, Kenneth Stevenson, said then: "The Eucharist is not a slick, fast-food operation. It is about fellowship and offering ourselves to each other and to God. The symbolism in this package is highly individualistic." [405 words]

Uganda's vice-president rejects bishop's call for talks with rebels

Bulletin-97-0084

By David Musoke

Kitgum, northern Uganda, 13 February (ENI)—Uganda's vice-president, Dr Specioza Windira Kazibwe, has criticised an Anglican bishop for urging the government to hold peace talks with armed rebels in northern Uganda.

Addressing a crowd in the town of Kitgum on 9 February, the vice-president described the leader of the rebel Lord's Resistance Army (LRA), Joseph Kony, and his supporters as "killers, rapists and people who had devastated the economy". The LRA is terrorising the towns and villages of northern Uganda, killing hundreds of people and abducting teenagers to force them to become guerrillas in the struggle for control of the region.

"We in the government cannot talk peace to Joseph Kony and his LRA rebel group," Mrs Windira Kazibwe said. "The clan laws of Uganda tell us that murderers will be dealt with according to the law. We are the leaders who have been elected to keep the clan laws. We shall keep them."

Preaching at a special church service on 4 February after the murder by the LRA of Kitgum District's police chief, Asaph Ruteitsya, the Anglican Bishop of Kitgum Diocese, Macleod Baker Ochola II, bitterly criticised President Yoweri Museveni's government, which has been in power for 11 years, for failing to end the armed rebellion in the north of the country.

The bishop urged the government to begin a dialogue with the rebels to stop the carnage.

Three weeks ago, members of the LRA, which is allegedly supported by the Sudanese government, crossed the Sudanese border into the Kitgum district and killed more than 400 civilians, including children, women and old people.

"Talking peace with the rebels does not mean the government is weak or defeated," Bishop Ochola said, adding that peace talks were the best way "to stop the killing and displacement of innocent people." He said that granting a pardon to the rebels would be the best means to resolve the conflict.

The bishop said that the only real rebels were LRA leaders, as most of the fighting force now consisted of "so many innocent boys and girls abducted from the villages". (According to the *Observer* newspaper in London, Unicef, the United Nations Children's Fund, estimates that 3000 children have been kidnapped by the LRA in the past two years alone.).

"Why does Museveni want to be a monster?" the bishop asked, pointing out that the north Ugandan Acholi tribe, of which the bishop is a member, was the group most affected by the insurgency. "If he feels he still has some more days to rule, he should listen or follow what God wants and not what he (Museveni) desires. For God does not want his people to live in a state of fear in their country."

Several members of parliament and religious leaders have repeatedly appealed to the government to talk peace with the rebels in order to end the fighting in which thousands of people have been killed, maimed and expelled from their villages.

President Museveni has said that the relatives of victims of the fighting would be angry with the government if pardons were granted. The president has vowed that government troops will continue fighting until they wipe the rebels out.

The rebels, whose leader is a 35-year-old former Catholic catechist in Gulu district of northern Uganda, practise a mixture of witchcraft and Christianity. They claim they want to establish a government based on the Ten Commandments.

A parliamentary committee has rejected proposals for peace talks with the rebels and recommended that the government should step up its armed war against the rebels in order to defeat them.

Mrs Windira Kazibwe, the first woman to hold the position of vice-president, also criticised other religious leaders for calling for peace talks. She said this could give the impression that the churches supported the rebels.

"Even the Bible says: 'Don't kill' and yet the bishops say: 'If he [Kony] is killing, talk to him'," the vice-president said. "This encourages Kony to continue killing people."

President Museveni received 85 per cent of the popular vote during the May 1996 direct presidential elections. His main opponent, Paul Kawanga Ssemogerere, who supported peace talks with the rebels was defeated in all districts except for the war-ravaged districts of Kitgum and Gulu.

• According to the *Observer* newspaper, the LRA is now demanding that people in the region it controls do not use bicycles. "The rebels attack villagers with bikes on the dubious grounds that they would otherwise escape quickly, cycle to town and warn the Ugandan army when the LRA is around," the newspaper reported. The penalty for riding a bicycle is amputation. [777 words]

'80 per cent of S Africa doctors oppose new abortion law,' survey finds

Bulletin-97-0085

By Noel Bruyns

East London, South Africa, 17 February (ENI)—More than 80 per cent of South Africa's medical doctors are refusing to perform abortions, following the legalisation of abortion at the beginning of this month.

The doctors are refusing on religious and ethical grounds to implement the liberal abortion legislation approved by President Nelson Mandela's African National Congress-led Government of National Unity, according to a survey undertaken by Doctors for Life, an organisation based in Johannesburg.

Parliament voted in the Choice on Termination of Pregnancy Act, although several surveys taken before the Act was passed showed that most South Africans were, mainly for religious reasons, opposed to the liberalisation of abortion.

Doctors for Life announced last week that its survey, taken since the enactment of the abortion legislation, showed that 82 per cent of doctors were unwilling to perform abortions.

Doctors for Life said that more than 700 doctors, specialists and professors of medicine had declined to take part in abortions. Many nurses had also refused. "Of about 1000 nurses at the Pretoria Academic Hospital, only 10 were willing to perform abortions," Doctors for Life said.

The *South African Press Association (SAPA)* news agency reported: "Nearly all doctors and nurses concerned with ending pregnancies at hospitals in the Eastern Cape Province cities of Port Elizabeth and Unithage have refused to perform abortions."

Also, more than 50 per cent of the medical staff in the province of Kwazulu-Natal were blocking abortion procedures for ethical, moral and religious reasons, *SAPA* reported..

The controversial abortion legislation allows abortion on demand up to the 12th week of pregnancy, and up to the 20th week under special circumstances. Minors are permitted to have abortions without parental permission. [380 words]

News in Focus

A church in search of Russia's lost Lutherans

Bulletin-97-0086

By Andrei Zolotov

St Petersburg, 11 February (ENI)--When workers removed scaffolding from a swimming pool in St Petersburg last month, they were marking another major change in the religious life of post-communist Russia.

The swimming pool and the scaffolding were located beneath the vaults of the Lutheran church of St Peter and Paul on Nevsky Prospect, the most famous street in St Petersburg.

Long before it housed a swimming pool, the church - located on property donated in 1727 by Tsar Peter II to the city's Lutheran community - would welcome congregations of up to 3000 on Sundays. But in 1937 the Petri-Kirche, as it is known in the city, became the last Lutheran church in Russia to be closed by the communist authorities.

During the Second World War the Petri-Kirche served as a warehouse, like thousands of church buildings of other denominations across the Soviet Union. In the 1950s a swimming pool was built inside the church, while the exterior was preserved as an important architectural landmark.

The conversion of the Petri-Kirche from a swimming pool back to a church is perhaps the clearest symbol of the re-integration of the Lutheran community into Russian society since the end of communism.

Today the Petri-Kirche is once again the main Lutheran place of worship in St Petersburg and the headquarters of ELKRAS, the Evangelical Lutheran Church in Russia and other States (which includes the former Soviet republics with the exception of the Baltic states).

Before the Bolshevik revolution, Lutheranism represented the second biggest Christian community in Russia. Only the Russian Orthodox Church, to which the overwhelming majority of Russians belonged, was bigger. However, for long periods of their history, both under the tsars and later under communist rule, Russia's Lutherans were not allowed to preach in Russian and lived in what was known as an ethnic ghetto.

The roots of Lutheranism in Russia go back to the time of Ivan the Terrible in the 16th century. The number of Lutherans in Russia grew significantly from 1703 when Peter the Great established a fortress in St Petersburg, soon making it the new capital of a Europe orientated Russia. To build the new capital he invited engineers, craftsmen, military and navy officers from Germany, The Netherlands, Sweden, Denmark and other countries. Most of them were Lutheran Protestants and they soon formed a powerful Lutheran community in St Petersburg.

In the second half of the 18th century Russia's Lutheran community grew rapidly because of the arrival of tens of thousands of Germans in the region after an invitation by Catherine the Great in 1763 to cultivate land near the Volga River and in Ukraine.

After the Bolshevik revolution, the government was not as harsh on Protestants as it was on the Orthodox Church and its members, but in the 1930s the communist authorities systematically closed all Russia's Lutheran churches and, after the outbreak of the Second World War, deported hundreds of thousands of Russian Germans to Kazakhstan, Siberia and Central Asia. However, starting in the 1960s, Harald Kalninsch, a Lutheran pastor based in Riga, Latvia, began to rebuild Lutheranism among Soviet citizens of German origin in the many Soviet Republics.

(In the Baltic states, which were incorporated into the Soviet Union only in 1940, Lutheran denominations continued to function, despite communism.)

For about 20 years, beginning in the 1960s, Kalninsch travelled frequently to Kazakhstan, Siberia and Central Asia, searching for Lutheran communities and ministering to them. He became the first bishop of the Evangelical Lutheran Church in the USSR. This church was initially based in Riga, even though the church's main goal was to minister to Lutherans outside the Baltic states.

In 1992, after the disintegration of the Soviet Union, the bishop's office was moved to St Petersburg and the church given its present name.

Today ELKRAS is led by Bishop Georg Kretschmar, a German professor of theology from Hamburg.

According to Wenrich Slenczka, the bishop's assistant for theology and education, ELKRAS now has about 70 000 members in 500 communities, most of them to the east of the Ural Mountains. Slenczka stressed that the figures were only rough estimates because of the current mobility of the Russian-German population.

In the 1980s, according to official figures, there were about two million citizens of German origin living in the Soviet Union. Many of them have since returned to Germany, even though in many cases their ancestors had arrived in Russia more than 200 years ago. Others are moving back to traditional German colonies on the Volga river and in Ukraine, or elsewhere in Russia.

"Some communities disappear while new ones constantly emerge, especially around the historical centres [of German settlement] or in large Russian centres where people get together and say that they should live in the faith of their fathers, but know very little about Christianity," Dr Slenczka told *ENI*. Born and educated in Germany, he is one of about 15 pastors from abroad, mainly from Germany and the United States, who are in Russia to help rebuild the Lutheran Church.

Up to present, local ELKRAS pastors have been trained mainly through correspondence courses. A donation from the Lutheran Board for Mission Support, based in the United States, recently enabled ELKRAS to buy a building in the suburbs of St Petersburg which will soon house a seminary. ELKRAS relies almost entirely on aid from abroad, mainly from the Evangelical Church of Germany (EKD), from German foundations and from the Lutheran World Federation, based in Geneva.

