

Baptist News

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Editorial



What Christmas is

Many people throughout our North East India don't know the true origins of Christmas! What I mean by that is many people don't realize that the birth of Christ is really what it's all about. And even those of us that do know the true meaning of Christmas tend to forget it amidst all of the shopping, and gift giving, and family get together with all the feasting and merry makings. Let me say that we don't really know for certain what day the Lord was born, but we do know for certain that He was born, so we recognize Dec. 25 as a time to remember His birth. Let's talk about what Christmas is all about. As mentioned in Galatians 4:4-7, the Galatians also needed a reminder about the significance and meaning of Christmas. Paul wrote to the Galatians to remind them of the significance of what Christ had done for them when he came to the earth. The Galatians were turning from the Gospel of the grace of God to the bondage of the law.

What is Christmas really all about? Christmas is the advent of the Saviour of the world. The important things about Jesus Christ and his coming to earth is that he was fully of divine origin. It was the sending forth of Christ from God the Father. We're told in Gal.4:4 "But when the fullness of the time was come, God sent forth his Son". Christ had always existed with the Father. Jesus the Christ was born. Christ had always existed in perfect loving fellowship with God the Father. One day at the

precise time, God sent him forth. It was God's plan even before there was a world. Jesus made a conscious choice to be sent. In love for humanity the Father sent the Son, and in love for the Father and humanity Jesus willingly went.

Jesus willingly and obediently and lovingly left a place of glory and sinlessness, and ceaseless worship and perfection, and unbroken fellowship with the Father. Christ came from the bosom of the Father, to the womb of the Virgin Mary. Imagine all the fullness of the Godhead was dwelling inside this young virgin. This is his divine origin. And then His full humanity—"made of a woman". The statement, "made of a woman" is true of all men. While Jesus was fully divine in origin, he was likewise fully human. He entered the world just as you and I entered the world. He was born of a woman. He was a man. He was Mary's son. He hungered, and thirsted, and ate, and drank, and worked, and played, and laughed, and wept, and hurt, and bled, and prayed, and lived, and died as a man. Christmas is about the advent of the Saviour. He lowered himself, he condescended, He came down to the earth in order that we could go up to heaven when the rapture takes place.

Christmas is also God's acceptance of sinners. Paul tells us why Christ came, why he was born, why he lived under the law. Christmas came to redeem them that were under the law—To redeem means to set free, to purchase ones freedom. Who are "them that were under the law"? Well, first this speaks of the Jewish people. Rom.3:1 What advantage then hath the Jew? or what profit is there of circumcision? 2Much every way: chiefly, because that unto them were committed the oracles of God. Christ came to set his own people free from the enslavement of the law. The law was given directly to them. However, all men are subject to and accountable to the law of God. Paul said of the gentiles, (Romans 2:14-15) 14For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15Which

shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts then mean while accusing or else excusing one another; although the Gentiles were never under the Mosaic Law, they are under Gods morale law, which is the 10 commandments. All men are subject to God's Moral law Jew and Gentile alike. God's moral law alone cannot make us righteous. Knowing the rules and trying to keep the rules in our own power has always resulted in failure. We need something more than a written moral code. We need a change of heart. Jesus came to set us free from the law and its curse of death and hell. How did he do it? Gal.3: 13 "Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is everyone that hangeth on a tree." He freed us from the curse of the law by becoming a curse for us. Moses said in his law, "cursed is everyone that hangeth on a tree." He descended as low as becoming a curse. He removed our curse by taking our curse as he suffered, and bled, and died on the cross. God's curse has been once and for all removed, for all those that believe. Why did he remove our curse? That we might receive the adoption of sons—He set us free from the curse so that he could place us in his family, so that you and I could become adopted sons & daughters of God, bearing all rights and privileges as natural sons and daughters. So Christmas is about the acceptance of Sinners. Lastly it's about, the assurance of the Holy Spirit. God sent forth Jesus to redeem us. Gal.4:— God inhabited human flesh. Phil.2: But God makes it real to us. He sends forth again. Once again the divine takes up residence in the human. Gal.4:6 God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. God lives in our innermost being. It's a personal Christmas. The Holy Spirit, the Spirit of Christ making us alive, making us knows that we are children of God for the Holy Spirit within us cries out "Abba Father". So what is Christmas?

In short, Christmas is the coming of the Saviour of the world; it

is the acceptance of sinners by our loving God; and it is having the assurance of the Holy Spirit who is our comforter, guide and counsellor.

In this issue of the Baptist News, we have articles on Christmas theme by the Rev. Dr. Wati Longchar and Rev. Christopher Rajkumar, Overcoming Prejudices by Ms. Holikali K. Yeptho, Revive Us Again: Church by Ms. Juliet Shikhu, Appeals by NECU, Ministry Update of the CBCNEI, brief reports of the BYFNEI, Ecumenical Peace Consultation, article from Rev. Dr. S. Temjen Imchen on Trading Justice and Peace , Workshop on Theology Economics and Labour and some tit bits. I hope and pray that you will be blessed by reading all the articles and reports mentioned here. God bless you and wish you a very merry Christmas and a Happy New Year!



Solomon Rongpi
Chief Editor



Special Appeal

Dear fellow believers in the Lord,

Remembering the legacy left by the Missionaries who came to our land and suffered for the simple reason that we might become children of God, and remembering the legacy left by our forefathers who suffered persecution to preserve the faith, the Mission Department is constructing a Building called "Legacy Building". This building will stand tall as a testimony of our love for those gone before us.

We will use the building to generate income for mission, and every Rupee generated from this building will be specifically to support our Missionaries within India and abroad who are at warfront on our behalf sharing the love of God.

We felt it very important to share this opportunity to you to be part of this Legacy by donating any amount you felt led. Every donor's name will be enlisted as "Partners forever" in CBCNEI record and in the building as well. You can make this donation in the name of your loved ones who have gone before us as a sign of their legacy in Kingdom building. I assure you that you will not regret donating for this noble cause. People in many generations will see it and will be grateful to God for your donation.

Therefore, I would like to request you to prayerfully consider donating toward this Legacy. It will be storing your treasure in safe place *"where neither moth nor rust consumes and where thieves do not break in and steal"* (Matthew 6:20).

You can send your Donation to the account given below:

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Thank you so much. If and when you make donation, please let us know by calling or sending message to:

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May the good Lord, in His great riches and glory, bless you even more.

In His service,



Rev Dr Solomon Rongpi
General Secretary,
CBCNEI



The Promised Fulfilled

Luke 1:26-36

Rev Dr Wati Longchar

St. Luke 1:26-36 speak about the promise of Immanuel. This promise was fulfilled 2000 years ago at the birth of Jesus Christ. That is why the churches all over the world are celebrating the birth of Jesus proclaiming that the promise of love, peace and joy is fulfilled. In Christmas we proclaim this message of love and peace. But proclamation alone is not enough, but doing love and peace will make everybody joyful and happy in this world. The core teaching of Jesus centred around three things:

(1) Kill yourself (or kill your ego)

(2) Love your neighbors

(3) Do love to your neighbors. True Christmas is doing love to our neighbours.

The God of the Bible is the one who journeys to and with the people who are outside of power structure. The incarnation of God in Christ Jesus took place among the people at the margins. Mary and Joseph came from a lowly family background – the carpenter whose profession was not respected. When the angel said to Mary, you will be conceived and give birth to a son. She replied, “How can this be?” She never expected. Everybody expected that Jesus would be born

in a palace. Jesus was not born in a palace, but in a manger, a ragged cowshed, an open and unprotected place. At the time of the birth of Jesus, people who gathered around him were people outside of the power structure. They were people without any political power, nor religious authority, women, children and the poor people like the shepherds who were landless and who did not have legal protection and from whom the rich people refused to buy milk and vegetable. The wise men, strangers in Jerusalem, who brought precious gifts to Jesus, refused to be subjected to empire obligation. People who welcomed Jesus were those outside of power hierarchy. These people were not allowed to enter the temple and did not have any political influence. People who were missing during the birth of Jesus were the rich men, rich women, the king, queen, prince and princesses, high priests, nobles and other high officials. The birth of Jesus was astonishing, threatening news for those decision makers. Being threatened by the news, Herod, the king, ordered to kill all two-years-old and younger in the regions of Bethlehem (Matt. 2:16). They never expected that God would be revealed among the lowly people. The angel announced the message, "Peace among *you*", among the marginal people. This clearly shows that incarnation of God happened outside of unjust power structure. God chose the 'margin' – the people underside of history – to inaugurate His Kingdom, bring justice and peace. God was and is encountered among the powerless and in unexpected locations like manger, but not in the palace. If the God of the Bible took side of the people in margin, then it is clear that God continues to take side of the marginalized people even today. Christmas is the testimony that God participates in history to defend those who are victims of power.

Another important significance that we see at the birth of Jesus was that he was protected not by his own people but by strangers. Mary and Joseph flee to Egypt, whom Jewish considered as enemy and pagan worshiper. They took radical decision to flee to Egypt – a strange place, unknown people and uncertain future. Egypt received Jesus and his parents. Unexpected people protected and nurtured Jesus. Herod and Jewish leaders searched Jesus with sword because they were so protective of their power and position. That's why there was mourning in almost every family on the first Christmas. In the first Christmas there were full of tears because Herod killed all the boys below 2 years old. The thirst for power blinded him to see the plight of the people.

The decision taken by wise men from the East is also very interesting. They were strangers and unknown people. They were not familiar with the places and people. King Herod requested them to report him when they see the infant Jesus, the prince of peace, so that he will also go worship him. It would have been a great honour for them to go back and report to the King. But they took a different route – not the route towards the King palace where they can expect a grant welcome and praises by the King, but a different route for the sake of protecting the life of Jesus. Christmas is not just celebration of feast, but cheating power monger like Herod. Christmas is a time of saying No to unjust system, corruption for the sake of protecting the marginalized people.

