

GOSSNER EVANGELICAL – LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

GELC ARCHIVE

Call Number: **GELC-A _ 001 _ 1406**

Classification:

Original File No:

Title

SERVICE RECORD_1969 off. / CORRESPONDENCES RELATING TO BEL & OTHER
REPORTS

Volume:

Running from year: 1969

till year: 1978

Content:

- Service records of persons of GEL/BEL 1969 off.
- Correspondences relating to BEL & reports

BEL

SERVICE RECORD BOOK

1969 off.

PASTORS & CANDIDATES

SOUTH EA

S	Surname or Totem	Name	Village	Parents	Occupation of Parents	Date of Birth.	Date of Baptism & Place
PASTOR							
1.	Guria	Itmon		Patras + Mariam	Service as Catechist, G.E.C.	July 9, 1916	Biche July 23, 1916
2.	Topono	Christ Masihdas		Fabil + Mariam	Service as Pastor, G.E.C.	April 4, 1933.	Kotbo. May 7, 1933.
3.	Jojo	Christodhan	Serengda	Marthprakash & Kunwari	Service as Pastor G.E.C.	January 14, 1932.	Serengda March 28, 1932
4.	Lamad	Christ & lan	Aedeg	Patras & Mariam	Farmer	July 14, 1927	Aedega August 7, 1927.
5.	Tutti	Masihdas	Dulli	Praday & Salomi		January 1912	Dulli Feb. 18, 1912.
CANDIDATE.							
6.	Linha	Rameswar	oni	ni & Sri			1943.

ST

ANCHAL

Qualification	Education at	Training at	Date of joining the mission field	1st Service at	Date of starting service	Remarks
Read at S.S. High School Khunti and Passed Class IX (ninth)	Lutheran Theol. Seminary Rauchi	Chaibasa.	February 1, 1969.	Pastor at Kot bari	20, 4.	
Read at Govindpur H.S. and Passed Class X (ten)	Lutheran Theol. Semi. Rauchi	Borsol	October 1, 1959.		June 1, 1958	
Read up to Class XI (eleven) at Idness High School Takarma	Luth. Theol Seminary Rauchi	Khunti.	November 16, 1965.	Jilingkela as Pastor	March 9, 64.	
Read at Idness High School Takarma and Passed Class X (Ten)	Luth. Theol. Seminary Rauchi	Jagnathpur	January 1, 1957.	Jagnathpur as Pastor	January 1, 1957.	
M. E. Pass Bwiju	Luth. Theol Seminary Rauchi	Jashipur	November 1965.	Takara as Pastor	May 1, 1957.	
Matriculation Sero Co		Padma	March 1, 1969.	K as Ca	March 1, 1969.	

CATECHISTS.

SOUTH

S. No.	Surname or Totem	Name	Village	Parents	Occupation of Parents.	Date of Birth.	Date of Baptism & place.
7.	Topono	Prabhus	Digri	Jaimasih & Pyari	Farmer	April 15, 1918	April 31, 1918
8.	Lugun	Israel		Manmasih & Nimi	Farmer & Catechist	March 25 1925.	April 26, 1925
9.	Topono	Israel	Lomb	Christ Hardangan & Susana	Farmer	March 31, 1933.	April 12 1933.
10.	Sanga	Junas	Rai	Christ Umbulan & Brahmani	Farmer	March 4, 1935.	
11.	Surin	Jaimas		Martin & M		22, 1905	October 8, 1905
12.	Melgandi	Johannes	ita	Mun		October 22, 1940	June, 23, 1959

EAST ANCHAL

Qualification	Education at.	Date of joining the Mission Field.	1 st Service at.	Training at.	Date of Starting Service.	Remarks
M.E. Pass	M.E. School Govindapur	Nakti September 25, 1954.	Rania 2/c Catechist.	Pr. Trg at Gumla.	1944	
M.E. Pass	m.e. School Koronjo	Kulpal February 12, 1956.	Kulpal Bamria		January 12, 1956	
		May 1, 1957.	Nakti May 1, 1957	Pracharak Training School Govindapur	Nakti May 1, 1957	
Class IX (Nine) Pass	Bano High School	January 26, 1963.	Bongajanga January 27, 1963.	Bongajanga School Govindapur	Bongajanga January 27, 1963.	
M.E. Pa		May 1, 68	Tamal Banda 2/c Catechist 1968	Pracharak Training School	Puri & Dtle May 1, 1934.	
Class III (Seven) Pass	School Kasaitela	1967	Bongajanga April 20, Traini	Bongajanga Pra Gaidik	Bongajanga April 20, 1960.	