But whereas the growing urban Lutheran communities, like the Petri-Kirche, are generally grateful for foreign aid, rural communities which have had to struggle to preserve their faith despite ethnic and religious persecution, are wary of what they see as "liberal" theology coming from Germany and of the current renewal of church structures.

Deported by the Soviets to the east of the country, Russian Germans, who had a long-standing strong tradition of pietism, often formed Brüdergemeinden (communities of brethren). Led by senior "brothers" (who replaced the pastors who had been killed or imprisoned), the communities managed to survive the harsh decades of exile in Kazakhstan and Central Asia by studying the Bible, building simple prayer houses and holding their own liturgies.

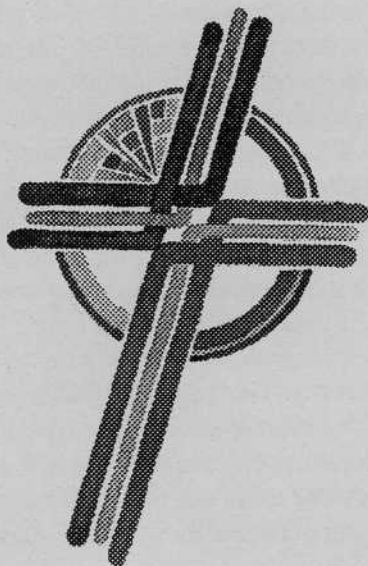
"If we manage to establish mutual respect between the traditions of brothers' communities and the devotion of young urban communities, it will be decisive for the future of our church," ELKRAS's leader, Bishop Kretschmar, told the first post-Soviet General Synod of the church in 1994.

These urban communities often include people who are not of German descent, but who have discovered the Lutheran church through marriage, because of their interest in the German language, or after a period of spiritual searching. Their numbers may grow as ELKRAS is now considering holding church services in Russian as well as in German.

Despite expectations of growth, the church maintains good relations with the Russian Orthodox Church and supports the Orthodox Church's opposition to proselytism. The German-background Lutheran church has no missionary ambitions in Russia and the neighbouring republics. "We are looking for our communities, we are not making them," Slenczka said. **[1192 words]**

Conference on World Mission and Evangelism

Salvador, Bahia, Brazil
24 November – 3 December 1996



CONFERENCE MESSAGE
and
ACTS OF COMMITMENT

Conference Message

The Conference on World Mission and Evangelism has met in Salvador, Bahia, Brazil, at a significant moment in history — the approach of the end of the century and of a new millennium.

Soon after the start of this century, the first comprehensive ecumenical mission conference took place in Edinburgh. It stated: "The work [of mission] has to be done now. It is urgent and must be pressed forward at once." The work of mission, however, did not turn out to be straightforward. Within four years of that conference the world was engulfed in war. Since then it has known massacres and mass deportations, another world war, the development of new forms of colonialism, life under nuclear threat, the destruction of ecosystems by human greed, the growth and collapse of the Soviet bloc, violent and separatist ethnic struggles, rampant capitalism leading to an ever-greater gap between rich and poor.

We believe that it is still the church's primary calling to pursue the mission of God in God's world through the grace and goodness of Jesus Christ. Yet this mission, history-long, world-wide, cannot be seen today in narrow ways — it must be an every-member mission, from everywhere to everywhere, involving every aspect of life in a rapidly changing world of many cultures now interacting and overlapping.

In conference here in Salvador, we have sought to understand better the way in which the gospel challenges all human cultures and how culture can give us a clearer understanding of the gospel. It would be difficult to find a more appropriate venue for such a conference. Brazil has the second largest population of people of African origin of any nation. Salvador is a microcosm of the world's diversity of cultures and spiritualities. Yet this very place made us aware of the pain and fragmentation that comes from the racism and lack of respect for other religions that still exist in sectors of the Christian churches.

The theme of the conference was "Called to One Hope — The Gospel in Diverse Cultures".

The hope of the gospel is expressed in the gracious coming of God in Jesus of Nazareth. From the day of Pentecost this hope manifests itself as the fruit of faith and in the struggle of the community of faith. It reaches out to all people everywhere. This conference has been a foretaste and impulse of this hope.

In the conference we have experienced much which has given us such hope.

— The wide diversity of peoples and churches represented (in Edinburgh in 1910 the large majority of the participants were European or North American; in Salvador

over six hundred Christians of a wide spectrum of cultures from more than one hundred nations participated in the life of the conference).

- The genuine attempt which has been made to listen and to share ways and wisdoms across cultures.
- The thrill of participating in the life of a community where the voices of young and old, women and men from Christian churches around the globe have all been speaking out.
- The willingness of the churches and mission agencies to admit past failures and to refuse to engage in stereotyping, and the determination to stay together and work together for the good of our common mission.
- The solidarity of standing at the dockside in Salvador where, for three hundred years, the African slaves who were still alive after their capture and deportation were unloaded. By the "Stone of Tears" together we wept tears of repentance.
- The encouragement of participating in the rhythm of daily worship where the honouring and use of different sounds and languages did not result in a divisive and confusing "Babel", but rather gave a hint of the unity and inspiration of a Pentecost.
- The privilege of sharing for a short time in the life of a continent and people with a rich cultural history and a diversity of religious spirituality, whose churches are responding to the challenges of social change and poverty through the embodiment of gospel hope.

It is our profound hope that this last great mission conference of the 20th century has clearly illuminated that the gospel to be most fruitful needs to be both true to itself, and incarnated or rooted in the culture of a people. We have had a first-hand experience of seeing and hearing Christians from many diverse cultures expressing their struggles and hopes.

- We have heard the cries of pain from indigenous peoples who have faced the near extermination of their communities and cultures, and we have marvelled at their resilience and their determination to make connections between their indigenous spirituality and their Christian faith so that their identity is not divided.
- We have heard the longing of women around the world for a real partnership in church and society.
- We have listened to the voices of young Christians telling us that they do not wish to be objects of the church's mission but to be full partners in the work of mission particularly in relating the faith to the energy and aspirations of youth culture today.

- We have learned from our Latin American hosts the importance of “doing” theology which seeks to create a “community called church” which is rooted in the life of the people amongst whom the church is set, and which shows itself, for example, in their response to the plight of the street children in their cities.
- We have heard the voices of Christians in the Pacific who seek mutuality with their Christian partners from the West, insisting that full partnership in mission is reciprocal, not paternalistic.
- We have heard the anger of African people, Afro-Caribbean people, Afro-Latino people and African people of North America at the horror of slavery, and we have heard how the faith, though presented to them in distorted forms, became the hope of liberation. We have admired their determination not to be trapped in a lament over history but to cooperate together in a strengthened partnership between African people and people of the African diaspora.
- We have been moved by the stories of disaster and disease which led one speaker from Africa to say, “Times are ripe for flirting with hopelessness”, and we have been astonished at the strength and determination of African Christians, women in particular, to share the pain of their people and to combat despair and plant the seeds of both food and hope.
- We have benefited from hearing of the long-term experience of Asian Christians of living a life of Christian discipleship in multifaith societies, sometimes as vulnerable and threatened minority groups. We have also heard of a surge of grassroots missionary activity.
- We have been moved by the experiences of Christians in the Middle East living with the privilege and pain of life in a “holy land” torn apart by division and injustice, and their indignation at the way in which biblical texts are misinterpreted so that their culture is blemished and some are made to feel strangers in their own land.
- We have admired the commitment of those from the Orthodox and other local churches in the former Soviet Union and Eastern Europe now determined, in the new atmosphere of religious freedom, to serve their people in such a way that the faith which sustained many through times of persecution might now be an equal blessing in times of new challenge. We have heard their protest at the ways in which rich foreign Christian groups are seeking to proselytize their people.
- We have recognized the caution of Christians in Germany about being too ready to see God’s spirit in all human cultures, growing out of their painful memories of how the churches risked becoming captive to Nazi ideology in a previous generation.

- We have heard how the churches, against the background of the post-modern culture influencing much of Western Europe, are studying the phenomenon of secularism and engaging with those turning from traditional faith and seemingly seeking a private “pick and mix” spirituality.
- We have heard reports of the growing localism of North American churches which, while strengthening their commitment to mission and evangelism in their own context, may lead to an isolation and insulation from global realities.
- We have shared the concern of many at how the global free-market economy seems to exercise sovereign power over even strong governments, and how the mass media disseminate worldwide images and messages of every description which influence — and, some believe, undermine — community and faith.
- We have discussed how, perhaps as a reaction to these developments, new fundamentalisms are emerging in all world faiths, adding to the divisions in an already fractured world.
- We have heard how Christians in many places around the globe are engaging in serious dialogue with people of other faiths, telling the Christian story, listening attentively to the stories of others, and thus gaining a clearer and richer understanding of their own faith and helping to build a “community of communities” to the benefit of all.

In such ways we have recognized how the church engages in mission with cultures around the globe today. What then would we want to emphasize from this conference?

- The church must hold on to two realities: its distinctiveness from, and its commitment to, the culture in which it is set. In such a way the gospel neither becomes captive to a culture nor becomes alienated from it, but each challenges and illuminates the other.
- Perhaps as never before, Christians in mission today need to have a clear understanding of what God has done in history through Jesus Christ. In this we have seen what God requires of individuals, communities and structures. The biblical witness is our starting point and reference for mission and gives us the sense of our own identity.
- We need constantly to seek the insight of the Holy Spirit in helping us better to discern where the gospel challenges, endorses or transforms a particular culture.
- The catholicity of a church is enhanced by the quality of the relationships it has with churches of other traditions and cultures. This has implications for mission and evangelism and calls for respect and sensitivity for churches already located in the place concerned. Competitiveness is the surest way to undermine Christian

mission. Equally, aggressive evangelism which does not respect the culture of a people is unlikely to reflect effectively the gracious love of God and the challenge of the gospel.

- Local congregations are called to be places of hope, providing spaces of safety and trust wherein different peoples can be embraced and affirmed, thus manifesting the inclusive love of God. For congregations in increasingly plural societies, inclusion of all cultural groups which make up the community, including those who are uprooted, marginalized and despised, is important. Strengthening congregations through a spirituality which enables them to face the vulnerability involved in this openness is critical.
- Small steps which involve risk and courage can break through barriers and create new relationships. Such steps are available to us all. They can be the “miracle” which changes a church or community’s self-image and enables new God-given life to break forth.

