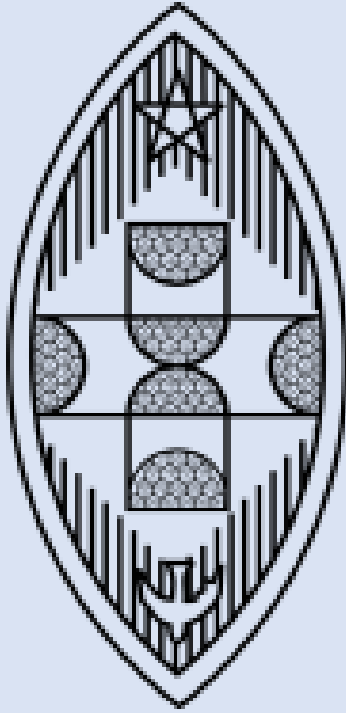




Church of Pakistan

A Story of Faith and Hope

Shirin

Samuel

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Preface

I wrote the history of the Church in Pakistan at the special occasion of Jubilee of the Church for the sake of my love for my Church and specially devote it to the young generation. I do not claim to be a professional writer but fond of writing for the people, events and organization who have been in closest bond with me. My college degree in History keeps me interested in reading and writing history. I wrote memories for my three children to wish them on their fiftieth birthdays. I wrote for my sister and brother-in-law on their fiftieth wedding anniversary. I wrote for my parents my memories of three generations of my family. I compiled the history of Fellowship of the Least Coin at its 40th year. I prepared the 'Worship Book' for the Assembly of Asian Church Women's Conference for the Assembly in Bangkok, Thailand in 1986.

The Church has been gifted to me from my birth. It strengthened my faith that two world wars and tragedies of the partition could not obstruct our predecessors from passing on their vision for Church Unity to their coming generation. My parents who worked in the Church, my siblings and my teachers passed on to me a strong faith in divinity of God, example of love of Jesus in his crucifixion and persistent hope for new life in resurrection of Jesus Christ.

I thank God that I could study in Christian institutions like Louisa Souls Girls' School, in Aligarh, Plustead Memorial in Meerut, La Bagh School, and Isabela Thoburn College in Lucknow. I studied in Leonard Theological College Jabalpur. There I met Mr. John Victor Samuel a student from Pakistan.

I finished my courses in Leonard in Christian Education; this prepared me well to be his companion in his commitment to serve Church and work for its growth and take people forward. We settled in our professional lives in our own countries, India, and Pakistan. I believe God arranged miraculously that we could marry after six years of not meeting each other. God's plan for our lives began when John came to India for the Assembly of World Council of Churches in Delhi as a youth delegate to represent the Methodist Church in 1961. I was prepared well to carry the load of many other responsibilities with confidence. In my youth I received opportunities to represent in ecumenical Church activities. My attachment and devotion for Church continued and still does, strengthening me in my faith in God Emmanuel.

This book is an expression of my gratitude to God and to many people who had their hand to mold me in a person what I am today. Many of them taught me to dream big and work hard to change them in hope. Their lessons were tough sometimes, but they were kind to transfer their courage to me. I want to share the experiences of my elders of the Church with younger generation. My keen desire is that they will move to their higher goals for the Church and for their own personal lives.

Let me share what Church is that blessed me and many others. We are created by God. We live in God and, for God. The Church consists of God's people. It becomes an assembly of believers in Jesus Christ. It is a divinely ordained community; we are for each other in the community of Church. The Church is believed to be the Body of Christ.

We, in the Church, are also reminded to respect each other's identity. And observe Christian traditions and rituals in the name of God the Father, Son Jesus Christ, and Helper the Holy Spirit. We are taught to believe and express our oneness. We are also reminded that we live forgiving and accepting each other in the name of Jesus Christ, our deliverer and savior.

The Church is also an organization formed of a human community. It is organized with manmade rules based on Biblical word and perspectives in belief that the people form the rules to work in the spirit of the Holy Spirit. Unfortunately, more emphasis is paid on its human side while forming the rules and regulations. Sometimes It is not taken into consideration that it is divine expression organized in the name of Jesus Christ. It is expected from all the members in Christian community to live in unity. Like any other human community, we encounter inequality in our own Christian community each day. Sometimes we are overtaken by selfish human nature and betray our faith in living God.

Since I decided to write about the existence of the Church in Pakistan to bring us to 50th year to celebrate Golden Jubilee of our United Church of Pakistan. I started reflecting on what the Church was and what the Church has done. What have we done to be the witness of love of Christ? I tried to write for my Church people to know the history of the Church, as how the Christianity came to India. To know about our deep faith in Living God, the contribution of missionaries, the hard work of our forefathers and foremothers and their faith. Our existence as a minority

community with People who profess different belief than ours.

We live in the present world of division of color, caste, and creed. The world is increasingly becoming exploitative, greedy, selfish, preference for individualism and isolation and losing values of social ethics. The groaning, disintegrated, and humanity self-destruction cannot live in these circumstances forever.

This decade is going through climate change, COVID 19, and decaying economy. We humans are trying to attain peace in different ways. Social integration may lead to peace to some extent. To be socially integrated in our Church to enrich our spirituality is our best hope as it is a belief of all the religions to seek peace. At the time of celebrations of Golden Jubilee of our Church unity, honestly and truthfully, we must pledge to explore the ways to make unity stronger to attain peace, stronger spirituality, and interdependence.

Individual prayers and praying collectively are as important as our daily food for the spirituality of our lives. "To be a Christian without prayer is no more possible than to be alive without breathing." Martin Luther King Jr.

Congratulations to all the members who celebrate the special occasion of Golden Jubilee of the United Church of Pakistan officially installed and inaugurated on November 1st, 1970. I am blessed with God's Grace to write the history of the beginning of the United Church of Pakistan. I remember with great respect and admiration our predecessors who lived two generations before us. They worked living under the guidance of God for the vision of

Church unity. I am blessed with the privilege to participate in the event of inauguration in worship service of the United Church of Pakistan.

I shared with the Moderator Bishop Humphrey Peters about my earnest desire of writing a brief history of Church of Pakistan to celebrate the 50th Anniversary. He welcomed the idea and offered his help with encouraging words assuring for his help and prayerful support.

For me 'Unity' is a thread decorated with beautiful colors of hope, togetherness, bearing each other's joy and pain, equality, justice, peace, reconciliation, truthfulness, righteousness, and faith in One God. The thread is tied in a knot of love of Jesus Christ. When we are tied together in Jesus Christ, it cannot be broken. After fifty years of this unity the Church in Pakistan is still bound together in kindness, acceptance, tolerance, and endurance with the blessings of abiding our Jesus Christ among us.

The vision of our predecessors was to make us strong to witness God's love for His Glory. We thank and praise our Lord God.

"And over all these virtues put on love, which binds them all together in perfect unity."

Colossians 3:14.

We celebrate the jubilee and remind the new generation the praiseworthy deeds of our Lord God, and the wonders He has done.

After the partition in 1947, the leaders in India and Pakistan continued their efforts for the unity of the Church in their

own countries. We also thank God for our leaders and the members who kept the Church united for the last fifty years.

I received an inspiration, clarity in my insight and purpose to write this book when I mentioned my plan to Bishop Munawar Rimal Shah. Some people may ask why I talked to him about my intent; my response has more than one reason. We know each other from our young days when we entered the doors of the Church to serve in 1965 in Karachi. It did not stop here, my late husband continued to be in contact with his family in England and Pakistan. The story is long and interesting. The most important reason I had gratitude and trust for him, it left an indelible impression on my mind that of course as a pastor but more as a friend. He stood by my husband when our son Ajmal had to be on operating table for his spinal injury for about 17 or 18 hours in London. He kept up the courage and faith strong of my husband with his prayers and standing with him as his younger brother, in the country where my husband was alone. He provided any possible help to our son. He is the respectable retired bishop with the wealth of experiences in Pakistan, England, and America. He had exposure to Ecumenical Church in Christian Conference of Asia and World Council of Churches.

I asked the retired bishops, Bishop Alexander Malik, and Bishop Samuel Azariah, they both were blessed to work in their dioceses for 32 and 30 years, respectively. They brought progress with their diligence and dedication in their diocese. They accepted my request to write briefly about their own tenure. I would like to recognize with

tremendous appreciation their contribution. I asked Mr. Sadiq Allah Ditta and Rev. Elvin Wilson and Ashraf Masih to write about the work done in tenure of 22 years of late Bishop John Victor Samuel. I am grateful to them. I asked the current bishops to write about their own diocese. They accepted willingly to share their experiences. I thank them for their willingness to share their everyday experiences. I requested Mrs. Edna Qayum Bhatt to write for the era when missionaries started their work in Sialkot area. You will find her story very interesting. Bishop of Sialkot allowed me to add her story with the report of Sialkot diocese. I appreciate her effort. The readers will be able to read the story of the vision, the uniting process with efforts and dedications of committed Church leaders. It is a story of a century of the history of the United Church of Pakistan, the gift of God. I also thank Dr. Pervaiz Sultan to write about St. Thomas Seminary. Seminary is a cradle of our Church where young pastors are nurtured. He served for 30 years and kept it going through difficult times too. I admire the courage of Bishop Rimal Shah to accept the challenge to take charge of the Seminary after Dr. Parvez Sultan decided to channel his services to Raiwind diocese.

After the inauguration, the women were organized in Synodical. They happily and earnestly stepped forward with their dedication to contributing for the growth of the Church. They expanded their contribution to Synod. Synodical president represented women in the Synod. I appreciate greatly the contribution of women in Synodical. We women make the Church as a complete Church family. The Church took more initiatives to make Church inclusive. I assure you that the contribution of women will leave great

impressions on the readers. It gives the complete picture of the Church where women and men are equal in the sight of God. I am grateful to Shuniela Ruth for serving as the first convenor of the Synodical. She put her time and talent into organizing different Synodical programs. We women are proud that she is representing us women on National Assembly of Pakistan. She is making a visible contribution with great intelligence and diligence.

The bishops, lay leaders, congregations of women, men, youth, and children complete the definition of a large family that is the Church that embraces who believe in one God the Father, Jesus Christ the Son, and our Helper the Holy Spirit.

I am grateful to my children who are always ready to provide any help to use my talent of reading and writing

I am grateful to Sarah Victor who helped me to put the material of the book in order after spending her time reading the whole book a few times.

I am grateful to Everest John, Pervaiz David and Javeed Yad who have contributed poems and essays to convey through their lyrics their wishes for the Jubilee of the union of the Church.

Rev. Shahzad Gill from Raiwind diocese, Rev Shahid Mehraj from Lahore diocese, Rev. Insargohar from Peshawar diocese, Rev. Daniel from Hyderabad, Herald William from Agra India, and Mrs. Khushnud Azariah from America, Rev. Eric Mall from America, Mr. Rafiq Sharif England, Mrs. Shirin Pakyam from Canada. I appreciate the help of my nephew Deepak Dass from India to collect material of the beginning

of the Church in India. They devoted their time to collecting information of past years about some very important people. Those people contributed to the growth of the Church in the initial years. I appreciate their cooperation.

I am grateful to my pastors Rev. Phyllis Wong and Rev. Maggie Mathieson for holding me in their prayers to keep me encouraged.

I tried to write some historic facts about the beginning of the Church of Pakistan. It includes the struggles of many people who worked hard to make it a reality. The hard work, the resilience of some people to make the Church strong and keep it united is admirable.

Now we have lived for 50 years in United Church of Pakistan. We are grateful for the golden jubilee of our Church. We failed to listen to the voice of God. Sometimes we are captured by our human interest and neglected the will of God. We faced some conflicts and difference of opinions but thankfully we still all belong to one Church of one God and to each other.

Message by the Moderator, Church of Pakistan



I greet you in the name of God in whom we find our existence and coexistence with other human beings in the community of people and the nature. Our whole dependence is on all our environment created for the well-being of life by our God Creator. We thank him with our whole being.

I would like to extend my sincere thanks to Mrs. Shirin Samuel for this very timely work. Her thoughtful contribution comes at a moment of particular importance and offers valuable insight and clarity for the Church and its wider community. We deeply appreciate the care, commitment, and dedication reflected in this work.

Mrs. Shirin Samuel wrote these stories so that these pages will be for older generations to retreat and reflect and will be treasured by the coming generations that their predecessors felt the presence of the Holy Spirit. She writes for them stories of our predecessors that they joined in unity as a community with their commitment. My hope and prayer are that the young people will work hard to make unity stronger and put trust in each other to be the disciples of Jesus to follow his footsteps.

Bishop Humphrey Peters

June, 2025

Introduction

The History of the Church in India

According to the oldest tradition the Apostle Thomas came to India in the 1st century AD and established the first Churches in the country mainly in Kerala. It is assumed that the initial converts were largely Jewish proselytes among the Cochin Jews who are believed to arrive in India around 562 BC. After the destruction of the first Temple in Jerusalem. Another tradition mentions Saint Bartholomew who visited India in the 2nd century AD.

In the fourth century several Christians from the Middle East came to India to evangelize. The Colony of Syrian Christians established at Kodungallur may be the first Christian community in the South India for which there is a authentic written record. The most important leader of these Christians was Thomas of Cana.

The Dominican missionary Jordanus Catalani was the first Catholic European to arrive in India in 1320 and started missionary work from the city of Surat. The 15th century saw the rise of colonialism. For India this meant arrival of the Portuguese in Goa and other cities and with them missionaries of different order (Franciscans, Dominicans, Jesuits, Augustinians, etc) who began at once to build Churches along the coastal districts where the Portuguese made itself felt their presence.

The first Protestant missionaries to set foot in India were two Lutheran from Germany Bartholomaeus Ziegenbalg and Heinrich Plots Chau who began work in 1705 in the Danish settlement of Tranqueber now known as

Tharangambadi in Tamil Nadu in 1793. William Carey an English Baptist minister came to India as a missionary. He worked in Serampore, Calcutta, and other places. And translated the Bible into Bengali and Sanskrit and numerous other languages and dialects. He worked in India until his death in 1834. During the 19th century Several American Baptist missionaries evangelized in the Northern Eastern parts of India.

(taken from WWL. 2018) Church History and Facts --- India. Since we believe in the rituals in the name of our God Creator, His son Jesus Christ, and the Holy Spirit. We became one Church with the name of "United Church of Pakistan." in 1970. We live no more with the name of denominations which our elders received as a legacy from missionaries, and they nurtured us in their denominational tradition. There is an interesting history of the beginning of each denomination which came into Union. It is introduced very briefly in the following paragraphs to acquaint our new generation of their Church denomination legacy and traditions. Some stories are three or four centuries old. They are very interesting and never to be forgotten, important history is hidden in those stories. These stories help us to be strong in faith that living God works differently in different situations to teach us that "God's will be done." God remains present in the impossible situations to show us His wonders beyond human understanding.

The Churches that accepted the Plan of Union in Pakistan are Anglicans, Episcopal United Methodists Church, Presbyterian from Scotland, the Lutherans did not participate in the conciliation but accepted the Constitution. Their headquarters were in Mardan in the Northern part of Pakistan.

Martin Luther ----Lutheranism We had Lutheran Church in Mardan and Northern part of Pakistan.

Lutheranism is one of the largest branches of Protestantism that identifies with the teachings of Martin Luther, a 16th century German Reformer whose efforts reformed the theology and practice of the Church launched the protestant reformation.

The protestant denomination that arose from the teachings of Martin Luther. Lutherans are known for their stress on the doctrine of justification by grace through faith, and for their insistence on the Bible alone as a rule of faith.

The Anglican Church was all over Pakistan

The Anglican Church originated when king Henry V111 split from Roman Catholic Church in 1534, when the pope refused to grant the king an annulment. The Anglican communion is made up of 40 independent Churches, of which the USA Episcopal Church is one.

The Church of England's earliest origin's date back to the Roman Catholic Church's influence in Europe during the 2nd century. However, the Church's official formation and identity are typically thought to have started during the Reformation in England of 16th century.

Episcopal United Methodist Church was all over Pakistan, its headquarters were in Multan

In 1856 the Methodist Episcopal Church from America started the mission in India. William Butler came from America. He began his work at the Oudh and Rohilkhand. In 1870 the first missionaries of the Methodist church

established Churches in cities like Delhi ,Bombay, Lucknow, Barielly

In 1956 in memory of 100 years of Methodist Church in Lucknow was celebrated in India. Methodist Church was founded by John Wesley an Anglican priest was born in Epworth Lincolnshire on December 18, 1707 and died March 29, 1788 in London. He was the son of Anglican cleric and poet Samuel Wesley and his wife susanna. . He wrote 6, 500 hymns. Many were translated in Urdu. Some were translated by Bishop C D Rocky, Bishop remained in India as a missionary as the bishop of Lucknow. He retired and after partition of India he was appointed the bishop of Methodist Church and organized the Methodist Church in Pakistan. He lived here till his retirement.

Here is a quote from John Wesley:-----” Do all the good you can, by all the means you can, in all the ways you can , in all the places you can, to all the people you can, at all the times you can, as long as ever you can, God does nothing except to response to believing prayer. Prayer is where the action is.

Methodism affirms the belief in the Triune God head. Father, Son, Holy Spirit

I would like to quote here of a renowned Evangelist E. Stanley Jones from Methodist Church from America. He came to India at the age of 23 and his first assignment was to be the pastor of English Church in the city of Lucknow. I saw him and listened to him preaching as a little girl. He touched my heart and brought me closer to God. He established an Ashram in Sat Tal near Naini Tal India. After

he left India, he started Ashrams in America. He was awarded Peace prize from Mahatma Gandhi ji. He was his good friend. He wrote many books. I quote one of his quotes before I start writing for Church of Pakistan. It is to give some thought to it before start reading the book. It is a very simply written with deeper meaning. It is a practical advice to older ones to make the Church of young people who will be better prepared to live in the divine presence of God .At the same time they will be mindful as people believing in Jesus Christ to work for the kingdom of God on this earth to do justice and bring peace.

“Reach a new generation with the message of Jesus Christ, enlighten spiritual growth through educational and inspirational values, prepare devoted Christian leaders and followers of Christ, and make known the kingdom of God.”
E. Stanely Jones.

Chapter 1 - The Foundation of the United Church of Pakistan

The Foundation of the United Church of Pakistan was FAITH IN GOD which is a gift of God “ It is by Grace you have been saved, through faith and this is not from yourselves, it is the gift of God.” Ephesians 2: 8

“I will give you a new heart and put a new spirit in you ; I will remove from you your heart of stone and give you a heart of flesh” “ And I will put my spirit in you and move you to follow my decrees and be careful to keep my laws’ Ezekiel 36: 26-27

“Heart of flesh is gift also, The Lord your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart with all your soul, and live.” Deuteronomy 30:6

Shout for joy to the Lord, all the earth

Worship the Lord with gladness

Come before him with joyful songs

Know that the Lord is God

It is he who made us, and we are his

We are his people, the sheep of his pasture.

Enter his gates with thanksgiving

And his courts with his praise.

Give thanks to him and praise to his name.

For the Lord is good and his love endures forever.

His faithfulness continues through all generations.
Psalm 100:1-5

Bishop Inayat Masih the Bishop of Lahore, the first Moderator of the United Church of Pakistan.

Here are some portions of his speech of the Moderator of Bishop Inayat Masih was printed in Daily News Paper on 2nd November 1970 Pakistan Times.

“ There has been the concern to heal the long-standing denominational breach in the Church. The aim of Church Union Movement was to bridge the gulf of division in the Church. In God’s own purpose and plan the small minority Church in India and Pakistan has been chosen by God to demonstrate that the division could be healed.

The significance of movement lies in its urge to make the Christian faith a real part of the soil in which it is planted . It was born in Asia and to whatever land or culture it went. It got properly rooted and grounded in the soil of the land. The purpose of Church Union Movement in Pakistan is to make the Christian faith indigenous a faith that is planted and rooted in its life and culture of Pakistan.

The significance of the Movement lies in its emphasis in the development of national leadership in the Church. It has been the purpose of the movement that national Christian leadership should take active share in the development and Christian witness of the Church in Pakistan. The church is to express the national ethos.”

It is the day of rejoicing, thanksgiving and praising.

عر

خوابوں کی تعبیر کی صورت پایا تھا

بزرگوں کی سوچ نے تجھے بنایا تھا

چرچ آف پاکستان تو سدا سرسبز رہے

کچھ مقدس ہاتھوں نے تجھے لگایا تھا

پرویز ڈیوڈ

کلیسیا پاکستان کے پچاس سیا پاک کی محبت کیا لازوال ہے

دلہن زمیں پہ سج گئی دولہا آسمان میں ہے

ہوئے لہو کے چشمع ہمالیہ کی گود میں

روح پاک کی معموری تیرے درمیان میں ہے

دھوئے ہوئے ہیں جامے برے کے خون سے

اذلی خوشی کا بادل تیرے بھاگوان میں ہے

ہیکل کی پاسداری کا اٹھایا ہوا الم

حکمت کی ایسی بخشش تیرے سلیمان میں ہے

آدھی صدی سے اب تک وفادار توں رہا

کون و مکان کا مالک تیری امان میں ہے

لے کر تو چلا تھا کلیسا کا قافلہ

تیری وفا کا پیکر تیرے کاروان میں ہے

کرتے ہیں یاد انکو بنیاد رکھی جن نے
اُن کاہنوں کا اب پڑاؤ اونچے مکان میں ہے
ایورسٹ جان

His faithfulness continues through all generations. We thank Merciful God who blessed us to be part of the day (November 1st 2020) for which many worked hard for many years. We are together in one mind and one spirit in the presence of our God Creator. We surrender all our choices and differences. Today is the very special day to celebrate with grateful hearts that we still are in unity of the Church. Amen.

Chapter 2 - History and making of the United Church of Pakistan.

It was in the name of Jesus Christ our salvation and Savior with the belief of the work of the Holy Spirit. The political and social climate of Asia and the whole world from the beginning of 1900s, became the basis for uniting the Churches into one.

The World Missionary Conference of Edinburgh 1910 was an Epoch-making event to which many different movements of Mission and unity trace their roots. Selected resources to Edinburgh 1910 are listed below. It will be most remembered was for its inner Spiritual engine. The worship and prayers at its heart. The hymns were sung in the hall. The conference produced nine objectives.

1. Carrying the gospel to the non-Christian world
2. The Church in the Mission field.
3. Education in relation to the Christianization of national life.
4. The Missionary message in relation to non-Christian religions.
5. The preparation of Missionaries.
6. The home base of Missions.
7. Missions and Governments.
8. Cooperation and the Promotion of unity.
9. The history and record of the Conference.

The Church has been through awakening the last century, after the first world war. In some Asian countries for independence from foreign rulers resulted to form a movement of people from all the segments of the society. The movement of freedom also touched the hearts and minds of some local Church leaders. The leaders remembered Jesus prayed for unity.

“I in them and you in Heart of flesh is gift also, The Lord your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart with all your soul, and live.” Deuteronomy 30:6

“May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.” John 17: 23

There was awakening in some Asian countries for independence from foreign rulers. The idea for freedom from the foreign rulers resulted to form a movement of people from all the segments of the society.

The movement of freedom also touched the hearts and minds of some local Church leaders. The unity has been a challenge from the beginning of Christianity. The leaders accepted the challenge. They were seeking unity because they believe that the restoration of the visible unity of the Church on earth is the will of God. We believe that the Holy Spirit is leading us to resolve the differences which at present separate us.

After the first world war, in the beginning of twentieth century,

“The plan issued by the negotiating committee for the North India and (Pakistan) is the result of the work begun by the Round-Table Conference in the year 1929. Its sources can be traced for the Movement by the Holy Spirit in the Churches. That found an expression in the Edinburgh Conference, 1910, the meeting at Tranquebar conference held in 1920. In the year 1924 various Presbyterians and Congregational Churches had come together to form the United Church of Northern India. This United Church sent out invitation to several other Churches and missions to consider a wider union. The then Wesleyan Methodist Church, in response to the invitation, suggested the desirability of a Round -Table conference. It was for those who were willing to discuss possibilities of union -should be invited. As a result of the first Round -Table Conference met at Lal Bagh Girls’ School at Lucknow at the 10th and 11th of April 1929. At this meeting, the following Churches were represented – the Australian Churches of Christ Mission, the Australian Methodist Church, the Methodist Episcopal Church, and the United Church of Northern India; and a member of the Anglican Church was present as a visitor. The conference heard and recorded statement from the different Churches on Church polity, the Sacraments, International Relationship, and doctrinal standards. The representatives were all very definitely and heartily of one mind in urging that the conversations began this Conference should be continued on these lines indicated in the resolution adopted. Among the things that were emphasized were:

The merger which had been in discussion since 1929 came eventually between the Church of India, Pakistan, Burma,

and Ceylon (Anglican). Ecumenical discussion with a view to have a United Church happened. It was initiated by the Australian Churches of Christ mission. The Methodist Church of Australia the Wesleyan Methodist Church, the Methodist Episcopal Church the united Church in 1951 using the plan of Church union that resulted from the earlier consultations as its basis. The committee was composed of representatives from the Baptist Churches in northern India, Pakistan, Burma and Ceylon, the Methodist Church (British and Australian conferences) the Methodist Church in southern Asia. And the United Church of Northern India the Methodist Episcopal Church however did not join the discussion. In 1957 the Church of the brethren in India and the disciples of Christ denominations joined the negotiations as well. (taken from Google).

The plan of Church Union in North India Burma, Ceylon and Pakistan was prepared by the negotiating Committee. The officers of the negotiating committee were, the Chairman The Rev. Dr. Pradhan, Baptist Church, Deputy Chairman Bishop A J. Shaw M.C.S.A . Secretary the Venerable Dr. T. D. Sully, 4, Queen's Road Allahabad, U.P. India. Joint Secretary Dr. D. M. Kennedy.

They were representative of the Baptist Churches in Northern India, The Church of Brethren in India, The Disciples of Christ, Th Church of India, Pakistan, Burma and Ceylon, The Methodist church (British and Australian conferences), The Methodist Church in Southern in Asia and the United Church of Northern India.

Later on Bishop Chandu Ray , Rev. Rupal Shah and Rev. Inayat Masih The General Secretary of National Council of

Churches in Pakistan. Bishop Rockey of Methodist Church in Pakistan represented and joined for study and to adopt the constitution for the United Church of Pakistan. It was in the name of Jesus Christ our salvation and Savior with the belief of the work of the Holy Spirit.

The first edition was prepared in 1951, the second revised edition in 1954, third revised edition in 1957, fourth revised edition in 1965.

The plan was revised in 1965 for presentation to the Governing bodies of those churches in North India and Pakistan and elsewhere for their decision.

The tradition of converting people into Christianity by the foreign missionaries from Hindus, Sikhs, and Muslims started in the 16th century. It continued until the partition of India in 1947. The people among whom missionaries worked, they were from lower income levels, often landless farm workers. (Taken from the Google).

The leaders believed in the words “Surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets.” Amos 3: 7

The leaders who were in discussion together for unity were from Protestant Church background in India. Those Churches were established by the committed missionaries from other countries. They were convinced with a passage of time to be together to bring the unity in the Churches in the name of our Lord Jesus Christ. The Church entangled in some problems then the people understood the purpose of God that in the Church should work for unity individually

and corporately in family, Church, community for the glory of God on this earth.

The Church union took place at the time when things were changing rapidly. Missionary era was breathing its last, beginning from the time of the end of colonial rule in Indo Pakistan before the partition in 1947. The similar situation was emerging all over Asia. This brought enormous challenges of conserving traditions of Christianity. It was also needed to give new hope and prepare locals to have new vision of the Church. The people needed to be independent of the foreign monetary help as well as to learn to make their own decisions. At the same time, they needed to learn the value of interdependence in their local Church communities. The church and the Christian community were facing a great challenge as they were perceived differently in Pakistan with new realities. In new Pakistan, Christian community became a more visible reality as a largest minority.

The thinking for unity was also for a very significant purpose and value.

The leaders also believed that the unity which was leading them will make the Church in Pakistan a more effective instrument for God's work. The Church will be more willing and dynamic to proclaim by word and deed the Gospel of Christ, filled with more charity and peace and reconciliation, and enriched in worship and fellowship. By becoming a larger inclusive community, they will leave deeper and more visible impact on majority community.

The countries in Asia were becoming indigenous, working for the departure of the foreign rulers. The leaders of the Churches were committed to take upon them the legacy of their elders for unity. The leaders worked with an abundant devotion with sincerity and a sense of equanimity. The new leaders felt obligated to own the vision of their elders. In most of the Churches the highest leadership was in the hands of foreign bishops, Bishop Woolmer from Anglican Church, Bishop Rocky followed by Bishop Hobart Amstutz from the United Methodist Church. The missionary Church leaders took the national local leaders in confidence and included them on the committee to bring their opinions and their feelings of the vision of unity. And to prepare the national leaders to take the role of leadership for the union of new United Church. The foreign missionaries were sensitive of the fast-changing situation in the countries. They were wise to involve the local leadership in the discussion for the unity of the Churches.

There was representation from the local Churches who committed for union. Before the final inauguration took place. The discussions continued where local Pakistani national leaders were the members. Late Rev. Qadir Buksh later he became the bishop of Sialkot, late Rev. John Victor Samuel who was elected the first national bishop of the Methodist Church in Pakistan, and Mr. Mandody from Karachi a layman businessman from Karachi Provincial Conference Methodist Church they were with Bishop Hobart Amstutz then the bishop of the Methodist Church in Pakistan. The Pakistani, representatives had full freedom to express their opinions. The local leaders from all the Churches who were involved in discussions for the union

they all made unity their own conviction. I add names of some more Church leaders who were from Anglican Church and Scotch Presbyterian Church who worked as a negotiation committee for the Union of the Church. Rev Joseph Alam Gill, Mr. Naseer Khan headmaster of a Church School, and Rev. William Young.

The Church leaders with some lay leaders in Pakistan in 1960s tried to go forward with the guidance of God to find unity during enormous differences. (taken from Google)

A new negotiating committee in Pakistan was set up in 1961 with representatives from Anglican, United Methodist Church, Scotland Presbyterian Church. Presbyterian Church Naulakha withdrew before about a year to go into Union, Lutherans decided to join little later. In 1965 a finalized plan of Church union was formalized. (taken from Google)

The Church of Pakistan is officially declared as the lawful and divine beneficiary of all the Churches. The respective covenant is stated to be immutable and the Union is eternal.

The inauguration of the Church of Pakistan was made based on the Plan of Union as finalized in March 1965. The Plan was the fourth amendment in the series of revisions issues in 1951, 1954 and 1957, work on these plans began in the year 1929, at the Round-Table Conference but its roots can be identified in the activity of the Holy Spirit in the Churches recognized in the 1919 meeting in Traquebar, 1910 Edinburgh Conference and the 1920 petition of the Lambeth Conference. The Plan was the result of the experience of the Church of India, establish in office in

1947, and the efforts on the scheme of union in Sri Lanka and West Africa.

The Church of Pakistan was officially instated in 1970, on the All-Saints Day, as a unanimous decision by CIPBC (Anglican Communion of Pakistan), Diocese of Dacca, Karachi and Lahore, United Methodist in Pakistan (UMCP) Conferences, Indus River Annual Conference, Karachi Provisional An. Conference, United Church of Pakistan (UCNIP), Rajshahi and Sialkot, Church Councils and Pakistan Lutheran Church (PLC).

Rev. Hoyt Smith a Methodist missionary was teaching in Theological Seminary in Gujranwala. He was requested to shift to Lahore and work as the secretary to organize things for the future event of Church Union. He accepted happily and worked hard to collect all the important decisions taken in the past to make them available to the committee members. He organized all the arrangements for the inauguration worship service. He remained a resource person till the time all four dioceses were organized, and bishop of each four dioceses was enthroned. He also worked to organize the worship of the United Church after one year of the inauguration to celebrate the first Anniversary. I remember and thank him and his wife Mrs. Edna Smith who remained helping him in every way to finish the work quickly.

“That all of them be one. Father just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.” John 17:21

The leaders remembered the prayer of unity Jesus prayed. They made this prayer their theme prayer. That became their firm determination to accomplish in their lives. They walked on thorny paths and also on green pastures to reach to their destination which was unity of the Churches. They owe our respects , gratitude, and appreciation.

The religion of the Bible in the Old and the New Testament is a historical religion. It is based on divine revelation to definite individuals at definite times and in definite situations. The coming of Christ in the world bearing the cross to say the truth of God, crucified, died and resurrected on the third day, ascended to heaven to be with His God The Father abrogated the temple ceremonials. The United Church believed and still believes in the spirituality drawn as written in.

“In the beginning was the Word and the Word was with God, He was with God in the beginning.” John 1:1-2

“ The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only who came from the Father, full of grace and truth” John 1: 14

All the Churches united brought together the richness in their spirituality and it was the unity of diversity in our traditions and dogmas. Our Churches were founded by different people who came from different background from west and East. Unity is an example of maturity of our own enhanced spirituality. We discovered in changing times in new situation with our young people in our country Pakistan.

Chapter 3 - Hope for an enlarged family

The Birth of the United Church of Pakistan after birthing pains and with great hope for an enlarged family.

On 1st November 1970, all those Churches involved in negotiations were united as the Church of Pakistan. Our new Church was named “The United Church of Pakistan.” The name carries the purpose with the word “Unity” and there is a sense of belonging with our country with our mother land. We feel honored to be united and to belong to our own country Pakistan. We found our own identity in the name of our Church and country. The Church of Pakistan is a united expression of the unity of the Church of Pakistan. It came into existence after about 40 years of prayers and negotiations.

The polity of the Church of Pakistan affirms that the Lord Jesus Christ is the only Lord and Head of the Church, it is Episcopal. It accepts the Presbyterian and congregational elements in Church order as it means through which the Lordship of Christ in His Church may be realized.