CATECHISTS

SOUTH EA

S.N.	Sur name or Totem	Name	Village	Parents	Occupation of Parents.	Date of Birth	Date of Baptism & Place.
13.	Swrin	Glad	Rampur	Kushalmay & Sissi	Farmer	October 10, 1936	October 26, 1951
14.	Tiפונו	Banabasi		Joshua & Phulmani	Farmer	October December 3, 1941.	December 10, 1941.
15.	Tiפונו	Christ Harangau	Turundu Sarnatol	Turundu Sarnatol Seko & Bahamuni	Farmer	September 16, 1924	August 2, 1942
16	Nag	Sundar Mohan Ram	Ram	Ram & Budhni	Farmer	1935	April 6, 1955.
17.	Barla	Christ Bill	Jataoya	Sisikhaas & Mago		4 31,	June 24, 1938.
18	Marandi	D. P.	ia	Blab So		23, 1946.	July 10, 1946

ST ANCHAL

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Qualification	Education at.	Training at.	Date of joining the mission field	1st Service at.	Date of Starting Service	Remarks
Class <u>III</u> (Eight) Pass	Idness High School, Takarma	Pracharak Training School, Govindpur	Nakti October 16, 1958.	Nakti	Oct 16, 1958.	
Class <u>III</u> (Eight) Pass.	St. Joseph's High School Torpa.	P. T. Sch. Govindpur	Kulaetumb January 15, 1967.		January 15, 1967.	
Class <u>II</u> (Seven) Pass	M. E. Sch. Mascha	P. T. Sch. Govindpur	Rangmura October 1, 1965.	Kurmud	January 1, 1950.	
Read up to Class <u>III</u> (Three)	Kisandai	P. T. Sch. Govindpur	Tulukpukh January 1, 1967.	aa ratia	January 1, 1967.	
Class <u>II</u> (Seven) Pass		P. T. Sch. Borso	dpus October 19	Houje & Dna	January 1, 1961.	
M. E. Pass	S...		Kant...	Ka	March 1, 1967.	

CATECHISTS

SOUTH EAST

S.	Surname or Totem	Name	Village	Parents	Occupation of Parents	Date of Birth	Date of Baptism Place.
19.	Murmu	U. C.	Bhimpur	Sundar & Ludia	Service	October 10, 1921	Chimpur 1933.
20.	Hentom	Johanne		Badal & Jitan	Farmer	February 3, 1904	Duniata May 17, 1953
21.	Longa	Immanuel	Raibera	Longa and Jagomani	Farmer	October 12 1920	Raibera January 6, 1921.
22.	Dodrae	Asaph	Raisingta	Markus & Bahamani	Farmer	February 10, 1942	
23.	Bara	Manohar	Duku	Christodas & Mariani	Farmer	June 6, 1917.	
24.	Kandulna	Jusap		du & Jaun		January 2, 1919.	1939
25.	Marandi	Jatindranath	Kal	Kalmot		February 7, 1934	June 15, 1934.

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Qualification	Education at.	Training at	Date of joining the mission field.	1st Service at.	Date of Starting service.	Remarks
Class V Pass	Bhimpur H. & S. School.	Cuttack Bible School. 1959. (280)	Manikdanga April 1, 1966	Manikdanga	1, 1966	
Class III (Seven) Pass	Karimati M. E. School.	-	Tumista July 15, 1951		5, 1954	
Read up to Class II (Six)	M. E. Sch. Takarma	-	Hiro March 3, 1968.	Raibera	January 2, 1949	
Class III (Seven) Pass	Gausteria Middle School.	-	Kareda May 20, 1967	Indhotoli in Enod	March 1, 1960	
Read up to Class III	Gossner High School Ruc.	-	Dukurdiha January 1955.	Dukurdiha	January 1955.	
Knows reading & writing only			Chulabha May 19, 1965.	Chu	May 19, 1969	
Class V (Five) Pass	Ramchandrapur School.	-	Jodigruam February 15,	Jod	February 15, 1964.	

CATECHISTS

Sr	Surname or Totem	Name	Village	Parents	Occupation of Parents.	Date of Birth	Date of Baptism & Place
26	Marandi	Simon	Manikdanga	Lurja & Durgi	Farmer	-	May 22 1969.
27	Orea	Jaimasin		Suleman & Martha	Farmer	-	-
28	Lingh	Abhoy Charan	Borsol	... Renti	Farmer		August. 1936
29	Linku	Daniel	Bhongrat Mah'is	Gura & Belomika	"	September 1, 1926	October 31, 1964
30	Hasada	Lucas	Hoyo	Lunwar & Singh Jawaing	Farmer	October 14, 1940	November 10, 1959
31	Honhaga	G.					
32	Birwa	D.					

