



Rev. Nirmala Vasanthakumar
PRESBYTER-IN-CHARGE

Rev. Satyanandam Paul
ASST. PRESBYTER

Editorial Board
Rev. Nirmala Vasanthakumar
Rev. Satyanandam Paul
Dr. Eva Bell
Rita David
Shanta Gunashekar
Dr. Harsha Joseph
Ashalatha Joshua
Olive Paul
Peter S.C. Pothan – Convener
Shirin Samuel
Grace Vani
Anna Varughese
Matilda Yorke

Send all Contributions to
The Editorial Board
Pulse Magazine
St. John's Church
Cleveland Town
Bangalore 560 005

Phone:
080-25513805, 25305212

Email:
sjchurch@dataone.in
sjchurchblr@gmail.com

Published by the Pastorate Committee
and edited by the Presbyter for
St. John's Church, Bangalore 560 005

Layouts : Rose DTP Centre
Phone : 25463115

Printed at :
Lotus Printers Private Limited
#32/25, 2nd Main Road
Sir M.V. Industrial Town, Rajajinagar
Bangalore -560 044
Phone: 23209909 / 22380167

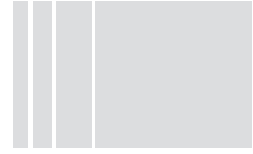
The views / comments expressed
in this magazine belong solely to
the writer and do not in any way
reflect the opinion of
St. John's Church. Articles may
be edited for clarity and space.

CONTENTS

Editorial Pulse	2
Presbyter's Letter	3
They served our church	5
Messages from former Pastors	6-11
Cover feature:	
We have a story to tell the nations	12-17
Reminiscences from Centenary and 125th Anniversary Souvenirs	18-21
Heritage of the Church	22-31
From the Pulse Archives	32-36
Memories of Members	37-57
Wings of the Church & Fellowships	58-79
Snapshots –	
Richard Hacking & David Barnabas	81-83
Special Events	84



Editorial Pulse



After more than one and a half centuries St. John's stands out as a unique landmark in Cleveland Town, not only because of its steeple and campus but also because of the wonderful fellowship it extends in caring and sharing for all around.

Fond memories of former Presbyters and members, both abroad and here, are special features of this issue. The history of the church and school has been recorded by members who have been part of St. John's family for a very long while. The clock, the bell, the stained glass windows and the cenotaph add a Victorian touch to our church.

When our family joined this church in the early seventies, the fellowship we experienced still lingers in our hearts. Those were the days when parishioners visited homes of new members encouraging them to be part of special events like the Parish Evening. I remember the late Cecelia Dickson's visits on such occasions. Throughout it has been the fellowship that is a tradition at St. John's.

The varied ministries of St. John's have been empowered by efficient clergy over the decades, be it VBS (as recorded by Thomas Swaroop), Sunday School, Men's, Women's or Youth Fellowships.

As we widen our horizons to care for the underprivileged and marginalised in the society around us through the Stephen's Home for destitute women or the St. John's Hostel for underprivileged boys, of our School, we are encouraged by the vision and mission of our founders.

It is indeed a privilege to bring out a special issue of the Pulse on the 157th anniversary of St. John's Church.

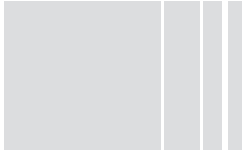
We are indeed indebted to the editorial committee, especially Mr. Peter S.C. Pothan who contacted former members and presbyters and Matilda Yorke who helped us bring out this issue.

"Our Church's one foundation is truly Jesus Christ our Lord!"

Yours in Christ,

Ashalatha Joshua

The first P.A. system for the church was given in the memory of Mrs. Newbould.
The red R.S.V. Bibles were presented in memory of Mr. M.M. Thomas.



Presbyter's Letter



Dear Friends,

I am grateful to God for giving us one more opportunity to thank and praise him for all the blessings He has showered upon us. This year marks 157 years of our existence as a worshipping community and as a caring and sharing church. We are also celebrating 157 years of being an established church in this beautiful church building. There is so much to thank and praise God. *I recall the first five verses of Psalm 103, which begins with 'Bless the Lord oh my soul and bless his holy name; bless the Lord oh my soul and forget not all his benefits.'* This is the only Psalm that is full of praise and thanks giving without any request. It focuses on God and not on the Psalmist. What could David, the warrior king have learned from or received from God that he lavishes praise upon praise, blessing on blessing, on Him?

First, David remembers his Lord as Saviour. There were many occasions when David was surrounded by his enemies and faced dangerous situations, when God intervened and saved him. Can we recall times when we have felt trapped or helpless and when God's saving presence led us to a higher ground? What has been our response? Have we moved on, taken

God for granted? We forget to thank God as we believe it was the merit of our own wisdom and strength that we have overcome the situation. David teaches us that it is not by the might of his arm or his sword but that it is God and God alone who has saved him and so, in all humility and gratitude he blesses his holy name. We too need to remember our own helplessness and thank and bless God for his saving presence in our lives.

Secondly, he speaks about another benefit that he experienced, that of forgiveness. David had sinned many times but he repented and turned to God for forgiveness. God forgave him and accepted him as his own because David recognised his sin and human frailty. David was therefore able to enjoy an intimate relationship with God. What is our response when we have sinned against God and our neighbour? Do we humbly confess our sins? Have we experienced the forgiving presence of God? Have we been able to set right our relationship with God and do we enjoy an intimate relationship with Him? It is time to remember and thank and bless God for his forgiving presence in our lives.

Thirdly he speaks about the benefit of God's healing presence. David suffered not only from physical pains and illnesses but also "sickness" and despair due to the constant threat of enemies, betrayal of friends and loss of family members. Whatever the situation was, he attributed his well-being to God's healing presence. We too are consumed with the tensions and anxieties of modern living. We also face health setbacks which can fill us with anxiety and despair. God, the great physician and healer of nations, reaches out to heal, strengthen and restore us. Isn't that just cause to thank and bless the Lord for this benefit also?

Lastly David speaks of the providence of God. God took care of all his needs and that is the reason he sang in Psalm 23 *'The Lord is my shepherd, I shall not want. He makes me lie down in green pastures and he leads me besides quiet waters, he restores my soul.'* Have we not experienced the providence of God everyday in our lives? Despite all the circumstances, He continues to feed, fill and satisfy us with every good thing. May we never fail to thank and bless God for his unfailing provision for us.

I have listed four benefits, four reasons, why David wanted to bless the Lord and remember them constantly. Don't we

have more than four reasons to thank and bless the Lord for? We do not deserve these countless benefits but God in His graciousness and his unfailing love pours out his blessings on us. So it becomes imperative that we remember them and respond by giving thanks with grateful hearts. Let us come together to thank and bless the Lord on this occasion of annual thanks-giving and celebrate the fellowship and togetherness of our worshipping community. Let us get involved in the five-fold mission of our church that is proclaiming the gospel and nurturing the people of God, serving the poor and needy, striving to establish justice in communities, preserving God's creation and encouraging all believers to do the same. May the Lord's name be blessed through the works of our hands.

Shalom

Nirmala Vasanthakumar

In the 1970s a group of St. John's Church members along with other Christians in Whitefield began a prayer group for those in the Sai Baba Ashram. One American devotee Tal Brooke found Jesus Christ through this group, as related in his book "Lord of the Air".

They Served Our Church

NAMES	YEAR	NAMES	YEAR
Chaplains		Rev. R.H. Durham	1900
Rev. Philip Webber	1858	Rev. Edward Gibson	1900-1901
Rev. Vivian Bull	1858	Rev. Canon F.N.Crowther	1901-1903
Rev. Thomas Dealtry	1859	Rev. Arthur A. Sharp	1903
Rev. Herbert Basnett	1859	Rev. S.O. Piers	1903-1905
Rev. S.A. Godfrey	1859	Rev. Alleyne F. Lys	1905
Rev. Vivian Bull	1859-1863	Rev. W.A. Lowsley	1905-1909
Rev.W. Saumarez Smith	1863	Rev. Charles E. Sell	1909-1910
Rev. J. Gorton	1863-1865	Rev. Henry Hacking	1910-1914
Rev. Gilbert Cooper	1865-1869	Rev. Jenkin Evans	1914-1915
Rev. J. Bamforth	1869	Rev. C.F.W. Hatchell	1915-1917
Rev.Charles H. Deane	1869-1870	Rev. H.E.M. Atkins	1917-1918
Rev. Gilbert Cooper	1870-1873	Rev. J.S. Price	1918-1923
Rev. A.J. Wilkins	1873	Rev. F.E. Dossetor	1923-1925
Rev.C. Rhenius	1873	Rev. CanonH.H. Flynn	1925-1931
Rev. Gilbert Cooper	1873-1874	Rev. Charles F. Emery	1931-1932
Rev. Thomas Foulkes	1874-1875	Rev. A.E. Scipio	1932-1937
Rev. D. Wilson	1875	Rev. William S. Holder	1937-1962 (April)
Rev. Thomas Foulkes	1875-1881	Presbyters	
Rev. H.A. Williams	1881	Rev. Joe Mullins	1962-1965
Rev. Thomas Foulkes	1881-1882	Rev. Sam.D.George (Acting Presbyter)	1962 (May to Nov)
Rev. W. Scott	1882	Rev.J. Malcolm Kenworthy	1965 June 1966 January
Rev. Henry Pope	1882-1884	Rev. Joe Mullins	1966-1974 June
Rev. Clement H.L. Wright	1884	Rev. Flinders Stephen (Acting Presbyter)	1974 July-March 1975)
Rev. J. Mills Walker	1886-1889	Rev. V.K. Samuel	1975-1983 (May)
Rev. C.E. Whiteley	1889	Rev. Flinders Stephen	1983 May-1988 (April 30th)
Rev. Richard P. Burnett	1889-1891	Rev. Jeevan Babu (Asst. Presbyter)	1986 May-1987 (April)
Rev. H.B. Norman	1891	Rev. Anand Shaker (Asst. Presbyter)	1987 (May) 1988 (April)
Rev. Richard P. Burnett	1891-1893	Rev. J.A.D. Selwyn	1987-1992
Rev. J. W. Cassels	1893-1894	Rev. J.A. Victor Joshua	1992-1997
Rev. Rev. James Sharp	1894-1898	Rev. Vincent Rajkumar	1997-2001
Rev. Clement H.L. Wright	1898-1900	Rev. P.K. Samuel	2001-2006
Rev. H.C. Parker	1900	Rev. Nirmala Vasanthakumar	2006

A global vision in line with our Lord's words in Acts 1:8



Rev. Joe and Edith Mullins

I was inducted as Presbyterian-in-charge of St. John's mid-1962. My wife Edith and our first three children, Ruth (4 ½), Jennie (3), and Christopher (4 months) moved into the Parsonage a month or two before I took charge, since I had some S.U. work to complete. In July 1974, 12 years later, we were farewelled in marvellous fashion with our six children, to emigrate to Australia – Rachel and Danny (twins) and Beth having arrived during those 12 years at St. John's. As a family, we sought to model the church in miniature, and our home was open to all.

The previous incumbents of St. John's were called 'chaplains', they served from 1858 – 1962. By contrast, I was inducted as Presbyterian of St. John's, Church of South India. I make the point that a chaplain is

a minister of a static institution, whereas a presbyter is one who has oversight to lead the local body of Christ, an under shepherd of Jesus Christ the Chief Shepherd. My purpose was to faithfully preach and teach and equip the congregation, so that the whole body might shine as a light and lights in an often dark and needy world.

The first need was prayer, so a Wednesday Prayer Fellowship was started in the Church. I would have to say at this point, that besides Sunday Worship, the only other group which we found alive was the Women's Fellowship. Bless them! And they grew from strength to strength, and were a great asset to the life of the church.

The next great need was to revive the Sunday School. Bernie Hereford and our daughter Ruth were the first two children at the restart, but it grew steadily to over 100 under my wife's leadership.

In January 1963, John Jacob arrived to take over the children's ministry which I had been doing with S.U., and the Pastorate Committee adapted an outhouse of the Parsonage for his accommodation. Whenever he was in Bangalore, he involved himself in the life of both church and school.

May 1963 saw us embark on the first Daily Vacation Bible School (DVBS), drawing 180 children from the churches in the area, both English and Tamil medium. In a holiday fun atmosphere, DVBS proved to be a great training ground for young leaders, and a Gospel outreach to children of the area, many coming to living faith as a result. Leadership had to be imported from Bible College and Seminary students in the first instance.

In 1964 we were able to start a Youth Fellowship with the assistance of an enthusiastic Muslim convert from the U.T.C., Shariffian, from Iran.

Training of lay leadership in the Parish for Sunday School teachers, Youth Fellowship and Bible Study leaders was an urgent necessity, because a body is made up of cells, and cells need to grow. With the Youth Fellowship's help, a small outreach Sunday School was started at Lingarajapuram. This eventually grew into Divya Shanti Church, and the Divya Shanti Christian Association under Rev. Vinay and Colleen Samuel, which has continued to this day.

By 1966, it was clear that two things were needed if we, as a church, were to move forward. (1) A building strategy for the compound, (2) An assistant Presbyter, because of my responsibilities in the parish, the Whitefield congregation, and other outreach opportunities. 1967 saw Vinay Kumar Samuel join us. He was



The Mullins family

ordained in December the same year, and soon proved a great asset in all departments.

Building Strategy: Jealous eyes were on our compound, so we needed to secure our borders, which we did by leasing to Tom's Café, a Service Station, Tibetan Hostel and the Evangelical Bookshop and Press. Asha Nivas and Assistant Minister's quarters followed. We achieved this with Overseas Aid.

Outreach: We started monthly 'Guest Services' to reach out to non-Christians. St. John's members were encouraged to invite their uncommitted friends, that they might find living faith in Christ. Our congregations comprised a number of language groups, who were reluctant to mix, so we started monthly informal 'home services' in different suburbs. Vinay Samuel and Youth Fellowship members assisted with guitars and choruses and short messages.

At Easter, with the cooperation of the Ministers' Fraternal, we organised open air rallies on the Gymkhana grounds

(Pottery Road), with a choir and visiting evangelistic speakers. These were some of our outreach initiatives.

It was a special joy when our assistant presbyter, Vinay Samuel married Colleen Phillipz. God had bigger things for them, and they moved to Cambridge for higher studies in 1970. Rev. Flinders Stephen, a faithful pastor, and his wife Felicita, succeeded them.

In 1972, the Pastorate Committee agreed to have a Parish Mission seeking to mobilise the whole congregation with the slogan, 'One Step Forward'. Counsellors were trained, and the week October 1973 was advertised widely. Unfortunately, we had monsoon downpours for most of the week, so the

turnout was disappointing, however 25 people were counselled.

To wrap up our 12 years, I think one could say that there was steady growth in all departments of the church's life, both numerical and spiritual. Enthusiastic lay leadership took over the various 'wings', and the Pastorate Committee rose to every challenge. It is invidious to mention names, but one who did an outstanding job was Mr. P.E. Thangiah, Hon. Treasurer for all those 12 years.

We sought to challenge the congregation to full-time service for Christ, and during our time, at least 12 were called out, three of them to the ordained ministry. "To God be the glory, great things He has done."

Rev. Joe Mullins



The Pastorate Committee of 1973-74: Seated from left: M.M. Thomas, Selvarajan, Jessie Moore, Rev. Joe Mullins, Edith Mullins, Rev. Flinders Stephen, C. Pereira and M.O. Chacko. **Standing from left:** C.J. Ramakrishnan, Wilfred Moore, Edward Thangiah, R.K. Shama, Alexander Oomen, P.V. Kuruvilla and Ebenezer Thomas

We came to Bangalore with CMS (The Church Mission Society) to take over Guy Bookless's post (or was it Rosemary's?) of OT teacher at UTC. Joe and Edith Mullins had heard we were coming and invited us to join St. John's Church. We did and have never regretted it – except possibly agreeing to play the oboe at a concert and drying up.

After being a full-time lecturer at UTC for five years, we moved to work with TAFTEE (as course writer) and St. John's with special responsibility for Divya Shanthi Church. This last period was an extremely happy one: prayers in the office; home to do some writing; hand the rough notes (very rough) to Miss Yelland for editing; go visiting (or whatever) in Lingarajapuram.

It was great to work with the 'young people' (i.e. up to about 35 years old I think) of St. John's, a very lively, independently

mindful, committed, energetic bunch. Still vivid in my memory are:

- The camp in the jungle (and after our return getting the congregation to join in Father Abraham).
- Various dramatic performances (e.g. Passion Play adapted from Dorothy Sayers; the pantomime (I was the fairy godmother); and The Laboratory and Crucifixion Re-enactment in Lingarajapuram, and most of all
- Friendships, fellowship, working together and meals!



The Butterworth family

I've been back to Bangalore five times since then and look forward to the next trip. Each time it has been a huge joy to meet up with friends again and to see what the Lord has been doing over there.

Rev. Mike Butterworth
Assistant Presbyterian 1972-1979

We were given the opportunity to serve this congregation, and we remember with fond memories the five years at St. John's. A vibrant and dynamic congregation which is known for its active participation in the ministry and mission of the church. This vision has kept the church going and growing for these many years. This has benefited in

nurturing thousands of people during these many years.

It stands as an edifice which attracts people from all walks of life. May its ministry grow from strength to strength.

Rev. Prasanna Kumar Samuel
Presbyter 2001-2006

We assure you of our prayers for all the ministries of the Church. We recollect with gratitude to God for all the members with whom we have had meaningful interaction and the ministries which we have enjoyed specially the starting of the Men's Fellowship with the assistance of Uncle John Jacob, Ernest Shaw, Jeyasingh, Col. Matthews and Peter S.C. Pothan and the Parish magazine in its infant stages. I also recall the sittings of the Building Committee with Davis, Ebenezer Thomas, Bernard Hereford and others initiating the humble plans for the Parish Hall where the first function was the wedding reception of my son John Premkumar on December 6, 2005.

The sunrise service in the school grounds behind the church and in front of the hostel every Easter morn is a memory we remember even now every Easter. The singing of choruses and

songs led by veteran song leaders can be heard even today from our memory.

The memory of the beauty and the sanctity of the magnificent sanctuary with its elegant tower and the sacred altar, the pulpit and the baptism pond with a vibrant and dynamic congregation and the Choir have become part of me and my Christian existence today. My wife Padmini and I and children John Prem and Eunice Preethi thank God for the experience of God's magnificent glory in the worship and fellowship of the church.

May God continue to bless the High School, Asha Nivas, the hostel for boys and all the various ministries which serve the community and the world. Be assured of our prayers for you, the Pastorate Committee and the office staff who serve the church with so much dedication.

Rev. J. A.D. Selwyn
Presbyter 1988-91

St. John's Church holds a very special place in my heart, because I was baptised, confirmed, married there and all three of my children were baptised there too!

It was St. John's parishioners that sponsored my Theological training, and

my only regret is that I was not able to serve as minister of the Church after my ordination. I can say that I was St. John's gift to the 'Church of North India', as well as to the Anglican Diocese of Melbourne.