“Memories of the Inauguration Service

Four Churches united and committed to announce and witness the good news of the Kingdom of God. It was inaugurated in faith of ministry of love, forgiveness, suffering, death, and resurrection of Jesus Christ. The Christians are committed to proclamation and to demonstrate their faith in action. They Committed to promise and work for the integrity of God’s creation through combined struggles for breaking down the bearers of past Church background, gender, class, economic,

equality and to bring distributive justice, peace, and reconciliation.

Before this in March 1970, the election body of fifteen persons- five each from the original three uniting Churches- met to elect and appoint the five bishops in the proposed dioceses. This was done in complete unanimity. At the inauguration, the laymen of the uniting Churches, after reading of the resolutions of Union, presented their clergy, bishops, if any, and representative presbyters and deacons for the unification of the Ministry. Four clergy from four uniting Churches were joined by three from abroad representing the ecumenical church (and these representatives happened to be as many different continents as possible and traditions, laid hands on three representative clergy). (one of whom was a Bishop of the Church of Pakistan). And then these three whose ministry had been unified in this way laid hands on all the representative's presbyters and deacons that were presented.

Declaration of Union

"A representative of each of the uniting Church read the resolutions of the proper authorities of his Church accepting the plan of union, and placed on the communion table a copy of the plan on Union signed on behalf of his Church by the Secretary (or secretaries) and chairman or (chairmen) of the proper authorities of his Church, and then signed statements of the bishops, presbyters, deacons and probationers of his Church declaring their assent to the plan of Union, and acceptance of the constitution of the Church of Pakistan. During this the congregation remained

seated.” This was done in accordance with the “Declaration of Union.” Taken from the Plan of Church Union Pakistan. Fourth revised version 1965.

At the inauguration on All Saints Day 1970, in Lahore at the Church of the Resurrection, Union was consummated when official resolutions were read and placed on the altar by persons representing all levels of authority in the four uniting Churches.

It is a very special prayer, those who took part in laying -on hands read before doing so, joined in saying the following prayer.

“O Almighty Father, Everlasting God, who of Thine infinite goodness hast given Thine only and dearly beloved son Jesus Christ to be our Redeemer , and the Author of everlasting life: who after that He had made perfect our redemption by His death, and was ascended into heaven, sent abroad in to the world. His servants, by whose ministry he gathered together a flock in all parts of the world to set forth the eternal praise of thy Holy name; we thank thee that Thou hast vouchsafed to call us thy servants here present to share the same ministry and hast blessed us by diverse operations of Thy Spirit, and we humbly beseech Thee through thy Son, our great high priest, to gather us in one fellowship. Continue, we pray thee, Thy blessings already given, and upon all thy servants, call this day to a fresh dedication to Thy service pour out thy Holy Spirit and endue each according to his need with grace and authority for the exercise of his ministry whether as bishop or as presbyter in the Church universal and according to the order of the Church of Pakistan: that there in we may faithfully proclaim

the Gospel of thy Kingdom, minister the Word of Thy truth and administer the sacraments which thou hast ordained; so that at the coming of our Lord and Savior Lord Jesus Christ, we may each receive the reward of a good and faithful steward; through the same Thy Son Jesus Christ, our Lord who liveth and reigneth with Thee in the unity of the same Holy Spirit world without end. Amen.

“The Church of Pakistan was formally declared to be the legal and spiritual heir and successor of each and all the Churches. This act of covenant was declared to be irrevocable, and the Union was considered indissoluble.” Taken from Preface of The Constitution of The Church of Pakistan, published in 1976.

A big crowd of people from all over Pakistan participated in the historic significant event. Late Bishop Inayat Masih (Anglican Church, Lahore diocese), Late Bishop John Victor Samuel (United Methodist Church, Indus River Conference and Provisional Conference of Karachi, Pakistan), Late Bishop Sally Spence (Anglican Church, Karachi diocese), Late Bishop William Young (Scotland) Presbyterian Church, Sialkot area , newly elected as the first bishop of the newly formed diocese), Late Bishop Arnie Rudvin (Lutheran Church, Mardan area), and Bishop James D Blair (Anglican Brotherhood) from Rajshahi Church Council in East Pakistan, Dacca, East Pakistan. They vowed together in the presence of God and in the assembly of God’s people to remain faithful to the vision of their forefathers for the unity and service of love and peace in the land of Pakistan our beloved country. I believe they vowed with the resolve

in their hearts, “This is what the Lord says to the house of Israel.”

“Seek me and live. “

Amos

5:4

I pray for the souls of those who are embraced with our loving God in heaven, their souls may find rest, peace, and comfort in our Lord Jesus Christ.

Then Bishop of Iran Late Bishop Hassan Dehqani-Tafti as our guest honored the occasion with his presence.

The Inaugural ceremonies were attended by the Christian delegates from U.K, USA, Canada, East Africa, and Ceylon (Sri Lanka). The diplomatic representatives from the United States and United Kingdom were also present.

There was a wave of great joy among the participants in the Inaugural Worship Service reflecting their resolve of solidarity, All of us present there welcomed each other to be part of one Church with hope and faith in our resurrected Lord Jesus Christ. The participants accepted each other with open arms with graciousness. It was an experience that the Holy Spirit was pouring its blessing on all of us present there. It was an assembly of people of one community, faith and love for One God, and love for each other with the spirit of togetherness.

The historic event for inaugurating the new Church with worship of adoration, thanksgiving, and petition to God for help in future was heart touching.

We needed to remember

“Be completely humble and gentle, be patient, being with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you called to me to one hope, when you were called one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all and in all.”

Ephesians 4: 2-6

“I appeal you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there be no divisions among you and that you may be perfectly united in mind.” 1Corinthians 1:10

“We are each other’s harvest. We are each other’s business; we are each other’s magnitude and bond.”

Bishop of Lahore the Right Reverend Inayat Masih Moderator of the new Church read out the messages of greetings from the president and the Governor of Punjab. (I am sorry, I could not find the message from the Governor. I appreciate his kind act of sending his best wishes).

President of Pakistan General Yahya Khan said in his message to the Church at the occasion of the Inauguration “that Pakistan cannot be unmindful of its minorities, firstly because it was founded by a minority and, secondly, because justice, tolerance and generosity towards non-Muslims is a cardinal principle of Islam to which history bears eloquent witness. The Quaid-i- Azam had assured as much when on one of several occasions said that except for purely religious purposes, there would be no distinction whatever between the Muslim and other communities of Pakistan. The strength and prosperity of its various

communities contribute to the strength and prosperity of Pakistan itself. For this reason, too, cannot but be devotedly wished that the present Unity of the Christian Churches will widen and deepen, and become an example for other Christians and other communities elsewhere. It is an act of faith and vision.” Taken from Pakistan Times, Monday, November 2, 1970. I am thankful for his message he sent with his best wishes. May his soul find rest and peace in Allah Tallah.

Mr. Justice A.R Cornelius The Central government Law Minister said “that it was personally gratifying to him that the auspicious event of the unification of the Churches in Pakistan was taking place in Lahore. Since he was a Punjabi by adoption. He also praised the translation of the New Testament into Punjabi by Mr. Joshua Fazal Uddin, who had been the minister of law in Punjab Assembly, which he added was a service to religion and to the cultural treasure of Lahore.

Addressing the second session “Mr. Justice A.R Cornelius the Central Law minister said that the government was always endeavoring to promote any movement among Christian population aimed at development of mutual understanding and of unification of purposes and efforts for a general betterment of the people.

He said that the Government’s policy towards various communities in the country was also true about the organizations formed in the name of the religion, because of the values of a formulated religious belief with rituals and ceremonies in relation to the moral and material advantage of its followers was fully recognized among the Muslims. He

added these qualities which have gained for Christians in Pakistan. Just measure of esteem among the general population organized works of mercy just as maintenance of the institutions and medical relief, food brought good name to Christians.”

(May his soul find rest in our living Lord God)

Chapter 4 - Fundamental Principle

“The Church of Pakistan acknowledges that the Church is the Body of Christ and its members are the members of His Body. Those are the members according to the will and purpose of God, who are baptized in the name of the Father, and of the Son, and of the Holy Spirit, receive the calling and the Grace of God with repentance and faith, and continue steadfast therein. By the same faith they maintain their vital union with the head of the Body, through the various means of Grace which He has provided in His Church, and through Him they are united in fellowship of one with another.

The Church therefore acknowledges that every member has an immediate and direct relationship to God, shown equally by the life of faith and of individual conscience in response to the indwelling of the Holy Spirit.” Taken from The Constitution of The Church of Pakistan, from Preface and page 2. Published in 1976.

“The coming together in one visible Fellowship, representing the various heritages of the Uniting Churches in Pakistan, in no way involves any questioning or repudiation of the gracious gifts of God which have been manifest in diverse ways in their several traditions of the ministry, the Sacraments and Church polity, within the one Church of God: our sufficiency is of God.” (2 Corinthians 3: 5). Taken from Plan of Church Union Pakistan, Fourth Revised Edition 1965.

The Doctrines of The Church

The Church accepts that Jesus is the Redeemer of the world, in whom the men are saved by Grace through faith. And in accordance with the revelation of God which He made, being Himself God Incarnate, it worships one God, Father, Son and Holy Spirit.

It accepts the Holy Scriptures of the old Testament and the New Testament as the inspired Word of God as containing all things necessary to salvation.

We celebrate the faith and struggles of all those who made this day possible for us.

The second Morning

The declaration and confirmation of the appointment of the existing bishops and the consecration of the new Bishop William Young of Sialkot diocese took place in the Cathedral in Lahore.

Prayer:

Almighty God, giver of all good things, who by thy one Spirit has appointed a diversity of ministrations in Thy Church, Mercifully behold thy servants called to be bishops in this church, so replenish them with the truth of thy Gospel adorn them with innocence of life, and fill them with the power of thy Holy Spirit, that both by word and good example, they may faithfully and joyfully serve Thee to the glory of thy name and the building up of thy Church; through the merits of our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God world without end. Amen

Bishops were installed in each four dioceses

Later, in all four dioceses there were inaugural services in which the bishops were formally installed and they, with some of the presbyters whose ministry had been unified, completed the unification of the ministry in all four dioceses by the formula of the laying of hands. From the completion of the inauguration, the uniting Churches stand united, and the ministry of the Church of Pakistan is fully unified". Taken from the Proceedings of Synod. Church of Pakistan. Pp 71- 72.

First Anniversary of the United Church of Pakistan

The Church also celebrated the first anniversary of the United Church of Pakistan in 1971 in the same place where we had the inauguration worship. The unity flourished.

Chapter 5 - The Synod

All bishops of the Church, whether diocesan or assistant, and the officers of the Synod shall be ex-officio member of the Synod. Bishops without dioceses may be members of the Synod under rules framed by the Synod.

The Powers and Duties of the Synod: ----

The Synod shall be the supreme supervisory and legislative body of the Church within its region. The arrangements for the election and allocation of bishops shall be under its direction. It shall decide for institutions serving more than one diocese. It shall deal with the relations of the Church with other Churches. It shall appoint a court of Appeal.

The Synod shall have power to determine the number and boundaries of the dioceses and to form new dioceses in the Church. It shall also have power to determine whether anything in the constitution of any diocese is at variance with the Constitution of the Church, and if it finds such variance, to that such part of the Diocesan Constitution is of no force.

The Synod shall determine the measure of uniformity to be secured and of local variations to be allowed in the organization of dioceses of local congregations.

Officers of the Synod in 1970.

The officers for the Synod shall be a Moderator, a Deputy Moderator, a General Secretary, and a Treasurer. The pictures of the first officers. Moderator Rt. Rev. Inayat Masih, Deputy Moderator Rt. Rev. John Victor Samuel, General Secretary

Dr. Anwar Barkat, Treasurer Rev. George W. Mall

The Synod shall appoint an executive Committee and shall have power to appoint Standing Committee, the number of which shall be members of the next meeting of the Synod, and the conveners of which shall be members of the next meeting of the Synod. Vacancies among these shall be filled by the Executive Committee.

All the officers shall be elected by ballot of the Synod the Moderator and the Deputy Moderator being elected from among the diocesan bishops of the Church.”

Taken from the Plan of Church Union in Pakistan, from pages 26-27. Fourth revised version, 1965.

“If any question shall be raised about the interpretation of the Constitution it shall be finally determined by the Synod of the Church. In accordance with the provisions laid down in this Constitution.” (Taken from Plan of Church Union in Pakistan, page 41.”) Fourth Revised Edition 1965.

The first Synod of the Church of Pakistan was held in Lahore on April 19th-21 1971 at Forman Christian College Lahore.

The officers of the first Synod elected by the first Synod were Bishop Inayat Masih of Lahore diocese, the first Moderator. The first Synod meeting was presided by the first Moderator Bishop Inayat Masih, bishop of Lahore. Bishop John Victor Samuel of Multan the Deputy Moderator, Bishop William Young from Sialkot, Bishop Sally Spence from Karachi and Bishop Rudvin from Mardan, which was part of Lahore diocese. Dr. Anwar Barkat then

the principal of Forman Christian College was elected the General Secretary, Rev. George W. Mall was elected the Treasurer. The delegates from all four-diocese participated, and the consultant for the Synodical Mrs. KhairUllah participated as she was asked to be the convenor of the Synodical was invited by the Moderator.

A telegram was received from Bishop Blair regretting his inability to attend the Synod and conveying his best wishes for the meeting.

The Moderator regretted the absence of the delegates from Dacca Diocese. The Rev. J Qadir Baksh proposed that a resolution be recorded regretting their absence. On the proposal of Mr. J.B Azariah. The Moderator led the Synod in prayer for East Pakistan.

Dr. Anwar Barkat had very important responsibility to work to take the United Church forward on the path of the progress. The Synod members worked hard at initial stage to organize the United Churches. The United Church did not plan to establish the office for the Church of Pakistan. Dr. Anwar Barkat worked from home or his principal's office.

The opening worship for the first Synod meetings was conducted by Bishop J V. Samuel of Multan Deputy Moderator.

Bishop James Edward Leslie Newbigin was the guest speaker and Bible Study leader for the first Synod meeting held in Lahore. He was the British Theologian, missiologist, missionary, and author. Though he was originally ordained in the Church of Scotland. He was one of the first bishops appointed in the diocese of Madurai, Church of South India,

and United Reformed Church. Bishop Leslie Newbigin gave the greetings from Deputy Moderator of the Church of South India, from Madras diocese, and from the General Secretary of the National Christian Council.

He took as his theme from 1Peter 5: 3-5.

The Christian hope springing from the Resurrection of Our Lord with the new life springing from death and the grave.

For the next session he continued from 1 Peter 2: 5-9

Rev. Hoyt Smith

Secretary of the Inaugural Committee (picture of Rev. Hoyt Smith as the Secretary before the Church Union took place)

The Rev. Hoyt Smith as Secretary presented the report of the inaugural Committee which was accepted with appreciation.

The Synod placed on record a special commendation of all the good work that the Rev. Hoyt Smith had done as Secretary of the Inaugural Committee.

The Secretary of the inaugural Rev. Hoyt Smith committee read the greetings for the first meeting of the Synod of Church of Pakistan. It was to extend their good wishes, acceptance of the new Church and to establish relationship with the New Church.

Here are the names of the people and the organizations the greetings were received with appreciation and gratitude.

The General Secretary and officers of the East Asia Christian Conference. It is named now 'Christian Conference of Asia'.

The Church of North India to whom reciprocal greetings had been sent for the Synod meeting at Jullundur, April 20th and 21st.

Dr. Kuo from Taiwan associated with Theological Fund of the World Council of Churches was welcomed as a visitor and gave a short message of greetings.

Dr. W.M Stewart who preached at the consecration of Bishop Willy Young.

Canon Edward Sulston of the United Society for the propagation of the Gospel.

Miss M. Robinson, Principal of Kinnaird College, Lahore. Bishop Chandu Ray from Singapore, he had been the Bishop of Karachi diocese before the Church Union took place in Pakistan.

Dr. Carlson Blake of the World Council of Churches who had visited Lahore over Easter weekend.

Five dioceses in the beginning:

There were five dioceses at the initial stage of the United Church of Pakistan according to the plan in the constitution. These were Lahore diocese, Multan diocese, Sialkot diocese and Karachi diocese, and Dacca diocese. Four dioceses already were episcopal diocese but Sialkot diocese, their Bishop William Young was consecrated in the Lahore Cathedral on the second day of the inauguration. There was already in the Constitution plan for two more dioceses, they were Hyderabad and Peshawar.

Bishop Arne Rudvin was from Mardan, the bishop of Lutheran Church in Pakistan. He did not have any diocese. Bishop Sally Spence retired after about one year, the council of bishops decided, to ask Bishop Rudvin to take up Episcopal responsibility for Karachi diocese till the time a new bishop would be elected.

The polity of the Church of Pakistan is Episcopal. Our Church was separated from Church of Bangladesh in 1974 after the creation of Bangladesh.

Geographically the United Church of Pakistan covers the whole of Pakistan, it extended from north to the coastal regions in the south and East to the West touching the borders of Afghanistan and Iran and India. The Church brings together the people of diverse cultures, traditions, and lifestyles, taking with them the struggles, their joys, difficulties, and priorities.

Each diocese Has their own priorities according to the physical conditions of the people of their region. The nature and formation of the congregation depended on their physical and geographical situation.

The suggestion from the diocese of Karachi that the church of Pakistan be registered was discussed and referred to the executive committee for legal advice. No further information is found.

Bishops who served as Moderators.

1. Rt. Rev. Inayat Masih of Lahore 1971- 74
2. Rt. Rev. John Victor Samuel of Multan 1974-77

3. Rt. Rev. Arne Rudvin of Karachi 1977-80
4. Rt. Rev. J.S.Qadir Baksh of Sialkot 1980- 86 two terms
- 6.Rt. Rev. Alexander Malik of Lahore 1986- 89
7. Rt. Rev. Zahir-Uddin Mirza of Faisalabad 1989- 92
- 8.Rt. Rev. Samuel Pervaiz of Sialkot 1992- 95
9. Rt. Rev. Bashir Jiwan of Hyderabad 1995- 97
10. Rt. Rev. Samuel Azariah of Raiwind 1997—2001
11. Rt. Rev. Alexander Malik of Lahore. 2001—2004
12. Rt. Rev. Samuel Azariah of Raiwind 2004- 2007
- 13.Rt. Rev. Alexander Malik of Lahore 2007—2010
- 14.Rt. Rev. Samuel Azariah of Raiwind 2010-2017 two terms.
15. Rt. Rev. Peter Humphrey of Peshawar 2017--

They all will be always remembered with immense gratitude for their distinguished role of leadership in the United Church of Pakistan for fifty years from 1970 to 2020.

Chapter 6 - Taxila Cross.



Christ with his Cross and resurrection is the center of our Christian faith, The Taxila cross that carries interesting history was chosen as our Church symbol for the bishops of our Church to wear around their neck. It was found on the

borders of Sarkapat Taxila in 1935. Taxila was the important city of the sub-continent from the fifth century to the fifth century A.D. The first city of Taxila, Bhir Mound was an Achaemenian Persian city. It was the provincial capital of the 20th Satrapy province of the Achaemenian empire after Alexander the great invaded the sub-continent, Taxila became one of the provincial capitals of the Maurya empire. This first city was conquered by the Bactrian Greeks descendants of Alexander's soldiers in 180 B.C. They built a new city a few hundred yards away which is known today as Sirkap. This second city of Taxila of wide straight, main streets and straight side streets. Very different from the jumble of twisting alleys of the old city at Bhir Mounds.

The second city of Taxila was ruled by the Bactrian Greeks (180 B.C. to 88 B.C.) nomadic Shakes or Scythians (88 B.C. to 18 B.C.) and the Parthians Persians (19 B.C. to 70 A.D.) The Parthians opened the trade routes to the Mediterranean and many articles of Hellenistic and Roman workmanship are found at Taxila relating to this period. According to a legend Saint Thomas visited Taxila when Gondophares or Vndapharana (winner of Glory). The Parthian was a king at Taxila about 40 A.D

The greatest period of long history came during the Kushan reign during (70 A.D to about 400 A.D). The great Kushan king, Kanishka conquered a large empire which included Gandhara, north central India. And what is today Uzbekistan. The Kushans built the third city of Taxila known today as Sirsukh. It was under the Kushana that the great Silk Road from China to the Mediterranean brought prosperity to Gandhara. The famous Chinese pilgrims' Fa

Hein Tsang (629-645 A.D.) visited Taxila and other Buddhist centers of the Sub-continent. Taxila was devastated by the invading white Huns about 460 to 470 A.D. And the city never recovered.

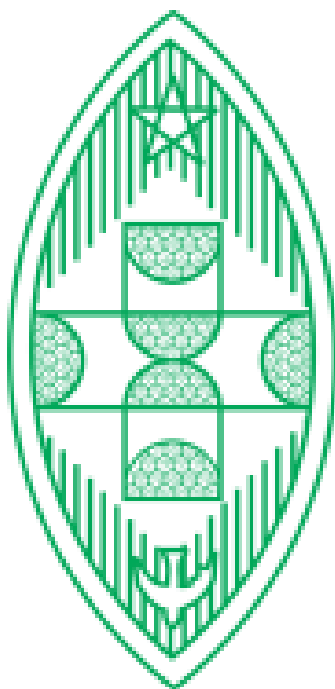
Written by Margaret Osborne, Department of History. The Pakistan Times on 2nd November 1970

It is believed to date from 1 to 3rd century. The cross has a hole border in it, most unusual feature. Presented by Cuthbert king.

Taxila cross. Every year on October 8, believers congregate in the ruins of the palace of Gondophares near the south end of Sirkap.... This is the famous Taxila cross found just outside the ruins of the Sirkap in 1935 this was the time when a book titled the Acts of Saint Thomas was well known.

Taxila cross in Lahore cathedral, there hangs on the wall, at the upper end of the nave in the recess to the right. (taken from the Google)

Emblem of The United Church of Pakistan



One of the most encouraging signs that Union has planted firm roots in the soil of the Church of Pakistan is THAT THE SYMBOL OF THE CHURCH OF PAKISTAN IS BEING USED AND REALLY SYMBOLIZES UNION. The emblem of the Church of Pakistan featuring the “Taxila Cross” in the center of the shield of faith speaks to us of the Father’s eternal self-giving love. The dominant star rising to the Zenith reminds us of the light that has come to us in the person and work of our Lord and Savior Jesus Christ. The swooping descent of the dove speaks to us of the peace and the power that we have

through the indwelling Holy Spirit. This symbol of unity in the Trinity is being used and displayed and usefully illustrates the sense of union that we have achieved.

Chapter 7 - The New Church A United Church of Pakistan

The Protestant Churches which came together in the Church unity, they all brought their own special spiritual traditions and practices.

The Church which became united, they were clear about their “commission” in the world. The Church is aware of its situation and its goal of its mission. The Church is always mission conscience of its goal and strategy.

The Church is composed of ‘People of God’, They are not divided. They are always ready to give account of itself to God because it is God who called the Church being gathered, liberated, called, and empowered by the Holy Spirit.

The Church is on the move in solidarity and critical fellowship together with the world, people, nations, and societies.

It will understand the meaning of its commission in the light of its hopes and it will interpret the suffering of the time in the light of the coming of Kingdom.

These above-mentioned dimensions depict the living nature of the Church before God, before men and before future.

The Christian children are introduced to the Bible from their birth. Prayer and Bible reading are indispensable principles of every Christian family. How does the God’s Spirit inspire human beings?

“All Scripture is God breathed and useful for teaching, rebuking, correcting, and training in righteousness. So that the man of God may be thoroughly equipped for very good work.” 2 Timothy 3: 16-17

Reading the Bible as reliable essential resource. Drawing inspiration enriching our faith from the Biblical words of God in the name of Jesus Christ. Bible is read from the Old Testament as well from the New Testament for the worship Service. Our predecessors gave the highest priority for the use of the Bible reading during the worship and asked the members to make the habit to read the Bible. It was to learn about divine power of God and live with strong faith in God's power under all the circumstances. In some Churches people meet to read and study the Bible together beside their Sunday worship. We continue comprehending that the Bible is not only making the statements but that the Bible is also in a class by itself. The Bible also addresses us as readers to have expectation of a response that helps us to change our lives. The Bible puts some challenges to us as individuals like what kind of claim is it making on my life to change. Then it leaves us with a big question do I want to accept the change in my life and convert myself as Bible is addressing to me. The conversion does not limit us to any situation. It may happen when we are young or old, happy or in pain and suffering. There must be more emphasis to understand how to read the Bible and how to interpret in our lives, leave it with words or take it in action in our daily deeds.

The Church's most inevitable responsibility is “We will tell the next generation the praiseworthy deeds

of the Lord, his power, and the wonders he has done.” Psalm 78:Part of 4th verse.

Praying to God is believing in God

1. Intercessory prayers are offered. It helps to live in broader fellowship of God for many concerns of their own community and beyond our local community. The prayers are offered for sick, suffering, needy, lonely and for our own Motherland, President, Prime Minister and for all others who serve our country. In God’s love we pray for people of our own community, our country. The concerns of prayers are extending to the world. There are miseries of different disease, there is war and conflicts, there is poverty, floods, storms, wildfires, oppression, injustice, violence, inequality, discrimination based on race, caste, and creed. We, due to our sensitivities for other people, we bring them to the presence of God for their healing, restoration, peace, comfort, and reconciliation. There is also consideration that there are situations cannot be left with our prayers only but there must be a practical action following our prayers for others. It may be just our private personal action or it may be the combined action of the whole Church community who worship together. I confirmed more deeply during the illness of my husband for one and a half years to trust In God’s help when needed, it comes from somewhere. God never leaves you suffering alone. His presence with one suffering makes one strong. I felt strong in my will to

face the difficult circumstances. The love of people and the neglect of people, one learns lessons of life.

2. The Church is endowed to lead children in sublime belief in God Emmanuel. Their transient belief will make them to walk the difficult paths with confidence and face challenges as opportunities.
3. Apostles' Creed is said unitedly by the whole congregation during the worship on Sundays. It explains our faith in few sentences. It is a reminder how to make our witness of our faith in Living God Creator, His son Jesus Christ, and the Holy Spirit. We find solace and assurance that we are a community united in our faith. In times of our crisis in life their support is available. In times of celebrations, we are together as a community to give thanks to God and rejoice. The Nicene creed is said on Sunday for the Holy communion. It is an act of adoration and thanksgiving toward God Almighty for His nature and for His acts of love and mercy. It is also joyful affirmation of the faith which binds together all the worshippers.
4. There is a great care taken in our worship services that there is participation of the whole congregation. Singing songs written by local people or there are hymns written by John Wesley the founder of the Methodist Church in England and his brother Charles Wesley.
5. Bishop C D. Rockey when he was a missionary in India translated some hymns in Urdu which are still used in our worship. Some hymns were also added from the Anglican Churches. The people from

Sialkot from Scotch Presbyterian made a unique contribution before the creation of Pakistan in composing Psalms in Punjabi language. They are used in our worship services. The Young and old sing joyfully the psalms in Punjabi. The Church of Pakistan got “Hymn Book” printed with some other rituals.

6. The Churches are involved in outreach ministry. A few practices were commonly practiced in each uniting Church. They were all Bible based.
7. The Church tries its best to improve the conditions of the poor and marginalized people in the rural or city area. The priorities are ministry of discipleship, ministry of service, solidarity with oppressed and marginalized. It was also equipping God’s people to participatory learning and restructuring its internal organization, it is also to give priority to the development work in the diocese. The beneficiaries of these programs are thought to be the Children, youth, women, men. The Churches put their resources for development programs, peace, and interfaith program.
8. The pastors are very important part of our Church. A student trained in Theology is ordained by the bishop of his diocese. The ordained pastor plays a vital role for teaching from the Bible, preaching, visiting the sick and people in need. He takes charge of the worship of Sunday worship. He arranges for the Sunday school classes. The pastor is pastoral counsellors also. He baptizes the infants sprinkling with water consecrated with the prayer before it is

sprinkled on the head of the infant. He prepares the young people for the confirmation in the Church, He performs the marriage ceremony. He does the last rites of the funeral. The pastor understands that he is there for 24 hours to help people in their emergency. The people in some congregations respect the pastor as one of their family members. He shares their problems and people fully confide in him.

The representative members from each Church is sent to the diocesan council elected by their congregation.

The main decision authority is bestowed on the bishop of each diocese at the time of his consecration. The diocesan council takes the main decisions. Whereas each parish has freedom to arrange their own programs.

Protestant Churches are characterized that local lay leaders and ministers are involved to take the decision on Synod level. It is a key feature of Protestantism.

Chapter 8 - In 1972 The Church Educational institutions were nationalized.

The most valuable contribution of missionaries is still recognized with great respect that they organized Education institutions. The sense of gratitude remains as memory among the older people of Church communities for the dedicated services the missionaries gave under the difficult conditions. The primary schools started in the far-flung areas in the villages. There were no roads to travel to those villages but their dedication to educate people took them there . They opened middle and high schools in the cities and in some villages. They provided higher education by opening the colleges with the best education standard. The decision of the Bhutto government in 1972 to nationalize schools and colleges the local church inherited from the missionaries landed the whole Church in Pakistan in the valley of despair. That was like an epidemic for which the Church did not have an immediate solution. The people in the Church especially the leadership was in the condition of loss and a spirit of abandoned and distress. It was also that the Church lost a way of being in contact with majority community. The education institutions were a meeting place like two rivers mixing with different colors of water. But the function of water flowing from two rivers is to give water of life to all who are thirsty for it (for the best education). The students with best of education were prepared to enter successfully in life and make a valuable contribution to the nation.

It took some years for the Church to encounter this situation but the church leadership did not accept the defeat. They tried to be independent and opened their

schools with better education standards where many children and young people were educated and made their places in the society at large.

That was the most encouraging visible sign that our united national Church was becoming conscious of the need of people and the responsibility of the Church for its people.

IN about 35 past years the Christian community has tried very hard to come out of the attitude of dependence after the missionaries left. Slowly the Church forgot the sad story of nationalization. Our diocesan leaders our bishops took courage. They planned for a productive and valuable education system for their diocese. They opened schools in rural and urban areas. A bright glimpse of hope entered in our Church schools with hard work. There is another story of courage of our community that some families took a new initiative to open schools on their own property and made it a success.

The government negotiated with the Church to return the education institutions. Some Churches agreed to take back and tried hard to improve the decaying conditions of the institutions. Forman Christian College was returned with the efforts of some Church leaders with the support of the board of Missions of the Presbyterian Church in USA. It received the status of university.

The Relationship of united Church of Pakistan with Board of Missions

The Church of Pakistan in their first Synod meeting discussed this issue. The Chairperson Bishop John Victor Samuel of the committee RELATIONSHIP of MISSIONARY

AGENCIES AND CHURCH OF PAKISTAN read the findings of the Consultation held in Forman Christian College on February 10, 1972. “ Resolved that the proposals be accepted and that Bishop Samuel be authorized to prepare a report on the subject and send it to all related Mission Bodies for their view to determine our relationship with them through dialogue and mutual consultation” Bishop Samuel urged that the unity and integrity of the Church must be maintained at all costs (see Appendix ‘D’)

The Moderator presented a paper suggesting policy relationship of the Church of Pakistan with missions and missionaries from outside countries.(Appendix(.’E’)

Our Church acknowledged the contribution of labor, devotion and leadership made by Mission Boards and many individual missionaries.

The missionaries left our schools and other Church projects but the relationship which we shared in the spirit of love of Jesus Christ could not be taken away from us. We on both sides still lived with a deep sense of unity and confidence. Our love and concern meet in the love of Jesus Christ who belongs to us and belongs to them so in Jesus we are one.

A Resolution was taken and accepted: It was resolved to accept the papers presented by the Moderator and Deputy Moderator as working documents on our relationship with mission boards and agencies.

Our legacy remains to Keep in view the concept of mission relationship that a particular mission group stands for.

The united Church welcomes cooperation and fraternal relation with missions in partnership and obedience rather than the old concept of mission.

Welcomes missions and missionaries willing to share our joys and sufferings to serve in and with the Church to help in its life and mission.

It was resolved that a consultation be called in the month of February of that year to which the secretaries of representatives of mission boards connected with the Church of Pakistan be invited to discuss further the details of relationship of the Church of Pakistan with mission boards and missionaries from other countries. They organized the meeting with representatives in the month of February because most of the representative were holding the meetings in other countries in Asia. It was possible to come to Pakistan for the meetings.

It was resolved that the executive committee members be invited to this consultation and other Church leaders from the various dioceses also be invited. It was further resolved that the executive committee have their meeting after the consultation to take necessary executive action regarding the findings of the Consultation. Taken (from pages 48- 49 from the report of Synod meeting in1974) .

I have one concern after reading the report for the Consultation, was any thought given that as a independent Church what could we share with our partners or supporters who had been with us for about a century. Could we give thought to continue relationship because we believe in love of God. It was the basis of our relationship

that they were sharing the love of God. How could we share love of God with them if not in big ways but I am sure we could do it in a small way.

I would like to share that in 1956 the Methodist Church in India took a very important decision to enhance the relationship of love to send a family as a missionary to Malaysia to a place called 'Headhunters'. It was the happiest blessed day when Rev. Terrence Joseph with his wife Patience a nurse with their young son went to Malaysia in 1956. He was trained in Theology in Leonard Theological College. Before going to Malaysia Rev. Terrence Joseph visited many Methodist Churches to share the vision of the Church. He was sent as an ambassador to take the message of love of our Church to those people in the land of "Headhunter." Every month on one Sunday worship the report of his work was given in the Methodist Churches. Prayers were offered and the offerings of that Sunday service was sent to our conference treasurer for their support. It was a beautiful gesture to show our love as a Church and was a sign that our Church was maturing in our spirituality to take a responsibility in mission of the Church in partnership of the mission of the world Church.