CATECHISTS

S. E. A.

S.No	Surname or Totem	Name	Village	Parents	Occupation of Parents.	Date of Birth	Date of Baptism
33	Sanga	Barna					
34	Bcl	Kirma					
35	Gupta	Prakriti					
36	Marandi	Luther	Maljamun	Paras	Farmer	July 15, 1944,	Feb. 24, 1969
37	Murmu	Johan					
38	Topono	Mansid	Abli	Govind & Saniaro	Farmer	April 24, 1938	
32							

CATECHIST

Qualification	Education at.	Training at.	Date of joining to mission field.	1 st Service at.	Date of Starting Service	Remarks
Read up to Class II (six)	Dantan	P. T. Sch. Govindpur	Chiapada February 2, 1968	Chiapada	February 2, 1968	
Class IX (nine) Pass	Manoharpur High School.	-	Baibera January 5, 1969		January 5, 1969.	
Read up to Class VIII	Nayabasan	-	January 1, 1962	Gentabani	January 1, 1962	
Class V	Bhongra	-	July 1, 1966	Hissai	July 1, 1966.	
Class VII Pass	Nischintpur	P. T. S. Govindpur	May 1, 1963.	Saba	May 1, 1963.	

Pastors & Candidates & Catechists

NORTH X/E

Sr	Surname or Tolu	Name	Village	Parents	Occupation of Parents.	Date of Birth	Date of Baptism
<u>PASTORS.</u>							
1.	Toppo	Dharm	Luchutpath	Martin & Mariam	Farmer	November 29, 1926.	-
2.	Kim	Eliazar		David & Magadali	Farmer	Jan. 4, 1909.	-
<u>CANDIDATE</u>							
40.	Tirkey	Sunil	Kathitaur Ratu	Man & Sita	Farmer	January 5, 1940	June 9, 1957
<u>CATECHISTS</u>							
3.	Khalkho	Joachim	Twidih Paka to	Johan & Anugrahit	Farmer	April 16, 1944	-
4.	Ekka	Iswarsahay	Phar	Alfred & Shantimani	Farmer	December 30, 1930.	-
5.	Ming	Juel		Anand Kunwar & Loisa	Farmer	January 22, 1926	-
6.	Ming	Antonius	anr	Jub & Kripa	Farmer	October 12 1911.	-

Qualification	Education at	Training at	Date of joining The mission Field.	1 st Service at	Date of Starting service	Remarks.
Matriculation	Nekursini Vidyabharan	—	16-5-1969	Islampur	16-5-1969	
Class <u>III</u> Pass	Middle School Marcha. Govindpur	P.T.S.	17-7-69	Ba	17, 1969	New appointment.

PASTORS & CANDIDATES, & CATECHISTS. NORTH WEST

S. NO	Surname or Totem	Name	Village	Parents	Occupation	Date of Birth	Date of Baptism
8	Tirkey	Johan	Chera Ghoghra	Eliazar + Paulina	Farmer	December 15, 1934	-
7	Tirkey	Jiwana		Bandu + Tomi	Farmer	January 9, 1925.	-
9	Lakra	Jiwana	Pakritoli	Bandu + Pyari	farmer	July 5, 1941.	-
10	Lakra	Jayran	Bhaiskun	Samuel + Pyari	Farmer	March 21, 1935.	-
11	Lhalkho	Hijekiel	Chaa (Chacha)	Miphiboshet + Philiseta (Catechist)	Farmer (Catechist)	March 10, 1940	-
12	Lakra	Justus.	Asamra	Ruphus + Amrita	Farmer	May 10, 1941.	-
13	Lujur	Mahlel.	Barjor	Abraham + Sarah	Farmer	November 26, 1942	-

ST ANCHAL.

Qualification	Education at.	Training at.	Date of joining the Mission field.	1st Service at	Date of Starting Service	Remarks.
Matriculation	Jashpur High School	Luth. Theol. Seminary Ranchi	February 1, 1965	Ranchi H2 R. Congre.	14,	
Under Matric	Gossner High School, Rnc.	"	January 1, 1967.		January 1, 1939.	
Matriculation	Chotanagpur Govt. High School, Ratu	Luth. Theol. College Ranchi	January 1, 1969.	Lureg	January 1, 1969	
Class II PASS.	Tukuntoli Mission School.	-	May 1, 1960.	Kukurbhuka	May 1, 1960.	
Class V PASS.	U.P. School Sarhapani	-	December 1, 1951.	Titola	December 1, 1951.	
Read up to Class III	M.E. School Kinkel	-	May 1, 1952.	Janorgi	May 1, 1952	
III Class	I.A.C. Education Kankinara	-	January 1, 1962.	Kukurbhuka	January 1, 1962.	

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Qualification	Education at	Training at	Date of joining the mission field	1st Service at	Date of Starting Service	Remarks
Class IV Passed	U. P. School Sarhapani	—	July 1, 1948	Mathurpur.	July 1, 1948	
Class III Pass.	Sarhapani School.	—	October 9, 1961.	Khurichuli	October 9, 1961.	
Class XI Fail	Sitapur	—	October 15, 1964.	Mathurpur	October 15, 1964.	
Class III Fail	Khetly School Chainpur	—	January 21, 1965	Khetly	January 21, 1965.	
Class III Pass.	Lutheran m.e. School Amgaon	—	January 1, 1960	Amgaon	January 1, 1960	
Class III Pass.	Hingir L.R. Sch.	—	February 1, 1965	Ling	February 2, 1965.	
Class III Pass.	Bandarchunwa Middle School.	—	October 1, 1966	Ruprega	October 1, 1966.	