Rev. Marshal Hereford
1977-78

Thank you very much for regularly sending *Pulse* magazine to us. It is wonderful to read the news, and especially to see and read of those we have known since the 1970's and 80's when we were there. Bernard Hereford, Dr Shirley Hereford and David Selvaraj who were leading the Youth Fellowship. We remember their weddings well and that of the parents of Mark Swaroop. And Shanthi Chacko and Peter S.C. Pothen go on forever.

The report of Remembrance Day reminds us of the ceremonies that were held at the cenotaph and the last post played by a military

bugler - arranged I think by Colonel Donoghue.

Our children are also grown and married. Judith is married to Phillip Tedd, and Jeremy married Susan Bell and they now have a daughter Evie. Joanna who was dedicated at St. John's is now training in London to be a journalist.

Please continue to send the magazine to us - it reminds us of you all and the fellowship we still share in Jesus.

Rev. Chris and Elaine Sugden

Asst. Presbyter 1978-1983

This letter was published in Pulse 2007

My family and I are grateful to God for the privilege we received to be a part of the St. John's family for a brief period. We fondly remember our life at St.

John's. Be assured of our prayers and best wishes to all at St. John's.

Rev. Anandsekar Manuel

Assistant Presbyter 1987-88

This great church, dedicated to the apostle St. John the Evangelist, stands as a great monument for this Cantonment area of Bangalore. It is through the Lord's abundant blessings and guidance, our predecessors were able to sow the seed of Christianity in this area. With Christ's presence in this cantonment area, the headquarters of MEG & Centre, St. John's Church has been able to make improvements in all communities, irrespective of caste and creed, especially in the educational field. It is a great consolation to keep up the spirit of the founders of this

August church ministry. As a great mark of recognition, we have the name of St. John's Church Road. We see the tremendous progress the Lord above has enabled by using us earthen vessels. Pray that God helps us to be useful instruments to proclaim His good news to all in united mind and heart.

Very Rev. Fr. John Solomon

Former Parish Priest & Dean,

*St. Francis Xavier's Cathedral Deanery,
Cleveland Road, Bangalore.*

We've A Story To Tell The Nations

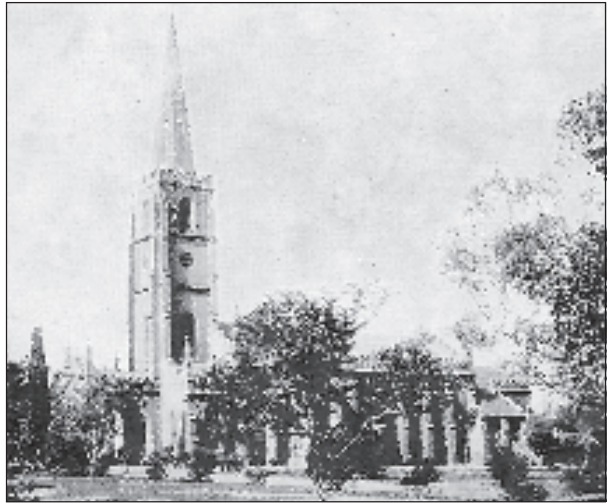
*That Shall Turn Their Hearts To The Right...
a story of truth and mercy, a story of peace and light*

Long long ago in 1850, in our small town of Bangalore, there lived a Rev. R. Posnett. He had come from England and was the Assistant Chaplain of St. Mark's Church. Rev. Posnett was known to be a kind man, who realised that there was a need for a separate parish on the opposite ridge of Mootocherry on the edge of the Cantonment with a church, reading room and library for the pensioned soldiers of the Company who were settled there and a school for their Eurasian children who were not welcome in the Cantonment Schools.

Rev. Posnett's idea caught on with the officers of the station. With their contributions, in 1853, he constructed, on a low ground close to a number of kilns, a small one-room chapel measuring 47 by 16 feet near Haines Road.

*For the darkness shall turn to dawning,
and the dawning to noonday bright;
and Christ's great kingdom shall come on earth,
the kingdom of love and light.*

In this small room, was born St. John's Church, the fourth largest Protestant



church in Bangalore. In the morning, the room was a school. The afternoons saw the pensioners use it as a library. On Sundays, everyone gathered to worship and thank God. (*Reference to this room is made in the file book of St. Mark's Church in February 1853.*)

The school-library-chapel was a great success. This encouraged our enterprising Rev. Posnett to pursue another brilliant idea – why not have a separate church and school? On April 23, 1853, Rev. Posnett wrote to the Bishop of Madras: “It should be mentioned that the Divine Services is celebrated twice during each week viz. on Sunday evenings and

Wednesday evenings in the School room ...but this room is now filled to excess, the attendance for the last few months is ranging from 100 to 115.

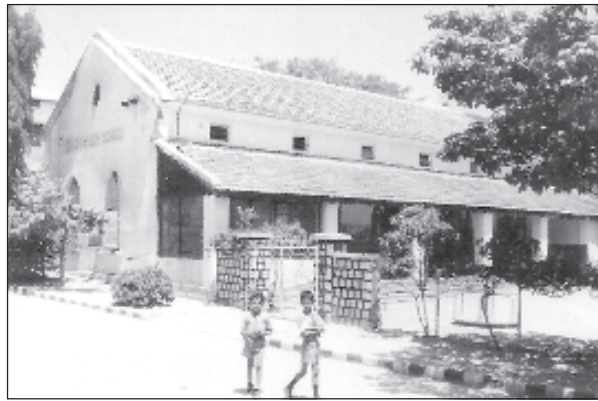
“It is also proposed to sell the present school room in which there are 52 girls and 16 boys under instruction as it is inconvenient and in an otherwise objectionable position.”

Rev. Posnett approached the Church Building Society for funds and also applied to Major General Sewell, the then General Officer Commanding, for funds to build a chapel and a school, but the idea of constructing a chapel for civilians was new to the British administration and it was refused.

Once again, the officers of the station rose to the occasion and generously responded to Rev. Posnett’s appeal for funds. Search for land led them to a piece of unused land on the Mootocherry Ridge near the Roman Catholic Chapel. It was purchased for Rs. 100. The site measured 565 feet on the North, 600 feet on the South, 310 feet on the East and 500 feet

on the West. An enclosure was put up in October 1853, for the new Mootocherry Church with a school and library.

Rev Posnett decided to use a Gothic architecture so that “they will harmonise with the proposed Church for which the same style has been selected.” He had the designs prepared by the engineer who had designed the Bangalore High Court (Attarakacheri). He felt that the school



St. John's School in mid-1800

building and the library were important. Funds needed — Rs. 2300. So he appealed to the congregation, who generously gave Rs. 2669 and 11 annas.

This included ten pounds from a big-hearted Rev. C.G. Townsend of Hatfield in England.

The new School and Reading rooms were completed by May 16, 1854, in approximately seven months, at a total cost of Rs. 2,700. Three new schools, one each for boys, girls and infants, were opened on May 28, 1854, with a service by Rev. Posnett, who had become the Chaplain of St. Mark’s Church. Today, the St. John’s School is one of the prestigious educational institutions in Bangalore with

approximately 3,000 students. It has two libraries and three well-equipped laboratories, including a computer centre for students to keep abreast of technological advances.

In September 1854, when Rev. Posnett left St. Mark's Church, he handed over charge to Rev. B. S. Clarke and Rev. D. J. Rogers. Rev. Clarke made a fresh estimate for the church in September 1854 to accommodate 300 persons at the cost of Rs. 6322 for the building and Rs. 1433 for the furniture. This was sent for Government sanction.

The construction of the Church commenced in 1855 as soon as the sanction letter dated August 1855 was received from the Directors of the East India Company, on October 28, 1855, and forwarded to the St. Mark's Church Chaplain.. The body of the church neared completion by 1856. It cost Rs. 6322. Rev. Clarke then appealed for funds for the building tower and spire. The Church Building Society promised to give Rs. 1200 towards half of the estimated cost of the tower and spire. Rev. Clarke appealed to the residents to raise the rest.

However, since it was the poorer residents who attended this church, the rich members of St. Mark's were of the opinion that if any church in Bangalore should be given a tower, spire and clock, it should be St. Mark's and so the appeal was not successful.

In early 1857, it was decided to expand the building for 420 persons instead of the original 300. On September 22, 1857, the government granted permission. The Madras Sappers and Miners supervised the building and the total cost, including the enlargement, furniture and compound wall, came to Rs. 11,625.



The Church Tower stands tall

The Church was consecrated on April 12, 1858, by the Rt. Rev. Thomas Dealtry, Third Bishop of Madras, and dedicated to St. John the Evangelist and renamed St. John's Church. With this, the name of Mootocherry was changed to St. John's Hill and the road south of the Church was named St. John's Church Road, leading to the St. John's Road near Ulsoor Lake. The local people called the Church "Sigapoo Koil" which means the "Red Church".

Since appeals for money for the construction of the tower were not heeded, Rev. Clarke, Rev. Rodgers and Rev. T. Dealtry (son of Bishop Dealtry) contributed Rs. 1000 between themselves and the tower was built by the end of 1858 for Rs. 3,852. So the total cost of construction of the church was Rs. 15,477. Rev. Dealtry then became the first Chaplain of St. John's Church.



The Chancel

In 1895-1896, the church was extended to build a large chancel to hold the sanctuary and the choir, two front vestries (one for the chaplains and one for the choir) and the large front portico. These were in addition to the small choir vestry and portico on the southern side. On November 12, 1895, the Bishop of Madras laid a cornerstone while starting the expansion work.

*We've a song to be sung to the nations,
that shall lift their hearts to the Lord,
a song that shall conquer evil
and shatter the spear and sword.*

During the next 157 years, buildings were constructed to meet the various needs of the congregation and community.

In 1918, the St. John's Institute was



Parish Hall

built for the soldiers of the nearby barracks. During World War I and II, young soldiers who craved for friendship and healthy entertainment, found this Institute a haven of peace. Today, this institute is our Parish Hall, and it continues to buzz with activities of most of the ministries of the Church.

There was no Parsonage in the church compound and the chaplains stayed in the neighbourhood. In 1958, legacies



Parsonage

from Mrs. Westrap and Mrs. Smith enabled the church leaders to renovate an old cottage on the property and Rev. Holder moved into the present parsonage from his residence on Ware Road.

After Independence certain changes took place with the exodus of the Europeans and many Anglo-Indians to U.K., Canada and Australia. The strength of the congregation reduced but it soon grew with many more Indians joining. The services continued

under Rev. Holder in the Anglican High Church tradition. In 1962, Rev. Joe Mullins took over as Presbyter and a new era began.

Right from its inception,

St. John's was concerned with the poor and the needy. In the early years, the congregation collected money to help the needy students in the school, with books, and uniforms, and the poor. In 1886, it was recorded that of the total church collection of Rs.545-11-3, a sum of Rs. 256-15-4 went towards the School Fund and Rs.145-15-0 to the Poor Fund or nearly 75% of the total collection. This continued in later

years along with money being given to other institutions like the Divine Light School for the Blind, Leprosy Mission and Friend-in-need Society.

*We've a message to give to the nations,
that the Lord who reigneth above
bath sent us his Son to save us,
and show us that God is love,
and show us that God is love.*

Rev. Mullins' initiated, a new phase of the caring ministry, not just distributing

money to other institutions, but also caring for the needy within the campus and outside too.



Pastorate Committee of 1985 — Seated from left: A.E. Austin, Shanthi Chacko, Rev. Flinders Stephen, Rt. Rev. Dr. C.D. Jathanna, Anita Kuruvila, Major Gen. Mani, and Juliet Thomas. **Standing from left:** Thomas Varughese, Reuben Durairaj, J.K. Kuriyan, Johnson E. David, Bernard Hereford, L. Christadoss and Ephraim Selvaraj

In 1963 Whitefield Church was given to

St. John's for Pastoral care. This church has since become an independent pastorate of the KCD in the CSI. Under the guidance of St. John's they started a church in Kadugodi. This Church also later attained an individual official status under the CSI. The St. Andrew's Church was also placed under St. John's in the 1960s to help it to grow.

In 1967, Colleen Philipz (who married Rev. Vinay Samuel) and others in the Youth Fellowship started an activity club for the poor children of Lingarajapuram, a slum area on the outskirts of Bangalore. This grew into a Sunday School and soon a Vacation Bible School was held.

In November 1994, St. John's Church helped the R. T. Nagar Fellowship, which started as a house group in the house of Rajathinam and Lily Philip to develop its ministry. It helped them to hire a church in Sultanpalaya and develop the St. James Church with 20 families. This became an independent congregation under the CSI in 1998.

St. John's Church has also been involved with outreach programmes and social concern programmes in the neighbourhood. TAFTEE classes are held in the church to train the lay people of different churches. The Bible Study Fellowship holds its weekly meetings for women each Tuesday in the church.

Many middle-class families began to move to this new suburb of Lingarajapuram, and so a worship service was started which soon grew into a church. In 1964, a plot was purchased in Lingarajapuram on Hennur Road for Rs. 38,000 and a multi-purpose hall constructed and inaugurated on August

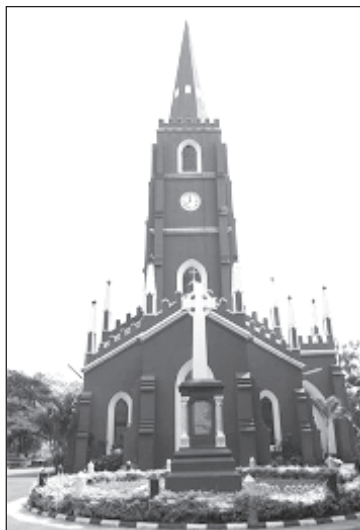
26, 1978. It was used as a church on Sundays and a school and a handicraft centre for the poor during the week. Thus Divya Shanti Church was started as a three-language congregation, and soon it became an independent church in 1984. The Divya Shanthi Association continues to minister in Lingarajapuram to the underprivileged through many projects like a school for normal children and special needs, hostels for children, a Women's Work Centre and community aid programmes.

In 1981, members of St. John's Church began a blanket distribution programme during Christmas for the poor sleeping on the streets in the cold winter. They then reached out to coolie boys and destitute women on the streets.

This spirit of caring continues – all through the

157 years. It is manifested in the St. John's Hostel, Stephen's Home for the Destitute, Asha Nivas and the outreach of the different Wings of the Church

*We've a Saviour to show to the nations,
who the path of sorrow hath trod,
that all of the world's great peoples
might come to the truth of God.
For the darkness shall turn to dawning,
and the dawning to noonday bright;
and Christ's great kingdom shall come on earth,
the kingdom of love and light.*



Reminiscences

The mothers of the parish donated the money for the purchase of a new font, which was dedicated to the “Glory of God” in commemoration of the sixtieth year of Her Majesty Queen Victoria – June 20, 1897

The children of the parish contributed Rs. 400 for the brass altar rail.

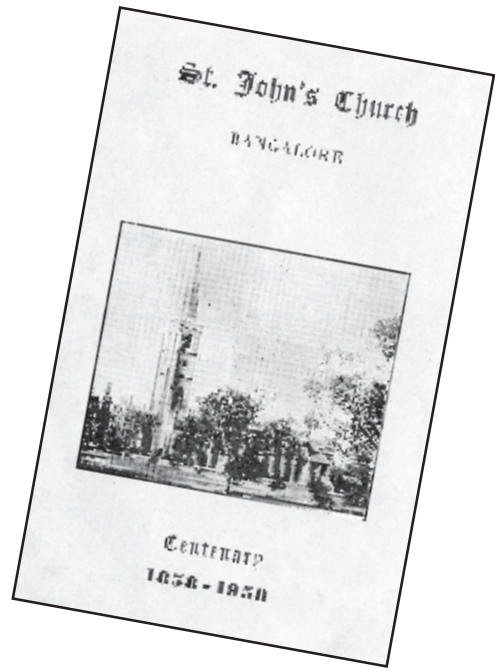
The furniture of the church is made of solid wax-polished teak and many pieces, apart from the pews, have been gifted by grateful members of the congregation.

In 1926, the beautiful carved altar in the Lady Chapel, made of solid teakwood by the Tumkur Industrial Mission workshop, was given in memory of Dr. G.M. Green, lay reader and chairman of this church.

The rood screen was erected by parishioners and friends of the parish in memory of those who gave their lives in the Great War.

The stone cross opposite the entrance *porte cochere* of the church commemorates the names of all those who served in the armed forces.

The litany desk of exquisitely carved teak was given in 1903 in memory of M.K. Crowther



The brass eagle lectern was subscribed for by the whole congregation to commemorate the Coronation of Edward VII.

The teakwood *revedos* behind the high altar was designed and made entirely by the Revd. J. Sharp and is beautiful in its simplicity and for the excellence of workmanship.

In 1900, the Revd. C.H.L. Wright, Chaplain, and the Revd. E. Gibson raised Rs. 3,931 for the organ and Rs. 1000 for

the chamber in which it had been installed. It was gratifying to note that the total amount contributed by parishioners was greater than the total sum given by the government.

The first chaplain of St. John's was Philip Webber. Many who laboured in this parish were whole time Government Chaplains. At a later date the Government removed such from St. John's and made a grant towards the stipend of clergy recruited by the Bishop, either from overseas or locally.

On March 31, 1948 the Government discontinued all grants to churches (for payment of clergy and maintenance) that had hitherto enjoyed such an arrangement. In September, 1947 St. John's as part of the old Diocese of Madras, became one of the churches in the Church of South India in the Diocese of Mysore.

The Synod of the Church of South India which met in Madurai in March 1948 challenged all English Speaking Churches with the following Resolution:

"We would impress upon the congregations of English Speaking Churches that in the past Government has provided a very considerable share of the cost of the churches and their ministry and that this ceases entirely from March 31, 1948. If congregations desire these services in English to continue, they will have to raise the necessary funds as no outside source from which money can be drawn exists."

That the congregation has accepted this responsibility, and that the life of the church has gone on as before is a cause for much thankfulness to Almighty God.

William L. Holder

*Chaplain, & the Members of the Church Committee
(Taken from Centenary Souvenir 1858-1958)*

The administration of the Church in the early years of 1957-61 was mainly in the areas of the school, the cemetery and the other church related matters. The school and the church committee would meet two or three times a year. These meetings were convened in the Vestry of the church usually between 9.30 a.m and 11.30 a.m. These meetings were known as 'Vestry Meetings', may be because they were held in the Vestry. From 1961 onwards the committee became known as the Pastorate Committee. Now the P.C. meets once a month. It is interesting to note that the Secretary of the Pastorate Committee did most of the administrator's duties. "The Section is required to report every day to the Secretary's home for instructions", says one P.C. Minutes. The Secretary must have carried a heavy load, since when Mr. Basket died in 1966, three other P.C. Members had to share his responsibilities – in stewardship, keeping of the P.C. Minutes and the Parish Hall.

Reminiscences

After having read the Church Records, spoken to older members in the Church and also been closely involved in the life of the church since 1963, I have come to the following conclusions.