The observation has been that the people in Christian community worked hard to discover their place outside the Christian institutions. Some of them competed and achieved good results to have respectable and recognized positions in the society. It remained in slow process. The Synod has to examine our spirituality and seek the possibility to take up a mission project in some other

country to show our love and take a new step in our spirituality.

The bishops' Council

The bishops decided to meet for about two days for the retreat in different place after every six months. I had a privilege for two three times to extend the hospitality to the bishops. They spent a great deal of time in prayers for their concerns along with Bible study. It was interesting for me to see them at the dining table they continued their discussions, sharing and learning from each other in a very friendly environment. Sometimes I felt they were more engrossed in their biblical discussions than they cared much to eat their meal. They rotated in each diocese. It was a great joy for me to be their hostess. I felt they found strength, trust, sense of support, togetherness, and interdependence in each other. It was good opportunity to enrich in their personal spirituality. Some mornings they met in the Cathedral early for their morning devotion. I remember they had their retreat once in Murree for about a week. They felt they were cordial to each other, talked about Christian doctrines without going into arguments. I felt happy and blessed to see all of them as the best leaders of our Church. It was a profiting opportunity to understand the episcopal authority and culture and tradition of spirituality of each other's Church background.

Chapter 9 - Pioneer women of Synodical

A committee of Methodist women, who prepared Methodist women in their local Churches for the Union of the Church of Pakistan.

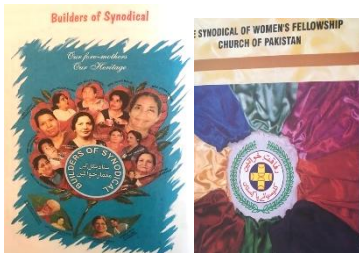
“For all of you who were baptized in Christ, have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are one in Christ Jesus.”
Galatians 3:27-28

“Then the Lord God made a woman from the rib he had taken out of the man and he brought her to the man.”
Genesis 2:22



Mrs. Khair Ullah
First convener of

Mrs. Khair-Ullah was from Sialkot, belonged to Presbyterian Church from Sialkot diocese she was asked by the first Synod to be the consultant of the Synodical till the time of the first meeting of the Synodical. The other three members of the Constitution Committee were Mrs. Bhan the legal advisor, Mrs. Inayat Masih and Mrs. Shirin Samuel the wives of the bishops of Anglican and Methodist Churches were invited



to the first Synod meeting. The constitution of Synodical was presented by Mrs. Khair-Ullah, it was accepted by the first Synod. Mrs. Khair Ullah was asked to arrange the first Synodical meeting. The first Synodical meeting held in St. Hilda, Lahore in the month of April in 1972. Mrs. P. Peters was elected the first president of the Synodical.

The women worked with profound dedication using their talent, and ability to build up Synodical. They together laid a solid secure foundation for the Synodical.

First President of Synodical

Mrs. P.Peters

president was the principal of Lucie Harrison Girls' School in Lahore in Raiwind diocese. She brought with her the wealth of experiences from the Methodist meetings on international level. She guided women to form the program to enrich their spiritual lives and respect the strength for unity. She encouraged us women



from different Church backgrounds to inculcate the sense of togetherness and try to be independent. She tried to discover the abilities in many other women and utilized

their talents for the progress of the Synodical. Most of us women believed in strength for unity. It was an experience of inclusiveness. Our Synodical meetings were good occasions to be together and enjoy the fellowship of each other.

Mrs. Melvina Wilson former Methodist missionary and Mrs. Francis were already working with women in the Methodist Church. The Synodical accepted them to continue working for the Synodical. (picture of Mrs. Wilson and other pioneer women of Synodical. It can be taken from Khushnud's Phone)

The Synodical Executive meeting met each year in different cities. Synodical held after every three years with representatives, 2 members with the wife of the bishop of each four dioceses at the initial stages. In the beginning according to the constitution of United Church of Pakistan, only the president of the Synodical was the voting member of the Synod. Synodical asked to have one more woman to represent Synodical. The Synod accepted our demand. After some years Synodical made another request that Synod should give thought to send a male representative of the Synod to the Synodical meetings. They agreed and sent Dr. Anwar Ujagar and Rev. Miraj to the Synodical meeting in 1990 in Raiwind diocese.

The contribution of some special women who built up Synodical on firm foundation need to be remembered with an immense respect. They are no more living. I pray for them to find peace and comfort in their eternal home with our Heavenly Father. They are Mrs. Khairullah, Mrs. Inayat Masih, Mrs. Willy Young, Mrs. Qadir Buksh, Mrs. Melvina

Wilson, Mrs. G. Francis, Mrs. Molly Michael, Mrs. Mukhzan Ullah, Mrs. James, Mrs. Jalal, Mrs. Bhan, Mrs. Augustine, Mrs. Piyari Sadiq Wahab, Mrs. Mirza, Mrs. David Ghulam Masih, Mrs. Samuel Prithvi Ram, Mrs. Sarah Naimat, Mrs. Dorothy Harrison, and there are some more whose relatives I was unable to contact.

Mrs. P Peter is in our prayers as she is suffering with dementia. There are some who are enjoying their retirement: Mrs. Bashir Jiwan, Mrs. Peace Shariff, Mrs. Olive Malik, Mrs. Nasreen Zaheer, Miss Esther Inayat. I am sure there are some more whom I could not locate and could not contact. I adore all of them for their interest, dedication, and hard work to build up the Synodical. They have left a memorable legacy.

The women tried to work to produce materials and discuss the traditional spirituality. They were very passive to discover some of the issues of women at large. The reason being we had only one or two younger women on the committee. Our conservative culture has little space for younger ones to express themselves in the presence of the older women. Our local culture that the girls are brought up to reserve their opinions to themselves. Since we are taught not to speak, we do not care to use our minds to think.

The older women were not conscious of new realities, like those women who take responsible positions in the society. To hold a responsible position in the Church. It was important to train the women in Theology. There were one or two women trained in Theology but they were not ordained for the ministries in the Church. The ambition of women to bring the change in our Church culture got buried

under the layers of the conservative attitude in the environment of the whole country where women are considered incapable compared to men.

There was a limited choice of women from outside the circle of the Church who were invited to the meetings, the option was only the bishop's or pastors' wives. This limited the participation of able women from outside the circle of bishops and pastors' wives. This was Church Culture prevalent in our Church in my times in 1960s to 1980s.

Since there was a very small number of women delegates on Synod so it never happened that any woman was elected for any office or on the executive of the Synod but it was not worth ignoring an office to a woman in the Synod Executive. It was sad that the male participants did not feel the absence of women. The president of the Synodical was the only woman on Synod. They allowed for one more woman Later on as Synodical demanded.

No one thought of having a combined meeting of Synod and Synodical of executive members, where there could be sharing. There could be learning and getting acquainted with the issues of male and female both. I feel It could be helpful for family life to change our traditional attitudes and take into consideration the changes creeping in rapidly in the modern times of globalizations

Women could learn and be inspired; we could draw attention if things were not moving in the right direction. Women could gain confidence that we matter in the Church and we can be part of main decisions. The men could also learn to listen the voice of women and trust in their abilities.

It would have been a new era in the Church to learn to walk hand in hand and do justice and bring a sense of equality.

We never planned to have any seminars, workshops etc. with men. There we remained like a big forest where we have tall trees and small trees. At the time of the storms tall trees fall on small trees. Some perish completely, some stand broken and weak. This happens in the world to woman. They are ignored and crushed by the powerful men.

The synodical took a new encouraging step to establish office in Raiwind diocese with the full support by Bishop Azariah. The office was needed to reach out to more women. It was specially to discover the identity of women. It was to prepare women to discover their potentials and go out of their homes to be more useful for themselves for their families, community, Church and for our country. It was not only the space for the office but we received the full cooperation from Raiwind diocese. For some time, Mrs. Khushnud Azariah offered her volunteer services. The work and programs of the Synodical extended.

A new Era of progress of Church women.

I am delighted to learn that brave women “spoke up” for accepting women in the Church with dignity and recognizing their potentials to serve the Church of God like any other man who has Theological education.

I have a great pleasure and I am proud to introduce Khushnud Azariah as my very bright student in Lucie Harrison Girls’ School. I was her Christian education teacher. She showed her great interest in Christian

education. It was not only her Christian education class that she shared her interest and intelligence, but she was also given the award of the 'Best girl' at the end of her matric class as a tradition of the school. The award was given to the girl who was an outstanding student.

Her father who was the pastor at that time became the second bishop of Sialkot in the Church of Pakistan recognized her interest in Christian education (theology). I quote her words here "Bishop Qadir Baksh encouraged his daughter to be bold enough to take the first step of entering into a Theological College at a time when women in Pakistan were not accepted in the local seminary. He was eager to see women playing a more dynamic role in the Church of Jesus Christ, which is founded on the witness and ministry of both women and men." His exposure through his experience in America and Ecumenical Church helped to broaden his understanding of women's participation in the Church. He encouraged women in his own parish to take responsible positions.

She began her theological journey in 1974 soon after the creation of the Church of Pakistan in 1970. This was the breakthrough in the life of the Church as she was the first Pakistani woman to go to the Theological Seminary to receive a degree in Theology. On the recommendation of the Church of Pakistan. She received the Crusade Scholarship for the General Board of Global Ministries of the United Methodist Church of USA. She completed her studies (Bachelor of Divinity) in 1977 from Trinity Theological Seminary, Singapore."

This is tragic fact of our Church life as well as our everyday life in Pakistan that women are treated as inferior to men. This concept plays a very important role in the Church too. Khushnud came back after finishing her Theological studies successfully with great enthusiasm, passion, interest, and hope to work in the Church. I write it with a great embarrassment and dismay that she did not find the right place. There must be realization on the part of the Church that women are equally talented, intelligent, committed to serve the Church. I also confess that we women in Synodical did not recognize that it provided a reason to support her. Theological education for women should be provided opportunities. There should be place for women with Theological education to serve in the Church. This very important subject has not got the attention as it should have been.

After Khushnud returned to Pakistan there was no pastoral or ministerial work available for her in the Church. She continued her faith journey with her own confidence in herself and with the support of some people. She kept her morale high and strong in her faith in God. She lived with hope that one day women will find their place to serve in the Church as ordained minister with full responsibility.

God had a wonderful plan for Khushnud that she found a young man trained in the same seminary to become her life partner. The door opened for her happy married life with many other opportunities to serve God and God's people. He is Bishop Samuel Robert Azariah who is her very loving and caring husband along with more open minded than many men in Pakistan. He recognized and respected her

talents, interests, and devotion. She also carried new ideas and concerns to serve the Church and do things differently in a conservative Church environment. She had the full support of her husband and her Church people then. She accepted the challenge to do something different with the encouragement and with prayerful support of her husband. She gave a form to her vision to establish a place for Mentally differently challenged children. It was named 'Dar-ul-Khushnud. The name is drawn from her name that means the Home of Happiness. It matches beautifully with her noble desire to give joy who need it. She not only established it but she worked hard with the staff to train them to take care of those children. Those children needed love and care. The staff had to work to give them confidence and make them feel worthy to be human. Khushnud applied to International Committee for the Fellowship of the least Coin for a vehicle for the transportation for the children of Darul khushnud. It was granted for her special service to the differently challenged children.

She also did her training in Japan to learn more skills to work with differently challenged children. I feel the ministry with the differently mentally challenged children added to widen the vision of the Church to serve the humanity where there is pain and suffering. It is an institution that requires dedication and compassion. We thank Khushnud and her husband Bishop Azariah to lead the Church in a new direction. The Church does not serve only the people healthy and happy but the people indoors too. There are people on streets or lockup in their homes because they may bring shame to their family. They both continued their

experience of working with the children with disabilities and opened Dar-UI- Mussarat in Lahore in Raiwind diocese. It is a blessing of great help to their parents and families. The families must have felt that their children are treated lovingly. They are part of the whole society. The Church is expanding their love and care who need it the most. It was a great witness of God's love. The service provided to differently challenged people is changing our old traditional conservative attitudes that they are not a curse for the family or community. The Church people are displaying their love , as an example of love of Lord Jesus Christ.

Khushnud did not limit her services to the differently challenged children but she opened the Girls' school in Raiwind. She made her way to the women in villages of her diocese to help them to realize their worth as women to give the dignity to womanhood. And respect themselves. She helped the women to seek their dignity and feel confident. God blessed Khushnud to be ordained as the first woman in our Church of Pakistan and then served as a pastor in an Episcopal Church in America, the first woman from Pakistan. She brought a good name for us in Pakistan too. May God bless her.

I wish there will be more women trained in Theology to serve the Church with their new initiatives in modern times and encourage women to be agent of change. My prayers are that the female pastors will accept the challenges to help women to find their dignity. And they will accept the challenge to free themselves from the oppressive culture dominated by our conservative traditions.

Khushnud served as the president of World Federation of Methodist Women. It was a great honor for her as for us women in Pakistan. She served and represented on many ecumenical committees, meetings, and assemblies like Asian Church Women's Conference, World Day of Prayer and World Council of Churches.

She was blessed to serve the Church in Pakistan as the wife of the second Bishop of Raiwind Diocese. Bishop Samuel Azariah was elected the bishop of Raiwind diocese when the first Bishop Michael Nazeer Ali of the newly created diocese resigned. There is something special for Bishop Azariah that he came from the urban background. He was elected to shepherd the rural diocese. The Raiwind area in the Church of Pakistan remained a neglected area like an orphan from the inception of Church of Pakistan. Bishop Azariah's compassion, concern, and true calling to serve the people who were neglected, deprived with many different needs gave him confidence to bring change. He did not separate them from their rural traditions but used his wisdom and dedication to be simple and a laborer in the field of God's kingdom. He served them with simplicity taking the village people along with him. Khushnud remained a faithful, supportive, and conscientious wife. Both as dedicated team learnt about the rural Pakistan and tried their best to give the rural people the facilities to progress and learn to treat life as a great gift of God. God blessed him and Khushnud with good health and wealth of ideas to bring change for 30 years.

Khushnud was ordained as a deacon in 2000 in the diocese of Raiwind the first woman with the support from the

Synodical and some other women and men. I congratulate her to make a progressive history for women and opening the path for the entry of women in the ministry of God in the Church. She kept up her courage and she was privileged to be the first woman to serve in Episcopal diocese of Los Angeles as a Vicar in USA since 2009. I also appreciate the act of bravery of members of Synodical to be with her. It was a historic moment in life of the Church of Pakistan. Currently she is serving as the Vicar of St. George's Church, Riverside, California, USA.

Khushnud has been key-note speaker in some other countries than Pakistan. She has a great blessing of inheriting Church family who served the Church for four generations. Her father had been a very respectable leader in the Methodist Church as a Pastor and then he served in the Church of Pakistan as the second Bishop of Sialkot diocese. Her mother Mrs. Florence Qadir Baksh was a leader in herself. She played a leading role in Synodical from the beginning. She represented Pakistan Church women in Asian Church Women's Conference and served on the General Committee of ACWC. I had an opportunity to learn from her as a young pastor's wife. She had a very loving and generous heart. She could change a serious situation with distress into ease and fun to refresh the members to be ready to work again without any stress.

Rev. Dr. Khushnud Azariah left noteworthy legacy a book on Synodical's history of 25 years. I quote some comments Bishop Alexander wrote in the preface of her book to recognize her efforts, and interest, in cooperation with other women in founding and in growth of Synodical. "This

book gives us an overview of Church Women's passionate and devoted ministry in developing and establishing their role and status in Church and society. I particularly wish to commend Rev (Deacon) Dr. Khushnus Mussarat Azariah, the author of this book for extraordinary work of compilation and writing of Synodical first twenty-five years of its ministry. May God help the Church to play a more dynamic and positive role in realizing the vision put forward by Synodical women in this book."

Synodical by Mrs. Peace Sharif

The women in Pakistan always played a fruitful role in the Church along with men.

Before the Church Union, I served as president of The Women's Fellowship (A small group of some educated and some uneducated) in a local united Methodist Church.

After the four denominational Churches (including United Methodist Church) merged together to form a new Church with a new name "The Church of Pakistan" with a fresh set up of executive bodies, synod and its executive committee and women's synodical. I served this body of representatives "Synodical" as a member, secretary, treasurer and president, it was a great joy and honor. During the period 1972-1997, I also had the privilege to attend meetings of the women's world federation of the United Methodist Church held at Nairobi, Africa, Ashville, North Carolina, U.S.A, Brazil and South America. I also served as Area Vice President for South East Asia and attended an area meeting in Sri Lanka. The Lord also provided opportunities to attend other Church meetings held in Sri Lanka, Singapore and Malaysia. These meetings and visits to various countries have enriched my knowledge and understanding of many cultures and behaviors.

During my long association with women's work of united Methodist Church and the Synodical of the Church of Pakistan. I had the opportunity to work with other female teachers, we provided awareness to young women. Our aim was to motivate the village women into sending their daughters to school. This gave young women the ability to read not only educational books but also the Bible. The

young girls would then also read to their family members who were unable to read. We were also able to help Christian girls and boys get admission into P.T.C (Primary Teacher Certificate). This gave them opportunities to get teaching jobs in the Government or in Christian Schools. – Since my Husband and I both had PTC classes in our schools, we were able to help girls and boys get extra spaces for admission. It was a great blessing being able to provide support for young people in terms of education and work.



God truly blessed us and gave us many opportunities to help many people. Not only did we get to provide, but we were blessed enough to share companionship with many people from different backgrounds. In 1985, a group of young persons along with their advisors (a senior couple) came from USA to construct toilets and a septic tank. We, the women and our youth group also joined them. We were able to help them experience the village life of Pakistan. We really enjoyed our fellowship with them as we got to take them shopping in the local market and share meals together. Another memorable time was in February 1991, when Rt. Rev. Bishop of Canterbury visited Pakistan. Our diocese Bishop Rt. Rev. Samuel Azariah along with the Bishop of Canterbury came to visit Raiwind. They were welcomed by our Women's Group demonstrating various

items of Pakistani culture. Learning about other cultures is always incredible, so informing others about our own culture was delightful as we were able to see different reactions and answer various questions.

In 1997, a Christian village, Shanti Nagar and its Church were the victims of an arson, the village was set on fire by extremist Muslims. So, our women and men joined forces in order to collect food, clothing, bedding and etcetera. My friends and I then visited Shanti Nagar to share with them in their time of loss. The Lord not only helped us provide for another town but He also gifted us with friendships. It was a great reminder that no matter what, our Lord was with us every step of the way, continually providing for us and our brothers and sisters.

With the help of teachers and students we also used to stage plays and host functions every year, especially during Easter and Christmas. It was always encouraging seeing people eagerly wait for these events. I deeply cherish these memories and I am grateful to God for such wonderful opportunities. I am thankful to my Lord for all His blessings and allowing my family and I to serve Him and His people. I pray the Lord opens the doors to His temples and places of worship. It is a great blessing that although we cannot physically attend Church, we are Church in spirit and we have the gift to be able to worship Him anywhere. I believe that He will provide us with the strength and courage to fight through the trials and battles that are upon us due to coronavirus.

President of Synodical

Shunila Ruth - the First coordinator of the Synodical.

I have memories of Shunila as a little smart girl, always entertaining people with a great laughter, loving children and teaching Sunday school and serving tea to all the visitors who visited her parent's home as the pastor at Warris Road, Lahore. She had qualities of leadership as she blossomed to her womanhood. She used them for her own progress in her life and gave leadership to youth and women. She is blessed abundantly to represent our Christian community in the national Assembly of Pakistan. I am sure we all take pride in her services, struggles and achievements. You will get to know about her life what she has shared with us.

I, Shunila Ruth was born in a Christian family to Safdar and Florence Qadir Bakhsh on 30 June 1953. Started my schooling at Trinity Methodist School in Karachi. In 1962 my father Rt. Rev. Safdar Qadir Bakhsh post at Lahore and I went to Cathedral School in Class 2, I completed my O Level and GEC exam at Cathedral High School, Mall Road. I did my bachelor's from Kinnaird College for Women, Lahore and then Masters in English Literature from Forman Christian College, Lahore in 1976.

I started my professional career as lecturer in Kinnaird College of Women University in Lahore. From where in 1977, I earned scholarship to study for one year in Geneva, Switzerland. I returned to Pakistan in 1978 and started working as General Secretary, YWCA-Karachi. In 1980 I went to Switzerland for a Executive Course sponsored by The World YWCA. On my return, I continued as General Secretary of YWCA till 1983 when I joined Mama Parsi School in Karachi. In 1985 I joined Beaconhouse school

system, Bahadrabad, Karachi as senior English & Geography teacher. In June 1991 I returned to Lahore and joined Beaconhouse School, Liberty Campus as School Secretary.

JOURNEY WITH WOMEN'S SYNODICAL

In 1993, Executive Committee of Women's Synodical approached me to join recently established office as its



National Coordinator of Women's Synodical, Church of Pakistan. I reluctantly but in fear of the Lord joined Synodical, which at that time was housed in a small office in Diocese of Raiwind premises; 17-Waris Road, Lahore. A steel trunk filled with some files, documents and copies of Afkar-e-Khawateen (Magazine) was handed over to me.

I had left an elitist school of the City and high-paying job for this single room office with no supporting staff, no Kitchen and toilet. But I never regretted on my decision. Because I have always drawn my strength from my parent's guidance. My father always taught us to put our trust and confidence in the Lord. My mother, as Bishop's wife was among the founders of Women's Synodical. Her passion and commitment to organize and nourish women of the Church of Pakistan also motivated and inspired me. I felt Lord has

placed me here to carry my mother's legacy to the next generation.

Mrs. Shirin Samuel, Mrs. Zaheer-u-Din Mirza, Mrs. Shamim Malik, Mrs. Khushnud Azariah, Easter Inayat and many others' support and encouragement restored and rejuvenated my shattered confidence during the very early days of my service with Women's Synodical.

Next three years I travelled across Church of Pakistan from Peshawar to Karachi; Quetta to Murree to make and build relationship and network of Rafqaut-e-Khwateen groups. All Bishop's Wives were very supportive, welcoming & active.

SYNODICAL ACCOMPLISHMENT

During the 25 years of my ministry, Women's Synodical grew vertically & horizontally. I feel humbled to be part of this growth and development.

Participation of Women

At the very beginning, I realized that women participation in decision-making is important. Therefore, we succeeded to increase the membership of women in the Synod. Participation of the women in the Synod of Church of Pakistan increase from 1 to 18 now, 10 of whom are nominated by the Synodical. It is a great achievement of the Synodical to win participation of women in the highest decision-making body of Church of Pakistan. Now Women can speak up within church and on national issues.

Women Ordination

The issue of ordination of women in the Church of Pakistan has been on the agenda of Synodical for 3 decades. Consciousness of women and men have been raised to a great extend through Theological Consultations, workshops and seminars organized by Women's Synodical. So, by the efforts of Women's Synodical, first time in the history of the Church of Pakistan the admission of women to ordained ministry was placed on the agenda of Synod, Church of Pakistan held on 7 – 9 May 2015. The Synod of Church of Pakistan unanimously accepted, recognized, and endorsed the need to admit women to the ordained ministry. However, the house was unanimous to direct Women's Synodical for more deliberation on the issue till the next Synod to bring more unanimity on this issue.

Theological Education

The theological education of women strengthened by exploring and placing theologically trained women in various church ministries. Women ordination as Presbyter and Deaconess pursued with letter as well as in spirit to add strength to the long-held position of Women's Synodical.

Constitution

The Constitution of Women's Synodical was approved by Triennial Synodical held in Multan in 1998 and ratified by the Synod of The Church of Pakistan in year 2010.

Publication

During my service, Akhbar-e-Khawateen (Magazine), Ibadat Ki Kitab (Bible Studies), Huldah (newsletter) feature

publications of Synodical became more regular and improved.

I started publication of “Huldah”, newsletter in English and Urdu twice a year.

I took an initiative to have history book of Synodical. Therefore, Women’s Synodical facilitated a book authored by Rev. Dr. Khushnud Azariah on the journey of first 25 years of Women’s Synodical Church of Pakistan was published in 2010.

I also compiled and published a Christian songs & hymns booklet (urdu/Punjab) written by everal women of Church of Pakistan.

Dioceses Visits

I started visiting at least four dioceses per year. I travelled to visit big Cathedral to the small rural Parishes. These visits and meetings not only energized, and empowered the local women groups but me as well. I monitored the programs in the dioceses and encouraged & stimulated their leadership.

Youth Leadership Trainings

The hundreds of promising young boys & girls from church of Pakistan were sensitized and empowered through dozens of Youth Leadership Training Camps. They were called to go, represent, and declare God’s love and kingdom to this world.

Internship

Young women from different dioceses were trained in Office under In-service Training Program. They were

empowered with office management and communication skills.

Pastors' Wives Trainings

Pastors' wives from all the dioceses of Church of Pakistan were trained and sensitized so that they can play their role in their respective church and society side by side with their husband.

Policy & Procedure

I also take a credit for formulating elaborated policies and procedures for Women's Synodical i.e. Human Resource Policy, Staff Code of Conduct, Procurement Policy to bring transparency and sustainability. External Audit of the Synodical accounts by the Public Chartered Accountant was also started.

Awareness Building on Social Issues

The focus of Women Synodical is always to deepen and strengthen the Spiritual life of every woman in the Church of Pakistan and to help women to cultivate Christ like values in the family life.

Apart from that I felt our women and youth must have knowledge on social issues we have to face daily. Therefore, awareness on the various social issues were raised. The topic includes but not limited to, Human rights, Gender equality, Violence against women, Domestic Violence, Child abuse, Climate change, Christian divorce and marriage laws, Christian inheritance laws.

Synodical Stance on Christian Divorce and Marriage Bill

I feel honored that the Synodical took lead on the issue of Christian family laws to rectify the centuries old anomalies in Marriage and Divorce Laws. We hold several discussions on the issues. A resolution was moved by Synodical to Synod on this issued.

Women of Church of Pakistan through Synodical platform submitted their recommendation on the amendments in Christian Marriage Act. 1872 & Christian Divorce Act 1869 to the Working Committee constituted by all churches in Pakistan under the leadership of Rt. Rev. Leo Paul.

We recommend that both men and women shall be given respectable grounds to pursue dissolution of marriages in the court of personal laws of Christian. We strongly believe that to strengthen the sanctity of Christian marriages and minimizing the incidences of divorce, the significance of making informed marriage decisions and nurturing of respectful spousal relations free from all kinds of violence and oppression should be promoted among Christians in Pakistan through marriage counseling & guidance.

TRIALS & TESTS

From time to time, Women's Synodical as organization faced many internal and external challenges but resilience and determination of our executive members were also there for me to overcome every challenge. There were many hard times when I witness the Lord's hand of comfort upon me, especially when church of Pakistan splitted into

two. In this situation, I saw women of church of Pakistan became even more closer and together in praying & fasting.

In year 2006, Rt. Rev. Samuel Azariah were implicated into a murder case. Women from across Pakistan came to Raiwind Diocese for the prayer and solidarity and by the Grace of God Bishop Sahib acquitted from the charges. Likewise, Rt. Rev. Sadiq Daniel had also implicated into a fraud case. Women's Synodical started a signature petition campaign across Pakistan in favor of The Honorable Bishop. The signature petition was submitted to The Supreme Court of Pakistan.

Diocese of Multan also faced a leadership crisis for almost a decade long. During those testing time Women of Church of Pakistan started a prayer Chain for Multan Diocese. So, women always played very important role.

Women's Synodical solely rely on foreign funding. Often, I had to work without salary & allowance when there was some delay or no funding. I always thank God, who kept me firm and committed.

INTERNATIONAL NETWORK

During my service, I built new connections and further strengthened the longstanding relationship with several international church organizations, which includes.

National Council of Churches in Pakistan

World Methodist Council

World Communion of Reformed Churches

Asian Church Women Conference

Christian Conference of Asia

International Committee of Fellowship of the Least Coin.

International Committee of World Day of Prayer

World Council of Church Member since 1971

Anglican Communion

World Federation of Methodist & Uniting Church Women

I got opportunity to travel more the 100 countries of the world; from South Korea, a country of thriving Christianity in the East to Chile, Spanish catholic country in west and from the northern lights of Norway in the north to Tonga, a small Island in South Pacific Ocean in the South. I travelled to civil war ravaged Sierra Leone to Switzerland, a paradise on earth to communist China to land of opportunity, the USA. Going to different countries, met new people, experienced different culture and representing Pakistan I felt the diversity among God's creations yet unity in God's love in Christ, the savior.

I represented Women's Synodical and Church of Pakistan on international organization and got elected on several positions. I was elected as World Secretary of World Federation of Methodist & Uniting Church Women (WFM&UCW) for five years term began from 2006 to 2011. Before that term, I served as South Asia Area President of WFM&UCW and honored to host an international conference in Lahore in 2001 with the participations from 8 countries.

I feel privileged to be elected as member of Anglican Consultative Council (ACC). The role of ACC is to facilitate the co-operative work of the churches of the Anglican Communion, exchange information between the provinces and churches, and help to co-ordinate common action. It advises on the organization and structures of the Communion, and seeks to develop common policies with respect to the world mission of the Church, including ecumenical matters. The Archbishop of Canterbury is the President the ACC.

I also served as member in lead cluster: EGY (Ecumenical formation, Gender Justice & Youth Empowerment) formed by Christian Conference of Asia (CCA) in 2010 with the objective of Ecumenical Formation and leadership development for Youth and Women; Men and Women partnership in church and society and crucial issues to be responded to – e.g. women’s reproductive health rights, impact of globalization to young people, etc.

I served in the Executive Committee of The World Day of Prayer and headed the Pakistan Committee. World Day of Prayer is a global ecumenical movement led by Christian women who join in prayer and action for peace and justice.

END OF THE BEGINNING

In summer of 2018, Lord put me into another battlefield as I was elected as member National Parliament of Pakistan. So, I had to end me long 25 years of service with Women’s Synodical. The journey that started with steel trunk, the only asset of Synodical at that time ended with multipurpose office building, furniture & fixtures, latest office equipment, supporting staff & a vehicle.

I pray and wish for the bright future of Women's Synodical, as it enters in new phase. I assure to the Moderator, all Bishops' wives, and executive members that I shall be always available for taking any task for Church of Pakistan and Women's Synodical particularly.

My Political journey

When I started my career in the late seventies, I always felt dejected to experience poverty, injustice, and discrimination in the society. I always in search of ideas to do something for at least those downtrodden women and children working around me. I touched by the stories of those women. That compassion changed my perspective of life. I felt satisfied and enjoyed working at gross root level with common people.

For about two decades, I worked with several organization (NGOs, CSO) of various capacities to bring change in the lives of marginalized communities in Pakistan. I feel proud of being instrument of change in the lives of thousands of women and their families.

Then I joined Pakistan Tehreek-e-Insaaf, relatively a new political party in 2009 inspired by the ideology and commitment, honesty, and perseverance of the Chairman Imran Khan. I was convinced that this is the only party of change and hope for minority living in Pakistan. But most of my relatives & friends and people in Christian community made fun of me and Imran Khan that he is Taliban Khan and anti-Christian extremist.

I worked for the party in various capacities. I was elected as President Minority Wing Punjab in the Intra-party election held in 2013. I traveled across 30 districts of Punjab and organized minority district bodies.

I coordinated and organized minority conventions in various districts in South, West and Central Punjab. In 2011 a massive worker convention was organized in Green Town, Lahore which was attended by head of religious minority communities and Chairman PTI was the Chief Guest.

From time to time, I have been visiting KP, Baluchistan and Sindh motivating Christian community and other religious minorities. I also stood with Christian on behalf of PTI in Peshawar Church blast and Quetta Church blast.

I actively took part in all protest, Jalsas and 126-day Dharna, Islamabad knockdown.

I spearhead the committee to drafted and submitted the minority manifesto to the party to be included in the party manifesto.

I feel privileged when my party showed confidence on me and I was nominated for the post of MPA for Punjab assembly general election held in May 2013.

A night before submitting my MPA's nomination papers with the Election Commission of Pakistan, I was little indecisive and confused that either I should submit my paper or not. In the middle of the night, I prayed to the Lord for His guidance. As I open my Bible, I was on the pages of book of Ester, chapter 4, verse 14. I read, "For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to your royal position for such a time as this?"

These verses opened inner eyes and I felt the anointing power of the Lord. In the morning, I went to Election Commission and submitted my papers.

As MPA I fully participated in the legislation, business of the assembly be it, question hour, zero-hour, call attention notice, point of order, adjournment motion. Actively participated in pre and post annual budget discussion. FEFEN (Free and Fair Election Network), an organization that provides parliamentary, governance, political and elections oversight and reforms in Pakistan in its report declared me as the most active parliamentarian in Punjab Assembly.

I submitted the following bills in the Punjab Assembly.

- 1) Amendment in Punjab Christian Divorce Act.
- 2) Punjab Minority Protection Bill,
- 3) Punjab compulsory education for non-Muslim students,
- 4) Punjab Forced conversion and forced marriage bill.

In recognition of my perform and hard work in the provincial assembly of Punjab, my party awarded me with MNA (Member National Assembly) seat reserved for the minorities in the general election 2018.

Now I am also member of several parliamentary committee which include, i) Law & Justice Committee ii) Human Rights Committee iii) Religious affairs & interfaith Harmony iv) Committee on the appointment of members in National Human Rights Commission in Pakistan

In February 2020, I was appointed as Federal Parliamentary Secretary for the Ministry of Religious Affairs and Interfaith Harmony.