CATECHISTS

NORTH WEST

S.No	Surname or Token	Name	Village	Parents	Occupation	Date of Birth.	Date of Baptism
14.	Kujur	Suresh	Kinkel	Cyril & Somary	Farmer	January 10 1943.	-
15.	Mis	Zacharius	Katangjor	Birsay & Mary	"	May 10, 1930.	-
16.	Ekka	Joalan	Unchdih	Ena, Anandit	Farmer	May 20, 1909	-
17.	Na	Nasrit	Satmal	Santosh & Dayamani	"	April 12, 1929.	-
18.	Minz	Jiwan	Chiar ni	Johan & Mariaun	"	November 16, 1934	Feb. 12 1935.
19.	Toppo	Anandmasih	Twiaik	Mansidh & Elisaba	"	March 6, 1929.	-
20.	Toppo	Emil	Sarkapani	Samuel & Budi	"	Jan. 15, 1948	-

ANCHAL

Qualification	Education at.	Training at.	Date of joining the mission field.	1st Service at.	Date of Starting Service.	Remarks.
Class <u>XI</u> Fail	Kinkel	-	May 1, 1965	Burhadano	May 1, 1965	
Class <u>V</u> Pass	Katanggor	-	May 1, 1965	Gudubakar	May 1, 1965	
Class <u>VI</u> Pass.	Tukutoli m.e. Sch.	-	June 15, 1966	Bahlagora	June 15, 1966.	
Class <u>V</u> Pass	Lutheran m.e. School Kondra	-	June 1, 1964	Stor	January 2, 1953.	
Matric Fail	Augustus High School Kinkel.	-	June 1, 1965	Ban lgaon	June 1, 1965	
Class <u>V</u> Pass	Tukutoli	-	June 1, 1965	Danti daban	Feb. 2, 1955.	
Class <u>III</u> Pass.	Pongro	-	June 12, 1965	Ghoghra	June, 12 1965	

NORTH WEST

S.No	Surname or Total	Name	Village	Parents	Occupation	Date of Birth	Date of Baptism
21	Lakra	Bima	Sarhapani	Luther + Magadali	Farmer	November 29, 1940	
22	Mi	Christ Kumar	Bendejor	Prabhusahay + Balandina	Farmer	January 24 1934	
23	Kispota	Titus	Bifatpur	Phulman + Saloni	Farmer	February 15, 1946	
		Christ Jay	Simi	Prabhusahay + Balandina	Farmer	June 26 1943	
25	Toppo	Roosevelt	Luci	Benjamin + Vigari	"	April 8, 1948	
26	Toppo	Ambrosius	Kadru Bariktoli Canchi	Jib + Bharosi	Farmer	February 18, 1912	
27	Tete	Paul	Manro	Phulmani	Farmer	December 7, 1942	

ANCHAL

Qualification	Education At.	Training At.	Date of joining the mission field	1st Service At.	Date of Starting Service	Remarks.	2nd
Class IX Pass	Govt. Higher Secondary High Sch. Sitapur	June 19, 1965.	June 19, 1965.	Mahadadhar	June 19, 1965.		
Class VIII Pass	Kinkel H.E. school.		January 5	Barpali	7.1.1965.		
Matric Pass (B.A. Previous fail)	L.E.S. Degree College Jaipur	-	January 15, 1969.	Konkel	January 15, 1969.		
Under Matric (matric fail)	Augustus High School Kinkel.	-	June 1, 1966.	Buchadur.	June 1, 1966.		
Read up to Class V	Majhgaon	-	May 1, 1966	Khurajhar	May 1, 1966.		
Class III Pass	Gossner High School, Ranchi.	-	Jan 1	Tolma	January 1, 1966.		
Read up to Class III	Lailunga	-	Jan 19	Nawaon	January 1, 1969		

NORTH WEST

S.No	Surname or Totem	Names	Village	Parents	Occupation	Date of Birth	Date of Baptism
28	Ming	Dular	Amborakhola	Ruphus & Susana	Farmer	December 12 1942	June 5 1943.
29	Ekka	Amus	Tihpatra	J. L. Praphulit	Farmer (Catechist)	May 4 1946	-
30	Ekka	Prabhdas	Gorargor	Chetogiri & Hulasi	Farmer	October 10, 191	-
31	Ekka	Prabhdas	Kapani	Masitprakash & Junika	Farmer	March 5, 1942.	-
32	Ming	Habil	Katargor	Masitcharan & Lari	"	March 15, 1947	-
33	Toppo	Premchand	Raghunathpur	Cornelius & Lia	"	February 27, 1938.	-
34	Ming	Isaiah	Raipath.	John & Magdalini	"	March 13, 1945.	-