Music at the conference has had a rhythm, a harmony, a beat. In a place with a deep African tradition it is natural that in our worship the beat of the drum has frequently been the vehicle to carry our souls to resonate with the beat of God’s love for us and for all people. With hearts set on fire with the beat of mission and a prayer on our lips that many will share with us in being “Called to One Hope” and take and find “The Gospel in Diverse Cultures”, we commend the fruits of the conference to Christians and churches everywhere. Our profound hope is that they too may be renewed in mission for the sharing of the knowledge of Christ, to the glory of the triune God.

Acts of Commitment

1. — *We, the participants in the Conference on World Mission and Evangelism in Salvador, Brazil, affirm that the truth of the gospel is challenging and relevant to all dimensions of life.*
 - *We therefore commit ourselves to unequivocal and cooperative witness to the gospel of hope in Jesus Christ in all contexts.*
 - *We shall continue to explore the truth of the gospel and its public relevance, particularly in cultures where religion continues to be relegated to the private sphere.*

2. – *We affirm* that it is only as churches seek the truth of the gospel in dialogue with each other that they may discern the fullness of God's reconciling work in Christ and the one hope to which they are called.
 - *We therefore commit ourselves* resolutely to continue in dialogue together even when we substantially differ in the way we comprehend and use the term "gospel" and understand the work of the Holy Spirit in all cultures.
 - *We shall continue to strive* together in mutual respect for greater clarity about and common understanding of the relation between the gospel and culture.
3. – *We rejoice* that many churches are increasingly engaging in new forms of local and global mission. At the same time we note with pain that many new expressions of mission lead to unethical forms of coercion and proselytism which neither recognize the integrity of the local churches nor are sensitive to local cultures — hence run counter to God's reconciling love in Christ.
 - *We therefore commit ourselves* to promote common witness and to renounce proselytism and all forms of mission which destroy the unity of the body of Christ.
 - *We shall continue to seek* together with others a framework for responsible relationships in mission.
4. – *We affirm* that the Spirit poured out on the day of Pentecost makes all cultures worthy vehicles of the love of God and that no culture is the exclusive norm for God's relationship with humans. We also affirm dialogue as a vital mode of developing relationships, cultivating understanding and growing towards the unity to which all creation is called in Christ.
 - *We therefore commit ourselves* to seek out dialogue with others from diverse cultural and religious contexts, to subject our own culture to the critique of the gospel, and to be unwavering in our determination to sustain dialogue, even in the face of differences and disagreements.
 - *We shall continue to explore* the inter-relationship between our commitment to witness to Christ and our determination to dialogue with people of other faiths and cultures.
5. – *We affirm* that God's inclusive love embraces and endows all people with inherent dignity on the basis of their creation in God's image, including those who have been stigmatized and discriminated against and those who have been marginalized and excluded from participation and self-expression. Many persons in oppressed groups internalize negative images of themselves, yet the Holy Spirit

enables a real awakening of the image of God in them, and empowers them to live as persons of dignity and worth.

– *We therefore commit ourselves* to confronting and working to transform oppressive structures and dynamics in the churches and in society which ignore, desecrate or assault the divine image in persons.

– *We shall continue to explore* ways of resolving the tensions and overcoming the divisions which arise when churches are confronted with the legitimate aspirations of oppressed people.

6. – *We affirm* the sovereignty of God and the Lordship of Jesus Christ over all areas of life, including economics, the media and the environment.

– *We therefore commit ourselves* to the search for alternative models of community, more equitable economic systems, fair trade practices, responsible use of the media, and just environmental policies, in the perspective of the coming of God's reign of justice and peace.

– *We shall continue to explore* ways in which the church can counteract the negative impacts of globalization and seek ways to place it at the service of all humanity and all creation.

7. – *We affirm* that all Christians are called to participate in the mission of God in their various callings. Equipping the saints of God in local congregations for the work of mission and of ministry is crucial.

– *We therefore commit ourselves* to ensuring that resources and relevant processes of formation for mission are available for all persons, especially youth.

– *We shall continue to explore* fresh ways of drawing out the gifts of the Spirit in all members of the body of Christ, that they may fully participate in the total life and mission of the church.

The above texts, together with the conference section reports, are available from:

*Conference on World Mission and Evangelism
Programme Unit II
World Council of Churches
P.O. Box 2100
1211 Geneva 2
Switzerland*



Conference on World Mission and Evangelism

Called to One Hope – The Gospel in Diverse Cultures

Salvador, Bahia, Brazil

24 November - 3 December 1996

**To: Participants in the Conference on World Mission and Evangelism
Salvador, Bahia, Brazil**

February 1997

Dear friends,

Greetings of grace and peace in the joy of the gospel.

We are delighted that you were able to participate in the eleventh Conference on World Mission and Evangelism in Salvador, Brazil. It was indeed a privilege for all of us to have been part of that significant mission event near the turn of the century. I hope you have returned safely to your place of service to the gospel of Christ and that the experience and findings of the Salvador meeting are proving to be an inspiration to your witness to the one hope of our calling.

The success of the world mission conference depended in large measure upon the good will and high commitment of the participants, so I wish also to thank you for your active involvement and hard work. In particular I extend my thanks to those of you who fulfilled leadership or supportive roles in the course of the meeting; you deserve our gratitude for your valuable contribution.

Two months have transpired since our memorable encounter in Salvador, so I wish to take this opportunity to draw your attention to some materials and information that may be useful in broadening the impact of this event.

Enclosed in this mailing are the Conference Message and the Acts of Commitment in their final form. Their content echoes our learnings as we opened ourselves to the richness of the gospel in diverse cultures. These texts should be helpful in your own follow-up of the conference, as you use all the channels available to speak, write and report on the event.

The section reports as amended by the leadership in the light of comments at the plenary sessions will soon be available in English, French, German and Spanish. If you are interested in receiving a copy, please write to us, indicating the language version that you want.

Some quantities of the preparatory materials are still available. If you could use further copies of the Bible study booklet, the preparatory papers or the special issues of the International Review of Mission, let us know. The final address list of all the participants is also available on request.

World Council of Churches

PROGRAMME UNIT II, CWME OFFICE 150, ROUTE DE FERNEY P.O. BOX 2100 1211 GENEVA 2 SWITZERLAND
TELEPHONE (41 22) 791 60 82 TELEFAX (41 22) 791 03 61 TELEX 415 730 OIK CH CABLE OIKOUMENE GENEVA
E-MAIL AGC@WCC-COE.ORG - SLS@WCC-COE.ORG

The staff of the Unit is undertaking a thorough evaluation and planning the programmatic follow-up. However, a significant feature of the follow-up is the participants' own reflection on the conference. Many of you handed in your evaluation form in Salvador, but may have further insights that you wish to communicate to us. What has been your response to the experience and deliberations of Salvador? How has your understanding of and witness to the gospel been challenged or affirmed? We would be especially interested in your assessment of the implications of the conference for missionary faithfulness in your context. It would be particularly helpful if you could send us stories related to the theme which either you shared or heard others share during the meeting. We would also be grateful to receive from you copies of reports which you or others in your region have written on the conference.

Work has started on the official report of the conference, which will be published in English by the WCC in June 1997. A German version is planned by "Evangelisches Missionswerk," and we are aware that other regions and agencies also have plans. Of course, we would like the conference material to be made available in as many languages, ways and formats as possible. It will be good if you can actively help in the dissemination of the conference materials in consultation with your member churches, national/regional councils and agencies. Please let us know of your plans, and how we may be of help in promoting the CWME in your region.

Let me close with my best wishes to you and with the expression of my joy in our fellowship in the gospel.

Sincerely yours,



Rev. Ana Langerak
Executive Director

Enclosures: CWME Message, Acts of Commitment

21.03.72
W/S 2/3 m/s 45 m/s

W/S 50 yrs of Partnership
21.03.72

Shree. Dilawar Poonia
Village Mandliya Kudar
Nagpur - 770031
At. Sundergarh

Mrs. K. Lakshmi
Ort No. A/103, Sector 15
Rowkele - 769003
At Sundergarh (ORISSA).

संत अलोद्भूत उच्च विधालय, रांची ।

दिनांक : 21-8-96 .

प्रिय अभिभावक,

यह तर्बधान्य तथ्य है कि जैसी शिक्षा होगी वैसा ही देश होगा । देश के भावी कर्णधारों का निर्माण एवं विकास सुचारु रूप से सतत सम्पन्न होता रहे, यह प्रत्येक प्रबुद्ध अभिभावक की अपेक्षा है । आपकी इस आकांक्षा की पूर्ति में हम संलग्न हैं । सम्प्रति कतिपय अपरिहार्य बिषय परिस्थितियां हमें इस पावन कार्य से विरत होने को बाध्य कर रही हैं ।

हमारी मांग है कि समय पर वेतन भुगतान हो । पिछले वित्तीय वर्ष के सात महीनों का वेतन - भुगतान लम्बित है । वर्तमान वित्तीय वर्ष में भी अभी पांच महीनों का वेतन - भुगतान नहीं हुआ है । सन् 1996 - 97 के वित्तीय वर्ष में अल्पसंख्यक उच्च विधालयों के लिए पारित वार्षिक बजट की राशि सिर्फ 7 - 8 महीनों के लिए पर्याप्त होगी । शेष महीनों के लिए राशि आवंटन के प्रावधान के प्रति सरकार उदासीन है । बारह महीनों के व्यतीत होने पर कभी - कभार तीन-चार महीनों का भुगतान होता है फिर आगामी बारह-तेरह महीनों तक चुप्पी साध ली जाती है । वेतन भुगतान की इस दीर्घ अनियमितता ने, अनिश्चितता ने - इस दिशा में सरकार की अतुलनीय उदासीनता ने, हमारी शिक्षण-क्षमता पर - प्रतिबद्धता पर अनवरत आघात कर हमें संकुंचित कर दिया है ।

इस विकट परिस्थिति से निजात पाने हेतु दिनांक 10-8-96 शनिवार को छोटानागपुर - संतालपरगना के सात जिलों के शिक्षक - शिक्षिकाओं की एक आम सभा सम्पन्न हुई । उक्त सभा के निर्णयानुसार हम पहले विधालयीय तमस्त कार्यों के पूर्ण बहिष्कार का मार्ग अपनावेंगे । सरकार फिर भी सुनवाई करने को तैयार न हो तो अनिश्चित कालीन हड़ताल करेंगे ।