As I am writing these lines our Government has completed two years in the Government. My confidence & believe on Imran Khan has even more strengthened.

Our Government under the leadership of Prime Minister Imran Khan took a number of bold & positive steps concerning the minority communities in Pakistan—including stand with Supreme Court's decision of acquittal of Asia Bibi and provide safety and security to the Christian community and dealt extremist groups with iron hand.

Prime Minister, Imran Khan tweeted after the acquittal Asia Bibi,

"I want to warn our people that anyone in Pakistan targeting our non-Muslim citizens or their places of worship will be dealt strictly. Our minorities are equal citizens of this country,

The Government decision to release 42 Christian prisoners of Younhanabad incident from the jail was greatly appreciated by the Christian community at large.

The government also re-opened the Shawala Teja Temple in Sialkot, for the Hindu community, the Kartarpur Corridor with

India for Sikh pilgrims, supporting the construction of Hindu Temple in Islamabad.

I also took the credit that our Government has formed a National Commission for Minorities head by a Chairman from Minorities.

I think these steps have proven those people wrong who portrayed Imran Khan as anti- Christian extremist.

There are insurmountable challenges Pakistan is facing but Imran Khan's way of fighting the hardships and always coming out as a winner, hence; I believed him as the only hope for Pakistan's prosperity, betterment, and growth

SHUNILA RUTH

FEDERAL PARLIAMENTARY SECRETARY

MINISTRY OF RELIGIOUS AFFAIRS & INTERFAITH HARMONY

MRS. Shamim Malik a charming, full of confidence, a woman of compassionate heart for orphans, and needy:

Synodical Church of Pakistan and Lahore Diocesan Women Fellowship

Mrs. Shamim Malik

I count it my rare privilege and honor to have been asked by Mrs. Shirin Samuel, a dear sister and colleague in the women's work to write about the Women's Work in the Church of Pakistan.

I have been associated with the Synodical Church of Pakistan for thirty-two years, as long as my husband was the

Bishop of Lahore. To write experiences of thirty-two years in a page or so is not possible. However, I will try to be as brief as possible.

Synodical, in a way, is a counter part of the Synod Church of Pakistan. As the Synod is the symbol of the unity of the Church of Pakistan, so also is the Synodical for the Women's work.

The basic work of the Synodical is to guide and counsel the women's work being carried out in different dioceses of the Church of Pakistan. Whether the Synodical has been able to deliver for which it was set up, is a story and I would not like to dwell on that. What I intend to do is to give a brief resume of the Women's work done in the Diocese of Lahore, as long as my husband was the Bishop of Lahore and I, as the Bishop's wife, was the President of the Lahore Diocesan Women Fellowship. Of course, any work done about the Women's work in different dioceses is the work of the Church of Pakistan.

The aim and purpose of the Women's work in the Diocese of Lahore was to empower the women especially the marginalized women of our society by giving them opportunities of education, teaching them life skills to become economically contributing members of the family and society instead of being dependent on the male members of the family and to address women's issues like domestic violence, gender inequality, reproductive health, family, marriage, inheritance etc.

To achieve these aims and purposes; a proper, well equipped office for the Women's work was set up in the

Bishop's Secretariat and highly trained staff was engaged. The Lahore Diocese was lucky to have the services of Miss. Esther Inayat, Miss Rebecca Khan, Prof. Nuzhat Williams, and Ms. Ayra Inderias as Secretaries/Co-Ordinator's of Women's work at different times. All of them worked hard to achieve the aims and purposes of the Women's Work with their utmost devotion and dedication.

Multi-pronged approach was used to achieve the purposes of the Women's Work. Seminars, conferences, and discussions were organized to raise awareness among women of the Diocese for their rights and responsibilities, not only in the family but on the societal level. To equip the women for life skills, a number of trainings were given to the women especially at the grass root level so that they could get jobs and become contributing members of the family. On the women's health, educational, preventive and referral programs were started both at the rural and in the urban Basti dwellers.

They are so many success stories that it is not possible to write about them in this short write up. The women's work was not limited to the above but literally supporting the women victims of rape, torture, and violence. Just to give you a glimpse that eight young girls coming back to their homes after the night shift were raped by the sons of Chowkidars of Chak 44 near Kala Shah Kaku was taken up by Bishop Malik. He contested the case and all the culprits were sentenced for four years of Jail. Similarly, women in Pattoki working in the fields were raped by the owners of the fields. Bishop Malik took up the case through the Women's Desk and all the culprits were jailed. Advocacy

was an integral part of the Women's work. The advocacy was not limited to Pakistani Women but to other women of other nationalities. A German Lady, Elka's son was kidnapped by her Pakistani husband and brought to Pakistan without her permission and knowledge. Similarly, a Japanese's lady, Aya Sasacie's daughter was kidnapped by her Pakistani husband. Both the cases were contested by the Women's Desk under the patronage of Bishop Malik. Both the cases were won and the children were sent back with their mothers to their homes.

4. Bimla Yousaf writes from Peshawar,

Bimla has been and still is very interested to serve the Church. By profession she is a teacher and she worked as the headmistress of a school in the city of Peshawar.

In 1993 Synodical was held for the first time in the diocese of Peshawar a very important diocese of the Church of Pakistan. Peshawar was entrusted with two responsibilities. Two very capable women were elected for two offices of the Synodical Mrs. Bena Mano Rimal Shah Treasurer and Mrs. Bimla Yousaf secretary of the Synodical.

Bimla Yousaf wrote her contribution made as a recording secretary of the Synodical with her greetings.

"Synodical is the highest body to hold the responsibility to increase the interest of each woman of each diocese both socially and spiritually. I was privileged to be part of the Synodical as the recording secretary. My first experience was very quiet. Almost all the wives of the bishops were

highly experienced and learned ladies. Yet they were cooperative and encouraging, correcting, and guiding at the right place but with love and humility for one should not feel degraded. In the company of Mrs. Nasim Zahir, Mrs. Shirin Samuel, Mrs. Khushnud Azraiah, Mrs. Shamim Malik and Shunila Ruth always been role model to me., all loving and caring. Shunila Ruth taught me the skill to write the minutes. Eventually what Naseem Zahir found in me the ability and interest to learn, I diligently learnt from my mistakes, and represented myself up to the required standard of Synodical. I started with women's auxiliary and actively involved in women's Fellowship. May the Holy Spirit guide you to accomplish this major task to write the history of the Church of Pakistan. With all my prayers. You have full rights of editing and adding where you feel needed. God bless you."

5. Mrs. Bena Rimal Shah sent her message with her hopes and beat wishes.

She was trained in Theology from Bishops' College Calcutta in India. She married to Bishop Rimal Shah of Peshawar Diocese. She had been actively involved with women of her Diocese and participated in "Muharkeen" an ecumenical Women's Movement, started By Miss Miriam Francis from Catholic Church, Multan and Mrs. Shirin Samuel. She brought in new insights from her Theological background for the place of women based on Biblical teachings.

Mrs. Benita Rimal Shah sent her message with her best wishes.

“Hearty Congratulations on the 50th Birthday; Golden Jubilee of the (United) Church of Pakistan. The Women’s Synodical as its off shoot, thankfully continued as an organ of the Church of Pakistan. Let us shout BRAVO for surviving thus far. At this historical juncture, we thank God for its pilgrimage so far and the varied experiences with its ups and downs, but now would like to look ahead to the future with hope and purpose.

As a former Women’s Synodical Executive member, I do hope sincerely that it will carry on for another fifty years. But to do that, I feel honestly that some changes need to take place, so that it truly fulfills the purpose for which it was created. It seems to me that its journey so far has had top heavy and privileged members at the helm, whereas the simple and ordinary women of our church family were usually treated as recipients of the leaderships’ favors.

I joined this fellowship as a ‘privileged’ person, being a Bishop’s wife in the mid-nineties, until the end of 2009. During that space of time, I felt that our regular ministry had the same repetitive activities, scheduled year after year. I believe what should have happened is that the schedules should have catered to the needs of the common members and with innovative and different options for them to learn afresh from such a beneficial platform. If we wish to carry on for another fifty years, then of course, we need to modify and change our direction in empowering our women across.

Synodical is a National organization and as such, it should have aimed to lift our illiterate and struggling women and had given them a sense of purpose and dignity. But we the

so-called leaders had official meetings at our level of comfort and ease, while the grassroot and those from the far-flung areas were hardly approached. I wish we should have held at least some of our meetings in those remote and neglected areas, not only to appraise ourselves of their needs but also to embrace them in their place of abode.

Furthermore, need of the hour is to learn to give up our seats, build up the young competent to take the leadership forward with fresh enthusiasm, zest, vigor and to infect others to improve themselves. We have failed to prepare the next leadership, who would usher and ignite the New Flame of hope into the future era. We must learn to let go of our power and position and bring in the young leaders, who will establish the new phase of existence thus will build a better tomorrow.

Jesus always engaged with and absorbed the stigma, marginalization, suffering and afflictions of the individuals; he touched that, and it became part of him. To remove social ostracization, we need to enact His love and concern for the women in our deprived community.

My hope and prayer is that God may lead us to follow His example and enable us to embrace all our sisters with outstretched loving arms to tread boldly into the coming tomorrow.

Mrs. Benita Rumalshah

9. Mrs. Beulah Shakir, her story has many different aspects.

She writes her stories of her involvement with women at many levels with different groups with women of different needs. I am proud of her she was my student very smart and charming turn out to be a great representative of human concerns.

My journey with Church of Pakistan started in 1976 when I got married and moved to Liaqatabad Kotlakhpat area in Lahore. I was a Salvationist and husband was a Presbyterian but both our Churches were far away from our residence. So, we became the members of St. John's Church in our neighborhood. This Church was working under Raiwind Diocese of the Church of Pakistan. (COP)

After observing my interest and leadership qualities Rev. P.R. Samuel and his wife Naseem started giving me opportunities to lead the different programs of the Church and soon I was elected the President of "Rifaqat-Khawateen"(Women Fellowship) of my Church in 1978 and it never stopped I became the President Riaqat-Khawateen of Diocese of Raiwind and finally became the President of Women's Synodical of COP in 2010. Due to my family requirement and situation I had to move to USA in 2012.

We arranged seminars, workshops, and Bible studies for different groups of women in Churches and different Dioceses of Church of Pakistan. Christine Amjad Ali from Christian Study Center Rawalpindi was great Bible Study leader.

During the period of 1978 to 2012 I got many opportunities and platforms to lead and learn."Muharkeen" (Motivators) group was one of them. This group was formed by Mrs.

Shirin Samuel, Marriam Francis (a Catholic sister) and Sister Nasseem.. Later joined by Theologically trained women like Khushnud Azaraih and Benita Rumlashah and Christine Amjad Ali. The objective of the group was to read the Scripture according to local and women's perspective. We tried to read the Bible from women's eyes and each participant was expected to write on the

Another group in which I was a part was "Faith in Action". The aim of the group was to reach out to our neighbors. Since Pakistan is an Islamic country so our neighbors are not of our own faith but we must learn to live with other faith neighbors. We discussed daily life issues related to all of us as human beings. Participation in group helped us to raise our tolerance level towards the person of other faiths

In 1992 I attended a Christian Conference of Asia (CCA) Theological consultation in Bangkok I saw a magazine "In God's Image". That issues which was in my hand was prepared by Indonesian Women. Articles, drawings, and cover page was done by them. That made me think that why can't our Pakistani women do this. I talked to CCA related person and took the responsibility to prepare the "In God's Image"

I requested my friends of both faiths to write on Pakistani women's issues on different topics religiously and culturally, Ester Inayat was one of them. Cover title of the issues was made by Salima Hashmi, the Principal of National of Arts Lahore. I was overwhelmed. In 1994 when issue of 'In God's Image' prepared by my Pakistani sisters was in my hand.

Once a columnist Abdul Qadir Hasan wrote a column in Daily Jang(a Urdu Daily News Paper) that Its God's decision that Jews and Christians(Yuhod or Nasar) can't be friends of Muslims. That sentence hit my heart. I wanted to reply him. So I wrote him and posted on mailing address of Daily Jang. I did not write my name because I was a Headmistress of a Government School was scared about my job. My letter was very harsh and straight forward but was a voice of Pakistani Christians. So I just wrote in the end "Aik Mashi Bhan" (a Christian sister). But I appreciate Mr. Abdul Qadir Hasan to publish it without editing. He gave the title to his column" Aik Mashi Bhan Naraz hai) A Christian sister is angry). Christians were so happy. That letter was republished by every Christian Magazines, cuttings were put on Church bulletin boards.

I served as Chairperson Scripture Union Pakistan and Chairperson of Scripture Union South Asia also till 2011. The issues related to women in general. The articles or studies written by women were printed in a small booklet to be circulated to many people. Protestants and Church of Pakistan.

This all exercise strengthened our spiritual life and helped every member of the group to understand the Scripture herself and transfer the message to their own circle of men and women.

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as human beings. Participation in group helped us to raise our tolerance level towards the person of other faith.

I requested my friends of both faiths to write on Pakistani women's issues on different topics religiously and culturally, Ester Inayat was one of them. Cover title of the issues was made by Salima Hashmi, the Principal of National of Arts Lahore. I was overwhelmed. In 1994 when issue of 'In God's Image' prepared by my Pakistani sisters was in my hand.

Once a columnist Abdul Qadir Hasan wrote a column in Daily Jang(a Urdu Daily News Paper) that Its God's decision that Jews and Christians(Yuhod or Nasar) can't be friends of Muslims. That sentence hit my heart. I wanted to reply him. I wrote him and posted on mailing address of Daily Jang. I did not write my name because I was a Headmistress of a Government School was scared about my job. My letter was very harsh and straight forward but was a voice of Pakistani Christians. So I just wrote in the end "Aik Mashi Bhan" (a Christian sister). But I appreciate Mr. Abdul Qadir Hasan to publish it without editing. He title his column" Aik Mashi Bhan Naraz hai) A Christian sister is angry). Christians were so happy. That letter was republished by every Christian Magazines, cuttings were put on Church bulletin boards.

I served as Chairperson Scripture Union Pakistan and Chairperson of Scripture Union South Asia also till 2011.

Mrs. Beulah Shakir.

10. Mrs. Catherine Khub Dass sent her greetings.

Mrs. Catherine Khub Dass was a trained teacher and taught for many years in the schools of Church of Pakistan in Rawalpindi and Lahore. She gave all her time with her husband late Bishop Khub Dass to be with him serving the diocese of Hyderabad.

“She served as the vice president of the Synodical for three years. And spent a profitable time with Suniela Ruth.”

Mrs. Shirin Samuel. I among few other women was blessed to hold Baby Synodical in my loving arms and embrace close to my heart at its birth. We took care of her with rich spiritual food. It turned out to be a beautiful girl and then nurtured by some younger committed sisters to her and Synodical became mother like who could enrich the lives of younger women of our younger generation.

My love to work with women remained to make them feel equally important as creation of God. To initiate the concept of Day Care Center for children from slum communities. My contribution for Synodical and gratitude for blessings and unique opportunities in life.

Synodical was my commitment and interest because I had been involved working with women before we got married. In late fifties I spent two years in Leonard Theological College Jabalpur, India to do my Christian Education course. It is interesting that late Mr. Inayat Mall the Principal of Raiwind School did the same course only for one year. He was ordained to minister in the Church, in Methodist Church in Pakistan. I never raised any voice to take into consideration for ordination. I stayed at home to help my

husband in his pastoral ministry in Church. I was fully occupied with my small children. Later I took up a role of leadership with my own choice and commitment for working with women and deprived and neglected children and dropout girls. I kept my interest in education because I worked as the head of the department for the Teachers' training before we got married. My husband always made it possible for me to take part in the meetings in Pakistan and outside Pakistan. He stayed with children in my absence. He took them out for coca cola drinks and ice cream so they remained happy. He could be busy in his work. Our little children liked it. This was the first happy news shared with me on my arrival that their dad gave them a car ride. It did not happen in my presence.

I used my valuable experiences for organizing the Synodical with other women. I participated in all the Synodical meetings. I spoke and led the Bible studies. I am grateful to the leaders of that time, they arranged for celebrations at the completion of 25 years. They invited me to speak. I served as the president for more than a year in 1989-90. I did whatever I could for the progress of the Synodical. As I wrote before my important contribution for Synodical was to be part of the committee to make the Constitution for Synodical. We four women of the constitution committee chose the name for the Women's organizations in the United Church of Pakistan. We took into consideration the names of Women's organizations in different Churches which were going to be part of the United Church of Pakistan. We all agreed to give the name "Women's Fellowship" "Rifaqat -E- Khwateen" in the Church of Pakistan. After deciding the name, we shared with Bishop

Inayat Masih who was going to be the Moderator and he appointed the committee of four women. He liked and approved it.

I never missed any meetings since Synodical added to my spiritual growth as well to my sensitivities to the issues of women in Church and social life. Local women in my diocese helped me to take a first step, to enter the real world of women, where there is pain, suffering, injustices, and inequality for most of them. They courageously encounter day to day the situations of inequality and injustices. The Synodical women became my inspiration and provided learning experiences.

My experiences of working with grassroot women in my diocese gave me many ideas to share in the circle of ecumenical groups in different countries. My participation in women's meeting at any level enriched my life with real understanding of societal, spiritual, and emotional issues. I learnt one very important thing that one must work hard to make your place. Nothing is given to you as charity you must earn it with your determination. When you are in a position of power you must help the weaker ones to grow in confidence. Sometimes you have to force them against their will. You need to continue working with understanding that everyone has the capacity to grow with their endowed abilities from God.

We had workshops, seminars for the women of our diocese. I tried to take different subjects to widen up their understanding relating to their personal lives. I experienced that slowly change started creeping in their understanding. We invited speakers who were not Church workers. I

invited some Muslim leaders like doctors and social workers. The women from the diocese gained self-confidence to ask questions without any hesitation. I felt after some years of our seminars and meetings our women took many responsibilities themselves. They developed self-confidence. Time to time I repeated to them that they can do the responsibilities given to them. I told them to believe in themselves that they can do it if they take a firm decision to themselves that they can do it.

I am grateful to God that Synodical led itself on the way of growth and progress. I congratulate my younger women to do their responsibility faithfully and intelligently taking into consideration fast changing situations for the progress of Synodical. I pray and hope that Synodical will grow to its heights to take important decisions for the progress and unity of the Church.

I organized in Pakistan "Muhrekeen" an ecumenical organization based on my experience with women at Ecumenical Church level. I had a vision for it, shared it with Miss Mariam Francis and Sister Naseem. The purpose of that Fellowship was, that women from different Church backgrounds could come together and discuss women's issues in a broader theological perspective. I found great cooperation from Mrs. Khushnud Azariah, Mrs. Rumalshah, Mrs. Christine Amjad Ali, Mrs. Beulah Shakir and some more women from other Churches. This group met in Pastoral Institute in Multan for the meetings. We took different issues to talk in the light of Bible. We all participants prepared our own studies. After sharing in the meetings, we got it printed in a magazine named "Muhrekeen". It was

widely circulated in Pakistan. Some of our Muslim friends' men and women both took interest to receive and read it. Miss Mariam Francis tried to continue it after I left for Hong Kong. She retired. Sorry. "Muherkeen" remained stand still and died away before the purpose and values could reach to a crowd of women who needed to move forward and make a move for progress like we found in the meaning of the Fellowship 'Muherkeen'

God gave me unique opportunities to do different things beyond my imaginations. I started serving the Church after finishing my studies and taking up a job as the head of the Teachers' Training Department in a Methodist Church School in the city of Mathura in North India. My experiences in Mathura, India prepared me to serve the Church in Pakistan and to have roles of leadership in Ecumenical Church on Asian and world level that made me to travel to about fifty countries. My presence with Ecumenical Church women broadened my outlook for the Church, women, and society of male and female, of different race and beliefs. It opened my eyes to the world situation of inequality, injustices, and discrimination. At the same time, I also learnt that there are more people in the world of every creed and caste who love God and humanity. They love and have a sense of giving dignity to the creation of God. There are still good people to give others respect and dignity. It is still holding the world in one understanding and consciousness that Mother Earth and all in it is the creation of One God.

I served on the General Committee, and Executive Committee and as the Vice President of Asian Church Women' Conference. I also was elected to be Minute

Secretary of International Committee of Fellowship of the Least Coin. I was asked by “Asian Church Women’s Conference” (ACWC) Executive Committee to prepare the Worship Book for the Assembly held in Bangkok, Thailand in 1986. The Worship Book introduced me to the delegates and international participants in the Assembly. It was done first time. It was my first attempt to prepare a book. Many of us were blessed with the worship services prepared for morning and evening. It filled the Assembly Hall to feel God closer and the blessing of the Holy spirit.

Some members of the “International committee of Fellowship of the Least Coin” (ICFLC) attended the (ACWC). At the end of the Assembly one of the International members of ICFLC asked me to apply for the position of the Executive Secretary for ICFLC as Shanti was to retire in 1987. Shanti was the pioneer of FLC, world renowned person. It was not possible for me to put my feet into her shoes. The committee chose me to replace her.

I worked and struggled through to take the Movement forward and make it the world -wide Ecumenical Movement with a great mercy and kindness of God and support of my committee. Many women from all over the world made their cooperation available to me. I collected the history of FLC from its inception from different resources and compiled it in a book for completing 40 years of FLC. For me working with ICFLC was not just to restrict myself to office or meetings etc. It opened a large window in my life to see through the situation of women in different societies. The struggles of women touched my heart. The women had great potentials to make impossible situations

into possible. The women are gifted with patience, endurance, and live life with little resources. The women have abilities to comprehend the complicated situations with calm to find solutions. They sacrifice for the family. They have sublime characteristic of faithfulness.

I learnt to do the hard work, struggle through, have patience but speak for the right of the neglected and deprived people. I learnt to represent my own women from Pakistan not to sit back but speak out the issues and culture of Pakistan truthfully but positively. When I wrote about my involvement in all these different meetings plus my time to organize Day Care Centers and some more activities with women in Pakistan.

I feel obliged to write a few words to thank my children who remained my great support. There were times when my husband and I both were gone. They managed well the household and their studies. God guided them to remain good children and lived away from all the evils of the society. I thank God for His love and protection for them. Now I am without my husband who helped in my growth. I am grateful to all my children who not only taught me to be a 'mother'. They taught me to do things beyond my energies because they always supported me. They shared their time with me for my growth. I love my Church. I owe a great deal to Church. From my birth time Church has been my second parents till today.

Chapter 10 - New Church, New challenges

Challenges of local nature in the Church.

We must remind ourselves many times in the conflicting situations that as a minority we only would be known and respected for our good deeds. Most of the times it is a great blessing to be in minority.

Prior the inauguration of the United Church of Pakistan, the Anglican and Methodist Churches had taken decisions to elect the national bishops for their Churches. Late Bishop Inayat Masih the first national was consecrated the bishop of Lahore Anglican diocese in May 1968. Late Bishop John Victor Samuel was consecrated the first national bishop of United Methodist Church in Pakistan on October 20th, 1968. It was a step forward for the Church to have national leadership within the space of lack of resources in leadership and finances. It was one new situation for the Church to learn to adjust to live without leadership of missionaries and accept leadership from their own people. I applaud those leaders and people of congregations to step in both events with dignity and fortitude.

Though they adjusted well in the new situation but there was anxiety, and uncertainties relating to national leadership for the Church in Pakistan. The change of nature of relationship with the Board of Methodist Church in New York in USA was that the financial support was reduced. The heads of the institutions were missionaries in charge for the projects. They were the financial responsibility of the Board of Missions in United States of America. The local Methodist Church was unable to be independent financially. There was a vacuum of leadership especially in development

projects in Methodist Church in Multan area. The Anglican Church had local properties left behind. Their financial situation was much better than the local Methodist Church. Late Bishop John Victor Samuel kept his strong faith in the times of crisis of difficult challenges in the beginning of new era under his leadership. His strong belief in God Almighty who made impossible situations into possible from his birth till the day he was elected pushed him to go forward with the same strong belief. His bringing up in the village of Stuntzabad where important decisions of the village are taken by the 'Panchayat' kept his confidence that his ministry as the bishop of the Church will not be in isolation but will be with the support of people. God prepared him with variety of experiences like working with hostels for boys and youth in SCM, working with the highest body of the Church management that is Methodist Board of Missions USA. He was sent back to the grassroot people in Drigh Road Church. He took over the responsibility of the Church that was divided, fighting, angry with each other. They made the Church a battlefield for their battles. God blessed him with a sense of understanding their nature, their complexes God gave him wisdom to create enough space to use their energies and intelligence. He had Ecumenical experience of working with National Council of Churches of Pakistan. These difficult experiences gave him foundation for entering in the wide gates of the Church to serve God of Love and God's people.

Bishop Inayat Masih was experienced person who served the Church at all levels and had ecumenical experiences as the General Secretary of National Council of Churches, Pakistan and had experience of study some courses in

America. He served as Archdeacon of Lahore Cathedral. New era for national leadership was blessed to step in with good preparation with the strong belief in God and the people in local Churches.

“As a prisoner for the Lord, then I urge you to live a life worthy of the calling you have received. Be completely humble and gentle, be patient, bearing with one another in Love.” Ephesians 3:1-2 “

The local leaders of that period remained courageous to face the difficulties created because the finances were withdrawn and some missionaries left Pakistan. Still they tried to respect the vision of unity and togetherness and continued working for it with each other. They lived believing with Saint Paul, as written in “But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. “ Ephesians 2:13

.There was another problem of accepting the national leadership after our Church survived under the leadership of foreigner. We people in the sub-continent or in Asia lived like their subordinates not like their equals. We lived like subservience. We locals were not in position to take part in decision making. We remained obedient followers. It started changing slowly when men joined ministry with higher education. They exhibited their confidence and abilities to take leadership.

4. The McIntyre group entered in Pakistan, became a great cause for the division in the Church and disturbed the spirituality of the people like making a claim that Bible is changed. Some disgruntled with new leadership left the

Church and joined McIntyre, took the possession of the Church property, and created division in the congregation. Those who left expected higher salary and attached benefits. When they did not get it with McIntyre, some returned. For both national bishops it was a huge problem. Both found the solution to the problem without fighting any court cases but just with the help of the congregations. It calmed down before the Union time. The union was done in the spirit of peace.

5. The educational institutions were nationalized in 1972. The leaders of the whole Church worked together with one spirit and one goal to get the Church institutions back. There was support for each other, and from each other. That was the time the Church leaders when there was a threat or danger from outside our own community, they all stood together asking God for help, strength, and dwelt in hope in God's goodness. The unity of Churches brought a great blessing of togetherness. The confidence and trust in each other did not diminish but lived at increase. The principals of colleges, the headmasters and headmistress, the bishops of the united Church and leaders in the Church met many times together, shared discussions, made the strategies, visited Mr. Pirzada the education minister as the delegation from the Church. It made a tremendous impact on the government that the leadership in the Church were all together. Though the decision was not altered. The Church leaders stayed providing comfort to each other. They lived in Hope that there is always another door God opens for us.

Four New More Dioceses

The unity of the Churches progressed well for about four years. After the second Synod meeting in Karachi in 1974, there were unfinished issues still waiting for the decisions of the Synod. There was the decision for Raiwind area. It became little complicated with the time. It was a great distress for the people of both areas. The bishops and the Synod Executive Committee spent a great deal of time and energies without finding any solution, but they were missing the real cause of the problem. The root cause was that there was no decision taken for use of financial resources and the properties in Lahore and Multan dioceses or one can say there was no discussion and decision for properties and money. The saddest thing was that the decision for Faisalabad and Raiwind dioceses was taken in absence of two bishops to whom this important issue was concerned.

The wise thing they did, they called afterwards the extraordinary meeting of Synod and got the decision approved in the session of the Synod. It was to inform the Synod members about the new creation of two more dioceses that were not in the plan of Church Union. The two new dioceses were Faisalabad and Raiwind. Hyderabad and Peshawar dioceses were already in the original plan of the United Church of Pakistan. The bishops for four new dioceses were elected, consecrated, and welcomed by their dioceses and the Synod.

Bishop John V. Samuel made an appealing speech with the reconciling spirit to keep the peace and unity in the United Church of Pakistan. He said, “ it is a decision taken in the absence of the bishops whom it concerned the most, I

would like to say that it is the decision taken in without taking the concerned bishops in confidence, but I accept it so we do not destroy our unity. I find victory in my defeat for the sake of unity. I give reverence to my predecessors. I believe they were led by the will of God and were guided by our resurrected Lord Jesus Christ.”. It is very sad that Bishop Inayat Maish, bishop of Lahore was absent from Pakistan at the time of the meeting. He went to London for his heart surgery. It was really a great tragedy that he could not survive the surgery. The Church and we friends lost a pioneer and a very able spiritual leader. He left behind his wife and a daughter with her family.

Rev. Dr. Michael Nazir Ali, the first bishop of the newly created Raiwind diocese was elected in 1984 at age of 35. He left the diocese vacant in 1986. Bishop Nazir Ali is also the author of numerous works on Christianity and Islam.

There has not been any more demand after forming the Church of Pakistan with 8 dioceses. The united Church continued existing and growing together in the spirit of respect for each other.

The first and the foremost responsibility is to understand fully “the Church has to be clear about its “commission” in the world. The Church has to be aware of its situation and its goal of its mission. And be conscious of its goal of its strategy.

“Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds

them altogether in perfect unity.”
Colossians 3: 13-14

Before the inaugural worship service very little work was done in the Churches to instill a strong belief in unity of the existing Churches. It should have been a responsibility on the part of the leaders to find people who understood completely the core values that would create a common bond to make people aware of the new united Church. The leaders found themselves in the state of organizing and establishing the new Church. They did not prioritize their management matters. They did not realize that they needed to communicate constantly of the vision and the mission of the United Church.

After the inauguration there were signs and gestures for acceptance with slow mind and thought for the traditions of other Churches . It took some years to accept and enter in with a sincere and honest spirit of unity in the Church of Pakistan.

The Church leaders demonstrated their hope, kept on encouraging congregations with faith in God and trust in people to work through adversities because of new situation.

There was no woman on the committee of the constitution of the United Church, and for organizing the inaugural worship arrangements. it was in conformity of the traditions of 50 years ago in Pakistan that women are not considered capable to take special responsibility. Still there is a space where women can be accommodated to play a leadership role and bear the burden of important

responsibility in the Church. Their God given gifts and talents can be used to advance a sense of equality and justice in the Church.

The most important issue I can recognize at the present times after unity for 50 years is to bring peace and reconciliation in the Church. The Church must have stronger will, forgiving spirit and enough intelligence to settle their conflicts and not go to the courts. Our Christian witness is jeopardized if we approach and depend for the decisions of the court. We are losing our dignity and displaying our weaknesses instead showing our strength and faith in Jesus Christ. We believe that Jesus Christ dwells with us always. God bless you all that you may be one in the times of trials and temptation and in the times of joyful celebrations.

To find solutions to our Church problems, let us find solutions in our Constitution in 1976. If the arrangements can be made for newly trained students in Theology before he or she is ordained should study the Constitution, if not the full but the part given below is very important.

Chapter 11 - THE DISCIPLINE OF THE CHURCH

The primary courts of the discipline in the Church are as follows. For Church members a Church Panchayat, session, or similar body; For ministers the court of the Diocesan Council; and for the bishops the court of the Synod.

1. All members by the acceptance of membership in the Church, and all minister, whether bishops, presbyters
2. As, or deacons, by making a formal declaration of the acceptance of the Constitution, shall be deemed to have entered into a mutual compact to be bound of this Church and to accept them, and submit to any sentence which may be passed upon them, after due examination had, by any court acting under the authority of the Constitution, saving all rights of appeal allowed by the constitution.
3. The Diocesan Councils, subject to each directions as the Synod may give, shall lay down regulations for the procedures for the Church Panchayats, sessions and other similar bodies, in dealing with the discipline of lay members of the Church. An appeal of grounds of facts or law or reference to sentence, shall be from every judgement of a Church Panchayat, session, or similar body to the court of the Diocesan Council. The member disciplined shall when informed of the decision of the court be also informed of the right of the appeal. The appeal shall be sent to the bishop of the diocese within 40 days from the date when the member disciplined is informed of the decision.

4. Charges against a presbyter or deacon shall. In the first instance should be submitted to the Bishop of the Diocese, who shall, if possible settle the matter by personal enquiry and advice, and if necessary admonition, or in grave cases by temporary suspension of the authorization of the minister concerned. But if the Bishop shall direct, or the accused minister demand, that the case can be referred to the court of the Diocesan Council it shall be so referred. A bishop may not withdraw his authorization permanently from a presbyter or deacon except by a way of carrying out a sentence duly passed by the court of the Diocesan Council, or in case where the presbyter or deacon concerned voluntarily submit himself to the decision of the Bishop.
5. The court of the Diocesan Council shall include ministers and laymen chosen by the Bishop from a panel appointed by the Diocesan Council, provided that, in cases concerning doctrine, the decision of the Court shall be framed and the sentence passed by the ministerial members of the court the lay members acting as assessors.
6. Every Diocesan Council may make rules, consistent with the provisions of this Constitution, for all matters concerning the Court of the Diocesan Council and the discipline of ministers for which provisions has not been made in the Constitution.
7. An appeal on grounds of fact or law, or with reference to sentence, shall lie from every judgement of the Court of a Diocesan Council to the

Court of the Synod, which shall be the final court of appeal.

