

# **GOSSNER EVANGELICAL – LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM**

## **GELC ARCHIVE**

Call Number: **GELC-A \_ 001 \_ 1576**

Classification:

Original File No:

### **Title**

CORRESPONDENCES CNT, NCC, BIBLE SOCIETY, LWF ETC.

Volume:

Running from year: 1988

till year:

### **Content:**

- Various correspondences of CNI, National Council Of Churches, Bible Society, LWF etc.



155-234

THE CHURCH OF NORTH INDIA COUNCIL FOR CHILD CARE (CNI CCC)

From Secretary & Director

Phone : 33392  
Gram : FOSTERCARE

Post Box 93. Nagpur 440001

Ref. No. : A/cs. 1831/88-

8902

Date 20-7-88

The Manager  
Gossner College Hostel  
G.E.L.Church Compound  
At & P.O. Sundergarh  
Orissa.

Dear Sir,

Sub : Half Yearly Return on FC-3.

I have received a copy of your letter dated 6th July'88 to the Home Ministry.

The Return on FC-3 you have submitted is not according to our instructions issued in Circular No. 24/88 dated 27th May'88. I have to mention the following points :

- 1) The Receipt of Rs. 7,360=00 dated March 1988 have not been shown under Part II, Serial 15 why ?
- 2) You received the amount in Rupees and not in D.M. Therefore, Type of Currency should be Indian Rupees.
- 3) The Opening Balance shown under Part III, Serial XXIII is Rs. 5,518=59. The previous IIInd Half Yearly Return on FC-3 shows Rs. 5,528=59. Why there is such discrepancy of Rs. 10=00 ?
- 4) No Statements of Receipts & Payments A/c., Income & Expenditure A/c., as such should be forwarded to the Home Ministry.

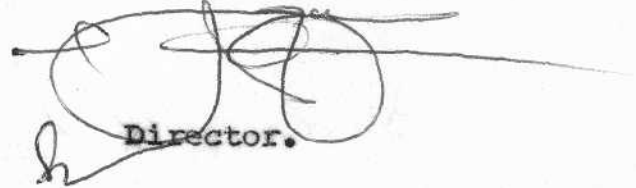
.. 2..

.. 2 ..

At the last, I have to mention that our instructions issued in the Circular 24/88 dated 27th May 1988 should be followed strictly in order to avoid irregularities in furnishing the Returns on FC-3 and further contradictions.

With all good wishes,

Yours Sincerely,



Director.

CC: Liaison Officer  
: Home Officer  
: A/c. 1831

8903/8904

SSB /pp

98-557-1

**Rev. P. S. Shalem Raju**  
**Gurukul Lutheran Theological College &**  
**Research Institute**  
**98, Purasawalkam High Road**  
**Kellys, Madras-600 010**  
**Phone: 6 6 1 0 0 7 (p.p.)**

To

Bishop Markin Tate.  
G.E.L.C.

Respected Bishop,

I wrote a letter regarding sending 3 (Three) delegates (Youth) to NELC Youth camp at Benagaria.

The venue is changed. Now the venue is at Bandarjoni mission, DUMKA itself. I am enclosing the (Three) invitations and Programme, for ~~your~~ information to delegates. Youth Desk will pay the travel and meet the hospitality, kindly instruct the Youth Delegates to come to DUMKA not to Berhagoria. Note this change.

Yours sincerely,  
Shaleen Raji



HP 120

अन्तर्देशीय पत्र कार्ड  
INLAND LETTER CARD

A rectangular area for writing a message, bordered by a thick black line. To the left of this area is a vertical strip containing five small circles, likely for a string or thread to hold the card in place.

SENDER'S NAME & ADDRESS

A rectangular area for writing the sender's name and address, bordered by a thick black line. To the right of this area is a vertical strip containing five small circles, likely for a string or thread to hold the card in place.

NO ENCLOSURES ALLOWED

1C55-82

To Youth Delegates (Three)

G.E.L.C

23/7/88

GURUKUL LUTHERAN THEOLOGICAL COLLEGE & RESEARCH INSTITUTE

Rt. Rev. Dorairaj Peter  
Director

94 Purasawalkam Hg. Road  
Kilpauk,  
Madras - 600 010.

Rt. Rev. M.M. Tudu  
Gurukul-North Director

July 15, 1988

Rev. P.S. Shalem Raju  
Youth Desk, Gurukul.

Dear Sir/Madam,

Youth Camp Theme: Role of Youth in Human and  
Natural Resource Development.

Greetings. I am happy to invite you for the Youth Camp for NELC & GELC during August 1-5, 1988 at Bandarjori Mission, Dumka, Santal Paraganas, Bihar. Kindly try to arrive on July 31st, 1988, so that we can start the programme as per the schedule on 1st August 1988. Youth Desk-Gurukul will take care of the hospitality and travel. You can plan to leave after the camp. Kindly bring Bible and some sleeping material too and also musical instruments. Your wholehearted and joyful participation is solicited.

I request the Resource persons to take 40 minutes for Bible Study and 30 minutes for Discussion on Bible Study. The address on key topics can also be for 40 minutes and again another one hour for group discussions in smaller groups, kindly follow the schedule. We can have minor changes accordingly.

With all good wishes,

Yours sincerely,

P.S. SHALEM RAJU.



Theme: Role of Youth in Human and Natural Resource Development.

Youth Camp, August 1-5, 1988, Dinka, Dinka

Tentative Programme

August 1, 1988 Monday

- 9.00 AM : Registration
- 10.00 AM : Bible Study I - Mr. Stephan Murmu
- 11.00 AM : Inaugural Function  
- Moderator Sagenen Kisku  
Bishop M.M. Tudu
- 2.00 PM : Orientation to the Camp  
Study of the Theme  
- P.S. Shalem Raju

August 2, 1988 Tuesday

- 9.00 AM : Bible Study II - Mrs. Porimal Kisku
- 11.00 AM : Main Talk 1 : "Role of Youth of Congregation level"  
- Moderator Sagenen Kisku
- 2.30 PM : Visitation to Koraya  
Agricultural Farm
- 8.00 PM : Entertainments
- 9.00 PM : Family Prayers

August 3, 1988 Wednesday

- 9.00 AM : Bible Study III - Mr. Cornelus Tudu
- 11.00 AM : Main Talk II : "Justice & peace at National & International levels"  
- Bishop M.M. Tudu
- 2.00 PM : Visitation to Benagaria Agricultural Project  
(supper at Benagaria if possible)
- 8.00 PM : Witness & sharing of experiences  
Report of Youth work by delegates at local congregations.

August 4, 1988 Thursday

- 9.00 AM : Bible Study IV - Mr. Renbeu Hembron
- 11.00 AM : Main Talk IV "Socio-Economic Problems of church & society" - Rev. Suna Baskey
- 2.00 PM : Visiting Kairabani Mission centre  
(if possible, lunch at Kairabani)
- 8.00 PM : Entertainments - Camp fire

August 5, 1988 Friday

- 9.00 AM : Bible Study V - Rev. Promob Kumar Hembroni
- 11.00 AM : Main Talk V "Natural Resource Development"  
- Mrs. Enos Soren.
- 2.00 PM : Planning & Recommendations

KSS-14  
कार्यालय, सैक्रेटरी, दक्षिण - पूर्वी अंचल

फाइल - S. 1/88 SEA

दिनांक 28 फरवरी, 1988

वर्नपुर को, पैलि बनाने संबंधी सारी प्रक्रिया पूरी हो जाने से, अगली अंचल समिति की बैठक की प्रस्ताव में 1-3-1988 से औपबधिक रूप से पैलि घोषित किया जाता है ।

विश्वात्मभाजन

28/2/88

सैक्रेटरी, दक्षिण - पूर्वी अंचल

प्रतिलिपि सूचना एवं आवश्यक कार्यार्थ निम्न को प्रेषित : -

1. पाद्री जे. एम. कन्डुल्लेना, चित्तोजन ।
2. सैक्रेटरी, चित्तोजन मंडली ।
3. सैक्रेटरी, वर्नपुर मंडली ।
4. पाद्री एन. बोर, चेपुमैन, पठबंगाल इलाका ।
5. अध्यक्ष, दक्षिण - पूर्वी अंचल ।
6. प्रमुख अध्यक्ष, जी. ई. एल. चर्च, राँची ।

28/2/88  
Secretary

S. E. ANCHAL  
G. E. L. CHURCH, KADMA  
KHUNTI, RANCHI,

Received  
23/7/88

1455-56  
Lutheran Girl's Hostel Govindpur  
( Home No. 1824 )  
P.O. Govindpur Dist Ranchi, India

Date 21. 7. 1988

To, The Deputy Secretary  
Govt of India, Ministry of Home Affairs  
New Delhi,

Sub: Foreign Contribution (Regulation) Act, 1976,  
Ref Registration No. 031190014 - Submission of half  
yearly report.

Sir, The half yearly report as prescribed under the Act  
mentioned above for the period from 1.1.88 to 30.6.88  
relating to Home No 1824, Govindpur is sent here with  
in form No FC 3, in duplicate for your record.

Yours faithfully  
M. Banerjee  
21.7.88

Copy to - ① Director C.I.D. C.C. Nagpur

(2) Pramukh Adhyaksh K.S.S. & L.R. Church Ranchi,  
for information

M. Banerjee  
21.7.88  
Manager,  
Lutheran Girls' Hostel  
Govindpur (Ranchi)



FORM FC3  
[See rule 4(a)]  
For use in the Ministry

1. Card Code		1
2. Year of First Return To FCRA		2-3
3. Recipient Code		4
4. Type of Organisation (Tick the proper item)		
(1) Individual (2) Organisation (3) Institution (4) Association (5) Foundation (6) Trade Union (7) Others.		5
5. State Code/Country Code		6-8
6. Serial Number of Organisation		9-13

PART-1

To be filled in by the reporting association

7. Name of the Association along with Address		
14	L U T H E R A N G I R L S H O S T E	46
47	L G O V I N D P U R ( A T 2 P O )	74
8. Whether Registered Trust of Society, if so.		
(a) Registration Number :		
(b) Place of Registration :		
(c) Date of Registration :		
9. Whether Required to take Prior Permission from MHA, if so,		
(a) Number and date of order/communication giving specific permission for receipt of foreign Contribution		75
(b) Nature of Contribution :		
(i) Voluntary Contribution (ii) Donation on Request.		
10. Nature of the Association (Tick the proper item)		76
(a) (a) Religious (b) Cultural (c) Economic (d) Educational (e) Social.		
(b) If a Religious Association, state whether :		77
(a) Hindu (b) Sikh (c) Muslim (d) Christian (e) Buddhist (f) Others.		
11. Name and Addresses of Important Office Bearers :	Rev. M. Barjo Manager At 2 P.O Govindpur, Ranchi.	
12. Aims and Objects of Association :	To educate the children economically and socially backward family.	
13. Any other Information of Significance :		

PART-II

14. Details of Foreign Contributions Exceeding Rs. 10,000

For the Period 1.1.1988 to 30.6.1988

Sl. No.	Value of Donation	Type of Currency Product	Mode/ Channel of Receipt	Month and Year of Receipt	Purpose of Donation	Donor's Name & Address	Nature of Connection with Recipient
a	b	c	d	e	f	g	h
1.	40091=	INDIAN	K. S. S.	March 88	Childcare	C.N.D.-CCNagpur	Ecume.
2.	43296=00		GELC	April 88	Education	on behalf of K.N.H.	
3.			Ranchi			"	
4.							
5.							
6.							
Total :	83387=00						

15. DETAILS OF FOREIGN CONTRIBUTIONS UPTO Rs. 10,000  
FOR THE PERIOD \_\_\_\_\_

Sl. No.	Value of Donation	Type of Currency Product	Mode/ Channel of Receipt	Month and Year of Receipt	Purpose of Donation	Donor's Name & Address	Nature of Connection with Recipient
a	b	c	d	e	f	g	h
1.							
2.							
3.							
4.							
5.							
6.							
7.							
Total							

17. Grand Total (Total of Column 14 and 15 above) :

b b

Rs. 83387=00

DECLARATION

I hereby solemnly declare and affirm that the contribution(s) shown above is/are only amount(s) received and the purpose(s) have been correctly stated.

Place : Govindpur

Date : 21-7-88

1043 GI/84-3

M. Banerjee  
21/7/88

Signature of the Chief Functionary of the Association



FOREIGN CONTRIBUTION (REGULATION) ACT, 1976 I. D. No. 031190014  
PART—III

17. Name and Address of the Organisation Lutheran Girls' Hostel, At 2 P.O. Govindpur.

18. Brought Forward Amount of Foreign Contribution, if any, from Previous Half Year. Rs. 22,197-75

19. Total Foreign Contribution Received during the Half Year (As per Part-II Col. 16) Rs. 83387-00

20. Purposewise Utilisation of Foreign Contribution

	Total Available		Utilised	Balance
	Previous Balance	Current Receipts		
(i) Care of Orphans				
(ii) Maintenance and Repair of : (a) Churches (b) Gurudwaras (c) Fire Temples (d) Mosques (e) Temples (f) Buddhist Monastries (g) Others (Tick the Appropriate Item)				
(iii) Publications of Religious Books, Pamphlets and other Religious Literature				
(iv) Publication of Books, Pamphlets and other Literature other than Religious				
(v) Construction/Extension of : (a) Churches (b) Gurudwaras (c) Fire Temples (b) Mosques (c) Temples (f) Buddhist Monastries (g) others (Tick the Appropriate Item)				
(vi) Help for the Poor, Aged and Destitutes				
(vii) Seminars and Conferences				
(viii) Religious Education of Preachers/Priests				
(ix) Religious Functions				
(x) Functions other than Religious				
(xi) Construction and Maintenance of Hostels				
(xii) Construction and Maintenance of Schools/ Colleges				

(xiii) Agricultural Activities				
(xiv) Animal Husbandry				
(xv) Rural Development				
(xvi) Technical Education				
(xvii) Research				
(xviii) Stipends and Scholarships				
(xix) Vocational Training				
(xx) Health Care and Family Planning				
(xxi) Relief for Natural Calamities				
(xxii) Relief for Riot Victims				
(xxiii) Any other purpose other than above with details (Child Care)	22,197=75	83387=00	94,391=95	11,192=80
21. Total	22,197=75	83387=00	94,391=95	11,192=80

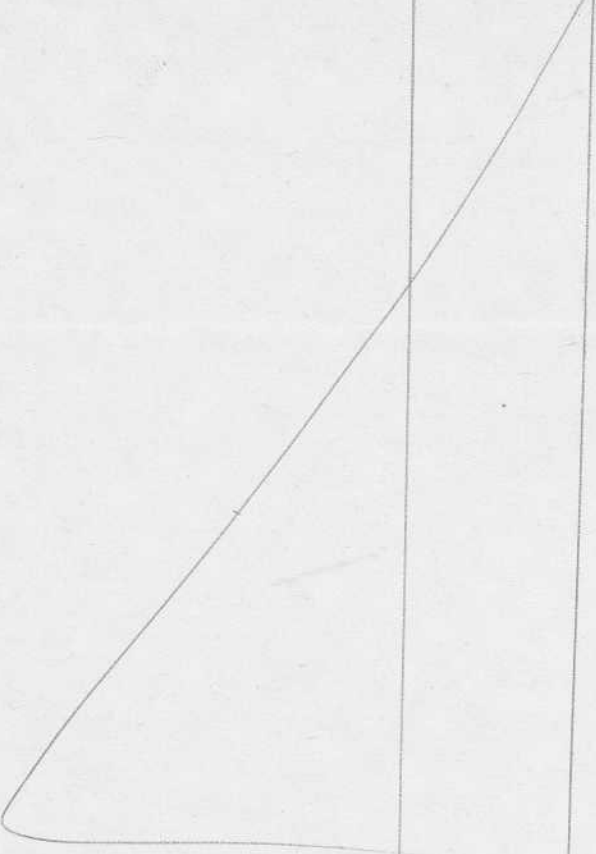
Certified that the above mentioned entries are correct.

*M. Bangor* 2/7/88.  
Signature of the Chief Functionary

#### INSTRUCTIONS FOR FILLING THE FORM :

1. Serial Nos. 1 to 6 are for the use of the Ministry.
2. One letter/figure should be written in each box for serial numbers 7 and 9.
3. Abbreviations should be used wherever boxes are inadequate.
4. Wherever space is inadequate information should be given in a separate annexure.

# Half yearly Statement of Accounts of the From - 1.1.88

Income.	Amount. Rs. Paise		
Opening Balance.			
Cash in hand.	14909 =	32	
Cash in Bank.	7288 =	43.	
1 <sup>st</sup> Govt grant -	40091 =	00	
2 <sup>nd</sup> Govt. grant -	43296 =	00	
			
	105584	75	
<p data-bbox="712 1897 1483 2097">(Rupee one lac five thousand Eighty four and Paise seventy five)</p>			

of the Home, Lutheran Girls' Hostel Govindpur. Home No 1824.  
1. 88 to 30. 6. 88.

	Expenditure	Amount.	
		Rs. Paise,	
	Food	47091	= 80
	Food Contingency	3199	= 00
	Clothing	2180	= 00
	Medicine	393	= 00
	School Fee	757	= 00
	Books & Copies	6150	= 85
	Extended Postership	8706	= 50
	Library	1830	= 25
	Other Expense	455	= 00
	Salaries,	4890	= 00
	T. A	1947	= 80
	Photo Stationary	1335	= 00
	Postage	57	= 10
	Messupkeep-	4293	= 50
	Hall Construction	10660	= 00
	Office Equipment	4426	= 5
	Auditor Fee	400	= 00
		/	
	Total —	94391	= 95
	Cash in hand	7684	97
	Cash in Bank	3507	83
		/	
	C. Total	105584	75

one and five hundred  
(seventy) only  
five

M. Bandyopadhyay

21/7/88.

Manager,

Lutheran Girls' Hostel  
Govindpur (Ranchi)

Balanced B F -	22197 = 75 -
Ok. Grant	40091 = 40
II Ok. Grant	43296 = 00
	<hr/>
	05584 = 75 -
Rep.	96391 = 95 -
	<hr/>
Bank	9192 = 80
	3507 = 83
	<hr/>
Cash -	→ 5684 = 97



Annexure - :-

7, Name of the Association along with Address-  
Continued

Dist - Ranchi/Bihar/India.

- 11, (1) Miss Bimola Barla } Lutheran Girls'  
Warden } Hostel,  
(ii) Rev. M. Barjo } At 270 Govindpur  
Manager } Dist Ranchi/Bihar

13, After 2nd Great World War in 1957 and 1958 an Inter denominational "KINDERNOTE-HILFE" (KNH) was formed in West Germany to help the poor and destitutes, as its Head quarter in Duisburg 28, Kufsteiner Strasse, 100. Under this organization a personal Fostership Scheme was started to help the poor and destitutes children, to be housed and educate in Christian Hostels.

The office in India was established in 1965 at Deenabandhupuram under C.S.I/ C.N.D - ccc. At Present its Head office in North India through which money is being Chanalised is C.N.D - ccc, Nagpur,

M. Barjo

21.7.88.

Manager,  
Lutheran Girls' Hostel,  
Govindpur (Ranchi).