First that St. John's has grown in the way it has because of the lay people. The people were willing to dedicate their time, talents and money to the church. Those sitting on the various sub-committees, planning, making decisions and implementing, them are 75 in number. There are many more people involved in the wings of the church even though they are not on a sub-committee. But for size of the congregation the number involved is small. More and more people must be motivated by those who are already active to come into a fellowship group or be more than just a 'Sunday-Service' member. And it is for those in leadership to explore possibilities of sharing new interest groups that will cater to more needs.

Secondly, St. John's has had the blessing of being an 'A' grade pastorate which means that the church has been financially strong and self-sufficient. The majority of the members are generous givers. The good response to the blanket distribution in 1981 proved this. This



financial stability has helped the church to be secure and venture into new areas. The use of foreign money is limited. The Tibetan Hostel is supported by KNH. However, in the future, this hostel may have to depend on the giving from our members and St. John's must be prepared to either shoulder their responsibility, or else change the pattern in the Hostel.

Thirdly, one cannot minimize the role played by the Chaplain or Presbyterian-in charge in St. John's. In spite of the strong base of lay-leadership and participation they still liked and continue to look to the needs of the European and Anglo-Indian

congregation and the church grew in the Anglican tradition. Then Rev. Joe Mullins took up the reins of the church and directed the church into the stream of Conservative Evangelism, which he knew was the best direction for the church. Rev. Vinay Samuel then took over and while also keeping the Evangelical trend he led the congregation to thinking through social issues, involvement in Diocesan affairs and National and international concerns. Therefore, since St. John's depends on the Theological thinking of the clergy to a great extent – the church leaders should very carefully sort out their

own thinking. They should also discuss together and under God's direction plan in which way they should grow in the next twenty years and accordingly choose their clergy.

St. John's Church has been described in 1974 as a "Stronghold of Evangelism". We must hope that St. John's will be known as "A stronghold of God's people doing God's will and for God's World".

Mrs. Colleen Samuel

W/o Rev. Vinay Samuel

(Source: Souvenir 125 – A brief history of the church: 1957-1982)



St. John's Church – March 1931 with Rev. Canon H.H. Flynn, Chaplain



*Planting of the Gulmohar Trees by
The Most Rev. The Metropolitan of India*



Asba Nivas, 1978

Heritage of the Church

THE CHURCH STEEPLE CLOCK

*"Ring from your steeple, bells of GLADNESS
Ring from your steeple, bells of VICTORY
Ring from your steeple, bells of EASTER."*

God said, "Let there be light in the vault of heaven to separate day from night and let them serve as signs for festivals and for seasons and years - so it was, God made the two great lights, the greater to govern the day and the lesser to govern the night" - Genesis 14-16.

The rising and setting of the Sun were man's first unit of time. The lengthening and shortening of shadows made by sticks, stones, etc. gave him an idea of the general time of the day.

The ancient Egyptians noticed that different stars appeared in the night sky at intervals and so divided the night into 12 time periods corresponding to the rising of 12 stars. They divided the day also into 12 period and our 24-hour day is based on the Egyptian division of day and night. The Egyptians also made shadow clocks which had 12 periods of time to divide the day. So they were the first time pieces. A candle with notches cut in the bid was also used to measure time at nights as it burnt form notch to notch.



The first true mechanical clock was invented about 1400 years later. England was the first country to produce clocks and export them to other countries. But the Swiss began to lead in the production of watches in the late 19th century, when the wrist watch made its appearance. The American industry is devoted to the manufacture of electric, automotive and alarm clocks. Nowadays the market is flooded with quartz watches and clocks.

'Clock time' the world over is based on mean solar time at Greenwich. Astronomers at Greenwich observatory check their clocks against the Sun or a particular Star. They broadcast the time signals by radio. In the United States the 'Naval Observatory' in Washington D.C. determines the correct time. Special clocks are used to keep accurate time within 1/500 second per day!

Steeple Clock

St. John's Church steeple clock unit consists of the following main assemblies:

1. Winding mechanism with counter weights, etc.
2. The dials and link mechanisms.
3. The bronze bell and striking arrangements.

The clock mechanism

The clock machine (3'x21/2x2' ht) is kept in the second story of the Church tower, inside a teak wooden box. It consists of gears, bearings, shafts, escapement wheel, rope drum, counter weight, etc., fixed at a height of six feet from the wooden floor. When the clock is wound, the rope (6m) winds over the rope drum (Dia 150mm x 300mm). The other end of the rope passes through a counter weight which is anchored to the beam at the top. There are two rope drums with geared time and two counter weights (10 kgs/80 kgs), one for the movement of the clock and other for ringing of the bell. The counter weight releases the rope from the drum and the transmission of motion takes place through six toothed wheels or gear trains, to the pendulum which is the heart of the clock that regulates the movement. The pendulum is six feet in length with an adjustable weight of 10 kgs at the bottom. The speed of the clock is regulated by adjusting the position of the weight. The escapement wheel regulates the movements of the pendulum which produces the 'ticking' sound. The clock is wound with a long handle 9 key every Tuesday and Saturday. When the clock is wound to the full, the counter weight 960 kgs goes 6 feet above the 2nd floor when completely unwound, it touches the 1st floor.

The clock was manufactured by M/s J.W. BENSON, Ludcate Hill, London, clock-maker to H.R.H.- The Prince of Wales. According to the Church records Albert David serviced the clock during the years 1956 to 1958; and his brother Freddy David from 1963 to 1966 and 1974 to 1978.

The Clock Dial

The dial is four feet in diameter; two dials are fixed, one facing St. John's High School. The

dials are white in colour and the Roman numbers "six-inches" in size are in black. The hour hand is 11/2 feet long and the minute hand is 2 feet long. The hands can be moved by rotating a small brass key in the clock mechanism and the time can be adjusted with the help of a small dial kept in the mechanism marked 5' to 60' and over which a pointer moves corresponding to the dial hand position.

The dial was repainted in 1993. There is a provision for fixing a dial on the side facing Promenade Road. Formerly there had been plans to fix a dial on that side too, but was dropped due to the obstruction caused by the wooden staircase and non availability of proper technical advice. But now a quartz clock can easily be fixed in that position to make the clock tower complete.

The clock bell

The clock bell like the Church bell is fixed in the 3rd storey of the tower at a height of 45 feet to an "A" - frame arrangement at right angles to the Church bell. The dimension and weight of the 'Clock bell' is the same as the 'Church bell'. The spring loaded hammer (as shown in the picture) even after years of striking has not left a dent mark on the sound box; the hammer strikes the bell 90 times a day. This bell also was cast in Madras mint in 1858 and weighs 500 kgs. Joseph Paul, our sexton, has maintained the Clock for the past 28 years climbing the narrow flight of steps every time.

The clock bell rings the hours and half hours and as it rings today, even as it has rung for the past 157 years.

*"Sing from your steeple, bells of heaven
This is the time when none shall mourn
The tomb is empty 'HE IS RISEN'
Joy fills this Church this Sunday morn".*

Arthur D. Selvaraj

THE CHURCH BELL

*When the sound of Church Bell
Begin to fill the winter air
When the spirit of the season
Spreads its joy everywhere
It's time to say Merry Christmas
and a Happy New Year.*

Bells are the earliest musical instruments, and have been used in churches for the past 1200 years, mainly to summon people to worship. It is generally thought that the early 7th Century Pope Sabinianus, introduced bells to churches.

History of Bells

Bells like many other instruments are said to have originated in Asia, and that they were known in China in the 800 B.C. Archaeologists have found a richly ornamented Assyrian bronze bell used for ceremonial purposes, that dates from the same period. They have also excavated at Nineveh, small bronze bells which date back to 612 B.C. In the Bible (Zechariah 14:20) bells for horses are mentioned (487 BC). In the ancient times bells were in the form of a 'pot' or 'bowl'. The Chinese and Japanese bells are 'barrel' formed: the western bells in a cup form with a clapper inside, so it would be struck. Bells have been found in the ancient tombs in Peru (500 AD).

Bells were introduced in France in 550 AD and in England about 100 years later. Bells of those days were small in size. Bell makers often put the year the bell was cast on the bell. A bell in Drohnendorf, Germany, is dated 1098 and one in Pisa, Italy is marked 1106. Fontenacelles, France, has a bell dated 1202. The oldest existing bell in England (1280) is found at Hadleigh Church with the inscription Luke 1:28.

The most famous bell in the United States is the Liberty Bell; China's most famous bell made in 1420 is in Peking. The largest and heaviest carillon (i.e. a suite of musical bells for playing tunes) in the world is in Riverside Church in New York. It has 72 bells and



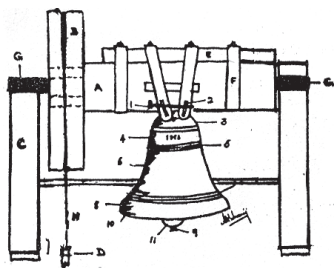
weighs 100 short tons. The carillon in Michalen, Belgium having 45 bells is considered the world's finest.

Making of a bell

The bells such as those used in churches are moulded in a single piece from molten metal. Bell metal as it is called consists of a mixture of 'copper' and 'tin' in the ratio of 77:80% of the former and 20:23% of the latter. The high tin content is to give the 'TONE', but it makes the bronze alloy very brittle. This leads to bells cracking easily if misused or strained. To cast bells, the usual proportion requires two moulds of baked clay - one is a solid inner mould which forms the open space inside the bell and the other mould is hollow and shapes the outside of the bell. This mould contains

holes that permit the escape of gases, which would otherwise leave bubbles in the bell. The liquid metal is poured between the two moulds. The metal cools and hardens, and the clay mould is then destroyed. A large bell may require several weeks to cool thoroughly. The bell mouth diameter the thickness of sound bow, inside and outside profiles and crown diameter are designed and cast considering the 'NOTE' and 'TONE' required. Bells are numbered from that with highest 'note' called 'TREBLE' through to that with the deepest note called 'TENOR'. The bells have '5' main pitches and to tune it all the inside portion of the bell from 'lip' to 'crown' is to be properly machined to get the right shape and thickness.

St. John's Church Bell Design and mounting



(1-gudgeon pin; 2-Canon; 3-Crown;
4-shoulder; 5-inscription pad; 6-Waist;
7-moulding wire; 8-Sound bow; 9-flight;
10-lip; 11-Ball of Clapper.)

The St. John's Church bell was cast in Madras Mint in 1858 as per the inscription found on the bell: it has completed 135 years this year. The Church bell is fixed in the tower at the height of 55 feet approximately. The bell's mouth diameter is 600 MM; the height of the bell is 600 MM; wall thickness 100 MM; and weighs approximately 500 kgs.

The St. John's Church bell is hung with the fittings as shown in the picture to a 'A' - TYPE wooden frame. The parts of the wooden frame are as below:

- A. WOODEN HEAD STOCK
- B. WHEEL (Wood)
- C. WOODEN FRAME
- D. PULLEY (Steel)
- E. STEEL BEARING BLOCK
- F. STEEL STRAPERS
- G. AXLE (Steel)
- H. ROPE

'Canon' is secured with 4 straps to an elm headstock which is bolted to the top of the bearing block. The manila rope is tied to the two upper spokes of the timber wheel and passes through the rim at the 'garter-hole' and runs round the rim to a pulley at lower level.

Ringing of the bell

When the steel wire which is connected to a manila rope is pulled by the ringer, the wooden wheel (900 mm dia) starts rotating in an anticlockwise manner and then the wooden headstock moves along the steel axis. At the start of ringing the bell, the bell mouth is downwards, then moves to less than 180 and comes back to its original position due to gravity. If the rope is pulled to a maximum, the bell will make a 360 rotation and the rope will slip out of the groove. (One has to go up to the top to position the rope again on the groove). So the pulling of rope is to be done very carefully. In ringing the bell from mouth downwards position, the bell clapper strikes on one side of the sound bow and about halfway up begins to strike, both sides. When right up, the clapper is on the side to go down last and after swinging there is a significant time interval between pulling the rope and

the bell ringing, at intervals which vary with the size of the bell. St. John's Church bell was rung by Sexton Joseph Paul for the past 28 years.

In earlier days the bells were rung by only the clergy but later by special bands of men who were skilled in ringing the bells to different tunes. In England, ringers, like the choristers, are important members of the church working team, who sound out the

message of good news like a powerful tower top choir.

Today, as for hundreds of years, church bells sound out the praise of God with a loud voice and the message is the same now and forever.

"Peace on earth, Goodwill towards men"
'Emmanuel' - "GOD WITH US"

Arthur D. Selvaraj

PIPE ORGAN

We are privileged to have a pipe organ in our church. There are only four churches in Bangalore that have working pipe organs and our church is one of them. The pipe organ is believed to be the oldest in Bangalore.

History

The organ at St John's raises some interesting questions as to its provenance. It did until recently bear a nameplate of Norman & Beard, and it is very likely that the pipe organ was made in Norman & Beard's factory in Norwich, England, and then shipped out for erection by Hurry Brothers of Calcutta. Hurry's is known to have erected other pipe organs in India for Norman & Beard, and

also for Bishop's of London. The organ may have been installed between the year 1895 and 1898. This is only an educated guess, since no documentary evidence is available in the church.

Brief technical specifications

The organ is built on the right hand side of the main altar right next to the choir stall and measures about 8 feet by 9 feet and 16 feet in height.

The organ console consists of two manuals (keyboards)—Great and Swell—with 56 notes compass respectively. The Pedal board has 30 notes compass straight pedals with one dedicated stop. The keys are made of ivory and are still in good



condition. The main pipes are made of lead while the others are of wood, metal and alloy. The largest Open diapason pipes measure 16 feet in length and the smallest measure 6 inches. There are totally 7 ranks of pipes and about 760 individual pipes. The entire organ case is made up of Burma teak and the working parts of mahogany, beech and spruce.

The organ has 12 stops and seven ranks (two on the Great, four on the Swell and one for the Pedal). This is a tracker action organ and has many levers, chests and sliders. The large lungs of the organ, called the bellows, are placed under the wind chest of the organ. The air for the pipe organ was supplied by manually pumping the bellows until 1969, when an electric motor was installed.

Majestic music

The resonant notes from the majestic instrument as the organist pulls out all the stops on a Sunday morning service bring grandeur to the worship. It is hard to believe that this sound is produced by air passing through pipes of varying sizes and textures. The music from the pipe organ lends old world beauty and charm to the entire service. This beautiful instrument is indeed a mechanical wonder and is called the King of Instruments.

Maintenance

The bellows of the pipe organ were repaired in 1972 by M/s Joffer Musicals of Chennai. Till Mr. Joffer passed away in 2004, he tuned and maintained the pipe organ annually. Mr. Gordon Harrison from Sweden did some minor repairs in 2005-06. He suggested that the organ be completely overhauled. Mr. Christopher Gray of UK who visited our church in 2006 also said that the instrument needed urgent repairs. Mr. Richard Freytag, an organ builder from Switzerland, inspected the organ in 2006 and said the organ requires complete restoration and rebuilding.

Mr. Gray from the Midland Organ Hele & company Ltd., Leicestershire, England, again visited our church in 2009 and inspected the organ thoroughly and showed interest in undertaking the repair of the organ.

Currently, only 40% of the original volume of the pipe organ is emanating due to damaged and missing pipes, stealing the majestic thunder of this glorious instrument.

The pipe organ has been serving the church for more than 100 years and it's time we give it a new lease of life. If it is not restored, the pipe organ will slowly fall silent and we will lose this rich legacy. Let us work to restore this gentle giant to its former glory.

Samuel Samson

The Home Bible Study group was known as the Prayer Fellowship in the 1960's – a group of 10 or so would meet every Wednesday in the church and about 15 would meet in Dr. & Mrs. Miller's home on Davis Road. In 1979 the number of these Home groups increased through the initiative of Women's Fellowship. Today there are 8 groups functioning in the Parish.

ALTAR OF THE CHURCH

When St. John's Church was consecrated in 1858, the Altar (sanctuary) area was very small. The Chancel (which includes the Altar) was only 31' x 23' in size, while the Nave (main church hall) was 80' x 40'. This meant that the Chancel was only 23 ft wide as compared to the Nave which was 40 ft wide and almost double in width. Earlier plans therefore show the Chancel and Altar as protruding over the top of the Nave and centered to that. There were two small Vestries on the Eastern end (one for the choir and another for the Chaplain) on either side of the Sanctuary.



On Friday, October 18, 1895, Rev. James Sharp, the chaplain, submitted to the Committee the plans for the enlargement of the Church as prepared by Maj. Badgely R. E. The proposed enlargement was a bigger Chancel, two vestries below the tower and a portico.

Work began on November 12, 1895, after the foundation stone was laid for the second enlargement of the Church by Mrs. MacWorth Young, wife of the British resident at Mysore. The Nave of the Church was extended eastward to

build a large Chancel to accommodate the choir and the Sanctuary. For this the arch that divided the body of the church from the sanctuary was removed together with the side walls of the two vestries. Thus we got our present Chancel measuring $36\frac{1}{2}$ ft by $26\frac{3}{4}$ ft inclusive of the external walls. Its height was 30 ft from the floor to the top of the roof.

At the same time the vestries were removed and two new vestries were built on either side of the tower in the west end of the church and the accommodation of the Church was increased to 540 seating capacity.

The Sanctuary was made of marble with ornamental tiles in the centre of the Chancel and in the space in front of the communion rails. The unique feature of the St. John's Chancel is its remarkable wood work overhead, which is attractively designed with angels singing and ornamentally finished. The trefoil shaped window above the altar was later fitted with a stained glass window by Mrs. Sharpe, wife of the Chaplain, depicting the Ascension. There were also two stained glass windows on St. Mary and St. John the Evangelist on either side of the Altar. The brass communion rail was donated by the teachers and children of St. John's High School and cost them Rs. 400. The jeweled cross for the altar, an

The Altar Table was always close to the Dossal wooden panel and the Eucharist Service was conducted with the priest standing aside, by the right side of the Altar, except for the benediction when he would stand in front of the Altar Table. Some time during the tenure of Rev. Mullins, the Altar was moved forward and since then the Service is being conducted from behind the Altar Table with the priest facing the congregation.

Justin David

alms basin (now lost) and two hymn boards were donated at the time of the dedication of the newly renovated church on November 25, 1896.

The wooden rood screen and arch that now separated the Chancel from the Nave was erected after the First World War in memory of those members who died in the "Great War". The Cenotaph outside the Church was erected at the same time.

*Peter J. C. Pothan
& Arthur Selvaraj*

There are two views (regarding the history of the St. John's Church). One is that of M.S. Appvoo – "Rev. Lutyens was responsible for establishing the building of St. John's Church in Moontoocherry in 1853 which was sanctioned for the use of pensioned soldiers of the company settled in that area."

Milestones

1961 – The First sub-committee of the church – the Cemetery Sub. Committee is formed.

1962 – Church subscriptions on a monthly basis.

1978 – The first midnight Christmas service is held.

125th Anniversary Souvenir

STAINED GLASS

Anyone entering St. John's Church will admire its interior decor, especially the arched wooden panels at the entrance to the altar and the stained glass fitted to the windows. Now let us take a look at the stained glass which are so beautiful and glow and sparkle in the rays of the sun.