8. When the Court of the Synod sits to hear an appeal from the Court of a Diocesan Council, it shall consist of the Moderator as president, and two bishops, two presbyters and two laymen, selected by the Moderator out of panels which shall be appointed by the Synod at each ordinary meeting thereof.
9. Neither the Bishop of a Diocese from an appeal has come, nor any member of the Synod who belongs to that Diocese may be member of the Court of the Synod for hearing an appeal.
If the Moderator is by this rule is disqualified from action as President of the Court, his place shall be taken by the Deputy Moderator.

10. The Synod shall frame rules for the procedure to be followed when a bishop is accused.

11. No decision or judgement of the Courts of the Church shall be subject to appeal or to revision by any person or court outside this Church.” (Taken from the pages 34to 36 from the Constitution of the Church of Pakistan, published for the Executive Committee of the Synod of the Church of Pakistan).

Chapter 12 - Asian Ecumenical Awakening for Unity

In the beginning of twentieth century after the first world war, there was awakening in some Asian countries for independence from foreign rulers. The movement of freedom touched the hearts and minds of some local Church leaders.

The organizations that emerged out of this awakening in 1950s were ecumenical in nature in Asia. They were the results coming out of freedom movement. There was a void created after the freedom movement, though it was a great achievement on the part of the people who became independent. In most of the countries where they got freedom, the Christian Church was left in minority. To find more strength, fortitude and confidence, the Christian people in Asian countries tried to seek unity and moral support, advice and help from each other to organize in a new situation. They established closer contact with each other from different denomination. It changed through the thinking of some Church leaders in organization. It became a very useful and approachable platform for Asian leaders to discuss their situation as living in minority with the people who had state religion or they had majority of other religion than Christianity. Their meetings and fellowship proved to be useful in new situations. They organized like East Asia Christian Conference, Fellowship of the Least Coin, Asian Church Women's Conference. In the mid of 1950s the movement for unity reached to Asian countries.

The Fellowship of the Least Coin was born from the meaningful vision from the root of an Indian tradition of spirituality of women. I witnessed my grandmother and

mother doing it that whenever they were ready to make chapatti (bread of India and Pakistan). They put away a handful of flour thanking God for giving them food. Flour saved with their prayers was given to a needy person or family. Mrs. Shanti Solomon from India suggested to put aside a least coin which every woman could do based on the same concept of sharing from flour of their bread. She suggested to pray for peace and reconciliation because she was denied visa to go to South Korea. Those days the political relations between two countries were not good. She could not be part of the team led by Margaret Shannon from Presbyterian Church in America. A team of about seven women went to Korea, Hong Kong, Japan, Philippines with the message of peace and reconciliation after the second world war. Shanti as I wrote before could not go with the team, she stayed back in Manila with hopelessness and despair because she could not be with the team to take the message of peace and reconciliation. When she was in worship with Methodist women, she had the vision for the Fellowship of the Least Coin to put aside a least coin with prayer as a gesture to promote peace and reconciliation. The team came back she shared the vision with other members. The members went back and promoted in their own countries. It reached to the women of Pakistan by Mrs. Thakur Dass the first time. She was the wife of Rev. Thakur Dass of Naulakha Church Lahore. She learnt about the movement from some women's group while she was in America in a meeting with Presbyterian women. They started participating. The name of the story is "Fellowship of the Least Coin". It is related to our Church also because in its nature it is ecumenical as our Church of Pakistan. It is

related to our women in Churches who pray and put aside their least coin. Some projects were given grants in Pakistan also. We celebrated 25th anniversary in Pakistan in Lahore, Multan, and Karachi. I invited Mrs. Edgar Khan to be the main speaker, remembering Mrs. Thakur Dass from Naulakha Church. Pervaiz David from Multan diocese wrote a special song for the Fellowship of the Least coin. 'Qatra Qatra bun kar hum sub dhare bunte jaein'. Two women from Asian Church Women's Conference represented for celebrations in Pakistan. They brought the message of unity on behalf of Asian women. Late Mr. William General Secretary also participated in our worship and extended greetings on behalf of National Council of Churches Pakistan.

Another Ecumenical movement came into being named East Asia Christian Conference, representatives of Churches, national Council of Churches and Christian Councils decided to constitute East Asia Christian Conference (EACC) was organized as a conference of Asian Church leaders which was organized by two Church organizations World Council of Churches (WCC) and International Missionary Council (IMC) The organizing secretary of EACC in Prapat, Indonesia was U Kway Tan from Burma. And Dr. D T.Niles was one of the leaders. The facilitation of the Prapat Conference was mainly done by WCC, General Secretary Vissert Hooft and IMC General Secretary Charles Ransome. (Taken from Google).

The prominent Indian Church leaders of Prapat Conference were M.M.Thomas and D.G Moses from united Church of North India(UCNI) Bishop Chandu Ray from Pakistan (He

was the General Secretary of Bible Society Pakistan that time) . He was another key leader at Prapat who made the first presentation. (Taken from Google)

The name was changed later as Christian Conference of Asia. It is also the result of thinking and commitment for unity. It is a regional ecumenical organization representing 15 national councils and over 100 denominations in Asia.

My late husband Bishop John Victor Samuel had the privilege to be elected the General Secretary of Christian Conference of Asia. He served one term from 1990 to 1995. He brought back CCA together again in a new center in Hong Kong.

Asian Church Women's Conference's idea was born in an international meeting in New York. The idea for organizing Asian Church Women's Conference was given by Ryann Ma from Hong Kong who was participating in the meeting representing the Presbyterian Church from Hong Kong. Mrs. Bhan represented Presbyterian Church and brought back the idea of Asian Church Women's Conference to Pakistan. Presently National Council of Churches sends the delegation from Pakistan to the Assembly of Asian Church Women's Conference.

There was a momentous event happened from 1988 to 1998 to strengthen the unity in the world Church. It was specially to recognize the participation of women and take more interest in the issues of women. It was the initiative of the World Council of Churches. The world Church made it as its own Church program and put all the efforts to reach with its message to people at grassroot level. The name

became the interest of many Protestant Churches in the world. It is 'Ecumenical Decade of the Churches in Solidarity with Women'. The Women's Desk of the World Council of Churches with some more workers and volunteers tried to reach women in all the direction of the world with the aim of the program included empowering women's perspectives and actions to challenge oppressive structures giving visibility to women's perspectives and actions in the struggle for justice and peace and integrity to the Creation. It emphasized to encourage Churches to act in solidarity with women. The issues were emphasized were Women, Economic, Justice, Violence against women and Racism. Mrs. Aruna Ghandason the main person Director of the Women's Desk during that period organized women in a tremendous way. The message reached to each corner of the world. Women took local initiatives in their own countries and cities and villages. In Pakistan Synodical gave an important priority in its program. Shuniela Ruth worked hard with Miss. Esther Inayat the Synodical president that time. They both represented women of Synodical of Church of Pakistan in the final event in Harare, Zimbabwe. I had an opportunity to represent International committee for the Fellowship of Least Coin.

This program ended with the Assembly of the World Council of Church in Harare, Zimbabwe, December 3-14. The Focus of the WCC's work for the Decade was on 'Violence'

The emphasis for the whole decade was to overcome 'Violence'. To remain faithful to the Assembly's mandate and now the focus is on to 'Overcome '. It will give a direction to local Churches, Ecumenical organizations, civil

societies. communities and NGOs etc. to work towards overcoming Violence and bring justice, peace, and reconciliation.

Chapter 13 - 1947 The Partition time

The freedom movement in India took shape like a mini war between two majority communities Hindus and Muslims. It affected the whole population of India. Partition time was one of the tragedies of the humankind in the history of the whole world in 1947. That was the display of hatred, fear, looting, killing, putting homes of people on fire of two communities divided based on religion, the reason was political and religious both. It ended in the division of India and new country Pakistan was created. Migrating to other part of India without any knowledge where they would have their new job, new home, it was the period of uncertainties. And a huge population moved to India. It is unfortunate that many families were separated and they never met again. Children were lost and were separated from their families. Some were killed during their tragic and difficult journey to discover their new fate and destination. Some families lived in refugee camps for many months. Some families or individuals took years to settle in their new country.

The Church in minority played a very difficult but a compassionate role. I remember the Church leaders played a role to settle refugees who migrated from their homes to India or Pakistan. They provided the possible help to the refugees on both sides. My memories are still fresh that our Bishop Picket of the Methodist Church in Delhi went out to distribute the things of necessities in the refugee camps in the city of Delhi. He was attacked and injured in his nose. He was treated and kept on working for some years with the refugees. During all this dangerous and divided situations the committed people for unity in the Churches

with firm devotion and determination continued their struggle to provide food, refuge , medical help, and care in their emotional distress, uncertainties for their future. The Church under the leadership of Bishop Picket assured the new government for any help and assistance.

The Church played a very positive role to illustrate the love of Jesus Christ for the people in miserable situations. There were groups from other religions who played a role to help the people who needed home and shelter, support, acceptance, and hope to be settled in their new country.

The Church faced these problems with the people of the region but the purpose for the unity of the Churches was not forgotten or ignored. It survived all the difficulties of the Freedom movement and partition in India and Pakistan, and the legacy was passed on to the people. National Christian Council was founded in the cooperation of all the Protestant Churches in 1948 with a keen desire to help the refugees.

A portion of a building from Forman Christian College in Lahore Pakistan was given to make the refugee camp, afterwards that place was converted into old United Christian Hospital. It remained serving till the beginning of 1960s. In 1961 started the new building for the United Christian Hospital in Gulburg area. It was completed in about two years. It was designed by an American Engineer Mr. Lee Young a Methodist missionary. Presbyterian and Methodist boards of Missions from America put the most funds for the building. Their boards also sent some missionary doctors. I am happy to write some of the names of those doctors. Dr Bowse heart specialist, Dr. Dave

Williams, Dr. Dunlop, Dr. Saggar and some nursing staff. Mr. Smith sent by the board of the Methodist Mission was the director of the hospital. As the new hospital started functioning new doctors joined, they were Dr. Chaudhary Orthopedic specialist, Dr. Anwar child specialist, Dr. Qamar Gynecologist. Dr. Qamar delivered my fourth child. A very efficient and caring doctor. The Methodist board of Mission sent Dr. Emmanuel Benjamin a Pakistani doctor who was trained in Nishtar, Multan to be trained for his higher degrees in Mayo Clinic in America. He came back and served the people and was also appointed as the director of the hospital. In 1960, 70s and 80s it was considered one of the best hospitals in Pakistan. Rev. Khub Dass was appointed as the hospital's chaplain who devotedly served the patients and was always ready to help the care takers of the patients to give place in his home. After his death Archdeacon Augustine took his position. This hospital was also part of the vision of the unity in the Church.

I have given place in my book to the events happened in last fifty years. I feel obligated to write with my respectful words for the Church leaders and missionaries in the Christian community who worked to share the Word of God with the people at all levels in early 20th century. I remember them with a great reverence the missionaries who came to our region in the later part of the nineteenth century. They established education institutions to give education to the new converts to better their lives. They trained some preachers who had about primary education. They trained them in biblical studies and prepared to work in the communities of new converts.

They built schools in the villages and the schools in cities with attached hostels. They were interested in preparing national leadership for the Church and the society at large. They opened colleges in the cities where the students from the whole country were welcomed to take admission. It helped the Churches and the country to prepare the leadership. It resulted that many children from villages got free education at least up to middle school. The bright students were sent for higher education on scholarships. Some of them returned to their villages or home cities to work in Church institutions. I write with grateful heart that my late husband Bishop John Victor Samuel with some more leaders was one of those who were helped. He considered to return to serve the people and helped many people to step in the world with good quality education with commitment.

The missionaries opened Baby Fold, Orphanages in the cities so the women who gave birth to illegitimate babies were taken in. They were adopted by the orphanages and brought up to be accepted as dignified human beings. I know some of those girls. They studied with me and did very well in their lives. Those children were born from sexually abused women. They could not keep the child. There could be very bad and cruel consequences for them. The missionaries that time could not openly talk about sexual abuse issue but they tried to save lives who became the victim of the abuse. They worked with people of leprosy and tuberculosis. The people with these diseases were not kept with the community. They opened special hospitals for them.

The missionaries laid a very strong foundation of the Church along with the institutions to witness our Christian faith. The United Church of Pakistan was built up on a very firm foundation with a vision of a “Church”, which was clear about its commission in the world. It was aware of its situation and its goals of its mission. The Church is always its mission conscious of its goals and its strategy.

The people of God are always ready to give account of itself to God because it is God who called to its being—gathered, liberated, called, and empowered by the Holy Spirit.

The Church is on the move in solidarity and fellowship together with the world, nations, and societies.

“It will understand the meaning of its commission in the light of its hope and it will interpret the suffering of the time in the light of the coming of kingdom.” Taken from the book “The Church in the power of the Spirit.” By Jurgen Moltmann

I believe our elders worked together with the spirit as it is written in Psalm “How good and pleasant it is when brothers live together in unity.” 133:1

They all lived together like it is written in “Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit just as you were called to one hope when you were called by one faith, one baptism, one God and Father of all, who is over all and through all and in all. But to each one of us grace has been given as Christ appointed it.” Ephesians 4:3-7

Our living faith is to be in enormous abundance and selfless to embrace others in love of Jesus Christ without discrimination. Let us concentrate on the advice of St. Paul to the Church of Philippi and make it our own. "If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion. Then make my joy complete by being like-minded, having the same love being one in spirit and purpose. Do nothing out of the selfish ambition or vain conceit, but in humility consider others better than yourselves. Each one of you should look not only to your own interests, but also to the Interests of others."

I mentioned few details about the efforts of the missionaries. Their services were valuable, they became the foundation to open channels for many other projects to change the life of the people .

I would like to share here what Bishop Azad Marshal reminded the Church leaders and all the congregations at the time of Golden Jubilee celebration in the worship. There all the diocesan bishops were present with many other people from the congregation. He said " After 50 years of CoP union, it is time for introspection. He said that the Golden Jubilee of the Church union provided the leadership an opportunity to introspection. Let us take the opportunity to recognize where we have blind spots, where our vision fails and where our faith is found wanting. Let us reset our vision so that we not distracted of the past , and the challenges of the world around us." Here his thoughts will be very helpful if we together retreat and reflect for the present and future of our Church community. Our discovery

will lead us to the right path to face new challenges. New discoveries in changed socio- economic of new time realities would require new solution and different emphasis on forming new and different projects.

Chapter 14 - Challenges for New Generation

The new generation has more possibilities and flexibility to encounter new situations. The people of new generation have intelligence to do right things in wrong situations. Here are some suggestions.

Have more patience, perseverance, faithfulness, righteousness, and the attitude of accepting and tolerating each other.

Settle differences in your communities. Have a great heart for forgiveness.

Plan at the level of Synod and Synodical to have programs and projects to uplift the needy and neglected ones. Give them confidence that the Church's support is always available for them. The foremost priority of the Church should be for the education of the children of village and the slums.

Plan the dialogues, workshops, seminars in congregation or on diocesan level to give younger generation trust and confidence that we are followers of Jesus Christ. They should not live with the concept of oppression. They should take the issue of oppression as an important challenging issue. They should be encouraged that with their diligent work they can overcome this situation. They should be united to overcome this prevalent issue. They should be free from fear. The Church and the parents must work hard on this issue.

Interfaith meetings are very important to fill the gap presently exists between our communities.

The Church has to be broad minded to arrange for marriage and family life counseling for people of all ages.

The most important challenge the present Church has to face with honesty and responsibility is to inculcate the Christian values in people. There needed more of Bible studies.

The minority community all over the world face many problems because of the division of communities like minority and majority . The severe problem is discrimination. Because of discrimination many other problems take birth. First, before we enter in this debate, I would like to say that 'to be in minority is a gift in most of the cases.' People in minority have to work hard not to take as an oppression but to reach to one's determined goal. Secondly minority have to live in close fellowship with each other. Minority is to make a visible impression and have a louder voice for the right things. Fear does not work with minorities. Discovery of one's potentials and utilize for the good of the humanity is very important. We must overcome with the concept of 'You and Me ' these words divide us in every way.

Chapter 15 - Reports of the dioceses

I have tried to write historic events in the United Church of Pakistan from my own memory and from the research from different resources. Here are some writings will introduce the readers as what has been done in each diocese to spread the Gospel of love and compassion as followers of Jesus Christ. I appreciate the cooperation of the retired bishops and contemporary leadership to make their contribution as I requested them to share about their efforts in their diocesan ministry.

It would like to enlist the names of the bishops who served the Church in the past and of those serving in present times. I present my gratitude and respect for their services.

Diocese of Karachi

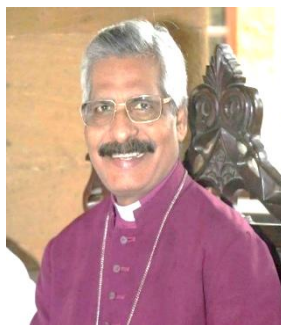
1. Bishop Sally Spence from Anglican Church background from New Zealand, 2. Bishop Rudvin from Lutheran Church background from Norway, 3 Bishop Sadiq Daniel from American Reformed Presbyterian Sahiwal. He studied in Saint Thomas Seminary in Karachi. He started his ministry in Church of Pakistan in Karachi. He is the retired Bishop of Karachi diocese.

Diocese of Karachi & Baluchistan under the leadership of Bishop Sadiq Daniel since 2002 has seen many development and improvements.

Construction of new Churches and renovation of a few existing Churches has been done, these include the St. Andrew's Church Kashmir Colony and To expand the number of Churches in the Diocese of Karachi, new land has been purchased for building new Churches.

The Diocese of Karachi and Balochistan has been regularly conducting clergy ordinations. This has led to an increase in clergy men serving the Lord on regular basis. At the moment we have about 60 priests serving in the Diocese of Karachi and Balochistan.

The Trinity Methodist Girls High School has been a source of quality education and grooming for not only Christians but non Christians as well. Under the leadership of Bishop Sadiq Daniel, the school had been updated to College level and then further escalated to Degree level. other than this



Kindergarten is also a part of the school now. Many new class room were built to adjust the increasing number of students. There are more than 3,000 students currently studying in Trinity School & College. Most of the children who cannot afford the full fees are on concession or not paying fees at all. The Bishop always made it a priority that no student should be deprived of education because of not being able to pay the fees irrespective of cast, religion. A substantial amount of money goes in school fees concession.

Keeping in mind the economic times, the Diocese of Karachi and Balochistan supports the poor and the needy people. Many widows are monthly paid an amount to support themselves.

Healing and Worship are the central pillars of the Diocese of Karachi and Balochistan, the healing ministry is actively

led by the Bishop and his wife and few members of clergy along with their wives. Every Thursday there is a prayer service in the Holy Trinity Cathedral. The Pentecost is celebrated annually and attended 8-10 thousand believers and non believers, many people come with their faith in healing and are healed by the anointment of the Holy Spirit. This event is a source of inspiration to the faith of many people who come from near and far to witness the miracles in the name of our Lord Jesus Christ.

Diocese of Hyderabad

Bishop Bashir Jiwan, the first Bishop of Hyderabad Diocese, Sindh, Pakistan. He led the Church and brought about major development through his relentless efforts in the basic domains of health care, education, evangelism and worship in Sindh.



Bishop Bashir Jiwan: JUNE: 1980-1997

In 1980, when Diocese of Hyderabad was inaugurated as independent from Karachi. The Rt. Rev. Bashir Jiwan was elected and consecrated to be its first Bishop of the Diocese. Bishop Bashir Jiwan carried out the vision of Bishop Chandu Ray. Hanne Home Girls Hostel and Diocesan Office were built during his tenure and Piggott Memorial Higher Secondary School was



denationalized. Bishop Bashir Jiwan played his Episcopal role with the help of missionaries and national priests. Audio Visual Center and ministry was started in his time, to record, hymns and sermons, lord's prayers and apostle creed in their native languages of Hindu tribes.

The Rt. Rev. Bishop Bashir Jiwan was born on 1 st April, 1932 in a poor but God-fearing family in village of District Narowal in Punjab. He got his early education from Sir Moti Lal the genius man of that time. Due to his chance to get higher education from Gordon College, Rawalpindi, from where he graduated holding a remarkable position.

After his graduation, he served in Murree, Sialkot, Larkana and Quetta as an English Language Teacher. During that period, he got married on 26 th September, 1957 with a nurse Charlotte Caroline who was the daughter of Rev. Yaqoob Masih's. Soon after that he went to Gujranwala Theological Seminary.

At Gujranwala Theological Seminary, he got a chance to meet Bishop Chandu Ray, Bishop of Karachi Diocese at that time. The Bishop was profoundly impressed by his evangelical service and invited him to serve Christ in Karachi, which he accepted and joined Karachi Diocese in 1961. In 1961, he was ordained in Karachi as a Deacon. He first served in Christ Church, Mission Road, Karachi and later at Holy Trinity Cathedral, Karachi. In 1963, He was ordained as a Presbyterian at St. Phillips Church, Hyderabad.

Rt. Rev. Bishop Chandu Ray – Bishop of Karachi noticed his passion for pastoral and evangelical work so, he sent him to Durham University of United Kingdom to do his Bachelors in Divinity (B. Div.) in 1966. When he came back to Pakistan, at that time Hyderabad was a Regional Office of Karachi Diocese. By the Grace of God, he extended evangelical work in the tribes of Sindh Province.

He served as a presbyter in-charge from 1968 to 1972 at St. Phillips Church, Hyderabad. It was under his tenure as presbyter in-charge at St. Philips Church, Hyderabad, that in 1970 HYDERABAD CHRISTIAN CONVENTION was initiated with the support and assistance of the generous people of Congregation of Hyderabad and, in this Convention, Korean Team visited who introduced devotional song WE ARE VICTORIOUS IN THE NAME OF JESUS (YESU KE NAAM MEIN HUM FATAH PATEY HAIN).

In 1972 God blessed him and he became the Rural Dean of Sindh. From 1975 to 1980 he served as a Special Commissary under Rt. Rev. Bishop Arne Rudvin – Bishop of Karachi. In that duration he visited many countries and shared his Pastoral and Evangelistic work. He had been a great evangelist who organized evangelism in the interior of Sindh and developed that vision further when in 1980 the Diocese of Hyderabad came into being. In 1981 he was unanimously elected to become the First Bishop of Diocese of Hyderabad,

Church of Pakistan. When the first Diocesan council was held in Hyderabad in 1980, the monthly income of

Hyderabad Diocese was PKR 88,000 which increased to a monthly sum of PKR 550,000 in his last Diocesan council that was conducted in 1997. When he retired 1997, the balance/deposit left in Diocese of Hyderabad was PKR 16,000,000 (16 million) with a hope that it is used for the best of congregation.

Along with the educational, relief and healthcare projects, he constructed churches so the word of God through preaching is accessible to Christians even in the remote areas. He had a firm belief that the future of our Christian Community is in the hands of our young generation, due to this reason there was a great emphasis on Sunday School Children and Youth of the Church and there were regular activities like tableaux, rallies and much more.

Through different means he tried to spread Gospel. He invited Mr. John Thew CMS Australia, to construct a Conference Center and Audio-Visual Center at Rattanabad. He was innovative in presenting the gospel and messages through songs, which were recorded in seven or eight local languages and widely distributed. He started a Bible Training Center

which was designed to give easy access to theological education for tribal people through appropriate courses and teaching methods that could be replicated in village worship and teaching.

He knew that due to lack of transportation then and financial constraints face by people accommodated in

rural areas, it was not possible for them to come to towns for Christian

fellowship. To satisfy this foreseeable need, he established several Christian Community Centers to provide practical services to village people and to serve as centers of outreach.

These included small Primary & Village Schools and Clinics along with a Churches and housing for workers. He developed hostels for boys & girls to enable more children to get basic education (Matriculation). He knew the importance of the education of girls so he established two (2) girls' hostels.

Two (2) Schools were denationalized; one in Hyderabad (Piggott Memorial Girls' High School) and other was in Sukkur (Saint Savior's High School – Co-education) due to his valuable consideration towards education. He developed a hospital on the edge of the Thar Desert to provide poor people with medical facilities.

A Tuberculosis (TB) Control Program was also established with clinics in areas where access to treatment was difficult. Medical services are still provided in places unreached by other agencies.

During the 1980s his policy was to invite as many mission partners to make the most of the freedom for the Church to receive external support. CMS New Zealand, CMS Australia, CMS UK, INTERSERVE UK, KNH Germany, CBM Germany, Wurttemberg Diocese – Germany, Reformed Churches of Netherlands & Kherwara Mission – Denmark organizations were

engaged directly with the Diocese of Hyderabad then, and played a vital role as supporters for developments in Sindh.

He invited translators for the Language Project of Pakistan to translate several tribal languages. Through the Schools, Hostels, Medical, Agricultural and other projects a generation of local leaders were nurtured and the infrastructure of the Diocese developed.

Congregations and the number of Churches increased year by year. In 1988, he was invited to speak at the LAMBETH CONFERENCE, UK the first to which the leaders of the United Churches of South Asia were invited to attend. He was a strong believer and advocated the wholeness of the Christian Community and negated the maintenance of social divisions, especially those of tribe and caste.

He ordained many Missionaries, Tribal and Punjabis, namely; Rev, Keith Mitchell, Rev. Jim Hunter, Rev. (Dr.) Don Curry, Rev. (Dr.) John Parson, Rev. Paul Rennie, Rev. John Self, Rev. Christopher Cantt, Rev. Sam Reeve, Rev. Paul Stock, Rev. Qaiser Lal, Rev. Dev Raj, Rev. Meg Raj, Rev. Saul Moti, Rev. Dadu Masih, Rev. Moti Masih, Rev. Shamoon Samuel, Rev.

Emmanuel Kabbir, Rev. Pana Lal, Rev. Ranchi, Rev. Jaludass, Rev. Ishaq Gill, Rev. Manzoor Masih, Rev. Bashir-ud-Din, Rev. Isaac Paul, Rev. Samuel Gill, Rev. Suleman Masih, Rev.

Feroze Masih, Rev. Anwar Masih, Rev. Attaulla Masih, Rev. Munir Bashir Masih, Rev. Ilyas Masih, Rev. Edwin

Basharat Gill, Rev. Samar G. Dass, Rev. Yousaf A. Rakha,
Rev. Zaki Jacob,

Rev. Munir Gill, Rev. Aftab Memon, Rev. Emmanuel
Masih, Rev. Ashraf John, Rev. Boaz Masih, Rev. Rafique
Guhlum, Rev. Yaqoob Masih, Rev. Daniel Fiaz, etc.

He was Moderator of the Church of Pakistan prior to his retirement in 1997. He worked hard to bring Harmony, Peace and Spiritual awareness. Development of a community, in a third world country with unstable political and economical environment was very difficult, but we are grateful to God who chose him for the development of the Diocese of Hyderabad and helped him in all ways to fulfill all the objectives in time. He worked with enthusiasm and proved himself and fulfilled all the duties he was chosen for.

Aged 78, he slept in Christ on 3rd of January 2010, at Hyderabad, Sindh surrounded by his family. His beautiful memories will remain with us forever. Remember us in your prayers Mrs. Charlotte Bashir Jiwan, Peter Bashir Jiwan, John Bashir Jiwan, Edna Suzana, Noreen Joan and Irene Salomi.

Introduction:

Hyderabad diocese, 1. Bishop Bashir Jiwan local, (1981 to 1997) 2. Bishop Smart Khub Dass from Lahore (1997 to 2002) , 3. Bishop Rafiq Masih local (2003 to 211), 4 Bishop Kaleem John UK (2011---) Hyderabad diocese was part of Karachi Anglican diocese. At the time of the birth of Church

of Pakistan there was a decision taken that Hyderabad will be an independent diocese. There was an election one time, Rev Qadir Buksh was also one of the candidates. The second time election Bishop Bashir Jiwan was elected the Bishop of the diocese. Bishop Chandu Ray an Anglican bishop before the Church Union started the evangelistic work in the community of Bheel Hindus. Bishop Bashir Jiwan continued the work with a great zeal and interest.

The diocese is divided into three regions to make the work more convenient and to reach to more people with appropriate programs. Hyderabad region district, Rev. Dr. Daniel Fiaz is in charge for this region. 2. Mirpkhas region. For this region Rev. Ishaq M.Gill is superintendent. 3. Sukkhar region is looked after as the superintendent by Rev. Warris Emmanuel. The district superintendent helped the bishop in evangelistic work. The evangelistic work was started by late bishop Chandu Ray at the time when he was the bishop of Karachi diocese before the Church union. There were some more pastors who helped him who took the responsibility for the work among Bheels. Rev. John Rawat, Rev. G.M Naaman, Rev Fredric Stock (UK), Rev. Attah Ullah, Mr. Peterson (Denmark), Rev. Sam Revees, Rev. Chagan John, Rev Dr. Raj. Many were baptized through their ministry. Rev. Dr. Daniel Faiz served the Hindu tribes through Sunday School who was youth work coordinator of the diocese at that time. Presently Rev. Dr. Daniel Fiaz is the secretary of Hyderabad diocese.

The Diocese of Hyderabad was formed from the Diocese of Karachi in 1980. It consists of the whole Sindh except Karachi and Bishop Bashir Jiwan was the First Bishop of

Hyderabad Diocese. Hyderabad Diocese had old history as CMS (Church Missionary Society) station since 1856. Later regional office and then Diocese of Hyderabad. Diocese of Hyderabad is known as an evangelistic diocese from the eight Dioceses of Church of Pakistan.

There are 26 parishes that make up the Diocese of Hyderabad. Diocese of Hyderabad is multilingual and multi-cultural and multi-racial diocese. There are urban and rural congregations in the Diocese of Hyderabad. Diocese of Hyderabad is an evangelistic diocese. Evangelism in rural areas until the 1940 was carried out by the hand full of CMS missionaries from three centers, Karachi, Hyderabad, and Sukkur. Working in above said areas Rev. Dick Carson and Rev. Donald Harper played prominent role who traveled by foot, cycle, camel horse and oxcart and reached out to the thirty Hindu tribes who were shoemakers, black smith and builders of the mud houses and mostly tenant farmers.

Diocese of Hyderabad is blessed to have very old history. Evangelism was done by the foreign missionaries and local church leadership, even the first church was built in the country is in the Diocese of Hyderabad named Christ Church Kotri , District Jamshoro. Sunday School Ministry:

Rev. Daniel Fiaz was appointed as Coordinator by Bishop Bashir Jiwan to begin Sunday School ministry in the Diocese of Hyderabad. He formed Sunday school and youth groups in every parish of the diocese.

Women Fellowship:

Women Fellowship ministry was started on low scales in the parishes but practically the women fellowship was started

by Mrs. Veera Johnson Herald John in 1982. She voluntarily formed women fellowship groups in the 17 parishes of the Diocese. She eagerly strengthened the ministry and trained the padres' wives and gave proper knowledge about the said ministry. Later Mrs. Daisy Naaman was appointed as a coordinator to look after the women ministry and Mrs. Veera Johnson Herald John was right hand to her. Mrs. Veera Johnson played her advisory role for the formation of women groups in every parish of the Diocese of Hyderabad.

BISHOP Smart Khub Dass- 1997-2002

Bishop Smart Khub Dass was consecrated as Diocesan Bishop in 1997, basically he was an educationist, he constructed St. John's High School and Piggott Annex High School Hyderabad, St. Mary's Church and school at Khuwaja Goth and St. Andrew's Church Latifabad, Hyderabad were constructed during his time.

Bishop Rafiq Masih-2003-2011

Bishop Rafiq Masih was consecrated in 2003 as Diocesan Bishop. He continued his Episcopal ministry as successor of Bishop Smart Khub Dass. Few new shops were built during his time and St. Steven's Church Sikandarabad was also built in his time.

Bishop Kaleem JOHN- 2011 —

Bishop Kaleem John has very strong Theological background. Bishop Kaleem John served as a Lecturer at St. Thomas' Theological College, Karachi many years and later gone to UK and served as a Methodist priest and chaplain in Hospital. He has wider experience in ministerial work and

2011 Bishop Kaleem John was elected and consecrated as 4th Bishop of the Diocese of Hyderabad. After having charge of the diocese as diocesan bishop he faced many challenges.

e.g. litigations, financial crises, proper staff nurturing, capacity building of institutional heads, clergies and diocesan staff. He bravely faced the challenges and prayerfully dealt with the challenges.

Development:

Apart from the different challenges in the diocese Bishop Kaleem John bravely used his abilities, efforts to give the diocese new shape and identity.

Theological Education:

Bishop Kaleem John had a vision that every Priest of the Diocese of Hyderabad must be trained theologically. On Bishop's request St Thomas' Theological College started classes in the Diocese of Hyderabad for pastors in service. 9 clergies got M.Div degrees and 9 got B.TH and 15 clergy got diploma in theology. It never been done before in the diocese.

15 Munads and laity were given Theological education on certificate level

65 youth (boys and girls) were given theological and leadership training. All the classes took places at diocesan hall. The training duration was one year (assisted by Graduates Christian Fellowship).

Women Fellowship Ministry, Sunday school ministry is looked after by the First lady of Hyderabad Diocese- Mrs. Rebecca Kaleem John, under her leadership women fellowship groups, youth groups and Sunday schools are formed in 26 parishes. On quarterly basis seminars are conducted for them.

For Youth ministry, Mr. Rehum Christopher is appointed as coordinator who gave new sight and vision to the youth. Almost all the parishes have youth groups.

New Churches are built, Christian conference center building is extended and audio-visual center is revived to reach out the unreached through audio visual center, Mirpurkhas.

All the clergies of the Diocese of Hyderabad, munad and diocesan staff were provided new motorcycles for the ministry by Bishop Kaleem John as per his vision. On regular basis clergies are sent to the different seminars, workshops, nationally and internationally for exposure.

Relief support for 26 parishes of the Diocese of Hyderabad:

During the COVID 19, Diocese of Hyderabad 1250 families were supported through relief. Some families were supported through net cash as well.