Rd 7/88

संका में

दिनांक

13-7-88

अंचल अध्यक्ष

दा० प्र० अंचल क० मा. खूँटी।

विषय - सरगायली, दिमाडेल एवं तपकारा पैरीलों  
को मिला कर खडू नया इलाका की  
औपनिधिक (जोभाजनली) स्वीकृति देने  
के सम्बन्ध में। -

महोदय,

उपरोक्त विषय के सम्बन्ध में 13-7-88

को दिमाडेल तपकारा एवं सरगायली के पैरीलों, इलाका  
तथा मण्डली स्तर के पंचों की खडू बैठकी सरगायली  
डिस्ट में गी की। तपकारा की अध्यक्षता में हुई।  
जिसमें किमोंदित विन्दुओं पर विचार विमर्श की  
गई।

(क) बुझू बरी इलाका में फुटिनाई! -

(1) बुझू बरी इलाका होने के कारण उपरोक्त  
अनुविधा हो रही है जिसके कारण फुई मण्डलिया  
में समस्याएँ पैदा हुई जिसका समाधान वहाँ से  
लम्बित है। जैसे - बिरह, सिड़ी फटका आदि।

(2) बुझू इलाका के अर्धेन पदेन विधायक उक्त  
समितियों के सभापति हैं, परन्तु बरी इलाका होने  
के कारण विधायकों से सम्बन्धित कार्यों में लचक  
बचने नहीं सकते।

(3) उपरोक्त अर्धेन बरी इलाका होने के कारण पैरीलों  
को मिला कर खडू नया इलाका के अनुसूचित  
गरी कर सकते हैं।



(4) बुझू बड़ी इलाका होने के कारण कमजारी में  
रखें पंचों को इलाका सेक्टर लगे भाते हु में बड़ी-  
दुबिनाई होती है एवं वेदना समय ही बरवादी होती  
है ।

(ख) नया इलाका होने से सुविधा । -

- (1) प्रशासनिक सुविधा -
- (2) विधालयों के पुस्तक एवं संचालन में सुविधा -
- (3) आवागमन की सुविधा -
- (4) कुलीनिकाई सेवा देने में सुविधा ।
- (5) विद्वान् कार्यों में सुविधा एवं वृद्धि ।
- (6) आमदनी में वृद्धि ।

(ग) सम्पत्ति आमदनी जनसंख्या एवं विधालयों का  
विवरण । -

(1) सरनाटोली पंचायत - सम्पत्ति -

जमीन - 36 एकड़ 55 बीघा

मण्डली - 7 - उधारक - 6 पाद्री - 1

एक प्रिडिल स्कूल एक उ. उच्च विधालय ।

(2) दिमादेल पंचायत - सम्पत्ति -

जमीन - 14 एकड़ 48 बीघा

मण्डली - 3 एकड़ उधारक एक पाद्री ।

एक मध्य विधालय एक उ. उच्च विधालय ।

(3) तपदास पंचायत - सम्पत्ति -

जमीन - 5 एकड़ 72 बीघा

मण्डली - 8 उधारक 8 पाद्री ।

सर्व मध्य विद्यालय ।

सरनायली, दिपाईल एवं तण्डरा पैरिशों के

घर संख्या वपतिस्मा संख्या दफ्तर संख्या

963

8602

3050

1986 के जनगणना के अनुसार ।

अतः हम सरनायली, दिपाईल एवं तण्डरा  
पैरिशों के इलाका पंच पैरिश पंच एवं मण्डली पंच  
एवं आम जनता के संग है कि उपरोक्त तीनों  
पैरिशों के मिल कर एक नया इलाका "सरनायली  
इलाका" के नाम से औपबन्धित (जोमानगली)  
स्वीकृति का <sup>समा</sup> मांग कर देंगे कि कृपा करें ।

इस कृपा हेतु हम उपरोक्त तीनों  
पैरिशों के गाड़ी बहन मंचल के प्रति सदा  
आभारी बने रहेंगे ।

प्रतिनिधि -

- ✓ ① प्रमुख कक्षा का बंगी ।  
② इलाका मेम (मेन) दुसू ।

आप का वि श्वात

A. T. M.

13.7.88

सचिव

इलाका निर्माण समिति

एवं तीनों पैरिश के

सदस्यगण -

Name	Parish	Post
1. Benjamine T. P. -	Diankel	Glaka. M.
2. August Tim.	Sarnatoli	Parish member
3. D. K. Guria	Taplekar	Glaka Member
4. जसुका टिम	सरनाटोली	मंडी - पंच
5. पीटर लिडू	"	" "
6. झाक मेन्जर	नुराज	कोमाइ मुली
7. Preshiphar -	Bandhitoli	A. M. S. J.
8. जोसेफ रोपनी	पेरिस मेन्जर	मसखा विपंडेल
9. अनुसल बहिंग	पेरिस	सुखा लोवा मंडोली
10. पवारम रोपनी	विपंडेल	वि. ग. मंडोली
11. माशाल संग	सरनाटोली	वि. र. मंडोली
12. Saban Guria	Tapkara	Parish Member
13. चोला गुर्ग	तपकार	मण्डोली पंच
14. Rev P. S. Tim.	Sarnatoli	<del>Sarnatoli</del> In Charge A. M. S. J.
15. Labarriya -	Sanga	Parishark Tapkara
16. Rev B. Age	Tapkara	Mandli Chairman
17. Rev. S. Hemrom	Sarnatoli	Chairman
18. Rev. J. P. K.	Diankel	Chairman
19. रणेन लिडू	सरनाटोली	पेरिस पंच



Pd  
25/7/88

Prakash Board

सेवा में,

दि 23.7.1988

श्रीमान

प्रमुख अधिकारी जी० ई० एल० चंच  
आयदाद विभाग,  
रांची

महोदय

सेवा में निवेदन है कि हमारा दुकान  
महानाई ईस्ट क्लिनिक्स जी० ई० एल० चंच  
कम्पाउंड में स्थित है, इस दुकान को हम करीब  
30 (तीस) सालों से चलाते आ रहे हैं। इस दुकान  
के पीछे मेरा कार्रखाना तथा गोदाम है। कार्रखाना  
में जो उपर से खुला हुआ है, वर्षा का तथा कार्र  
से बचा हुआ पानी कार्रखाना के पीछे से बहा  
हुआ नाली में चला जाता था।

अभी विगत कुछ दिनों से हमारे दुकान  
के बगल वाली दुकान तारत बैकरी वाले तथा  
आगे लगी राई मिलकर मेरे कार्रखाना के  
पीछे एक दिवाल खड़ा दिया है तथा जो नाली  
था उसे भी बन्द कर दिया है। नाली बन्द होने  
के कारण वर्षा का तथा कार्रखाना में कार्र किया  
हुआ पानी कार्रखाना में ही जमा हो गया है जिसके  
कारण हमलोगों का कार्य करने में बहुत ही कठिनाई  
का सामना करना पड़ रहा है। तथा अब जमे  
हुए पानी के कारण जान माल के हानि के  
आभाव संक्रामक रोगों की फैलने का डर है,  
अगर यही स्थिति रही तो हमें दुकान बन्द करना  
पड़ सकता है, जिसके कारण हम और हमारे  
परिवार को आर्थिक संकट का सामना करना  
पड़ेगा।

हम लोगो ने जब दिवाल बनाया जा  
रहा था उस समय भी मना किया था- हीन-  
वाले कपड़ों की बनाया था परन्तु उन लोगो ने  
इस पर ध्यान नहीं दिया ।

इस संदर्भ में श्रीमान को भी सूचित  
किया था आपने इस पर कोई कारवाई नहीं की,  
भारत छोड़ो वाली ने इसके पहले भी हम-से-  
कई बार बिना मतलब को मगड़ा कर चुके हैं,  
हमें तंग करने के निमत ले ही यह दिवाल  
सड़ा कर दिया गया है तथा नाली को बन्द-  
कर दिया है ।

हम मगड़ा फसाद नहीं करना चाहते हैं  
इसलिए श्रीमान से निवेदन करते हैं कि इस  
पर उचित कारवाई किया जाए जिससे हमारा  
दुकान ठीक ढंग से चल सके और हमें  
कठिनाईयों का सामना नहीं करना पड़े ।

इसके लिए मैं आपका सदा आभार  
रहूंगा ।

~~हम~~ धन्यवाद

23.7.88

आपका विश्वासी

Signature

(शं. रत्न. इने सिमरा-)

महाराष्ट्र की नली

मै 215, रांची

## SECRETARY'S REPORT FROM 1ST NOV-30TH JULY

The Bible Societies were born from the conviction that every man on earth has the right to read for himself in his own language the wonderful Words of God as recorded in the pages of the Holy Scriptures. This conviction gives the Bible Societies their unique and universal character - unique, in that they are committed to a single central purpose, and universal, in that they strive to make their efforts known in every tongue and tribe and nation.

Probably no other Christian agencies are as aware of, or have contributed as much to the global mission of the church as the Bible Societies, whose witness to Christ the Lord is heard in more than a hundred lands and in over a thousand tongues. In pursuing this central mission, the Bible Societies have done much to demonstrate that our world is one, that man's need is one, and that the message they proclaim is to the whole world for the redemption of the whole man.

It is with this conviction that we accept the challenge to give of our best in carrying out the task entrusted to us. We are called to a vital role in making the resources of the Gospel of Jesus available to everyone to young and old, to those within the church and to those outside.

Let us thank God for all the blessings, care and Grace. He has bestowed upon us during the last six months. We have been very much encouraged by the increased interest and partnership of both Christian friends and local churches in the work of the Society as they are getting to know more about the Bible Society and its work, at the national level as well as at the Auxiliary level. We are eagerly looking for more involvement of the Bihar churches in the field of Scriptures distribution.

Bible Sunday : Bible Sunday was observed in many churches on the second Sunday of December 1987. Many pastors exchanged pulpits and spoke about the work of the Bible Society. Prayers were offered and special envelopes distributed for thanksgiving offerings.

Annual General Meeting : The Annual General Meeting of the Bihar Auxiliary was held on 13th March, 1988 at St. Mary's C.N.I. Church, Dhanbad. Rev. Fr. C.R. Prabhu, President of the Auxiliary, presided over the meeting, which was well attended by the members of all local churches, namely :- Roman Catholic Church, Church of North India, A.G. Church, Methodist Church, Marthoma Church, Orthodox Church, G.E.L. Church and N.W.G.E.L. Church. Members from Sindri, Hazaribagh and Bokaro Steel City branches were also present. Fr. Prabhu, the President, and Rt. Rev. James Terom, Bishop of Chota Nagpur, the Guest Speaker, in their inspiring messages urged the churches to take an active part in the work of the Bible Society, and reminded them of their duty in the evangelization of Bihar. We have noticed an added enthusiasm among the people of Dhanbad region after holding the General Meeting.

All the Branches are functioning well and have kept in constant contact with the Auxiliary in Ranchi. It has been a case of mutual support and co-operation to enable the work to prosper. Special mention may also be made of the Jamshedpur branch in connection with scripture distribution and the collection of funds.



We are happy to report that we have the full co-operation of all churches in Bihar. The Roman Catholic Church is taking an active part in all our activities.

Our President, Archbishop Telesphore Toppo and some of the Fathers from St. Albert's College are closely associated with the translation of the Kurukh New Testament. Most of the churches have raised funds for the Bible Society by the distribution of envelopes that are sent for the purpose. The Secretary and the staff were given the privilege of speaking in many Roman Catholic and Protestant Churches. The Bible Van was warmly everywhere. The welcomed 'melas' provided a good opportunity for interaction and fellowship with many local churches and villagers.

Distribution : As in previous years we have carried out our distribution programmes. During Holy Week, we inserted about 20,000 copies of "Good News Paper" in the dailies delivered at home by hawkers in Ranchi, Kanke, Dhurwa, and Jamshedpur. The response from the educated segment of the readers was very encouraging.

This year also, we are continuing with our prison ministry, and we hope to be able to reach all the prisons of Bihar in the near future. At Dumka, Hazaribagh and Chaibasa, the response is very good. Tremendous things have happened among the prisoners. In one prison a Warden told us "Now there is no fighting in the prison for anything". The Bibles which were distributed were used by many prisoners in turn.

Friends of the Society may be aware that one of our thrust areas is at various 'melas' of the state where we can contact people in their hundreds and distribute scriptures in their thousands. This year we could do more in this field at Simdega, Sonapur Mela and Jagganathpur Mela.

Jagganathpur Mela : About 100 volunteers from different churches participated in the distribution of scriptures. Many of them were college students, and special mention may be made of some Christian employees of H.E.C, the theological students of G.E.L. and C.N.I.Churches, Brethren Assembly, Members of D.C.Y.M of C.N.I.Church, Youths from A.G.Church and Siyon Prathana Bhawan. We have found out that people are open minded to receive the scriptures. By the evening we had sold 2655 Gospel Packets, 2402 N.R.P and 100,000 Selections were distributed. Though there was vociferous opposition from some fanatical groups. In spite of difficulties, the volunteers rejoiced at the work they had been able to accomplish.

Sone Valley Project : As last year we had a distribution programme in the month of February, to the Western districts of Bihar, namely:- Aurangabad, Rohtas, Bhojpur and Gaya. Due to the non-availability of Gospel Packets we reduced the number of youth volunteers from 100 to 30. All the students of Bishop Hubback Theological College, Ranchi participated in this month long distribution programme. We had some wonderful experiences. In one place fanatics opposed the team from distributing the scriptures. Then a Hindu Priest came forward and said as per our Indian constitution everybody had the right to



preach their own faith and he persuaded the crowd to buy the scriptures. In Bhabua, members of the team were asked to sing some songs in front of a temple. After the songs the Priest announced through the loud speaker system "The Scriptures are worth reading". At Cinari the team was chased out of the city by a group of people. Another group encouraged the team to stay on, and helped us in distributing scriptures. A Christian officer at Gaya spend about Rs 2,000/- for hiring transportation for five days for the team's work. At Aurangabd the team was given accomodation by a local Hindu doctor, since there is no resident Christian family. At Gaya one of our team members was bitten by a snake but there was no harm done to him.

We feel this area is the hardest place for evangelistic work. Yet we have sold about 12,000 Gospel Packets, 12,000 N.R.P., 2,584 Hindi New Testaments and distributed over 100,000 selections. For 30 youths this was an opportunity to live together, to pray together, to study together, and to enjoy fellowship together. We are sure that these youths each with his own rich experiences, went back to his own Congregation and will be an asset to the church in future. Every year we are planning a programe like this and within 5 years we hope to be able to cover all the districts of Bihar.

As I mentioned earlier, we have been trainings youth volunteers from different churches to take the intiative in scripture distribution campaigns like the "Region Beyond Thrust" in North Bihar and the "Sone Valley Project" in West Bihar. The results have been encouraging. Youth volunteers are now engaged in evangelistic work in the streets, on trains, at melas and in market places. They make use of rickshaws, trains, buses and at times our old Bible Van.

We also motivate and encourage churches to engage in outreach programmes. This year some local churches, to instance Brethren Assembly, Assembly of God, Siyon Prathana Bhavan and Penticostal Churches as well as individuals came forward to reach the unreached with the Word of God. We are very pleased to collaborate with them by providing Bible Van. I am very happy to report that plans are continuing with the Ranchi Theological Seminary students, going for outreach programme once in every month.

Circulation Figures for the last  
8 Months Nov 87 - June 1988

<u>Description</u>	<u>Target</u>	<u>Achieved</u>	<u>Percentage</u>
Bibles	7,155	5,389	75.32%
New Testaments	22,958	22,386	97.51%
Portions	4,44,718	3,79,786	85.40%
N.R.Portions	7,07,525	4,39,870	62.17%
Selections	71,25,910	43,27,304	60.73%
N.R.Selections	4,69,048	3,67,753	78.40%
<b>I O T A L :</b>	<b>87,77,314</b>	<b>55,42,488</b>	<b>63.15%</b>

Mini Book-shops : This experimental project is bringing encouraging results, since we decided to set up mini bookshops to bring the Word of God to the remote rural areas, which vehicles cannot reach. Calvary Gospel Ministries first encouraged their workers to start Mini Bookshops in remote villages. Now some of the rural church pastors of G.E.L.Church and C.N.I.Church have also started Bookshops supplied by the Bible Society.

Distribution Seminars : In these seminars, we aim to motivate the participants to take an active part in the distribution of Scriptures and also give them hints on how to reach people without embarrassment to the worker as well as the target person. Experience shows that those youths who are trained are keen in distribution and a few of them have selected evangelistic work as their life vocation. We are convinced that these youths are an asset to the churches.

Seekers : We are getting daily an average of 10 letters from seekers asking for scriptures. Here I want to share a letter which I received recently.

On July 9th, I received a letter, from a Brahmin Poojari from the Nepal-Bihar border. In it he shared his happiness in life when he came across the Word of God. One day he visited Raxaul Hospital for treatment. In his letter he says, "I was invited to a Christian Prayer Meeting in the Hospital. I agreed to go, not knowing much about Christianity. But I felt a sense of longing in my heart. I was given a packet (N.R.P. I - V) for Rs 1/-. I started reading it with great interest. I read it 5 times on the first day itself. Again and again I started reading it. I noticed someone was talking to me personally about my sin. Then I managed to get a Nepali New Testament from the Hospital. Now I am studying it and comparing it with the Bhagavat Gita, I am growing in my faith in Jesus Christ. I will continue to be a Poojari in my temple in Nepal till Jesus Christ calls me out. I am reading the New Testament regularly and also sharing it with those who are coming to the temple for worship." How wonderfully our Lord is working through the humble ministry of our Auxiliary. This is an area where evangelistic work is forbidden.

Contributions : This year also envelopes were distributed among the members of the churches for their free will offering to the Bible Society on Bible Sunday. Bible Sunday is increasingly observed in many churches and we notice that members of the rural churches are becoming more and more involved in the work of the Bible Society. A few friends of the Bible Society have been contributing Rs 100/- and Rs 50/- every month.

It is my privilege to share a letter which I got on 12th July, 1988 from Mr. G. Hembrom, Advocate of Pakur, saying that he is sending Rs 100/- as a thanks giving contribution to the Bible Society after reading our Annual Report. Another friend who is working in Usha Martin sends every month Rs 25/-.

We do hope many more friends like them will come forward with a helping hand. Contributions are steadily increasing, and this year we hope to reach our target of Rs 1,70,000/-.



Secretaries Conference and Budget Workshop :

The Secretaries Conference and Budget Workshop was held at Bangalore from June 1-6th. The General Secretary of the Bible Society of India, all Auxiliary Secretaries, all the Directors from Bible Society central office participated. It was a time of real fellowship, sharing and helping one another in our common task. This year, for the first time in the history of Bible Society of India, the budget was prepared at Bangalore with the help of a computer. This made the final calculations very quick and convenient. We hope within a few years that all our Auxiliaries will be provided with computers.

Staff : I wish to record my gratitude to our staff, who continue faithfully to give of their best efforts with undiminished zeal. Mr. B.C.Das, who was our distribution promoter for the past five years left the organisation by resignation. We have added two new distribution Promoters Mr. Benjamin Mondal and Mr. Manohar Tirkey, and we pray that they will also join with our other staff members in upholding the spirit of co-operation and sacrifice in spreading God's Word in Bihar.

The work in Bihar is progressing. Many genuine seekers are studying the Bible more seriously. Many are open to the Word of God. We shall see in the near future a spiritual awakening here in Bihar.

The tolerance of the people of Bihar is generally note-worthy, but here and there we have to face some opposition from fanatics. I strongly believe that now in Bihar the door for the "Word of God" is wide open. Before it is closed, we must rise up and reach the unreached people. Therefore let us "Launch out into the deep". (Luke Ch: 5. vr.4)

Conclusion :

We are greatly indebted to many friends for our achievements during the past seven months. We sincerely express our deep-felt gratitude to all our friends for extending their co-operation and support for the ministry of the Bible Society. I am grateful to Archbishop Telesphore Toppo, our President, for his support, advice and encouragement in our work. Our thanks are also due to the Auxiliary Committee members for their wise counsel and support.

We know our target in both contributions and distributions is very high and that we are not strong enough to achieve this alone. But we know the One who strengthens us will be able to fulfill our aims. We solicit your continued prayerful support.

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1C55-18

# The Bible Society of India

Rev. Dr. P. M. Mathew  
Secretary



BIHAR AUXILIARY  
Old Hazaribagh Road  
Post Box No. 23  
RANCHI - 834001  
Telegrams : TESTAMENTS  
Telephone : 22678 (Off.)  
: 8860 (Res.)

Our Ref. B. A. 8(2)/897/88

Date: 25/07/1988

## N O T I C E

A meeting of the Bihar Auxiliary Committee of the Bible Society of India will be held on Saturday the 20th Aug, 1988 at 10.00 a.m. at the Bible House, Ranchi. You are cordially invited and requested to make it convenient to attend the meeting.

Thanking You.

Yours Sincerely

Ranchi 25th July, 1988

Aux. Secretary

### A G E N D A :

1. Opening Prayer
2. Roll call and Apologies
3. Appointment of Recording Secretary
4. Confirmation of the minutes of the previous meeting ( 6(6.2.1988 )0
5. Matters arising out of the minutes
6. Secretary's report
7. Formation of Sub-committee
8. Auditor's report
9. Customers Account
10. Any other business with the permission of the chair.
11. Closing Prayer.

Encl; Secretary's Half Yearly Report.

THE CHURCH OF NORTH INDIA COUNCIL FOR CHILD CAREP.O. BOX-93, CIVIL LINES, NAGPUR-440001

No.A-7/88

CIRCULAR NO. 28/88

DATED : 8th July '88

To,  
 All Bishops/ Head of Churches,  
 All Liaison Officers,  
 All Homes/ Day Care Centres supported by CNI+CCC

SUBJECT : LIAISON OFFICERS FUNCTIONS & EXPENSES

Dear Bishops/ Sirs/ Madams,

Despite several circulars, the subject matter does not appear to have been appreciated or taken seriously. For proper and efficient functioning of Homes/ Day Care Centres, it is essential that they are under constant supervision and guidance. For this purpose CNICCC arranges visits by Home Officers at intervals. Since this is not adequate, Liaison Officers are appointed by Diocese/ Churches from amongst persons well-experienced in Home administration with the approval of CNI-CCC to visit each Home/ Day Care Centre within the territorial jurisdiction of the Diocese/ Church according to a pre-determined programme regularly and submit report on the functioning of each Project to the Bishop/ Head of the Church and the Director CNICCC at Nagpur address. The duties of a Liaison Officer are laid down in the Annexure attached. My earnest request to the Bishop/Head of the Churches is to ensure that the Liaison Officers visit each Home/ Creche regularly and report on the state of affairs. The functioning of Homes needs improvement to ensure continued financial assistance from KNH.

For defraying the travel and incidental expenses of Liaison Officers, Diocese/ Churches have been allowed to retain out of the Fostership Grant @ 50 paise per child per month w.e.f., 1st October, 1981. The accounting at channelling Diocese/Churches and Homes / Day Care Centres is explained in the paragraph following. The amount so collected may be supplemented by contribution from Dioceses/ Churches. I would like to emphasize that regular visit of Homes by the Liaison Officers is absolutely necessary and must be enforced.

In supersession of all previous instructions on the subject, book-keeping would be that when the Diocese/Church remits the Fostership Grant to a Home/ Day Care Centre, they may do so after deducting @ 50 paise per child per month. The Account Head "Fostership Grant" is to be debited by the gross amount and the Account Head " Liaison-Officer's Expenses" is to be credited by the deducted amount. The net residual amount will be remitted to the Home together with a Receipt for the amount deducted on account of Liaison Officer's Expenses. On receipt of the Demand Draft (or cheque) and the Receipt for Liaison Officer's expenses, the Home will CREDIT the Account Head "Fostership-Grant" by the gross amount of the grant and DEBIT the Account Head "Liaison Officer's Expenses" by the amount retained by the Diocese / Church for this purpose.



The Liaison Officer's Expenses Account is a Liability of the Diocese/ Church until expended. A work imprest is to be granted to the Liaison Officer, who will submit a statement of Account, together with supports, while seeking reimbursement. At year end the Diocese/ Church is required to submit to the Director CNICCC, in duplicate, an audited Receipt and Payment Account, a copy of which will be forwarded to the KNH. In case the Liaison Officer maintains a bank account, the same will be credited with Liaison Officer's fund. The programme must not be made to suffer for lack of funds. To reiterate, Diocese/ Churches are expected to grant additional funds if needed, for the proper implementation of the programme.

I shall be glad to furnish further elaboration, if needed.