Stained glass is made up of many small pieces of coloured glass that are assembled into pictures, or decorative designs. The most distinctive feature of the stained glass is its ability to merge with any kind of decor. Cathedrals, Churches, Chapels, stately buildings, palaces, etc. are fitted with stained glass which give additional beauty and grandeur to the buildings.

Historians say that stained glass windows were used even before A.D. 500 in the early Christian churches of Rome and the near East. However, the earliest known fragments of stained glass date from the tenth century. The oldest stained glass windows (110-1130 AD) still seen in their original setting with larger than life size figures of the prophets are in the windows of the Cathedral of Augsburg, Germany. The other old stained glass windows are at St. Denis and St. Charles in France, which date from about 1150 AD. In the 1200's this form of decorations of churches spread to England and Italy. In the following years, throughout the 15th century

the demand for stained glass windows continued, but as time went on stained glass was totally disregarded. Interest in stained glass windows began to revive in the 1800s. Art lovers began to collect old stained glass. Making stained glass windows became a large business.



The production of stained glass involves tedious, intensive and highly skilled work. Stained glass is produced by fitting together a number of pieces of coloured glasses. The time taken to complete the stained glass panel depends on the intricacy of the design and the number of pieces used. The cost of stained glass depends on the number of pieces used, the quality of the glass used, i.e. whether opaque or semi opaque, indigenous or imported, and the number of shades used.

The general styles in which they are made are Oriental, Victorian, Indian and Modern.

To make a stained glass, the design is at first drawn to the required scale on carton, and templates are cut out. These templates are then placed on the glass sheets and the shapes are cut on it using a diamond tipped glass cutter. The intricate process of assembling the pieces to form the design then begins. After assembling, each piece is bordered by a thin lead channel. Later the whole is soldered within a frame.

In India, the art is slowly dying out because of the lack of craftsmen. The cost of producing stained glass in India is Rs. 400 to Rs. 700 per square foot without lead beading and Rs. 900 to 1500 per square foot with lead beading. Units producing stained glasses in India are only in Calcutta and Bombay. Even there it is only a family profession.

Can boast of six stained glass windows of St. John's Church. On the left side there is a (4'x12') glass depicting "Christ curing the blind man", erected in 1928 in memory of 'Robin Clarence Miles'. The picture was drawn by P. Strebelle and executed by F.P. Calpaert of Belgium. The other stained glass also 4'x12' depicts "Christ healing the lame man". This was dedicated to the glory of God on April 8, 1928 for mercies received by one Mary.

The two stained glasses near the altar on either side of the Windows are each 11/2'x10'. One was fixed on 8.4.1928 in memory of Mary Ann Flynn and Mary Carman Walters. It shows the Virgin Mary with a back drop of white "belflowers" and "red roses" and over the head of the Virgin Mary are three angels. The other stained glass has a life size figure of "St. John the Evangelist", with the

backdrop of grape bunches and climbers. This was erected in memory of "Hoice Atkins", Chaplain of St. John's Church who died shortly after conducting the three hours devotion on Good Friday, April 29, 1918.

On the wall behind the altar are two stained glass, one oval shaped 4'x7' and the other club shaped each 18" in diameter. The oval one depicts the resurrected Christ "with an angel on one side and Mary Magdalene on the other. This was erected on 12.3.1929, in memory of Mary Boreham. The club shaped stained glass depicts "Jesus Christ' ascension". It also shows three angels above and eleven disciples below.

There are two more stained glass with flower designs of the size 4"x2" gifted by someone in 1969, which are yet to be fitted. It is proposed to fix them in the windows near the pulpit.

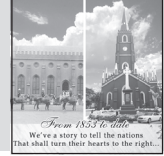
The existing stained glass windows have been protected against rain, wind and stone throwing by proper frames, steel meshes and expanded metal. It is our duty as members of St. John's to take care of, and preserve, these magnificent and priceless antiques, which in days of yore were regarded as picture books to tell the story of mankind.

Rev. Holder, after very many years of dedicated service, migrated to UK in the early 60s, Rev. Joe Mullins took over the reins of the church. He brought a new breath of freshness and the Church grew multifold in many spheres and the congregation swelled. Later, Vinay Samuel joined our church as an understudy to Rev. Mullins and after his graduation in Theology and specialized training; Rev. Vinay Samuel took charge from Rev. Mullins who also migrated to the UK.

Under the dynamic leadership of Rev. Vinay Samuel, our church moved places. The congregation grew in numbers and the church started overflowing, compared to my early days in the choir when the attendance used to be satisfactory and the congregation included good number of Anglo Indians and some expats and students from the UTC.

Justin David

Pastoral Letters



It was thrilling to get into our hands a couple of Pastoral Letters' that date back to nearly 130 years ago! The author of the following article has painstakingly chosen from them extracts that give us a glimpse of St. John's – a young & lively church – "...catering to spiritual needs and physical welfare...."

Extracts from early pastoral letters of 1871 and 1875 give us a picture of St. John's as a young, growing, lively church catering both to the spiritual needs and the physical welfare of the people of St. John's District. The boundaries of this district as settled by the Lord Bishop of Madras stretched from the Railway line and the Railway station down to the bund of Millers Tank, from Dickenson's Square to Hospital Road and from Ulsoor rock to Old Poorhouse road.

The chaplains were very concerned about the spiritual growth of their congregation: Rev. W W Gilbert Cooper wrote in the New Year issue of 1871, "... after the Christmas holidays, when the schools are reopened, I hope to have daily morning service in our church ∴ this would be a means of uniting us more closely together, pastor and flock, as one family. I would earnestly invite you all to avail yourselves of this opportunity of common worship. Let it not interfere with your private or family devotions. Besides being members of an earthly family, you are all members of God's family. May this be the

means of enabling us to work more closely with God."

Rev. Thosmas Foulkes in 1875 refers to "... the addition of the Celebration of Holy Communion at the 11 o'clock service on the 2nd and 4th Sundays of the month and on the holidays of the Church ...you have learnt the value of the commemoration of our Lord's death as a chief means of grace to your souls..."

Almsgiving according to each one's means, big or small, was encouraged "...our own parochial charities have necessarily the first claim upon us for 'Charity begins at home', but after them come the special charities of this Cantonment, and of our diocese, and then the general charities of the Church at large; for these also have a claim upon us which we cannot ignore." And indeed a great many Funds were set up – St. John's Church and Choir Fund, St. John's Clothing Fund (to help clothe poor school children and pensioners), St. John's Pensioners Library Fund, and St. John's School's Dinner Fund among others. The accounts, which were faithfully rendered, make fascinating reading. In February 1870 a Fancy Bazaar was held in the compound of Binny Lodge and the magnificent sum of Rs:1336, 8 annas, 8 pies was realized which was distributed to the different funds, but mainly to the Boys' School for the enlargement of their

schoolroom. Together with the offertory and special collections additional income was raised:

	Rs.	Annas
1870: Grazing of church compound for 3 months :	40	—
Sale of neem leaves	1	10
Sale of wood and oilnuts	3	8
1874: Collection for repairs for Harmonium	.25	—
Rent for grazing of buffaloes	20	—
Cost of 8924 school dinners	:331	4

The schools were an important part of St. John's mission and ministry. Rev. Gilbert Cooper wrote "I am reminded of the great blessing which our schools have provided to the District at large, presided over by Mrs. Johnson, Mr: Wilkins and Mr. Gascoyne. Their names are household names amongst you, and may they long continue to be so."

Senior citizens had their part to play—"my old and valued friend General Cleveland is still our Lay Trustee and the

ripeness of years only increases his interest in all that concerns the well-being of St. Johns."

In 1870 St. John's District acquired a new cemetery. "It is indeed a boon that the resting place of our departed ones is now so near our homes that we may visit it from time to time and tend it with loving care."

The early chaplains of our church exhorted their congregations "let us dear friends do our best to fulfil our unquestionable Christian duty ... to do what we can to fulfil the will of our Father... may we be stirred up to live more unto God and to do more in His service." At the close of the year, and the century, may we too remember their words and move forward into the new millennium in God's holy keeping.

Anna Varughese



The Eagle of Patmos

Many of us 'Johnsonians' are probably unaware that our 'Patron Saint'—after whom our Church is named—is probably known as 'The Eagle.' Yet, evidence exists that our predecessors were very conscious of this. Foremost is the fact that the magnificent brass lectern (which has sadly been sidelined in favour of a reading stand) is shaped like an eagle. The School magazine is also called 'The Eagle.'

It was the early Christian leaders who conferred on St. John the cognomen of 'Eagle,' after his Gospel was written to establish beyond doubt the divinity of Christ. So deep and profound was the presentation of Christ as God himself, that the author of the gospel was likened to an eagle which is the only creature on earth that soars above the clouds and can look into the face of the sun, where the weak eye of man is unable to follow him.

- M.A. Twigg

Pulsonalities from the Past

Rev. William Leslie Holder —1937-1962

If you look at the right wall of the church near the pulpit you will find a memorial to Rev. Holder who was one of the longest serving Chaplains of this Church in this century.



From being the Chaplain of St. Mark's Church, Madras; he joined St. John's in 1937 and served as Pastor, and Correspondent of the School for 25 years from 1937 to 1962. These were years of great change as India received Independence in 1947 and so "the young lads had to go home, and there was an exodus of Europeans and Anglo-Indians to UK, Canada and Australia." The strength of the congregation naturally diminished but the church life continued, with Rev. Holder as Chaplain, in the Anglican High-Church tradition. Slowly the congregation grew with his efforts. He was known as a Bible Teacher, leader and friend.

Mr. L.D. Bonnell, one of our Church members, remembers him in this way: "Family legend has it-I cannot accept it as family history-that I was a very big baby and as my parents could only decide on one name, Derrick, they asked the Rev William Holder who was Chaplain of St. Mark's Church, George Town, Madras, to be my Godfather and also to baptise me. My parents had the

greatest regard for Rev. Holder as he had been regularly visiting my parents' home and had shown great interest in their welfare. Rev. Holder is supposed to have taken one look at me and said, "Such a big baby cannot be given just one name, so why don't you think of a second name?" Seeing that my parents could not agree on another name, he suggested his own name 'Leslie'. "After all", he is supposed to have said, "many famous men have been named Leslie"; and so Leslie I have been ever since.

"Rev. Holder was not one of those Godparents who believed in benign indifference to his godchild and I used to regularly hear from him during Christmas and on my birthday."

It was sad news when we heard that he died in England on 11th July 1972, exactly ten years after leaving St. John's Church.

Vellankani

He joined St. John's Church staff on 10th November 1951, during the time of Rev. Holder, as mali on Rs.16/- with an increment of Rs. 2/- per year! In fact as late as 1966 his salary was only Rs. 26/- plus Rs. 18/- as D.A.



But his contribution to the church cannot be assessed in monetary terms; he was introduced to the Church initially by the mali who was retiring and his duties in the early years ranged from cleaning the church to cleaning the chaplain's fishing tackle! He is a Roman Catholic and a member of the St. Francis Xavier Cathedral. Yet the wedding of his son-who was employed in the School and a member of the Church of God-was held, by Vellankani in our church in 1996. He and his wife used to live in a small house situated behind the Parish Hall. He had a long innings of 37 years in St. John's Church under six

presbyters! We wish him all blessings in his retirement.

Space does not allow us to mention others like Rev. Clement Wright, Rev. Dorchester, Canon Flynn, Rev. Joe Mullins, Rev. Flinder Stephens and Rev. Vinay Samuel, or people like Mr. Barrows who revitalised the School or Headmistresses like Miss Pierce, Mrs Brignal and Miss Bloxham. But we remember with gratitude all who made St. John's Church and School what they are today.

Frank Aaron

34th year in progress and still going strong... Frank Aaron, Choir Director and Organist of St. John's Church.



As a 15-year-old lad, he is proud to say, he was the Church Organist at Madras. He sang for St. Andrew's Kirk under the guidance of Mr. Handel Manuel, was a member of the YMCA Male Voice Choir and "Minstrels", another male voice choir under Mr. George Harris in Madras.

Besides directing the church choir, Aaron has been a member of the Pastorate Committee, the St. John's School Board, was the Treasurer for a number of years, and till recently the elected Vice-President

of Indian Missionary Society, has been the President of the Indian Institute of Personnel Management, Karnataka, and also the Secretary of the Karnataka Productivity Council for a number of years.

Presbyters to St. John's have come, and gone, but Frank Aaron who eats, sleeps and plays music, is still dedicated to St. John's Church, for the 6.30 a.m. service, the 8.30 a.m. service and the 6.00 p.m. service. There can never be another Frank Aaron. The unity with which he keeps the choir together, the leadership he has shown all of us, the patience with which he has taught us music, is something each and every one of us in the choir cherish, and we will support him as long as he directs us. In fact, on a rare occasion if someone else played the organ at church, the touch itself could be identified as that of someone else's, not Frank Aaron's!

Back in her “Spiritual Home”

It was a dream come true for Rachael Baartz (nee Mullins) to be back in her "spiritual home", after 27 years. Daughter of Rev. J. Mullins, who was pastor at St. John's from 1962 to 1974, Rachael was 10 when the family moved to Australia. But her memories of St. John's are vivid, in this chat with Matilda Yorke. Rachael was accompanied by her husband Rev. Andrew Baartz, who preached at the 8.30 a.m. service on Sunday December 9, and her children Samuel, Sara and Suzannah.



At St. John's Church is seven-year-old Rachael (second from left) with other members of the Mullins family

"It is lovely to be back. The church was so full. My mother would have been delighted to see the Sunday School perform so well, at the tableau on the Nativity. I am glad that Andrew and our children have been able to see where I got my spiritual foundation. This was the church where my thinking was formed.

"I did feel sad when I had to leave St. John's. The love that we experienced in this church will always be remembered. My best memories are of the Sunday School Christmas party, the VBS and the Youth Fellowship, the church picnics, especially to Nandi Hills, the songs and graces that we sang, climbing the trees, Ulsoor Lake, Binny's swimming pool...

"Uncle John was a part of our Christian upbringing. The Tibetan hostel boys and girls were our playmates. Our special friends were Veena and Arnold, children of the then principal of St. John's School, Ebby Thomas and Catarine, and Suhasini and Gideon, children of Rev. Flinders and Felicita Stevens, and of course Paancha. We were six children - and Dad had a

red scooter and Uncle John a blue scooter, and we used to pile on to both of them for a ride.

"There is one particular incident which Uncle John reminded me of; the day Beth, Suhasini, Veena and I were suspended from the choir for a week by my father because we were giggling. Oh, we'll never forget the scolding that we got.

"Now the open-wide spaces have been taken over by construction. The grass then used to be so tall, that once they found cobras and four vipers under the swing. Then there was the time when we were so scared that the police would take away Uncle John because he shot down the monkeys who had invaded our garden.

"Andrew is an ordained minister and has a business in wireless technology. He is using his ministry to reach out spiritually to businessmen. We are hoping that we can set up something in India. I am a full-time mum and a part-time office assistant to Andrew. I enjoy teaching children, and conduct Bible studies. If God wants us to come back and work here we would gladly accept."

What St John's Means to Me



THE HERFORD PEW

Four generations at St. John's spanning close to 75 years is something to be proud of and we are not for the record but for the joy of continuing tradition and consolidating faith. In the old days, as my 91-year-old mother-in-law would recall, people were conspicuous by their absence, because by habit families were associated with a certain pew! Old habits die hard, or call it a fetish for tradition; the third and fourth generations of Herefords sit in the same pew. Except, that perspectives change and one feels with many others in the same league that the community of St. John's has now become a congregation of church-goers. One loses connections with numbers and changes in time but we all still talk about the good old days with pride and nostalgia.



*The late
Barbara Hereford*

My mother-in law's father was a member of St. John's and Bernard's parents were married here just as we were. Their children were baptized here just as ours were. Tradition makes people sentimental and sometimes possessive of the entity that has shaped and influenced not only individuals but four generations of worshippers. In turn,

there has been a selfless giving of time and talent to the centering force of all our lives. All the children did part or all of their schooling at St. John's School. My mother-in-law was an active member of the women's fellowship and the Hereford boys were avid sportsmen and involved members of the St. John's Youth Fellowship. Marshall Hereford went on to do theology and assisted at St. John's before becoming an ordained presbyter of the CNI. He now pastors an Anglican Church in Melbourne where three generations of Herefords worship. Bernard has served as President and Treasurer of the Youth Fellowship, Superintendent of the Sunday School, youngest nominated Pastorate committee member along with David (at the age of 18), treasurer of the Church at 30 and Treasurer of the KCD. In all he has served as PC member for 36 years serving under every presbyter since Rev. Mullins. Tamara has followed close on his heels, serving as Treasurer of the Youth Fellowship, then President and now as a Sunday school teacher. This rich legacy of service and commitment was nurtured by the environment that then prevailed. We hope that the next generation will continue to keep the family tree rooted in the traditions and faith of our fathers and mothers.

Dr. Shirley Hereford

THIS EDIFICE IS A CONFIRMATION OF MY FAITH

St. John's Church has been the focal point of our family's religious affiliation for three generations spanning more than 60 years.

We moved to Bangalore from Madras when my father Mr. O.W. Oliver retired in 1950. As a child, in Madras, I often thought he never went to church. This was mainly because our family worshipped in the local church of St. Mathias, which he never attended. I never realized he cycled nearly five miles to St. George's Cathedral every Sunday for service there. He was born in the Church Clerk's residence in the Cathedral precincts and lived most of his life there. His loyalty never wavered despite the distances involved.

He gave the same loyalty to St. John's when we moved to a house opposite the St John's Church, but propinquity did figure in attending this church. Rev. W.L. Holder was the Presbyter and at varying times my father was Secretary and Treasurer of the Parish Council. Rev. Holder was a keen *shikari* and fisherman, and never had second thoughts of pursuing this hobby and going

out of town during the week. My father was there to look after the church! He was the PT Master of the school and Bursar for more than 20 years.

Needless to add, I was pressed into service. I attended the Matins at 7.30 to give out the hymn and prayer books. I attended the Sunday School and later joined the Choir. I was given the arduous role of keeping the attendance register of the Choir. They were paid the handsome amount of Re.1 per month, one anna each day for attending Friday choir practice, Sunday morning and evening services. It still amuses me to remember the choir boys begging me to fudge their absenteeism as a whole rupee was something to look forward to! I can now admit I was never swayed by their blandishments!

The year I left school, I graduated to a Sunday School teacher and very soon was in charge of the Junior Sunday School. I was married in this church; both my children were baptized and confirmed in this church. My dad was buried from this church. After more than 50 years St. John's still is My Church. My husband being in the



The late Kathleen & Oscar Oliver

Merchant Marines and my family all in Australia, I have travelled extensively but to walk through the door of St. John's has always, to me, meant peace of mind and a confirmation of my faith.

Assuming the mantle of my dad, I have been Secretary of the Pastorate Committee for a few terms, Convener of the *Pulse* and nearly non stop served on the Committee

of Asha Nivas. I have also served as Secretary of the School Board for several years.

Presbyters, parishioners, visitors will come and go but this edifice and all it stands for, will be the cornerstone of faith for generations to come.