इस अवधि में आपके पुत्र, आपका रक्षित - हमारे छात्र भी इससे अप्रभावित नहीं रहेंगे । इसी संदर्भ में आप अभिभावकों की एक अनिवार्य बैठक आयोजित की जा रही है । वहां सच्चाई से अवगत होने के पश्चात् आप अपने अमूल्य सुझाव दें जिससे छात्रों के पठन-पाठन का भविष्य सुनिश्चित किया जा सके ।

इस एक बैठक को वर्गानुसार निम्नांकित दिनों में आयोजित किया जाता है ।

दिनांक : 23-8-96 , दशम एवं अष्टम बर्गों के अभिभावक गण ।

24-8-96 , नवम एवं सप्तम बर्गों के अभिभावक गण ।

समय : 8.30 बजे पूर्वान्ह । स्थान - विधालय हॉल ।

पूर्व के तमान अपना पूर्ण सहयोग प्रदान कर हमें कृतार्थ करें ।

विधालयभाजन
21/8/96



Par Avion  Air Mail

Ecumenical News International
Nouvelles œcuméniques internationales
Ökumenische Nachrichten International
Noticias Ecuénicas Internacionales

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CH-1211 Geneva 2 Switzerland

JA A
1211 Genève 2

PP/Journal
CH-1211 Genève

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INDIA

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YOUNG MEN'S CHRISTIAN ASSOCIATION
JOHANNESSEN BUILDING OLD HAZARIBAGH ROAD, RANCHI

Date: 5/3/97

YMCA COMMUNITY DEVELOPMENT DEPARTMENT
PROGRAMMES FOR MARCH '97

6th March (Thursday):

1. Outgoing Children Hand Writing Comptt. at Power House at 4.30 p.m.

8th March (Saturday):

1. Uni-Y General Knowledge Comptt. at VTC Kantatoli at 3.00 pm.
2. Talk on "Importance of Education" at Water Coloumn Centre at 3.00 p.m.
3. Discussion on "How to start your own industry at Jaganathpur at 2.00 p.m.
4. Grihini Students Picnic at Sikidri Dam.

9th March (Sunday):

1. Cultural Programme at Banas Talao at 2.00 p.m.
2. Outgoing Children Hand Writing Comptt. at Pool Toli at 2.00 p.m.

11th March (Tuesday):

1. O.G. Children English dictation Comptt. at Islam Nagar at 4.30 p.m.
2. Discussion on "Alcohol and family" at Dom Toli at 12.00 noon

13th March (Thursday):

1. Talk on "How to make drinking water" at Banas Talao at 2.00 p.m.

14th March (Friday):

1. Talk on "Unity is must for any development process" at Garha Toli at 7.00 p.m.
2. Orientation Class for Teachers at City Branch from 9.00 a.m. to 4.00 p.m.

15th March (Saturday):

1. Outgoing General Knowledge Comptt. at Lohrakocha at 3.00 p.m.
2. Orientation for teachers continues.

16th March (Sunday):

1. Discussion on "Proper Management of Lohrakocha School and role of Local People and YMCA" at Lohrakocha at 3.00 p.m.
2. Health Check-up at Garha Toli at 10.30 a.m.

18th March (Tuesday):

1. Discussion on Entrepreneurship programme for youths at Water Coloumn at 3.00 p.m.

19th March (Wednesday):

1. Talk on Balanced Diet for Women at pool Toli at 11.30 a.m.

21st March (Friday):

1. Discussion on "Self Employment" at Water Coloumn at 11.30 a.m.

22nd March (Saturday):

1. Talk on "Income Generating Programme for Women at Islam Nagar 4.30 p.m.
2. Talk on various Training Programme for youths at Pool Toli at 4.00 p.m.

f Bfmo.

Contd..2/-

YOUNG MEN'S CHRISTIAN ASSOCIATION
JOHANNESBURG BUILDING OLD WEAVERBACH ROAD, RAYCHART
Date: 2/3/97
COMMUNITY DEVELOPMENT DEPARTMENT
PROGRAMMES FOR MARCH

25th March(Tuesday):

1. One day Seminar on "Health and Sanitation" at Power House at 8.30 a.m.

27th March(Thursday):

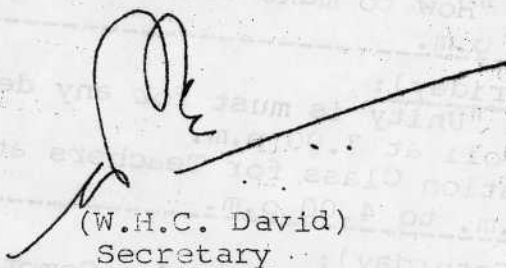
1. Discussion on "Importance of Education to Women" at Lohrakocha Centre at 4.00 p.m.

29th March(Saturday):

1. Discussion on "Youths and their future" at Islam Nagar at 4.30 p.m.

Future Programme:

- April '97 - One day Seminar on "Career Guidance"
- Distribution of School Dress.
May '97 - Summer Camp at Maranghada


(W.H.C. David)
Secretary

**Lutheran Church
IN MALAYSIA AND SINGAPORE**

HEAD OFFICE:

4 Jalan Utara, 46200 Petaling Jaya, Selangor, Malaysia
Tel: 03 7565992, 03-7560014

SINGAPORE OFFICE:

709, Commonwealth Drive, Queenstown, Singapore 0314
Tel: 02-4737866



馬新基督教信義會

Postal Address: P.O. Box 1068, Jalan Semangat, 46870
Petaling Jaya, Selangor, Malaysia
Cable Address: LUTHERAN PETALINGJAYA
Fax: 03-7576953

OFFICE OF THE BISHOP

18 February, 1997

Most Rev. Christ Saban Royan Topno
Gossner Evangelical Lutheran Church
Ranchi - 834001
Bihar,
India.

Fax : 0091-651-200224

Dear Rev. Topno,

Re : LWF Pre-Assembly / Asian Church Leaders' Meeting 1997

You are cordially invited to participate in the LWF Pre-Assembly / Asian Church Leaders' Meeting 1997 to be held in Singapore from 26 February to March 4, 1997. We would be very happy if you, as a representative of the Gossner Evangelical Lutheran Church could take part in this event.

The meeting is sponsored by the Lutheran World Federation (LWF) with its headquarters in Geneva, Switzerland in co-operation with their counterpart in Singapore. Therefore your boarding, lodging, internal, research expenses and other incidentals will be fully covered by the sponsor. We would very much welcome your participation.

We remain with our best wishes and regards.

Yours sincerely,

Gideon Chang

cc: Rev. Schaeffer
Mr. Benjamin Hiew
Mr. Philip Chen

SENT BY:WCC/COE GENEVE

:26-11-96 ; 14:17 ;

Telex Room→

2

WORLD COUNCIL OF CHURCHES

21/11/96

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TEN SING NORWAY PROGRAMME

GOSSNER MIDDLE SCHOOL GROUND

GEL CHURCH COMPOUND, RANCHI

1.30 P.M. SATURDAY DECEMBER 21, 1996

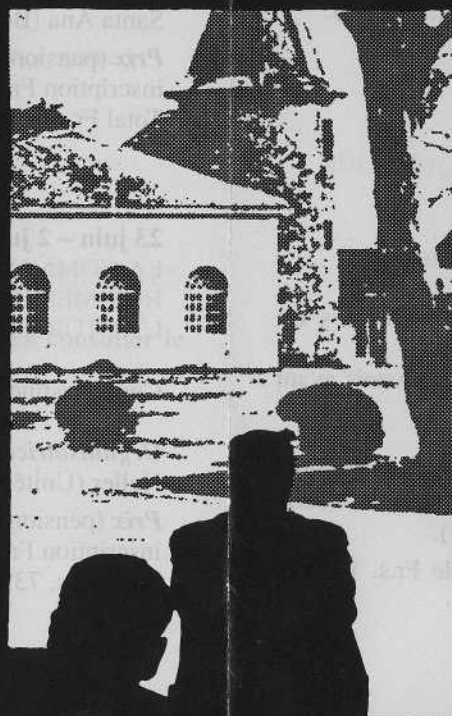
Chairperson: DR. Mrs. E. Bhengra
Principal
Bethesda Women's College,
Ranchi.

1. Flowers presented by the students of
Bethesda Women's College, Ranchi.
2. Opening Prayer:- Miss. Elina Horo
3. Welcome :- Rev. N. Topno Dean, C.R.C.
4. TEN SING NORWAY Performs Part I
5. Address: Fr. Hubertus, Administrator
Social Development Centre
6. Intercessory prayer - Cand. Simant Tirkey
7. TEN SING NORWAY performs - Part- II
(Meanwhile Collection for the Ranchi
Ecumenical Fund)
8. Blessing: Most Rt. Rev. C.S.R. Topno
Moderator
G.E.L. Church

T. Topno

Programme 1997

Institut œcuménique



Programme 1997

Institut œcuménique



Bossey Bossey



Institut œcuménique Bossey

Programme 1997

Suisse

17-27 avril

LA THEOLOGIE ET LA SPIRITUALITE
ORTHODOXES

Séminaire pour étudiants, théologiens, pasteurs et laïcs.

Organisateur: Athanasios Hatzopoulos (Bossey)

Prix (pension complète): Fr.s. 710.-,
inscription Fr.s. 100.-,
Total Fr.s. 810.- (étudiants immatriculés Fr.s. 710.-).

30 avril – 27 mai

COURS DE FORMATION OECUMENIQUE POUR
ANIMATEURS LAÏCS

Ce séminaire aura lieu à Harare (Zimbabwe)

Cours destiné aux responsables laïcs, jeunes ou expérimentés, d'organismes divers.
Les demandes d'inscription devront nous parvenir avant le 15 janvier 1997.

Organisateurs: Evelyn Appiah (Unité I), Gert Rüppell (Unité II), Edna Orteza (Unité III); Jonah Kanoneene (ACLCA, Nairobi); Beate Stierle (Bossey).

Prix (pension complète): chambre simple Fr.s. 1440.-;
chambre double Fr.s. 1250.-,
inscription Fr.s. 100.-.

12 – 18 juin

JUBILE BIBLIQUE ET ECONOMIE MODERNE

Troisième colloque d'une série intitulée "Les colloques Visser't Hooft", destiné à des théologiens juifs et chrétiens.