ANCHAL

Qualification	Education at.	Training at	Date of joining the Mission Field	1 st Service at	Date of Starting Service.	Remarks. M.B.
Class <u>IV</u> Pass.	U.P. School Salāmati.	-	February 1, 1966	Rajpur	February 1, 1966.	
Class <u>VI</u> Pass.	J.E.M. Sch. Ambikapur	-	March 1, 1966.	Lureg	March 6, 1966.	
Class <u>VI</u> Passed.	Lutheran M.E. School, Kinkel	-	May 1, 1966	Chikniipani	May 1, 1966	
Class <u>VI</u> Pass	Middle School Pongro	-	January 1, 1967.	Birima	January 1, 1967.	
Class <u>V</u> Pass.	Mission School Katangjor	-	May 8,	Gurkura	May 8, 1967	
Class <u>VI</u> Pass.	Middle School Tukutoli	-	July 7,	Pathalgam Koldhamrhi	July 7, 1967	
Class <u>VII</u> Pass.	Higher Secondary School Jashpur-nagar	-	August 23, 1967	Beldesi	August 23, 1967	

NORTH WEST

S.No	Surname or Title	Name	Village	Parents	Occupation	Date of Birth	Date of Baptism
35.	Lakra	Kunja	Bandotoli	Luther + Phulmani	Farmer	Nov. 21, 1926	-
36.	Beek	Premmasih	Anratoli	Siron + Elisaba	Farmer	June 21, 1934	-
37.	Toppo	Dharmdas	Birken	Lucas + Dulari	"	Feb. 5, 1945	-
	Ma	Jashnan	Natdang	Lacharius + Elisaba	Farmer	July 13 1942	-
39.	Tirkey	Mansidh	Chidani	Isahab + Sunami	Farmer	July 1, 1938	-
40.	X noted	Caude.	(see above after the Pastors list.)				
41.	X noted	Simil Tirkey					
41.	Kispota	Lucas	Pagur tangar	a +	"	March 7, 1942	-
42.	Tirkey	Subas	Nariyaldang.	as + Sosani	Farmer	Feb. 15, 1948.	-
43.	Khalkho	Timothius	Mungal	asih + Dulari	"	May 10, 1948	-

ANCHAL.

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Qualification	Education at.	Training at	Date of joining the Mission field	1 st Service at	Date of Starting Service	Remarks.
Class <u>III</u> Pass.	Jashpurnagar High School.	-	September 1, 1967	Cailunga	September 1, 1967	
Class <u>III</u> Pass.	Lutheran High School, Chainpur.	-	January 1, 1968	Burhadam	February 1, 1968.	
Class <u>III</u> Pass.	Middle School Devidih (Pulung)	-	May 1, 1968	Jharain	May 1, 1968.	
Read up to Class <u>III</u>	Middle School Chatba	-	February 1, 1969.	Loka	February 1, 1969.	
Class <u>III</u> Pass.	Middle School Bilaspur	-	January 1, 1968	Panaharia	May 1, 1968	
Class <u>X</u> Pass	Govt. Higher Secondary School, Jashpurnagar	-	June 1, 1969	Giropani	June 1, 1969.	
Read up to Class <u>VI</u>	Adivasi High Sch. Kunkhri.	-	May 1, 1969	Khukrajhar	May 15, 1969.	
Matric	Govt. Higher Secondary School, Jashpurnagar (M.P.)	-	June 1, 1969	Latani	June 1, 1969	

PASTORS

ORISSA

S. No	Surname or Totem	Name	Village	Parents	Occupation	Date of Birth	Date of Baptism
1.	Tutti	Christ Harugau Dami		Arku & Lokma Pahan.	Farmer		October 4, 1942.
2.	Lugun H.		Kerea	Prashad & Naimi		March 10, 1933.	

CATECHISTS.

3.	Tilming	Anandmasih	Bandu	Mishprakash & Marsa	"	August 19, 1918	Sept. 27 1918
		Christochit	atn - rapani	Mansukh & Hanna	"	, 1924	
5.	Horo	Dand					
6.	Guria	Herbetan	Baghia	A & Hanna	Farmer	1925	
7.	Lugun	Junathan	Uparbat	as & Dulari	"		
8.	Bading	Junas					

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Qualification	Education at.	Training at	Date of joining the Mission field	1st Service at.	Date of Starting Service.	Remarks
Class <u>XI</u> Fail. Seminary	Takarma High School	Luth. Theol. Seminary Ranchi	May 1, 1954	Rangamatia	May 1, 1954	Attended P
Matriculate L. <u>TR.</u>	Platpus H.E. School, Koronjo	Luth. Theol. College, Ranchi	April 1, 1968	Lowarom	April 1, 1964	g.m. 10
Class <u>III</u> Pass.	M.E. School, Manoharpur	Pracharak Training School, Govindpur	1963 KULT	Ranigula	, 1960	g.m. 11
Class <u>III</u> Pass	L.P. School Jamtoli	-	1963	Bihar	, 1960	
Read up to Class <u>III</u>	Marcha, M.E. School.	-	1966	Niktimal	1966.	
Class <u>III</u> Pass.	M.E. School Dahijira	-	Apr	Kuchinda	April 15, 1966.	