But today we give more importance to celebration and Christmas is commercialized. Once I was invited to preach in a church during Christmas. The church was decorated very colorfully. Inside the church, there were

Christmas tree, stars, many balloons, colour papers, Santa Claus and four candles were burning. Outside the church there were again five giant sizes Santa Claus and all of them carrying big basket full of gifts, and in a corner their laid baby Jesus in a manger, with shepherd and wise men. Interestingly, seeing all those beautiful decorations, my son who was just 9 years old at that time asked me, "Dad, are we celebrating Jesus or Santa Claus birthday?" I was shocked, amazed and asked myself – have we given more importance to market symbol Santa Clause than Jesus! Christmas is marketized through the symbol of Santa Claus. We make Christmas just a mere merry making celebration.

As we celebrate Christmas let us take a different route to protect the life of the poor. Let us say No to unjust system, corruption, power and selfishness. Let us open our ears and eyes, and listen and see what God wants to say about love, peace and joy through the voice of the people in the margin. God is there among the margins just as at the time of the birth of Jesus. God speaks through them. Let us reroute our commitment, calling, vision and our action to protect and empower the people in the margins.



Manger Politics



Rev. Christopher Rajkumar, Executive Secretary, NCCI.

The Manger narration, a soft, melodious folk piece, gives an impression of an age-old historical setting in palace with king's costumes with classical literary scenario. The genre of the manger narration was silent fusion, the rhythm was mild to put all asleep, the lyrics are to sooth the hearts to have hope for the best in their future, and that is the theology of manger. Is it a great and interesting story to the Gen Y (People born after mid 90s)?

But the reality was different indeed! On the one hand, a brooding threnody of the citizens of Judea over the assassinations of their own children, and on the other, the rulers had marathon of meetings with the religious leaders and diplomats in order to subdue the unknown, newly born king for Judea. This insecure delusion of the empire has gone to the level of erasing a generation from their own land history.

In this story, the mere birth of a migrant individual created a political trauma for the rulers. The land of Judea, the citizens and the empires and rulers had experienced political commotion. So, it was not a silent night, rather a night with cries, disorders, threnodies, restless political and legal meetings with a declared and undeclared emergency over the citizens. As no one could have maintained a silence in that particular night, we shall presume that, this 'manger' created political instability in Judea. Commonly, any political story begins from the palace or state houses. However, this political story begins from the manger, which is usually found outside the household(s) or fields. Therefore, manger has become politically powerful space than the palace in Judea in this event.

Some stories slip back forever, forward into future, down to depths of ambiguity, and up to heights of liberation! This story of manger is one among such indeed! This is a quiet strong and powerful political story, which is transformative in nature that comes, not from the *Palace up above*, but from the *Manger down below*. Secondly, this manger story in the history conveys the significant message hitherto that the mightiest person who challenged the empires and the rulers was born in the manger to a peasant girl in an unknown land.

During the time of the birth of the mightiest, Caesar Augustus was portrayed as the greatest of the empires. Using his power, in order to favour his treasury, he levied the tax on people and forcing them to go to their natives to register themselves as citizens. At that time, Herod was a governor of Judea, a backward province. Caesar as a federal empire did not heed enough to Judea since there was less response to chess or levy response from Judea and Caesar did not give the Governor Herod importance. When the Governor was strug-

gling to favour his treasury because of the people's financial crunches, Caesar ordered a census to raise funds for his treasury. When this annoying economic politics was going on, the governor received the message of the birth of the king of (for) Judea. This further aggravated his anger and ordered a massacre over infants below two years in his province, where the manger vs palace politics began.

This manger politics concretes our understanding to realise the bottom line political thought, i.e., the economy of the States. Every empire is seen powerful, not on the basis of their administrative skills of managing poverty, employment and assuring the standards of lives to every citizen. Rather the swollen size of their treasuries measures up the empire's power. All the more so, in the present context the people, who are in power and ruling failed to assure social protection to their own citizens. On the contrary they levy citizens heavily with lots of taxes like GSTs, Income Tax, and Professional Tax and so on. Although the constitution which believes in democracy says all citizens are queens and kings of their country, the largest part live in manger with the swaddling clothes even after paying heavy taxes. Far and wide the rulers and the empires articulate the economic flourishments of the country rather than concerning the life of the citizens. The laws and policies make the citizens economically vulnerable and forced to migrate from one place to another for their survival and for the future as we see in the story of this manger.

Despite the fact that we are familiar with the palace vs palace politics, manger vs palace politics, which is illustrated in this story, is a new paradigm in political thought. An unassuming and newly established manger became the political ground for the empire(s). The manger became the attraction to the global conver-

sation starting from the intellectuals to the common people from all directions. The manger made everyone to talk about the new politics of leadership for Judea. But neither the parents of the newly born child nor the child knew about these ripples in the political thought.

In fact, this could be described as 'peoples' politics' which is alternate to the popular top-down politics. This down-top politics creating ripples among the political thought especially among the rulers to root-down such emerging leaders with alternate political thoughts.

While people of Judea mourn for the loss of their immediate generation and for obscured future of the society without next generation (children), the rulers are concerned only about their present regime not the future of the society. In this milieu the manger politics works towards the hope for the future by grooming people to encounter tomorrow instead of worrying much and concentrating on the present. This is another paradigm in the political thought created by this peoples' (manger) politics.

The insecurity of the empire and the people in power, when people come together, make them to strategize against the citizens. Here in this story the manger panicked the ruler though it was away from the palace (city). They employ all intelligence means to get the information to ridicule and destroy the space and the meetings. In this story the ruler's strategy did not work because of the importance of the hope that this manger provided. In peoples' politics hope and the future have become the backdrops, which this manger beckoned to the people who have concerns for the societies.

Manger politics has emerged out of an immediate need. The traces of the establishment of it earlier were not found. The demand of the situation and the con-

text ended up in the temporary, unorganised and unfledged establishment of manger politics. Manger politics seems to be amateur, whereas the palace politics is seasoned and structure oriented. But the former has got its own vibrancy, vigour and power which goes with commons, not with powerful. It builds up a momentum to propose alternates. Though the manger politics have small beginning, it pulls and attracts the like-minded individuals and fraternities who have concern for the society. It is not an extravagant mass gathering rather a small group of one mind come together for a cause.

Hence manger is a political symbol and it represents people. It was not a royal cradle but a common corn crib. Today's India needs such Manger Politics as an alternate to the mass and popular politics. The bottom line for this Manger politics is Justice. It has to propose alternates to the dominant political thoughts of injustice. It should magnet the intellectuals and the common mass to come together to advocate for alternates that affirm social justice, equality and hope. It makes the power-less to become powerful in realizing the 'kingdom' of God.

The political thought of the manger is good for the justice seekers and bad for the empires. The other importance of the manger politics is this manger (margin) has become the center of the peoples' politics.

By this time of the general election of our country is nearing, what type of politics that we are going to adopt, promote and propagate. Is manger going to be our political symbol? The power of manger is the Power of People.



Overcoming Prejudices

Holikali K. Yeptho, Former Secretary NEICCWA

How do we overcome prejudices? Who is to be blamed when we ourselves are culpable of prejudice? How do we find the solution when our lives are paralyzed and threaten by the forces of hatred, passive violence, killings, jealousy and death? When prejudice has penetrated in the field of political, social, religious, economy fabric of our society; who do we think should take up the responsibility to annihilate the prejudices and cleanse it in our Church and Society? To find solution to these queries we urgently need a complex coordination between individuals and groups to produce ideas that can help overcome prejudices.

Apparently in such a time our hope relies on the certain group called "The Youth" who can play a decisive role to help confront these issues. The role of youth constitutes an important source for social change, their ability, thoughts, talents, expressions and efficiency bring long lasting changes in the society. Unless youths take the initiative to bring about innovative changes in the Church and Society, through Involvement and participation overcoming prejudice becomes impractical. Therefore, this is the right time that the Church and the Society in conjunction work towards overcoming prejudices.

It is to be noted that today youth need to have the ability to interact and communicate not only within the group but also while confronting the issues.

Pattern of Interaction

Society is a group of people in continuous interaction with each other. It refers to the reciprocal contact between two or more person. It is *a process whereby human interpenetrate the minds of each other*. An individual is a member of society so long as he/she engages in relationship with other members of society; it means that individuals are in continuous interaction with other individuals of society. The limits of society are marked by the limits of social interactions.

To interact one has to first understand and adapt the pattern of interaction i.e., cooperation, competition, conflicts, contravention, accommodation, assimilation, accumulation, isolation, disintegration etc. If we fail to understand the pattern of interaction dynamic social relationship can never be developed. Therefore, there should be always an intimate interaction between the groups providing equal chances, opportunities, mutual awareness and recognition of one another. If not there will be a barrier among the group in bringing out reliable solution. The next step is to interact with the problem as a group and analyze the causes that are hindering the relationship in the Church and the Society. It is through group interaction, involvement and participation proper investigation of the problem can be assimilated and constructive solution can be arrived at to resolve prejudices.