Organisateurs: Le Fonds de dotation Visser't Hooft; Robert van Drimmelen (Unité III), Hans Ucko (Bureau des relations interreligieuses); Jacques Nicole et Julio de Santa Ana (Bossey).

Prix (pension complète): Fr.s. 426.-,
inscription Fr.s. 100.-,
Total Fr.s. 526.- (étudiants immatriculés Fr.s. 466.-).

23 juin – 2 juillet

LA COMMUNAUTE DES FEMMES ET DES
HOMMES DANS L'EGLISE: LA QUESTION DE
L'AUTORITE

Cours destiné à des laïcs et à des théologiens.

Organisatrices: Teny Pirri-Simonian (Unité II), Dagmar Heller (Unité I) et Beate Stierle (Bossey).

Prix (pension complète): Fr.s. 639.-,
inscription Fr.s. 100.-,
Total Fr.s. 739.- (étudiants immatriculés Fr.s. 649.-).

14 – 23 août

LA FORMATION THEOLOGIQUE EST-ELLE
VIABLE AUJOURD'HUI?

Pour étudiants en théologie, jeunes chargés de cours et pasteurs

Organisateurs: John Pobee (FTE), Jacques Nicole, Serapio Kisirinya (Bossey)

Prix (pension complète): Fr.s. 639.-,
inscription Fr.s. 100.-,
Total Fr.s. 739.- (étudiants immatriculés Fr.s. 649.-).

2 septembre – 18 décembre

46ème Cycle universitaire d'études œcuméniques
APPELES A UNE SEULE ESPERANCE
L'EVANGILE DANS LES DIFFERENTES CULTURES

Pour les conditions d'admission, veuillez consulter le prospectus détaillé.

Entre les périodes du programme organisé par l'Institut œcuménique, des groupes et des organisations peuvent disposer des installations de l'Institut qui fonctionne comme Centre de conférences. Si Bossey vous intéresse comme centre de conférences, nous vous prions de consulter le dépliant s'y rapportant et d'adresser vos demandes à l'administrateur de l'Institut œcuménique, Château de Bossey (Vaud), CH-1298 Céligny, Suisse. Téléphone : (022) 960 93 33. Télécopie : (022) 776 01 69. Adresse télégraphique : INSTITUTCELEIGNY Genève.

Buts et fonctions de l'Institut œcuménique de Bossey

Divers types de sessions et de programmes de durée variable sont organisés par l'Institut œcuménique de Bossey en vue de faire connaître et de discuter les problèmes œcuméniques d'actualité et l'histoire du mouvement œcuménique dans son ensemble. Ouvrir à l'esprit œcuménique et former les responsables œcuméniques de demain, tant pasteurs que laïcs, engagés dans les paroisses, les centres œcuméniques et les universités, est la vocation de Bossey. Pour ce faire, l'Institut s'efforce de promouvoir la théologie œcuménique, notamment par les rencontres et les études interculturelles et interconfessionnelles. Enrichie par l'expérience d'une vie communautaire, une spiritualité œcuménique s'y développe dans le respect de la diversité des traditions liturgiques célébrées dans ses cultes.

Pour atteindre ces buts, les programmes suivants ont été établis:

- I. De février à août, des sessions et séminaires, variant d'une à deux semaines, s'adressent à des spécialistes et à des étudiants, théologiens et non-théologiens, et traitent d'un sujet œcuménique contemporain revêtant une importance majeure.
- II. Le cours universitaire ("Cycle universitaire d'Etudes œcuméniques"), d'une durée de quatre mois (de septembre à décembre), constitue une période intense d'étude et de vie communautaire; il s'adresse principalement aux jeunes théologiens et aux jeunes pasteurs, mais inclut aussi quelques non-théologiens qui remplissent les conditions universitaires requises.
- III. Pour ceux qui ont suivi le cours universitaire sont prévues des études de troisième cycle ainsi que la préparation d'un diplôme (en une année au moins) ou d'une thèse de doctorat (en quatre ou cinq ans). Ces études se poursuivent in absentia, les travaux requis étant dirigés par le corps enseignant de l'Institut et supervisés par l'Université de Genève.

Corps professoral de l'Institut œcuménique:

Jacques Nicole, Directeur
Athanasios Hatzopoulos
Serapio Kisirinya
Beate Stierle

Pour tout renseignement complémentaire, s'adresser au

"Secrétariat du Programme"
Institut œcuménique
Château de Bossey
CH-1298 Céligny, Suisse

Téléphone: (022) 960 93 33 – Fax: (022) 776 01 69
Adresse télégraphique: INSTITUTCELGNY Genève

INSTITUT ŒCUMÉNIQUE BOSSEY



PROGRAMME D'ÉTÉ 1997

SEMINAIRE SUR LA THEOLOGIE ET LA SPIRITUALITE ORTHODOXES

17 - 27 avril

Depuis 1995, ce séminaire a introduit des centaines de chrétiens d'autres communions à la tradition liturgique, théologique et spirituelle de l'orthodoxie. Des cours magistraux et des débats permettent aux participants d'atteindre un niveau de compréhension plus profond de la pratique liturgique et de la spiritualité de cette riche tradition.

Le séminaire de 1997 se déroulera de nouveau dans la demeure historique qui est le siège de l'Institut œcuménique de Bossey. A quelques kilomètres de la cité internationale de Genève, ses participants auront ainsi l'occasion d'entrer en contact direct et vivant avec diverses traditions orthodoxes: arménienne, copte, française, grecque, roumaine et russe. Les visites de ces communautés seront agrémentées d'exposés sur les principales caractéristiques de l'orthodoxie, ce qui contribuera à renforcer l'esprit œcuménique au sein des autres expressions de la foi chrétienne.

Organisateur: l'archimandrite Athanasios Hatzopoulos (Bossey)

Prix (pension complète): Fr.s. 710.-, inscription Fr.s. 100.-. Total Fr.s. 810.- (étudiants immatriculés Fr.s. 710.-).

COURS DE FORMATION ŒCUMENIQUE POUR ANIMATEURS LAICS

30 avril - 27 mai

Lieu: Harare (Zimbabwe)

Les laïcs constituent l'ensemble du peuple de Dieu: femmes et hommes de tous âges, vivant au milieu des réalités quotidiennes de ce monde et œuvrant dans des domaines fort différents. Leurs visions de l'Eglise du futur représentent un immense potentiel qui n'a pas été exploité jusqu'à présent suffisamment dans la quête de renouveau œcuménique de l'Eglise.

Ce cours de formation œcuménique pour animateurs laïcs se déroulera en Afrique, en prolongement de celui organisé à Bossey en 1996. Il s'adresse à des responsables de mouvements et d'institutions d'entraide, débutants ou expérimentés, engagés dans la lutte pour la justice, la paix et la sauvegarde de la création ainsi qu'aux personnes qui animent des groupes de femmes, des mouvements de jeunesse, des centres de formation de laïcs et des établissements s'occupant d'aide sociale, d'éducation et de mission.

Les participants auront l'occasion de prendre part à un programme de visites concernant divers secteurs d'activité laïque (du 30 avril au 8 mai dans les pays avoisinant le Zimbabwe) puis à un séjour d'études à Harare (du 7 au 27 mai) au cours duquel une réflexion commune sera conduite sur les expériences faites par chacun dans les différentes régions.

Les objectifs seront les suivants:

- donner aux laïcs les moyens de s'affirmer en tant que partenaires à part entière de l'activité de l'Eglise;
- jeter des ponts entre les réseaux et les mouvements travaillant en général de manière isolée;
- aider femmes et hommes à envisager différemment leur rôle d'animateurs en veillant à la participation de tous, que ce soit dans les Eglises ou dans les mouvements.

Les demandes d'inscription devront nous parvenir avant le 15 janvier 1997.

Organisateurs: Evelyn Appiah (Unité I), Gert Rüppell (Unité II), Edna Orteza (Unité III); Jonah Kanoneene (ACCLA, Nairobi); Beate Stierle (Bossey).

Prix (pension complète): chambre simple Frs. 1440.-; chambre double Frs. 1250.-, inscription Frs. 100.-.

JUBILE BIBLIQUE ET ECONOMIE MODERNE

12-18 juin

La Bible hébraïque renferme de nombreuses directives pour organiser la vie économique. La plus connue concerne les prescriptions édictées pour le Sabbat, l'année sabbatique et l'année du Jubilé. Juifs et Chrétiens ont cherché à appliquer de diverses manières les principes fondamentaux qui sont à l'origine de ces institutions pour les adapter à leurs contextes respectifs. Un symposium judéo-chrétien, organisé à Bossey en mai 1996, avait étudié spécifiquement l'interprétation de Lévitique 25 et sa réception dans les diverses traditions au fil des siècles.

Se fondant sur ce travail, des chercheurs juifs et chrétiens tenteront ensemble de discerner la nature de ces principes fondamentaux et leur signification pour la vie économique de notre époque en posant, entre autres, les questions suivantes:

- que pourrait signifier la vision du Jubilé et l'institution de l'année sabbatique pour la crise internationale de la dette et pour les millions de personnes qui sont pris au piège de la misère et du désespoir face à leurs obligations de remboursement?
- Que pourrait signifier la vision du Jubilé et l'institution de l'année sabbatique pour les décisions prises en matière d'environnement et de répartition des terres, en particulier pour ceux qui en ont été dépossédés?
- Que signifie le Sabbat pour notre conception du travail, des loisirs, de la production et de la consommation?

Ce colloque sera le troisième d'une série intitulée "Les colloques Visser't Hooft". Les premiers colloques avaient abordé les thèmes suivants: "Vers une croissance écologiquement compatible?" et "L'emploi dans une société écologiquement saine". Il est prévu que ce colloque contribue aux préparatifs de la Huitième Assemblée du Conseil œcuménique des Eglises qui se tiendra à Harare, au Zimbabwe, en 1998 sur le thème "Tournons-nous vers Dieu dans la joie de l'espérance".

Organisateurs: Le Fonds de dotation Visser't Hooft; Robert van Drimmelen (Unité III), Hans Ucko (Bureau des relations interreligieuses); Jacques Nicole et Julio de Santa Ana (Bossey).

Prix (pension complète): Frs. 426.-, inscription Frs. 100.-, Total Frs. 526.- (étudiants immatriculés Frs. 466.-).