You are requested to kindly advise the Liaison Officer to follow the instructions as contained in this circular. Looking forward to your co-operation.

with all good wishes,

Yours sincerely,



(THE RT. REV. J.A. GONSALVES.)  
DIRECTOR

NO. A-7/88

cc : The Treasurer, CNI+CCC  
: All Home Officers  
: Delhi Office

JAG/rk\*

THE CHURCH OF NORTH INDIA COUNCIL FOR CHILD CARE  
POST BOX-93, CIVIL LINES, NAGPUR-440001

the 8th July, 1988

DUTIES OF A LIAISON OFFICER

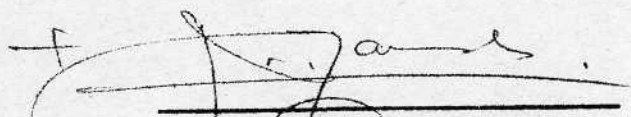
1. To act as a liaison between the Diocese/and the CNI+CCC  
Central Office. /Church
2. To visit the Day Care Centre/Home as frequently as possible  
and look into the general administration and child care in  
the Hostels/Homes.
3. To inform from time to time, the Diocesan/Church authorities  
and the Home/Day Care Centre authorities about the policies,  
procedures etc. of CNI+CCC.
4. To help the Home/Day Care Centre authorities in preparing the  
annual budget and see that they follow it strictly.
5. To make his/her expertise and knowledge available at all levels  
in the Diocese and to share in the work of Committees at Home and  
Diocesan level.
6. To forward the requests for additional fosterships building  
grant, grants for repairs, renovation etc. to the CNI+CCC  
Office.
7. To assist in the selection of fosterchildren.
8. To look into the promptness of correspondence and submission of  
the requirements in time, to the Central Office, by the Home/  
Day Care Centres.
9. To take initiative in arranging conferences, refresher course,  
organising inter-Homes meets, retreats and other programmes for  
children.
10. To check the accounts, records and the work of the Homes/ Day  
Care Centres.
11. To co-ordinate the work of the Homes/ Day Care Centres.
12. To submit regular and Annual Report of his/her work to the  
Diocese/ Church and CNI+CCC Central Office.

Qualification :

The Liaison Officer should be a person with considerable experience  
in the field of Child Care and have sufficient time to carry out his/  
her role effectively.

Handing over charge :

After the appointment of a new Liaison Officer the outgoing Liaison  
Officer will hand over all files and accounts with balances of money  
to the New Liaison Officer in the presence of Diocesan/Church autho-  
rities.

  
\_\_\_\_\_  
DIRECTOR



CNI-ccc 155-234

THE CHURCH OF NORTH INDIA COUNCIL FOR CHILD CARE  
POST BOX-93, CIVIL LINES, NAGPUR-440001

CIRCULAR NO : 29/88

DATE : 20/07/88

To,  
All Managers/Wardens/Correspondents  
of the CNI+CCC supported Homes.

SUBJECT : LEAVING FORMS

Dear Friends,

We have been sending Circulars from time to time on the above subjects in order to appraise you of the new KNH policies.

But we are very sorry to point out that we still continue to receive the leaving forms after long delay. Such delay results in heavy deduction of fostership grant, which automatically affects your budget.

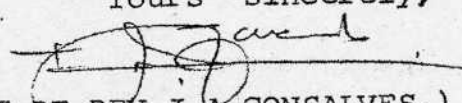
In order to stream line the urgency of leaving form. The Board of Directors of KNH has passed a resolution, which is quoted below :  
" According to the decision of our Board of Directors, we are forced to reduce the fostership quota of the project for those children who left already more than half a year ago, that means the left children cannot be replaced in that project. The CNI+CCC can use such fosterships for other projects".

However, to retain the quota of your Home, you are again requested to forward the leaving forms of the children within six - weeks, from the time they leave the Hostel.

We look forward for your co-operation

Thanking you,

Yours sincerely,

  
(THE RT. REV. J. A. GONSALVES.)  
DIRECTOR

cc : KNH  
: Bishops  
: Liaison Officers  
: Circular File

CDL/rk\*

1295-6

**UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA**

(Registered under Societies Act, XXI of 1860)

1, First Street, Haddows Road, Madras-600 006, S. India.

**President :**

The Rt. Rev. Dr. Jayaseelan Jacob  
Bishop of Tranquebar TELC  
Post Box No. 86  
Tiruchirapalli-620 001

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Date.....26th July 1988

To


The ~~Bishop~~/President,  
GELC

Dear ~~Bishop~~/President,

In our letter of 2nd June 1988, we had requested for nomination of one member from your church for Committees like, Women, Youth, DSA, Communication, Christian Education, Worship, Stewardship, Self Reliance and Publications. However, so far, your nominations have not reached us. It is, therefore, requested that your communication in this regard may please be sent to Dr. K. Rajaratnam by name immediately.

Thanking you,

Yours sincerely,

  
for Executive Secretary

1255-9

THE NATIONAL COUNCIL OF CHURCHES IN INDIA

Sub-Unit on Youth

The youth Director  
GELC

Christian Council Lodge  
Civil Lines  
Nagpur 440 001  
July 26, 1988

North India Regional Youth Leader's Conference  
Rajpur, Dehradun, September 27 - October 2, 1988

Dear Friend,

Greetings from the National Council of Churches in India.

The Youth department of the NCCI is planning to organise an ecumenical conference for youth leaders/workers at Christian Study and Retreat Centre, Rajpur, Dehradun during September 27 - October 2, 1988. This is the first of its kind to be organised by the NCCI. Through this, we seek to provide an opportunity to all those who are involved in training and equipping of young people, to come together for fellowship, sharing and study.

The role and place of youth in the life and mission of the Church, Secularism and Religious Revivalism, Meaning of Salvation and Christian Spirituality in the context of brokenness and suffering etc. are some of the major issues which will be reflected upon collectively to find effective ways of strengthening the youth work of the churches. Worship in indigenous forms, Bible Studies, exposure trips, paper presentations, group discussions, workshops and community building exercises will be the salient features of this programme. A panel of experienced youth leaders will be the resource persons.

This is an invitation for you to nominate two persons (M+1F) for this conference. Only 40 people will take part in this programme. Selection will be made on the first come first served basis. The sponsoring Diocese/Conference/Church has to provide travel expenses to the participant. The participant will have to pay Rs. 15/- towards registration fee on his/her arrival. The NCCI will bear all other expenses. This arrangement is being done in order to enable the churches to participate in the training and equipping of young people. Therefore, please cooperate. We may provide a part of the travel expenses to those who find it really difficult to participate.

Please let me know the name of your nominee at the earliest and send the enclosed nomination form at the Nagpur address. Kindly make an attempt to send women candidates also. Last date for sending in the Nomination Form is August 16, 1988.

Looking forward to your kind cooperation,

Yours in His Service,

*Deenabandhu*  
M. Deenabandhu  
Youth Secretary

Encl: Nomination Form.

Copy to Rev. Martin Tete



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Telegram : CHRISNIED, Madras-6  
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Date 20th July 1988

Rev. J Borun Biswas  
Chairman  
Gossner Evangelical Lutheran Church  
C/o C 150 M M T C Colony  
New Delhi 110 017

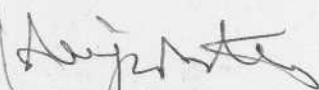
Dear Rev. Biswas:

Thank you for your letter of 9th July.

I have explained to you in person what is practicable in your case. Now that you have other ideas, and would like to go abroad, all that I could suggest to you is to try according to your plans, in which case you have got to get a Scholarship Application Form from your Church Headquarters in Ranchi, and apply through the Church. You will have to fill up the application together with several attachments, and see that it gets into my hands through your Church before middle August. Then take your chance.

Thanking you.

Yours sincerely



Dr. K Rajaratnam  
EXECUTIVE SECRETARY

✓ c.c. Rev. Martin Tete

KR/ca



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GLTC/DIR-43/236/88

July 22, 1988

To

Bishops/Presidents of  
9 Lutheran Churches

Dear Friends,

I wrote some time back to you about accommodation difficulties at Gurukul. Due to compelling reasons and being a disturbance to students, we are not able to provide accommodation to families and members who come to Madras on various errands. It is not possible for us to accommodate any more groups and members from your church. I request you to kindly inform to the other officers about the same. We have few places which are meant solely for persons coming to Gurukul and other programmes and hence I wish to inform you that hereafter Gurukul cannot accommodate persons coming to Madras on their own errands.

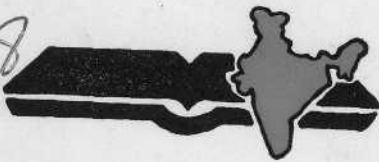
With kind greetings,

Yours sincerely,

+ Dorairaj Peter  
(Dorairaj Peter),  
DIRECTOR.

DP/dp

30/7/88



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(Helping the Church grow through Evangelism)

JOHN SAMUEL SWAIN  
REGIONAL DIRECTOR

TO  
Mr. Raymond G. John,  
'Shanti Dham'  
P.O. Maheshmunda,  
Giridih-815324.

DATE 22/7/88.

REF.

Dear Sir,

Thank you for your Letter Dt. 9th July about Bihar Pastors Conference.

This is Inform you that we are having All India Pastors Conference on October 19 to 21 at Secundrabad.


To meet the expence of the Conference we donot have any Special Fund. But by selling scripture we support the Conferences. It means we have to sell scripture worth of Rs. 20,000/- to meet the expences.

We will able to help you to get Good speaker. Same time I am forwading your Letter to our General Director Dr. W. Scott for his coment and suggestion.

I assure you that we will this conference in 1989 only.

Thanking you.

Yours Sincerely,  
for North India Bible Literature.

  
Rev. J.S. Swain.  
Regional Director.

cc. Dr. W. Scott.  
Bishop. Rev. M.M. Tudu,  
Bishop. Rev. M.M. Tete,  
Rev. G.S.R. Geir,

Ps. Please arrange a meeting with B. CC Leaders. So that I can meet and explain to them about our ministry. So let me know the date.

29  
11/8/88

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EXECUTIVE SECRETARY

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Date: 25th July 1988

To:  
The Bishops/Presidents of the  
Constituent Churches of UELCI

Dear Bishops/Presidents:

I deeply regret to communicate to you the sad news of the demise of Bishop Josiah Kibira, former President of the Lutheran World Federation (1977-1984) on 18th July 1988 in Bukoba, his native place in Tanzania. He was unwell for quite sometime and also lost his sight.

The funeral will be on July 26th, and according to a communication from the General Secretary, LWF, Dr. Gunnar Staalsett, the LWF will be represented by Dr. Anza Lema and Von Ehrenheim at the function in Bukoba on 26th. Kindly pray for Bishop Kibira's family, and the Church in Tanzania, where he served so well. We praise God for his life of dedication to the Lutheran Church in the World.

Yours sincerely



Dr. K. Rajaratnam,  
EXECUTIVE SECRETARY

c.c. Dr. Gunnar Staalsett  
Dr. Anza Lema

KR/ca



Copy to  
Ministry of  
P/Adm. & L. & M.

155-155.

Red  
29/7/88

निर्णय =

आज तारीख 28-6-88 को जी. ई. रुल कलेशा, असम अंचल समिति के द्वारा आपार असम इलाका सभा का गठन और कलेशा के संविधान में दिखे गये उच्च स्तरीय संगठनिक इकाईयों के लिये उस क्षेत्र से आने वाले प्रतिनिधियों का चुनाव (जिसके बिना उस क्षेत्र के मण्डली एवं पेशवा में विगत 1984 से दिखाई दे रहे विभाजन की स्थिति को रोक-घाप और समाधान करते हुए मेल-मिलाप स्थापन कारना अब असम्भव जान पड़ता है) सम्पन्न करने के हेतु आपार असम इलाका क्षेत्र के दोनों पक्षपर विपक्ष दोनों के आमन्त्रित और उपस्थित आगमों से सलाह-परामर्श लेते हुए निर्णय लिया गया कि :-

(1) आपार असम इलाका क्षेत्र के लिये इलाका सभा का गठन और उच्च स्तरीय संगठनिक इकाईयों के लिये इलाका से आने वाले प्रतिनिधियों का चुनाव अति शिघ्र हो जाना चाहिये और यह कार्य आगामि 15<sup>th</sup> September, 1988 के अन्दर सम्पन्न हो जाना चाहिये।

(2) कि आपार असम इलाका सभा का गठन इलाका के निम्न पेशवा में अलग अलग दोनों पक्षों में वास्तविक में सेवा प्राप्त करने वाले दृष्टिकृत सदस्यों (माइ-बहनों) का सैन्यालय (मदुमलुमारी) करने के पश्चात् नये रूप से संविधान तथा चुनाव नियमावली के आधार पर चुने गये इलाका प्रतिनिधियों के द्वारा होना। ये पेशवा और दल हैं :-

(i) Tinsukia A पेशवा और विगत अंचल सभा कार्य-काल के अफसारी के द्वारा निर्मित 'Tinsukia' पेशवा।

(ii) Raidang पेशवा और वहाँ के विभाजित दल।

(iii) Rajabahal पेशवा और वहाँ के विभाजित दल (अर्थात् पेशवा के अन्दर के दोनों दल)

Tinsukia B पेशवा में नये रूप से इलाका प्रतिनिधियों का चुनाव करने का प्रयोजन नहीं सम्पन्न गया।

— क्रमशः 2रा पक्ष में।

(3) कि, इलाका की गठन के लिये चुने जाने वाले प्रतिनिधियों का चुनाव सख्खत पेशियों के दोनो पहों में अलग अलग होगा; जैसे, Tinsukia A पेशी से भी चुने जायेंगे और बिगत अचल सभा कार्यकाल के अफसारी द्वारा नये "Tinsukia Parish" के नाम से जो नया पेशी का गठन हुआ था वहां से भी प्रतिनिधि अलग से चुने जायेंगे। ऐसा ही रजाबादुर पेशी में भी दोनो पहों में अलग अलग चुनाव होंगे। पर सब ही स्थानों में प्रतिनिधियों का चुनाव और प्रतिनिधियों की संख्या का निर्णय बलेशा के संविधान और चुनाव नियमावली के आधार पर ही होंगे।

(4) कि, उपरोक्त तरीके से चुने जाने वाले चुनाव के द्वारा दोनो पहों से आने वाले प्रतिनिधियों की संख्या का निर्णय उस दल के अन्दर वास्तविक में रहने वाले और सर्वकार प्राप्त करने वाले दृष्टिकृत जनसंख्या के आधार पर ही होगा, जैसे, बिगत अचल सभा कार्यकाल के अफसारी द्वारा निर्मित "तीनसुकीया पेशी" से आने वाले इलाका प्रतिनिधियों की संख्या का निर्णय उनही दृष्टिकृत जनसंख्या के आधार पर होगा जो वास्तविक में (अर्थात् उपरोक्त अफसारी द्वारा इस पेशी के लिये बयुध गये मराडलीयों के लिस्ट (अर्थात् सम्पुन लिस्ट) और उनमें रहने वाले दृष्टिकृत जनसंख्या के आधार पर नहीं) इस दल में रह कर अपने वास्टर से आत्मिक सर्वकार प्राप्त कर रहे हैं। ऐसा ही Tinsukia A पेशी से इलाका के लिये आने वाले प्रतिनिधियों की संख्या का निर्णय भी उनही दृष्टिकृत जनसंख्या के आधार पर होगी जो कि वास्तविक में Tinsukia A पेशी के अन्दर रह कर Rev. S. K. Ganguly से सर्वकार प्राप्त कर रहे हैं।

(5) कि, उपरोक्त (3) और (4) चाराओं में लिये गये निर्णय और प्रवन्ध शिर्फ आधार असम इलाका क्षेत्र के लिये मौजूदा समस्याओं से भरी-हुकी पार-स्थितियों के वातावरण में एक इलाका सभा का गठन कर पाने और इस के द्वारा वहां के समस्याओं का समाधान करने तथा मेल-मिलाप स्थापन करने के हेतु किये जाने वाले आगामि इलाका सभा चुनाव, अर्थात् —



"1988 आगरा असम इलाका सभा चुनाव" के लिये - ही केवल जायज (Valid) माने जायेंगे। ये प्रबन्ध कलौशा तथा असम अंचल के अन्दर, दूसरे और कोई भी परादली, प्ररीश या इलाका के चुनाव के लिये वर्तमान या भाविष्य में चुनाव - आधार नहीं माने जायेंगे।

(6) कि, आगरा इलाका के प्ररीशों के अन्दर आलग आलग दलों में जो पुरोहितार्थ सेवा कार्य (Pastoral service) हो रहे हैं, वे फिलहाल वैसे ही रहते रहने को अनुमोदन दिया जा रहा है। इलाका सभा का गठन हो जाने पर, इस इलाका के अन्दर के प्ररीशों में पुरोहित सेवा कार्य के विषय अंचल समिति इलाका सभा से सलाह - परामर्श लेकर निर्णय करेगी।

(7) कि, आगरा असम इलाका सभा का गठन को हेतु किये जाने वाले सबसे चुनाव प्रकृया असम अंचल समिति के पर्यवेक्षण में तथा अंचल समिति के द्वारा नियुक्त किये गये चुनाव अफसरों के द्वारा सम्पन्न होगा।

(8) यह भी निर्णय लिया गया कि अंचल समिति इन चुनावों को सम्पन्न करने के लिये समय पर सूचना (Notice) जारी करेगी और आगरा असम इलाका का गठन के लिये स्थिर (निर्धारित) किये गये दिन एवं तारीख में ही इस इलाका सभा का विधिवत गठन उस चुनाव के लिये उपस्थित इलाका प्रतिनिधियों के द्वारा ही सम्पन्न होगा। यदि कोई भी पक्ष या दल के प्रतिनिधि उपरोक्त चुनाव के समय उपस्थित नहीं होते हैं तो उनके अनुपस्थित रहने के कारण ही आगरा असम इलाका सभा का गठन - कार्य मोलतावी नहीं रखी जायगी।

रि. ए. ए. चोपड़ा  
अध्यक्ष, 28/6/88

ई. एल. चोपड़ा, असम अंचल  
तेजापुर।

सचिव,  
28/6/88

जी. डी. एल. चोपड़ा, असम अंचल  
तेजापुर



~~901000~~

77

M.D.

13 Pa.

Medical Aid - 1987 - 1988.

1	1	1	1	1	1	1	1	1	1
1	N A M E.	Amount	17.25 %	Net.	Advance	Not	1	1	1
1	1	of	1	1	1	1	1	1	1
1	1	Bill.	Cut.	1	Paid.	Payment.	1	1	1
1.	Cato. Seian Khakha.	122.30.	22.35.	107.15.	65.00.	42.15.	1	1	1
2.	Rev. Lukas	137.94.	23.94.	114.10.	69.00.	45.10.	1	1	1
3.	Rev. S. Mohan	135.81.	24.11.	115.70.	-	115.70.	1	1	1
4.	Cato. Dhanmasih	179.34.	31.04.	148.30.	39.00.	59.30.	1	1	1
5.	Rev. Santosh	300.65.	51.85.	248.80.	150.00.	98.80.	1	1	1
6.	Rev. Lukas	342.23.	59.03.	283.20.	-	283.20.	1	1	1
7.	Cato. Immanuel	409.35.	70.05.	339.30.	-	339.30.	1	1	1
8.	Rev. Dolas	430.22.	74.22.	356.50.	215.00.	141.50.	1	1	1
9.	Cato. Christogiad	473.03.	81.33.	391.70.	236.00.	155.70.	1	1	1
10.	Rev. Paulus	533.15.	92.30.	445.85.	269.00.	176.85.	1	1	1
11.	Rev. A. B. K.	542.16.	93.56.	448.60.	-	448.60.	1	1	1
12.	Cato. Nicodim	1225.50.	194.15.	931.35.	552.00.	369.35.	1	1	1
13.	Rev. Albert	1345.84.	223.19.	1113.65.	673.00.	440.65.	1	1	1
14.	Mr. Alfred	1443.92.	242.03.	1194.90.	-	1,194.90.	1	1	1
15.	Rev. Binni. M.M.	1450.71.	251.91.	1208.80.	-	1,208.80.	1	1	1
16.	Cato. Prabhacharan	2339.00.	412.10.	1976.90.	1195.00.	781.90.	1	1	1
17.	Cato. Simon	2975.21.	513.21.	2462.00.	400.00.	12,062.00.	1	1	1
18.	Rev. Paulus	3003.07.	513.17.	2485.30.	1502.00.	983.30.	1	1	1
1		117362.54.	12996.04.	114372.50.	5425.00.	3,947.50.	1	1	1
1				1 N. O. C. & Postage.		42.20.	1	1	1
1						3,939.70.	1	1	1

Working Fund - Rs. 14,472.29.

Martin Tello

Pranab Acharyak

(Mr. A. Barla.)  
Head Accountant.  
G.E.L. CHURCH.

LCSS-153

~~Rev. T. G. M.~~  
G. E. L. Church, Bijnagar  
Date 24-7-88



To  
The Paramount. Adh.

Per. M. Tefo

G. E. L. Church Ranchi

P.O. Ranchi, Bihar, आप को मौजूद रहा।

आप से उसी है कि इन सबको का जवाब जल्द में मिले।

- (1) N.W. Anchal Bishop Dr. Rev. Nirmal Minz' को India का Marriage Licence का मिल चुका है।
  - (2) का West Bengal का Marriage Registry कर सकता है।
  - (3) West Bengal के चारों पाद्री को थोड़ा दे सकता है।
- Marriage Registry में शादी किया है -

Rev Nirmal Minz'

Bishop

N.W. G. E. L. Church Ranchi Bihar

India

का Stamp दिया है। चारों पाद्री शादी देते हैं

- (4) मेरा सामान अब तक नहीं मिला है।
  - (5) मुझ को Government of West Bengal Marriage Licence से मिली मिला है कि
- which as regard the Xerox copy of Licence and copies of certificate of marriage solemnised by you. So I have send on date 12-7-88

- (6) I have given the print No 1-3 also

- (7) अब तक हम को K.S.S. तथा Anchal से कोई खबर नहीं मिला है। का खबर है। आशा करते 2 वाकें जा रहा है।
- आध मुवा हो बेकार लगा है। K.S.S. में का फैसला हुआ है अब 14-5-88 का शाते करना। आप की विवेक।
- (8) Glorika से भी कोई खबर नहीं है

Chairman,  
Bijnagar Parish  
G. E. L. Church,

Rev. (Dr.) Kuyal

24/7/88



अन्तर्देशीय पत्र कार्ड  
INLAND LETTER CARD



To

The Parmukh Adh.  
Rev. M. Toto  
G. E. L. Church, Ranchi  
Dist Ranchi, Bihar

पिन PIN

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तीसरा मोड़ THIRD FOLD

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

Chairman

Bljoynagar Parish

G. E. L. Church

पिन PIN

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## NOTICE

Annual meeting of the Medical Committee will be held on 29-7-88 at 11.30 a.m. in the Chamber of the Pramukh Adhyaksh. All members are requested to kindly make it convenient to attend.