Process of Communication

Communication is the greatest gift of God to humanity. God shared his communication with humanity through Jesus Christ, who is the means of communication with God, a communication of sharing his love. The capacity of sharing the Love of God and with one another is the basis of Christian Communication. Christian communication affirms the commonness and oneness, creating relationships, it affirms the uniqueness of each and every

person- their faces, stories and experiences. Communicators are called to stand for justice. The struggle for the dignity of all women, all men, requires that communicators become effective advocates for human rights- including the right to communicate as well as defenders of the integrity of all creation.²

Today, with God given gift and skill youth can communicate with the existing problems and further strengthen people's ability to identify the causes of prejudice, help the society to respond to threats to life and advocate visible solution to overcome it. Youth as the communicator should be able to provoke the existing way of life by building oneness, commonness and creating relationship between fellow humans and between human and creation. Youth as the communicator need to possess sensibility to others' feeling and emotions, to exercise the freedom with responsibility.

The foundation of communicator should create and build communion between and among members of the' human family that will help hold society, community and nation together. Therefore, to build a communion among the human family youth needs to communicate the message which I wish to call it "The Replacement Message,"

"I" replace by "US"

"Doubt" by "Trust"

"Jealousy" by "Respect"

"Hatred" by "Love"

"Selfishness" by "Oneness"

"Mine" by "Ours"

Conclusion

Swami Vivekananda rightly pointed out that *Love, Renunciation and Unselfishness- three great manifestation of spirituality from these alone can rise any society and*

stand. Likewise it is the responsibility of the youth today to manifest love, peace, renunciation, unselfishness in their leadership; through this manifestation our Society can stand, rise and confront with any existing issues.

During the Second Round Table Conference in Europe...Pierre Ceresole the originator of the International Voluntary Service for Peace in Switzerland asked Gandhi "tell us the qualities you think a leader for this age would need," Gandhi replied *Realization of God every minute of the twenty-four hours*. It is true that the leaders should first inherent the essence of virtue and integrity then only overcoming prejudices in our Church and Society becomes a reality.

Today every Leader should remember that:

**Blessed is the man who does not walk in the counsel of
the wicked**

**Or stand in the way of sinners, or sits in the seat of the
mockers.**

**But his delight is the law of the Lord, and his law he
mediates day and night.**

**He is like tree planted by the streams of water, which
yields its fruit in season**

**And whose leaf does not wither whatever he does
prosper.**

**Not so the wicked! They are like chaff that the wind
blows away.**

**Therefore, the wicked will not stand in the Judgment,
nor sinners in the assembly of the righteous.**

**For the Lord watches over the way of the righteous,
but the way of the wicked will perish.**

Psalms 1:1-6 Excerpt

(Footnotes)

C.N. Shankar Rao, *Sociology: Principles of Sociology within an Introduction to Social thought* (New Delhi:S. Chand & Company Ltd., Revised edition 2012), 104-110

Samuel W. Meshack, "Christian Communication: Old Wine in a New Wineskin," in *NCC Review* vol., CXXXIII, No.06 July 2013, 6-9.



What if...???

Rajib Zillie, Property Secretary, CBCNEI, Guwahati.

At last God created man and woman with all HIS PURENESS and HAPPINESS so that there would never be any sadness or death for them. This is HIS Greatness. But God gave them choice of one fruit in the garden and this choice made mankind the sinner for all to come after them. They did not keep the promise made to HIM of not eating the fruit of that “cursed tree”. The pandora box of sorrows and sufferings were opened to all mankind. But God was so merciful. He saw mankind lying in the pool of all sufferings, crying, shouting, fighting with each other for one’s own gain, He then sent HIS only begotten son Jesus Christ to save us.

Friends this is the story we all know as Christians or as believers of Jesus Christ,

but WHAT....

If I remain the same...
If I have not changed myself
The way God wanted me to be...

If my behavior does not reflect His
If my thoughts do not match His

If my footsteps are not after Him
How can I be worthy of Him...?

What way is there then, that I call Him my Savior
What way is there then, that I receive peace and joy
of mind

What way is there then, that I have salvation and
eternal life...

As He has called us to be fully alive.
As He has called us to be living...
As He has called us to grow in faith, serve and
transform.

Yes, Oh Lord as I am still weak and struggling...
Lord, be with me always, don't discard me...

Because whenever I offer my prayer, Oh Lord
I feel your strength in me...
Make me a complete part of your body and soul...

Amen...

Let this Christmas be a BLESSED one for ALL of US.

Revive Us Again: Church

Psalms 85:6

*Juliet Shikhu, Pastor, Dimapur Sumi Baptist Church
Dimapur Nagaland*

To many, a “revival” means an enigmatic, highly emotional religious meeting.

And Yes! it is also that! we have experienced that kind of Revival in our land, we have experienced that kind of Revival in our churches.

It is learnt that Mairang is the place where Revival broke out and got spread to many Northeast places.

True Revival however, is a biblical concept. If we read Isaiah 57:15 it Says “For this is what the high and exalted One says-- he who lives forever, whose name is holy: “I live in a high and holy place, but also with the one who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite.”

And in Psalm 85:6, the psalmist asks God an interesting question: “Will you not revive us again, that your people may rejoice in you?”

So we see that Revival is biblical, it is not just an immotional spiritual outburst!

Psalm 85:6

Most scholars believe that this Psalm was written just after Israel returned from captivity in Babylon. Israel had been sent to Babylon for seventy years as punishment for their sins against the Lord. Now, they have been restored to their land, but their hearts are still not where they need to be. The nation has experienced restoration, but it stands in great need of revival.

And so, here the Psalmist cried out to the Lord with a passionate, heartfelt prayer. He cried out for God's Mercy, Salvation and Revival. The Psalmist prayed, "Will you not revive us again?"

To whom does the word "us" refer to here? Is it the world? No.

Is it non-believer? No.

It is the people of God, God's chosen people.

We see that Revival is for God's people. It is for us!

Now Israel's situation parallels to our times. We have been saved by the grace of God and delivered from the penalty of our sins. We have been blessed beyond words, but we are not where we need to be with the Lord. Just like ancient Israel, today the church stands in need of a great revival.

WHAT IS REVIVAL?

The word "revival" is from the Hebrew word 'chayah' which means "to bring back to life," to "restore to consciousness," or to "restore to a previous condition." And as used in the Bible, it means a restoration, rejuvenation, or renewal of spiritual life. It is a heartfelt return to God and His commandments.

To be revived again implies that there had been a re-

vival previously. Revival supposes that there has been life in the past, but now there is a need for a refreshing, a restoring of that life. And When life is refreshed and restored, those who are revived will live on a higher, more prosperous level.

WHEN IS REVIVAL NEEDED?

Just as a sick person manifests physical symptoms, so the need for spiritual revival has spiritual symptoms. Some of the symptoms are:

Complacency: self-satisfaction or satisfaction with the status quo.

Lack of concern for the lost and the suffering in the world: When we are not moved even after seeing and hearing the suffering of the world or around us.

Hiding or covering secret sins (Numbers 32:23). If we find ourselves covering or excusing our sins.

If we have an unforgiving spirit (Matthew 6:14-15).

If we are Being filled with pride (Proverbs 29:23). If we find ourselves feeling superior or puffed up, we need the humility of revival.

If there is an Animosity toward other Christians.

*We need revival.

-When we do not love Jesus as we once did.

-When we have time for recreation, but not for Bible study and prayer.

*We need revival.

-When we seldom think about eternity.

*We need revival.

-When our Christianity is joyless and dry.

-When we are bored with worship.

*We need revival.

-When we know the truth in our heads but we are not practicing in our lives.

-When we would rather make money than give money.

-When people have to be entertained to be drawn to church.

-When the fire/joy has gone out in our hearts, in our marriages, and in the churches.

All of these symptoms are strong indications that we need to draw closer to God and His Word.

WHAT KIND OF REVIVAL DO WE NEED IN OUR CHURCHES TODAY?

We need a renewal or recommitment that will resurrect God's church collectively to spiritual life. Remember, revival means a renewal, a "return to life," or "spiritual consciousness".

Revelation Chapter 2-3

In Revelation chapters 2-3 we see Christ's messages to the seven churches. And the Elements of what Christ said to the seven churches are present in our churches today!

What was Christ's intention in addressing the seven churches in Revelation 2-3. He wanted them to "wake up" or "revive".

We Notice that the common admonition given to the churches was to overcome, surmount, or triumph over their sins and shortcomings.

The same warnings apply to Our Churches today.

In Revelation chapter one, the Lord is blasting a trumpet so loudly that all of the seven churches are to hear it, wake up, repent, be revived, and return to their "first love" and their "first works" (Rev. 2). He lifts up His voice with the same words to every one of those seven churches: The Lord says, "He that has an ear, let him hear what the Spirit says to the churches."

He calls them to repent and get back to the glory they have lost.

We see here that:

I. Jesus rebuked the church at Ephesus for having left its first love (Revelation 2:4).

II. He rebuked the church at Smyrna because some of its members tolerated apostate believers among them who were instruments of Satan (Revelation 2:9).

III. He rebuked the church at Pergamos because some of its members held to the doctrine of Balaam, and also held the false doctrine of the Nicolaitans (Revelation 2:14-15).

IV. He rebuked the church at Thyatira because some of them had listened to and tolerated false preaching, and they were committing spiritual and even physical adultery (Revelation 2:20-21).

V. Jesus declared to the church at Sardis, (Revelation 3:1-3), That they were devoid of spiritual life and power.

VI. The lord commended/praised members of the church at Philadelphia for their love, but he warned them to beware and hold fast that no man takes their crown (Revelation 3 :11).

VII. Christ called upon members of the church at Laodicea to repent; because they thought they had

nothing in need (Revelation 3:17). But they had a lukewarm, neutral, compromising, or accommodating attitude.

So, we see that these churches had:

- left their first love,
- they were tolerating apostasy,
- they were entertaining false doctrine,
- they were committing spiritual and physical adultery,
- they had lukewarm, neutral and compromising attitude.