LA COMMUNAUTE DES FEMMES ET DES HOMMES DANS L'EGLISE: LA QUESTION DE L'AUTORITE

23 juin - 2 juillet

Ce séminaire est le troisième d'une série qui a commencé en 1992. Il vise à donner suite à l'étude sur la communauté des femmes et des hommes (1978-1982) et aux vœux émanant du colloque des femmes à Sheffield en 1981 et affirmés dans une lettre adressée aux Eglises. Jusqu'à présent ont été étudiées les questions relatives aux images et symboles dans la spiritualité ainsi que celles relatives à l'ecclésiologie et à l'herméneutique.

Le séminaire de 1997 étudiera le concept d'autorité sous ses différents aspects dans l'Ecriture et les traditions culturelles et confessionnelles, en rapport avec le service et le ministère, avec une attention particulière au point de vue des femmes. Il permettra un échange fructueux entre croyants orthodoxes, protestants et catholiques-romains, tant théologiens que laïcs, sur les héritages et les expériences spirituels de chacun, en particulier des femmes.

Organisatrices: Tény Pirri-Simonian (Unité II), Dagmar Heller (Unité I) et Beate Stierle (Bossey).

Prix (pension complète): Frs. 639.-, inscription Frs. 100.-, Total Frs. 739.- (étudiants immatriculés Frs. 649.-).

LA FORMATION THEOLOGIQUE EST-ELLE VIABLE AUJOURD'HUI?

14-23 août

Nombreux sont ceux qui identifient le mouvement œcuménique au Conseil œcuménique des Eglises. L'œcuménisme est pourtant bien plus vaste. En effet les divisions entre les chrétiens qui remontent pratiquement au début du christianisme constituent, on s'en rend compte aujourd'hui, un handicap pour la crédibilité de la mission de l'Eglise. En outre des régions comme le Moyen-Orient - foyer de trois grandes religions monothéistes - et la Bosnie montrent à l'évidence comment plusieurs religions se sont mutuellement combattues au nom de leur foi, alors qu'elles prétendent apporter la vie aux peuples. Il devient donc urgent pour la vie de ce monde et notamment pour le peuple de Dieu de développer une vision qui récapitule toutes choses comme offrande à Dieu, l'unique Créateur. L'œcuménisme comme mouvement qui entend réaliser l'unité de l'Eglise au nom de l'unité et du renouveau de toute la création divine, devient alors incontournable. Un colloque mondial s'est déroulé à Oslo en août 1996 pour examiner la place que pourrait y occuper l'éducation théologique et la formation au ministère. En travaillant sur les documents issus de ce colloque, ce séminaire entend offrir l'occasion à une nouvelle génération de théologiens de contribuer à l'élaboration de cette vision nouvelle.

Organisateurs: John Pobee (FTE), Jacques Nicole, Serapio Kisirinya (Bossey)
Prix (pension complète): Frs. 639.-, inscription Frs. 100.-, Total Frs. 739.- (étudiants immatriculés Frs. 649.-).

Le Château de Bossey dispose de chambres à un ou deux lits;

La traduction simultanée est assurée en anglais, français et allemand.

Les demandes d'inscription aux cours doivent parvenir à l'Institut au moins deux mois avant le début du cours.

BUTS ET FONCTIONS DE L'INSTITUT ŒCUMÉNIQUE DE BOSSEY

Divers types de sessions et de programmes de durée variable sont organisés par l'Institut œcuménique de Bossey en vue de faire connaître et de discuter les problèmes œcuméniques d'actualité et l'histoire du mouvement œcuménique dans son ensemble. Ouvrir à l'esprit œcuménique et former les responsables œcuméniques de demain, tant pasteurs que laïcs, engagés dans les paroisses, les centres œcuméniques et les universités, est la vocation de Bossey. Pour ce faire, l'Institut s'efforce de promouvoir la théologie œcuménique, notamment par les rencontres et les études interculturelles et interconfessionnelles. Enrichie par l'expérience d'une vie communautaire, une spiritualité œcuménique s'y développe dans le respect de la diversité des traditions liturgiques célébrées dans ses cultes.

Pour atteindre ces buts, les programmes suivants ont été établis:

I. De février à août, des sessions et séminaires, variant d'une à deux semaines, s'adressent à des spécialistes et à des étudiants, théologiens et non-théologiens, et traitent d'un sujet œcuménique contemporain revêtant une importance majeure.

II. Le cours universitaire ("Cycle universitaire d'Études œcuméniques"), d'une durée de quatre mois (de septembre à décembre), constitue une période intense d'étude et de vie communautaire; il s'adresse principalement aux jeunes théologiens et aux jeunes pasteurs, mais inclut aussi quelques non-théologiens qui remplissent les conditions universitaires requises.

III. Pour ceux qui ont suivi le cours universitaire sont prévues des études de troisième cycle ainsi que la préparation d'un diplôme (en une année au moins) ou d'une thèse de doctorat (en quatre ou cinq ans). Ces études se poursuivent in absentia, les travaux requis étant dirigés par le corps enseignant de l'Institut et supervisés par l'Université de Genève.

Corps professoral de l'Institut œcuménique:

Jacques Nicole, Directeur

Athanasios Hatzopoulos

Serapio Kisirinya

Beate Stierle

Pour tout renseignement complémentaire, s'adresser au

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Institut œcuménique

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Adresse télégraphique: INSTITUTCELIGNY Genève

INSTITUT ŒCUMÉNIQUE, BOSSEY



46^e SESSION DU CYCLE UNIVERSITAIRE D'ÉTUDES ŒCUMÉNIQUES

APPELS A UNE SEULE ESPERANCE: L'EVANGILE DANS LES DIFFÉRENTES CULTURES

2 septembre – 18 décembre 1997

Depuis la création du monde le Verbe éternel de Dieu, le Logos, a planté sa tente sur une multitude de sols et dans une grande variété de paysages. Son incarnation dans de si nombreux contextes historiques, socio-économiques et culturels a suscité une grande diversité de réactions théologiques.

Le jour de la Pentecôte, beaucoup ont entendu l'Évangile de Jésus-Christ, chacun dans sa propre langue. Depuis lors, l'Eglise a appris que chaque langue et chaque culture sont aptes à véhiculer l'expression de l'amour de Dieu. Ce processus de traduction, d'interprétation et d'inculturation de l'Évangile s'est poursuivi tout au long de l'histoire de l'expansion du christianisme et jusqu'à nos jours, mais les entreprises missionnaires, notamment pendant les deux derniers siècles, ont amené de nombreux peuples à s'éloigner de leurs racines culturelles. En de nombreux endroits, on a enseigné aux hommes et aux femmes à mépriser leurs cultures et à adopter les perspectives largement eurocentriques des missionnaires.

L'ambiguïté du rapport entre l'Évangile et les cultures a toujours été une des préoccupations essentielles du mouvement œcuménique. La plupart des conférences du Conseil œcuménique des Eglises sur la mission et l'évangélisation en ont traité, particulièrement celle de 1996, organisée à Salvador, Bahia (Brésil) sur le thème "Appelés à une seule espérance: l'Évangile dans les différentes cultures". Cette dernière se déroule dans un contexte caractérisé par l'émergence de nombreux conflits violents provoqués par la volonté d'affirmer une identité culturelle, ethnique ou religieuse spécifique. Nous sommes témoins d'alliances particulièrement malsaines et dangereuses entre la culture, la religion et le nationalisme. Une autre marque importante du monde actuel, du fait de migrations accélérées ces dernières années, provient du pluralisme culturel croissant de nos sociétés. Parallèlement à ces phénomènes s'installe une culture mondiale, en partie sous la pression des forces de la technologie moderne, des mass media et de l'économie de marché. Donnant l'illusion d'unir les peuples au-delà des barrières nationales et culturelles, elle nie en fait l'identité propre à chaque culture et en détruit les valeurs quand celles-ci semblent se mettre en travers de la logique du capital, de la technologie et du pouvoir. C'est ainsi que la nature même de la culture est remise en question du fait de son ambiguïté. D'un côté, elle resserre les liens de la communauté en lui offrant un cadre commun porteur de sens pour son existence. De l'autre, elle comporte des éléments d'asservissement et de dégradation.

L'Institut œcuménique de Bossey, lieu de réflexion privilégié sur les rapports entre l'Évangile et la culture, organise régulièrement des sessions et des semestres universitaires sur ce thème. Les participants au Cycle universitaire

d'études œcuméniques en 1997 auront l'occasion d'examiner les résultats de l'importante Conférence de Salvador Bahia sur la mission et l'évangélisation en bénéficiant de la présence de quelques-uns de ses organisateurs. Ils seront invités à exprimer leur opinion et celle de leurs Eglises sur ce sujet. Ils essaieront d'édifier ensemble une communauté voulue par Dieu pour les hommes et les femmes, un foyer de cultures où chacun se sent libre de partager ses dons dans un authentique dialogue.

L'étude du thème se fera parallèlement à une série de cours sur l'œcuménisme, son histoire et les problèmes qu'affronte actuellement le mouvement œcuménique. Toutes ces réflexions se feront dans le contexte et la pratique du culte célébrant la réconciliation de l'humanité avec Dieu en Christ.

Le Cycle universitaire d'études œcuméniques, sous les auspices du Conseil œcuménique des Eglises et de l'Université de Genève, est ouvert aux étudiants, jeunes pasteurs, prêtres, professeurs et laïcs dûment qualifiés, intéressés par une étude approfondie des problèmes œcuméniques et désireux d'acquiescer la formation indispensable à la poursuite d'un travail œcuménique. **Le Cycle universitaire commence au début du mois de septembre et se termine à Noël. Les dossiers d'inscription au complet devront parvenir à l'Institut avant la fin du mois de février 1997.**

A. Objectifs

1. Faciliter les rencontres, les échanges et les convergences entre les diverses traditions confessionnelles et les différentes cultures représentées.
2. Découvrir l'histoire du mouvement œcuménique au sens le plus vaste du terme puisqu'elle inclut l'œcuménisme dans l'Eglise catholique et les groupes évangéliques qui ne sont pas membres du COE; et faire connaissance avec l'organisation et les activités du COE.
3. Découvrir par le dialogue avec les autres participants quels sont les problèmes et les préoccupations majeurs auxquels se heurtent les différentes Eglises locales vivant dans des contextes socio-politiques et culturels différents de par le monde.
4. Réfléchir ensemble et dialoguer sur un grand thème (celui du Cycle) qui soit d'actualité et significatif pour l'Eglise universelle aujourd'hui.
5. Apprendre, à prier ensemble l'un pour l'autre, pour l'unité de l'Eglise et pour la vie du monde en faisant preuve de respect envers les différentes traditions liturgiques et en aspirant ensemble au renouveau spirituel de la vie de nos Eglises.
6. Faire l'expérience pendant quatre mois de la vie dans une communauté œcuménique composée de représentants d'un grand nombre de cultures, de confessions et de conceptions de l'existence et en découvrir le sens. Se lancer dans une aventure: des représentants d'Eglises divisées, issus de cultures et de systèmes socio-politiques différents sont-ils capables, par la grâce du même Evangile, de transcender et de transformer les tensions et les conflits existants en éléments de base de la construction d'une communauté authentique, bien qu'imparfaite (koinonia)?