Peggy D'Mello

THE CREAM CHURCH STANDS OUT



My memory of St. John's Church is of a cream coloured church against a splash of orange-red gulmohur blossoms on the row of trees, which separated the church from a small compact office. I was sorry when it was painted red.

My parents came to live in Bangalore in the late 1960's, and soon got involved in the activities of the Church. Rev Joe and Mrs. Mullins, Rev Stephen Flinders and Felicia Stephen, Rev Vinay and Colleen Samuel, Ebenezer and Catherine Thomas and Marshall Hereford all came to be close friends of the family.

My mother Rachel, as a member of the Women's Fellowship helped with the co-operative society started by Colleen Samuel

and shouldered a lot of responsibility. My father M.O. Chacko, being a civil engineer, got involved with the construction and maintenance of the buildings in the church compound. He also felt responsible for the clock and so used to climb the steeple to attend to it. He was a member of the Pastorate Committee, Convener of the Building Committee and by virtue of that was also on the School Board. He spent most of the day at St. John's Church and enjoyed what he did. His last project was Asha Nivas but unfortunately did not see it completed as he passed away a few months before the opening.

St. John's Church has been a friendly church and continues to be so, though as the members grow it becomes more difficult to be as closely knit a congregation as it was earlier.

Shanthi Chacko

A NURTURING CAMPUS

It was December 1962 when I arrived at St. John's by jukka, from the city railway station. I had returned from the U.K. to take over the Scripture Union work from Rev. Joe and Mrs. Edith Mullins.

My first memory is of this big campus with a few banyan, gulmohar and tamarind trees, and a huge playing field, as there were no other buildings around the field. This is where I learned to ride a Lambretta scooter, a sturdy vehicle that served me well - thank God no accidents - for 30 years in Bangalore, Madras, Nilgiris... Numerous St. John's children I took around Bangalore on bird-watching trips. One of them now leads the A Rocha organization in the U.K. (Christians in conservation).

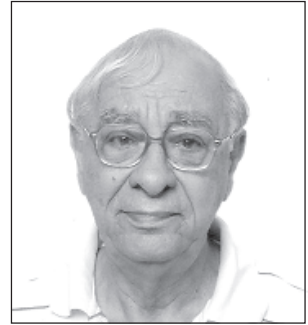
Though the trees were few, I saw many interesting birds on the campus including the pitta, shikra, Golden Oriole, Ashy Wren Warbler, Tailor bird, etc. And when the Lager Falcon paid its annual visit to the church spire, we had no trouble with pigeons! On my return from tours, I spent much time gardening and planting most of the trees that you now can see around. At the parsonage, I planted grape, avocados (butter fruit), coconut, mango, guava, sapota, jackfruit, papaya to name a few. This also brought some unwelcome visitors of monkey troops

and palm squirrels.

They became a menace and had to be dealt with, with a 0.22 rifle and a catapult. In my enthusiasm

one Saturday morning, the marble from the catapult missed its victim, ricocheted off the tree and shattered the glass of my spectacle right into my eye. The glass pieces were removed at the Bowring hospital. But thank the Lord no damage done. Next day I was scheduled to give the sermon, and changed my text to Deuteronomy. 32:10!

In one corner of the parsonage garden, I made a doggie cemetery for the presbyters' dogs. Three lie in peace over there. Possibly the only parsonage dog cemetery in the world? The parsonage was not just the garden, but a place where many church members came for love and comfort, counselling and parties. Committees? Practically none, as far as I can remember. Padre, Secretary and Treasurer ran the church. Fellowships were begun for the women, the Sunday School and the youth. Youth camps and day outings to the Nandi Hills were popular. Church members helped me out in the



Bangalore S.U. Inter School camps at Kumbalgud, Srirangapatna, and Sivasumudram.

I regularly ran school missions, in the Parish Hall (there being no school hall), organizing games like Puddox and Crocker for the school children. And also tree planting by the children – not very successful as they forgot to water the plants!

The cumulative effect of our VBS, SS, Youth Camps, school missions and especially the preached Word, saw not a few finding Jesus Christ personally –

including non-Christians and some enter into the pastoral ministry. Currently what is needed at St. John's? The reviving work which only the Holy Spirit can do through the preaching of the word of God and the prayer of His people.

It has been a joy and privilege living at St. John's Parsonage, and being cared for by nine presbyters' families one of whom, by the way, was titled and could take his place in the British House of Lords. Guess who?

John Jacob

“DADDY’S FRIEND – REV. JOE MULLINS – WAS A STRONG INFLUENCE”

One of my strongest memories as a little girl was being at a Sunday School singsong at St John's. There I was, about 4 years old, amidst a group of children who all seemed to know the songs, and in the centre was this tall European man (“my daddy's friend” as I would say then), unaware that this was Rev. Mullins, reaching out to a family in a time of need.

Over the next year or so, he was a constant figure in our lives, who had a very

positive influence. It was he who got my siblings and myself admitted into a boarding school in Ketti, Ootacamund, where we learned the importance of honesty, morality, courage, respect, faith, compassion, discipline and duty. There is so much to be grateful for: to Rev Mullins who changed the course of my life, to my family, friends and neighbours, and most of all to God.

Deborah Ballal

Statistics: 1858-1958

Baptisms 3115, Marriages - 916, Burials - 2351

Centenary souvenir: 1858-1958

DAD MADE ST. JOHN'S HIS HOME

Being the youngest of four, trying to recall the early years of my life is tough. However, I *do* remember my dad dedicating his time to his church - St. John's. Eleanor and Edward Thangiah, my beloved parents, served St. John's Church and School faithfully for more than half a century. In the 1960s, my mother taught at St. John's School, but it was my dad who made St. John's his home.

Dad was here through the tenure of many pastors – from the Revs Kenworthy, Holder and Mullins, up to Rev P. K. Samuel's time. He was passionate about his church. We used to be in church well before service. He would go about checking each pew as if every row had a story to tell! Contemporaries – Mr. Baskett, Mr. Ringrow, Mr. Oliver, Mr. Selvaraj, Mr. David, Mr. Satur, Mr. Thomas, Gen. Mani and many more would come in and invariably they met before the service! I recall Remembrance Day, several PC meetings, and not forgetting the Pastors coming home for a cup of tea.

My dad served as the Treasurer of the Church for 18 years – the record still stands! He was the first Indian Treasurer of St. John's Church – something I am so proud of. Meticulous, accurate, honest to the core, was this man who loved and



Edward Thangiah

served this church relentlessly. He had his own anecdotes to relate. He saw church offertory grow from Rs. 15 to Rs. 20,000. He also served for two terms as Treasurer of the Diocese. Some of these times were special to him. If he had been with us today, he would have had more to tell.

Here was a man who saw St. John's compound get more buildings and less trees! Till his end, he loved the red church with the tall steeple. My grandfather – Mark Thangiah, uncles and aunts served and still serve at St. Mark's Cathedral but my dad – Edward – made St. John's Church his home!!

*Indrani Sudarshan
(nee Thangiah)*

The beautiful pipe organ in the church was electrified in by Albert David, a church member. Mention must be made of the organist Samuel David and Frank Aaron.

A WITNESS TO CHRIST'S LOVE

We as a family, started worshipping at St. John's Church in 1968, when Rev. J. Mullins was the Presbyter. He and his wife Edith along with their six children — formed the nucleus of a very warm and caring congregation. The solemn worship services conducted by him, and his meaningful sermons are unforgettable. Mrs. Mullins ably helped her husband's ministry through her work with Sunday School, Youth and Women of the Church.

I had the privilege of serving as P.C. Secretary during 1986-88. I was involved in the IMS ministry since 1968 and St. John's Church has been always extending all co-operation and encouragement to conduct the Annual Retreat and sale.

Our three daughters Shanta, Chandra and Vasantha, have helped in the Sunday School. Their marriages were solemnized in this Church. Five of our grandchildren were baptized in this Church. All of them are married now. Vasantha was a regular visitor to Asha Nivas when she was here, praying with the residents after Sunday morning worship. Chandra Abraham has been teaching at St. John's High School for the past 25 years. Two of our grandchildren Jaideep and Nithya studied at St. John's School. Both are now



Glory and J. Retnaraj

married and Nithya's wedding was held in this church.

The singing, during the worship services has always been very inspiring, with the pipe-organ imparting special grandeur. The congregation of St. John's Church has been worshipping as a family and after the services we have a good time greeting each other, followed by good fellowship.

'Men may come and men may go, but I go on forever', thus goes the poem 'The Brook'. St. John's Church has been standing in the middle of the garden city of Bangalore, in all its grandeur, for the past one and a half centuries as a light-house beckoning people to its precincts to worship, to pray, to sing and to have a quiet time, and to be a channel of blessing to others. It stands as a witness to Christ's love!

J. Retnaraj

ABOUNDING IN FELLOWSHIP

As for me and my household we will serve the Lord - Joshua 24:15(b)

My association with St. John's dates back to 1977 when I married Chandra, daughter of the Retnaraj's who were members of this church from the late sixties. Even as I stepped into St. John's, it was Rev. Vinay Kumar Samuel and Colleen who embraced me into the warm fellowship of this beautiful church. Chandra was teaching in the Sunday School and her family has been actively involved in the church / mission activities from the time of Rev. Mullins.

We ourselves became part of St. John's Church from 1979, when I moved to Bangalore. Our children were baptized here, and this compound was their second home. They were regular in attending Sunday School classes and VBS and, as they grew up, in the Youth and Teens Club too. In the early eighties, we went for a ten day CEEFI training in Coonoor, which was very useful to us in teaching Sunday School and the youth ministries. The Sunday School family was a big blessing to the

Church. With the youth group, about 15 boys and girls, and the other leaders we had organized a retreat in Quiet Corner, and the Late Mr. C.P Jesudas, the then Director of BCM, was the guest speaker who inspired the young people to commit their lives to the Lord. That was 25 years ago!

I work for TAFTEE and my wife teaches at St. John's High School. Our children have grown up and moved. We continue to worship at St. John's and enjoy the service, the fellowship, the choir and the lovely pipe organ music, specially the way Mr. Frank

Aaron plays. We thank and praise God for the gift of fellowship and all His bountiful blessings.

D Jackson Abraham

I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought.

— 1 Corinthians 1:10



Jackson and Chandra Abraham with their children, Jaideep (right) and Nithya (second from left) and their spouses

A SPECIAL CHURCH WITH NOSTALGIC MEMORIES

We live in Norbury, South London and worship at St. John's whenever we are in Bangalore. Chella's family has been worshipping at St John's Church since the 70s, when the Paranjothys moved from Malaysia. We are now retired — Sundar after over 30 years in the accountancy profession, and Chella from the British Civil Service.

In 1980, we decided to come back to Bangalore from the UK, and managed to get admission to Christian schools for our children Chitra and Suresh. Rev. Vinay Samuel and Colleen made us welcome and we started attending St. John's regularly. Chella started teaching in the Sunday School and was delighted to work with children and made many friends. I got a job to work in the accounts department of St. John's School office. This kept me busy and there were a few adjustments to be made. I remember the time I had to go with a colleague to the bank near Coles Road to get cash and make up the teachers' and staff wages - just the two of us in the big school bus!

During that time (1980s), our church sponsored two novel ideas. We arranged for a few coolies from Russell Market, mostly immigrants from Tamil Nadu, to come one evening in the week, to have a bath and a wash in the taps next to the school, with the church providing towels, soaps and snacks and helping them in any way possible. Secondly, a group of us went in a van and distributed blankets to

people sleeping on pavements in the cold weather. I can remember going to City Railway Station and Kalaspaliyam bus stand.

Our daughter Chitra was married at St. John's Church in 1993, a memorable event

in our lives. Their two daughters do liturgical dances and perform Indian dance to Christian music in various churches in the London area and home counties. Our son Suresh lives in London with his wife Priya.

We look forward to our yearly visits to Bangalore, meeting friends and family in St John's, ending with a nice cup of tea served by Velankanni, after the morning service.

Sundar and Chella Pichamuthu

45

SPIRITUAL NURTURING

St. John's Church has always been my second home. My father Mr. Mohan David started to attend St. John's Church in the early 60's. My parents were married by Rev. Mullins in the year 1967.

My early memories were as a child attending church with my parents, the YMCF get-together's and later attending Sunday school. I received my spiritual nurture from the church and parallely my academic education of 12 years at St. John's High School.

The topography of the campus has changed a lot. The old nursery block had an old rickety wooden floor and a stage where all our dress rehearsals were held. Under the shade of a row of tamarind trees where Asha Nivas now stands, was where we had our story time. There were patches of grass that grew upto our knees, where we had our wrestling matches and piggy back fights. We practised relays around the church and played football with a small rubber ball where the community center now stands.

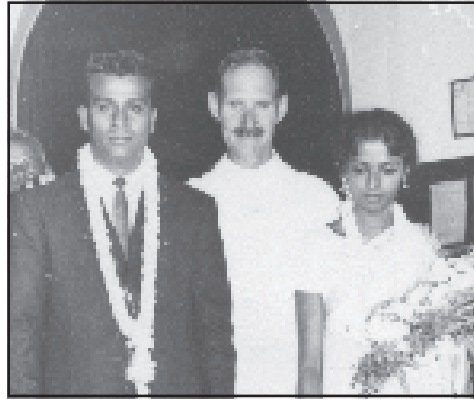
I loved to attend Sunday school and VBS which were led by Rev. Marshal Hereford, and eagerly awaited for the weekends when

I could meet my friends, learn Sunday school songs and listen to Bible stories. Some of our teachers were from UTC, we also got to learn Swahili songs from our African teachers. From Sunday school, I graduated to the young pioneers led by Rev. Brian Smith and Rev. George Kovoov. And later the Senior Youth Fellowship,

where I had a lot of mentors who led me spiritually in the right path and also built up a strong foundation in me to face life ahead. Basketball, Table Tennis, Cricket, Kites, Marbles, Tops, Football to dumb charades, it was all there at Youth Fellowship. Great Fun, singing, relationships, competitions etc. I find it quite nostalgic each time I enter the Parish Hall as memories come flooding back.

A time came in my life when I wanted to give back what I had received. It was a privilege to start teaching Sunday School at 19 years of age. I got to teach the St. John's hostelites, which was a challenge as most of them did not know Christ. For the past 12 years I've got an opportunity to coordinate the VBS. I always found great satisfaction in giving back time to the church.

Vinod David



*Mohan and Ivy David at their wedding
which was blessed by Rev. Joe Mullins*

A FRIENDLY AND CARING CHURCH

For those who for generations have been members of St. John's Church the idea of becoming a member of another church does not ever arise. But for civil servants like me regular transfers force us to join new churches in the city we are posted to. Thus after retirement when we decided to settle down in Bangalore we hoped that the church we select in Bangalore would be the last one in our life and we decided to be careful in selecting a church which would be to our liking and our spiritual growth. My wife and I therefore decided to visit several churches on Sundays before making our choice.

In the first church we visited we were totally ignored by the regular members and we were not made to feel at home.

In the second church we visited we were made welcome but the service was more like a committee meeting with various congregation members pitching in with their thoughts as the service progressed. This we felt was not our kind of church where we were used to a structured service.

The third church which was the furthest from our residence was St. John's church. I already knew something about this church as one of its pastors Rev. Holder not only baptised me at Madras but also gave me his name and he was also one of my godfathers. But

unlike most godfathers he always kept in touch with me and sent me small gifts for each of my birthdays.

Our first visit to St. John's made us feel quite comfortable. The sermon was also quite good and the pastor Rev. Victor Joshua as we walked out of the church identified us as newcomers and invited us to become regular members. Among the congregation we found several relatives and friends and what impressed us most of all was that a total stranger introduced himself to us as Mr. Thomas Varughese and enquired about us and introduced us to his friends.

During our second visit the Pastor on hearing that my wife was a part of the Sunday School of the Cathedral church of Redemption at New Delhi where we had been members for several years introduced her to Padmini the Sunday School superintendent who invited her to become a teacher in the Sunday School. Since my wife loves teaching young kids in Sunday Schools, as far as she was concerned, the search for a church had ended. We were also finding that the church had many activities and that it was a friendly and caring church.

That's how we became members of St. John's church and we hope and pray to God that this will be our last church.

L.D. Bonnell

WARM AND FRIENDLY CHURCH

When we came to Bangalore as a family in August 1980 we joined St. John's Church, as it was headed by Rev. Vinay Samuel, who was chairman of TAFTEE, where I worked. Actually I joined TAFTEE in September 1979 but was asked to stay in Bombay and supervise the ministry in Maharashtra for some time. However, I came for a few days orientation to Bangalore and on that Sunday worshiped at Divya Shanthi Church (then under St. John's) with Rev. Mike Butterworth, the then Director. When we joined St John's, we were welcomed warmly by Vinay and Colleen Samuel.

Colleen asked me to take over the editing of *Pulse* which she had just started. It was then in a newspaper format and I brought out three issues. When Rev. Flinders Stephen took over as Presbyter, he discontinued *Pulse* and started *Rapport*. Again in 1988, *Pulse* was revived and I was asked to head the Editorial Committee under Rev. Selwyn. The booklet shape was introduced, and this could be kept inside your Bible. Three issues were produced, till I left in September 1989 for England for further studies. I returned in 1992, and became editor in 1993. Since then I have been involved with *Pulse* in different capacities. In 1992, I was also asked to be Chairman of the Mission Committee, which later evolved into the Nurture & Pastoral Care Committee. In those days, the lay Chairmen of the different committees were invitees to the Pastorate

Committee meetings so I was involved in the Church administration from the start.

In 1988 I was nominated to the Pastorate Committee till I left for England. On my return in 1993 I was elected to the PC and have been a member since then except for one term in 1998 when I withdrew due to my house construction. I have been a member of the Men's Fellowship since its start and



President from 1993 and helped to see it grow. I have enjoyed being involved in St. John's Church in different ways in preaching, in leading Bible Studies, in writing new liturgies for the services, designing the calendar and in other ways. It is a wonderful and friendly church.

In 1980 my wife used to attend the Women's Fellowship meetings, where she learned to make doughnuts and chocolate cake, both of which she is famous for. Our children were both confirmed in the Church, were members of the Youth Fellowship and sang in the Choir for some time. Thank you St. John's for welcoming us as members.

Peter S. C. Pothan

A GREAT CAMPUS TO WORK IN

My parents are committed members of the IMS. I can remember participating in their Annual Sale, which used to be held at the St. John's School Hall. That was my first introduction to St. John's.

As a small girl, I attended many weddings and always admired the red carpeted church, loved the huge white church and its surroundings. I was curious to know how the clock chimed every half hour. Attending baptism services was great fun as after the service, of course, we played around the Baptism font, which was outside the church.

The gulmohar trees fascinated me, especially when filled with flowers. So much so that for my wedding, Priscilla Antony and the late Joseph (sexton) decorated the arch and the interiors of the church with the gulmohar flowers.

My friend used to describe her work at the church office. I would wonder what it would be like to work in the church office. And this dream came alive when I joined the Church Office in June 1987.



*Christy and Theodore Samuel
with the white St. John's Church in the background*

The sweet memories I hold close to my heart is that of bringing Cynthia and Kevin to Sunday School and St. John's High School, and their graduation.