Now, we need to ask ourselves, "Are any of these warnings applicable to me, personally? And to us as Church?"

Today if we look at our churches, many of our members are there for the sake of the membership; they are not interested in changing, overcoming, or growing. They are satisfied with the way things are and see no reason for any change. Still others are too concerned about their own agendas to see they need to spiritually analyze themselves.

And so, we need a revival that will rekindle the old fires, the "first love" that we had at conversion.

Do we remember "better days"?

Days of dedication to the Lord and to His work?

Days when we came to church expecting great things from God—inspiring sermons, warm fellowship, spiritual satisfaction?

Days when we wouldn't think of missing church to go to some other secular activity?

We need to cry out to God, "Will you not revive us again?"

We need a revival that will restore our joy and victory.

Today, there are...

Too many defeated Christians.

Too many discouraged Christians.

Too many backslidden Christians.

Too many depressed Christians

But the church is almost split on the issue of spiritual revival, and that is sad! That should break our heart, what is happening to the church today? Are we turning it into only a spiritual social club?

People are not coming to Church today, they are going to their false gods, they are turning to idols, Alcohol, money, sex, drugs, work, self-gratification. They are looking for peace and joy, and life fulfillment in all the wrong places! And the church is just standing there! saying we need more programs, we need more social out-reach activities. But No! We need revival that will shake us and wake us up to God's truth!

Personal revival: is about individuals getting right with God.

Home revival: is about families getting back to the place they need to be.

But Church revival: is about doing the work Christ ordained as we find it in Mathew 28:19-20. 'That is to go and make disciples of all nations and teaching them to obey everything that the lord has commanded '

-Now There are people—millions, even in our northeast region—who need to be taught what we have heard!

But we “God’s called-out ones” have grown complacent and self-satisfied.

Today, our lives have come to a point of indifference, we are not concerned whether people are saved or not.

Our lives fall into listlessness and lifelessness.

Our love of God has cooled down and it has quietened down in our souls.

Our lives are more and more caught up in the things of this world. Selfishness and personal fortune has swept us along. The things of this world have pulled us down. And We need liberation from it! We need revival!

So dear people of god!

- Revival is: when God’s people get right with God, when there’s a great forsaking of sin in the land and a great drawing towards God.

- Revival is: when God’s people/the church started praying.

- Revival is: when God’s people/the church commit themselves, address themselves to do God’s work.

- Revival is: when God’s people/the church boldly witness and testify the love and grace of the Lord.

- And Revival is: when the Holy Spirit descends upon God’s people and works in a mighty-mighty way.

Revival in the church is also about being relevant, becoming a relevant church to our community. And Relevance is vital in determining the future of the church. It is recognizing that the ministry of our church exists even beyond our congregation. Being relevant causes us to not be selfish about what we want, but to look at

what Christ is calling us to do, in ways we have never imagined possible.

Today many of our churches are on the verge of dying, many churches are lifeless. And so, as a leader, as women in leadership, we must rise and be willing to lead the church towards radical transformation before it is too late.

WOMEN IN REVIVAL MOVEMENT:

If we look into the history of Revival movement, we see that women made up the majority of converts and played crucial role in the development of Great Awakening. Women took roles in testifying about their conversion experience, they assist sinners in the conversion process, they organised public prayer meetings which was a crucial aspect in preparing a community for revival.

And if we review the pages of history, Revival after Revival and Movement after Movement we see prominent women serving as forerunners.

And some of them are:

We see a legendary evangelist Maria Woodworth-Etter who introduced people to the Pentecostal experience before Pentecostalism became a formal movement within Christianity (in the 20th century).

We also see Aimee Semple McPherson who was revolutionary in making the church experience relevant, interesting, and engaging. She was also a stalwart champion of God's miracle healing power.

We see Kathryn Kuhlman who was an evangelist, a faith healer, who preached the Gospel with clarity, love, compassion, and gentleness.

And in our time, we see Joyce Meyer who is a Spirit-filled teacher and preacher, anointed in making the Scriptures practical for everyday living.

And in our time, we also have Darlene Zschech a worship leader, who helped pioneer the modern worship movement.

And so, we see that women sustained Revival movement from generation to generation. And today it is our time to pass on the baton of True Biblical Revival movement to our churches, our communities, our society and our family.

HOW CAN WE HAVE REVIVAL?

Only God can send revival. He alone is the Source: Because in Psalm 85:6 it says, "Will you...not revive us again"? And so, No man, no organization, can "schedule" or plan spiritual revival. It is not something human do; but it is what God will do if we are repentant, obey His Word and remain constant in prayer.

We must cultivate an earnest desire to be revived. Revival is achieved when the church prays, ministers and shares, only then God comes, equips and empowers.

HOW DOES A REVIVED CHURCH LOOKS LIKE?

A revived church is vibrant and growing,

It is life- giving

It is grace saturated

It is truth teaching, and

It is spirit- filled

And so as a church:

Let us Pray with an open heart, asking God to point

out our sin and our shame.

Let us Repent, confessing our sins to God and ask forgiveness.

Let us Seek him.

Let us Embrace each other as an ecumenical church and celebrate our differences if we have any.

Let us Love the lost, the least, and the last and adopt a Jesus-style ministry to the broken.

Let us Grow broader, deeper, closer, and stronger even as we grow larger.

Let us seek real revival together!! As a Christian community, as churches!

CONCLUSIONS:

We need revival! We need it in our personal lives and in the life of our church. But we can have Revival, only when we remember who we are and what the Lord has done for us; only when we repent of our sins; when we return to our first love, repeat the first works of the church; then we will be in a position where God can send revival.

And so, Let us seek God for more than a meeting like this!

Let us remember, repent and request a revival!

Let us ask God to breath upon us, upon our churches His breath of newness, His gift of revival!

Let our heart's cry be "Revive us Again". So that, as the church of God, we will arise and be what God intended us to be!

To be God's spoke-person,

To be God's heart,

To be God's hand and feet.

Because the Church of God is to be a living example of who God is.

And so May God visit us again, May God visit our churches again. May God bless us all !!



ADVERTISEMENT

Applications are invited from Baptist candidates for the post of Assistant Pastor at Guwahati Baptist Church. Candidates intending for the post must have born again experience and a definite call for the ministry. Required qualifications are graduates in any discipline (Arts, Science and Commerce etc) and Theological Education/ Ministerial Training from recognized institution. Ministerial experience, music and computer knowledge may be considered as additional qualifications. Candidates must be well versed in Assamese and English. Age limit is minimum 35 years. Initial total emolument will be Rs.14, 500/ per month and other perks as admissible. Free quarter in the church premises will be provided. The post is open for both male and female candidates. Applications furnished with full bio-data and qualifications should reach the under signed before 15 January 2019.

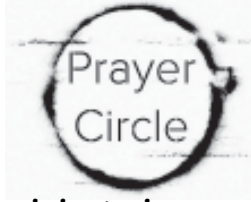
Secretary

Guwahati Baptist Church

Panbazar, Guwahati-781001

Email: guwahatibaptistchurch1845@gmail.com

Contact No. 09435045634



Please Pray for:

A. CBCNEI Theological Scholarship recipients in 2018-19:

1. Bachelor of Divinity : 22 Students
2. Master of Theology : 1 Student
3. Doctor of Theology : 9 Students

B. CBCNEI Sponsored Students who are studying in Christian Medical College, Vellore and Ludhiana:

Name	Course	Place
1. Miss Joice Muchahary	MBBS	Vellore
2. Miss Kajini Rebecca	MBBS	Vellore
3. Mr. Tokato X. Yeptho	MBBS	Vellore
4. Miss Kalibo Jakhalu	MBBS	Vellore
5. Mr. Kavingulie Savino	MBBS	Vellore
6. Miss Hupekali K. Ayemi	MBBS	Vellore
7. Miss Madhushree Rao	BDS	Ludhiana
8. Miss Urapem Kashung Shimray	MBBS	Vellore

C. India Baptist Summit 2019, to be held from 3-6 Oct 2019 at Hyderabad where 15000 Baptist leaders from all over the national & aboard will gather for fellowship.

D. Persecuted churches in India and around the world.

E. North East Christian University: The Chancellor, vice Chancellor, staff and students.



NORTH EAST CHRISTIAN UNIVERSITY DIMAPUR CAMPUS, NAGALAND

APPEAL

The North East Christian University is an ambitious project of the Council of Baptist Churches in North East India. The Vision of the University is of a distinctive centre of excellence committed to integrating faith and knowledge, character and service. The mission of the University is to provide a wholesome education that is global in perspective, upright in character and praxis in its approach. Its motto is "Truth and Liberty." NECU is a secular university which offers courses and training programmes on a wide range of subjects from religion to humanities, science and technology.

Looking at North East, it has the most theological colleges in India. The majority of these colleges are either affiliated to Asian Theological Association or Senate of Serampore. Neither of these two accrediting agencies has a University status. Hence, the theological degrees conferred by them do not have the same weightage with that of secular degrees. Besides this, the theological graduates are seldom accepted for higher studies in secular universities and for employment purposes elsewhere apart from church. Therefore, NECU intends to start a department of theology in the near future.

The educational system in North East India still continues along the colonial system of education. This type of education might not equip the graduates with the necessary skills to become employable. In connection with this, NECU gives special emphasis on programs related to skill

development to cope with the changing status of education. With this shift, it is anticipated that NECU will usher a secured future for people and act as a springboard to impact South-East Asia and beyond. Thus, this university aims to focus on the all round development by liberating people from the doldrums of social, spiritual and economic bondage through Christian value-based Education under the motto, *'Truth and Liberty'*.