B. Méthodes employées

1. Des explications détaillées données au début du semestre sur le Cycle universitaire proprement dit.
2. Le culte commun: en vue de promouvoir l'information mutuelle et le renouveau spirituel collectif de l'esprit œcuménique dans la vie liturgique.
3. Les conférences informatives sur le thème du Cycle, suivies de débats œcuméniques en plénière ou en petits groupes.
4. Les groupes d'étude biblique: afin de promouvoir une lecture œcuménique de la Bible.
5. Les groupes de séminaire: pour faciliter le dialogue, pratiquer la collégialité et approfondir un sujet.
6. Les groupes par centres d'intérêt: pour donner un prolongement aux initiatives des participants et accélérer la découverte de nouvelles méthodes œcuméniques.

7. Les présentations confessionnelles et culturelles: afin de mettre les participants à contribution en tant que conférenciers et spécialistes au cours des séances plénières et pour recueillir des informations sur la vie concrète des Eglises.
8. La constitution du comité des cultes, du comité du programme et du comité des activités sociales dont les membres sont élus par les étudiants.
9. Les soirées conviviales et culturelles: pour resserrer les liens communautaires et favoriser le partage d'informations et le respect des différentes cultures.
10. Les visites au COE: pour en savoir plus sur l'organisation et les activités du COE.
11. Les visites d'étude œcuménique: afin d'accroître les expériences des participants dans les différentes Eglises locales et les communautés.
12. La rédaction d'un mémoire de 15 à 20 pages sur un aspect du thème du Cycle ou de la vie des Eglises locales: pour procéder à un examen critique, de niveau universitaire, d'une situation donnée, et pour promouvoir les échanges d'informations et la communication.

Conditions d'admission

Sont admis comme étudiants réguliers, en vue de l'obtention du certificat, les candidats qui remplissent les conditions nécessaires à l'immatriculation à l'Université de Genève (voir détails sous Demande d'admission b).

Les systèmes universitaires variant beaucoup d'un pays à l'autre, voici, d'une façon générale, les études exigées:

- Les candidats des pays d'Europe doivent avoir terminé trois ans d'études de théologie dans une faculté reconnue officiellement.
- Les étudiants d'Amérique du Nord doivent avoir suivi deux ans d'études dans un séminaire de théologie reconnu par l'Association of Theological Schools of North America, après avoir obtenu leur B.A. ou titre équivalent dans une université officiellement reconnue.
- Les étudiants d'Afrique, d'Asie, d'Océanie et d'Amérique latine doivent posséder des titres équivalents à ceux qui sont énumérés ci-dessus, selon le système en vigueur dans leur pays.

Les cours sont donnés dans l'une des trois langues officielles du Centre: le français, l'anglais et l'allemand. La salle de cours est équipée d'un système de traduction simultanée. Les étudiants doivent connaître à fond l'une des trois langues officielles et avoir, si possible, de bonnes notions de l'une des deux autres, faute de quoi ils rencontreront des difficultés considérables surtout dans les séminaires et dans la vie communautaire. En outre, les candidats ont avantage à posséder une certaine connaissance des langues anciennes.

Le coût du semestre se décompose comme suit:

	Fr.s.
Pension complète	6,710
Frais d'enseignement	11,700
Frais d'inscription	500
	8,910

Les candidats ayant besoin d'une aide financière s'adresseront tout d'abord à leur Eglise, à leur faculté ou à toute autre institution de leur propre pays. Si leurs efforts restent infructueux, ils pourront présenter une demande de bourse, adresser au "Secrétariat du Programme" de l'Institut, le plus tôt possible.

Demandes d'admission

Les candidatures doivent parvenir au "Secrétariat du Programme" au début de l'année civile (et au plus tard à fin février) pour le semestre s'ouvrant en septembre de la même année. Les demandes d'admission doivent être faites sur les formulaires de l'Institut qu'on peut se procurer auprès du correspondant national dans chaque pays ou directement à l'Institut. Les formulaires dûment complétés, sont à adresser, suivant le cas, au correspondant national ou directement à l'Institut œcuménique, et devront comprendre en outre, dans tous les cas, les pièces suivantes:

- a) Une lettre circonstanciée des candidats indiquant les motifs pour lesquels ils demandent leur inscription.
- b) Les documents officiels requis pour l'immatriculation à l'Université de Genève (copie légalisée), à savoir:

pour les étudiants du continent européen: diplôme français de bachelier de l'enseignement secondaire, diplôme suisse de maturité, Reifezeugnis, maturità classica ou tout autre diplôme équivalent;

— pour les Américains du Nord: détail de leurs études pour l'obtention d'un B.A. ou titre équivalent;

— pour les étudiants des autres parties du monde: des diplômes équivalents reconnus par leur Etat et authentifiés, leur donnant accès à l'Université.

- c) Six photos d'identité.

Dans le cadre de la Décennie œcuménique des Eglises solidaires des Femmes, l'Institut recommande aux Eglises et aux Conseils œcuméniques nationaux de veiller à un juste équilibre entre candidates et candidats.

Dans le choix des candidats, priorité est donnée à ceux qui ont entre 25 et 35 ans.

Corps professoral de l'Institut œcuménique:

Jacques Nicole, Directeur

Athanasios Hatzopoulos

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Le programme d'été de l'Institut œcuménique pour 1997 comprend:

17 - 27 avril 1997: Séminaire sur la théologie et la spiritualité orthodoxes

30 avril - 27 mai 1997: Cours de formation œcuménique pour animateurs laïcs

12 - 18 juin 1997: Jubilé biblique et économie moderne

23 juin - 2 juillet 1997: La communauté des femmes et des hommes dans l'Eglise: La question de l'autorité

14 - 23 août 1997: La formation théologique est-elle viable aujourd'hui?

THE
EASTERN EVANGELICAL LUTHERAN CHURCH

ESTABLISHED MAY, 13, 1979

Head Office:

Lutheran Centre
'Koinonia'
Paite Veng, Mission Row
P.O. Imphal 795 001
Nanipur, India.

Telephone: (0385) 222071
Fax: (0385) 222 936



Sub Office :

Lutheran Colony,
P.O. Singnat 795139,
South Manipur,
Zougam.

Regd. No. 3357/81 Under XXI Act of 1860 Affiliated to N.E.L.C.C. I.C.C.C.,
Regd. No. 194130059/88 under F.C.R.A. M.H.A. N. Delhi. | Z C C I & A M C O

Date 14-01-1997.

Most Reverend.C.S.R.Topno,
President of UELCI
Bishop of the
Gossner ELC
Main Road,
Ranchi 841 001
Bihar.

Respectable Bishop,

Warmest Christian greetings from Manipur in His Precious Name.

This office sent several Regd. letters on dt. 10/9/96, 16/9/96 & 4 Nov.96 and also telegram dt. 10/9/96 & 14/9/96 respectively in-connection with Lutheran Leaders consultation summoned on Sept. 18,1996 at Gossner ELC Compound at Ranchi and also mentioned about invitation for kind presence as Speaker for our 17th Annual Synodical Conference.The last reminder of invitation sent by Telegram dt. 14/9/96, which I sent on 4/12/96 was confused/mis-understood by Rev.Dr. Mrs. P.Kumari,Executive Secretary, UELCI,(she wrote to me on 17th Dec. 96),so, give here the clarification and make apology for it. The Lord is good and kind to us so we received many blessings and guideness of the Holy Spirit in the Synod. The Synod delegates seriously discussed and wishes to inform you the following points as given below:-

That, 1. We were invited to attend for the Consultation at Ranchi, but due to political unavoidable situation,etc, we are unable to attend for it and sent apology and requested them to re-arrange for having another consultation/meeting either in Tezpur or Guwahati, but we heard nothing information from them yet which is quite dissatisfactory to us.

2.It is uneasy to understand why Rev. Haozalian, Z C C group who were not aLutheranin our midst but independently stand with their constitutions, bye-laws, statemtn of doctrines,etc., was invited in the Lutheran Church leaders consultation.We, the EELC starts and functioning since 1979 and apply as one of the unit of UELC,LWF,etc since 1981 with much weariness and untireless efforts with spending so much time money,etc.

(a)You are advised to them to join or merge with our EELC first or (b)if they would like to organise separately,let them consult or discussed with us too because , we are

(c) the same people, living in the same place or state. They are not come and join Lutheran church yet so,kindly accept it as we shared to us or give your comments. They are not allowed to come easily and stay in the same status, without our knowledge,etc. nect page -2-

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Manipur, India.

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Sub Office :

Lutheran Colony,
P.O. Singngat 795139,
South Manipur,
Zougam.

Regd. No. 3357/81 Under XXI Act of 1860 Affiliated to N.E.L.C.C. I.C.C.C.

Regd. No. 194130059/88 under F.C.R.A. M.H.A. N. Delhi. | Z C C I & A M C O.

Most.Revd.CSR Topno
President,UELCI

Page -2- Date _____

The ideas and views are same as written to us by Dr. K.Rajaratnam, the then Executive Secretary, UELCI back in 27th October, 1981, 7th Nov. 1981 and 20th November, 1986 respectively.

3. It was learnt verbally that, the NorthEast India Lutheran Church has been formed sometimes in October, 1996 under the convenor Rev. Godwin Nag and Rev. Hangminthang as Secretary of the meeting and Goukhenpao Tunlut has been nominated as Secretary of the committee. In this connection, we want to clarify that,

a) As already mentioned, Rev. Hangminthang is not a Lutheran and his organisation ZCC not join Lutheran Church of Manipur (EELC).

b. Regarding Goukhenpau Tunlut

(i) He was one time nominated Secretary of Manipur ELC during 1981-1985 but after the enforcement of the newly framed Constitution with changing name of Manipur ELC as "Eastern ELC", the first 3 years term election held during Feb. 1986 at Lungthul (T), where he was not elected.