Bishop Kaleem John as Diocesan Bishop gave new vision to the diocese, pastoral work, women ministry, youth ministry, medical work, education work is looked after properly because of his wonderful leadership diocese is improving in all aspect

Multan Diocese in the times of late Bishop John Victor Samuel

The founder Of Multan diocese, United Church of Pakistan

Bishop John Victor Samuel first national Methodist bishop was elected and consecrated in Pakistan on 20th October 1968. He was the founder and the first bishop of Multan diocese of the United Church of Pakistan after the authorization of the United Church of Pakistan on 1st November 1970.

After the creation of Pakistan, The Methodist Church ended its administrative relationship with the Church in India. The Indus River Conference and Provisional Conference of Karachi were administered by the Bishop in Delhi before the partition. The Board of Methodist Church sent Bishop C D Rockey from Lucknow, India to be the bishop of the Methodist Church in new Pakistan. Bishop's Samuel's predecessor Bishop Hobart Amstutz retired from Singapore. He was sent for four years to give time to Methodist Church in Pakistan to be ready to become autonomous. I remain grateful to both the retired bishops to accept to come to Pakistan a new country with new issues. They put their best to keep Church active witnessing our Lord Jesus Christ.

Bishop's office building was built after two years by Bishop Samuel to move from his study in the Bishop's house.

Bishop Samuel rendered his episcopal services to Methodist Church in Pakistan for two years. At the time of Church Union, he was enthroned as the first bishop of the Church of Pakistan. He served for 22 years the church as the bishop

He resigned on July 1st 1990 because he was elected to be the General Secretary of Christian Conference of Asia.

He believed that he was “God’s Chosen One”. to serve God’s people. “He served His people, obeyed God with conviction that “God prepared him for His service and witness”. But sometimes he failed to follow God’s will, he believed that at those times God wanted him to learn humility.” He accepted his defeat and failure in the spirit of humility and repentance. He believed that repentance would show him new way with new hope and courage.

He started his Episcopal mission with a vision to take his people forward. He trusted that change can be brought with hard work and walking with God. He aimed to be strong in faith in Jesus Christ, dispel discrimination, bring equality, justice, dignity, integrity, respect for each other, believe in ourselves, use God given potentials for wellbeing of oneself and others too. Throw the yoke of slavery from everything with hard work. Bring the sense of brotherhood and sisterhood. Bring peace and live-in peace. He Kept reminding people that Jesus dwells among us in our great achievement or failures. The faith in God must remain strong.

Some of the milestones in the Multan diocese

After the Anglican area of Multan diocese was formed in Faisalabad diocese, Multan diocese extended the work around Rahim Yar Khan with a Bheel Hindu community and in Chawk Munda in Muzaffargarh district.

In Northern Punjab, the farmers who had land after the partition took pride owning land. They lived for about two

generations with their heads up as the landlords but since land was divided between their sons and some mortgaged or sold their land. They were left nothing for their daily bread.

In the times of Bhutto Government in accordance with a scheme for the farmers, the land was provided on easy installment to the oppressed or the landless farmers. The Catholic Church helped the farmers from Northern Punjab to settle in Chawk Munda desert. For them there was no hope for their own survival or their new generation so they moved in a great number with a hope to find and own land as their own. Land is the pride for the farmers as it is their means for their living.

Father Derick helped the poor farmers to move to Cawk Munda. One day he met the bishop of the United Church of Pakistan Bishop Samuel. Father Derick narrated the whole story. Bishop Samuel was ready to help the landless farmers because he was the farmer's son, he remembered the experience of his father who mortgaged his land and the whole family faced the tragic consequences. He went to visit the desert with Father Derick and decided to help the farmers.

The first thing he did, he built a small house cum school on a dune in the desert. He appointed a very hard working a young pastor who was also a farmer's son Rev, Ashraf Masih but his father still had land in another village. Babu Sadiq a very dedicated catechist and Rev. Ashraf Masih made the best team.

Chawk Munda on the dunes of the desert attracted many people to have land and get settled to start their small businesses. The Christian people who lost their land, their dreams, and hope at one time, they accepted their fate as the punishment of God. They accepted to come to the desert to have their own land as a blessing from God. They started thinking positively, they found new energy. Their skills to be the farmers were renewed. Their pride to own land took their heart and soul. Their faith in God from the stories from the bible how God helped Abraham took him with his people to the land of Canaan. They started their new life with interest in their lives, strong faith in the working of the Holy Spirit. They trusted the Church that left their representatives Rev. Ashraf and Babu Sadiq who were there to help them to go forward and not look back but walk fast to turn the desert in the green pastures. Multan Diocesan Council Meetings.

Diocesan Council annual meetings included Bible studies as well as discussions on spirituality, social issues of poverty, illiteracy, and many other problems of vulnerable people. It was to find the corporate decisions for help each other in problems. It was the time to relate to the Biblical teachings and make Bible teachings the basis of everyday living. Bishop Samuel prepared people to meet in different places for diocesan council meetings other than Multan each year. The people of diocese enjoyed the hospitality of different Church people each year. The event brought the people of the diocese closer to each other to be together in difficult times and bear each other's burdens. The best of Multan diocese was that special effort was made to treat everyone equally with respect and dignity. In one of the Council

meetings there a young man complained against the bishop and the diocese. Some delegates tried to make him sit and not speak. Bishop encouraged him to speak. After the session he himself came to the bishop to ask pardon. He realized that he did not have the complete information about the issue he complained.

Diocesan Council was held in Chawk Munda in 1983.

He was the only Bishop Samuel who could take an impossible step to make things possible. Rev. Ashraf and Babu Sadiq were there to encourage him and to take the responsibility for the Diocesan Council while all other Diocesan Council members were hesitant as how could it be possible.

The locals gave the best of hospitality to the members of the diocesan council. They opened their homes to make the delegates feel comfortable and enjoy their stay for two days. The arrangement was made that pastors went to different dunes to preach the Word of God in the evenings. The people received the pastors with good will and with hearty welcome.

The impressions of late Mr. John Solomon were before and after the meetings. They were doubtful that this experience will fail but still their sense of cooperation and trust in their bishop took them there. John was excited when returned, filled with the presence of the Holy Spirit, He had beautiful words for their generous hospitality. He said he and other delegates felt as Jesus was present and conversing with them when they were gathered on sand dunes for the meetings. The participants felt the presence of God when

every morning they sang , “How Great Thou Art How Great Art”. The whole experience was unique to be with God for thanksgiving and their belief renewed that God lives in deserts also without walled houses. Seek and you will find Him. Padri Sahib told me that they sent a sum of money for the diocese as a gift. It was the unique experience of time in his ministry in 22 years in that area.

The people migrated there were organized in one congregation. The children started schooling. They worked hard and still they are working hard and improving their conditions. They are happy in their new destined settlement, they found with the help of God. God had mercy on them to bring them out from their miseries.

Bishop Samuel never felt defeated or hopelessness in his ministry, in this kind of situations he had new dreams, with firm faith in God. He put his dreams in hope. The people worked with him gave their full cooperation. The neglected and abandoned places like Chawk Munda and Rahim Yar Khan got attention from Multan diocese. Many new things happened.

Theological Development and PASTORAL MINISTRY:

There was a program for training of the newly theologically trained pastors before they were sent in the field.

They had meetings with the pastors for their spiritual empowerment and sharing their stories of their congregations. They were Included in all the programs and projects of the diocese for guiding people to strengthen

them in their faith in God.

Pastoral work is no doubt good in other dioceses. But Bishop John Victor Samuel always stressed on the practical aspect of Christianity.

Self-reliance and to help one another was the priority. More than fifty percent parishes became self-support. In Bishop John Victor Samuel's period people and parishes from other denominations started joining the diocese. The farmers from other parts of Punjab were allotted a piece of land. The new settlers were provided all the services from the agriculture department of Multan diocese for settling on their land and start their farming. Their diligent work brought positive results. Rahim Yar Khan are for example, an undeveloped area started developing. Two-day care centers were built in Rahim Yar Khan. The Center in Rahim Yar Khan was named "UMMEED" means "HOPE' for those students whose background was low caste Hindu. They were not only educated but were also taught Christian rituals and way of worshiping in Christian religion. In short many people were accepting Christianity.

Bishop sent two pastors for further training in theology. They came back to the diocese. He sent men, women, young men and women for workshops, seminars in ecumenical Church meetings, workshop, and seminars. Their experience and exposure were very useful for the diocese. They learnt about the Church in other countries who are also in minority.

EDUCATIONAL WORK:

There were 16 school, 4 boys' and girls' hostels, 4-day care centers and one high school established. The students who completed and succeeded from these institutions are shining example in different government and private sectors. There was also a training center named (CEPT) Christian education and professional training. In CEPT under matric student and those who never went to school were sent to different places where they got skill of different professions. There were hostels and vocational trainings for both girls' and boys' dropouts from schools. The teaching and guidance in their courses gave them the encouragement that they can do and make impossible things possible in their lives. They must take courage; they have to discover their abilities and have to come out of their complexes. Now they are earning enough to support their families. Some of them have done very well. They also increased in their faith and spirituality. I got message from one of the couples. They both were in dropout classes. They are building a Church in one of the villages as a gift in reverence and thanksgiving to God.

There was a training program for teachers and hostel workers to Prepare the students for competition exams, there were summer education camps, Day care center for slum children. Adult education program in the villages. For all these projects new schools and hostel building were built.

AGRICULTURE PROGRAMME:

Bishop John Victor Samuel did a wonderful job for the farmers. Multan Diocese was a rural diocese. There were about 12 purely Christian villages in the diocese. Bishop

John Victor Samuel established rural development project and "Agriculture Extension" program, through which:

Seminars were arranged for farmers to teach them how to grow more. Conscientization for farmers for newly developed ways of farming by Mr. Charan and staff were introduced and followed that they were used so the quantity and quality of their crops improved. It also included training in kitchen gardening. They also had a program for giving knowledge for alternate energy systems.

A store was made to provide the good and healthy seeds of different crops. Habib Bank opened a rural branch for the convenience of the farmers with the efforts of Bishop Samuel.

Tube wells were put on Christian farmers' land to supply the sufficient water for crops on right time. The crops did not get dried up because the water was available to be provided to all the farmers at the time of their need. The Christian farmer were no more under the oppression of rich landlords. They were no more exploited.

There were few tractors for land leveling and to help the small farmers to level their land. The diocesan land leveling team was well trained, the Governor of Punjab Kher Sahib asked the bishop to get his land levelled. He was very happy and appreciative for the work the diocesan team did for his land.

Lastly the big achievement of that period through this project was that some small farmers who sold their piece of land to the other communities on very low prices and mortgaged. These lands in different villages were taken

back either by court cases or amicably. The diocese arranged for them for the loan from the bank on easy installments. After receiving back those lands diocese set a contract with real owner that after such period or years diocese will free and hand over their land. Sometime diocese set an agreement with that landowner to cultivate that land on share basis. In this situation diocese received back her expenditure and that landowner earned his livelihood and became landowner again. Freeing the farmers from the mortgaged land was to freeing them from the mentality of slavery.

Legal assistance for farmers was provided by Mr. Qayum Bhatti. He was the legal advisor for the diocese. Mr. P.R Michael, Mr. Qayum Bhatti worked as the Executive Secretary for the project of Rural Development of the whole diocese.

WOMEN's FELLOWSHIP:

Bishop John Victor Samuel often said that about fifty percent parishes consist of women but they were not recognized to give importance to women in decision making for congregations is injustice. So, for that Multan Diocese constituted a rule that each parish will send at least two representatives in diocesan council, in which one will be a woman. In each board and committee there will be at least two women also. On annual diocesan council where other heads of the departments were represented, president of Women's Fellowship was represented too.

There were activities to Strengthen ecumenical programs for women like "National Council of Churches in Pakistan." "World Day of Prayer" and "Fellowship of the Least Coin." For women and men both were with Christian Conference of Asia.

In all the women's work Mrs. Shirin Samuel played an important role and it was a great help to the diocese.

Interfaith Relations

It was to bring friends from the Muslim community to the churches for celebrations of festivals. Muslim Molvies and other Muslim brothers made peace with Christian community after some agitators entered in the compound and ruined the building of the Day Care Center. The Army got it repaired as the symbol of peace in December 1979.

A renowned artist Mr. Zawar had an exhibition of his art and painting in Cathedral compound. It was open for all the viewers. It was followed by a Seminar on the theme "Man and culture in modern times". The chief guest was the honorable lady wife of the governor of Baluchistan. It was attended by Muslim poets and writers too. It proved to break the barriers between majority and minority community and to bring people of both communities in closer understanding and fellowship. Mr. Zawar was honored by the Government, a road is built on his name because of his very creative work. Christian community presented music and poetry which was relevant for both communities.

Medical, Dispensary and health orientation, chest x ray and inoculation program. Miss Greeta Wiseman, Samuel

Naseem, Dutch doctors' husband, and wife. Mrs. Massey Mrs. Hayat Massey and Razia Arthur and some more people worked.

To keep the people informed about the activities happening in the diocese and special news through the magazine Nukta Nazar Prepared and got printed every month by a committee of people Pervaiz David, Nadeem, Nazir Qaiser, Qayum Bhatti from the diocese.

Vision and faith of Bishop Samuel and the people of the Multan Diocese were expressed in songs and poetry, written by Nazir Qaiser to leave impressions on minds and hearts of people to change. Songs like these were written by Nazir Qaiser "Teri saleeb ke sai mein hum age bharte jannege. Hum mita denge andhere ki diwar ko. Hum apne anchal ka purchase dunya par lehraenge, naye zamane naye zamane laenge.

Rallies held each year in Multan for children, youth and women

Awareness of local culture and social issues through poetry, music and songs and theatre. The rallies were organized for Children, Youth, Women development by Miss Naheed Suleman and Women's Fellowship

The Office staff Mr. Harrison Massey, Mr. Qaiser Saroa, Mr. A.N Massey organized the office of the Multan diocese and carried day to day work efficiently. Qaiser helped the staff of the hostels and different projects to train them in keeping the accounts.

There were some volunteers, elected by the Diocesan Council who served the diocese with their dedication holding the office of Treasurer Mr. John Solomon, Mr. Mubarak Paul, Javeed Paul. The Secretary of the Diocesan Council Mr. Gulzar Dean, Mr. Joseph Dean. Women's Fellowship officers, Mrs. David Gulam Masih, Mrs. Sarah Niamat. There are some more men and women who worked for the diocese as volunteers. They were Dr. Gulzar, Mr. Gulzar, Mrs. Qayum Bhatti, Mrs. Dorothy Harrison and Mrs. Hameed.

There happened yearly conventions in the different places in the Diocese to strengthen people in their faith and enjoy the fellowship and togetherness with strong faith in living God our Savior and Salvation. The event of convention in Stuntzabad and different villages was a fundamental act of our faith and witness. The expenses were taken care by the local congregations.

Construction was also admirable. School buildings, hostels, day care centers, church buildings and pastor houses and Diocesan office were constructed only in that period.

Multan Diocese is one of the four dioceses of the church of Pakistan created on 1st November 1970. Bishop John Victor Samuel was the first bishop of this diocese. His Episcopal tenure was considered a golden period of the Multan Diocese. Bishop John Victor Samuel not only struggled a lot for the creation of Church of Pakistan but also struggled a lot for the development of Multan Diocese. There was a time when this diocese was known a progressive diocese. The people and the workers of that period still remember and thank God for the progress and prosperity of the

Multan Diocese. They are proud of Bishop John Victor Samuel. I wrote Very briefly about the activities of Multan Diocese of that period. Today though Bishop John Victor Samuel is not with us but thousands of the people of diocese are keeping him alive in their heart and mind.

MULTAN DIOCESE AS I KNEW
Rev. By Rev. Elvin Wilson. He was ordained by Bishop Samuel. He served in Khanewal Church. He extended the work of the diocese in Shantinagar and nearby villages. Multan



diocese was blessed to have him as a young pastor before he got married. I was very impressed from the time he joined the diocese as a bachelor. Mr. Sadiq Allah Ditta worked for more than one project. He was responsible, dedicated, trust in himself and always thought to help the teachers and students to have

trust and confidence in themselves.

Rev. Ashraf Masih was the Superintendent of Muzaffargarh at time of extension of the diocese. He put all his energies to organize the work in that area which touched the boundary line of Dera Ismail Khan. He was ordained by Bishop Samuel. He always extended his full cooperation to

complete the plans of the diocese to help the new part of the diocese to develop.

I asked them to write about the work done in the diocese during the tenure of Late Bishop Samuel for 22 years. I am thankful to them for a very honest job.

Two poets John Everest (John Everest is living in America now) and Pervaiz David from Multan diocese have written beautiful couplets to wish the members on the special occasion of Golden Jubilee of the United Church of Pakistan. Javed Yad a writer and renowned poet has written few words like a prayer for the blessings for the diocese.

Late Bishop John Victor Mall, Late Bishop D.C Chand

Third Bishop, 1997-2004

Second Bishop 1991-1993

کلیسیا پاکستان کے پچاس سال

ابوں کی تعبیر کی صورت پایا تھا

کلیسیا پاک کی محبت کیا لازوال ہے

دلہن زمیں پہ سج گئی دولہا آسمان میں ہے

یا پاکستان کے پچاس سال

خوابوں کی تعبیر کی صورت پایا تھا

بزرگوں کی سوچ نے تجھے بنایا تھا

چرچ آف پاکستان تو سدا سرسبز رہے

کچھ مقدس ہاتھوں نے تجھے لگایا تھا

پرویز ڈیوڈ

کلیسیا پاکستان کے پچاس سال

کلیسیا پاک کی محبت کیا لازوال ہے
دلہن زمیں پہ سج گئی دولہا آسمان میں ہے

بھوٹے لہو کے چشمے ہمالیہ کی گود میں
روح پاک کی معموری تیرے درمیان میں ہے

دھوئے ہوئے ہیں جامے برے کے خون سے
اذلی خوشی کا بادل تیرے بھاگوان میں ہے

ہیکل کی پاسداری کا اٹھایا ہوا الم
حکمت کی ایسی بخشش تیرے سلیمان میں ہے

آدھی صدی سے اب تک وفادار توں رہا
کون و مکان کا مالک تیری امان میں ہے

لے کر تو چلا تھا کلیسا کا قافلہ
تیری وفا کا پیکر تیرے کاروان میں ہے

کرتے ہیں یاد انکو بنیاد رکھی جن نے
اُن کاہنوں کا اب پڑاؤ اونچے مکان میں ہے

ایورسٹ جان

Bishop Leo Rodrick Paul

Bishop Leo Rodrick Paul is a senior leader of the United Church of Pakistan, widely respected for his pastoral ministry, commitment to church unity, and service to the wider community. Through his leadership, he has consistently emphasized faith, reconciliation, and responsible witness in both ecclesial and public life. His guidance continues to strengthen the Church's mission and ministry in Pakistan.

With best wishes from Javeed Mall a well reputed poet and dedicatedly related to Church of Pakistan for three generations.

A letter by Javeed Mall to wish all the readers Happy 50th Anniversary. Fifty years of the establishment of the Church of Pakistan and the existence of Multan Diocese.

Of course, this was a revolutionary step which was taken by many steps together and it became a caravan. No caravan can reach the destiny without crossing the difficult and uneven roads.

I also belong to Multan. When this development started, my eyes saw lush fields, golden lands, hospitals sharing health and well-being, minds adorned with education, people who strengthen the spiritual life and smiles that give happiness and comfort.

Then came a time when all this was shattered. The threshing floor caught fire, the lands next to the gold began to become barren, the health of the body began to take the

form of horrible skeletons. Why all this happened ,how and who did it all. Its all because people didn't think out of their own personalities, loved favoritism, Loved satisfaction of one's false ego and the desire to fill one's own pots and pans. But who can we blame because it wasn't done by just one person.

I was 18 years old when the Church of Pakistan was formed and now I am 68 years old. I wish all this came back in my life.

Let us once again walk on the footpaths that pass through the lush green fields, let us walk along the ponds whose waters irrigate the fields, let us once again be blessed with the ornaments of education, and good spiritual education.

By Javeed Mall

Faisalabad diocese

Bishop Zaheer Mirza from Karachi diocese. He was elected at the time of creation of new Faisalabad diocese in Church of Pakistan. Rev Zahir Mirza was elected the first bishop of Faisalabad diocese. Late Bishop Zahir Mirza was a man of great faith. He cooperated with Bishop Samuel to complete the projects started by Bishop J V Samuel. Both Bishop Mirza and his wife worked very hard to organize the diocese of Faisalabad. Mrs. Mirza organized women and schools.



Bishop John Samuel from Church of Pakistan from Lahore diocese. He is the present bishop of the diocese.

Raiwind diocese

Bishop. Dr. Michael Nazir Ali. from Lahore diocese. 2. Bishop Samuel Azariah was from Karachi diocese became the bishop in 1987 and stayed till 2017. 3. Bishop Azad Marshal the present bishop of the diocese. He is from Lahore.

VERY BRIEF REVIEW OF MY EPICOPAL JOURNEY OF 30 YEARS IN THE DIOCESE OF RAIWIND, BY BISHOP SAMUEL AZARIAH.

My episcopal journey started in 1987, after the first bishop of Raiwind diocese in 1986. Primarily being a resident pastor from a developed urban context of the country(i.e. Karachi), coming to Raiwind in its rural and limited setting was not only different, but was an experience of reviewing our faith. We had exciting opportunities and understand and implement the Gospel message in a meaningful and a practical way, to the poor and marginalized Christian residents who had limited education but were committed to the Gospel faith. Personally, I was a little overwhelmed because of my absolute ignorance of rural life, its values, and priorities. I had never lived or visited a village meaningfully in my life.

We walked into the diocese with great hope and faith, where we knew infra-structure and resources were weak and extremely limited. For every action and work there was dependency of resources from outside the diocese, which of course very challenging initially, however my thirty years gave Khushnud and me a better and down to earth of

understanding of identity, confidence, spirituality, humility and the importance of sustainability, and the need and the importance of inter-relationship as a religious minority community. It was our belief, that if the Resurrected Lord had brought Khushnud and myself to Raiwind, there was a purpose and meaning for our life and we had to be diligent diggers into the assurance of our Lord Jesus, to experience its wealth.

The diocese in 1987, was without a residence for its Bishop, with no office staff. The only focus at that time was village education system (VES) with almost 8 such schools operating with no proper resources, limited or no physical structure and without educational guidelines. For the salaries of the teachers, which was minimum, was very dependent on foreign help, primarily from the Netherlands, and some from the Global Ministries of the Methodist Church in USA, which was humiliating just for a couple of or slightly more thousand dollars. The village Churches were not small but were without basic facilities and badly maintained. The only two institutions were operating at that time was Christian Religious Education center for Christian girls at Warris Road, Lahore, and a boy's hostel in Raiwind. Our great strength and hope were the Diocesan congregations of simple people. There were only 12-14 worship houses, big and small in the entire Diocese with congregations of almost 30 plus.

The journey of thirty years was full of opportunities with the Holy Spirit leading and blessing us every year in small and big ways. The detailed list of development need not be mentioned but I must say all honor and glory goes to our

Lord for all our achievements., Over 20 worship houses, big and small- urban and rural, were newly built or renovated all over the Diocese.

The taking back of two educational institution was an experience of seeing how our Lord walked this difficult journey with us. The construction of St. Peter's High School at Warris Road, Lahore was a big step forward in making our (VES) now known as Wesleyan Schools, sustainable and not dependent on foreign assistance.

The Diocese was able to initiate various mission-based outreach ministries, in sharing the love of Christ, with the mentally challenged children, (a tailored made institution by the name of Dar-UI-Mussarat), the physically and sexually abused and exploited women in the Diocesan jurisdiction, the youth, the Sunday School known as the junior Church and Development Career based support. The highlight from my perspective, of all the blessings of God, was in the building of the Central Cathedral of Praying Hands, at Warris Road, Lahore. The construction of the magnificent worship house was no less than a miracle with cooperation from the Diocesan program, which was a humbling experience.

Our 30 years of episcopal journey has been a journey of faith, where we experienced the faithfulness of God in multiple ways at different times. We will be always gratefully indebted to our Lord for His faithfulness. He walked talked, and encouraged us, as we tired carrying the cross. We never experienced SHAME. We thank all the clergymen, and congregations, institutions of the Diocese and partners, for their love, cooperation, and support. God

bless the diocese of Raiwind and the Church of Pakistan,
Amen.

ECUMENICAL ENRICHMENT DURING MY EPISCOPAL JOURNEY

Bishop Samuel Robert Azariah
and

Rev. Dr. Mrs. Khushnud Azariah

My participation in Ecumenical Movements was my strengths, (I call strength because of the polity and nature of the Church of Pakistan i.e. A United Church) was my exposure and involvement to the Ecumenical Movement, both nationally and internationally.

As a young high school and college student in 1960's I had the privilege of being actively involved in the local unit of the Student Christian Movement (SCM) in Karachi – Pakistan with my senior young, energetic, and visionary ecumenical leaders/individuals. e.g. George W. Dass, Sadiq Masih Ghouri, Robert and Ivy Josiah, Aslam Alam Shah, Farooq Rahim Bakhsh, Bernard Daniels, Clifford Inayat Ullah, Remy Remedios, Clement John, Richard Paul – and many others-. Our National leaders were Prof. Samuel Lal Din from Sialkot and Rev. Joel Ishwer Dass from Lahore/Peshawar.

My SCM involvement in Karachi, gave me the opportunity to meet with other national ecumenical leaders, who had the international experience and involvement of this movement i.e. Bishop John Victor Samuel, (First Bishop of Multan and CCA General Secretary) Dr. Anwar Barkat, (First General Secretary of Synod Church of Pakistan and Principal F.C. College, Lahore) Dr. Vincent Dass, Secretary Synod

Church of Pakistan and Principal Murray College, Sialkot) Dr. Phil Edmonds,(Principal, Edwardes College, Peshawar) Dr. Mira Phailbus,(Member WCC and Principal Kinnaird College for Women, Lahore) Dr. Francis Xavier,(Vice Principal, Gordon College, Rawalpindi) Prof Victor Mall (Principal, Gordon College, Rawalpindi.) and many others. (Let us not forget that it was during the 40s to 80s that the Ecumenical Movement had its strongest and positive impact on the vision, mission, and ministry of the church)

Some of these national leaders influenced by the Ecumenical Movement also provided direction to this newly created Ecumenical and United Church of Pakistan in 1970, which was a great step forward in the partial fulfilment of our Lord's prayer that may my followers and disciples be one as Father you and me are one. The birth of the Church of Pakistan under the guidance of Holy Spirit, had the seeds of Ecumenism which just cannot be denied. Certain individuals and groups have tried to deface the Ecumenical Movement by stating that Ecumenism propounds the idea of universalism, to which I take strong exception. Within our context of South Asia, (i.e. CSI, CNI and COP) it has been a force of unity and witness to the message, ministry and sacrifice of Jesus Christ as our Lord and Savior. These leaders helped us see and recover the apostolic sense of the early church.

However, my first international ecumenical exposure took place in 1971-72, when I went to the Philippines and Japan where I attended a 6-week training of Asian Leadership Development and Ecumenical Cooperation. This was organized by the World Student Christian Federation. I attended this training in my capacity as General Secretary of the Student Christian Movement of Pakistan.

Dr. Anwar Barkat, the then General Secretary of the Synod Church of Pakistan, took me along with him in 1975 to Nairobi -Kenya, as a Youth representative to the Fifth General Assembly of the World Council of Churches.(WCC) This became my first exposure to the WCC. It was my first introduction, participation, and involvement in the WCC, which I sustained actively till my retirement, when I retired in 2017, as an executive committee member of the WCC serving for over 8 years.

Bishop John Victor Samuel as General Secretary of the Christian Conference of Asia, (CCA) was a support and guide for me in my involvement, participation, and role as Moderator of the CCA's Committee on Leadership and Development. Support from Mr. George Matthews, - the present General Secretary of the CCA— on matters of Indo-China and Mr. (Late) Clement John cannot be neglected. The contribution and guidance of Rev. Risto Lehtonen General Secretary World Student Christian Federation cannot be forgotten in my Theological formation and training. These were some of the giant ecumenical influencers of my life, besides some other important and influential International Ecumenical leaders whose names I have not mentioned.

My experience of the Ecumenical Movement helped me look positively and patiently, with a zeal for unity, and better relations with other Church/Christian denominations in my service and ministry as a Bishop in the Diocese of Raiwind -Church of Pakistan, and contextualizing the Gospel message. I must also state that several opportunities were made available for several of our Church members to get the experience of the ecumenical movements vision, through participation in leadership and capacity building

training, travel, attending conferences, being on various committee's and working groups etc. It will not be out of place to mention that our present Moderator, Bishop Humphrey Peters is also a product of the Ecumenical Movement as he began his faith and leadership journey by actively participating in the Student Christian Movement of Peshawar.

My concluding comment is that as the Church of Pakistan celebrates its 50 years of existence we should never forget or neglect that one of the major pillars of the Church of Pakistan is its Ecumenical vision and role. This flame should always remain lit, for purposes of Unity, Witness, Hope, Reconciliation and Justice.

Bishop Samuel Azariah
Sept. 10, 2020

DIOCESE OF RAIWIND – CHURCH OF PAKISTAN
(Established in 1980)

The Bishops of the Diocese of Raiwind:

First Bishop	The Rt. Revd. Dr. Michael Nazir-Ali
	1980 – 1987
Second Bishop	The Rt. Revd. Samuel Robert Azariah
	1987 – 2017
Third Bishop	The Rt. Revd. Dr. Azad Marshall
	2017 – to date

The Diocese of Raiwind
Raiwind Diocese

On 8 January 2016 Bishop Azad was elected Coadjutor Bishop of Raiwind Diocese

The Diocese of Raiwind is one of the eight Diocese of the Church of Pakistan and is uniquely placed in the Church of Pakistan and the wider global Church. It came into being in 1980, 10 years after Church Union in which Anglicans, Scottish Presbyterians, Lutherans and Methodists amalgamated to form the Church of Pakistan. DOR within its Episcopal jurisdiction includes the former United Methodist Mission areas and is predominantly rural and semi-urban. The central Diocesan office is in Lahore, based at 17-Warris Road.

Its Diocesan jurisdiction is primarily based in rural and urban areas, where 75% of our families are living below the poverty line. These families earn their livelihood by agriculture and many have been sold or forced into generational and bonded labor. This includes employment as domestic workers, factory workers, mechanics and other similar employment. Some also end up as street hawkers & shopkeepers although this is rare and hardly profitable.

Most of the Parishes are in the poorer parts, where it is unhygienic and unsafe, with high levels of unemployment and crime and disease at an all-time high. The community, due to lack of education and vocational training opportunities, face severe poverty and unemployment.

THE CHRISTIAN COMMUNITY IN RAIWIND DIOCESE:

The Diocesan boundaries stretch from Warris Road in the north to almost 65 miles South of Lahore. The Diocese of Raiwind is a semi urban and mostly rural diocese which is comprised of 38 Parishes and an estimated congregational

membership of about 40,000 people with six departments and eleven schools. These Parishes are divided into three Districts:

1. District Lahore: There are more than 1900 families in Lahore District and 11 Pastors are currently taking care of these families. A District Superintendent (DS) supervises the district. A monthly district meeting is held at the DS's house which is attended by all clergy of District Lahore. This provides them with an opportunity to share the problems and achievements of their ministry with their yoke-fellows. Time is also spent in prayer and encouraging each other.
2. District Raiwind: The parishes in this District are rural and urban. There are more than 1400 families in this district and 13 Pastors take care of these parishes.
3. District Kahna Nau: This District, too, has both rural and urban parishes, with a total of more than 1465 families and 13 Pastors who are taking care of these parishes.

The Diocese of Raiwind with her roots in Methodist Church is known her Christian worldview to be the Salt and Light, reflecting Christ likeness and to promote peace and harmony among the members of the majority community and care for parishes to grow in Biblical knowledge and understanding.

The main ministries of the Diocese include Pastoral Care, Village Schools, Sunday School Ministry, Peace Building, a

hostel for poor children, training and equipping the marginalized, Youth and Women Empowerment and Special Education.

Diocesan Ministries:

PASTORAL CARE

Raiwind Diocese is committed to providing Christian teaching, spiritual encouragement and biblical teaching to its members through a systematic and organized cohesive infrastructure that keeps them united as they seek to know God's love and compassion, recognize their identity in Him and their calling to serve Him and others.

The Diocese of Raiwind is operating in one of the most vulnerable areas of religious intolerance. The people in the far remote areas of the Raiwind District often fall victim to the prejudice of our society.

In these devastating circumstances the Diocese of Raiwind remains committed to strengthening its Pastoral Care. In times such as these we continue to affirm and strengthen our Clergy in their relationship with Christ, in the orthodox creed and their value to the Diocese and the Global Church. In order to achieve this DOR arranges Retreats, Theological Training, Seminars, Exchange Programs with other Churches and Workshops to support and strengthen our clergy and their families.

The COVID-19 pandemic could have adversely affected the Diocese more than it has, but through the untiring efforts of faithful clergy and missionaries of the Diocese, the Churches have been able to continue to preach and live the

true mission of Jesus at a time when the members of the parishes were isolated, fearful and in desperate need of the intervention of Christ in their lives. These efforts included online Church services, Zoom meetings etc. However, much of this ministry was conducted by a selfless, personal sacrifice and outpouring of love shown through conversations, socially distanced meetings, prayer times and worship and relief initiatives.

MISSION AND EVANGELISM

Mission and evangelism are the top priorities of the Diocese of Raiwind. DOR is committed to Biblical Orthodoxy that sends us out to love God, love our neighbor, be imitators of God and strengthen the Church in practical ways, while ensuring theological soundness at all times.