Many changes have taken place. The Church Office has moved to the other end of the campus. I miss my office next to the church -- a small compact one. There are new buildings - the Community Centre and additions to the School. But the campus still looks great and we have to be grateful for all that He has bestowed on us.

Christy Theodore

Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. 13 For we were all baptized by one Spirit so as to form one body-whether Jews or Gentiles, slave or free-and we were all given the one Spirit to drink. Now you are the body of Christ, and each one of you is a part of it. 1 Corinthians 12:14, 27

THE MENEAUD GENERATION

Generation 1: Phyllis (Raymond) Barnes married William Barnes in Feb. 1932 at St. John's Church. They worshipped at St. John's until William, a guard in the Railways was transferred. Later in 1994 Phyllis settled in Bangalore along with her family and was a member of St. John's until God called her home on 27th March 2006.

Generation 2: Daughter Olive Barnes married Rupert Meneaud in Rjy but they would always worship at St. John's when on a visit to see their sons. After retiring from the Railways, in 1994 they settled down in Bangalore and became members of St. John's where they continued to worship till Olive followed her mother to God's glorious land on December 12, 2006. Rupert continues to worship in St. John's along with his children and grandchildren.

Generation 3: Grandchildren: Keith Meneaud eldest son of Olive & Rupert came to Bangalore in 1978 and had been worshipping at St. John's till March 2003 when he was called to glory. His wife Sharon has been at St. John's from 1980 till date.

Marcellus Meneaud, 2nd son of Olive & Rupert, also came to Bangalore in 1978 and has been worshipping at St. John's ever since. His wife Rosaliind joined



St. John's in 1983. She contributes to the *Pulse* magazine. They continue to worship at St. John's.

Karen-Ruth Meneaud, daughter of Olive & Rupert, came to Bangalore in 1994 along with Grandma Phyllis and her parents and has been at St. John's till date. She takes an active part in reading the Bible during the Sunday 6.30 a.m. service.

Generation 4: Great-grandchildren: Andrew, Ariel, Dennis, Vanessa and Marcus were all confirmed at St. John's. Vanessa and Marcus had the privilege of being baptised by Rev. Flinder Stevens at St. John's in 1985 and 1988 respectively. They all hope to become individual members soon and to continue the generations of worship at St. John's Church.

Rosalind Meneaud

ST. JOHN'S BINDS OUR FAMILY

Our roots at St. John's dates back to Rev. Mullin's time. The church stood in its grandeur, an off-white structure drawing people with its magnificence and glory. Sunday morning worship services would start sharp on time and we would be in our pews well in advance.

We, the Williams family, were involved and continue to be involved in various activities of the church, such as teaching in Sunday School, being active members of the Youth and Women's Fellowships and actively participating in all the events that have taken place in the church down the years. Our grandfather, Mr. N. Williams, played the church organ during Rev. Mullin's time in the absence of the organist.



The Williams family

We are one big family working together in unity and rising to every occasion. St. John's Church has been our second home especially for the third generation; the place where we spent most of our growing up

years. This church has been a strong pillar of strength, comfort and blessing to our family.

Over the past five generations, many things in our lives have changed but one thing remained constant - the place where we come together as one family, St. John's Church. Having been a member since birth, St. John's represents so many things and holds many great memories for all of us. But something really special is how the church has helped maintain and strengthen our family bond. St John's has been the common thread in our family, binding and keeping us together through the years.

A particularly special 'place' for us in the church is the little corner where coffee is

served; this has been the post-church meeting point of the Williams family for years. I still remember that as kids we used to be instructed by our parents to come there after Sunday School, and we would not dare go anywhere else. We used to

play around the tree and watch our parents drink their coffee and tea after service. This recent photo is taken just opposite our favourite part of the church, how special!

Williams Family

A CHURCH THAT SHAPES LIVES

My first experience of St. John's Church was in 1992, when I came from Lucknow to Bangalore to pursue my studies. Back in those days, I used to live with my aunt (Mrs. Bimla Phillips) who was then Principal of Goodwill Girls High School.

Besides worshipping at St. John's, I used to cycle up to the basketball court every evening to watch people play. It was during those days that I met wonderful people like Kingston, Arvind, Girish, Harsha, Sam Samson, Lingson, Danny David, Anik, Melanie, Marjorie, Preethi and Prem Selwyn, Sophie, Wilson, Johnson, Wesley Jacob and many others. Rev. Victor Joshua was the presbyter then and I also got confirmed here.

St. John's to me has been a mentor of sorts. I learnt everything from being able to converse in English, to making friends who have stood by me through ups and downs.

It's strange how my life unfolded... the year was 1997 I was through with my studies in Bangalore and had to return to Delhi to start my professional life as my entire family was there. After having worked with an educational institution there for about three years, I just decided



Samit and Beena Singh with children Kriti and Aditi

to drop everything and come back to Bangalore for various reasons.

St. John's has been very special to me as I met my wife Beena in the church. I still remember sitting with her in the pews before our marriage and dreaming of a life together. Our twins were baptized here and they attended their very first VBS at this church.

Even when I met with a very serious accident about five years back, Beena tells me that, every Sunday, prayer requests were made during the service for my speedy recovery. I am also told that Dr. Colin John was in touch with the neurosurgeon who was handling my case.

All in all, St. John's has played a very crucial role in various spheres of my life — be it at the spiritual, emotional or personal level.

Samit Singh

BUILT ON THE FOUNDATION OF JESUS

It was the summer of 1965, when the Samaranayake family arrived to make a home in Fraser Town. Our family settled on Coles Road and made St. John's our church.

The crimson blossoms of the gulmohar trees were always a welcoming sight. The folks were friendly. Within a short time, we had a sense of "belonging". The love of Rev. and Mrs. Mullins touched our hearts. She was my mentor when I was encouraged to teach Sunday School at the age of 22.

Mama was a faithful member of the Women's Fellowship, later on becoming the secretary. Years later when I was secretary, it was a thrill to go through the minutes recorded in my mother's own handwriting. Mama served sincerely as a member of the Pastorate Committee and I followed in her footsteps too.

What I like to remember the most, however were the Saturdays at St. John's. Every Saturday Mama walked over to the side room at the entrance to check if the flowers donated by a family in memory of loved ones had arrived. The 13 brass vases polished either by Velankanni

or Joseph, would be ready. Mama's chosen task was to arrange the flowers for Sunday. This brought her joy, while her heart prepared for her communion with the Lord. She would lovingly arrange each vase. Then barefoot, she would carry them up to the main and side altars, and one to the baptism font. She would then quietly slip away. When mama was no longer there, I had the joy of carrying on this task, enjoying a close communion with my mama and my Lord.



*Priscilla Anthony (third from left)
with members of the Women's Fellowship*

Four generations of my family have been blessed at St. John's Church. Today, as I live in new places, finding friends and enjoying Christian fellowship is never difficult, for no matter where I roam, I will always belong to God's family. However, my heart belongs to my home church – St. John's Church, Bangalore. Writing this article for the *Pulse* has stirred up fond memories and visions of many faces of people who left their footprints amongst the gulmohar trees in God's garden at St. John's.

*Priscilla Anthony nee
Samaranayake*

ALWAYS OUR HOME CHURCH

*From His abundance we have all received
one gracious blessing after another.*
John1: 16

The misty June of 1965 welcomed the Samaranayake family to Bangalore! To us Sri Lankans, the air conditioned city was indeed a haven compared to hot, sweaty Colombo! We are indeed grateful to our aunt, late Mrs. Elizabeth Dawson, who opened her home with Christian love to our large family of eight! And it was Auntie Lizzie who introduced us to our beloved-St. John's Church.

Thus began our Christian journey with St. John's family - Women's Fellowship, Sunday School, VBS and Youth activities. The Mullins family as well as the church family gave us a warm welcome and we felt at home here. Ernest and I got married at St. John's in 1966. Our sons, Prem and Pramod were baptized here.

Many other memorable events followed. Mom and Dad were the first residents of Asha Nivas in 1978. I will always remember with fondness, my involvement with the Asha Nivas and Pastorate committees. Preparations for, and the 125th anniversary under Rev. Vinay Kumar and Colleen Samuel are another milestone we can never forget. There was much fun, fellowship, disagreements and agreements!

Even with all the changes in the compound and around the vicinity of the church, St. John's steeple stands tall! We are



*Jean and Earnest Gurupatham with children
Pramod and Prem*

indeed nostalgic about the wonderful fellowship we enjoyed at St. John's Church. St. John's will always be our Home Church.

*Jean Gurupatham nee
Samaranayake*

We have sung this great song, 'The church's one foundation is Jesus Christ our Lord', but can we really say this of St. John's? Yes we can! At least *I* can, having been a member for the last 43 years, after being married to Jean Samaranayake, by Rev. Joe Mullins.

I remember some of our early pastors who made their unique contributions. Rev. Mullins and his wife were great planters of many good seeds. The Tibetan Hostel came into being. Asha Nivas, Divya Shanthi

Church, and the Parish Hall were planned. Rev. Vinay Samuel watered these good seeds, saw that they blossomed and bore fruit. He also initiated planning for the community centre. The 125th anniversary celebrations of St. John's were very ably led by his wife Colleen. The Stephen's Home for the Aged project was initiated by Rev. Flinders Stephen. Later, during the time of Rev. Victor Joshua, the house was acquired and the Home came into being. The community centre plans also moved forward under his guidance, and that of Rev. Vincent Rajkumar who followed. It was completed and inaugurated during Rev. P.K. Samuel's tenure.

Personally, I was involved in establishing the Stephen's Home, and later served as Secretary of the Men's Fellowship.

Through various ups and downs in the life of our church, the good and kind spirit of St. John's congregation held fast. Thus so far, God has led us. He will lead us on as we put our faith and trust in Him. St. John's congregation, let our light shine before men that they will see our good work and glorify God who is watching us from heaven.

Ernest Gurupatham

The varied and vivid kaleidoscope of ecumenical traditions that have sprouted from the mother lode of the main St. John's Church spiritual root, from her, have spread and flourished in various parts of the world today.

The Anglican tradition of St. John's Church has been our main spiritual root. But life journeys and experiences for many of us former members spanning the globe have translated into many other church traditions and praxis, some of them exceedingly dramatic and novel and some lucidly benign.

From my own family's example, whilst my mother Jean now worships in a Southern Baptist church, her siblings and their families worship in and express themselves with varied traditions from the Evangelical Lutheran church in America (ELCA), to American Episcopalian, Independent and even Australian Presbyterian. I myself choose to worship with the liberal United Church of Christ (UCC) here in Houston, TX.

But amidst all these life experiences that St. John's Church diaspora have made during their transitions in various parts of the globe, one thing is sure - the spiritual and biblical roots and foundations were laid in each of us by St. John's Church, Sunday School, VBS and various other church wings that we were involved in. It is from that very same root that many of us draw our daily spiritual sustenance, and because of that, St. John's Church will always remain our home church, no matter where in the world we are, and how often we journey back to St. John's Church.



Julian Pramod Gurupatham

A LONG TIME DREAM FULFILLED

I realised a long time dream — to visit the land where my father was born in 1911. His father was a mining engineer with John Taylor in KGF, as was his father before him. Sadly, while Granny, my father and his brother were in England on long leave where Grandpa would join them, Grandpa Bertie died very suddenly of pneumonia. Granny, Uncle and Dad never returned to India.

Over the years we have tried to find out more about the family history, and one day I came across Ronnie Johnson's website containing the names of those buried in the Agram Cemetery in Bangalore. Admiral O.S. Dawson does amazing work, painstakingly recording the names and plotting the graves. On the list was my great-great-great grandfather, David Waters. He was a soldier in the 13th Light Dragoons, and in 1824 had a daughter called Hannah. He was discharged from the army because of ill health in 1837 and remained in Bangalore as a Queen's Pensioner, dying in 1865.

My great-great grandfather, John Loader, was also in the 13th Light Dragoons, arriving in India in 1836, stationed in Bangalore. In 1840 the regiment was ordered back to England, but had to march to Madras to embark. At least 40 men died on the way as well as many women and children. We believe that Hannah must have been on the march, without her father, as she and John married in the garrison church of St. Thomas Mount, Madras on



The Clarke Family – Alice and Joseph John Clarke who were married at St. John's Church, 1876

February 18, a day after the Dragoons had sailed for England. John had taken up the option to transfer to the 15th Hussars and remain in India. Hannah was 15, but gave her age as 17 that day. John and Hannah had fourteen children, all of whom were born in Bangalore with the exception of my great grandmother, Alice, who was born in Secunderabad. Great-great grandpa died in 1892 and Great-great grandma in 1904. They are both buried in St. John's Cemetery in Kalpally.

Great grandpa, Joseph John Clarke, came from Moffat in Scotland to work for John Taylor in the Kolar Gold Fields. We don't know where or how he met Alice Loader, but they were married at St. John's on August 23, 1876. Joseph was 22, an engine fitter living in Suramangalam, Salem; Alice, 18, a resident of Bangalore. The marriage was witnessed by W. Loader, Alice's eldest brother, C. Huntley and I. Akehurst. The ceremony was performed by Thomas Foulkes, Chaplain.

Admiral Dawson not only arranged for us to visit both cemeteries and St. John's Church, but also accompanied us. The graves in Kalpally are very well maintained and it was moving to read the loving inscriptions on them. We were so pleased to be able to visit St. John's Church and we very much appreciated it being opened for us. What a beautiful interior — light, lovely windows, and the cane seats are a work of art!

Finding Davis Waters' grave in Agram was certainly interesting. Unfortunately the inscription didn't give his place of birth which would have been helpful, but it did say that "this monument was erected by his wife Hannah Waters", which has given us food for thought. We had only found a reference to 'Nancy' as the mother on Hannah's birth details. Perhaps now we will be able to learn about our Indian great-great-great grandmother.

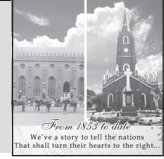
What a fascinating country India is! We really appreciated the kindness and hospitality so many people showed us, and enjoyed great food and beautiful scenery. I shall come back one day and visit other places that are part of my family history.

Jenny Kennedy
Canada

These words are etched in my memory — "I wanted to see what a saint looked like". So spoke my friend who had come to St. John's Church for the meeting organized by Rev. Vincent Rajkumar to meet Gladys Staines. This was an occasion when Christians of all denominations were personally touched by all that had happened. Very special was Gladys' reaction to the murder of her husband Graham Staines and her two sons who were burnt to death in their van. "I forgive them" she said. An inspiring reminder to all of us as to what being a follower of Christ really means; jolting us out of our armchair Christianity, opening our eyes to the full cost of commitment to Jesus. And indeed many hearts in our land were moved. A Hindu journalist summed it up — "If this is Christianity, then India needs Christianity."

Anna Varughese

Prayer Power through the years



By Peter J. C. Pothan

The Women's Fellowship existed long before the Men's Fellowship was started. So Col. Ron Mathews was burdened to start one 22 years ago. He was the President, Ernest Gurupatham was Secretary and S. C. Jeyasingh, the Treasurer. The aim was to encourage fellowship among the men of the Church, to worship and study the Bible together, and to be involved in social concerns.

The meetings were held in the school building after the 8.30 a.m. service, and this was followed by breakfast. I remember them giving me a farewell in

September 1989 when I left for England for my further studies. On my return in 1992, I became its President, and with Jeyasingh as Secretary and L. Christadoss as Treasurer, we began to hold regular and well-planned meetings and managed to entice many members back. Meetings were held every first and third Thursday and Bible studies on second and fourth Sundays after the 8.30 a.m. service.

The Men's Fellowship became involved in all church activities like ushering at the services, Bible readings on second (now first) Sundays, Harvest



Men's fellowship members and their spouses

Festival, Parish Evening and so on. In 1994 we were able to encourage the church to restart the Remembrance Day Service in November, and for several years we sold poppies for the Red Cross after the service. We also helped the church to institute the Father's Day service and design the bookmarks given to fathers each year on that day.

Social concern has always been part of our programme. The two silver oak trees planted in 1997 are a testimony of the Men's Fellowship's efforts to promote ecology-awareness. We have fed beggars at the gate and in the Poor House. In the 90s, we raised funds for the salaries of tutors in Maths and English for the hostel students. We support the Friend-in-Need Society through donations and hold services for the residents in their hall. We collect donations for the clothes of the poor students of Colonel Hill School for their graduation programme. We also donate to the New Ark Mission of "Auto" Raja. We have donated towards the quarry workers' children's programme of ACCESS.

Our Thursday meetings cover a series of topics from ecology, mission, education, and finance to the discussion of the results of the general elections of India. Special services are held for New Year, Lent and Easter, and special meetings for Father's Day, Independence Day, Republic Day, Teacher's Day, etc. A Christmas social and dinner for our members and wives, is the highlight of the year. Other important programmes are the annual retreat and the picnic for our members and families.

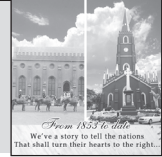
Several of our Men's Fellowship members attend the meeting of the Men's Fellowship of the First AG Church on the first Saturday of each month. This ecumenical cooperation and fellowship has been greatly appreciated and has led to a closer relationship with each other.

Our meetings are open to all and we welcome wives attending our functions. We have seen a great increase in membership over the last few years and look forward to more men of St. John's Church joining us.

In 1962 the church introduced the church subscription on a monthly basis, since then the Gift Day, Harvest Day gifts, Freewill offerings and the special funds like the Burial Fund have come into being.

Persistent Faith and Freedom to Serve

By Catharine E. Thomas



I came to Bangalore in 1969 when my husband took charge of St. John's High School. Rev. Joe Mullins was the Presbyterian of the Church and the late Mrs. Edith Mullins was the President of the Women's Fellowship. Mrs. Mullins asked me to come to this meeting. I was new to the place and I had never attended such a meeting before. So I went with much hesitation; but I felt very much at home and the warmth of the ladies present, about 40 of them, touched me. .

Slowly Mrs. Mullins gave me responsibilities. I became the Treasurer, then the Secretary, and the Vice President. When she left, she made me the President.

The St. John's Women's Fellowship is an active wing of the church with 40 to 50 ladies, who regularly attend the meetings on Tuesdays. A part of the CSI Women's Fellowship, it follows a definite constitution. At the same time it is very much a part of the church.

According to the constitution, the office-bearers and the members of the

executive committee have to be elected by the members. The committee meets every quarter and charts out the programme. Usually on the first Tuesday of every month we have a communion service in church. Second Tuesdays are for business meetings where the minutes are read and the accounts are presented. This is followed by a testimony by one of the members. Invited speakers bring us a message from the Bible in the third week. The fourth week is spent visiting the house-bound or institutions like Cheshire Home, Mother Teresa's Home or any senior citizens home.

During these visits we sing songs, deliver a short message and then mingle with the residents and chat with them. We take eats or other items which they require. On the fifth Tuesday, we have cooking classes, games or quiz programmes.

Our yearly events are a one-day retreat, a picnic or a sale. The sale proceeds are distributed to social and evangelical organizations, including the different homes we visit. It is and also used for

Easter hampers given to the poor of the church.