  
Convenor.

1. Pramukh Adhyaksh
2. Rev. S. Toppe
3. Rev. B.B. Nag
4. Cate. Theodore Horo
5. Rev. M. Barje
6. Rev. B. Minx (Invitee)
7. Rev. S. Nathan M.G.



11K 95-234

THE CHURCH OF NORTH INDIA COUNCIL FOR CHILD CARE (CNI-CCC)

From Secretary & Director

Phone : 33392  
Gram : FOSTERCARE

Post Box 93, Nagpur 440001

Ref. No. A-14/88- D-2436

Date 21.7.88

The Rev.M.Tete  
Pramukh Adhyaksh  
G.E.L.Church  
RANCHI - 834001.  
Bihar.

My dear Rev.Tete,

As required by KNH, we requested all the CNICCC supported Homes to send us the examination results of children who completed their class Xth and XIIth examinations during the year 1986 - 1988.

We observe that Home No. 1824 and 1831 have not submitted the results from 1987 onwards. Kindly advise them to do the needful immediately.

Thanking you,

Yours sincerely,

(THE RT. REV. J. A. CONSALVES)  
DIRECTOR.

No. A-14/88- D-2436/37

cc : Mr. Bhalerao  
: A-14/88-

JAG : ad



SCHOOL FINAL EXAMINATIONS RESULTS

[illegible]

From :

Shri Prafulla Kumar Mahato,  
Advocate,  
Nilkuthidanga, Purulia.  
P.O. & Dist. Purulia (W.B.)

To,

✓ 1. The Chairman,  
Propriety Board, G.E.L.Mission,  
Ranchi (Bihar).

2. The Secretary,  
German Mission, Bhatbandh,  
P.O., P.S. & Dist. Purulia.

Dated 29.7.22.

Dear Sir,

Under the instructions of my client Sri Madan Mohan Sen son of late Fakir Chandra Sen, resident of Napitpara, within Purulia Town, P.O., P.S. & District Purulia I am to say as under :-

1. That you are in possession of a grave yard in Bhatbandh within Purulia town and at present within the mouza of Manguria. The land over which the said grave yard is situated previously belonged to Madhu Sen of Bhatbandh and the said Madhu Sen transferred his all interest in the properties within the vicinity of the said grave yard to his son Banamali Sen on 22-1-1892.

2. That the said Banamali Sen gifted the land over which the said grave yard is situated to your Mission and since then you are in possession of the same. The remaining part of Patit lands within the vicinity of the said grave yard remained Patit till now under the ownership of the said Banamali Sen. After a long litigation the said Banamali Sen was declared to be the owner of a vast area except the said grave yard.

3. That the said Banamali Sen has expired and after his death his sons settled the entire land with one Fakir Sen.

Contd...p/2

*P. Mahato*  
*Adv.*



1/8/88

Property board

- 2 -

Fakir Sen has also expired leaving behind three sons, namely, Madan Sen, Nimai Sen and Arjun Sen. Nimai Sen and Arjun Sen have relinquished their claim over the said vast parcel of land in favour of Sri Madan Sen who is my client.

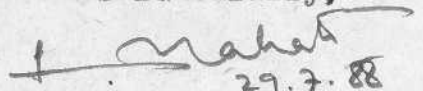
4. That my client intends to construct a boundary wall in order to construct a house therein on the Western-side of the grave yard but at the time of measurement the members of your Mission obstructed my client and asked my client to take instruction or consent from you though my client is not legally bound to do so. However, to avoid apprehension of the breach of peace and public tranquility I am to inform you that my client shall construct a boundary wall on the Western side of the said grave yard in the land of my client without encroaching your land.

5. That it will be better for us if you kindly instruct your members not to interfere in the legal enjoyment of the land of my client, however you have got right to see that my client may not encroach your land.

6. That under the circumstances, I am to request you to kindly instruct your ~~ex~~<sup>4</sup> members here accordingly so that my client may construct his boundary wall without any illegal interference from others.

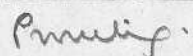
This is for your information and taking necessary action.

Yours faithfully,

  
29.7.88

( Shri Prafulla Kumar Mahato )

Advocate.







# Asians Share In Action

A publication of Lutheran Communications in Asia (LUCIA)

LUCIA MEDIA NEWS  
September/October, 1987

## '21st Century: Made in Asia'

by George L. Olson

Ichio Takenaka, director of the National Economic Research Institute, writing in the Tokyo Shimbun speaks about the twenty-first century as being made in Asia. He sees Japan and the newly industrializing countries (NICs) of East Asia moving into a new era of greater economic inter-dependence. "An East Asian common market" he says "is emerging as countries vie to supply each other's factories with high-quality, low-cost components."

Takenaka is not alone among the economic forecasters who see the Asian countries riding the crest of a wave that will make them the dominant force in the coming century. The Lausanne Committee for World Evangelization already has sensed this new wave of the future and moved its headquarters from the United States to Singapore. In this context what are our prophets in the Lutheran family of faith going to say and do?

Leaders from Lutheran churches in Asia meet at Singapore in November. Will there be any clear prophetic trumpet call from that gathering? What would it mean for the Lutheran World Federation if the world would be viewed primarily from Singapore rather than Geneva or Chicago?

But one must seriously reflect on whether or not we in Asia are ready to think like that. Our reflexes are so programmed to look toward Europe or America that we hardly even know that our fellow brothers and sisters in Asia exist. Is it not high time that we band together for the sake of Christ's body in Asia so that men and women here may be reconciled in the Gospel and find new, refreshing hope for their futures? Certainly Lutheran Communications in Asia (LUCIA) must move ahead with the churches as we together pursue our future goals.

## Mission at the Flaming Center

Maryknoll sister Barbara Hendricks, M.M. speaking of her newly found perspective of the world, says "Our challenge is to speak and act prophetically to a world on the verge of disaster because of the personal and structural sins of our age -- power and greed. Our call is to make manifest God's reign of justice, peace, and love -- and to witness to the perfect embodiment of that reign, the Lord Jesus, from whose Spirit all mission proceeds. For me, at this point in life, I am convinced that global mission, once on the periphery of Christian life, is now clearly in the flaming center." (International Bulletin of Missionary Research)

## COMMUNICATIONS

# Call for closer CCA/WACC links

THE General Assembly of the Asia Region for the World Association for Christian Communication was held in Singapore from September 14-19. Over 50 delegates, members and observers from the region attended.

Much of the assembly's business was taken up with rules of procedure but groups were formed to discuss other policy issues, regional preparation for a 1989 international congress, and specific program proposals.

The General Secretary of the CCA, the Rev Park Sang Jung, gave the assembly's opening address during which he spoke of the Christian communicator's need to communicate convictions. When someone did not do this, he said, he was a technician and not a communicator.

Mr Park also spoke of the need for closer ties between ARWACC and CCA. He said a failure to find a way to move closer together would lead to the impoverishment of both organisations.

Regional WACC programs have included television awareness training, print and layout design workshops, and a new technology workshop. It is also planned to conduct two women in communication seminars, in Madras and Manila, later this year.

In his chairperson's report Judo Poerwowidagdo identified several other programs for the 1988-1990 period. These included the development of communication curricula and programs in theological education through experiments and workshops in the South East Asia sub-region, the organisation of communication, gospel and culture workshops and seminars, the publication of a regional

## Media awareness

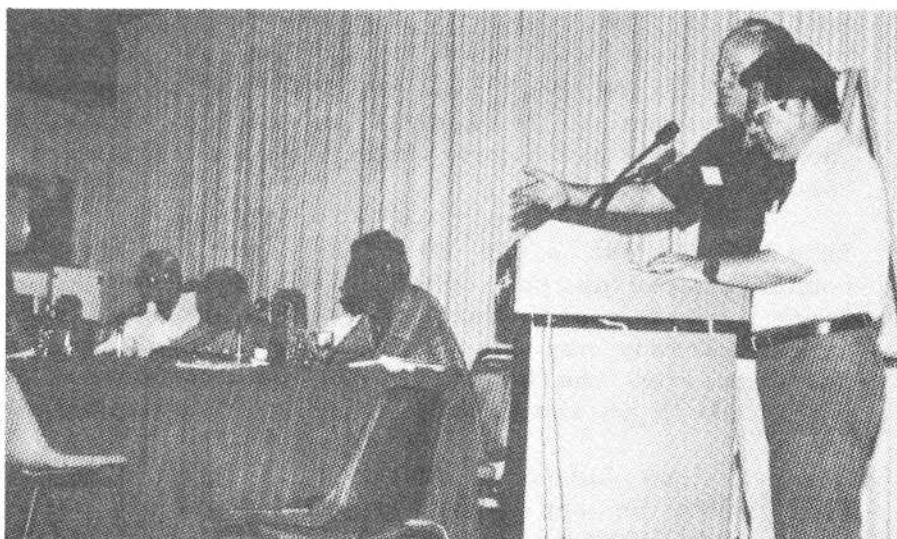
The report of the Television Awareness Training project included a mini commercial-awareness workshop. The workshop highlighted advertising's suggestion of needs. The assembly was told that with proper training such processes could be revealed.

TAT is a forum for stimulating action on television at a local level. It is also a training program from which such action may develop. One example of this is the monitoring of television programs in Korea. The assembly was told TAT made people aware of the subtle influence media

had and of the way in which they separated people from one another.

A Japanese language media education manual was released in Japan while the assembly was in progress. It was created with a view to having TAT material more suitable for the Asian scene.

The manual tells of the need for media education and explains the workshop approach. It contains chapters on daily life and television, stereotyping of characters and violence, techniques used in commercials, the commercialisation of information, a history of television and lists of pertinent organisations.



George Olson and Seisuke Kimura lead a mini TAT workshop.

## Communication and creativity

WACC general secretary, the Rev Carlos Valle, in his address to the assembly spoke of the close links between communication and creativity. He proceeded to explain the importance of the interrelation between these factors and five others.

The first was content. The Gospel, he said, was good news about something that was happening. The content of Christian communication could not be confined to rational statements. It was always alive and dynamic.

The second factor was the perceiver – the person who receives the communication. The perceiver is always capable of reacting and deciding whether to accept communication or not. In the Gospel peoples' attitudes to perceivers is considered important. Christ was always prepared to step into the perceiver's shoes to discover how much of the Gospel message they contained.

The medium was the third factor which had to be seen in relation to communication and creativity. Manipulation and

domination can occur when the communicator has a poor opinion of the perceiver. Any medium used can have the effect of being dominating. A creative use of the media requires knowledge of it.

Fourthly, communication and creativity need to be understood along with the other factors in relation to context. The Gospel does not exist in a vacuum. Christian communicators must understand the content of their communication in their contexts. The old story must be understood in their lives today. It must be good news today.

Lastly, communication and creativity must be understood in relation to the communicator, said Mr Valle. The communicator can become intoxicated on his use of the medium as if God delegated to him the mission, content and acceptance of the communication. This generally happened when the communicator didn't function within a community.

Mr Valle said the communicator must understand he is part of the communica-



The Rev Park Sang Jung.

bulletin, exploring the possibilities of amateur programs, and looking at the possibilities of contact with Christian communication organisations in the Peoples Republic of China.



## COMMUNICATIONS

tion and is affected by it.

ARWACC chairman, Dr Judo Poerwowidagdo, also had some challenges for assembly members. In a sermon on the final day of the meeting he called on the communicators to be prophetic.

They were not only to do this through preaching words but by reading and interpreting the signs of the times and by being willing to "pay the price" just as Christ was prepared to pay the price.

"It is not any easy thing", he said, "it is not a cheap thing. The Gospel is not cheap good news".

### High standards set for communicators

GOD'S use of communications technology would dispel darkness, affirm people as persons, enable community, enable dialogue, awaken self-understanding and encourage participation.

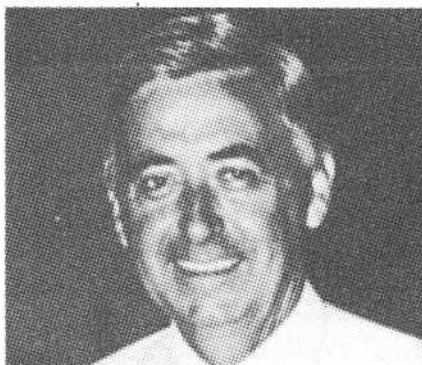
If Christian communication did not meet the challenges presented by such a model they were not of God.

That was the conclusion drawn by the Rev Alan Stubbs, co-ordinator of a recent ARWACC\* new technology workshop, in a talk on theology and communication.

Mr Stubbs said technology was part of God's intended creation. And, as indicated in the Covenant and the Resurrection, God has a desire for continuing dialogue with his people. The Church was the means for facilitating that dialogue and

technology should be used to make dialogue, he said.

A Godly use of communications technology required exacting standards, however.



*The Rev Alan Stubbs.*

Light, said Mr Stubbs, was a symbol of knowledge of God. Access to communication made knowledge possible. Sometimes, when that access is given to a privileged few, others are pushed into darkness. Christians are challenged to dispel darkness by providing access to information.

Referring to 1 Kings 19, Mr Stubbs said God was not a great coercer. In the creation stories he communicated with man and woman. There was a great risk in treating people as bits of data and in using technology as a great force when true communication could only come on a face-to-face basis, Mr Stubbs said. A second challenge for communicators was to help people meet people.

A third challenge was to find programs and projects that would create community. Community was the inevitable outcome of God's dealing with people, said Mr Stubbs. Some forms of communication technology, such as television, have the potential to alienate and destroy community. But Christians should be aware of the common root of the words communication, community and communion – "to share".

Another challenge for Christian communicators was to encourage dialogue within the church and between individuals and their maker. The Covenant implied an interaction. Christian communicators needed to illicit a response and not just "provide the goods". Monologue fails and people are discouraged by a bombardment of information.

Communication should also awaken a person's self-understanding in the presence of God. People have the right to recognise their own worth and value as individuals. And, finally, Mr Stubbs said true communication encouraged people to use it.

"If our programs do anything less than [meet these challenges] then we are a people of darkness rather than a people of light".

\*The new technology workshop of the Asian Region of the World Association for Christian Communication was held in Singapore from September 8-13. Issues dealt with included policy, computers and desktop publishing, and management.

The workshop preceded the ARWACC Assembly meeting in Singapore from September 14-18.

## 'Commercial TV undermines local values'

THE introduction of commercial television to Malaysia has only served to intensify and emphasise urban attitudes and norms and impose them on a predominantly rural but modernising society.

That is the conclusion of Utusan Konsumer, the monthly newspaper of the Consumers' Association of Penang.

In its September edition the paper said commercial competition did not care for traditional values because they had no monetary significance. Third World countries were wise to live with their present government television despite its shortcomings, the paper said.

In a report on the increase of sex and violence on television screens since the advent of the commercial TV3 the paper recalled the earlier attempts of the government's TV Malaysia to develop local programs and to censor material suspected of corrupting values.

While the censor had failed to remove subtle expressions of sex and violence,

particularly in television dialogue, there had been success in visually sanitising the television screen.

All that changed, however, once the government stations had to raise revenue in competition with the commercial station.

What was the price paid by the citizens in this television war? the paper asked. First, the government stations had to place an emphasis on imported programs. Secondly, there was a marked relaxation in the stations' moral standards.

And there is a new twist. While in the past excessive sex and violent elements came from Hollywood television packages, now these elements come from other sources including Chinese programs produced in Hong Kong and Taiwan.

"These elements by now seemed to have pervaded, as a culture, the entire film producing industry, irrespective of national origin. Mass entertainment demanded these and they are provided in many

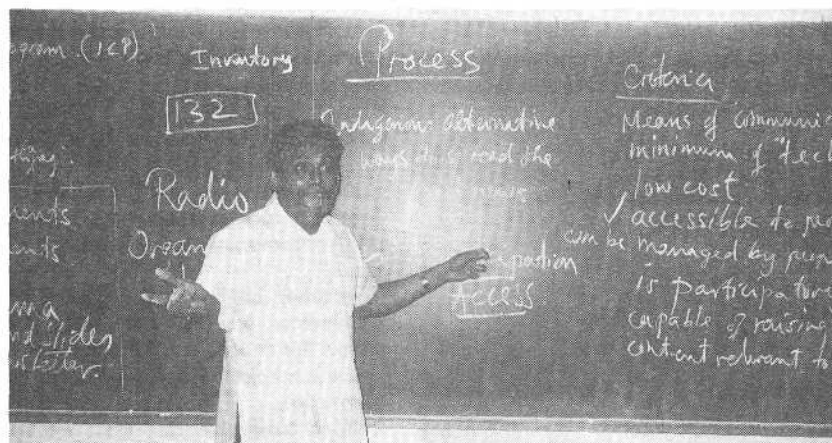
languages and many traditional masks".

The obsession with foreign material degraded the position of locally produced programs and local artists featured in them, the paper said. Local artists now had to dress, sing, sway and rock in the Hollywood model. Local drama writers had to incorporate a certain amount of violence and sex so their scripts would catch the attention of the Hollywood-training audience.

The paper also believes the obsession with revenue and popularity has distracted the government from its concern for both the mental and physical health of its citizens.

"The gravest trespass on the public's mental and physical welfare is the way both the government networks and the private network manipulate their advertising guidelines to incorporate cigarette advertisements hitherto, and even now, formally banned for health reasons".





Augustine Loorthusamy explains the Inter-cultural Communication Program (ICP) at new technology workshop



Above: Susan Joseph suggests a special study about copyright laws. With her are Thomas Lung and Thomas Lim. Below: Sandwiched between new technology, T.K. Thomas, WCC Publications Editor, lectures on "The Old Testament and Technology."



## About Books



### Fair Dinkum

Author: Rick Strelan

Publisher: Lutheran

Publishing House, Adelaide

Recommended retail price:

\$12.95

After reading the publicity blurb, I took to reviewing this paperback with some trepidation. I feared it might be just a rather corny attempt to 'Australianize' God.

But really, it's quite good stuff!

In 110 pages, and 24 short chapters, tertiary chaplain, Rick Strelan, aims to interpret the truths of the Apostles' Creed in colloquial language, comprehensible even to the down-to-earth Aussie.

There are a few predictable clichés, but overall he is fresh and invigorating in style ... and also provocative. In striving for original and contemporary Australian imagery and expression to describe God's gracious dealing with humanity, he may seem to sail close to the wind at times, but without blowing out!

For example, early on, faith is constantly described as a (human) risk. Later, the Spirit gift aspect also appears. He does touch on 'mother qualities' in God, but in a balanced way.

It's an incisive book, in honest and direct language that cuts across the pious verbiage that sometimes clouds the Gospel. It offers a challenge to the 20th century Australian agnostic, and also the passive church member, secure, but oblivious to the full implications of Christian faith for everyday life.

As Strelan says, 'This believing bit is no pushover. God is fair dinkum about us, and he would like us to be fair dinkum about him, too.'

This book, now in its second edition, is a dinkum attempt to help bring this about.

— Robert J. Wlebusch

20 THE LUTHERAN, FEBRUARY 9, 1987

## KOREA

# Christian news returns to air

THE Korean government has given official approval for the Christian Broadcasting System to recommence broadcasting news and current affairs programs.

The announcement came on September 15, almost seven years after a ban was placed on independent news services in Korea. It followed an ultimatum from CBS that it would broadcast news in defiance of the government unless the ban was lifted.

Mr Sung-ho Cho, planning director of CBS, told *CCA News* the announcement was exciting news for CBS and for those Korean Christians and members of the public who had been advocating freedom of speech and freedom of the press. The

recovery of CBS news functions was very much related to the recovery of the democratic process in Korea, he said.

Since the 1980 ban the Korean people had suffered a dramatic decrease in participation in the policy making process, he said. The lifting of the ban signalled a return to a more democratic society.

The permission to broadcast news is a mixed blessing, however. CBS now must find a way to finance the staff required for its news programs.

When the ban was introduced over 50 CBS journalists, commentators, producers, announcers and administrative staff moved to government controlled KBS.

Sung-ho Cho estimated that CBS'

annual budget would have to be doubled to pay for the return of the news staff and associated facilities. CBS is still not allowed to seek advertising revenue but there are hopes to raise funds through program sponsorships.

The CBS board was due to meet at the end of September to restructure CBS for the new era. News programs will commence from October 19 and will gradually employ the qualified and experienced journalistic staff needed to maintain the high quality news commentary Koreans had come to expect of CBS.

Even if volunteers have to be used CBS intends to cover the Korean election process and give accurate and balanced reports.

## Struggling for free and just communications

IN 1987, Korea faces rapid and wide-ranging social change. The people's power which led the nationwide democratization movement in June has effectively opened the road to democracy in Korea. Christian Broadcasting System, the most important communications medium for the Korean churches, has long worked to bring about democratic social change based on God's love and justice, so CBS has positively influenced the move toward democratization, as well as being affected by it.

June 1987 was a historical month for Korea. Demonstrations spread nationwide, and most noteworthy was the fact that the middle class, regarded up to then as conservative and "voiceless", took a large part in the street demonstrations. From the 10th to the 26th of June, massive demonstrations revealed the people's powerful consensus against the government's lack of morality and legitimacy, and their unified demand for a genuinely democratic Constitution - one which would guarantee the radical changeover of Korean politics, from the control of the 27-year-long authoritarian military regime to a new democratic citizen's government.