The university has commenced its first academic session since August 2018. At present, we have majors in English, Political Science, Public Administration and International Relations at the undergraduate level and English TESL (Teaching English as Second Language) at the Post Graduate level. The city campus is at Burma Camp, Dimapur. However, the permanent campus is at Medziphema which is located between Dimapur and Kohima. We are deeply indebted to the Kevichusa Foundation for donating a prime land for the city campus and the Government of Nagaland for donating 248 acres of land for its permanent campus.

In spite availing the land for the university, it needs appropriate infrastructural facilities to cater the needs of the learners. A team of experts (architects, landscapers and environmentalists) are tirelessly working towards the fulfillment of this project. For the expansion of this university, NECU appeals for support from all churches, government bodies and well-wishers to bring changes to our society with special reference to education. *"It is more blessed to give than to receive."* Acts 20:35.

Contact Details

Huzo Meru

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Account No. 810101011003394
IFS Code. VIJB0008104
Vijaya Bank, Purana Bazar,
Dimapur Nagaland.

Ministry Updates

Youth Mission Conference of Garo Baptist Convention:

Which can be termed as the impact of the Mission Korea 2018, the Garo Baptist Convention conducted Youth Mission Conference during 18th to 21st October, on the Theme “Come to Macedonia and help us” (Acts 16:9). Hundreds of young



people came and participated in the Conference. Different Speakers were engaged in the program to challenge the Youth for mission. On the last day, many youth dedicated to be involved in Mission and also go as missionaries. We praise God for this wonderful program. Continue to pray for the dedicated young people so that they will hear the call from God and respond to it accordingly. The Mission Secretary of the Council was invited to be one of the speakers in the Conference.



Mission Conference of NKBA: During November 2-4, the Nihang



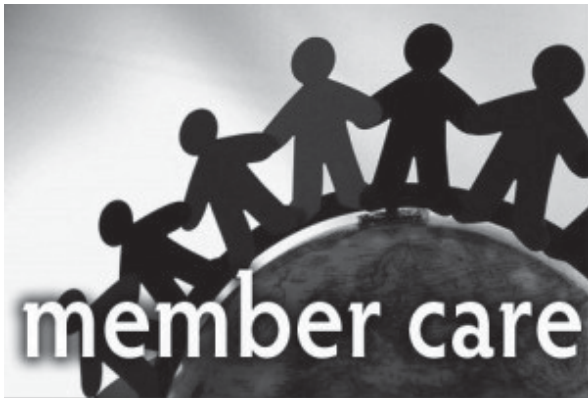
Karbi Baptist Association (N K B A) conducted Mission Conference to challenge the churches to be more involved

and be active players in Mission. The Theme of the Conference was, “Reaching the Nations for Christ”. Accordingly, they have adopted two districts in Bihar as their new Mission fields as part of their strategy to be part of reaching India for Christ. All the participants committed themselves to be actively involved in the movement to reach the Nations for Christ. The Mission Secretary of the Council was one of the speakers in this Conference. We thank God for this fruitful conference. Continue to pray for NKBA so that they will be able to make great impact in these two districts to the glory of God.



Upcoming programme of the Mission Department:

Missionary Care Training: The Mission Board felt the need and has decided to organize Missionary Care Training from February 13-14 2019 for all the Mission Secretaries and church leaders so that we know how to better care our missionaries. Food, lodging and training fee will be sponsored by CBCNEI. The Venue will be at CBCNEI Conference Center, Guwahati.



Anti-Human Trafficking Awareness Consultation

The first Anti-Human Trafficking Awareness consultation in Nagaland Baptist Church Council (NBCC) was held on 26th & 27th September, 18 at DAN, 4th Mile, Dimapur. The consultation were attended by 35 participants from different departments of the organization and churches of 11 districts of Nagaland. The main objective of the workshop was to address the issue of Anti- Human Trafficking Awareness which is posing a threat to our society and also share some of the essential on the ins and outs of what is happening within the state and across the nation. The following topics were covered in the training programs:

- Human Trafficking & Illegal Child labour in Northeast
- Biblical Response to Human Trafficking.
- Legal Provision in response to Human Trafficking and Child Labour.
- Indian Penal Code in relation to Human Trafficking with special focus on Nagaland.
- Discussion and strategic planning for Nagaland.
- What steps to be taken to tackle Human Trafficking?
- Who should do what?

The training started with welcome address and introduction by Rev. C. Amop Noklang, Director NDO. Goal and objectives of the programme was highlighted by Mr. Malthus D. Sangma, Secretary of Justice & Peace, CBCNEI.

The next day the session on the topic ‘Human Trafficking and illegal child labour in North East India’ was taken by resource person Ms. Ela, Director, prodigals home Dimapur. She discussed about the poor and ignorant people who are more vulnerable to human trafficking. She also discussed about the overview scenario of North East especially Nagaland, how women and girls are lured to other states with a fake promise of job and better life, as most of the North East people are not aware of human trafficking and they fall into the trap of trafficking. She also discussed about the main challenges in tackling with human trafficking, and also about the strategies to stop or improve human trafficking and she concluded with a saying that above all, a human society, a just and caring society is what we need today. To prevent, to intervene, to rehabilitate, to restore, to re-integrate and mainstream the victims. The following topic on Biblical Response to Human Trafficking was shared by Resource person Ms. Asha Sanchu Director, *Miqlat Ministry, NBCC*. She started with an introduction on Human Trafficking and why human trafficking is the fastest growing criminal activity in the world. She shared the story of Joseph, how his half brother sold him off to the Egyptians because of jealousy and hatred. And from the story she tried to portray

that human trafficking exists from the ancient days, where they practice criminal conspiracy like threat, force, abduction etc. She also explained about the essential response to human trafficking that is “3 P s” : Protect-prevent-prosecute and “3 R s” : Rescue-Rehabilitate-Reintegrate.

She also talked about the challenges that the church has to face and the responsibility that is ahead of them as a church leaders, and how they should help the congregation renew their mindset and attitude and how to approached holistically and with urgency.

The next session on Legal provision in response to human trafficking and child labour was taken by Resource person: Glory Sema, Advocate Dimapur. She explained the legal definition of a child and various articles relating to a child and women and also about the various constitutional provisions relating to child labour and areas where child labour is rampant. The following session on Indian penal code in relation to human trafficking with special focus on Nagaland was shared by Resource person: Dr. Tiamenla Phom, ACP (NPS), Dimapur. She dwelt on different types of human trafficking and its punishment under certain sections of IPC. She stated that around 70 cases of human trafficking of women and children were registered till august 2018. However she also shared that there are hundreds of cases every year which goes unreported. She also explained about the various cases which were registered under police station Dimapur. She said that human trafficking is not synonymous with prostitution and urged the church members and the public to not confuse the two as one. She said that trafficking was a process, while commercial sexual exploitation is the result and so she urged the church leaders to highlight the dangers of sharing and forwarding fake news on social networking sites in their respective church. The resource person also shared that we the church with the existing administrative set should

collaborate and sensitize our people before it become an issue which may be beyond our control.

The Strategic Planning for Nagaland was led by Mr. Arup Saikia & Ms. Pulotoli, Here participants were divided into two groups; Group “A” and Group “B” and the groups were asked to discuss in groups and come up with specific plan for the State:

1. Steps need to be taken to tackle human trafficking?
2. Who should do what?

The following activities were presented by the groups:

- Creating awareness and educating the families in rural areas on trafficking
- NBCC should come up and tackle the problems
- Church should addressing social issues.



The first phase consultation on Anti-Human Trafficking Awareness for Karbi Anglong Baptist Convention (KABC) was held on the 12th & 13th October, 2018 at Nihang Karbi Baptist Association hosted at its Mission Center at Manja, Karbi Anglong. The KABC has divided the awareness consultation in two different time and places in two zones one for Eastern Karbi Anglong (8 Associations) and the other consultation for the Western Karbi Anglong Zones for 5 Associations leaders at Hamren, Karbi Anglong on 29- 30, November 2018 at Hamren



Town Baptist Church, Hamren, West Karbi Anglong, Assam. The consultation were attended by 50 delegates.

On the first day the program started with an Inauguration service. Mr. Kamson Rongphar, Mission Secretary of KABC welcomes and gave Introduction to all the participants coming from different associations. After that Adv. Malthys D. Sangma, Secretary, Justice & Peace Dept, CBCNEI shared the aim and objectives of the program highlights and highlight the purpose and goal of the program. The Inauguration service closed with mass spoken prayer for the program.

On the second day, the workshop begins with Devotion led by Rev, Benting Teron, the Executive Secretary of Nihang Karbi Anglist Association (NKBA) and exhort from the word of God. After which the next session was taken up by Mr. Bulu Terang-Dist. Co-coordinator, Childline Karbi Anglong on Human trafficking in North East India. In his sharing he mentioned that Women and children are the most vulnerable in human trafficking. Many of the women and young girls and children are being trafficked from North East by false promises of offering a job. He also mentions that Karbi Anglong by looking everything looks okay and fine. But inside there are many cases of a child being trafficked by the way of illegal adoption and taking as maid servants and latter change their identity and it is very difficult for the Childline to save the child. This happens within the NE states. He further challenges the Churches to take the role in saving lives of the marginalized and get involved into social actions. Followed by Rev. Davidson Ingti, General Secretary, KABC. on Biblical Response to Human Trafficking. He begins with how can we as a Church response to the cases like Human Trafficking. The Bible gave us many examples how human lives are so precious and very important. In his sharing he mentioned first of all how the Bible records of when God created humans, He created them in His image (Genesis 1: 26).