PEACE BUILDING:

In Matthew 5, Jesus says ‘Blessed at the Peacemakers, for they will be called the children of God’ Matthew 5:9.

The Diocese of Raiwind, seeks to reach out beyond the hostilities, the painful collective memory of a marginalized and suffering Christian community and the narrative of fragmentation and division. Christ has called us to love our neighbor and in the words of the prayer of St Francis, we seek to be instruments and channels of God’s peace.

To this end we seek to be more like Christ and build bridges to have better conversations, deeper relationships and be available for the service of those who believe differently from us. Peacebuilding does not compromise on our Biblical Orthodox Christian Faith but rather an outpouring of the

work of God's grace that helps us to extend a hand of friendship and forgiveness to those with whom we do not always see eye to eye, endeavouring to be more Christ-like and to always manifest a Christian witness.

The Diocese of Raiwind has made it a priority to foster peace among all communities, particularly in places where the Diocese has parishes.

At present, with a population of approximately 222 million people, Pakistan is a country accommodating diverse ethnic, linguistic and religious groups. There is no doubt that Pakistan has faced, and is facing, many violent political and religious movements. Among all these crises the life of people, especially Non-Muslims, is not only uncertain but in danger as well. Furthermore, Pakistan is currently facing several distinct but inter-related conflicts.

It is also true that violence and conflict are not created in a vacuum. There are several reasons that help violence to grow in our communities, our country and even in our very own Diocese.

YOUTH EMPOWERMENT

The Diocese of Raiwind is equipping young people, through the love and grace of God and the leadership of the Holy Spirit, to discover their inherent potential and nurture them to be agents of change in community uplift and social transformation. The Diocese of Raiwind conducts different training courses, as well as seminars and summer camps for its youth to equip and nourish them through God's word and strengthen them to face the challenges and crises they encounter in their lives.

HEALTH SECTOR

Women's Department

Many of the women of the Diocese are living in less than favorable conditions and are constantly subject to domestic abuse by their families as well as sex exploitation and other indignities in their places of work. The Women's Department was set up in the Diocese to help these women live a life of dignity and self-worth.

Many of these women work in the homes of the wealthy as domestic staff, or in factories and the marketplace. They are exposed to sex exploitation by the older male members in households and by their male colleagues in factories and the marketplace. The prospect of a better life attracts them to accept offers from them to meet them outside the confines of the workplace, but they soon find that such offers only leave them open to sex exploitation and their expectations are not met.

Prostitution is the worst form of violence, especially a home-based sex trade. They carry the risk of transmission of HIV/AIDS and STDs. Due to the extreme poverty and the need to provide for their children, many women are drawn into Prostitution, and although this is not by choice, and beset by guilt of sin, they see it as the only means to earning the extra money their families need to survive. The stigma attached to these illicit relationships causes them to be treated as social outcasts within their families and community.

These issues need to be brought out into the open and discussed by the Church to find ways and means of dealing

with this issue and to help these women rehabilitate themselves in society. But sadly, in our culture these are treated as taboo subjects not to be spoken of in public and best hidden under the carpet, while the women are left helpless and without any resources to help overcome these situations.

The work of the Women's Department is to reach out to these women and give them alternatives to help them live lives of dignity free of violence, shame and injustice. We endeavor to help them find their identity in Christ, make them aware of their legal and social rights so that they know how to defend themselves and by providing training and skills, enable them to improve their socio-economic levels and so obviate the need for alternative sources of income and exploitation. We have developed the following projects to meet these objectives.

1. Education Support Program *(for young girls to learn how to stop violence against younger girls).*

Educational expenses, such as fees and purchase of books, notebooks, stationery and uniform, is ensured so that girls who have had to drop out of school or those belonging to weak financial backgrounds can continue their studies.

2. HIV/AIDs Awareness and Rehabilitation of Female Sex Workers *(Safety from violence against Women)*

We have initiated this program to save those who are victims of the sex industry and who wish to rehabilitate themselves in order that they and their families may live a better life. In July 2001, the then Diocesan Bishop, started a

program under the Women's Department, to ensure safety to women at risk of exploitation and teach them how to protect themselves. A Rehabilitation Center was established in October 2005 from where this program could be implemented. The Center provides a range of services which include vocational and midwifery training for girls and women and clinical practice nurse's training for boys. Other services include a daily clinic for general health services and provision of medicines.

1. Community Health Care Project

A Water and Sanitation project ensures the safety and health of the local community, providing awareness about waterborne diseases and organizing medical and mammography camps.

2. Earning Hands (*an income generating project*)

The Women's Department runs a Tailoring Unit where garments are made by the women on private order thus generating income for them and which also helps to cover running costs.

FUTURE DEVELOPMENT AND INITIATIVES TAKEN IN THE DIOCESE

Since 2016 the following new developments and initiatives have been taken in hand by the Diocese of Raiwind

Failing schools were restored

St. Mary's High School and CIR School were about to close as they could not raise salaries for their teachers and staff. Bishop Dr Azad Marshall, who gives high priority to the

education of the community, soon after taking over as Bishop of Raiwind took the initiative to provide the financial support needed to meet staff salaries. He challenged the Heads of these schools to raise the money for the salaries from their schools. By providing maintenance and staff to collect fees and follow-up defaulters, he enabled the schools, in just four months, to be successfully up and running and by the grace of God they continue to run well.

Agriculture land freed from litigation and a new tube well installed in Raiwind

Agricultural land in Raiwind had been under litigation for many years. Since 2016 this agriculture land has been free of all litigation. On November 7, 2017 in the presence of the Executive Committee of the Diocese of Raiwind, Heads of Schools and Diocesan Officers, Bishop Dr Azad Marshall inaugurated a new tube-well in Mission Compound, Raiwind. With the installation of new tube-well, first crop of wheat was cultivated and later harvested.

Opening of a New Technical Training School “Christian Technical Training Institute, in Mission Compound Raiwind

On November 7, 2018 the newly renovated Christian Technical Training Institute in the Diocese of Raiwind was formally opened and dedicated. Bishop Dr Michael Nazir-Ali, who had been the first Bishop of Raiwind, was the Chief Guest on this occasion. Bishop Mano Rimal Shah, Clergy and officers of the Diocese were also present on the occasion.

After the opening of the Institute, it has become home to those who had no hope and has provided education,

ministry and God's deep love and hope to those at risk of being rejected and unloved. The skills program enables people to better themselves and become better and more productive and responsible citizens of Pakistan.

The following skills and courses were offered in this institute

1. Auto Mechanic (One Year)
2. Welding (One Year)
3. Electrician (One Year)
4. Refrigerator and Air Condition Repair (9 months)
5. Computer Application, MS-Office Professional (9 Months)
6. Driving (3 Months)

Provision of Health Insurance to Clergy and their wives

Health issues are quite common in Pakistan. Clergy, who are not paid high salaries, are unable to afford large medical bills and always turn to the Diocese for loans. Bishop Dr Azad Marshall promised the Clergy when he became Coadjutor Bishop of the Diocese that he would provide health insurance not only to the clergy, but also to their wives. In 2018 he fulfilled his promise and provided health insurance to all its clergy and their wives and many of them benefitted from the health insurance and thanked the Diocesan Bishop for taking this initiative.

Motorcycles were distributed to Lay Pastors

All Clergy of the Diocese and members of the Executive Committee came together to witness the distribution of

motorcycles to the Eight Lay Pastors to facilitate their ministry to the far-flung rural areas of the Diocese.

Opening of new Computer Training Center Institute for Women

On 12 October 2018, Bishop Dr Azad Marshall fulfilled his promise by opening of a Computer Training Center for women. There following vocational courses are provided i.e. English Language Course, Office Management and Secretarial Skills to women. These courses commenced in June 2019 and three courses were run that year in which a group of girls from 11 different parishes of the Diocese completed their training. The courses were announced in the diocese. It was very encouraging that the local pastors recommended the most deserving girls in the parishes for these courses. Majority of these girls came from the lower income bracket families of the diocese who were unable to pursue their further studies and skills for their career. There were few girls who were already working but could not attain English Language and Secretarial skills, now by the help this course they have acquired these skills and working more confidently.

Outcome of the Activity:

- 50 girls completed their English Language, Office Management and Secretarial Skills Courses. By acquiring these professional skills they have better prospects of gainful employment
- 2 Girls obtained respectable jobs right after completing these courses

- Training strengthened the local church, as these young girls who even after completing their high school education were not able to find employment and were without hope, now have hope of a better life have become stronger in the faith and more Biblically literate. This will help them make a better contribution to the life of the Church.

Impact of the training:

These training courses have raised awareness among other young girls and their families of the need to improve themselves. It has also created in them a desire to pursue this training and equip themselves with professional skills and thereby improve their prospects of both a better life and gaining more lucrative employment.

The combination of English Language Course, Office Management and Secretarial Skills Course, together with Biblical Studies has been instrumental in shaping and transforming the mindsets of the trainees. These girls have gained a lot of confidence with new skills as well as being strong in their faith.

Food assistance support in Lockdown because of COVID-19 to the needy families in the Diocese and beyond

March 2020 brought a lockdown imposed by the Government of Pakistan in an attempt to curb the spread of Covid-19. Life came almost to a standstill. This adversely affected the poor families in the Diocese, especially those who were on daily wages and were now unemployed. Bishop Azad Marshall, with the help of the Partners, decided to provide food support to these families. The

Bishops of Lahore diocese

Diocese provided food packages to 1100 families which was distributed by the clergy. Apart from this, the Diocese of Raiwind provided 100 food packages to the Diocese of Sialkot and another 100 food packages to the Diocese of Faisalabad.

Lahore Diocese

Bishop Inayat Masih, First Bishop of Lahore Under United Church of Pakistan, (otherwise 6th Bishop of the See of Lahore) once said in a National gathering of the Student Christian Movement, in Lahore, that the Church of Pakistan perceives itself to be the one, holy and apostolic church of Jesus Christ. “Our One United Church will be a great force and movement in identifying what the Divine intends from His Body – the members of the Church of Pakistan., in witnessing to the hope, life, unity, and salvation in Jesus.” It was with such vision that the

Church of Pakistan took its inception and journey to Mission, Witness, and Unity in a Muslim land. I must again reiterate, in absolute humility, that I was privileged to sit at the feet of these great leaders and learn from them.



First Bishop
Thomas Valpy
French
1877 – 1887



Fourth Bishop
Henry Bickersteth
Durrant
1913 – 1932



Second Bishop
Henry James
Matthew
1888 – 1898



Fifth Bishop
George Dunsforth
Barne
1932 – 1949



Third Bishop
George Alfred
Lefroy
1899 – 1913



Sixth Bishop
Lawrence Henry

Lahore diocese. 1. Bishop Inayat Masih from Anglican Church first elected national bishop of Lahore diocese. Bishop Inayat Masih was enthroned as the first bishop of Lahore diocese at the time of the creation of Church of Pakistan. 2. Bishop Alexander Malik from Lahore diocese.

Episcopal Tenure of the Rt. Revd. Dr. Alexander John Malik as Bishop of Lahore, Church of Pakistan, October 1980 to September 2012.

By

The Revd. Rana Youab Khan, Rector and the Leader of St. Catwag Ministry Area. Diocese of Swansea and Brecon, Church in Wales & formerly the Archbishop of Canterbury's Advisor on International Interreligious Dialogues

I count it as my absolute privilege and honour to have been asked by Dr Alexander John Malik, Bishop Emeritus of Lahore to write about his Episcopal ministry in the Diocese of Lahore Church of Pakistan to mark the 50th Anniversary of the Church Union. A venture Mrs. Shirin Samuel, a highly admired and respected person has taken upon herself to do the job.

It isn't so easy to encompass his Episcopal ministry as he served as the Bishop of Lahore for 32 years, the longest-serving bishop in the history of the Anglican Church in the whole of South Asia. It is very hard to find people who have made a more exceptional contribution to the life of a diocese than Bishop Malik. This contribution is richly rooted, and long may it continue to bring life, colour and inspiration to the Diocese of Lahore and the Church of Pakistan.

Bishop Malik was consecrated and enthroned as the Eight Bishop of Lahore in an impressive service in the magnificent Cathedral of the Resurrection, Lahore on 12th October, 1980. Bishop Malik, to the best of my knowledge, faced at least three major challenges, there could have been more, soon after he was consecrated as the Bishop: One of getting himself accepted as Bishop as he was very young; he was only 36 years of age when he was consecrated as Bishop;

two within Diocese of Lahore some of the major parishes had gone over to Macintyre Group towards the end of his predecessor's ministry and third challenge was that the Church union was threatened to be broken at the Synod level. The third challenge got generated soon after the second Synod of the Church of Pakistan held in Karachi in 1974. Bishop Malik through God's Grace and hard work steered the Diocese and the Church of Pakistan on all the three major challenges faced in the initial years of his ministry. Soon after his consecration as the Bishop Lahore, he was elected as the Deputy Moderator of the Church of Pakistan and served the Church in that capacity for two consecutive terms of three years. Then, he was chosen Moderator of the Church of Pakistan at two different times. He, along with his colleague Bishops did not let the Church Union break which at times seemed it would. He became such a popular leader that at one time he held the three top positions of the Church at the same time: Bishop of Lahore, Moderator of the Church of Pakistan and the President of the National Council of Churches in Pakistan.

Within the Diocese of Lahore, Bishop Malik did such a tremendous work that it would be remembered in history as epic making period of his Episcopacy. Bishop Eyre Chatterton says, "There is certainly no diocese of the Anglican Communion which has a history more strikingly interesting than that of Lahore. Some day we hope that the right person will come forward to tell this history fully. Acknowledging the dedication, the bishops of Lahore he said, "No diocese, one can truly say, has ever had a succession of more devoted and gifted men for its Bishops than has the Diocese of Lahore".

Bishop Malik's brothers settled in Canada well before he became the bishop. They told him that Pakistan was a

difficult country to live in, particularly for minority communities. They tried to persuade him to stay in Canada after he finished his studies at McGill, Canada, but he decided to come to Pakistan to serve the Church, in the land in which he was born.

Bishop Malik is a highly qualified person. He achieved his B.A. from Punjab University; B.D. from Bishop's College and Serampore University, Calcutta, India; M.A. from McGill University, Montreal, Canada and Doctor of Divinity from Wheaton College, America.

He served as the Bishop of Lahore from 1980 to 2012. The scope of the Church activities during this period expanded significantly. He built numerous Churches in villages and small towns, but the one Church he built in the capital city of Islamabad will be remembered in history. While building St. Thomas' Church, Islamabad, he faced opposition and resistance from the Islamic fundamentalists and zealots. But through God's Grace and firm resolve he was able to build the Church. He has a whole account of this in his book, "My Pakistan---The Story of A Bishop", which is an opener.

In 1980 there were only five schools under the Lahore Diocese with a small number of students. When he retired, there were more than twenty-eight schools including two Intermediate Colleges, one Teachers' Training College, one Technical Training College and one Vocational Training Institute.

The Diocese of Lahore built St Denys' School Murree in 1882 which unfortunately was burnt to ashes due to a suspected act of terrorism. It created a lot of concern for the historical presence, mission and ministry of the Church in Murree and the soundings. It happened a few years before bishop Malik

got retired and the building of St Denys' was literally re-built from scratch.

To make the diocese self-supporting was one of the challenges he took at the beginning of his Episcopal ministry. He developed Diocesan properties to generate income for the Diocesan different Ministries. It was not only about the finance but had a profound impact on the mission, evangelism and witness of the Church. It brought financial stability without depending on foreign aid. The wellbeing of the pastors and other diocesan workers were his primary concern; therefore, various schemes, including pension for the clergy, were introduced. All the clergy and the catechists were given salaries as per the National Pay Scales and their service rules were formulated. Similarly for the School teachers and staff service rules were also formulated. Coordinator of Lahore Diocesan Board of Education was appointed and all the schools worked through this office of the Coordinator. Education standard were raised to such a degree that it became extremely difficult to get admission in the Cathedral schools. Financial systems were strengthened.

The improvements he devised later determined how the Diocese would organise its life and work to ensure that the gifts of pastoral care and ministry available in the whole Church were released for the whole Church.

Whereas on the one hand he brilliantly steered these institutions on sound principles of good governance, participative management and financial discipline, on the other, he emphatically advocated the need for a paradigm shift in the mode and pattern of Church activities in the face of the new challenges. This paradigm shift he identified as a shift from status quo to transformation, from charity to

empowerment, from fish giving to fish catching; from hospitals, clinics and dispensaries to health promotion programs; from passivity to advocacy, from isolation to cooperation, from conflict to reconciliation, from debate to dialogue, from religious extremism to moderation, from confrontation to accommodation and the like. This two-pronged strategy remained the hallmark of his vision.

Bishop Malik supported the pioneering ministry in the diocese. He encouraged the lay and the ordained to connect with people outside of Church, creating new ways of doing Church. That was the time when ministries were developed to meet the needs of the time. Most of the schools had full-time chaplains. Catechists were trained at the Lahore Bible College in order to give a firm Christian teaching at the grass root level.

The women in the diocese and beyond were empowered. At some point, most diocesan schools had female principals. The diocese was the first to have a woman secretary of its council in the Church of Pakistan.

Interfaith relations were nurtured both at the public level and in the academic environment. The diocese organized national and international conferences to discuss the need and nature of the interreligious dialogue. A Diploma in the Hebrew Language was introduced at the Oriental College University of Punjab. I worked closely with the university to make it happen and was appointed to be the lecture at the university.

The diocese had a vibrant prison ministry. I had the privilege of serving both as Prison Chaplain and Advisor on the inter-faith dialogue. The focal point of the ministry was not only to give pastoral care to the Christian prisoners but to help contest their cases and get them out of jail. We were able

to get some of the prisoners out from their death cells. There are so many success stories that the space does not allow me to write all of them.

Bishop Malik is an impressive preacher. People loved his biblical based, theologically sound and linguistically eloquent sermons. Before he became the Bishop of Lahore, he used to be invited to various conventions up and down the country which he had to reduce, regrettably, as his Episcopal ministry was too demanding.

Bishop Malik was instrumental in encouraging the Anglican structures to accept the Church of Pakistan in full communion. As a result, the ACC7 requested the Lambeth Conference of 1988 and the Primates' Meeting of 1989 similarly to consider full membership of those bodies for United Churches in full communion. (Church of Bangladesh Church of North India Church of Pakistan Church of South India. The term "united Churches in full communion" is used of those Churches where Anglicans have entered into union with Christians of other traditions. These Churches are in full communion with the Churches of the Anglican Communion.) He has such a long span of ministry as a Bishop in the Church of Pakistan.

Bishop Malik's responsibilities as the diocesan bishop included pastoral, educational, theological and representational responsibilities. The Government of Pakistan awarded him twice the most prestigious civil award, SITAR-E-IMTIAZ (Star of Distinction) for his services to education and bridge building between various faith communities. He continues to be on the Board of Governors of the Forman Christian College (University) and Chairman of the Board of Governors (Chancellor) of the Kinnaird

College for Women (a degree awarding institution) along with many other roles in the society.

Bishop Malik used to spend most of his time in the country, but at the same time, he maintained international relationships of the diocese with overseas mission organisations and the churches. The Diocese of Lahore has a companion link with the Diocese of Manchester in the Church of England, established some 25 years ago.

Bishop Malik made an outstanding contribution at the international level too. He was the Chairman of the Asia Pacific Region of the United Bible Societies covering 21 countries; Member Anglican Consultative Council, at one time he was Archbishop of Canterbury's special envoy for Sri Lanka, Co-Chairman of the Anglican Communion Dialogue with Jamia al-Azhar, Cairo, Egypt and served on the Mission and Evangelism of the World Council of Churches.

Bishop Malik's strong commitment to evangelism made it possible for the diocese to organize a series of national and international conferences, seminars and symposiums on evangelism. The Rt Revd. Irfan Jamil, the Bishop of Lahore, used to be his advisor on evangelism.

He has written and presented numerous papers at international conferences and seminars. Some of his papers have been translated and published in other languages besides English. His book 'My Pakistan, the Story of a Bishop', published in 2018, is worth reading.

A couplet from Shad Azeemabadi poem fits well with his legacy in the Diocese of Lahore and the Church of Pakistan.

ڈھونڈو گے ہمیں ملکوں ملکوں مانے کے نہیں نایاب ہیں ہم

Translation

Even if you search from nation to nation,
You won't find me, for I'm a rare jewel.

I worked in the Diocese of Lahore for ten years in different roles, including as his advisor on inter-religious dialogue. There is still plenty to say and I could go on and on. I know that there is gratitude that Bishop Malik will continue to keep his pastoral and civic duties as the servant of God. I was privileged, as were others to learn from his rich and diverse experience. He is such a wise, energetic and committed leader. The story of his episcopate echoes Bishop Eyre words, "No diocese, one can truly say, has ever had a succession of more devoted and gifted men for its Bishops than has the Diocese of Lahore".

The present Bishop of Lahore Irfan Jameel is the 3rd bishop of the diocese, he was from Lahore diocese.

The Diocese of Lahore and its work

By The Rt. Rev. Irfan Jamil 9th Bishop of Lahore (August 2020)

First of all I want to thank Almighty God for His faithfulness in keeping the Church of Pakistan united. I have been involved in the life of the Church of Pakistan in many different ways right from its union, in 1970. Firstly, as a lay person and later on as an ordained priest and now as the Ninth Bishop of Lahore.

It is real joy and honor, along with lots of responsibilities to be Diocesan Bishop. The Lahore Diocese is the oldest Diocese of the region, being established in 1877. Its mission is: *"Spreading the Gospel of Jesus Christ through evangelism*

and the spiritual and socio-economic uplift of its members, in an Islamic context.” In fulfilling its mission, the Lahore Diocese recognizes the rich diversity of gifts among both men and women, and seeks to provide training and development opportunities, where possible.

Vision

As leaders we are the servants of God, to serve people towards the promotion and protection of humanity, of our shared well-being and for the development of God’s kingdom. My vision is that as leaders must be PACE setters, in other words leading by example.

PACE

P = Prayer and Partnership

A = Accountability

C = Christ centered

E = Earnest Evangelism

The Diocese of Lahore believes in team spirit and has built a team of workers in various areas of the diocese to run the work smoothly.

1. Pastoral ministry: As a direct fulfillment of the Great Commission the pastoral work under the Bishop’s guidance remains the main ministry of the church. At present we have 39 ordained Priests and 40 trained Catechists, serving nearly 90 cities and village parishes.
2. Evangelism and outreach ministry: The Diocese is an evangelical diocese, with various evangelistic programs

such as seminars on various issues, training programs, clergy retreats and clergy development programs. We have outreach ministry in hospitals through health department. The Diocesan medical board arranges medical camps in cities and villages, mother & child clinics and work among specially-abled children. Prison ministry is a further important outreach ministry. The ministry of hospitality is expressed through St. Hilda's Deaconess House.

3. Youth ministry: Approximately 64% of the population of Pakistan are youth and the Diocese makes special efforts to look after their health issues, to develop them in their faith and build their character. To do so, the Diocese has a youth desk which arranges sports activities, camps, conferences, teaching seminars, counseling, and personal time with young people in their studies and other issues.
4. Women Desk: Women are an important part of the Diocesan work and development. The Women's Desk works towards empowering women, particularly those who are disadvantaged, by developing their skills and confidence. Adult literacy, Bible reading, stitching, computer skills, teaching skills, first aid and basic education are all taught to make them more effective and useful for church and the entire nation.
5. Community development Desk: This desk has the goal to empower communities through self-help initiatives,

one of these is linking churches and community groups to empower people for employment opportunities. Other projects include developing skilled workers, helping establish small scale businesses, making environment green, and encouraging care for nature.

6. Education ministry: In the field of education we have 21 schools, 5 Hostels for children at risk, and various basic pre-school education centers. These cater for more than 13,000 students' providing good quality education for affordable fees. Special education for children with special abilities is also provided. Other education programs include:
 - Cathedral Training College: This Training College provides kindergarten teacher training to young women, along with on job training for school staff. Special training with both local international trainers is also provided for teachers in the Diocesan schools.
 - Christian Education Department. This department looks after Sunday School, provides training programs for Sunday School teachers, takes Scripture classes in schools for Christian students, and offers staff Christian development. A Christian education syllabus has been specially written and is offered for school classes, grades 1-8. throughout the Diocesan schools and beyond.
 - Christian Vocational Training Center: This Centre, established in 2017 providing skills to students who

have dropped out of school, and for students from underprivileged areas. Trainings offered include, welding, electrician, motor mechanics, driving, and computers. So far, more than 300 young people have been trained and are now providing good earnings for their families.

7. Facilities for spiritual growth: The Retreat and Renewal Center and Hill Lodge are two centers in the foothills of Murree which provide facilities for camps, retreats, seminars, conferences and spiritual development.

Challenges

Brain Drain: - Brain Drain is a global phenomenon. The implications are disastrous as trained and skilled people constitute an important resource for our church and country. The main reasons of Brain Drain in Pakistan are economic, unemployment, political instability including peace and security and educational. People are looking for better opportunities elsewhere. This is affecting the church, with many of the well-educated also wanting to emigrate, impacts including loss of leadership.

Unemployment: We need to provide opportunities for jobs for young people, by enhancing their skills and confidence. We need to encourage our young people in skill development, and to move into areas such as business and entrepreneurship.

Uncertainties, Uneasiness, Unrest and Insecurity: - There is a crisis on almost every front — runaway prices, the rupee in free fall, food shortages, poor medical health facilities, power load shedding, natural gas shortage and inflated

utility bills are some of them, with the current covid-19 pandemic impacting all these areas. It is noteworthy that maybe 40% of the population of Pakistan lives below the poverty line and the situation is worse among the Christians. Law and order is not well maintained and civilians take the law in their own hands and there are many examples. With this prevailing situation people feel uncertain, uneasy, unsettled and insecure.

Identity Crisis: This term means the failure to achieve ego identity during adolescence. The developmental psychologist Erik Erikson believed that the formation of identity was one of the most important parts of a person's life. In our context children and youth mostly grow up in a Christian home, attend Christian schools and associate primarily with others in the faith. When they leave home and brush shoulders with other diverse groups in practical life this challenges them to reevaluate their beliefs. As they explore their values, beliefs, career interests to reach an identity that feels uniquely their own, they become a victim identity crisis.

Lack of Good Role Models to follow: A good definition is, "A person who serves as an example of values, attitudes, and behavior associated with a role." Generally, the conception of youth is that church leaders are not good role models and this is sad. Paul in 1 Corinthians 11:1 says, "Follow my example as I follow the example of Christ." We as leaders need to give ourselves a checkup asking pertinent questions about, integrity, honesty, character, and accountability.

We need to put our own house in order before trying to lead others. Our youth criticize us and do not emulate us.

We need to be good role models for our children and youth. Jesus did not tell his disciples to believe in him, but to follow him, Mark 2:14.

Way forward

Revisit our grounds of Faith: With the changing circumstances we need to know what we believe and why we believe. The way forward is that we keep the Bible in the center of our individual life, the life of our family and that of the Church. We must transfer the faith to the younger generation. The foundation is to read, study and meditate on the Bible and encourage daily family prayer.

Education is enlightenment and enables people to be useful in a community. The Lahore Diocese has been involved in providing education for more than 100 years. The challenge of Higher and professional education needs to be addressed and we need to motivate our youth to pursue higher education and this is the way forward. We need to continue encouraging adult literacy and vocational education, along with meeting the needs of special children and those with diverse abilities.

Provision of Jobs to improve the financial conditions of families. Our youth should apply for jobs so that they can benefit from avail the 5% job quota for the minorities. Through learning Chinese language new areas of job opportunities may also become available through CPEC.

Sound Theological Education remains foundational, so that our Pastors and laity are well trained and can cater for the

spiritual needs of the people. The theological institutions need to be updated and relevant to the needs of the people.

Strengthen our Women's Fellowships. To see strong Women's Fellowships who can support families to grow in faith and also give them assurance that they are part of the church and community growth.

Good Sunday school and youth activities need to be promoted in our churches, especially when this is a major part of our current population. I would like to see functional and vibrant programs in our churches. We need to continue developing a good and productive Sunday school Program. We also need to actively engage our youth in the Church so that they can grow in the faith. The youth programs be made more relevant and practical with participatory approach.

To be holistic in our approach and cater for the marginalized are important. We want to maintain both orthodoxy and orthopraxis, knowing our faith and actively living it out - spreading our wings and reaching out. Unity among the wider church needs to be nurtured, accepting, and acknowledging each other's gifts and talents.

As we are celebrating the Golden Jubilee of the Church of Pakistan Church Union, let us resolve together to use all the resources God has given us, with the whole church working together for the glory of God and making the church as God intended it to be- His people showing His love.

The challenges and the difficulties will remain as they have been over the centuries. Let us turn these challenges into

opportunities to glorify God in all aspects of our lives in the church and society, looking towards Jesus who is the author and finisher of our faith.

Right Rev. Irfan Jamil, 11 August 2020

Sialkot Diocese

Election and consecration of Bishop Qadir Buksh



Sialkot diocese. 1. Bishop William G. Young from Scotland from Presbyterian Church Scotland. 2. Bishop Safdar Qadir Buksh, 3. Bishop Samuel Pervez, 4. Bishop Alwin Samuel the

present bishop of the diocese.

Bishop Qadir Buksh

Story of Missionary Era in Sialkot by Mrs. Edna Qayum Bhatti

This following story is written by Mrs. Edna Qayum Bhatti who was born and brought up in Sialkot. Mrs. Edna Qayum served as the headmistress of a government school in the city of Khanewal. She helped as a volunteer as the advisor

in Multan diocesan hostels. I included her story that contains the contribution of the missionaries mainly from Scotland. It also tells how the locals were provided the opportunities for education, some of the locals got higher education. They served the local communities. It brought a great change in lives of many people.



She writes that her childhood was a blend of Punjabi, Kashmiri, and Hindu culture, with a touch of western lifestyle because of the interaction with educated Sikhs, Hindus, and foreign missionaries due to her grandfather's profession. He was a Chaplain of the English church and the Cantt. Church for the British officials, who left after World War II.

She shared her experiences how the education System was established by the committed missionaries where many Christian and Muslim boys and girls studied and took up leadership positions in the Church and in the society of Pakistan.

After the First and Second World War and the Partition in 1947, the subcontinent was in a state of social, political, economic, and religious chaos. People were struggling for their survival. So, the Christian community and Church leaders worked side by side with commitment, innocence, and simplicity to help their countrymen. The Catholic and Protestant churches worked together.

Sialkot played a vital role in the struggle. Two boarding high schools for girls were established in Sialkot; The American Mission High School, Hajipur, and the Scotch Mission Girls' High School. The buildings stretched to more than 50 acres of land. A well-organized boarding house was established in these high schools for girls coming from under-privileged towns. The buildings also included residence for teachers. During the early 1950s, all the teachers were trained and qualified under the supervision of the principals, Miss Cathcart, Miss Alison and Miss Edith Williams. The American Mission High School covered all aspects of personality grooming in its curriculum which included academic excellence, co-curricular activities, biblical studies, and Christian celebrations. She completed high school with a matric certificate from this school. After her training in teaching, she started working here as a teacher alongside Miss Zeb Zaman. Miss Zeb Zaman had been her classmate in Kinnaird College, Lahore. She was a lay leader in the Presbyterian Church of Lahore. Her services for the church were commendable.

Scotch Mission Girls' High School was supervised by its Principal Miss Scott and Vice Principal Miss MacLevine. Girls coming from nearby villages and from a further village, Youngsonabad, were accommodated in the school's boarding house. Her mother studied in this school. After completing her studies, she served as the Senior S.V in the same school in the early 1930s. Girls had to appear for their public examinations after every school year. Special attention was paid to their academics and biblical studies. Scotch Mission Girls' High School also ran small-scale

primary schools under the supervision of local village pastors.

Lady Anderson Girls' High School was also established in Sialkot for day students. It was a secular school. Miss Newing was the principal of the school before 1947. She was a British lady and served for a long period of time. Mohtarma Fatima Jinnah founded the Muslim League (women's wing) from this school. She was 8 years old when she attended the Peaceful Women's Demonstration here with her mother. This is where she saw the graceful Miss Jinnah, dressed in white.

Boys High School, Sialkot cantt was also established before partition. Headmaster Massey provided his services to the school after partition. This school was one of the best among both Muslim and Christian communities.

The C.T.I Boys High School was also among the renowned schools. Dr. Foster and his wife Mrs. Foster served as the principals from the period 1947 to 1954. It also stretched to a massive piece of land. This school produced one of the best basketball players, who were then selected in the national team under the patronship of Headmaster Lal Moti Lal (M.A B.T) and Mr. R.N Mall (B.A B.T), who himself was a basketball player. C.T.I also catered meeting councils of the diocese.

The Sialkot Convention was also organized on the school premises. A special train from Delhi to Amritsar was booked for people to attend the convention. People from villages travelled in groups with their musical instruments. They used to play psalms and worshipped all night long. A

separate mess was set up for foreigners in the I.D Shahbaz Hall. Many meetings were conducted by speakers like Dr. Comings, Pastor Abdul Haq, Rev. Dr. K.L Nasir and Rev. Alexander David. Separate religious programs were organized at the convention by Pastor Sadiq. Films and songs of Jesus were also played. Sialkot Convention was an exceptional event. It formed the basis of socio-religious interaction between Christians of India and Pakistan. It contributed to the social and spiritual change of the Christian community.

After that, the first Jesus and Mary Convent was established in Sialkot. Many well-off Muslims and a few Christian students got admission in the school. The atmosphere however was mostly Christian.