Finally, the ruling party and the government were forced by the people's power to declare a proposal for political reform and social democratization, including Constitutional revision for direct election of the president, media freedom, and so on. This announcement was welcomed not only by the Korean people but also by concerned persons and countries around the world. The movement of Korean "people's

In 1980 when President Chun and his military group came into power, they established the Communications Law and totally changed the mass communications system. Daily newspapers were shut

down, keeping only six with nationwide coverage and only one local newspaper in each province. More than 700 able journalists were fired from their jobs. News agencies were all integrated into one organization. But the broadcasting media were the target for the most severe attack. All the independent, commercial radio and TV stations were merged into KBS, which became a gigantic organization having 11 radio and TV bands/channels - it is probably the biggest organization station in the world - and holding as well more than 70% of the stock of MBC, another nationwide broadcasting network. The so-called public broadcasting system was thus initiated with the KBS and MBC networks, which are under the control of the government.



Mr Sung-ho Cho.

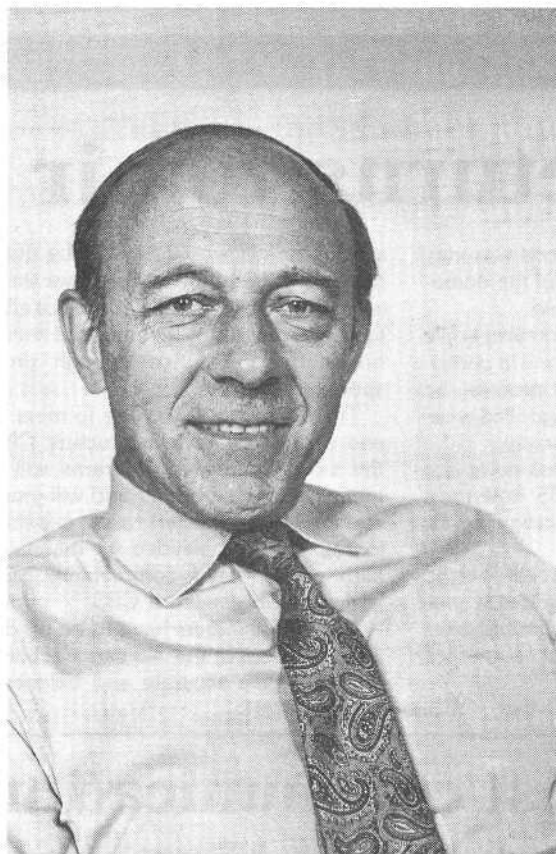
CBS, the Christian Broadcasting System, is the only independent radio station to survive the reorganization of the media

structure. It escaped extinction only because it was founded and has been operated by the Korean churches, and is supported by the Christian community in Korea and abroad. The government knew it could not control the churches and Christians, but it banned CBS's news and commentary programs, which were what had earned it fame and credibility among the people since the 1970s, when the movement for democratization and human rights was strongly emerging; and it put an end to commercial advertisements, upon which CBS had depended for about 95% of its income.

CBS faces major problems in addition to the programming restrictions. It will be able to carry out its regular activities only when its budget of more than W4,000,000,000 (5 million dollars excluding equipment replacement) is met. Our present income level is far below this. Therefore, we have had to postpone some of our planned investments for production of good quality programs.

Communication is a key part of the struggle for democratisation: it is the main tool by which the people participate in the whole process of decision-making. Our Christian communication effort is to connect the story of God's saving activities in history, as expressed through the life of Jesus the Messiah, with the real stories of the people. With the people as our partners in communication, we can develop a common vision for the positive growth of our community toward the Kingdom of justice, love and peace.

This article is taken from a report given to the Asian Region of the World Association for Christian Communication General Assembly by CBS planning director, Sung-ho Cho.



## "Radio Programs Must Be Believed," BBC's John Tusa Declares

TOKYO-- Mr. John Tusa, Managing Director BBC External Broadcasting, in a speech on The New Age of Broadcasting at the Foreign Correspondents' Club of Japan, October 15, declared that "radio programs must be believed. That is why the BBC's overseas language broadcasts are not controlled by the British government.

"It is in the national interest to be accurate. We need frank, honest, and open treatment of the news." He cited the BBC's coverage of the Suez invasion, conflict with Argentina, and the recent miners' strike as examples of how important reliable reporting is. "If we can't tell the truth about ourselves, how can we expect others to think we speak the truth about them."

Short-wave broadcasting for many people is their most important medium of communication. With new user-friendly digital tuning available in SW sets and with the sets becoming more modestly priced, he is optimistic about the future of SW.

With the opening of the new BBC East Asia Relay Station in Hong Kong, the signal to China, Japan and other East Asian countries is very clear.

When questioned about the number of listeners, Tusa called on Graham Mytton, Head of BBC International Broadcasting and Research, to answer. Mytton said that based on outside surveys by Gallop and others, the BBC has 120 million listeners, not including China.

It is hoped, Tusa said, that broadcasts in Korean can be started. "For a divided country, it is very important to have reliable news coverage by an organ like the BBC."

In Japan there are 350,000 listeners to the Japanese broadcasts and 250,000 to the English.

When questioned about how the BBC handles delicate news about China or the Japanese Emperor, he said, "We report as directly as possible -- in a Western manner."

## Japanese Journalist's Interview with Chinese House Church Leaders (2) (from The Christian Shimbun, August 23)

Before the War, Japanese Christian missionaries had concentrated their evangelistic efforts in Jehol Province, and many souls were led to the Lord. In B-City I met with a Pastor Lee (fictitious name) who was the fruit of that Japanese mission work. He now is a leader among the house churches and itinerates to various places.



7  
TCS reporter -- It is said that since the Communist government came to power in 1949, the Chinese Christians have passed through much suffering.

Lee -- It is true there has been much suffering for those persons who have looked up only to the Lord Jesus, and have sought to walk by faith in the Word of God. I myself was arrested, but I think that by that kind of experience the Chinese Church has been purified by fire. We have experienced the loss of all earthly goods, but spiritually we have received everything in return.

TCS -- In B-City how many Christians are there? Also, what is your relationship to the Three-Self Patriotic churches which are recognized by the government?

Lee -- Not only in B-City, but in every region we have a communication network, so we know approximately about how many Christians there are. In this city there are three TSPM churches open. They have about 3,000 members all together. But the house churches which are not attached to the TSPM have at least 100,000 members. Within the TSPM congregations there are people who truly seek the Lord, but their organization is still under the control of the Communist Party. In the three-self churches they emphasize self-government, self-propagation, and self-development, but they certainly are not self-governing. Now they are relatively free, with buildings open in all areas; however, even so, the very first regulation in their church system states that they must be loyal to the Communist Party. It is because the three-self churches have that slogan, our churches for questions of faith believe they must be the Lord Jesus' church and not the state's church.

TCS -- Don't the house church people have contacts with the TSPM churches?

Lee -- In 1954 when the TSPM churches were created according to the government's religious policy, all Christians were called upon to join. There were some who did not. The reason some did not join was because of fear, but the Church belongs to the Lord Jesus, and because many people held the belief that the Church cannot be controlled by the state, they chose to stay out of the TSPM churches. As a result many of the pastors and evangelists who did not join were regarded as an anti-revolutionary element and shipped off to re-education labor camps. If we go way back in time, some of the three-self believers and the house church people knew each other from before. Some had come out of the same seminaries and been co-workers. Therefore, depending on the persons, some of them have kept in contact unofficially, but for most, this has been different. The government used the TSPM organization to check up on the house churches and through those reports many persons were arrested. Those past scars still make us to be on our guard.

It is not because we are opposed to the state that we do not join the churches recognized by the government; it is because we believe God's entire Word, and because our faith in the head of the Church, Jesus Christ, and we do not wish to be controlled by the rules of the TSPM churches.

### Earthquake Damages to KCS Minor

ALHAMBRA, CALIFORNIA -- The Reverend David Chao, Administrative Director of the Kairos Communication Service (KCS), reports that the earthquake that struck, October 1, caused the ceiling of the conference room to fall down, and there also was some damage in the record library room, but no one was injured and none of the equipment harmed. David's home also suffered some damage.

KCS' Chinese production staff produces daily radio programs which are broadcast to China via medium and short wave. It is funded by a consortium with an annual budget of about US\$400,000, which is covered by personal and corporate gifts.

In September a small KCS Tokyo Liaison Office has been started at the Japan Lutheran Hour, Kudan Bldg. 7th Fl., 2-2-5 Kudan Minami, Chiyoda-Ku, Tokyo 102, telephone 03-261-6033 (also FAX number) and 03-261-2288.

### Engel To Lead LUCIA Workshops Next June

Dr. James F. Engel, professor of communications research and evangelism at the Wheaton Graduate School, will lead two workshops in Tokyo, June 20-24, 1988.

Coming out of secular teaching experiences in marketing at Ohio State University and the University of Michigan, for the past fifteen years Engel has developed the Wheaton Graduate Communications Department, authored several books on audience research and strategy for world evangelization, counseled over 150 mission and church groups worldwide, and now also serves as senior vice-president of Management Development Associates.

Dr. Engel, his wife Sharon, and three children attend St. Mark's Episcopal Church in Geneva, Illinois. Mrs. Engel plans to accompany Dr. Engel on his trip to the Far East, which will include lecturing at Peking University just prior to the Tokyo workshops.



Workshop I (June 20-22) will be for pastors and laity, especially persons responsible for evangelism, finances, and service in order to achieve:

- (1) Multiplication of God's resources ...
- (2) Revitalization of churches and Christian agencies ...
- (3) Upgrading of internal and external communication ...

Workshop II (June 23-24) is an advanced course for persons in Christian communication ministries (print, radio, TV, films, new media, etc.) to assist them in:

- (1) Updating of applicable research ...
- (2) Critical, constructive understanding of the credibility and financial crises faced by Christian mass communicators ...
- (3) Concrete guidance in strategy and planning to maximize the ef-

fectiveness of one's own organization ...

The workshops will be carried out by the cooperative efforts of LUCIA and the Church Growth Japan Committee and held at the Lutheran Ichigaya Center.

### Watanabe Film Planning Committee Expedites Plans



Pastor Kiyoshi Watanabe

TAIPEI -- The Watanabe Film Planning Committee met in Taipei, Taiwan, R.O.C., October 21-23. The significance of this film project was re-confirmed in the words of acting chairman, the Rev. Stephen Tsui: "The world needs the message of this story, and we can use the film as a tool to spread it."

Recalling Watanabe's courageous acts of love in Hong Kong on behalf of the sick and miserable prisoners during the War, the Committee was deeply moved upon hearing that on the previous Sunday forty disciples including Watanabe's daughter Kimi Noda from Hiroshima, had met at Kurume Lutheran Church to observe the tenth anniversary of the death of this Lutheran "saint." The Rev. Masaharu Oka, pastor of the Nagasaki Lutheran Church and former teacher at the naval academy in Hiroshima, preached the sermon in which he recalled Watanabe's words to Oka about "the painful joy of suffering for Christ on behalf of others."

On the morning of the Committee meeting in a telephone conversation with Liam Nolan, the author of Small Man of Nanataki which tells of Watanabe's deeds in Hong Kong, it was learned that he now is Director General of the Olympic Committee of Ireland and strongly urges that the film be made. One result of the meeting was to invite Mr. and Mrs. Nolan to visit Japan and Taiwan, and then meet with the Committee in Hong Kong, December 14,15.

In discussing the project the Committee considered the vital human need the film will meet, how it will inspire people, how it can be produced in a superlative way, and how it is unique in comparison with other war films. Also plans were examined in the light of the WACC's Principles of Communication: 1. Communication creates community, 2. Communication is participatory, 3. Communication liberates, 4. Communication supports and develops cultures, and 5. Communication is prophetic. The Committee also examined the criteria of the LWF's Commission on Communication, and the priorities of the Asian churches and the Christian communication agencies in Asia.



As to timing, at first it was proposed that the premiere be held in 1991 to coincide with the fiftieth anniversary of the fall of Hong Kong, Christmas Day, 1991; however, for persons in Hong Kong 1990 psychologically is more critical; so it was decided to aim for 1990, with overall strategy decided by May, 1988, funds solicited in 1988, budget assured in 1989, and the film shot in 1990.

The name of the Committee was changed to the "Watanabe Film Production Committee." Presently, responsibilities are carried out by the following persons: Chairman--Masaharu Harada, Co-chairmen--Henry Go H. J. Wu and Masaru Mori, Secretary--George L. Olson, Project Director--David Chiang, Producer--George L. Olson, Consultants--Peter Khong, William Kniffel, Liam Nolan, Conny Sjoberg, Stephen Tsui, church leaders and others to be named later. The Coordinating Office is to be at the Japan Lutheran Hour, Kudan Bldg., 7th Fl., 2-2-5 Kudan Minami, Chiyoda-Ku, Tokyo 102, Japan, telephone 03-261-6033 (also FAX number) and 03-261-2288. In fund-raising it was agreed that careful screening will be needed when foundations, governmental agencies, and commercial interests are approached for cooperation. In order to raise money, funds will be needed for the production of promotional materials and other expenses. Estimates of needed funds for this are to be prepared for the next meeting of the Committee.

### Steicke New LCA President

ADELAIDE -- The Reverend Lance Steicke has been elected President of the Lutheran Church in Australia. Therefore, he has asked to be replaced on the LUCIA Coordinating Committee, but he said he would complete his responsibilities for the broadcast workshop set for Manila in November. The LUCIA CC will greatly miss him, but wishes him well in his new post.

### Chamnan Chantakua New Manager of LMC

BANGKOK -- Mr. Chamnan Chantakua has been appointed the new manager of Lutheran Mass Communication, P.O.Box 11-1173 Bangkok 10112, Thailand. The former head, the Rev. Christopher Woie, has been elected Chairman of the Lutheran Mission in Thailand.

### ACCF Likely To Disband

SINGAPORE -- The LUCIA check for its annual membership fee to the Asian Christian Communications Fellowship was returned with a letter from Ms. Peggy Yeo saying that the ACCF soon will cease to exist. No reasons were given. As soon as ASIA learns the details, information will be passed on.

### "People Power" Selection for the Philippines

MANILA -- A Scripture selection on the theme of "People Power" has been published by the Philippine Bible Society. One million of the selections are being distributed this year.

"People Power" was a term coined to describe the popular sentiment for democracy that eventually grew into a political movement that overthrew former Philippine dictator Ferdinand Marcos.

## Mood Commercials Key To Understanding Japanese?

TOKYO -- Mr. Tamotsu Kishii, Senior Creative Director International Creative Division of Dentsu Inc., gave an illustrated speech to the Tokyo Chapter of the International Advertising Association. October 29, on "The Seven Ways of Expression in Japanese TV Mood Commercials."

Recognizing that Japanese television commercials are winning many of the international advertising awards, Kishii pointed out that the CMs which win such prizes overseas often do not even place in Japanese contests judged by Japanese. There are some fundamental differences in the way Japanese communicate with themselves and the way outsiders normally do. Although Mr. Kishii's remarks were limited to television advertising, it is not hard to see the relevancy of his observations for Japanese foreign relations.

He cited three kinds of CMs that are readily understood by foreigners. Ones along any of the following lines can and do win international prizes:

1. Describing a product's function. Non-Japanese tend to want ads to feature the product and how it is used.

2. Using children and animals.

3. Appealing to human feelings.

Kishii explained that in Japan TV commercials serve as entertainment and also carry out symbolic functions. The CMs foreigners find hard to grasp are:

1. Indirect CMs which are in the tradition of Japanese art and its poetic forms of haiku, tanka, and senryu. To illustrate this he showed a CM featuring operatic singer Kathleen Battle dressed in a flowing white gown and singing in a wind-swept meadow. The advertisement was for Super Nikka Whiskey.

2. Relevance is often felt differently by Japanese. Persons who lack sensitivity to the finer emotions do not get the point of commercials which seem to take an immense leap that reveals no obvious, rational connection with the product advertized.

3. Japanese copy is sparse. Being a people of few words and sensitive imaginations, their CMs have little narrative. Kishii cited research by George Field at ASI in which it was clearly shown that Japanese do not remember narration. It is relatively hopeless to give reasons in an ad, followed by a "therefore" and a conclusion of why to purchase a product.

4. Japanese humour is different. It creates a mutuality with the persons who appear; whereas foreign TV humour tends to keep the persons in the ad separate from the viewers who only look at something funny, but do not participate in the humour with a sense of familiarity.

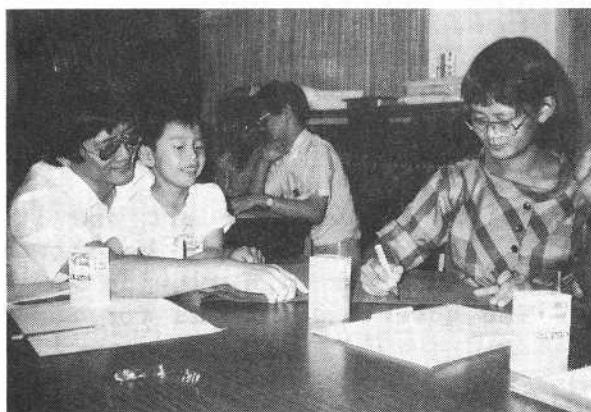
5. Japanese use talent stars differently. It is said that about 90 percent of the stars do TV CMs, but they do not act as salesmen; they are used to give a sense of familiarity. Stars do not let themselves be used just for money, but rather to build up their own popularity. Kishii's answer to the question of why Japanese use so many foreigners in TV ads is that it gives a doll effect. They are used when the ad is to generalize some point. To use a Japanese then would give too much familiarity.

6. Many CMs are used to build up the credibility of a company, not a particular product.

7. That most CMs are only 15 seconds long relates to point No. 6. It is possible in 15 seconds fully to make some impact that builds up confidence in a brand or a company.

### TV Commercials and Violence Examined in Petaling Jaya

PETALING JAYA, MALAYSIA -- Glad Sounds sponsored a miniature Television Awareness Training (TAT) workshop in Petaling Jaya, September 7 and 8. A total of nineteen persons attended the two evening sessions. The workshop focused on commercials and violence on Malaysian TV. Malaysian trainer Yeong Sun Keong had pre-recorded TV segments that could illustrate the problems related to commercialism and violence. That seven-year-old Daniel Kong could actively participate in the workshop proved the potential for using TAT self-discovery techniques in the family and with all age groups. (See photographs below.) Two participants expressed disappointment that no specific guidelines were handed out for use in the family. Thus, in planning TAT workshops, there is a danger that some persons may have difficulty in using the self-discovery methodology.



## Malaysia scores a first with rural radio phones

An innovative method of operating rural public phones through the Automatic Telephone Using Radio (ATUR) scheme has put Malaysia on the world telecommunications map as the pioneer of the system.

The idea has been implemented in remote areas where it is generally uneconomical to install public phones with the conventional poles-and-cables method.

Twenty-two such public phones

are now in operation in the central region (Selangor and the Federal Territory) and 117 others are in use elsewhere in the country, including Sabah and the Sarawak.

The ATUR system is operated by Syarikat Telekom Malaysia (STM), a privatized company which was formerly the Telecoms Department, a government agency.

Since January last year, Telecoms has opted for the cost-cutting measure

of using the ATUR system comprising a self-contained unit of telephone equipment, a solar cell, radio and antenna. This is a maintenance-free system.

Where there is no electricity, ATUR public phones are operated on solar energy. However, these will be converted to power-based units once electrical supply is provided to the areas involved.

—The Malay Mail



1C55-7  
BIHAR COUNCIL OF CHURCHES.

14.1.88  
29/17/88  
No. 74/88

'Shanti Dham'  
P.O. Maheshmunda,  
Giridih - 815324  
Dt. the 14th July, 88

To

Most Rev. S. Kisku,  
Moderator, NEL Church  
Bandarjori Mission,  
P.O. Dumka - 814101

Sub: Lands on lease in Santhal Parganas.

Dear Bishop Kisku,

On the 18th of November, I had addressed a ~~in~~ confidential letter on the above subject to your predecessor. Mention had been made of the missionary institutions involved *in Court* viz. (i) Ghuiazori Mission, (ii) Mohal Pahari Mission, *Cases* (iii) Shikarpara Mission, (iv) Christian Catholic Mission and (v) Bhunrabari Santhal Mission of Nandan Church.

Mention was made in my letter of court cases 14/87-88 Ghuiakhori Mission, also case no. 29/87-88.

Thus matter came up in the last E.C. meeting of the BCC at Ranchi on 23.3.88. It was suggested in the meeting that the trend of the cases be carefully observed. I, therefore, request you to kindly consider informing me the present position of the cases. I shall be grateful for an early reply.

With all good wishes.

Yours sincerely,

(Raymond G. John.)  
Executive Secretary,  
Bihar Council of Churches

Copy for information to:

Rev. M. Tete, President BCC  
Bishop M.M. Tudu.

*[Signature]*  
14.7.88

1C.55-7  
BIHAR COUNCIL OF CHURCHES.

No. 72/88

'Shanti Dham',  
P.O. Maheshmunda,  
Giridih- 815324  
Dt. 14.7.1988

Mrs. C.N. Bagh,  
C/O Bishop's House,  
Christ Church Compound,  
Bhagalpur - 812001.

SUB: Women's wing of B.C.C.

Dear Mrs. Bagh,

I should have written to you earlier thanking you for the report of the proceedings of the Women's wing of BCC held at Bhagalpur in December, 1987. The report was recd. on 21.3.88. Further Mr. J.P. Lall brought about a dozen copies of the report on 23.3.88 at Ranchi. The reports were given to the members of the E.C. present there. The report was considered at the E.C. meeting and satisfaction was expressed at the formation of the Women's wing of BCC.

In this connection I have to say that the E.C. meeting after considering the report desired that the following two points be brought to your notice and information:-

- (a) The Resolutions under head 87:11 Finances should have first come to the E.C. of BCC as recommendations.
- (b) WFCS is the Womens Body of the CNI. BCC has denominations other than CNI, as such the member churches are not of the WFCS alone. So the use of the letters WFCS in the 14th ~~XXXXXXXXXXXX~~ line at page 5 appears to be a mistake.