He also gave few of the Scriptures examples how biblically can we respond. E.g. God teaches love for our neighbor (Matthew 19:19) as well as love for those in need (Luke 10:25-37). The Golden Rule: “So in everything, do to others what you would have them do to you, for these sums up the Law and the Prophets” (Matthew 7:12). Further, Proverbs 31:8-9 teaches us to “Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy.” These principles certainly all apply to those hurt through the illegal practice of human trafficking.

He concluded the sessions with an encouragement.

Firstly, to pray for those in bondage (James 5:16).

Second, we must speak out on behalf of those in need (Proverbs 31:8-9).

Third, we must act to help those in bondage. Our churches must take preventing and rescuing victims from trafficking as our mission of God—mission touches all aspects of life.

Mr. Malthus D. Sangma, Secretary, Justice & Peace Dept, CBCNEI took the session on Legal Provision in Response to Human Trafficking. What are the Legal provisions in Response to human trafficking and how to go with it were being shared which was followed by Action Plan and future strategy by dividing the participants in different groups and discussed among themselves how the church leaders should take steps towards the evil act and further create Anti- Human Trafficking awareness in their respective regions.

The second Awareness program was held at Hamren Town Baptist Church, Hamren hosted by the Puta Karbi Baptist Association (PKBA) for the Western Zones of Karbi Anglong for 5 Associations v.iz. PKBA, NJKBA, KUBC, UABK, WKAABK on 29-30 November 2018.

The sessions covers on:

- 1) Human trafficking in NE India by Rev. Kabi Gangmei Director APBAaid
- 2) Biblical response to Human trafficking by Rev. Davidson Ingti General Secretary KABC,
- 3) Legal provision to Human trafficking by Mr. Malthus D. Sangma
- 4) Action plan taken by the leaders from every associations.

The participants of altogether 57 from the five associations v. i.z PKBA, NJKBA, KUBC, UABK and WKAABK have attended the program.

It was an eye opener for many of the participants as they came to know about human trafficking for the first time and everyone felt the needs of becoming an advocate for those who can't speak for themselves. The responses from both the consultations made an incredible motivation for the Church to act and response to the issues that are happening around us.



Program for Peace and Conflict Transformation

The Program for Peace and Conflict Transformation was conducted at Bakdil Training Centre, Danakgre, Tura, on Sept 29th - Oct 2, 2018 at Tura with the theme: **“Blessed are the peacemaker for they shall be called the children of God”**. **Matthew 5:9**. The program was organised by ABMDK in collaboration with Justice & Peace Department CBCNEI and Partera International. In the peace training, 57 women leaders, students and Youth Leaders were participated from different associations of Garo Baptist Convention of the CBCNEI. Resource person Rev. Dr. Lee Ann Mckenny Executive Director, Partera International Canada took all the sessions on peace building through a Book, human rights on women, teaching through games and activities. Participants are encouraged and blessed through the program and on the fourth day of the training the participants were certified with a certificate.



Another Peace and Conflict Transformation training, CBCNEI in partnership with Assam Baptist Convention-Women department, National Council of churches in India and Partera Inter-



national was conducted at ABC Jubilee Complex Training Centre, Nagaon, Assam on September 8th -11th, 2018 . They were 20 women & youth leaders from Karbi Anglong Baptist

Convention (KABC) and Assam Baptist Convention (ABC). The keynote address was given by Mr. Malthys D. Sangma, Secretary of Justice & Peace, CBCNEI and Mr. Shitovi Sema convey greetings from NCCI to all present in the program. The resource person Rev. Dr. Lee Ann Mckenny Executive Director, Partera International Canada took all the sessions on the topic of 'Transformation' brings peace between people, two tribes and with other nations. This does not mean she does not attempt to change the situation around her but it has to begin within her. As a wife, as a mother and as a daughter. As with the internal peace comes an end to/ reduction of fear and anxiety inside of her as she comes to know that her oppression, her treatment, disrespect, marginalization, her suffering of marital rape and abuse based on culture norms that regard her as less than.

The trainees were blessed. They also learn about conflict as an opportunity. How to face different situations and conflict. Conflict is not only in between two groups of people and nations but within a family also. Therefore peace should be within an internal self which brings an end to/ reduction of fear and anxiety inside of her and on the final day certificates was issued to the trainees.



Baptist Youth Fellowship Northeast India (BYFNEI)

On 13th- 16th September, 2018 Youth leaders' training program was held at MBC Centre church, Imphal, hosted by MBCYD. They were 35 delegates from all conventions who participated in the training. This program was conducted to facilitate needed leadership to the working youth leaders of the 6 conventions under CBCNEI. Mr. Malthys D. Sangma, Secretary of Justice & Peace Dept. CBCNEI took the session on Human Trafficking and legal aspects. He fully unveiled the present situation on the issue particularly taking place in the North East region and the entire India scenario, followed by effective message from Rev. Dr. Rolly Rimai, Mission Secretary, CBCNEI and on the third day as planned by our host MBC, the participants were divided into groups of 2 to 3 members led by the local leaders and visited in different local churches within Imphal and shared the gospel. As per the feedback, they commented that it was good and fortunate to have visited the churches there, they were richly blessed

The BYFNEI (Youth wing of CBCNEI) Associations Youth Secretaries' Conference was held on 2nd- 4th November, 2018 at Ada Ziro, Arunachal Pradesh (ABCC). They were 57 delegates from different conventions under CBCNEI. The resources person was Rev. Samaresh Nayak, Coordinator, IMCC & GS, BCCEI and



Dr. Wilson Vinaya Kumar, Coordinator, IMCCYF & Director, RDIM who convey on the message on the topic Leadership Building and mould and encourage the church leaders.

Ecumenical Peace Consultation(EPC)

On 29th - 31st October, an Ecumenical Peace Consultation was held at CBCNEI Conference hall, Guwahati, jointly organized by the Council of Baptist Churches in Northeast India (CBCNEI), Asia Pacific Baptist Federation (APBF), North-East Desk of National Council of Churches in India (NCCI) and North East India Social Forum (NEISF) with the theme "Cultivate and Create a Culture of Compassionate Christian Community in the Northeast India, the 6 C's". There were 57 participants from different region. Dr. Leban Serto welcomed the participants to the consultation. He gave a couple of features on the topic of 6 C's: Cultivate Create, Culture, Compassionate, and Christian Community and briefly explained the reason behind holding the ecumenical peace consultation. Rev. Dr. Solomon Rongpi, General Secretary of CBCNEI delivered the welcome address and also introduced the two guests Pastor Steve



Smith and Archbishop Menampampil and welcomed them with some local gifts and presentation. They were different Panelists for three days who discussed and emphasis on the theme as well as their was an open discussion with the panellists. Following are the panelists:

- *Archbishop Thomas Menampampil*
- *Dr.Elungkiebe Zeliang, HoD, Christian Studies and Peace Initiatives,*
- *Martin Luther Christian University, Shillong*
- *Rev. Dr. S. Gangte, Principal, Faith Theological College(FTC), Dimapur*
- *Malthys Sangma, Peace & Justice Secretary, CBCNEI*
- *Allen Brooke*
- *Archbishop Thomas Menampampil*
- *Pastor Steve Smith, APB, Aid*
- *Rev. Dr. Roger Gaikwad, General Secretary, NCCI*
- *Pastor Steve Smith,APB, Aid*
- *Fr. Owen Chourappa, Director, Human Rights Legal Cell, Guwahati*
- *A.K. Goldsmith, Joint Peace Mission Team (JPMT)*
- *Mukul Borah, World Vision*
- *V. Shitovi Sema, Co-ordinator, Northeast India Action Desk, NCCI*

On the final plenary workshop there was declaration of Ecumenical Peace Consultation. After which Pastor Jec led the evening worship session. Vote of thanks was delivered by **Rev. Dr. Solomon Rongpi** He thanked all the organizers, and participants for making the Ecumenical Peace Consultation a successful event.



Declaration of the
Ecumenical Peace Consultation (EPC)

Held during 29-31st October 2018, at the Council of Baptist Churches in Northeast India (CBCNEI) Jointly Organized by; Asia Pacific Baptist Federation (APBF); North East India Social Forum (NEISF); Joint Peace Mission Team (JPMT); NEI – ACTION DESK – NCCI (National Council of Churches of India); Council of Baptist Churches in Northeast India (CBCNEI).

Preamble

We the participants who have come together to seek a solution to the trauma, tension, anxiety and violence in the Northeast Region of India, we believe the Christian Communities can make a significant contribution to improving the life of the people as given in the Gospel to be the salt and light. We believe not only in individuals by that we can achieve our goals through the team work of all the community of believers.

Our Affirmation and Commitment

As our commitment to Christ, We will continuously learn; imbibe seek to practice and advocate Compassion in every spheres of our being both at individual and community life.

We will Cultivate and uphold the preciousness of human life and dignity , as we are all created in the image of God .We will uphold to Create a Culture of Compassion as the foundation of human relation to heal and bring creative solution in the midst of conflict and misunderstanding that exist in our surrounding and environment.

We believe the spirit of Compassion in the Christian Community will help to break down tribal barriers and open our connection to wider communities.

We believe in the power of intercessory prayers and encourage all Christian to earnestly pray, for Peace and building up of

Compassionate Community in Northeast India and different parts of the World . We believe Compassion is a way to bring the Gospel to all around us and those in need.

We will earnestly promote and uplift each other in our advocacy to enhance Compassion in our midst and every sphere of life in relation to humankind and environment around us on earth

We believe in the present situation of conflict and turmoil, using the way of Compassion as taught to us by Christ, as we are called to intervene and bring positive solutions in our region.

We who have participated in the 3 days consultation, will commit to using our strength and resources to promote Compassionate Community, wherever we work and live.