Those days Women's Fellowship members looked after the church flower arrangements, the decoration for festivals, church linen, cutlery and crockery. Making 1000 crosses on the Saturday before Palm Sunday is an interesting time for the members who gather outside the church chatting and making the crosses. On the Sunday before Easter, we decorate the Church with arum lilies.

Some of us remember the times we went down on our knees scrubbing and washing the sanctuary. Mrs. Mullins also joined us. In fact, she would be the first one to participate in all these activities.

Here I would like to mention few names like Mrs. Moore, Mrs. Hains,

Dr. Aimen, Mrs. Choudhry and Mrs. Samaranyake who were very active and supportive and Mrs. Settin who was treasurer for many years and would audit the accounts.

Rani Samson was elected secretary, after my election as secretary of the Diocesan Women's Fellowship, and since then she has discharged all her responsibilities with much enthusiasm and dedication. As the presidents had other responsibilities, she took a greater load on herself.

Now under the able guidance of Rev. Nirmala Vasanthakumar, Rani is carrying out her responsibilities with great enthusiasm and cordiality. May God give her the health and strength to carry on this responsibility for His glory.



Women's Fellowship 1974

If It's Tuesday...

By Priscilla Anthony

I can proudly write about the Women's Fellowship, over the last 40 odd years or so since I was a young teenager and first came to St. John's with my siblings and my parents. My mother was totally involved from the outset and was an active member of the Women's Fellowship. Under the loving and dedicated leadership of the late Mrs. Edith Mullins, this group was vibrant and alive. I treasure a photograph of this group which I found in Mama's album. Looking at this photograph gives me inspiration to write. I see the dear faces of members who remain faithful to this day and of the loved ones who have passed on to glory. Each one of these women contributed their time

and talent to keep the banner of the Women's Fellowship flying high.

What was the secret that kept this band so closely knitted and so dedicated to the vision and mission of this strong wing of St. John's Church? I believe first, it was the bond of love, the caring and sharing for one another, followed by the deep faith of prayer, for they believed it was not merely the words of individual prayers, but the collective intercession in faith that brought the powers from heaven to heal the hurt and the sick, to strengthen the weak and to encourage the feeble.

It was the strength of the women who nurtured one another and gave them



Women's Fellowship 1971



Women's Fellowship 1979

hope. It was their programmes and projects to reach out to the surrounding community that gave them joy and purpose. It was to share their talents, give of themselves and take part in the interesting and meaningful programmes such as Bible study, quiz, and talks by eminent speakers, the annual sale and Women's Day celebrations, picnics and parties and other such events.

Taking part in the activities of the church as a family, the Women's Fellowship group gave their best when it came to harvesting the harvest at Harvest Thanksgiving, or dancing the dances at the Christmas parish evenings. Solemn occasions such as Lent brought times of introspection and self examination, as new commitments were made to carry on sharing the love of Christ with one another and with others too.

The history of the doings of this faithful band of women can be read from the exemplary records maintained by secretaries, and the accountability of their funds carefully scrutinized and maintained by the treasurers. The eminent presidents of this elite group were an awesome set of women. Tuesday after Tuesday, the presence of the members come rain or sun, kept the pulse beating and the fires burning. It is no wonder that the Women's Fellowship of St. John's Church is a place where all women of the church should belong, to help them grow, not just in numbers but in strength, so they can continue to fly with wings of angels, bringing joy and hope to all God's people.

If it's Tuesday, I must be on my way,
I can't be late. I've got a special date.

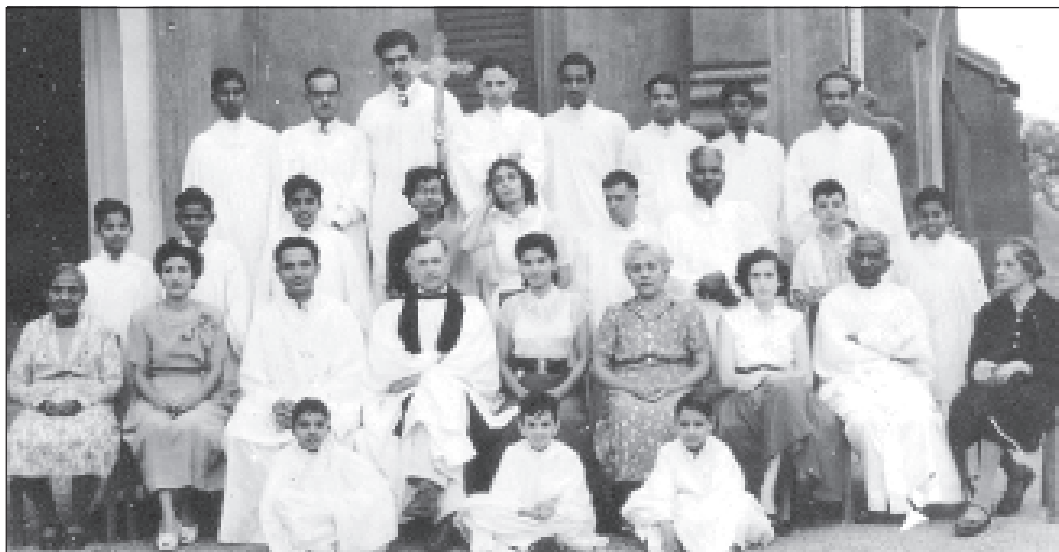
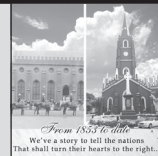
The Music Plays on

By Justin David

I would have been about eight years when my uncle the late Mr. George Titus asked me one Sunday to accompany him to St. John's Church morning service. He took me into the Choir Room, picked a suitable Cassock and Surplice and asked me to robe up. Before I could realize what was happening I was walking with the rest of the Choristers to the Altar, bowed and got into the first row of the Choir Stalls. I am sure my uncle would have already spoken

about me to Mr. Oliver who was then the Choir Master.

My uncle decided to put me in the choir because perhaps he presumed I could sing well since my parents, the late Rev. Samuel David (who years later was associated with St. John's Church) and the late Juliet David were themselves very good singers, and the fact that the entire Titus families were deeply seeped in music and were highly talented musicians. By God's grace, I



St. John's Church Choir -1954

From left: Standing back row: Daniel David, George Morton, Morrison David (Cross Bearer), Albert Thorn, Albert Paul, Albert David, Justin David, A. Raj. **Standing front row:** Oomen Iype, Robin Paramanandan, David Raju, Ruth Samuel, Patsy Keeler, Arthur Norris, K.S. John, Christopher Doveton, Willy Dawson. **Seated:** J. Jones, Mary Micheal, Mark Lewis (Choir Master), Rev. W. Holder, Sheila Lewis, Edna Samuel, Christine Holder, Samuel David (organist), Colleen Cadogah. **Seated ground:** Mayford Godfrey, David Doveton, Percy Barnes

believe I met his expectation. Indeed, I am ever thankful to my uncle for his initiative.

As a Chorister, I was paid Rs.1/ per month, as all other youngsters in the Choir, as Incentive. Attendance register was maintained and 1 *anna* (about 6 paise) was deducted for any absence.

Rev. L Holder was the Presbyterian-in-Charge, and conducted all the three Sunday services by himself as also the Sunday class for seniors. Mr. S. David of the Bible Society of India was the Organist.

From memory I recall the other members of the Choir when I joined were Sheila, Peggy Oliver, Christine Holder, Mrs. Grimmer, Mrs. Cadogan Christine and Elizabeth Dovetons, May Michael, Christine Pigg, Willy Dawson, Edmond Samuel, Geoffrey Shean, Paddy Shean, Albert David, Daniel David, Allan Thorne, Luke Unger, Rajkumar, Albert Paul, Morrison David, Robin and Jasper Paramanand, Peter Gager, Mark Louis, Reuben Benjamin, Arthur Norris and George Morton.

First Impression

As a beginner, I observed that all the members were very punctual, dedicated and deeply committed to singing and were very regular to the Friday evening Choir Practice. This had a telling effect on me, and the other young Choristers, in understanding Choir discipline.

Soon Mark Lewis became the Choir Master. Under his baton, singing of Anthems for Easter, Harvest, Christmas as also the Carol Services were spectacularly

successful with remarkable singing each Sunday. During the Carol services every young chorister was given an opportunity to sing solos. Duets and Quartets were also evenly spread at every level. So voice training became individual responsibility.

Those days, the bellows of the Pipe Organ were pumped manually and when the Organist opened the Great Pedal or Swell to Great, the Organ used to gasp for wind and poor Vellankani, (whom I still see on Sundays doing simple jobs), who was the Organ “blower”, also gasped for breath. Quite often we would rush to the back of the Organ to help this hapless guy. It was all fun and we enjoyed doing all this some times.

The Organists

When Mr. S. David, Organist, was called for higher service in 1961, his son Daniel became the Organist and he served the Church for quite a while. Trained by his father, this young guy played wonderfully. I vividly remember, Albert David and I sitting in the dark, on the last bench of the church after each Choir practice to endlessly listen to the great hymns and voluntaries he played.

Change of Voices

When our voice cracked, we youngsters squeaked for awhile and then we chose to train to sing tenor or base. We received very good training to sing in parts and this helped me and Albert David (both tenor) later to join outside Choirs like YMCA Choral Society and (Bangalore Musical Association) to perform at many places in Bangalore.

Change of baton and additions to Choir

After Mark Louis migrated to UK, Mr. MacDonald, who came from Madras, became the Choir Master. Many new voices were added progressively and the singing continued to be glorious with greater enthusiasm. I recall the following additions. Wendy, Rony, Avril and Edgar Macdonalds Dora and Marshal Hereford, Williams and Mercy Williams, John, Sam, Pancha, and Grace Josephs, Gwendline, Heather Settur, Thelma Dawson, Mervin and Derrick Mathews.

Cross Bearers

Morison, Albert and I were invariably the Cross Bearers.

When Daniel David and I joined Engineering, we were in and out of the choir, but always loved to rejoin during the holidays. During the late 60s and early 70s many members moved out of Bangalore. I moved to Bombay, where I still live; but St. John's always draws me whenever I come home. Though I am unable to serve as I would like to, it is heartening to see two of my sisters **Adeline Wesley** and Olive Paul active in the Women's Fellowship and Church Committees and my nieces Pavitra, Suchitra and her family singing during the Praise & Worship time.

St. John's will always be part of me both in my singing and spiritual spheres. I thank my Heavenly Master for that great opportunity that came my way that first Sunday morning I walked to the Altar.



Happy Confirmation Candidates with PC Members and Invitees

Summer Season Stewardship



By Thomas Swaroop

"I want you to join the Vacation Bible School programme at St. John's Church during the summer holidays," said my faithful Sunday School teacher, when I attended her classes every Sunday afternoon at Methodist Mission High School, Bangalore. It was the summer of 1964.

That was the first time I stepped into the St. John's Church compound to be part of the VBS programme. I joined the Tamil section of the VBS as my English was limited. On the last day of the programme, there was an invitation for all the children to join the St. John's Church Sunday School. Having enjoyed the blessings of the programme and the goodness of the teachers, I made a very appropriate decision to join the Sunday School at St. John's.

Rev. Joe Mullins and the late Mrs. Edith Mullins were in the forefront of

the Sunday School programme, taking keen interest in the spiritual nurture of the children.

Vacation Bible School at St. John's was unique. We learnt Bible verses, parables and stories from the Bible, missionary stories, new choruses, and also how to pray. All the children enjoyed playing games in the then spacious campus, taking part in love feasts, camp fires, and observing Mission Day, Labor Day, etc. The programme on the final day was a thrilling experience, as many of us took part in narrating Bible verses, singing, or acting on the stage. It was a great time to make new friends. Some friendships have lasted to this day.

Godly leaders from many Christian organizations were invited to encourage us. Among them were missionaries and staff of



IEM, BSI, IMS, YFC, UBS and UTC. Others who inspired me as teachers and leaders associated with our church were Rev. and Mrs. Mullins, Mrs. Colleen Samuel, Mrs. Juliet Thomas, Mr. Marshal Hereford, Mr. Archie Sitter, Ms. Lynnet Robinson, Ms. Saroja, Ms. Jean Wintle, Rev. Kuruvilla Chandy, Mr. Lalit Pothan and Dr. Brian Wintle.

I attended the VBS every year up to the senior section. Later I served as a volunteer, teacher and also as an organizer.

It is at one of the VBS programmes in 1967 that I committed my life to Christ. This was possible through the gentle

leading of Rev. Cecil Johnstone, a wonderful teacher and a great friend of children. VBS has been instrumental in bringing me countless blessings. One of the foreign missionary organizations made a film on my childhood and conversion during the VBS programme in 1968.

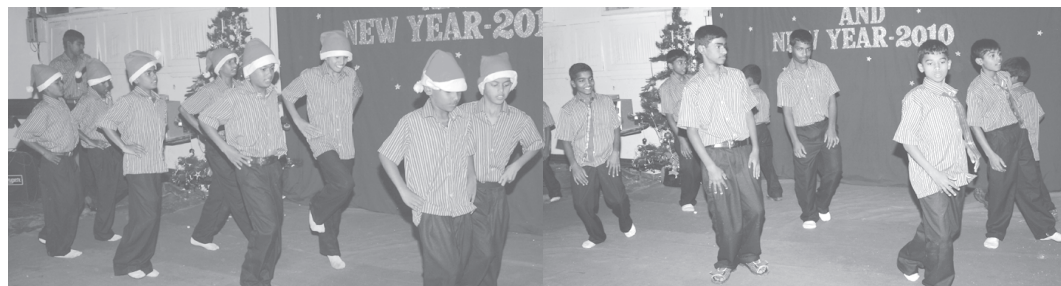
St. John's became my second family. It shaped my spiritual life and provided a foundation for my future ministry. I thank God for the opportunity to be in the choir, Sunday School, Youth Fellowship, Young Professionals, Men's Fellowship and serve the Church and its people as a member of Pastorate Committee and other committees including the Stewardship Committee.

St. John's Hostel

Caring for Underprivileged Children

In the 1970s when the Dalai Lama and his Tibetan followers escaped to India before the Chinese invasion of Tibet, many settled in Karnataka. The Church then started the Tibetan Hostel to care for the children of the refugees and to give them a good English education at the St. John's School. Today the St John's Hostel cares for 30

children drawn from the poorer section of society giving them the best care as supported by the congregation members through the "Friends of St. John's Hostel" Committee, while the St. John's School gives them a free education. It is not just physical needs but moral, emotional and spiritual needs in the right balance.



Gracefully Living Life's Changes

By Peter J. C. Pothan



At a church retreat in 1998, older members requested the formation of a fellowship exclusively for them. So on December 28, 1999, our then Presbyter Rev. Vincent Rajkumar organized a meeting for the senior citizens. There were games, singing and fun. The Senior Citizens Fellowship was greatly appreciated, and members asked for it to be held regularly.

The fellowship was dormant for some time. In 2001 when I became 60, I agreed to take it up. So under the Nurture & Pastoral Care Committee, the rechristened Golden Age Fellowship blossomed. We linked up with the committee of Asha

Nivas, where the meetings would be held. Leslie Bonnell and I hosted the first meeting. Each get-together would be held every quarter, and hosted by one wing of the church.

The programme is normally attended by 45 to 60 members. It starts with singing of choruses and special numbers, and is followed by skits done by the hosting wing. Seniors enjoy the games with prizes, refreshments and tea. It ends with the singing of old favourites in which they join with great gusto.

St. John's elders look forward to these meetings and enthusiastically participate.

St. John's is not just a Church built with bricks and mortar, but it has been built by the presence and involvement of individuals and families who make up the "Wings" of the Church. "Wings" are necessary to fly and to move forward; thus the different wings of the Church made up of people are necessary so the Church can move forward. The various wings of St. John's Church have been strong and steadily growing and from within these groups will come forth the leaders of tomorrow. It is very important that we keep our wings flying at all times.

Priscilla Anthony

Faith in Action



In the words of Rev. Flinders Stephen – a former presbyter who knew Mrs. K.D. Stephens well, she was “one who carried in her heart a concern for the needy; one who had been associated with St. John’s Church for more than three decades, and was a committed Christian!”

That same concern was what led her to bequeath her home on 14, Clarke Road to St. John’s Church in 1990. Her specific directions were that the church should utilize this property for the purpose of running a home for the aged — a home which would take care of those in need.

In his Presbyter’s Letter in the *Pulse* issue of April 1998, Rev. Vincent Rajkumar, referring to the starting of Stephen’s Home for the Aged, said “...We are involving ourselves in this new venture, not as a mission of charity, but as a response to Jesus’ Mission. This is only a small beginning, but not an end...”

It took a fairly long time to get the house in order, to ready the building and equip the place for occupation. The whole-hearted response from parishioners when appeals were made for contributions in cash and kind, were spontaneous and liberal.

A good work that has been started must

go on. And praise God it has. Regular requirements for the home such as groceries, toilet and other items, are listed in a chart put up periodically at the church, and members from St. John’s family respond readily and wonderfully. There are of course other expenses involved in maintaining the home, and caring for the residents. Other cash contributions go into the Stephen’s Home Fund.



The residents have always been those who, in the latter part of their lives, had found themselves in a state of distress and loneliness. In this home they have found a haven of peace and security, and they are so thankful.

Ours is the privilege of making real that care and compassion which moved Mrs. Stephens, and we as a community must continue to share in this good work and receive the blessings of Giving.

Stephen's Home Managing Committee

An Eloquent Testimony

By Peggy D'Mello

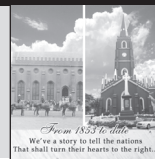
St. John's High School completed 156 years of dedicated service to education in May 2010. The origins of the school were mainly entrenched in the British government reserving places in churches and schools for the higher hierarchy of the army and government. Rev. Robert Posnett who joined St. Mark's Church in 1853 realised the problem facing the Anglo Indians and other European people who had neither the means nor the standing to attend the then existing churches and schools. It was his dedicated approach to the problem that resulted, in the school and church named after St. John the Evangelist, coming into existence.

The cantonment was then mainly peopled by the army, and with their help the first school was built on the present site. The school named St. John's was opened by Rev. Posnett in May 1854 and in view of the army's role in making this possible, the foundation stone read "Founded by Major General Sir W. Sewell."

The first buildings were constructed in gothic style so prevalent in most church buildings as the same served the dual purpose of providing a place of worship and education.



The school has always been one of few which were co-educational. Right up to 1961, it was only a middle school. This meant that classes ended with the mandatory government examination at standard 7 (the then middle school). The child obtaining the highest marks in this examination was allowed to continue till high school or standard 9 at Bishop Cotton School, free of fee payment under the then Maiden Scholarship.



In 1962 under the aegis of the Principal Mr. W.J. Satur the school was affiliated to the ICSE board, Class 10, in which it still continues to date. For sometime an experimental Junior College was introduced but this did not work out. However the ISC affiliation brought education to the level of class 12. As an equivalency of pre-university examinations. This level permits pupils entry directly into degree colleges.

The campus as it stands today bears little resemblance to the buildings in the mid 20th century. The first new blocks were built to the rear of the main building and called Satur and Holder blocks. The school hall was demolished and a new Hall was erected over classrooms. A block was erected near the old building for the school office and later a library block came up at the side. The building of new blocks escalated in the 1990s and the old buildings were all demolished. A new Nursery Block, the Mullins Block, the new Library-cum-Computer Block have given the school a new avatar.