Apart from schools, a Christian Memorial Hospital was also built. The hospital catered local patients as well as the ones coming from nearby villages. The hospital had well qualified doctors like, Dr. Hansberger, Dr. Zarina Hakim Din, Dr. Massey who was a surgeon from India and Sister MacLevy (mostly known as Sister Jutti) from Pakistan. Christian Memorial was also a training hospital for Christian girls. Rev. Prabhu Dass and Mrs. Abdul Haq led morning prayers of nurses in the wards and outdoor patients.

Dr. Hansberger introduced a Saturday club. It was a sober club which included badminton matches, tea parties and dinners on different occasions. On Christmas, carols and Christian roleplays were staged. Christmas carol services of all schools and hospitals were held in Murray College, Sialkot. This was a remarkable celebration and she was lucky enough to be a part of it during her childhood.

These dedicated souls changed the lives of the people of Sialkot and the Christian community.

Murray College

Murray College, Sialkot was an important part of the city of Sialkot. It was established by Scotch Mission High School and catered graduate and postgraduate studies in English and economics. Rev. Dr. Youngson was the first principal of the college. He also served as the head of the Scottish Church in India. He also funded the making of the village of Youngsonabad. Rev. Khairullah, Rev. Garret, Rev. Scott and Rev. Leslie Scott served as the principal afterwards. Mr. Thomas remained as the college's head of the science department as well as the principal and Mr. Tressler was a history professor from Allahabad who served as the college's vice principal. The faculty was committed, dedicated, and had a vast vision. It included Dr. Moet, the professor of English

- Mrs. S. K Dutta, professor of English poetry
- Eric Cyprian, English professor as well as an intellectual
- Khwaja Latif, professor of economics
- Dr. Vincent Dass, professor of psychology and the principal after nationalization

Murray College produced people like Dr. Allama Muhammad Iqbal, Molvi Mir Hasan, Molvi Ibrahim, Faiz Ahmed Faiz, Khalid Hassan, Zumarid Malik and Francis Xavier, who later served in education, civil services, military, politics, and judiciary

My Family My grandfather, dada jee (as we called him) and great grandfather belonged to the village; Fateh Garh near Sialkot. Few other Sikh and Hindu families converted and were given land by the missionaries. They cultivated barren land and turned out to become a village after great struggle. Dada jee and his two brothers lost their parents in childhood. Dr. I.D Shehbaz(writer and composer of Punjabi Zaboor) adopted three of them and sent them to school in Sialkot. Two brothers completed their matriculation while one passed middle school and was sent to C.TC Gujranwala to become a carpenter. He later also taught woodwork in a missionary institute in Gujranwala.

Dada jee, Benjamin (named by Dr. I.D Shehbaz) completed his intermediate from Murray College, Sialkot and later sent to Gujranwala Seminary and became a Pastor. He was originally named Boota Mall at birth. He served as Pastor in Mianwali, Khushab and Sialkot. He married a Kashmiri Hindu woman who was a daughter of a Brahmin Pandit, Shiva Ram. She belonged to Batot, a village near Srinagar. She did her matriculation from Srinagar and was sent to Ludhiana for training in health. She was later appointed in-charge of a health center in Jammu where she met dada jee. After a few years of which she converted to Christianity, baptized, and got married. She lost contact with her family after moving to Sialkot; however, her siblings who served in civil services (I.C.S) used to visit her in later years.

After settling in Sialkot, both her grandparents were working. Her grandmother became in-charge of the Govt. Municipal Health Center under Dr. Sani and we lived in a big government house in the same compound. . There were six

health workers, midwives and trainers working under dada jee, Mrs. Rosie Robson. The surname “Robson” was adopted by dada jee after the name of a missionary who baptized him.

Dada jee had seven sons, three of which died in their early twenties. Out of four, three of my uncles graduated from Murray College while my father, due to his hearing problem after typhoid, only cleared intermediate. My father was the eldest.

This is an interesting story written by Mrs. Edna Qayyum Bhatti. Sialkot City and the villages around Sialkot had a great history of education for the Pakistani community. I am grateful to her.

The following report is sent by the diocese

Sialkot Diocese is the mother diocese of Church of Pakistan. In late 1930s The Church of Scotland sent missionaries to India. Sialkot had a special privilege to host the missionaries from different countries at very early stage of church mission in Pakistan as founder partner and still most of the Christian community in different dioceses of Church of Pakistan have background from Sialkot Diocese. Sialkot Diocese has a very rich history in mission through evangelism, medical and education in its jurisdiction as well as throughout Pakistan. Administratively it consists of eight districts like Sialkot, Gujranwala, Gujrat, Sheikupura, Nankana Sahib, Mandi Bahu Din, Wazirabad and Azad Kashmir with almost half million memberships in these areas along with 45 ordained pastors, 15 catechists and almost 60 churches.

Sialkot Diocese is from Scottish Presbyterian background but in 1970 it came in unity of Church of Pakistan where

four different denominations Lutherans, Anglican, Methodist and Scottish Presbyterian united. Now a days Sialkot Diocese under the kind leadership of Rt. Rev. Alwin John Samuel (Fourth Bishop) is working in areas of adult education, women fellowship, youth empowerment, Sunday School Ministry, Evangelism, Education, Medical and community development with full of its potential and May God Bless our work.

Presbyterian Church government was ensued in Scotland by the Acts of Union in 1707, which created the kingdom of Great Britain. In fact, Most Presbyterians found in England can trace a Scottish connection and the Presbyterian denomination was also taken to North America, mostly by Scots and Scotch-Irish immigrants.

Who started Presbyterian Church in Scotland? John Knox brought it. Its origin was in 1560---Calvinism. I mentioned very briefly. John Calvin was born on July 10th, 1509. He was a French theologian, pastor, and reformer in Geneva. He is known for his influential institute of Christian Religion 1536. Which was the first Systematic theological treaties of the reform movement. The stressed is the doctrine of predestination, and interpretations of Christian teachings, known as Calvinism, are Characteristics of Reformed Churches. It is resting on Christology and the sacraments, and emphasis upon the work of the Holy Spirit in producing the obedience of faith in the regenerate or so called the use of the third law. . Calvin elaborated the orthodoxy that would have a lasting impact on Reformed theology. (taken from Gogle)

The missionaries came to India from different countries from the western countries and USA. They worked to share the Good News of God and they tirelessly worked with low caste communities for their upliftment mainly for education and with other projects like medical and societal issues. Some communities and families found new hope and new directions in their lives. Some students from new generations climbed up on the ladders of success with the support of missionaries and with their hard work, I thanked to those missionaries who devoted their whole life to work for the good of humanity

Peshawar

DIOCESE OF PESHAWAR

Church of Pakistan

(Established in 1980)

Mission Statement: “To spread the knowledge of the Gospel, to provide pastoral care and also to be an instrument of Service and witness to the whole people of God.”

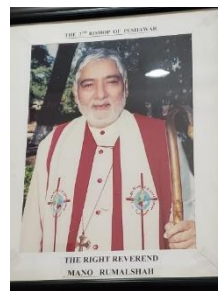
The Bishops of the Diocese of Peshawar since its creation:

The Rt. Revd. Khair-	The Rt. Revd. Khair Uddin
1982 – 1990	
The Rt. Revd. S. L. Alexander	1990 –
1994	
The Rt. Revd. Manawar K. Rumalshah	1994 –
2009	
The Rt. Revd. Humphrey Sarfaraz Peters	2009 –
to date	

The Diocese of Peshawar is situated at the northwest end of Pakistan, it comprises the whole Khyber Pukhtunkhwa

(KPK) province and Northern Areas of Pakistan. The Diocese is serving among God's people in the KPK through pastoral care and holistic ministries in the area where people face a number of challenges including poverty, religious discrimination, violence and terrorism. The Khyber Pakhtunkhwa Province was created in 1904 during the British reign over India. The location of KP province gives it political importance, as it has borders with Afghanistan on the west, China on the north-east, and Kashmir (the disputed area between Pakistan and India) on the east. The KP remained war-zone for about 20 years and affected by the 'War against Terror' in the past, after 9/11.

Peshawar the provincial capital has been abode by many cultures and civilizations including Ghandhara. Its population is over three million. The famous Khyber Pass



connects and leads Peshawar towards Afghanistan and onwards to Central Asian states. It is a meeting point on South and Central Asia and has a very traditional and tribal culture.

The Christian Community in the KPK: The Christian Community is spread throughout the province, numbering a little over 165,000. Most of the Christians are ethnically Punjabis, who were camp followers and came along with the British Army regiments in the 19th century; around 80%

of them are engaged in the menial work. Being the poorest of the poor they remained poorly educated, unskilled and under-class.

The Diocese of Peshawar was formed in 1980 and is one of the eight dioceses of the Church of Pakistan. The Diocese covers the entire Khyber Pakhtunkhwa (KPK) Province, Federally Administrated Tribal Area (FATA), and Northern Areas Pakistan. Pastoral Care for Afghanistan is also responsibility of the Diocese of Peshawar making it the largest Diocese in Pakistan. It has 32 parishes and sub-parishes based ministries. Out-reach services are for the entire province in addition to the parish ministries. The Diocese works through its six sectors for the spiritual and social uplift of the Christian community of KP, and to provide them security and safe guard their rights. The Diocese also renders its services to the majority community and other minorities.

Diocesan Sectors:

Mission & Ministries Sector provides pastoral care, security and confidence-building. These services are extended through the following Desks;

Prison Ministry works for the local and foreigner Christian prisoners in the jails.

Youth Desk works for the spiritual and social development of youth.

Women Desk works for the uplift of the women folk.

Junior Church works for the children's religious and social grooming.

OTS/Discipleship runs training course in Theology at the community level.

Healing Ministry holds prayer meetings and healing crusades.

Out-reach desk to share the good news.

Health Sector: The Christian minority sharing the love of God with the majority irrespective of creed, colour or ethnicity. There are two general hospitals, one at Peshawar and the other at Bannu with an effective community outreach programmes. In addition, there are Primary Health-care Centres at Risalpur, Dera Ismail Khan, and Shawal, Balakot. The Christian Hospital in Tank is serving the Tribal population and is an auxiliary part of the Diocese. Mental Health Centre, Peshawar caters for Special Children and the Disabled Persons.

Education Sector: The Diocese runs twenty-two educational institutions; some are for Christians only, while others serve the majority community irrespective of creed, colour or ethnicity. These institutions include technical training centre, English Language programme, Computer Literacy, hostel and the prestigious Edwardes College, Peshawar.

Development & Relief Sector works for the social and economic uplift of the Christian community, but also renders its services for the Muslim majority and other minorities.

The community is empowered through.

Community uplift program, Adult Literacy, Basic Hygiene and Sanitation including HIV/AIDS awareness, Sewing Centers, Skills & Vocational Training programs, Relief and Emergencies.

[**Finance Sector:** The main objective of this sector is to keep the Diocese financially afloat. It is responsible for financial allocation and finance audit.]

(The above paragraph is optional, it's up to you if you would like to mention it or not)

[Property Sector is responsible for all the Church properties, including buildings and open lands in the province. Property sector is engaged in Litigation, Renovation, Revenue generation. Most of these properties are under developed and require further investment for better utilization by the church.]

(The above paragraph is optional, it's up to you if you would like to mention it or not)

Interfaith Ministry is engaged in the interfaith harmony, culture of tolerance and peaceful coexistence with a vision for a global peace at large. The Diocese major contribution is the foundation of an interfaith organization called “The Faith Friends”. Regular seminars meetings, and social gatherings are an essential segment to promotion interfaith harmony at all levels,

Diocesan Legal Desk works as an advisor/consultant in all the legal and constitutional matters. It also raised its voice against the laws which promote discrimination. It works for the protection of the Christian community and other minorities. It provides legal and constitutional help to the victims of the Blasphemy laws, and/or extremism, and provides moral and legal support to the Christian inmates in jails.

Challenges and opportunities:

Pastoral & Evangelistic: To provide pastoral care, security and confidence-building to the scattered Christian community throughout the province.

Inter-faith: To develop programmes for conscious engagements with other religions through varied approaches. To encourage local presbyters to develop bilateral relationship with their counterparts belonging to other faith communities. To work for space and harmony amongst all communities through bodies like the World Council of Religions (Pakistan).

Diakonia & Development: To continue to use our educational and health-care institutions as the “Diakonia Centres” where we endeavor to re-enact “God’s love as experienced in Jesus Christ for all people”. To work towards the viability of our institutions. To engage in development programs this responds to the marginalized communities. To focus on the economic uplift of the Christian community. Resources: To nurture and equip Christian Leadership. To raise financial resources through property development and other possible means to make us sustainable. To manage and share our financial resources with equity and integrity.

Relationships: To play a positive in the civic society. Especially for the wellbeing and integrity of Pakistan. To maintain living relationship with the World Church. This is to promote mutual respect, accountability, and a true expression of the “One Holy and Catholic Church” being the body of Christ.

Chapter 16 - The road forward

We are living in the times of globalization. No one in present times can live untouched by the effects of globalization. We get affected slowly. By the time we recognize that we are in control of globalization, the life with changes brings enormous challenges.

We land up in the situations that we find difficult to go up to life that was one time normal. The older generation live emotionally attached to older values. They find difficult to adjust to new realities of the globalization. The younger generation love the changes brought by the globalization. The globalization adheres the effects on social, economy and business, family, community, education and our spirituality and religious life. This leaves the Church with tremendous challenge not to leave unnoticed but prepare the people of all ages with our fundamental belief in risen Jesus Christ to encounter challenges. This is the best time when we are blessed to celebrate 50 years of our unity. It is the best opportunity to retreat and look on our past experiences. Our experiences would lead us to encounter changes and promise to God to work for a new life in the teachings of Jesus Christ. We try to live in faith that “The Lord loves righteousness and justice; the earth is full of his unfailing love.” Psalm 33: 5

The special occasions like anniversaries come with some historic background in our lives to celebrate and make festivities thankfully and joyfully. They also come as blessings to reflect truthfully on our achievements. We celebrate as a community with the spirit of oneness. There must be moments for our Life in Church during these last 50 years’ worth correcting, improving, or accepting to assist us take our Church forward. We reflect truthfully and

with humility where we failed, why we failed, did we advance, what did we gain or what we lost? Take courage not to remain in the past of our failures but go forward with readiness in our thinking and ways to change things believing in the power of the Holy Spirit. The discovery of our achievements and failures will help us to bring newness. It might be that the mistakes were made by our predecessors. Since the unity of the Church is our legacy, we must be a correcting force with humility. We are to bring newness with the experience of our Lord Jesus Christ in His resurrection, there is a promise about our new life. When we are celebrating 50th birthday of our United Church of Pakistan, let us remember that we devote our struggles to pass on the blessing of the unity to our children with alternatives to their understanding. The young ones have to be respectful to their elders to value the old traditions. Be submissive to those who are older, all of you, clothe yourselves with humility towards one another, because “God opposes the proud but gives grace to the humble”

1Peter 5: 5

I also take the opportunity to write few things from my own experiences for the wellbeing of the whole community of the united Church.

We believe in the Gospel of Jesus Christ enabling the fractured and broken and partial person to become whole person. “Through Him all things were made without him nothing was made that has been made” John 1:3

All 8 dioceses remain closely connected in good times or in troubled times. The Spirit of Unity enhanced. It has to be in constant processes. We all need to remain with the spirit of patience, resilience and understanding to work for solidarity. There had been conflicts, difference of opinions and interpreting rules in different ways for the benefit of

one person or one diocese. I thank God that we lived through together in wounded situations also. We all still live in Church of Pakistan.

Christ is presented as we believe that universal Christ belongs to all cultures and races and the answer to all human needs.

For us it is not important the superiority of Christianity but Christ that was the foundation of Christian mission.

The Church must make possibilities available for higher theological education for young pastors. They are to be equipped to serve the higher educated people. During their study time they should be sent out to the congregation to observe the spiritual needs of people and prepare thesis and present to their teachers. According to their observations they should be guided to make the plans to serve the congregation. It must be flexible according to the changing realities. Theological education should be made possible for female students too with the opportunities and possibilities to serve the Church. From the beginning of the United Church, the theological education had been a very pertinent issue. There had been some discussions with Gujranwala Seminary but unfortunately no further change for the improvement was brought in. Our own Church opened her own Seminary named St. Thomas Seminary. It changed the concept that female students be admitted and got their degree like male students. There are many pressing needs becoming obstacles to bring the standard of education to a higher education. One very important is the monetary resources, all the dioceses commit to provide support to the Seminary. It is necessary to send the students from all the dioceses from any distance from Karachi. The interest of the diocese will help the management of the Seminary. There may be some programs planned for the diocese to plan in their own

diocese and ask the Seminary staff to plan for them. It will be a great encouragement for both. There will be more opportunities for the growth in mind and spirit.

The wiser thing will be that the theme for Synod is chosen relating to daily lives of people in the Churches. The congregations should take time to have discussion on the theme.

We renew our commitment “Defend the cause of the weak and fatherless. Maintain the rights of the poor and oppressed. Rescue the weak and needy, deliver them from the hand of the wicked. Psalm 82: 3-4.

We take the responsibility on our shoulders to make our fellowship of all kinds of people stronger. The challenge is that we bring people closer removing the prejudices of high and low.

We are here at this time to work that the Church could be free of conflicts and misunderstanding. Let us be kind and generous to each other. Kindness should not be taken as weakness. It is a great strength to bring love and peace in our situation.

We pay attention to differently challenged people to make education available and opportunities to accommodate them in the society with respect and dignity.

Let us also remember in our prayers our honorable President and Prime minister and all others who served our country to be bestowed with health, strength, wisdom and intelligence and sense of justice. Let us remember and pray for the unity, equality, peace, progress and prosperity of

our beloved country Pakistan and the people of the whole world.

We Christians believe in Christ we have life that has a stamp of Christ that means that the life is made to work and follow Jesus Christ. We can set ourselves on the way of Jesus Christ. if we live like Jesus, we make the kingdom of God on earth.

We must live in peace, and tolerance with the majority community. We avoid having provocative, argumentative, and testy attitude with the people of majority community. At the same time, we have to be courageous to face the challenges as the minority. Let us consider of being into religious minority as a gift of God not as a fear or oppression.

Help the young generation to work hard in impossible situations to make them possible. The biggest challenge I feel that they have to have self-discovery of potentials. We all are gifted by our God Creator. Take courage, leave the idea behind that we are in minority. Go forward trusting in yourself and having firm faith in God.

Try to include younger people and women to represent on local parish committee, diocesan council, Synodical and Synod. Help them to develop confidence and skills of leadership, Listen to their voices.

One of the lay persons who lived in Pakistan, now moved to the United States wrote me that the Theology students during their study years should be given opportunity to learn some other trade and be free to find a job during his ministering the Church so the pastor has a better economic

state. The money the church receives by the donations of the people can be used for some charity projects.

The Church about a century ago was founded on the perspectives of the foreign missionaries. I would say that the Church has to find more possibilities to be indigenous completely. I would say that the Church has capabilities to be independent.

The Churches in cities must be challenged to get closer to village churches and help them in some projects for their progress. It is very important that every child in the villages need to be in school and to be helped to have education. The parents and children in the villages must be challenged to make education an important purpose of life.

All the Churches from different backgrounds must try to coexist peacefully accepting and respecting. It is very important for the Church to live as a minority community to keep up the tradition of unity that it does not wither, languish, or perish during new fast changing cultural rites and traditions. The leadership must try not to discard the old traditions with rejection but build new tradition taking into consideration that the purpose is not changed but the ways to adapt in the existing times can be altered.

As the whole world is in the grip of COVID 19, the impact of globalization is changing to nationalization. Each nation is getting more concerned to find solutions to problems at their national stage.

Let us give glory and praises to His majesty, believing that everything is from God. His power prevails by His word. The Holy Spirit exists by God's love and approval.

Let us join hands to serve with our Church with generous heart, honesty, and sincerity, new vigor and audacity.

DO NOT ENTER THE GATES OF THE COURTS BUT ENTER THE GATES OF OUR CHURCH, BOW BEFORE THE THRONE OF THE GOD OF JUSTICE AND TRUTHFULNESS. DELIVER PEACE TO EACH OTHER. LISTEN TO THE VOICE FOR RECONCILIATION. COME OUT OF THE CHURCH PRAISING GOD ACCEPTING GOD'S DECISION IN HUMILITY. YOU WILL FIND AN ETERNAL JOY AND FREEDOM FROM FEAR, REVENGE AND DISTRESS.

Rev. Dr. Sultan Pervaiz

All the bishops took a courageous decision during COVID 19 to have worship service in Lahore Cathedral to praise and thank God for the existence of United Church of Pakistan. Bishop Azad Marshal said that "After 50 years of CoP union, it is time for introspection." He remembered the founding fathers who had vision to bring different denomination into one fellowship named Church of Pakistan. After fifty years the time presents to reflect on new challenges our Christian community is facing with changing times for the whole world. He invited people for a dinner fellowship for thanksgiving to celebrate the Golden Jubilee." It was the most beautiful gesture to provide a occasion for all present to celebrate in fellowship of each other with thankfulness to God and for all those who made the history for the vision and worked hard to make it a reality. In our Church of Pakistan.

We have had experiences of different kinds in 2020. Firstly, we praise and thank God for the Golden Jubilee of our

Church union. Secondly the election of bishop of Karachi, we pray that our spirituality of justice, honesty, and supreme priority for love of our Church body of Christ will be revered. Thirdly we suffered with COVID 19 with the whole world, we were advised to live in isolation to safeguard oneself from the danger of the disease. But the Church continued to reach to people with the word of God with prevalent technologies. I would like to give respect to our Moderator Bishop Humphrey Peter to perform his responsibility to give his leadership in these situations with the help and wisdom of God to keep the people in one flock united in peace.

Before I close writing, I would like to share an experience that leaves us with a message for peace and reconciliation.

Memorable History of our Churches to remember and thankful to God for these chosen people.

Bishop Jashwant Rao Chitambar 5 September 1879- 4 September 1940 was the first Indian bishop of the Methodist Episcopal Church of North and South India, elected in 1931.

Bishop Chandu Ray became Archdeacon of Lahore on 16th February 1963 he was consecrated Anglican bishop of Karachi.

Bishop Inayat Masih was the first national bishop of Anglican Church of Lahore diocese; his election result was announced in Calcutta and he was consecrated there.

The story of election continues. This is the story of the first national bishop in United Episcopal Methodist Church in

Pakistan happened on 16th October 1968, the elected bishop was consecrated on 20th October 1968 in St. Mary's Church now called St. Mary's Cathedral. Bishop Taylor was sent by the Methodist Board of Missions to conduct the election, Bp. Finger accompanied him. Two Bishops who had been the bishop of Methodist Church in Pakistan after the partition, they were Bishop C.D Rockey and Bishop Hobart Amstuts. There were two candidates for the election of the first national bishop. The election had the result after voting only first time. The result was announced and Rev. John Victor Samuel was announced the Bishop elect. There was peace and acceptance for the result. The first one to welcome bishop elect as another candidate Bishop Qadir Baksh. Soon after few years he was elected the second bishop of Sialkot diocese of United Church of Pakistan after first missionary Bishop Willy Young from Scotland. I was present at the time of the election. I feel Rev. Qadir Baksh led the whole electoral body to accept the result. I always respected him from the time I met him and his family in Lahore, where he was the pastor of the Methodist Church. My husband member of his Church, I also joined the same Church. He gave me opportunities that I could serve the Church. He trusted me to decorate the Church to celebrate the 50th anniversary of services of Bishop C D Rockey in India and Pakistan and for Women Society of Christian Service (WSCS) and summer school for the children. Bishop John Victor Samuel invited him and his wife to have dinner together in a restaurant. We had a very good time and conversation accepting each other and promise for the confidence in each other. The election experience could not be better pleasant one as that.

I share this story because with passing years the fundamental spiritual value is fading away. The election is leaving the Church divided. I wish that election of the bishop takes place after the candidates spend some time for prayers and meditation with the Moderator Bishop.

Here is my prayer for the Golden Jubilee for our Church. I shared with people on 1November 2020 on Facebook.

Prayer of thanksgiving for 50th years of union of the Church of Pakistan.

I send my good wishes to all those who are celebrating the blessing of the unity of the Church. We have been in United Church of Pakistan for precious fifty years.

Prayer:-----

Our Creator God, we live in faith that on this earth we all have our being through You. We bow our heads in Your Holy presence to surrender our whole being. We bring our gratitude from the depth of our hearts for the Golden Jubilee of our unity of different denominations. It was passed on to us through our predecessors who had vision for the unity. We also thank for those who worked diligently to make unity of the Churches a reality for the glory of Your name. They struggled through with unfavorable times but kept their faith strong. We thank them for sharing the gift of unity with us. Our Eternal and merciful God we open our lips to sing praises to Your Holy name.

We remember all those who worked reaching out to people and giving them the Good news of love of your son Jesus Christ who suffered for our sins and died. He was

triumphant over death in resurrection for the promise of new life for all who believe in Him. Our predecessors ran their race of faith in Living God and slept in You. Give peace to their souls. Many embraced their vision of unity as their followers and took it forward with truthfulness and honesty.

Today is the blessed day, we thankfully celebrate feeling your presence in our midst. We remember all those who served the people with a great dedication. Give them good health and strong faith. They may find comfort and content in Your name.

We humbly ask your forgiveness for our iniquities and sins when we failed to do your will. We bring to your loving presence Moderator Bishop Humphrey Peter, other diocesan bishops, pastors, catechists, workers in offices and in other projects, and all the congregations scattered all around Pakistan. Fill them with humility and honesty to work for the kingdom of God on earth. Bind us together in Your love and trust that we will make your faithfulness known through all generations. Oh, God of peace, justice, and reconciliation, prepare our hearts to renew us with the spirit of forgiveness and make reconciliation. Today is the day for repentance and step in new life of love and empathy. And Be ONE under the guidance of Almighty God.

We plead you God to make us love and forgiving Church and bless us to do-----good, search for justice, let the weak and the orphans have justice, plead for the widows, be fair to the wretched and the destitute, rescue the weak and needy, help the oppressed. Make it the Church of people where voices of all kinds are heard. Prepare our Church to

face the new realities of fast changing times confront many challenges.

We pray for the healing and health for the victims of the COVID -19 and peace and comfort to those whose dear ones left them grieving in their sorrow. Hold in your strong arms who workday and night to keep the COVID-19 far away from people. Give them strength and strong faith that their sincere labor will bring good results.

I pray for the peace of the whole world. I bring all those in your presence God who go through miseries of different kind each day. There are those who suffer at the hands of powerful, proud, and selfish. They suffer because of the discrimination based on color, caste, creed, sex, and the position one holds in the society. There may be many other reasons. Our dear God give us change of heart. Give us eyes to see your beauty in these people or in situations. Give us dignity to open our lips to say words of appreciation because we are all your creation.

Listen to our prayers, O, dear God. Let us rejoice and we thankfully celebrate the precious gift of Unity and its reminiscences.

We ask humbly in the name of our Lord God Jesus Christ. Amen.

Mrs. Shirin Samuel

Chapter 17 – In Closing

I included my late husband's writing "on Church" today we are celebrating the day for Church Union. God blessed him to take part in discussions for the Church of Pakistan at the final stages and he was one of the founders to take the heavy responsibility to accept the gift of unity and nurture it for its growth. This is in memory of my late husband Bishop John Victor Samuel. Please read it as to understand what he thought of Church in his life. It is Devotion on "The church." I am sharing this, was found in my late husband's writings. I hope you be blessed by reading it on historic event.

"Participation in the blessings of the union with Christ comes when the faithful have all the things needed to live well and blessed by God. "by William Ames.

The Church's mission. The work of the Church is to show to the world what it looks like when a community of people live under the reign of God. The Church where the Spirit of God is forming people who are the expression of God's redeeming power in the world. The Church is revealing God's presence by living with the presence of God.

"The Church is only a Church when it exists for others. It must share in the secular problems of the ordinary human life." By Bonhoeffer.

The Church as the people of the Spirit. Luke writes in Acts is well known for the prominent role the Holy Spirit plays. The Holy Spirit plays in the narrative. In one sense the Holy Spirit is a major character in Luke's unfolding drama.

Luke already knows Mark of Jesus reception of the Holy Spirit at His Baptism, (Mark 1:7-11. Luke 1: 21-22).

The Church embodies Jesus Messianic vision of the kingdom of God. In Acts the proclamation of the kingdom of God and Jesus Messiahship are closely linked. (Acts 8:12, 28: 23, 31). The Risen Lord instructs the disciples in matters pertaining to the kingdom of God. (1:3). It remains the theme in the preaching of the Church. (12:22, 19:8).

Church does what Jesus teaches,

Jesus story has been the Church's story.

Proclamation, loving, healing, educating, and creating a new world of interdependence

My introduction is to help those who read New Testament which mainly Christians believe but it is also for those who read New Testament for knowing who Christians are, and the Christianity and its classical texts which has created the Christian society and hope the building the world of Hope in future.

Interpreting the message and meaning of Jesus Christ. Interpretation provides the basic elementary information about these writings and contains long conversations that has been conducted about them. I hope it will deal with interpretive issues relating to literary, historical, social, and religious dimension of New Testament.

Life settings in which Jesus traditions took shape.

Gathering for worship, singing, praying and proclamation of Good News. Eating, teaching, and learning together. (Lord's Supper) meal together and fellowship.

Teaching would collect all the parables of Jesus and all the materials that Jesus used and said.

The Passion Narratives, all four Gospels display similarities in content and in sequence with passion narratives.

The Church must be clear about its "commission." In the world it is to be aware of its situation and its goals of its mission. The Church is always in mission of its goal and its strategy.

The Church, "people of God, not individual in itself at all times." To God, because God called, because God called who called it to be its being. Gathered, called, liberated, and empowered by the Holy Spirit.

The Church is in the move in solidarity and critical fellowship together with the world.

People and peoples---- nations and societies. It will understand its commission in the light of its hope, and it will interpret the suffering of the time in the light of the coming of the kingdom. So, the three diversions --- before God, before men, before future.

" Hope is lived when it comes alive, when we go outside of ourselves, in joy and pain take part in the lives of others."

The Church rediscover how the great things are self-serving.

Empire is the way human construct and organize the world.

Colossians 1 chapter---- All powers order the world. Bring order and redeem.

Fragmentation of beauty and justice.

God made the world beautiful; we have fragmented it. Fresh discovery of what justice is. The Church thinks how to do justice. Christ started the beauty, stays in unity of the Church is, bring the new being--- new man and Christian vocation.

There is a Church tradition of fair well. Unity of believers. A task given by Jesus. Isaiah reminds us "I have chosen you." In the tradition in God's task. The one human who is the other party of Israel, my servant Jacob whom I have chosen of the offspring of Abraham.

Jesus saying farewell to his disciples John 17:20-21.

The Church embodies Jesus messianic vision of the kingdom

We believe in life. The Creator God or God Creator of the world.

The creation of human is unique

Creation of God,--- God as Creator is life, God is Life-principle. This life-principle creates human as God's image. This was revealed by life-principle. How do we know human is God's image? What is God? What do we know of God? He is a life Principle. A life living reveals itself as to his presence.

God can be in covenant with those who believe in God's son Jesus Christ (died and resurrected) the sin-- Absence of God's presence is dealt with (Romans 3: 24-26, 5: 8-9)

Jesus takes upon Himself the curse which would have prevented God's blessings finding fulfilled, (Galatians 3: 10-14). The resurrection is God's declaration that Jesus and His people before God (Romans 4: 24-25) The Church ---- A people with new identity, a new Israel. Any outside old Israel does not need become old Israel. They by faith in Christ come as a new Israel as covenant people.

Justification by faith is a phrase shorthand explaining the process a covenant community new Israel (Daniel 6).

Jesus the one who launched God's kingdom on earth as in heaven. The process of the kingdom with all the parables and small stories.

Life settings in which Jesus' traditions took place. Teaching--- Teachers figure very high in leadership. (1 Cor. 12:28, Eph. 4:11). They are different from Prophets, Evangelists and Bishops. The teacher would collect all parables and other teaching materials that Jesus did.

Preaching--- Sermons reported in Acts. They are present in variety, Peter, Paul and others proclaiming that Jesus is the way that recalls the Gospel traditions in some cases they had Midrashim texture with heavy emphasis on Old Testament passages that prove Messiahship of Jesus (Acts 2,13).

The ascension Narratives---All four Gospels display similarities in content and sequence within passion traditions. (Mark 14,15. Mathew 26- 27. Luke 22-23. And John 18-19).

One thesis stands out----It shows that the cult of Caesar was not simply one new religion among many in Roman empire. The cult had become a dominant cult in the Roman Empire. It was in the case where Paul was active was the means where the Romans managed to control and govern such a huge area who needed Army When they had worship. Paul and his converts lived in the empire where they felt the implications of Political, social, and ideological implications of imperial cult.

How the Edict of Milan important?

It was end of Iconoclastic period.

It was announced a bar of figurative sculpture on all Churches.

It declared Christianity as a legal religion of Roman Empire.

“Therefore the Church is not absolutely necessary as an object of faith, not even for us today, for then Abraham and the other prophets would not have given assent to those things which were revealed to them from God without any intervening help of the Church.”

Shaping of our worth is never for a Christian a matter of going out arrogantly thinking that we can just get on with our job and it will all happen. It is a matter of sharing and bearing the pain and the puzzlement of the world so that in crucified of love of God in Christ may be brought healing upon the world at exactly that points that Jesus bore the cross uniquely for we do not have to purchase forgiveness that has been done. But because following Him Still involves taking up the cross.

Collected and arranged by my husband late Bishop John Victor Samuel.

August 15, 1930--- August 29, 2018.

The best thing of all is God is with us. John Wesley.