During our 3 days discussion in our consultation a number of issues have been mentioned as possible causes of conflict; Land, disrespect for humanity, tribal and group rivalries, unnecessary denominational divisions, marginalization of refugees, minorities, and tribes who work in tea garden, resorting to political and ethnic violence as an inadequate solution to finding harmony and peace.

We are appalled at the massive loss of lives during the times of conflict over the last two to three decades in the northeast region.

We call on the Church and community leaders to endorse teach and train the people to follow the way of peace and creating Compassionate communities.

Our Recommendations to all Church, Institutions and Organizations;

- 1. To establish prayer groups and pray for peace and compassionate relationship in their communities.**
- 2. To hold training program that will prepare people to face conflict when it arises; which include occasionally inviting experienced peace experts and to share their experiential knowledge and wisdom.**
- 3. To encourage and hold regular activities such as Peace**

Week, Peace Workshop, Seminar, Symposiums, arts and painting, songs and drama for all age groups. This will enhance and imbibe the knowledge to practice the culture of Compassion.

- 4. To identify the major causes of conflict and violence in the region and suggest possible solution.**
- 5. We recommend the training in nonviolent methods of conflict resolution. We also encourage to learn and use the Peace Counts and other effective methods such as the Do No Harm (DNH), Local Capacity for Peace (LCP), Making Sense of Turbulent Conflict (MSTC) and the Reflection on Peace Practices (RPP).**
- 6. We encourage the Church and Community leaders to strengthen their spiritual discipline continually by intentional practices such as retreats, prayers, meditations and inter church fellowship.**
- 7. We urge the Church, Denominations leaders, Institutions, Organizations and concerned individuals to continue the support to host and hold future consultations and advocate the declaration and to sustain the growing movement.**
- 8. To address issue of trafficking and prevention method in the Northeast region.**
- 9. We encourage the Conventions, Churches and Institutions to send their members for studies in the field of Peace and Justice Courses in available Institution.**

On behalf of the all participants,

V. Shitovi Sema

NEI – ACTION DESK – NCCI (National Council of Churches of India)



TRADING JUSTICE FOR PEACE!

Rev. Dr. S. Temjen Imchen, Associate Prof. of the Old Testament & Vice-Principal, Serampore College

A. Preface

Just a few days ago, the Editor of our bulletin – *The Baptist News* has asked the writer of this article to contribute an article on ‘justice and peace’ for our winter issue to which I have positively responded. Because, justice and peace (*mispāt* and *shalom*) are related subject, I have decided to briefly elaborate and signify the two terms *mispāt* and *shalom* in three ways. One, this is the most loved subject of all that matters in our daily life experience as responsible humans. Second, the idea of ‘peace’ is a biblical theme. Third, any topic on justice and peace encompasses the national and international platforms in the 21st century. Hence, the present discourse is an attempt to briefly interpret the word ‘justice’ in juxtaposition with ‘peace’ and make it relevant for the present generations.

B. Contours of Justice and Peace

‘Justice’ and ‘peace’ are the two most commonly used and misused terms both in the secular and sacred world. These two terms are theological terms which have profound religious meanings. Understanding them in the

right sense will go a long way in the maintenance of law and order, a better human relationship and the variegated creation of God on this earth. Peace seems to be a positive term but it does not come by itself. There is a background to peace which implies that justice comes first for ensuring peace in any given context. In other words, one must generate positivity in his/her life. The first factor in the bartering of justice and peace is to examine the term 'peace.'

1. The idea of 'peace' in our daily life

We talk of inner-peace in times of trouble or in times of war. It is true that peace can be called as the opposite of war or conflict between two warring groups. But peace also begins from a single individual. How does it begin, then? Some people think that peace is elusive. Yes, peace is both an elusive as well as a stable concept. Peace will be a stable or achievable term to those who are sincere and steady and resolute. But peace will be an elusive factor to those who are shy, fearful and wavering in the pursuit of peace. Peace is important in our life to have a true happiness and it can be achieved by being true to yourself first and foremost. Everything is secondary when it comes to finding the comfort within oneself. There are many ways to achieve peace but it started in oneself and that is by being true to yourself. It is the most vital way to achieve peace. In order to secure peace in the family and the larger society, one must try discovering oneself. If you and I as individuals have got quietness life, then that is the beginning the tranquility for the human society. The way we feel and think of yourself is important, but you should determine which is positive and negative. Use those positive traits that you have for becoming true to yourself. Being true to yourself moment to moment, as you grow and evolve, is a life-long practice that requires commitment. Give yourself the time and space to listen so

you always exist at the core of who you truly are. When you are true to yourself it means that you are completely honest with what you feel, desire, and deeply value, it means you love your own self, you love your mental health. Mental well-being is about that state of life which is free from physical and psychological turmoil. It is desired that Christians must cultivate *love not jealousy, equality not unfairness, prosperity not poverty, benevolence not greed, harmony not division, agreement not schism*, and so on so forth. Peace shouldn't be understood as a utopian concept but a pragmatic one if someone hopes to have a *shalomic* peace – that is the peace of God – desires to have the contentment and opulence of life.

2. *The Effect of Justice is Peace*

The word 'peace' in the Bible – particularly the Old Testament is a rich concept. The principal word used to express the concept of 'peace' in the Hebrew Bible is *shalom*. The Hebrew word *shalom* means "being whole, intact; prosperity, peace."¹ At this point, there is a pertinent question to ask: *what is the prerequisite for peace?* In the Hebrew Bible, there are ample examples given in regard to this question. The biblical texts that speak of justice are found in the following texts – Isaiah 32:17 Deuteronomy 16: 20; Amos 5: 18-24; Micah 6:8; Lk 18:2; Lk.2:25, Acts 10:22; etc.

Isaiah 32:17 may be quoted and amplified here: "*The effect of righteousness will be peace, and the result of righteousness, quietness and trust for ever.*" It is often said that quietness or peace is an elusive term. For as long as there have been people, there has been fighting, killing, and war. Our unrighteous selfishness prods us to take advantage of and exploit others for our benefit. This kind of living continually produces a state in which the prosperity of some is based upon the expense of others. This biblical promise from God to us will be realized, but

not in the ways we may expect; it will never be completely brought about by man's effort. However, through fellowship with the Holy Spirit, we can begin to see the peace, the fruit of righteousness, shine brighter in our cities and neighborhoods.

Another fine elucidation on justice is seen in Deuteronomy 16:20. Here, Moses' summary sentence of the law of God can be understood like this: "*Justice and only justice you shall follow, that you may live and inherit the land which the Lord your God gives you.*" As for Moses, following justice is the condition for life and for inheriting the land, the gift of God. For Moses, God is holy and righteous. God expects justice be done. And justice can only be done through living according to the will of God and keeping God's commandments.

Every moment we live in accordance with Scripture, and love Jesus by obeying his commands (John 14:15), his righteousness in our lives can and will result in peace. This does not mean we will live at peace with every living person. But indeed, if we are living as servants in following the footsteps of Christ we will live peacefully with many. This will happen as we forsake our selfish flesh, for righteous living does not seek to exploit or steal from those around us. We will labor to deal generously with men, all the while seeking to lead them to repentance in love. Righteousness does result in peace, but do not compromise with evil in order to fabricate peace. Righteousness is true peace, but peace is not righteousness, in and of itself. In substance, the Isaianic prophecy may be understood as telling his readers that righteousness is peace.

3. Peacemaking in the World Today

Finding peace or peace-making is very vital in our times in order to promote life and sustain our humanity from disintegration. Yes, it is the absence of war, of hostility, and

of disturbance in societies. And it is very much linked to the security of people. But surely it is much more as the Apostle understood it to be.

In the Holy Scriptures, we find a strong religious dimension being added to the understanding of the term "peace." Peace is related to the well-being of people, to their health and prosperity which of course implies stability and friendly relationships among countries and individuals. Surely, peace is linked to the relationship with God and to God's covenant. Peace is an act of God and a gift from God. On His way to the cross, when Jesus knew that the hour had come to complete his mission, he told his disciples, *"Peace I leave with you. My peace I give to you."* (Jn. 14:27). After His resurrection and having passed through humiliation and suffering, the Risen Lord said to them: *"Peace be with you."* He then showed his pierced hands and wounded side and again said: *"Peace be with you. As the Father has sent me, even so I send you."* (Jn.20:19-21)

Peace, understood from a Christian perspective, is surely the well-being, the health, the state of being set right with God, even though suffering is involved. So the church, like her master, is sent to a mission of peace-making. Jesus made peace with God for the entire human race and gave the church to convey his peace through actions that may involve suffering. How many places in the world need the action of the church in peace-making? Has the church been involved in making peace in this troubled world? In what ways? Surely the church is not a political entity and does not have the military power to make a difference. But the church, by all means, has the mighty power to make peace by its ethical stand against sin, violence and oppression. Peace, like justice, is an act. The present state of affairs in the Indian sub-continent is too many. There are manifold problems arising from the Demonetization, polarization of politics in New Delhi based on saffron agenda, casteism in politics and religion, spiraling

down of the Indian rupee, etc. In all these, the Indian masses are disillusioned at the moment. Who will deliver? There are no readymade answers to all these problems that are plaguing our lands. Who will be the Messiah?

December is the Special Month of Peace in Christian calendar! Yes, it is Christmas time! It is the month of invoking the Peace of God on earth. Just like Isaiah prophesied in the 8th century BCE, even today the believers the world over have welcomed the Advent Season for the year 2018, remembering our Savior Jesus and hoping to allow ourselves to let God dwell amongst us, who is the Immanuel (Isa. 7:14). Jesus is the Immanuel for us and the world. Jesus is the hope in our generations who can save us from the abyss. Let us receive the light of the Son of God and reflect unto others who need light, justice and the resultant peace.