With good wishes.  
Yours sincerely,

(Raymond G. John.)  
Executive Secretary,  
Bihar Council of Churches.

Copy for information to:

Rev. M. Tete, President BCC ✓ *14.7.88*  
Bishop M.M. Tudu, Treasurer (Emergency) BCC

1655-7  
BIHAR COUNCIL OF CHURCHES.  
-----

NO. 71/88

'Shanti Dham',  
P.O. Maheshmunda,  
Giridh - 815324  
Dt. 14. 7. 1988

To

Rt.Rev. Dr. Nirmal Minz,  
NW GEL Church, Main Road,  
RANCHI - 834001.

Sub: Christian Programmes for Telecast -

Dear Bishop Minz,

Kindly refer to minutes no. 23 of the Executive Committee meeting of the BCC held at Ranchi on 23. 3. 1988.

In this connection kindly refer to your three suggestions enumerated in the minutes as (a), (b) and (c). I request you to kindly advise me as to how to initiate the three suggestions. Are we to contact scholars for literary work on this subject only from our BCC constituents? Should we not widen our horizon and invite willing literary group from amongst the Roman Catholics? Could you kindly plan and advise convening such a group meeting in which we could plan widening the group? I think it will be only after the group has done effective work and produced and compiled treatise that we can move to take steps mentioned at (b) and (c).

I look forward to hearing from you.


With sincere wishes.

Yours sincerely,

(Raymond G. John.)  
Executive Secretary,  
Bihar Council of Churches.

Copy for information to:

Rev. Martin Tete, President BCC  
Bishop M.N. Tudu, Treasurer BCC.





1KSS-7

BIHAR COUNCIL OF CHURCHES.

No. 73/88

'Shanti Dham',  
P.O. Maheshmunda,  
Giridih - 815324  
Dt. 14. 7. 1988

Bishop N.M. Bagh,  
Bishop's House,  
Christ Church Compound,  
Bhagalpur.

Sub: Correction of the printed minutes of the BCC.

Dear Bishop Bagh,

Kindly refer to my letter no. 66/87 dated 14th June, 1987 on the above subject which was in reply to your letter of 20th May, 1987 on the above subject.

The corrected copies of the printed minutes as indicated at para 4 of my letter under reference have not been received from your end -- and it is more than a year now. For ready reference I quote para 4

".... Yes I think it will be quite in order to print on the cover page as follows:

All the words will remain the same except the following to be deleted:-

(i) "CONSTITUTION AND"

(ii) Constitution (Revised) adopted  
Mar 18+20, 1980. "

I hope it will be possible for you to get the minutes sent to me at an early date.

Further I am to say that due to the confusion of the change of Bank account being delayed, the payment of the printing charges Rs. 1243.75 has got delayed. I am hopeful that it will be possible to make this payment at an early date.

With all good wishes.

Yours sincerely,

(Raymond G. John.)

Executive Secretary,  
Bihar Council of Churches.

Copy for information to:

Rev. M. Tete, President BCC ✓  
Bishop M.M.Tudu, Treasurer BCC.

*Raymond G. John*  
14-7-88

**BIHAR COUNCIL OF CHURCHES**  
**Financial Statement for the period Jan. 1, 1987 to December 31, 1987.**

S.N.	Particulars	Receipts	Payments
1.	Balance in 1986	Rs. 5376.54	
2.	Membership fee (1) NELC	" 300.00	
	(2) P.H.Church - cheque got <del>rejected</del> rejected		
	(3) NELC - amount is still to be credited to our A/C		
3.	NCC-I Annual grant for 1987	Rs. 5000.00	
4.	NCC-I grant towards Women's Programme	" 5000.00	
5.	P.F. Contr. for Dec., 1986 received	" 50.00	
6.	P.F. Contr. for 1987 (Jan-Dec.) received	" 600.00	
7.	Bank interest	" 311.00	
8.	Salary, Secy. for Dec., 1986		Rs. 500.00
9.	Salary Secy., for 1987 (Jan. - Dec.)		" 6000.00
10.	P.F. for December 1986		" 100.00
11.	P.F. for 1987 (Jan. - Dec. )		" 1200.00
12.	Secretary's postages and travel, 1986		" 141.50
13.	Secretary's postages and stationeries for 1987		" 788.03
14.	Final payment of BCC Biennial and Seminar, 'Bagh, 1986		" 1392.85
15.	Affiliation fee to NCC-I for 1987 paid		" 500.00
16.	Treasurer's office (postages)		" 36.80
17.	BCC Executive meeting, April, 1987		" 466.50
18.	Mrs. C. I. Bagh for Women's programme		" 5000.00
19.	Bank charges		" 37.00
		<b>Total Rs. 20567.54</b>	<b>Rs. 16162.68</b>
	<b>Balance</b>	<b>Rs. 4404.86 *</b>	
		<b>Rs. 20567.54</b>	<b>Rs. 20567.54</b>

\* Detail of the Balance:

In Bank Rs. 4323.47

Cash Rs. 81.39

Rs. 4404.86

*M. M. Tudu*

( M. M. Tudu )

Treasurer of the Bihar  
Council of Churches

Place Dumka

Date 31.12.87

The Pramukh Adhyaksh  
G.E.L. Church, RANCHI.

**G.E.L. CHURCH**  
(Registered under societies Registration  
Act XXI of 1860)  
**PRESS**  
Technical Training Centre Printing Technology  
EST. 1872  
**PHONE 21510**  
MAIN ROAD RANCHI, BIHAR.

The 18.12.87.

Sir,

Sub:- Payment of E.S.I.- in instalment Arrear since 1979-1987  
about Rs.70000.

Please refer to the letter no.GELCP/ESI/6/540 dated 30.11.87  
addressed to the Commissioner E.S.I. Patna. Praying for payment in  
instalments by June 1988 forwarded to you for information.

It was discussed in the M/C held on 28.11.87 and accordingly  
the above latter was issued to the Commissioner E.S.I. by the O.S.D.

It is proposed to pay in instalments as below.

1st Instalments.	Rs.1,702=35	- 1979	
	Rs.6,901=59	- 1980	In Jaunuary 88
	<u>Rs.8,603=94</u>		
IIInd "	Rs.6,567=70	- 1981	
	Rs.8,479=95	- 1982	February 88
	<u>15,047=65</u>		
IIIrd "	Rs.8,609=40	- 1983	
	Rs.8,907=65	- 1984	March 88
	<u>17,517=05</u>		
IVth "	Rs.9,353=45	- 1985	
	Rs.10,050=75	- 1986	April 88
	<u>Rs.19,404=40</u>		
Vth "	Rs.8,926=91	- 1987	May 88

As per discussion in the M/C held on 28.11.87 that out of  
the fund received from the Gossner Mission amounting to Rs.84,000=00  
the above mentioned E.S.I. payments be made stands as below.



# BIHAR COUNCIL OF CHURCHES

Financial Statement from 1 January to 23rd July, 1988

## Receipts:

1. Balance from 1987	Rs. 4,404.86
2. Membership Fee	Rs. 3,150.00
3. P. <sup>n</sup> . (Jan-June) <i>Full</i>	Rs. 350.00
4. Bank Interest	Rs. 86.45
5. N.C.C. Grant	Rs. 5,000.00
6. Secretary's salary (Jan-June) <i>Full</i>	
7. P. <sup>n</sup> . Contribution (Jan-June) <i>Full</i>	
8. Meetings (La t Exec)	
9. Secretary's Travel and office	
10. Treasurer's Office Expenses	
11. Bank Charges	
12. Affiliation fee NCCI	

## Payments

Rs. 3500.00
Rs. 700.00
Rs. 533.85
Rs. 365.65
Rs. 53.00
Rs. 13.00
Rs. 500.00
Rs. 5665.50

Balance

Rs. 12,991.31

Rs. 7325.81

Rs. 12,991.31

Rs. 12991.31

## Details of balance:

Bank	Rs. 6631.27
Cash	Rs. 694.54
	Rs. 7325.81


*M. N. Tudu*  
(M. N. Tudu)  
Treasurer, Bihar Council of  
Churches

Fund received for Gossner Mission for Press.	- Rs.84,000=00
appropriated in G.P.F. fund payment	- Rs.31,000=00
Balance in hand.	<u>Rs.53,000=00</u>

Out of this amounts the payments of E.S.I. is to be deposited in monthly instalment stated above starting from January 1988.

It is therefore requested that the fund may be released monthly as mentioned above from January 1988.

Yours faithfully,

 a. A. I. C. S.  
Secretary.

Copy forwarded to :

O.S.D. GELCP for information and  
necessary action.

From,

Sri Sushil Lalra.

Ilaka Secretary.

G. E. L. Church. Lohardaga.

Confidential.

To,

Pramukh Adhyaksh.

G. E. L. Church. Ranchi.

Lohardaga, dated 27<sup>th</sup> January 88.

Subject :- Information of dialogue Committee meeting held on January 19-21/88.

Sir, your letter dt 12<sup>th</sup> January (no 31) reached me very very late.

Here we are hearing different types of rumours and that have made the congregation very upset and restless. To get the first hand information I am sending this letter through special messenger.

Please send reply through the bearer of this letter about the latest position.

With thanks. Yesuachay.

Yours faithfully,

Kalra  
27.1.88.



*Martin Tete*  
*8.12.87*

**G.E.L. CHURCH**  
(Registered under societies Registration  
Act XXI of 1860)

**PRESS**

Technical Training Centre Printing Technology

EST. 1872

PHONE 21510

MAIN ROAD RANCHI, BIHAR.

Ranchi  
5th Dec.1987.

Dear Sir, With heavy heart I have to convey in the words of the honourable members that they felt very unpleasant when the Chairman of the Committee absented himself <sup>from</sup> ~~on~~ the scheduled meeting in the 3rd Dec. 1987 without any intimation.

Honourable members presented themselves after leaving their valuable works.

They are also of the opinion that the term of the M/C has already expired from 1.11.87.

In view of the above facts the change of M/C be taken over at your earliest possible convenience.

Yours sincerely,

*Secretary*  
Secretary.  
5.12.87

To  
Rev. M.Tete  
Pramukh Adhyakhs  
G.E.L.Church.

# Korea fights cultural AIDs

A pornographic videotape boom is spilling over into the country despite an incessant official crackdown to uproot the contraband.

Social affairs experts are warning that the rampant obscene videotapes have become a great social problem. They call it "cultural aids".

Statistics compiled by the Korean Ethics Committee of Public Performances (KECPP) show that an estimated 1.2 million videotape recorders are owned by the nation's households. This figure represents a drastic annual increase as domestically-produced video recorders were put on the local market only five years ago, the committee officials said.

If the current trends continue, they predict that every household will own at least one videotape recorder in the 1990s, compared with the present ratio of one out of every eight households.

Wide circulation of lewd video films through illegal channels is the nub of the problem. The illegal videotapes currently in circulation, many of them pornographic, are estimated to account for nearly 90 per cent of the total volume in circulation.

Amid the flood of pornography, the Ministry of Culture and Information designated this year as 'the year for the elimination of illegal videotapes and reinforced the agents to

prosecute violators.

However, the ministry's steps proved ineffective mainly because of the secrecy shrouding the local sales network of pornographic tapes, which is similar to the organization of drug traffickers.

KECPP officials also pointed out that the present law regulating the illegal dealing of pornography is not stringent enough.

Social affairs experts are unanimous in calling for a revision of the law to impose heavier punishment on the illegal traders, and note that an increasing number of teenagers are becoming exposed to the 'pornographic pollution'.

—Newsreview

## TV surges in China

The first Chinese TV station (CCTV) was founded in 1958. By 1985, China had 204 TV stations.

Now, China has microwave links connecting 27 provinces, autonomous regions, municipalities and cities, as well as more than 10,000 km of TV/microwave lines installed by local governments.

This network permits transmission to most regions of the country. Since the CCTV began leasing air-time on an international telecommunications satellite, mountainous and border regions of China have been able to receive CCTV's programmes via local receiving and transmitting stations. Existing TV broadcasts reach 68 per cent of the population, with an estimated 80 million TV sets in use.

### More programmes

In the past few years, television in China has undergone enormous development. Programme production has increased from about 20 shows in 1979 to 590 shows in 1985.

Now that China has an open door policy, CCTV has imported foreign TV productions, including international news reports, programmes on technology, sports, entertainment, TV series and movies.

CCTV has established contacts with TV organizations in more than 50 countries and regions to exchange programmes, and for joint-production of TV news.

—Asia-Pacific Broadcasting & Telecommunications

*Television and the Indian Child: A Handbook.* Edited by Binod Agrawal, Mira B. Aghi. New Delhi: Unicef, 1987. 96pp.

This book serves as a guide to help those involved in producing children's television programmes in India, and other countries. It shares the experiences of Indian producers, researchers and others involved in the field. It also includes suggestions for improved programme production. Chapters on children's television in the United States and Japan have also been included. An annotated bibliography is included for guidance and reference.

AMCB VOL17 NO5

## Radio Nepal ads criticized

A Hindu organization, Sanatan Dharma Sewa Samity criticized Radio Nepal for airing advertisements in the time originally allocated for a religious programme.

Radio Nepal, which has been under government pressure to be self-reliant, recently began to take some time off before the news for broadcasting advertisements.

The hour-long morning religious programme is followed by the news and this daily programme covers both Hindu and Buddhist religions. Over 90 per cent of the population of Nepal is Hindu.

—World Broadcast News

## Chinese Asiaweek by December

*Asiaweek* will launch its Chinese edition in early December. The new publication will be called *Yazhou Zhoukan* (which means Asia weekly publication) and will have an initial circulation of 38,000.

*Yazhou Zhoukan* will have 100 per cent original editorial content, with an independent editorial team comprising 30 Chinese staff currently with *Asiaweek*.

The magazine will be aimed at Chinese across the world although the focus will initially be Hong Kong, Taiwan, Southeast Asia, North America and European markets. The management of the magazine hopes eventually to begin circulation in China.

It aims to be the first Chinese news magazine with an independent viewpoint on political and economic issues.

—Media & Marketing

## Bangkok World stops publishing

The *Bangkok World*, Thailand's only English language afternoon paper has stopped publication because of financial problems.

The newspaper, which had a circulation of about 4,000, was expected to lose about 10 million baht this year. It was difficult to expand readership among Thais because of strong competition from Thai language afternoon papers.

—The Straits Times

# TELEVISION:

## Modern Mythmaker

*Television does for society today what religion did for our prehistoric ancestors*

By George Gerbner

Storytelling is the great process that makes us recognizably human. A story is an attempt to make the invisible visible — it has to do with relationships, with the process of thinking. We have to have some device to make these intangibles visible, dramatic, revealing and embodied in human beings whose characteristics we know and whose actions we can understand. We live our lives in terms of stories we tell.

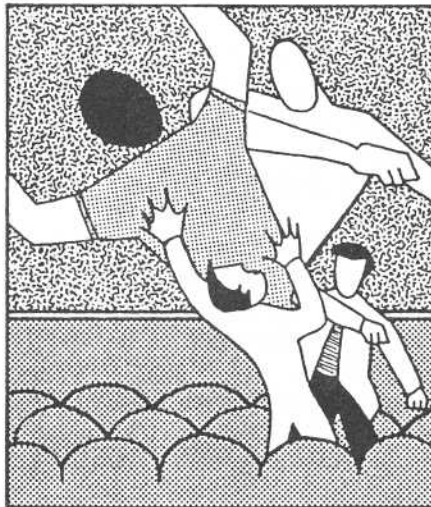
What are these stories? How do we weave them into the very complicated, uniquely human structure called culture?

Basically there are three kinds of stories:

There are stories essentially about *how things work*. Storytelling that makes the inner dynamics of life visible are typically called fiction and drama, sometimes mythology. There is no other way to tell the truth about how things work except to construct the facts of the case so as to lead to the natural development of the underlying message and significance of how things really work.

Into that context will fit the second kind of story — a story about *what things are*. It is a kind of factual story: the legend of yesterday or the news of today. It has no meaning by itself. It only has a meaning as we fit it into an immensely complex structure about the meaning of it all.

A third kind of story is a *story of action*. It's really a story of value and choice, which are the prerequisites for action. If this is how things work and this is what things are, we then contemplate a complex of choices, and do something. A story like this presents a desirable goal within a lifestyle. It can be an instruction or a sermon, but mostly it is a commercial — a story of value and choice with which



we are surrounded all the time. We happen to live in a culture that offers many, many things to obtain, presumably desirable goals. This is what you ought to do, ought to buy, ought to vote for, ought to consider.

The three kinds of stories have always been woven together in many intricate combinations in a seamless fabric of culture, in different ways in different times. Humankind has woven together the stories that we tell, as we humanize our children and ourselves, in three different ways: the Pre-print Era (30-50,000 years long), the Print Era (300 years long) and now the Age of Telecommunications.

Basically the Age of Telecommunications is the age of television. And television is the central cultural instrument whose historical predecessor is not print or even radio, but Pre-print religion. Television is that ritual myth-builder — totally involving, compelling, and institutionalizing as the mainstream of the socializing process.

### Television as Myth

As in pre-print cultures, television (or storytelling) provides five functions for society.

First of all, television is *ritual*. It is very different from print and film because it is less selectively used. Most people don't watch television by the program but by the clock. In the average home the television is on over six and a half hours a day. It has its own rhythm, which often governs the rhythm of the home.

Secondly, television is highly *institutionalized*. There are basically only a few major sources of television program production. A group of about 100 people in Hollywood produce more than 95 percent of all the programs and essentially determine what most Americans will see.

Furthermore, television is an institution that is in the business of assembling

***"The fact is incontrovertible:  
People today live 'by the  
media' whereas once they  
lived 'by the book'."***

William Kuhns,  
*The Electronic Gospel*

people and selling them to advertisers at a price. There's an overall concept of programming (storytelling) — whether it is news, drama, talk shows, audience participation, daytime serials, whatever — predicated on the formula of "cost per thousand." The basic formula that determines any programming is "how cheaply can we provide this without offending too



many of the people who will tune in anyway?"

Television is also *total* in terms of its grasp of an otherwise heterogeneous mass audience. Only about 7 percent of children's viewing time goes into "children's programming," so most children watch what adults watch. Of course, there is very little regional, ethnic, religious or other kinds of separate programming. So there is a totality of audience and a totality of program concept and program structure.

Needless to say, television is all *entertaining* (compelling) because it is predicated upon giving some kind of apparent reward all the time. We can argue about the quality of the reward; we can argue that no one is driven to watch television — yet people watch it a great deal. Why? Because it brings, I believe, some sense of instant satisfaction. It is the first instrument of humankind to bring the 30-40 million people who have always been "out of it" into the mainstream of cultural life. It has brought the famous, the powerful, the beautiful, into the lowliest homes. It has acquainted the poor with the images that the rich and powerful see, too.

People watch television because no one is going to take it away from them — until and unless something more attractive can be provided in their everyday lives. Television is a great bond among otherwise very heterogeneous and diversified groups of people.

Finally, television is the overall *socializing* process superimposed on all the other processes. By the time children can speak (let alone go to school and perhaps learn to read), they will have absorbed thousands of hours of living in a highly compelling world. They see everything represented: all the social types, situations, art and science. Our children learn — and we ourselves learn and maintain — certain assumptions about life that bear the impact and the imprint of this most early and continued daily ritual. In our age, it is television mythology we grow up in and grow up with.

Our studies since 1967 show that what television basically does is to keep those who are already in the mainstream *more imbedded in it* by helping them hold its tenets more rigidly. Then, television brings members of those groups that have less, or more, than what television has to offer into the mainstream, too.

What is the mainstream like? Let me pick out some of the more salient features on the basis of some 4,000 programs and

16,000 characters that we have analyzed.

First of all, it is a world in which men outnumber women at least three to one. This male cast makes the world revolve mostly around questions of power. That is why television is so violent: The best, quickest demonstration of power is a showdown that resolves the issue of who can get away with what against whom. On prime time there is an incident of violence on the average of 6 to 8 times an hour.

It is also a world in which a few professions (doctors, lawyers, entertainers, law enforcers and lawbreakers) far outnumber all other working people put to-

*"Those who tell stories hold the power in society. Today television tells most of the stories to most of the people, most of the time."*

George Gerbner

gether. It is a mean and dangerous world, and we find that those who watch more television are more insecure and apprehensive. They demand more protection. They are more likely to even approve of, if not welcome, repression, if it comes in the name of security. This is a dangerous syndrome we call the "mean world syndrome." It is potentially highly volatile, both politically and morally.

#### A Closer Look

There seems to be no doubt that television's appeal is based on its intimate connection with viewers' needs and aspirations. Although we may improve its content, we certainly will not break that link, and we definitely will not abolish television altogether. At best, we can only teach people how to use it.

Our sense of powerlessness about television is devastating and mystifying. To accept it is to accept disfranchisement. Television is a hidden curriculum for all people, financed by a hidden taxation without representation, paid by everyone regardless of whether they use the service or not. You pay when you wash, not when you watch. Every time you buy a bar of soap, a fraction of that price is a tax levy. The total tax amounts to between \$55-65 per household a year, depending upon the

market in which you live.

What then should be the terms of the engagement? The fact that there is an engagement is clear. It has to do with very basic conceptions of life and very basic dynamics of our society. The more explicit we make the engagement, the more we can help resolve it.

Bringing this to consciousness is the number one task of education today, which is no longer in the business of dispensing knowledge. (Pupils today learn most of their information from television before the teacher learns it, and then they bring it to school. If the teacher is not up on it, the teacher loses whatever authority may be left to him or her.)

It is very important, I believe, for traditional religion to address explicitly and specifically the issue of television as a cultural mechanism. Taking a position, or some combination of positions, already is an important step toward being in control of our own world, of our own perspective. Whether it is Television Awareness Training or critical viewing, whether it is something you call 'Let's Play a Game' (pulling out the hidden message from even a dull program and discussing it) — they are huge steps forward.