ORISSA

S.No.	Surname or Totem	Name	Village	Parents	Occupation	Date of Birth	Date of Baptism
9.	Burh	Juel					
10.	Drang	Marshall					
11.	Drang	Mansidh	Kerea	S. Josh & Naimi	Farmer	February 8, 1923.	March 10, 1923
		Nistar	am	Jonas & Marsa	"	Feb. 9, 1937	March 6, 1937.
13.	Bhengra	Prabhusahay	M. stoli	Christ Sharan & M. dali	"	June 10, 1914.	June 24, 1914.
14.	Bhengra	Sharan					
15.	Samad	Abraham					
16.	Ming	Anwit					

ANCHAL

Qualification	Education at	Training at	Date of joining the Mission field	1 st Service at.	Date of Starting Service	Remarks
Class <u>V</u> Pass.	Mission School, Korea.	-	1950 Durgad	Kusabira Bonai	March 1947.	
Read up to Class <u>X</u>	Khutitoli High School	Pracharak Training Sch. Govindpur	February 9, 1969.	Bihar	June 15, 1966.	
Class <u>III</u> Pass.	M.E.Sch. Koronjo	P. T. Sch. Govindpur.	February 1, 1955.	Kh. bahar	March 1, 1955.	

ORISSA

S.No	Surname or Totem	Name	Village	Parents	Occupation	Date of Birth	Date of Baptism
17.	Tirkey	Wilhelm	D				
18.	Lakra	Iwarasahay					
19.	Lakra	Israel	Isakoba	Dh. Brakash & Shanti dani	Farmer.	May 2, 1926	
20.	Lakra	Johan					
21.	Kindo	Johan					
22.	Kandulna	Jusaph					
23.	Lakra	Mansidh					
24.	Lakra	Stiphan	Ali Jamosahal	Havit	Saba Farmer		

ANCHAL.

Qualification	Education at.	Training at.	Date of joining the mission field	1 st Service at.	Date of Starting Service.
Class <u>III</u> Pass.	Mission School Kinkal.	-	February 1952.	Gangaj Sahaj (Madhu)	February 25, 1952.
Read up to Class <u>III</u>	M.E. School, Koronjo.	-	1958	Kalini Pothadih	1958

ASSAM

S. No.	Surname or Totem	Name	Village	Parents	Occupation	Date of Birth.	Date of Baptism.
<u>PASTOR</u>							
1.	Soy	Junas	Kocha	Heaham & James	Farmer	December 3, 1923.	-
<u>CATECHISTS</u>							
	Jameson	Jameson	Phurug	Kaku	Farmer	1943	July 7, 1967.
2.	Kangphar	William	Sap-pani	Dim & Omphu	"	February 27, 1950	Feb. 2 1968
4.	Tete	Samuel	Kilungsera Bhobhra Pr. Rangagom	Pr. Rangagom	"	July 3, 1914	-

ANCHAL.

Qualification.	Education At.	Training At.	Date of joining the mission field	1 st Service At.	Date of Starting Service.	Remarks.
Matric L. Th.	H. E. School Khunti	Luth. Theol. College, Ranchi.	M 1952 +.	Champur.	January 1953.	H ^o master Pracharak Togy. School Govindpur from 1 st January 1970.
Read up to Class <u>III</u>	TEZPUR High School.	-	Apr 1968	Rangagora	April 1, 1968.	
Class <u>III</u> Pass	Luth. High Sch. TEZPUR	Pracharak Training Sch. Govindpur	April 1, 1969	Rangagora	April 1, 1969.	
Reading & Writing	Privately	-		Rangagora	1966.	

A SHORT REPORT OF MY VISIT TO GERMANY

(Dr.C.K.Paul Singh)

According to the scheduled programmes for attending the Kuratorium meeting and for visiting the congregations in different part of Germany I arrived in Berlin on 23rd April, 79. The Kuratorium meeting was scheduled for April 26 + 27, 79, so I had a time for rest as well as for preliminary talks with the Director GM. In our talks various topics were dealt with for further informations and clarifications - like new projects evangelistic works and payment for all workers, theological educations, situation in the Gossner church, exchange of visits and their programmes, some general situations in India, etc. These subjects came again and again during my nine weeks visit in various forms while talking to individuals, christian groups, leaders, pastors, Kuratorium members etc.