(ii) He again tried to enter in but by submission of resignation (fearing to be defeated the 2nd time of 3 years term election held on Oct. 1988 at Singngat), alongwith ~~and~~ his blood relatives/followers.

(iii) After that, he make fake letter heads of EELC, a self-styled leader, Reverend (not ordained minister), self styled General Secretary and later Executive Secretary, to make complaints against to his successor and also seeking and applying funds and spent of his ownself profitable. Hence,

(iv) he was expelled again in due to... during Feb. 1991 Annual Synod at Lungthul (L), and the NEICC officials also clarified not to accept his complaints about unit affiliation to NEICC). (June, 1991 Exec. Council resolution taken from Annual Meeting Book of NEICC: 1992).

(V. His present designations are:-

(a) Govt. Regd. Contractor since 1975 to till date (b) Politician

(c) Principal, Dr. Ambedkar School (run by he himself),

(d) Member of Postal Advisory member, (e) Executive member of PNC (a political organs of PAITE), a smuggler, trouble maker, who is fearless God and man, so, the Synod may take up the matter seriously.

Yours in His services,

(UPA PAUKHODAL)
PRESIDENT

(REVD. N. KATZANANG)
EXEC SECRETARY

COPY TO:

G. E. L. CHURCH

In Chotanagpur and Assam

Regd. under Societies Reg. Act XXI of 1860. Vide Not 273-J of 30-7-1921

Head Quarter's Congregation, Ranchi.

Ref, No. CRL-97/3

Date.....4-3-1997

To

- Most Rev. C.S.R. Topno, Moderator
- Rev. C. Hans, Principal B.H. College
- Rev. Dr C.K.P. Singh

Respected Sir,

'The Theme' to be preached on Good-Friday Service' at G.E.L. Christ Church Ranchi, on 28-3-97 is 'Seven words on Cross of Jesus' (Sat Krush Vani) and the number on which you have to preach is mentioned ^{below} against your name.

- ✓ Most. Rev. C.S.R. Topno, Moderator — No. 1-2 Krush Vani
- Rev. C. Hans — No. 3-4 Krush Vani
- Rev. Dr C.K.P. Singh 5-7 Krush Vani

With kind regards.

yours sincerely,

Pr. H. Topno
The Deak 3197

जिस बुलाहट में तुम बुलाए गए थे उसके योग्य चालें चलीं।
Head Quarter's Congregation
G.E.L. Church, Ranchi

११
 सैनान बाबु
 आशीवादि-भीमलहाम। ओडावाब्ध पर्यवेष्ट
 " कलायपुस " मंडली ३ अमअः तुतुम रेयाः
 अमअः निचटा सकम ओकोनाः निच अमोम सीर
 जनाः रेयाः विरुद्ध रे ताः ११/३/६६ हुल्लेण भुआः
 पूर्वी वनेडकारियाः १४ मंडली रेन जमाकोः एते
 हंगा-मिसी संस्था एक सौ हीवालेने ते भिद्ध
 सभा ओकोनाः निच अलीगं १ सुवन बगरइला
 शिलेशहंगाः अगुवाड ओडोः आधपतिल्वरे
 दुनूव हीवायना। दुनूव के अलीगं नेयागी
 तुतुमलीगं ओगाव कदाय- गोस्सनर कलीशा
 के एकीकरुणा विचार-विमर्श पाटिलक अभसभा
 लीगं साकेला। हरेक मंडली रेन कोयते कुली-
 कुपली हीवायना। निचारियाः नगेने भुआः
 डपोरिस ओफिस राजगांगपुरते " सबन-
 बगरइला " ओडोः कलायपुस " पुसफकुड-
 किन सेना— सोबेन ओनील सकम को-
 सवान लोते। एना सरिन में। अपर ते
 निदा शिगी विन्ती गोवारी सम अमअः
 नंग तेडीग कुडः तमा। ताः १६/३/६६ रे अडीग
 करडाः, भरवीगं, महपदा, बरजोडी, बाडगांव,

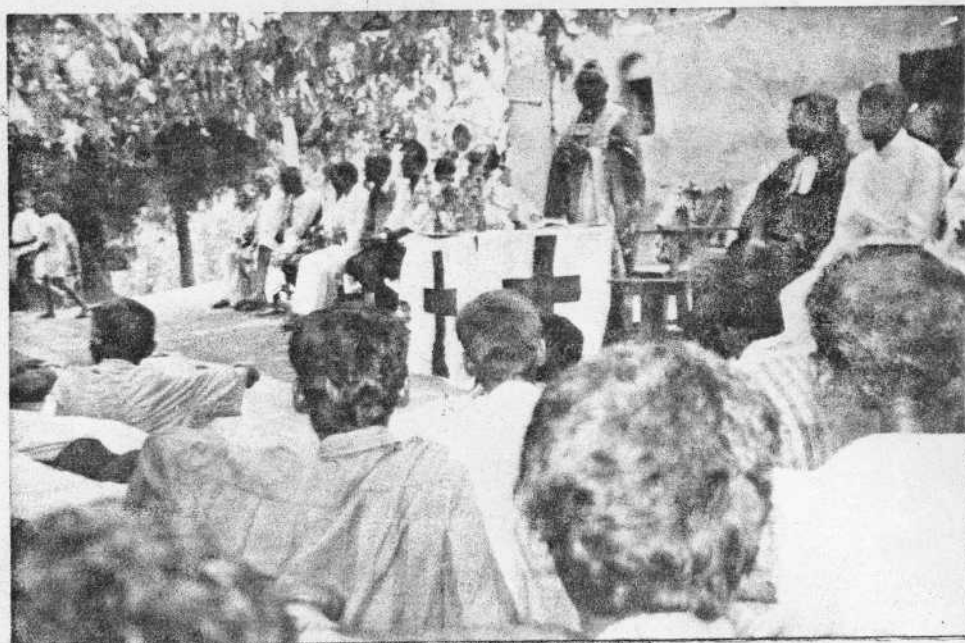
सपरिम वेडा संडवी कोरै O. M. Team रेखा
बाडी रे हीनोर बिपुर जगार कोरिंग
शीजीटा कदा रिमारे " आडिंग आबु रे
" रुकता " रेखा: समकोता बीश रमेया:
नीया मंग " बिनी योडिंग में।

आपेमा: जी सुकु हीवा:ओका)

ममम: दादाम. (Signature)
12/3/97

X → हीवादीड्या: उदी आडिंग: नगेन
मिपद " वनम तार " आडतीरसडिंगमें।

1



कलीसिया क्या कहेंगी ?

Bro. Benjamin Topno, "Sobhar Lita Bharti" बरलित भाई "ओडिस्सा"
"ORISSA"

१. अगर मैं घर परिवार के काम में न आया— तो बाप क्या कहेगा- 5 माँ क्या कहेगी 5 जिन्होंने जन्म दिया, मैं पाँचवीं आज्ञा को मानूँगा, ताकि परिवार अच्छा कहे न जाने कलीसिया क्या कहेगी ?
२. अगर मैं मंडली के काम में न आया— तो भाई-बहनें क्या कहेंगी 5 जो बचपन के साथी थे मैं पंचोप्रचारकों को मानूँगा, ताकि मंडली अच्छा कहे, न जाने कलीसिया क्या कहेगी ?
३. अगर मैं समाज के काम में न आया— तो प्रचारक-पंचगण क्या कहेंगे 5 जो मेरे घर ही के हैं मैं गिरजा जाऊँगा, कलीसिया का सब दिन-दान दूँगा ताकि 'समाज' अच्छा कहे, न जाने कलीसिया क्या कहेगी ?
४. अगर मैं कलीसिया के काम में न आया— तो पाद्रीगण क्या कहेंगे 5 बिशपजन क्या कहेंगे जो मेरे घर ही के हैं। मैं यूहन्ना १७: को मनन करूँगा इब्रानी ६:२७ को न भूलूँगा ताकि बिशपजन अच्छा कहें, न जाने कलीसिया क्या कहेगी ?

उसके हृदय की हर धड़कन, उसके मन का हर विचार एवं उसके पाँव का एक-एक कदम, उसकी आत्मा की हर अभिलाषा - सब कुछ मसीह के लिए एवं मनुष्यों के उद्धार के लिए थे।

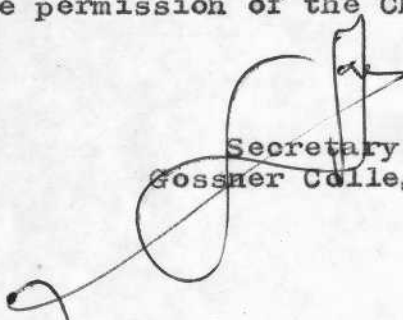


Passion for Perfection.

मानव

Agenda for the meeting of the G.B. Gossner College, Ranchi
to be held on 04.04.97

1. Prayer.
2. Attendance.
3. Confirmation of the minutes of the meeting held on 10.02.97.
4. Finalisation of the Programme of the Celebration and dedication Ceremony of the newly constructed Science Block of Gossner College, Ranchi proposed on 08.04.97.
5. Matter relating to the extension of Service of Principal Mrs S. Topno.
6. Discussion on the report of Mr. E. Bara and Mr. B. Topno regarding the financial matter of the College.
7. Matters regarding the following :-
 - (a) Shri B.M. Baraik, lecturer under suspension.
 - (b) Approval of the promotion of lecturers to Reader.
8. Any other matter with the permission of the Chairman.


Secretary, G.B.
Gossner College, Ranchi

Established : 1st Nov. 1971

Phone ; 25121 (Off.)
25062 (Res.)



GOSSNER COLLEGE

(Estb - 1.11.71)

G. E. L. Church Compound
Main Road Ranchi - 834001

Ref. No. GC 582(I)/G.B.-97

Date 18.03.19 97

To,

Re. Rev. C. S. R. Tojoro

Moderator

G. E. L. RANCHI.

Dear Sir,

It has been decided to hold the meeting of the Governing Body of Gossner College, Ranchi on 04.04.97 at 10:00.a.m. in the staff room of the Newly constructed Science Block, Gossner College, Ranchi.

I, therefore, request you to kindly make it convenient to attend the meeting.

The agenda of the meeting is enclosed.

Sincerely Yours

(S. Lakra)
Secretary, G.B.
Gossner College, Ranchi