Above all, turning the set off is not liberation, but an illusion. You can turn the set off, but you still live in a world in which vast numbers of people don't turn it off. If you don't get it through the "box" you get it through them. The TV personality Jack Parr used to say, "I'm not a religious man, but I believe in Walter Cronkite."

So, for very logical reasons of enlightened self-interest, religious groups are forced, whether they like it or not, to take the leadership — both for survival and for a new role in a changed cultural situation. The schools — and other institutions of society that have a stake in the great storytelling process — will inevitably have to follow.

*George Gerbner is dean of the Annenberg School of Communications, University of Pennsylvania, and editor of the Journal of Communications.*

#### Media & Values

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# THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

## DEPARTMENT OF CHURCH COOPERATION

OFFICE OF THE ASIA SECRETARY

P.O. Box No. 66  
Route de Ferney 150  
1211 Geneva 20, Switzerland  
Tel. 91 61 11 Telex 23 423 OIK CH  
Cable LUTHWORLD GENEVA

March 1, 1988 SK:kka

TO: Heads of Lutheran Churches in Asia

RE: Asian Church Leaders' Meeting 1988 - as proposed  
by the Asian Church Leaders' Conference in Singapore

Dear Friends,

Grace and peace to you from our Lord Jesus Christ.  
It was good to be with you in Singapore last November at  
the Asian Church Leaders' Conference. We missed some of you  
but I hope you have received information about our meeting.

This letter is to follow up on the proposed Asian Church  
Leaders' Meeting this year. As you remember we discussed  
the restructuring of the LWF in Singapore and two meetings  
were proposed:

- 1988 Meeting of the Asian Church Leaders (September)
- 1989 Enlarged conference.

It was also proposed that the Asian members of the LWF  
Executive Committee should form the follow-up committee  
to make the necessary preparations.

Please note:

1. The follow-up committee met in Geneva at the end of  
January. Please read the enclosed report carefully.
2. During the first week in February the LWF Officers met  
in Geneva and have prepared the overall guidelines for  
the Assembly.
3. As a result, a pre-assembly meeting has been approved  
for each region in 1989. This is in line with our  
Singapore proposal. The DCC will be responsible for  
facilitating this conference.
4. However, it has become evident that it is difficult  
to provide extra assistance for the Asian church  
leaders' meeting in 1988. This is also true for the  
other regions.

I am writing this letter to you after consulting with my  
Director, Dr. Ishmael Noko, and would like to get your  
reactions on the following points:

The follow-up committee will be able to meet in Addis Ababa in June when the Executive Committee meets there. I expect that the decision will be in their hands, but in order to help in the decision-making I would like to ask you the following:

- a. Would you be interested in meeting in September as scheduled (Sep. 6-8) in Kuala Lumpur or Singapore? If yes, we will have to ask you to pay for your travel expenses as was proposed in Singapore already. We are hoping to secure the funds for your accommodation.
- b. Or do you prefer to cancel the meeting and exchange the information by mail. The full discussion can then be postponed until the Pre-Assembly Consultation in 1989. From a practical point of view this would be a bit hectic and be the "unfavorable second option".
- c. Or do you have any other proposal(s)?

I wonder if you would be so kind and send me your comments by the end of May 1988 so that the follow-up committee can take your voice into consideration when it meets in June.

I would very much appreciate your kind cooperation in this matter.

With warm greetings and best wishes,

Sincerely yours in Christ,



Satoru Kishii

cc: Mrs. Haddad  
Dr. Rajaratnam  
Rev. Tokave  
Dr. Noko



REPORT OF THE MEETING OF THE ASIAN MEMBERS OF THE LWF  
EXECUTIVE COMMITTEE ON RESTRUCTURING OF THE LWF

January 30-31, 1988, Geneva

Present: Dr. Thomas Batong, LC Philippines  
Mrs. Aida Haddad, ELC Jordan  
Dr. S. Nababan, HKBP Indonesia  
Dr. K. Rajaratnam, UELCI India  
Rev. A. Tokave, ELCPNG (youth representative)

I. What are the issues of mutual concern for the Asian Lutheran Churches?

a. Mission and Evangelism

1. Christianity is still a minority in Asia. We have a vast area to cover to fulfill our mission responsibility.
2. Asian churches have resources that can be shared among churches in the region as well as worldwide.
3. We need to manifest our common faith and confession.
4. Asian churches should establish indigenous forms for the pursuence of regional and global cooperation.

b. Asian Theology

1. There are about a dozen Lutheran theological seminaries in Asia. Theological education is the most urgent issue in Asia.
2. Asian theology should identify the common task of the church and thus help the church to express its willingness to serve the world.
3. There is a need for theological staff to meet from time to time to discuss matters of mutual concern and exchange information as well as implement cooperative programs.

c. Asian Center for Missionary Training (ACMT)

1. In order to pursue the above goals it has been proposed to seek a possibility for opening an Asian Center for Missionary Training to educate indigenous (and expatriate) personnel.
2. The ACMT can be affiliated to an existing seminary in Asia. This can be the evangelistic mission

center in Asia.

3. It must be sponsored jointly.
  4. There can be both long-term and short-term curricula.
  5. Opportunities should be given to women and youth also. This is to be encouraged.
- d. Community Development.

## II. The New LWF Structure in Pursuence of the Above

- a. Provision is to be made that the new structure not only helps the Asian churches' mission and evangelism programs but also the global communion and cooperation. We are not talking about regionalism. We are talking about regionalization, looking for better participation of the member churches in the LWF programs.
- b. The following procedure is proposed. Please refer to Dr. Batong's letter of Dec. 17, 1987.
  1. The Officers will receive the interim report from the Restructuring Committee in February (this is a sub-committee of the Executive Committee - Dr. Batong is a member of this sub-committee).
  2. The report will also be presented to the various Commission meetings in spring for discussion (the Commission is the governing and consultative body for each department of the LWF).
  3. In the meantime the member churches will also receive the interim report and will be requested to respond.
  4. The Executive Committee will discuss the matter in late June in Addis Ababa. It is expected that the information is shared with the member churches and responses/comments are to be requested.
  5. The above information should be brought to the proposed Asian Church Leaders' meeting in September for further discussion (see below).

## III. Asian Church Leaders' Meeting in September 1988

- a. The proposed meeting is in line with the discussions at the Singapore conference last November.
- b. Time: Sep. 6, Tue. - 8, Thu. (travel days should be Sep. 5 and 9).

Place: Kuala Lumpur (or Singapore)

- c. Expenses: As was agreed it was suggested that each member church is responsible for half the price of the air ticket and accommodation for its participant.
- d. Participants: 33 member church heads  
2 Asian Executive Committee members  
3 Women representatives  
3 Youth representatives  
LWF/DCC Asia Secretary
- e. Proposed Agenda:
  - 1. Discuss Executive Committee's report/information/request
  - 2. Discuss Restructuring Committee's information
  - 3. Discuss Asian churches' priorities (stated above)
  - 4. Think about a possible structure to meet the needs of Asian churches as well as to contribute to the global communion of churches.

#### IV. Future Anticipation

- 1. The result of the September meeting should be communicated to the Executive Committee as well as to the Restructuring Committee.
- 2. Hopefully there will be another Asian Church Leaders' Conference next year. At that conference we are to follow up the matter together with some other issues related to the Asian churches and the next Assembly. You will hear more about this later.

Satoru Kishii - 1.2.1988



सिता में,

श्रीमान

समस्त एवं निम्नलिखित गण  
बोर्ड ऑफ दी प्रोपर्टीज  
श्री. ई. एल. नार्च।

आदरणीय चेयरमैन, सचिव एवं सदस्य गण

आप सभी को मेरी ओर से नमस्कार।

आप सभी के सामने केन्द्रीय बोर्ड ऑफ दी प्रोपर्टीज के क्लियर  
में कुछ आवश्यक बातें लिखार निर्देश एवं क्लियर हेतु पेश  
करना आवश्यक समझ कर प्रस्तुत कर रहा हूँ। जिसे क्लियर  
लिखार कार्य में करने में मदद मिल सके।

१. क्लियर जमीन जायदाद का पूरा रिकॉर्ड (निकर, पचा, ७) कई

समाप्ति का नहीं मिला है।

(क) पेशों की केन्द्रीय में आका के कारण से कोर्ट से निकालना  
नहीं हो रही है।

(ख) क्लियर स्थानों का कागजात अब तक इलाके में भी नहीं मिला  
रहा है।

(ग) क्लियर स्थानों के जमीनों पर कलजा दस्तावेज सादेस पत्र  
कागजात भी No. 4, 5, 6, 7, 8, 9 के हाथ में माला  
गया है। उन स्थानों के कागजात भी रिकॉर्ड कम से

कम निकालने के जो विषय कर रहा हूँ। इसके लिये  
आप सभी का प्रयत्न करें।

२. हर स्थानों का कागजात पुस्तक २ काईल खोल कर अंकन  
तथा ईलाका स्तरीय सरिता कर स्थानों के लिये रखा रखा  
आवश्यक होने का प्रयत्न करें।

३. श्री. ई. एल. नार्च के अन्तर्गत क्लियर स्थानों में जागिरदारी  
स्वयं दृष्ट जो वहाँ का सरकारी विभाग मारा रहा है।

४. क्लियर स्थानों की कोमल रेशन मिल रहा और क्लियर पत्र  
का नहीं मिल रहा है, उस का जागिरदारी बोर्ड कोमल दार  
केवल प्रोपर्टी बोर्ड को रखा जा रहा है।

५. क्लियर इलाका के अन्तर्गत करमाडी व लड़की लिखा में  
मिशन का १०२५ एकड़ जमीन के बोर्ड मालिक (जागिरदारी के)  
जागिरदारी वेस्ट हो जाने से अभी ४५ एकड़ नार्च के लिये  
पया है और क्लियर में ५१ एकड़ का है। ताकि जमीन  
का कोमल रेशन के लिये शर्त डीकट (सापदा पत्र) के  
सिमाडेन काई से करके कुल ७० एकड़ कोमल कोमल में -  
सिमाडेन ६-१२-२२ को दारिपल कर दिया है।

किन्तु केवल इलाका में कोई एक केश या परन्तु उगी सिर्फ  
तीन केश एक में स्पेस होकर M 38/20 दाढ़ 185  
अवधि का भाग हो रही है।

(क) इसी केश के भाग 984 दाढ़ के अनुसार पूरे जमीनों का  
जमी कराने का केश चल रही थी S.D.O. कोर्ट से मिल  
हुआ तो वे लिखे जाकर G. C. Court Ranch में जा राह  
ले कि Sindolga S.D.O. Court में गेज दिनी वहाँ  
केश उनके पास में जमी केश कर दो।

(ख) इस का नकल निकल कर High Court Ranch  
में रिजिजन के लिखे नकल निकल रहे है।

(ग) जॉर्ज ई. स्का चर्च का बोर्डिंग, दी प्रोपर्टी केक्टर में कोई-  
शक्ति और न सम्पत्ति का रकम है। सिर्फ R.C.P. का-  
आप के का बोर्ड कोई केक्टर बोर्ड में रोज रकम है।

(घ) पूरे जॉर्ज ई. स्का चर्च का जमीने पाँचों अचलों में है उसमें  
भी कहीं से किस्म प्रोपर्टी बोर्ड में अधवर्ग या कोरा  
केक्टर कराने को इतरा जा रहा है। जिस के कारण से  
वेरन रेखा करना या अधवर्ग लेना आसम्भव है।

(ङ) सिर्फ आग 37 कठों को देखना या आगपन को रखना  
काक्टर निचाल जुगारी, मिनिशियल ऐकल गलना बोर्ड के जिसे कब  
तक सम्भालेगा। इसके लिखा में विचार करें।

(च) कलकत्ता के इर रमानों में लिखा का कार्य करना है, जहाँ  
कहीं जमीन है वहाँ के इलाका मराडली अचल तक  
जमीन के आकली से जा रहा है। जिस के लिखे है  
आप और स्वयं पारा है।

(छ) निगम कलो में पुकार जाक लका आपदा के विषय  
चाँच कोसिल के समय का केक्टर बोर्ड से सम्पत्ति मराडली  
इलाका में का देख रेखा में दिरहा लागा लिखा जा सकता  
है। जहाँ भी था।

(ज) जल केक्टर बोर्ड प्रोपर्टी में केक्टर करना कहने और मालिक  
उपचार नहीं रख सकती है तो बोर्ड सॉफ्ट प्रोपर्टी  
को उठा दिया जाय।

(झ) कलीषा के विकास कार्य एवं सरकारी देन लेन में कहीं नाई  
हो रही है।



81  
9/11/82  
THE CHURCH OF NORTH INDIA COUNCIL FOR CHILD CARE

15, RAJNIWAS MARG, DELHI - 110 054

S. Michael Rubdy  
Director

Dated : 16th November, 1982

PLM/tm

To :

9/11/82 All the Bishops of C.N.I. M.C.I. and G.E.L.C. :

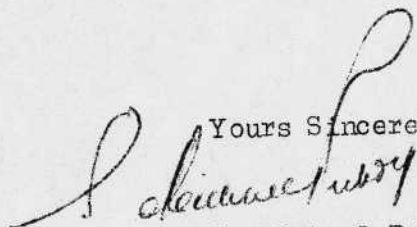
Dear Friends,

MODEL CONSTITUTION FOR DIOCESAN/LOCAL/ CENTRAL  
HOSTEL COMMITTEES

The council after receiving suggestions from various persons connected with Child Care Programme has approved model constitutions for (1) Central and (2) Local Hostel Committees in order to bring effective control and uniformity in management of hostels supported by CNI -CCC. Copies of the above constitutions are sent herewith for your guidance and adoption within your Diocese / Conference / Church as the case may be. Certain clauses in the said model constitutions may not be relevant to your case as they have been drafted to suit all kinds of homes and are for general guidance. Consequently you may have to add or drop some items to suit your local conditions. However, as constitutions are essential for smooth functioning of the child care programme. We trust that these constitutions will be accepted and adapted in your Diocese /Conference /Church.

With best wishes,

Yours Sincerely,

  
S. Michael Rubdy  
Director

cc : Liaison Officer.  
: Home Officers.  
: File : Diocese  
: Liaison Officer  
: Circular.



## MODEL CONSTITUTIONS FOR

- 1.) Diocesan/Conference /Church Central Hostel Committee
- 2.) Local Hostel Committee

### DIOCESAN /CONFERENCE/CHURCH CENTRAL HOSTEL COMMITTEE

Residential Hostels which are eligible for support under CNI -CCC Rules are referred to as 'Homes'. These homes are administered by Dioceses/Conferences Churches as the case may be through Management Committees both at Central and local levels. It is therefore, felt necessary to frame constitutions for proper Management of Child Care Programme so that administrations at these levels could be carried on smoothly.

#### NAME

The Name of the Committee shall be \_\_\_\_\_

(Diocesan/Conference/ Church

Central Hostel Committee.

#### AIMS

To administer homes in accordance with the aims and objectives of CNI -CCC for residential Child Care which are as follows :-

To build homes with atmosphere of love and care to cater for the poorest of poor children irrespective of caste, creed or race.

To provide enriched education resulting in total development of the child - Physical, Intellectual, Mental, Social & Spiritual.

To provide christian nurture emphasising building of Character.

To provide work experience programmes and vocational orientation and to promote leadership qualities, civic responsibility, dignity of labour, community service and self reliance.

To encourage raising of local resources and contributions.

#### MEMBERSHIP

The following shall be the members of the Central Hostel Committee :-

1. Bishop or his nominee (Chairman)
2. Treasurer of the Diocese (Treasurer)
3. Chairman, Board of Education.
4. Liaison Officer
5. One Representative of the Diocese - A Superintendent by rotation.
6. One Warden appointed by rotation by the Bishop.
7. One Social worker/ Doctor/ Co - opted.

TERM

Membership shall be for a period of three years on expiry of which they shall be eligible for re - appointment for a second period of 3 years.

FUNCTIONS

1. To frame rules for selection of children for support as per CNI - CCC criteria.
2. To ensure Christian nurture and total development of the children as stated in the AIMS.
3. To recommend appointment of Managers, Wardens and other staff on full time, part time or honorary basis.
4. To appoint local Managing Committees for each Hostel as per constitution.
5. To recommend appointment of Liaison Officer and Diocesan Representative on CNI - CCC.
6. To authorise any officer of the Committee to inspect the homes, quarterly and appoint Internal and External Auditors.
7. To receive reports from Liaison Officer and Representative on CNI - CCC from time to time and take such action as necessary.
8. To co-operate with CNI - CCC in the various programmes initiated to educate and orientate the Managers, Wardens and other Child Care workers.
9. To organise programmes and suitable activities in Hostels to raise local resources for the homes.
10. To explore possibilities of initiating Indian Fosterships.
11. To receive budget and Audited Accounts from the Hostels and forward the same to the Diocese and the CNI - CCC within the prescribed time limit.
12. To receive annual reports from all the homes and forward the same to the Diocese and the CNI - CCC.
13. To receive applications and recommend Candidates for Warden's Training according to CNI - CCC rules.
14. To receive and recommend to CNI - CCC through the Diocese plans and estimates either for new buildings constructions or improvements to existing building.
15. To recommend opening of new homes or increase in the quota of the present homes.
16. To initiate action to open special homes in the Diocese for mentally retarded, physically handicapped or drop out children.
17. To deal with disciplinary matters in all hostels within the Diocese.

MEETINGS

The Committee shall meet atleast once in a quarter. The Secretary or the Chairman himself may call the meeting giving one week's notice with which the agenda will be sent.

### QUORUM

A simple majority shall constitute a quorum. A meeting for lack of quorum may be adjourned. Adjourned meeting may be held at any time after 1 hour of the time of the original meeting. No quorum is required for adjourned meeting. However, only the items on the original Agenda are to be dealt with in the Adjourned meeting.

### SPECIAL MEETING

A special meeting may be called by the Secretary in consultation with the Chairman in which case the notice need not be sent as prescribed above.

### MINUTES

Minutes of all meetings of the Committee shall be sent to all members of the Committee, Managers of the homes in the Diocese, Diocesan Secretary and CNI - CCC.

## CONSTITUTION FOR THE LOCAL HOSTEL COMMITTEES

A Local Hostel Committee consisting of the following members :-

- (1) Bishop or his Nominee
- (2) Manager/ Warden of the Hostel
- (3) One Headmaster of the local School
- (4) Two members of the local congregation one of whom may be the Presbyter/Pastor of local Church.

### TERM

A member shall hold office for a period of two years at a time and will be eligible for reappointment for 1 consecutive term.

### MEETINGS :

The Committee shall meet atleast once in two months.

### FUNCTIONS :

- (1) To manage the Hostel under the directions of the Central Hostel Committee and CNI - CCC : to receive Annual Reports, Audited Accounts, Budget and other Reports from the Wardens and to forward them to the Central Hostel Committee.
- (2) To forward proposals for improvement in the Hostel.
- (3) To recommend : increase of fostership quota.



- (4) To appoint staff below the level of the Warden as required in the Hostel.
- (5) To fix the amount of the fees to be collected from the children.
- (6) To recommend appointment of Manager.
- (7) To arrange for annual inspection.
- (8) To approve the daily Menu and time table for the children.
- (9) To approve selection of new children for support.
- (10) To dismiss for disciplinary reasons.

\*\*\*\*\*

Dated : 15th November, 1982.

: SMR/tm.

GUIDE LINES OF SERVICE CONDITIONS OF FULL TIME TRAINED  
WARDENS

QUALIFICATIONS	(a) A degree in Arts/Science/Commerce/BD/BTH or trained nurse  O R (b) Senior Secondary/Hr. Secondary Trained Teachers
AGE OF RECRUITMENT	Minimum 25 years and Maximum 35 years. In exceptional cases, maximum age to be decided by the Managing Committee/Diocese.
AGE OF RETIREMENT	On completion of 60 years with extension if necessary upto 65 years of age, on yearly medical inspection report.
APPOINTMENT, DISCIPLINE, TERMINATION AUTHORITY	The Diocese Executive Committee/Church in consultation or on the recommendation of the Managing Committee of the Home/Hostel.
TERMS OF APPOINTMENT:	
1. BOND	: A bond to be entered with the employing authority, before being sent for training to serve at least a minimum of 3 years after completing the training or as per rules of the Diocese/Church.
2. PROBATION	: Probation Period: One year before training on a salary. 1½ years of training and ½ year of practical training i. e. 2 years on a stipend.
3. RESIGNATION	: (a) One months' notice on either side during Probation; (b) 3 months notice if during the Bond Period or refund of 1,500/- rupees for every year of default. (c) 3 months notice after finishing the Bond Period.
4. TRANSFERS	: The Appointing Authority has the right to transfer a Warden if and when necessary, in consultation with the Managing Committee of the Home/Hostel.

- RESIDENCE : Free furnished quarters as per Diocese/Church rules.
- WATER & ELECTRICITY : To be paid for by the Warden.
- FOOD : Food is taken from the Home/Hostel, to be paid for.
- SCALES OF PAY : (Inclusive of D.A.)  
(a) (Trained Graduates: Rs. 525-20-605-25-815-30-875  
( Trained Nurses  
(b) Senior Secondary/Hr. Sec. Trained :  
Rs. 450-15-555-20-675-25-725  
(c) Untrained Probation Period Graduates : Rs. 400/- P.M.  
Under Graduate (Sr. Sec./Hr. Sec.) Rs. 350/- P.M.
- ALLOWANCES : Other allowances if any to be given according to  
Diocese/Church rules with the approval of CNI-CCC.
- BENEFITS : (1) Medical Allowance against actual medical bills.  
Single person up to a maximum of Rs. 200/- per  
year. Married person up to a maximum of Rs. 300/-  
per year. (Family i.e. wife/husband and unmarried  
children up to 21 years of age).
- LEAVE RULES : (a) Earned Leave - One month in a year  
(b) Casual Leave - 15 days per year, but not more  
than 5 consecutive days at a  
time, exceptions to be made at  
the discretion of the Managing  
Committee of the Home/Hostel.  
(c) Medical Leave - 10 days on full pay or  
20 days on half pay.  
(d) Maternity Leave- 3 months upto a maximum of 3  
confinements.