The school had three houses, Scipio (yellow) McNerny (Blue) and Flynn (Green). Rev. W.L. Holder inaugurated a fourth house named after him, viz Holder House (Red) before he left for the UK in 1962.

It may be of interest to know that the first school motto was only “Never Despair” apparently in keeping with conditions prevailing at the time the school was founded. In 1972 Rev. Joe Mullins suggested the addition of “Semper Fidendum “ to highlight the school’s passage from despair to hope.

To quote “In step with Bangalore” in a sesquicentennial tribute to St. John’s High School: “The school has over the last century and a half strengthened its commitment to Never Despair in the face of challenge and instead have Faith to convert that challenge into opportunity.”

The school’s motto Nil Desperandum, Semper Fidendum bears eloquent



testimony to the mark St. John’s High School has made to Bangalore Cantonment and to the myriad students who have passed and will continue to pass through its portals.

Building United Families



St. John's with its long heritage has attracted a varied cosmopolitan parish that comes together in worship and reverence to the Lord Jesus Christ. From children and teenagers to adults and senior citizens, the church stands for imparting and sharing the Good News in an urban and relevant context.

Many young couples and young families have been drawn to the beautiful worship services of St. John's and actively participate in the different wings of the church, the outreach and thanksgiving initiatives.

YMCF, as it is called, is a fellowship opportunity for young married couples and families of St. John's Church.

Urban living, dual working cultures, stress, changing lifestyles, health challenges, travelling jobs and rapidly altering values leave young adults, couples and families confused and often challenged to decide living Christian lives in alignment with the Bible.

Such families and couples do also look to Christian counsel in building their married and family life on the principles of the Bible.

To offer such a gainful opportunity of learning and

sharing, the YMCF took on a threefold theme which has been appreciated by the members.

1. Marriage & Relationships
2. Family & Values
3. Parenting & Children

The YMCF, with its logo of two hearts coming together, has kept a vibrant and sound communication programme going. The fellowship meetings are announced regularly and promoted through

- Email alerts
- Posters
- SMS reminders
- Phone calls
- House visits
- Church pew slip and
- Announcements at the worship services.



The YMCF by consensus maintains a participant list of 25 families/couples.

The YMCF, under the guidance of the Nurture & Pastoral Care Committee, meets every third Sunday of the month after the 8.30 worship service between 10.30 am and 12.30 pm in the Parish Hall. There's prayer, singing and adoration, ice-breakers and a think-through-it session. Resource people have been Juliet Thomas, Pastor Vasudevan, Mary Paul, Dr. Prabhakara Rao, Dr. Julian and Anita Sundersingh, Joe and Sharon Davaraj, Tony George, Biju and Sheeba Thomas and Peter S.C. Pothan.

If you are hesitant to join because you don't know where to leave your children, don't worry. Just bring the children along for every YMCF Fellowship Meet. There's a special programme of fun, games, quiz, music and even a movie for your children – all planned by the Resource Team from the church. Young Married Couples' Fellowship is for all couples and families who know they are 'young' at heart and in mind.

Among the special events that YMCF participates in are the carol rounds, Christmas Fellowship, Parish Evening and family camps.

Future

The YMCF will continue to meet once every month to listen to and share on topics of importance in marriage and young family spiritual life. We thank our God Almighty for inspiring, supporting and sustaining the Young Married Couples' Fellowship at St. John's Church.

YMCF Committee

YMCF Family Camp

Sam, Santosh, Sanjana and Shirin Samuel, are recent entrants into the YMCF family. Says Shirin: "We had a great time at the family camp. Thank you folks for all the weeks of planning and praying, which made the camp such a wonderful time of learning, relaxing and fellowship. I hope more families join and benefit from the YMCF."

Our picnic began with a cool bus ride and lovely movies and music. Our destination was the lush green campus of Quiet Corner. The kids enjoyed climbing on trees, splashing in the stream. The elders enjoyed lounging in the hammocks or going for walks.

On the night safari we spotted elephants, bison and wild boar at close quarters. We had lively group discussions on the role of the father and mother in bringing up children. Biju and Sheeba presented a role play. Julian annan and Anita akka shared their experiences of bringing up a family. Vasant and Saji's sessions with the children on the 'fruit of the spirit' was appreciated by everyone. Finally, we discussed how each couple could build a **lighthouse family**. Overall, it was a time of learning and fun. Rev Nirmala Vasanthakumar spent some time with us and shared thoughts on how we could keep our marriages strong.

A Restful Place



The date when St. John's Cemetery was established in Kalpally is unknown. However, there are graves which date back to 1820. Originally, only European Christians were buried here. There are also a large number of graves of British military personnel who died during the First and Second World wars.

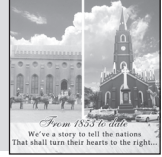
A War Memorial was erected in the Kalpally Cemetery in 1884 by the Non Commissioned Officers of the 42nd Company of the Royal Engineers, in memory of their comrades who died both in peace and war. This monument presently occupies a place of honour at the entrance to the Madras Engineers Group and Centre (Madras Sappers) Museum. It would be reasonable to assume that

European soldiers in Lord Cornwallis' army have been interred in the 'Halsur' (now known as Ulsoor) area after the storming of Bangalore in 1791. Since Independence, the cemetery has been used to cater to the needs of St. John's Church.

An open air chapel was constructed in 1858 and was in constant use till it was reappropriated in early 1960, and unfortunately used to house the watchman. The chapel was renovated, and a watchman's quarters was constructed. To beautify the premises, the sunken graves were restored, the monuments and headstones of the existing graves maintained, proper roads and pathways in the cemetery provided.



Rejuvenating Life at St. John's



'Where two or three are gathered together in my name, there am I in the midst of them'. Mathew 18:20.

It was in the first week of February that members opened the doors of their homes for the Neighbourhood Fellowship. This fellowship brings together members of our church who live in different areas. The fellowship starts with a time of singing followed by prayer and study. After the Bible study, the leader asks for any prayer requests and volunteers pray for certain needs, especially for our church and those who are sick. The concluding prayer is followed by hot tea and snacks which helps us to relax and catch up with what happened during the week. Birthdays and happy occasions are celebrated. Some of the sessions have also been dedicated to the

children, who participate in the singing and prayer with much enthusiasm.

What is remarkable is that God has enabled the bonding to take place so beautifully, that every member is motivated to earmark one evening a week for the Bible study and fellowship, and has made it an essential and eagerly-looked-forward-to part of their lives. Some groups meet twice a month. The groups have developed good cohesiveness leading to sharing and prayer requests. Members do feel that the group prayer benefits them - this is a great joy for all of us. Members feel supported and are ready to help each other in any way needed. As part of the outreach programme, members of the Neighbourhood Fellowships also visit home-bound church members.

Saturday Prayer Cell - Turning to God in Prayer

Prayer is defined as a believer's communication with God. It is God who makes it possible for us to pray. His most significant role is that He receives our prayers. The psalmist wrote - *'Hear my prayer, O God; listen to the words of my mouth'* (Ps.54:2). We talk to God and He listens. It is as simple as that.

The St. John's Prayer Cell meets every Saturday morning — 6.30 a.m. to 7.30 – a.m. in the Church for a time of fruitful prayer. We use this opportunity to express our gratitude to God and give thanks to Him. We also focus our attention on the many needs of the Church and the members.

You are invited to join the prayer cell to renew your vigour in regular communion with God. Church members are also encouraged to write their prayer requests and drop them in the box provided in the church.

Thomas Swaroop

A Haven in their Evening Years



Asha Nivas, a home for senior citizens, was started as a church project in 1978 in the compound of St. John's Church. It has three original blocks, which consist of five double suites, each with an attached bath and kitchen and 12 single rooms, each with an attached bath. A resident puts down a deposit, and pays a monthly rent, water and electricity bill, and the actual cost of the food.



Ms. C. Sbarada, Karnataka Social Welfare Advisor, inaugurates Asha Nivas on August 27, 1978. At left are seen Bishop Gill, Rev. Joe Mullins and Rev. Vinay Samuel

The home was supposed to be self-supporting enough to even construct a first floor. But inflation in prices of commodities and operating costs combined with a reduction in interest rates on the investments of the residents' has created the need to raise funds for the maintenance of the buildings and for the medical expenses of the residents who have fixed incomes. For this purpose 'Friends of Asha Nivas' has been set up.

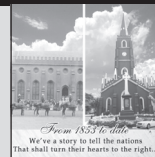


Mrs. Harris lays the foundation stone in 1977. Looking on is Rev. Vinay Samuel

Both my parents, Mr. & Mrs. Samaranayake were the first residents at Asha Nivas, even before the electricity was connected, and both passed away at Asha Nivas. Asha Nivas will always be dear to my heart.

Priscilla Anthony

Nurturing Young Adults...



With Christ above all as their motto, the focus of this group of young adults, between the ages of 18 and 30, is to develop spiritually integrated individuals. They meet every first & third Saturday at 3.30 p.m. and second & fourth Sunday after the 8.30 a.m. service at the parish hall lively time of singing, games and introspection. Programmes include Bible studies, sports, sessions on personality development, communication skills and outreach programmes at old age homes and orphanages.



...and Children

The Sunday School was initiated by Rev. Joe and the late Edith Mullins in the early '60s. Over the years, this ministry, held every Sunday at 8.30 a.m. has spiritually nurtured the young minds of the children below 13 years, of our congregation, the hostel and neighbouring churches.



Mail from Sunday School

Hey! This is **Kisha David** from **8th grade girls class**. My teacher is **Priya Williams**. St. John's means meeting family, going to Sunday School, and most of all connecting with God. It brings people together to introduce God into their lives.

St. John's Church has been a real blessing to me and enriched my life in many ways — the Youth Fellowship, Sunday School, VBS & Young Married Couples Fellowship — have been beautiful places of fellowship, working together as a team and learning and growing, providing opportunities to use and nurture my talents for God's glory. TAFTEE and BSF held on the church premises have helped me grow spiritually too.

Priya Williams, Sunday School Teacher

Sundays are the most special days in the week. St John's is an extraordinary place for every student!..... **Rakshitha**

I like SS because it's fun and we learn many things and make new friends.....**Pearly**

A place where we pray, learn, have fun, worship God by singing, praising and thanking Him for such a wonderful SS....**Pearlin**

SS is fun, the teachers are kind, they educate us!.....**Derrick**

I come to know my relationship with Jesus Christ.....**John**

St. John's SS is a place where we get motivated and where we gather to worship!.....**Anoop Daniel**

SS is a place to study God's word. It's a time of worship....
Rohan

A time to worship together as one body and a place to learn more about God and the true meaning of what the Bible tells us.....**Darshana**

SS helps me understand the Bible better....
Renu Paul

SS is a place where we can ask the Lord to help us to be good examples...
Andrew Yorke

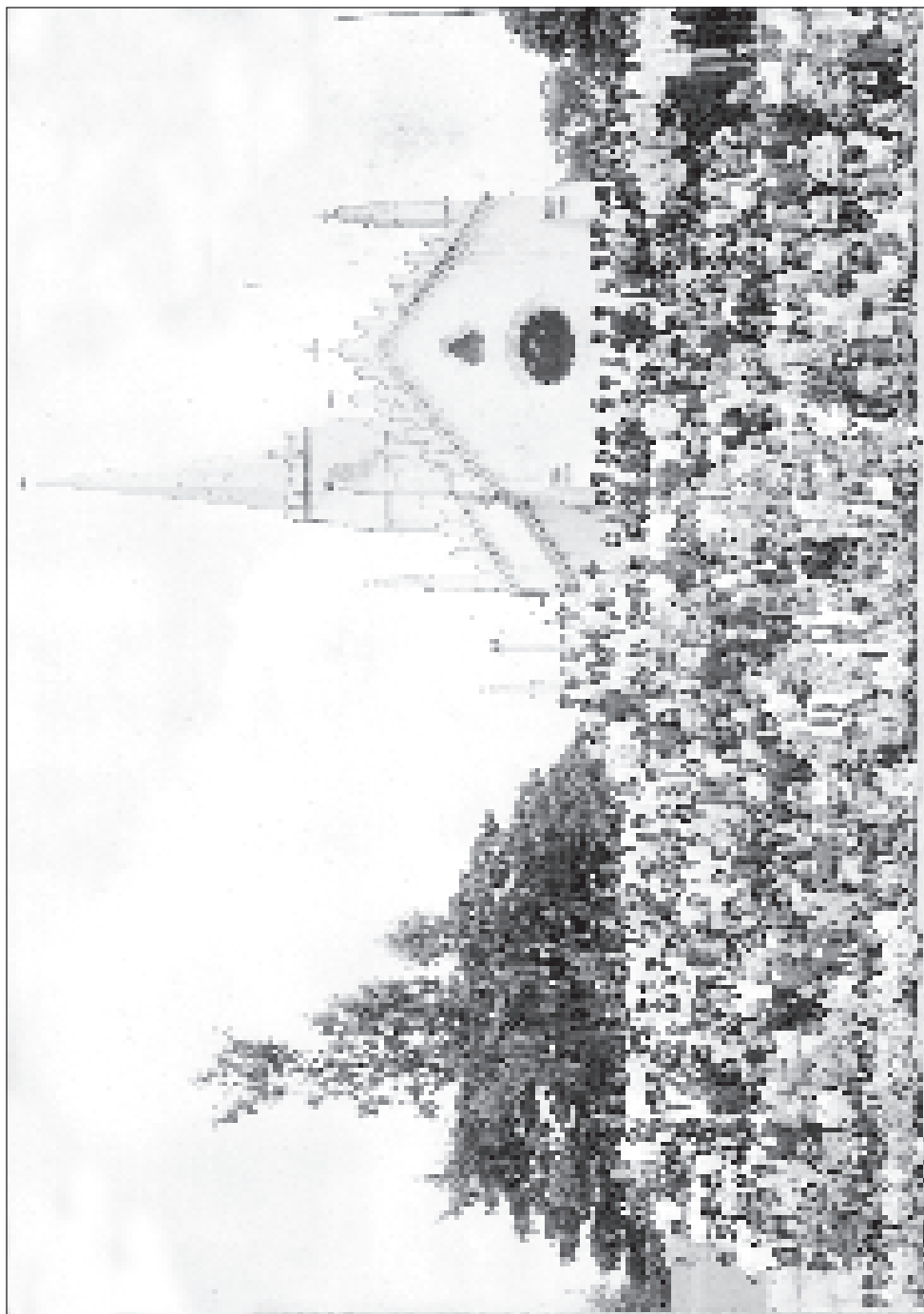
SS to me means a place where we learn more about God. It's a place where we worship and have fun...
Deborah

SS teaches us about God, is fun.....**Daniel N.**

St John's is a place that lays a good foundation for our spiritual lives!....
Joseph Kirubakaran

SS means a lot to me because we learn about God in a fun way.....**Mary**

What is St John's SS? It's an awesome place for worship. It's always fun here, 'cause they make us believe in Christ**Nishitha D.R.**



St. John's Members with Rev. Joe and Edith Mullins – June 1974

Source: Catharine E. Thomas

Snapshots from Richard Hacking's Album

"I visited the church for the first time on February 9, 2009. I am the grandson of the Rev. Henry Hacking who was the vicar in St Johns between 1910 and 1914.

The photos are from the album which my sister had. In the two photos are the inscription from the front of the photo album given to him on leaving the parish in 1914, and the first photo in the album. You will see that Bangalore at that

time was still in Mysore State (My grandmother's handwriting is at the top).

Rev Henry stayed in India until about 1931 before returning to England with his wife, Janet, and three children (Janet, Dorothy and John, my father). Rev. Henry went on to become the Vicar of the city of Bedford in England until his passing in 1965. All three of Rev. Henry's children still live in England."

Richard Hacking



Snapshots from David Barnabas' Collection



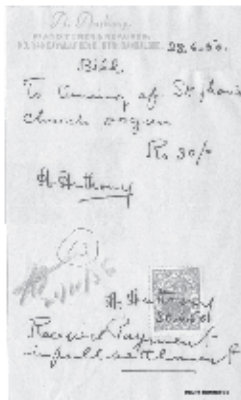
Farewell to Holder



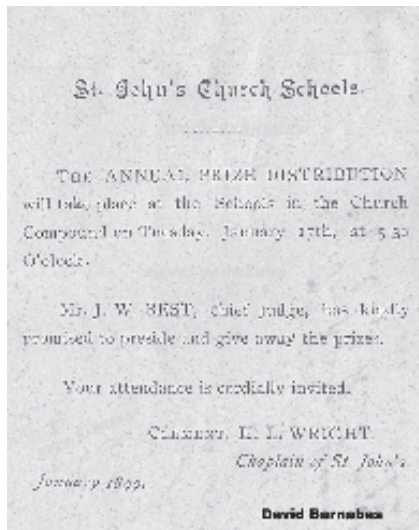
St. John's Church - 1910



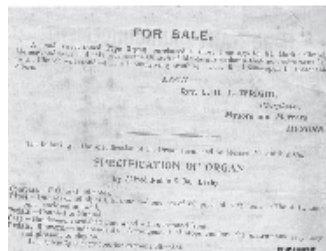
Cemetery Chapel



Bill - Organ Tuning - 1950



Annual Prize Distribution - 1899



Organ - Advt for Sale



Lightning conductor - 1872

Special Events

Parish Evening

Held just before Christmas, the Parish Evening is an occasion for members to fellowship. Children look forward to the special Christmas party which starts the evening celebration. The Wings of the Church and the Hostel take over the stage with their song, dance and skits. White gifts are brought for the underprivileged. In candelight, everybody sings carols, ushering in a spirit of Christmas. A sumptuous dinner is the highlight of the evening.



Harvest Festival

Harvest Festival is a celebration of thanksgiving for God's Goodness as well as our willingness to share the bounty which we received through God's goodness. After the service, the basketball court of the School comes alive with the josh of the stalls put up by Wings of the Church and other groups. Members bid for a cause at the auction. Raffle prizes are announced.



Remembrance Day

The solemnity of the Remembrance Day Service reminds one and all of the supreme sacrifice and valour displayed by the men and women of the Armed Forces, who laid down their lives for the honour and glory of our great nation. The presence and attendance of the Pioneer Corps Band during the entire 8.30 a.m. service and ceremony at the Cenotaph makes it all the more special. At the beginning of the service, wreaths are carried to the Altar by representatives of the Army, Navy and Air Force. Members of our Church who are or were in the Armed Forces participate in the readings and taking of the offertory. After the service, the wreaths are taken from the altar in procession to the Cenotaph where the Presbyters, the Choir, the entire congregation and the Pioneer Band assemble. At the solemn ceremony, after short prayers and hymns, the wreaths are placed at the Cenotaph, and the Last Post is sounded by the Bugler. After a two minutes silence in memory of the valiant personnel who had died in action. The Rouse is sounded, and accompanied by the Pipers, the hymn "Abide with me" is sung. The ceremony ends with the National Anthem.

Commodore A. Cherian