C. Conclusion

The followers of Christ are required to do justice and to make peace in our everyday life. God has told us what is good and what God requires of us. Do justice, ought to love kindness, and to walk humbly with our God. So, we must say this prayer: *O God Almighty, help us to render justice in our gates and make us your instruments of peace. Guide us with your Righteousness and make us dispensers of your peace always, Amen!*

(Footnotes)

¹ William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament (HALOT)*, Grand Rapids, MI: William B. Eerdmans Publishing Company, 1971), 371.



Brief write-up on the progress report of the Goalpara CBCNEI-CASA Project from October-December 2018:

The CBCNEI-CASA project came to a halt after implementation of activities during the July-August quarter. After the July-August quarter, a monitoring visit from CASA took place from 24th to 26th October where both the CBCNEI and CASA decided to hold a Secretarial meeting and discuss on issues that are obstructing the project progress. Accordingly, a CBCNEI-CASA secretarial meeting was held on 8th November 2018 at CASA Conference Hall where a resolution was made that an office space would be rented in Goalpara in a neutral location.

Another meeting with the Donors was also held at the CASA training hall on 22nd November 2018. In this meeting, all the partners were asked to present on our respective project progress. We also discussed on the issues and challenges we face in the field and in the project implementation.

Monitoring Visit from CASA



On the 11th December 2018, a Comprehensive Development Consultation on the project is scheduled for better understanding of the project aims and activities where both the Secretaries from CBCNEI-CASA would facilitate. It may be noted that some community suspects that we are gradually going to convert them into Christianity so the CBCNEI General Secretary along with the CASA officers will have orientation on the project with the leaders in the project areas.



SERAMPORE COLLEGE: FACULTY OF THEOLOGY

APPLICATIONS ARE INVITED FOR THE FOLLOWING COURSES FOR THE ACADEMIC YEAR 2019 – 2020:

1. BACHELOR OF DIVINITY:

Applications are invited for the First Phase admission of Bachelor of Divinity Course for the new academic year 2019-20. Interested person may apply with the following information specified under:

=> Candidate may choose any of the Entrance Date mentioned below as per their convenience.

=> All candidates must send their application form within the date mentioned below.

=> For any queries related to the course, kindly write to the Vice Principal/ Secretary, Faculty of Theology (sertheology@yahoo.in)

First Phase B.D Entrance Schedule: Written and Interview would be held on **9th January 2019** (Written Examination) & **10th January 2019** (Personal Interview). Candidates opting for the First Phase must send their filled in Application Form to the Office and must reach before end of **12th December 2018**.

Second Phase B.D Entrance Schedule: Written and Interview would be held on **23rd April 2019** (Written Examination) & **24th April 2019** (Personal Interview). Candidates opting for the Second Phase must send their filled in Application Form to the Office and must reach before end of **10th April 2019**.

2. BACHELOR OF BIBLE TRANSLATIONS STUDIES (BBTS):

Applications are invited for the course of Bachelor of Bible Translation Studies (BBTS) for the new academic year 2019. Interested person may apply with the following information specified under:

=> BBTS is a distance (correspondence) course.

=> Kindly see the course detail under the page Academic Programme.

=> Last date of submission of the application form is **30th November 2018**

=> Attached all the documents and fees required (as specified in the application form) during submission of the forms.

=> For any queries related to the course, kindly write to the Secretary of Bible Translation Studies (sertranslation@gmail.com)

3. DIPLOMA IN BIBLE TRANSLATION (DIP.BT):

Applications are invited for the course of Diploma in Bible Translation (Dip.BT) for the new academic year 2019. Interested person may apply with the following information specified under:

=> DipBT is a distance (correspondence) course.

=> Kindly see the course detail under the page Academic Programme.

=> Last date of submission of the application form is **30th November 2018**.

=> Attached all the documents and fees required (as specified in the application form) during submission of the forms.

=> For any queries related to the course, kindly write to the Secretary of Translation Studies (sertranslation@gmail.com)

4. MASTER OF THEOLOGY

Application for the admission of Master of Theology Course in the branch of Old Testament, New Testament, Christian Theology and Religion for the new academic year 2019-20 under North India Institute of Post Graduate Theological Studies (NIIPGTS) is now open. Interested person may apply with the following information specified under:

=> Candidate may apply through the application form uploaded in the website.

=> Application form must reach to the NIIPGTS Office before end of **15th January 2019**.

=> Written examinations will be held on **7th February 2019**.

=> Interview will be held on **8th February 2019**.

=> Written examinations and interview would be held at Serampore College.

=> For any queries related to the course, kindly write to the Registrar of NIIPGTS, Serampore College (niipgts@gmail.com)

5. DOCTOR OF THEOLOGY

Application for the admission of Doctor of Theology Course in the branch of New Testament and Religions for the new academic year 2019-20 under North India Institute of Post Graduate Theological Studies (NIIPGTS) is now open. Interested person may apply with the following information specified under:

=> Candidate may apply through the application form uploaded in the website.

=> Candidate must pass the Common Entrance Test conducted by the Senate of Serampore College.

=> Candidate waiting for the Common Entrance Test result may also apply.

=> Application form must reach to the NIIPGTS Office before end of **15th January 2019**.

=> Interview would be conducted by NIIPGTS on **8th February 2019** at Serampore College, Serampore.

=> For any queries related to the course, kindly write to the Registrar of NIIPGTS, Serampore College (niipgts@gmail.com)

IMPORTANT NOTE: For all information relating to entrance examination and admission with the above courses, kindly check the college website and your personal email. All correspondences would be done through email.

Sd/-

Rev. Dr. S. Temjen Imchen

Vice-Principal

Serampore College

Serampore 712201

Report of CBCNEI representative in the Workshop on Theology, Economics, and Labour at United Theological College, Bangalore from 29th September to 3rd October 2018.

This programme was organised jointly by the Christian Institute for the Study of religion and Society and the Department of theology and Ethics of the United theological college.

Resource persons:

Joerg Rieger - is Distinguished Professor of Theology and Cal Turner Chancellor's Professor of Wesleyan Studies at Vanderbilt University. His work reflects on the misuse of power in religion, politics, and economics. His main interest is in movements that bring about transformation and in the positive contributions of religion and theology. Author and editor of more than 20 books and over 140 academic articles, his books include *Jesus vs. Caesar: For People Tired of Serving the Wrong God* (2018), *Unified We are a Force: How Faith and Labour Can Overcome America's Inequalities* (with Rosemarie Henkel-Rieger, 2016), *Faith on the Road: A Short Theology of Travel and Justice* (2015),



Occupy Religion: Theology of the Multitude (with Kwok Pui-lan, 2012), and *No Rising Tide: Theology, Economics, and the Future* (2009). Lecturing nationally and internationally, his

books have been translated into Portuguese, Spanish, Italian, German, Korean, and Chinese.

Rosemarie Henkel-Rieger is a community/labour organizer, author and lecturer. After working in the biotech industry as a researcher and teaching Montessori for many years, she has organized student and community groups as well as people of faith and union members to support worker rights issues. Rosemarie is a co-founder of the newly forming Southeast Center for Cooperative Development, which is educating the public about building community wealth and creating good jobs through employee owned businesses.

Goals of Workshop

Growing disparities between those who have to work for a living (the 99 percent) and those whose wealth and power derives from other sources affect all of us. Changes in economics and labour affect not only the worlds of politics and economics but also the world of religion and faith, as growing disparities shape us deeply, all the way to the core. The goal of this course is not to bemoan the situation but to search for alternatives and to show that all those affected by these problems can also contribute to turning things around, based on what we are calling deep solidarity.

Particular goals:

- § Ability to analyze how disparities in economics and labor shape us all the way to the core in both church and world, as individuals and communities.
- § Ability to identify and support alternatives, informed by ancient and contemporary traditions in religion and organizing.
- § Knowledge of religious resources from the three Abrahamic traditions, Judaism, Christianity, and Islam, combining theological reflection and ethical imagination.

- § Understand the concerns of justice from the perspective of the exploited and the oppressed in the context of emerging movements of solidarity.

Schedule of Programme

September 30: Theology and Economics

Introductions, Icebreaker, and Course Overview
Theology and Economics
Small Group Work: Reading and Discussion of Religious Responses to Capitalism
Concluding Theological Reflections

October 1: Theology, Inequality, and Intersectionality

Growing Inequality: Common Sense Economics
Discussion and Theological Reflection
Intersectionality and Inequality (RHR)
Theological Reflections on Intersectionality
Biblical Examples (continued)

October 2: Religion and Labor

Theology of Religion and Labour
Stories of Religion and Labour Engagement (RHR)
Biblical Reflections
2Theology and Labour in India
Interreligious Reflections

October 3: Deep Solidarity and Organizing

Theological Reflections on Charity, Advocacy, and Deep Solidarity
Organizing and Mobilizing (RHR)
Building: Solidarity Economy and Cooperatives (RHR)
Conclusions



Dear Readers,
Please send your stories, testimonies, reports, articles and Church News.

You can mail to:

**The Editor Baptist News
CBCNEI, Panbazar
Guwahati, Assam-781001, India
email: editor@cbcnei.in**

The Baptist News

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Contribution:

If you want to contribute towards the CBCNEI ministries please send it to the following address:

*The Finance Secretary
CBCNEI, Panbazar,
Guwahati, Assam 781001 India*

Change of Address:

If your mailing address has changed, please inform us by sending your both old & new address (with pin number).

Send your article or letter to:

*The Editor, Baptist News
CBCNEI Mission Compound
H. B. Road Panbazar, Guwahati
Assam-781001, India
email: editor@cbcnei.in*