If necessary Medical Leave can be attached

O R

according to Diocese/Church rules.

DATED: 15.11.82

PLM/cj

\* \* \* \* \*



THE CHURCH OF NORTH INDIA COUNCIL  
FOR CHILD CARE

HOME MODEL BUDGET

1 DM = 3.75

KNH Children : 100  
Other : Nil

I N C O M E	P E R C E N T A G E	A M O U N T
-------------	---------------------	-------------

Fees and other income		6,000.00
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Local collections/contribution		8,630.00
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MANAGEMENT GRANT :-

a. Fostership Grant      DM = \* 30.40x3.75x12x100      1,36,800.00

GOVERNMENT GRANTS :-

a. Destitution grant - As relevant in each case

b. Harigan Welfare Grant-"      "      "      "      "

Donations/Contributions-"      "      "      "      "

Diocesan Grants      -      "      "      "      "      "

Other income      -      "      "      "      "      "

6,000.00

a. Agricultural/Garden -      "      "      "      "      "

b. Industrial      -      "      "      "      "      "

c. Bank interest      -      "      "      "      "      "

Overseas Grant      -      "      "      "      "      "

Receipts of special      -      "      "      "      "      "

Gift & joy account      -      "      "      "      "      "

P.F. Contribution-staff-"      "      "      "      "

TOTAL :		1,57,430.00
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Christmas gift 90x100=C		9,000.00
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GRAND TOTAL :		1,66,430.00
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EXPENDITURE	PERCENTAGE	AMOUNT
<u>1. Direct Expenditure</u>		
a. Food (50x100x10)	33.66%	53,000.00
b. Food contingencies (including full Grindidn & Gartage)	8.00%	12,595.00
c. Clothing (two sets)	6.67%	10,500.00
d. Medicine & Medical Aid	2.70%	4,250.00
e. School fees, books, tuition	6.66%	10,485.00
f. Travel for children	1.33%	2,090.00
g. Excursions, picnics, cultural activities	2.66%	4,180.00
h. Games/Toys	.66%	1,040.00
i. Library	.66%	1,040.00
j. Soap & oil	.66%	1,040.00
k. Pocket Money	.66%	1,040.00
l. Vocational Guidance	1.33%	2,095.00
m. Work experience programme	1.33%	2,095.00
n. Community service	.66%	1,040.00
o. Other	.66%	1,040.00
	<u>68.30%</u>	<u>1,07,530.00</u>
<u>2. Home Administration:</u>		
a. Salaries	16.33%	
Wardens 1=525x12 = 6300		
3=350x12 =12600		
Allowances-3200		22,100.00
Cooks 2=150x12 = 3600		3,600.00
Staff Travel	.66%	1,040.00
Stationery, photo, printing	2.70%	4,250.00
Postage	.66%	1,040.00
Audit fees	.33%	520.00
Miscellaneous expenses	.66%	1,040.00
<b>TOTAL :</b>	<u>89.64%</u>	<u>1,41,120.00</u>

EXPENDITURE	PERCENTAGE	AMOUNT
B.F	89.64%	1,41,120.00
3. <u>Maintenance &amp; Upkeep</u>		
a. Ex-electricity, watercharges	4.00%	6,300.00
b. Taxes	-	-
c. Repairs & Maintenance	4.00%	6,300.00
d. Furniture & Equipment	2.00%	3,110.00
e. Liaison Officers Contribution (.50x100x12)	.36%	600.00
	<u>100.00%</u>	<u>1,57,430.00</u>
Christmas gift      C		9,000.00
		<u>1,66,430.00</u>
4. <u>Agricultural/Ind. Expenditure:-</u>		
Salaries	-	-
Materials	-	-
Other expenditure	-	-
5. Capital expenditure		
6. Payment of Special gift & joy account		
7. Other Payments Loans/Advance		
8. Ex-foster children expenses	-	-
	<u>100.00%</u>	<u>1,66,430.00</u>
TOTAL :		

Date : 3.12.82

PIM/sa



THE CHURCH OF NORTH INDIA COUNCIL FOR CHILD CARE  
15, RAJNIVAS MARG, DELHI - 110054

S. Michael Rubdy  
Director

DATED: 16th November, 1982.

PLM/cj

To:

The Managers/Correspondents of  
CNI - CCC supported Homes :

Dear Friends,

With a view to improve administration and Child Care in Homes supported by CNI-CCC, the following important resolutions were passed by the Council in its meeting held in October 1982, which I am bringing to your notice for information and compliance.

(1) SERVICE CONDITIONS FOR TRAINED WARDENS :

The Council has made the guidelines for service conditions assured under Resolution No. CNI-CCC 45/82 for full time trained wardens obligatory and these should be followed by all Homes supported by the CNI-CCC. In particular, the Hostel wardens who are trained graduates must be placed in the revised scale of Rs. 525-20-605-25-~~815~~-30-875.

(2) MODEL BUDGET FOR HOMES :

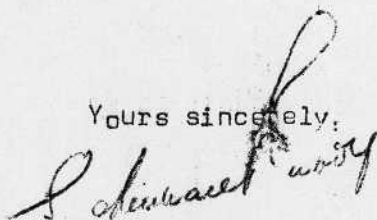
A model budget showing percentage for each item of expenditure was evolved as a result of discussions and suggestions made in three Regional Workshops held recently for Managers/Wardens. This would serve as guideline in preparing the Home budget, thereby maintaining the highest standard of Child Care. There will be no gradation of Homes from 1.1.1983 and Homes will receive Fostership Grants at the same rate.

(3) ADMISSION OF NON-CHRISTIAN CHILDREN :

The Council made a note with concern that number of Homes do not admit children other than Christians, even though they fall within the selection criteria of our Fostership Scheme. The Council has decided to direct Homes to admit children - irrespective of their caste, creed, race and to maintain a ratio of at least 80 : 20.

With best wishes,

Yours sincerely,



S. Michael Rubdy  
Director

cc: Bishops  
Liaison Officers  
Home Officers.

File: W.T.C.  
Model Budget  
Circular.

Annexure '8' (plaint)

**CONSTITUTION OF GOSSNER COLLEGE  
(GELC REGULATIONS FOR COLLEGE AND UNIVERSITY EDUCATION)**

1. Name:- The name of this institution will be "Gossner College".
2. Aims and objects:-

*shall be*  
Gossner College will remain under the general direction *and supervision* of the GELC. The objectives of this institution is to give the Christian youth a sound liberal education by imparting a sound religious instruction and by maintaining a Christian atmosphere in the college.

The college aims at character building along with physical, mental and spiritual development of students focussing on their social and cultural reorientation.

*Admission to the College*  
(This institution) is open to students of other faiths as well. Their religious feelings and freedom of conscience will be respected in the institution, but public and organised worship other than the Christian will not be carried out in the college and hostel premises. A course on the science of Ethics and Morals in which man's fundamental duties to God, to self and to <sup>his/her</sup> neighbours are explained will be given to all students of other faiths.

A learning without proper education is a failure to meet the wishes and desires of parents for their children. Therefore, special care will be taken to inspire and motivate students service with missionary zeal, to train them to gentlemanly manners and to habits of systematic work with a sense of vocation which will fit them for their duties in life.

**3. Minority rights and privileges:-**

As Gossner college is established and administered by the Gossner Evangelical Lutheran Church in Chotangpur and Assam, Ranchi, it will enjoy all the rights and privileges of a religious minority institutions. The religious minority nature of this institution shall manifest itself as follows:-

**A. Administrative arrangements:-**

- shall*  
(a) Gossner College ~~is going to be~~ under the management of a regularly constituted Governing Body by GELC consisting of eleven members.



1. The President (Pramukh Adhyaksh) of the GELC be the ex-officio chairman of the Governing Body.
- (2-5) Four members of the Governing Body shall be elected by the GELC authorities, one of them will be Chairman also.

Amended

6. The Principal shall normally be the Secretary also.
7. One staff representative to be elected in rotation, for one academic year.

8. One University representative to be appointed by the interest of the Adibasis Chotanagpur and others.

The term of the G.B. shall be for 5 (five) years.

**(b) Gossner College Advisory Council:**

For a sound guidance of the Gossner College an Advisory Council shall be constituted by the G.B.. There shall be 25 members in the Advisory Council. All the Governing Body members shall become members of the Advisory Council also.

1. The Advisory Council provides opportunity for participation in the thinking and planning for the college. The strength of this body lies in its sound advice to the Governing Body.
2. The advice of the Advisory Council will be honoured by the Governing Body, but it shall not be binding to the latter.

**(c) Appointment of teaching staff:-**

1. The appointment of the Principal and Vice-Principal shall be made by the Governing Body from among the members of the GELC, one of them must be ordained.
2. Appointment of all other teaching staff shall be made by the College Governing Body.
3. The names of other members of the teaching staff shall be reported to the proper authorities of Ranchi University and other concerned for information.

Amendment needed

As appointing authority the GELC can ~~may~~ whenever necessary dismiss remove or take disciplinary action against the Principal and the Vice Principal and after obtaining such reports or opinion as may be required of the GB and report



4.  
and other  
and authorities  
for

(d) Policy on Personnel:-

- the presence of  
them is belongs  
to G & L C

4. College Association:

- (a) There shall be an allumini association of the old students of the Gossner College.
- (b) There shall be the friends of Gossner College.
- (c) There will be parent teacher day.
- (d) There shall be Library and other social and cultural associations of students in the Gossner College.

### 5. Finance of the College:

- (7) Andri (c)

6 Accounts and Accounting year — Proper Bo.

A/c shall be maintained of all transactions. Cash Books shall be closed daily entries in which be supported by proper vouchers. Books shall be supported by proper vouchers. Books shall be supported by proper vouchers. Books shall be supported by proper vouchers.

(8) ~~8~~ Bye/Laws: on 31<sup>st</sup> of Dec each year.

The college will frame detail bye-laws for the internal

administration of the college on the following major

items:-

(a) Disciplinary regulations of teaching and office

staff and students.

(b) Service conditions of teaching and office staff.

(c) Leave rules for all employees of the College.

9. Emergency Regulations:-

In case of any crisis in the college, the GELC shall

take over the administration of the College.

10. 8. Amendment of the Constitution:-

Rights of amending the constitution and bye-laws/bye

finally lies on the proprietor of the College.

Sd/- C.B.Minz.  
13.8.72

Chairman, G.B.  
Gossner College,  
Ranchi.

To approve the action of the KSSS dated  
amending clause (b) — re: appointment of Secretary



## NOTES ON "CONSTITUTION-AMENDMENT"

I<sup>st</sup> Amendment" means change or addition or subtraction in what is existing it does not mean working or adopting a New Constitution.

II- Existing provision for any amendment is as follows :

Amendment version

ARTICLE FOUR

BASIC PRINCIPLES AND ORGANISATION.

Part II. ORGANISATION

The amendment version: 6(d)(ii). All decisions affecting the doctrine and worship of the Church, the general status of the Church and its workers need an independent Corroborative decision of the Anchals or the Ministerium of the Gossner Church, as the case may be, in order to be effective.

ARTICLE TWENTYFIVE

BYE-LAWS AND AMENDMENTS TO THE CONSTITUTION.

The amended version: Para (1)-Bye-laws to this Constitution may be proposed by any Anchal or the Kendriya Salahkari Sabha. Such proposals shall be circulated by the Secretary of the Kendriya Salahkari Sabha amongst the Anchals for their consideration, setting a time-limit of three months and for information only to the Kendriya Salahkari Sabha members. The Anchals meeting separately shall discuss them and forward their opinion to the Secretary of the Kendriya Salahkari Sabha. The Kendriya Salahkari Sabha then shall meet and take decision by a majority vote.

ARTICLE TWENTYFIVE

BYE-LAWS AND AMENDMENTS TO THE CONSTITUTION.

The amended version: Para(2)- Amendments and alterations to the Articles of the Constitution( with the exception of Article I and II) may be proposed by the Anchals or the Kendriya Salahkari Sabha. ~~Such proposals~~ shall be circulated by the Secretary of the Kendriya Salahkari Sabha amongst the Anchals for their consideration, setting a time limit of three months, and also amongst the members of the Kendriya Salahkari Sabha for information. The Anchals meeting separately shall discuss them and forward their opinion to the Secretary of the KSS. The KSS shall then meet and take a decision by a majority vote.

III- Certain actions taken by some Anchals & some discussions held in Kalisha Sangh show the need for certain amendments. Any amendment which the KSS may introduce must seek to find solution to the following problems :-

- (a) - The KSS must not in any way interfere in the internal administration of any Anchal (as per Art. IV, Pt. II 6(d)(i).
- (b) - An Anchal has to participate through its representative in decision making of the KSS but must not interfere in the functioning of the KSS.



- (c) - In order to avoid, mutual possible suspicion and tension between an Anchal and KSS, the administrative jurisdictions of the respective administrative bodies need to be clearly defined and spelled out.
- (d) - Complication in this regard arises out of the following constitutional provisions:-

(i) Art. IV Pt. II, 5(a) and (d) Para 2

(ii) Art. IV Pt. II, 6(d)

(iii) Art XXI II Functions (a)

(iv) Art. XXII 4(a) para 1, (b) para 1

(v) Art XXII 1(1)

(vi) Art XXII 1(3) " However...shall not interfere in...  
... work " (Compare it with Art IV Pt II 6(g))

2. Certain provisions in the Constitution are impracticable:-

(i) Art XV 3 2nd sentence.

(ii) Art XXI II (b) (ii) re-suppression-

3. Certain provisions have created unhealthy atmosphere:

(i) Art XVI 2 (a) Formation of Nomination Committee on Community basis.

4. Certain provisions have given birth to genuine problems:-

(i) Pramukh's Office - Art XIX

IV- Steps being taken to initiate amendments:-

(1) Recommendation of the Committee (Mr. P. Topno, Rev. M. Tete & Rev. C.B. Aind) placed before KSS for consideration.

2. Suggestions placed before the KSS by the Pramukh Adhyaksh.

V- Amendment resolutions adopted by this KSS will be sent to the Anchal Samiti's for their opinion to come during three months and then the KSS to take final action.

(Rev. Dr. M. Bage)  
Pramukh Adhyaksh

AMENDMENT PROPOSAL suggested by Pramukh Adhyaksh

- I. Art XIII. 1. Title : To read "The Anchal Mahasabha".
2. Clause 1,2,3 and 6 : Wherever the wordings "Anchal Sabha" occur, the amended wordings shall read "Anchal Mahasabha".
3. Clause 4 : Functions of the Anchal Sabha : To be incorporated under Art. XIV "The Anchal Sabha" as Clause 3. Functions of the Anchal Sabha".
4. Clause 4 (j) - The sentence to be amended to read as "to send representatives to the Kendriya Salah-kari Sabha".
5. Clause 4 (t) - The sentence to be amended to read as "to take necessary steps to get such decisions of the K.S.S. implemented which may be applicable to the Anchal".
6. Change : Clause 4 " Functions of the Anchal Sabha" shall be substituted by "Functions of the Anchal Mahasabha" to be followed by the following sentences : "1. To receive reports from the Anchal officers and Institutions within the Anchals, make necessary observations and comments on the reports and to frame policies and directives for the work and programme of the Anchal for the following period".
2. To elect Anchal Officers and representatives for the K.S.S. for the new term".

- II Art-XV 1. Title : To read as "The Anchal Sabha".
2. Clause 1 and 2 : Wherever the wordings "Anchal Samiti" occurs, the same shall be amended to read as "the Anchal Sabha".
3. Clause 3 : This clause shall be substituted by Clause 4 of Art XIII "Functions of the Anchal Sabha" with necessary amendments.
4. Addition : Clause 4 "The Anchal Samiti": Composition:  
The Anchal Samiti shall be the Executive body of the Anchal Sabha and shall consist of eight members including ex-officio members elected by the Anchal Sabha. The Adhyaksh, Up-Adhyaks, Secretary and Treasurer shall be ex-officio members. It shall meet as often as may be needed but shall meet at least once in three months."

III Art-XVIII 1 Clause ' : To be deleted.

IV. Art XIX para 2 Line 7-12 : To be amended to read as  
"At the end of the first three years when the  
Pramukh Adhyaksh leaves his office, the Up-pra-  
mukh Adhyaksh shall succeed him. This Up-Pra-  
mukh Adhyaksh, "in addition to to his being Ad -  
hyaksh of his Anchal, "shall along with the  
Adhyakshas of the remaining four, Anchals,  
elect the Up-Pramukh Adhyaksh from those four  
Anchal Adhyakshas by a unanimous vote. " If  
necessary..... .

V Art XXI

I Clause 1 Composition (a) (ii) Wherever the wordings  
"Anchal Sabha" occur, the same be  
amended to read as "Anchal Mahasabha"  
and wherever the wordings "Anchal  
Samiti" occur, the same be amended to  
read as "Anchal Sabha".

ii Second and third sentence : Each Anchal  
..... two shall be laymen "shall be  
amended to Read "Each Anchal Mahasabha  
shall elect one Anchal Sabha layman member  
as representative in the Kendriya Salah -  
kari Sabha."

2 Clause 1(b) : The word "two" after 'after co-optive  
up to 'and before' members' to be suns-  
tituted by 'five'.

II Clause Functions : (m) The sentence to be substituted  
by "To set up Cantral Boards to deal  
with matters of Common interest (e.g.  
Theological Study, Property, Medical ser-  
vice, Education and Evangelism etc).

VI Art.XXII The Central Boards : Composition (i) To be amended to  
read "The Central Boards shall each  
consist of five members nominated by the  
K.S&S.



To,

The Pramukh Adhyaksh,  
G.E.L.Church,  
K.S.S.Office Ranchi.

**Principal**

**Gosner Theological College**

**(Estd. 1866. Affiliated With Serampore 1843)**

**Main Road Ranchi-1 Jharkhand, India**

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# GOSSNER THEOLOGICAL COLLEGE

( Estd. 1866 Affiliated with Serampore 1949 )  
MAIN ROAD RANCHI 834001 BIHAR, INDIA



Gossner Evangelical Lutheran Church  
(Estd. Nov 2/1845)

Dated 29 July, 1988.

No. 270/88

To,

Rt. Rev. M.M. Tudu  
Associated Director  
Gurukul North  
Bandorjori Mission  
DUMKA - 814 101

Dear Bishop Tudu,

I am forwarding to you the following two things:

- 1) Minute of our last meeting held at Ranchi on 22nd July '88.
- 2) Proposed budget for the programme to be conducted at Ranchi in October 20 - 24, 88.

Kindly note that the item No.6 of the minute was not discussed in the way I have worded it but as I have been asked to prepare budget which includes travel bursary also I have put it in writing so that when circular letters are sent to the Anchals and Ilakas this point should be clear to the concerned sponsoring authorities.

Because of other engagements I have not been able to work out the details of the programme. I hope, Correspondence can be started with these informations.

Sincerely,

(Rev. Dr. R. Dang)  
Principal, GTC.

c.c: Pramukh Adhyaksh.

GOSSNER THEOLOGICAL COLLEGE  
RANCHI.

No. 271/88

29 / 7 / 88

MINUTE OF THE MEETING OF GURUKUL NORTH PROGRAMME  
HELD ON 22nd JULY 1988 AT RANCHI.

The meeting was held in the Office of the Pramukh Adhyaksh at 11 a.m. The following members attended the meeting.

1. Rev.M.Tete
2. Rt.Rev.M.M.Tudu
3. Rev.Dr.R.Dang.


The meeting was started with a prayer said by Rev.M.Tete who also chaired the meeting. The main objective of the meeting was to fix the date and Venue, and to discuss the format/ the programmes of the Gurukul North for Gossner Church people. After considering many factors the following points were decided. Jf

1. Subject : Leadership Training in local Church level.

Purpose : To deepen the spiritual life on grass root level leading to total commitment to Christ.

2. October 20 - 24 , 1988  
Arrival 20th evening  
Working days: 21- 23  
Departure: 24th morning.
3. Venue : - RANCHI.
4. Total number of participants - 40  
Members should be drawn, as far as possible, from different Categories pastors, Lay leaders of the Congregations including Women, Youth leaders, representatives of Mahila Samaj, Pracharikas, Teachers etc.
5. Main emphasis will be given in full participation of the members in discussion and deliberation. Therefore it was agreed to have -
  - (i) One Bible class every morning.
  - (ii) One lecture in the morning - followed by discussion.
  - (iii) One lecture in the afternoon - followed by discussion.
6. Participants will be given actual train or bus fare to and from plus 20% incidentals and hospitality.
7. Dr.Dang was assigned to prepare the details of the programmes and budget.

Meeting was closed with prayer said by Rev.M.Tete.

  
( Rev. Dr. R. Dang )  
Principal, GTC.

Principal  
Gossner Theological College  
(Est. 1966. Affiliated With Serampore 1862)  
West Med. Ranchi-1. Bihar, India.


29 July, 1988.

**PROPOSED BUDGET FOR THE GURUKUL NORTH PROGRAMME  
TO BE HELD AT RANCHI FROM OCTOBER 20-24, 1988.**

Total Nos. of participants - 40

South East Anchal	15 members @ Rs. 70/- per head -	Rs. 1,050.00
Orissa Anchal	8 members @ Rs. 80/- "	Rs. 640.00
North West Anchal	7 members @ Rs. 70/- "	Rs. 490.00
Madhya Anchal	5 members @ Rs. 60/- "	Rs. 300.00
Head Quarter	3 "	
Central Institutions 2 ( for one)		Rs. 30.00
Fooding @ Rs.200/- per head		Rs. 8,000.00
Maintenance ( remuneration to Cook, helpers, rent for some necessary things for kichen and others )		Rs. 2,500.00
Speakers ( if some of them come from outside)		Rs. 3,000.00
Unforeseen -		Rs. 2,000.00
Grand Total =		Rs.18,010.00

(Rupees Eighteen thousand ten only)

  
( Rev. Dr. R. Dang )  
Principal, GTC.

Principal  
Gossner Theological College  
(Est. 1866. Affiliated With Serampore 1841)  
Main Road, Ranchi-1, Bihar, India