Herewith I would like to mention some of the questions raised during the talks about projects for the GELC. These questions can be applied to other projects, which would be sent by the church or discussed by any other representative of the GELC in the GM. Till then when I was discussing about the project there were no other projects sent from the GELC, except an advance copy of the ' Reading Rooms ' project - Study and Cultural Centre, Ranchi of the BEL as planned and estimated by Mr. P.S. Topno and signed by Treasurer KSS and the Secretary Bd. of prop. Mr. P. Topno. The project includes rooms for dispensary, library, vocational guide, guest rooms, dormitories kitchen, dinning Hall, seminar rooms, conference Hall, reception and office rooms and various other requirements.

Some questions raised are :-

1. From whom is the project ? - individual, few interested persons, congregations ?
2. Who is or will be the owner - administrator ?
3. Why is the project needed now ? (reading rooms, library dispensary, guest rooms, hall etc. When there are so many buildings and rooms unused ?
4. How will be the establishment costs and recurring expenses met ? (foreign, local income or contributions ?)
5. How will be the income - if any - used ? for church, other organisations ? Who are the beneficiaries ?

Some remarks made with this regard for any future project in the GELC also are to be thought of very critically. Initiative for any project should come from the local congregation and the project should have been started by the local people who would feel the need and use of such projects which would be for the self support of the church. Money can

be given (is available) for work, but not for any Hobby.

In the Kuratorium meeting I gave my short verbal report on the situation in the GELC church, specially about the ordination of short course candidates and about some of the recent developments in connection with the meetings along with UELCI and LWF representatives. I also briefed the general situation in the Indian subcontinent. But the main discussion went about the payments for all workers in the fields. I tried to explain the position and the attitude of the KSS. The decision with this regard has been communicated to the Pramukh Adhyaksh and the reply to this by the Pra. Adhyaksh is also known to all.

In connection with the co-operation of GM and GELC in Nepal it was reiterated that Gossner Mission is ready to help GELC financially in sending GELC worker to Nepal through UMN. It is in the part of the GELC to find out experts, who would be ready to work in Nepal.

Some of the questions asked by the Kuratorium members were :-

1. Why does GELC not try to explain its position to the ecumenical bodies by attending their meetings - e.g. BCC, NCC, UELCI, LWF, WCC ?
2. Why do the GELC people not realise the reality (viz. the division of the church) and recognise the situation, so that establishing this fact GELC may be ready to deal with the situation arising out of industrialisation, indigenisation and urbanisation, etc. ?
3. How does the KSS think of keeping the unity between the two groups ?
4. What are the steps taken positively by the KSS to unite the warring groups ?

As per programmes chalked out by the GM leaders, I visited many congregations, church organisations (Youth and children groups, women groups etc.) institutions (schools, professional schools, old homes, hospitals) and participated in mission festivals and church rally. In some of these programmes we were engaged together with other guests from Nepal and Zambia, who were for the first time in Germany. Therefore sometimes it was quite tedious for me following these programmes. Due to tight and sudden (though not extra) programmes uncertainties and inconveniences had to be accepted to bear. Some of the questions asked during the visits for information and general knowledge - sometimes also humiliating - covering church life and work (specially of GELC) other religious, political, social educational and economic situation in India:

1. How long would GELC depend on financial help of others ?
Muratorium ?
2. What and how is the co-operation among different churches in India ?
3. How does church / Youth in GELC think of the military service ?
4. Why so much money is being spent on nuclear power, when the population is starving.?
5. What is the contribution of the church/GELC to the Nation building in India ?
6. What about child marriage ? What is the average for marriage? in GELC ?
7. What is the average number of children in families ? - in GELC families ?
8. What about holy cow ? Is it today also ?
9. Is there freedom of religion in India ?
10. Why red/white point in the forehead ?

Many of the German people know some answers to these questions but others have no idea about India, they know only that India is a very poor country, where people die (even on the street of hunger, where there is overwhelming population with many children in the families, where holy cows roam about freely even on the roads - where woman wear saris and make colourful points on the forehead.

These points are given here so that our next visitors from India should be prepared to answer such questions as and when required.

My general impression of my visit :-

In comparison with ca. eight years visits since 1971 can be summarised as follows :-

The interest and emphasis for India/GELC is static, if not decreasing discussions, talks, programmes, projects, arrangements etc. Show an increase of interest for other countries of the " Third World " (Nepal Zambia etc.): This may be due to the dealing with our problems by us in our country and in our church or due to change in leadership on various level and points so also in GM. But it is still a fact that there are many friends and wellwishers for our country and also for our church, who would like to help us.

Ranchi,
The 17th July 1979.

C.K. Paul Singh
(Dr.C.K.Paul Singh)
Director, BEL.

FOUNDER

LICAL LUTHERAN CHURCH

PRAMUKH ADHYAKSH

Rev. C. B. D

UP-PRAMUKH ADHYAKSH

Rev. C. B. D

SECRETARY

Mr. H. S. D

TREASURER

Mr. C. A. KEY

HEAD OFFICE

G. E. L. Church

Ranchi, Bihar

India

Phone : 510

August 16, 1965.

District Employment Officer
Ranchi.

Dear Sir,

As desired by you I am sending a large number of youngboys for interview for the "Central Reserve Police" as per list attached herewith.

Many of them ~~could not~~ could not bring their school certificates. Please see if any thing can be possible for them. All candidates are adibasis.

Yours Sincerely,

W. L. 16/8/65
Asstt to the Secretary,
G.E.L. Church, Ranchi.

ADIBASIS

1. Victor Nandi, Putoly Ranchi
2. Noel Barla, Siromtoly, Ranchi
3. James Tirkey, New Garden Siromtoly, Ranchi.
4. Panchem Mahli, Anandpur, Ranchi
5. Victor Lakra, G.E.L.Church Compd., Ranchi.
6. ~~Emmanuel-Mitra~~ Sushil Horo, Siromtoly, Ranchi.
7. Biraj Kujur, G.E.L.Church, Ranchi.
8. Sushil Kumar Toppo, Siromtoly, Ranchi.
9. Paul Toppo, P.P.Comp. Ranchi.
10. Sushil Khalkho, GEL Church Compd. Ranchi
11. Maikel Barla, GELC Compd., Ranchi
12. Joshua Hemrom, GELC Ranchi.
13. Manohar Tiga, Ranchi
14. Prem Toppo, P.P.Comp., Ranchi
15. Biond Toppo, Siromtoly, Ranchi
16. Madi Toppo, Siromtoly, Ranchi
17. Nirmal Tiga, Debidih, Ranchi.
18. Sebeyan Surin, Kurkura, P.O.Kurkura, Ranchi.
19. Habil Tiru, Jurdag, P.O.Jurdag, Ranchi.
20. Cyril Kandulna, Jantoly, P.O.Jitutoly, Ranchi
21. Prabhusahay Surin, Jantoly, P.O.Jitutoly, Ranchi.
22. David Tiga, GEL Church Ranchi
23. Samuel Surin, Khisar Pusatoly, P.O.Kurkura, Ranchi.
24. Mansidh Surin, Putoly, P.O.Kurkura, Ranchi
25. Bilkan Jojowar, Eka, P.O.Bano, Ranchi.
26. Nearan Kerketta, Berbera, P.O.Jitutoly, Ranchi
27. Bhusanlal Topno, Berbera, P.O.Jitutoly, Ranchi
28. Saban Surin, Jaldega, P.O.Bano, Ranchi
29. Premanand Eeka, GEL Church Compd., Ranchi.
30. Paul Toppo, " " " "
31. Puran Prasad Kongari, Soe, P.O.Bano, Ranchi
32. Junas Marki, Soe, P.O.Bano, Ranchi.
33. Jusaph Guria, Bandu, P.O.Soeko, Ranchi.
34. Sadhno Manjhi, Tighra Nayatoly, P.O.Ratu, Ranchi
35. Mahabir Mahto, " " " "
36. Manga Oraon " " " "
37. Jago Mahto " " " "
38. Sudarshan Tete
39. Angelus Soreng
40. Nishtar Baa
41. Marsa van Tet
42. Michael Tete,
43. Prabhudas Soreng, Barhnijor, P.O.Tainser, Ranchi
44. Simon Soreng, " " " "
45. Jusaph Dungdung, " " " "
46. Asaph Topno, Bandu, P.O. Soeko, Ranchi
47. Christochit Kongari, " " " "
48. Prabhusahay Surin, Kurkura, P.O.Kurkura, Ranchi.
49. Daniel Barla, Soe, P.O.Bano, Ranchi
50. Paulus Barla, " " " "
51. Bilkan Barla, " " " "
52. Bimal Aind,
53. Bimal Kerketta
54. Paberus Kerketta
55. Matias Eeka
56. Laurentius Eeka
57. Maskalyan Bading, Sjang, P.O.Bano, Ranchi
58. Puna Kaitha, " " " "
59. Yakub Bading, " " " "
60. Johan Topno " " " "
61. Michael Bakhla
62. Bardan Beck
63. Subhas Kujur
64. Simon Surin
65. Walter Guria
66. Johan Guria
67. Junul Topno
68. Heran Jojo
69. ~~Isaiah~~ Isaiah Topno
70. Habil Marki

71. Immanuel
72. Salim Topno
73. Samuel Kulu
74. Prabhudaya Kerketta
75. Eliazar Barla
76. Pritammasih Bodra
77. Zakariah Topno
78. Enem Soreng
79. Immanuel Kerketta
80. John Erget
81. Paul Kerketta
82. Johnson Minz
83. Alar Kerketta
84. Laurentius Bage
85. Nirmal Pradhan
86. John Kulu
87. Umanath Bhuinya
88. Silvanus Tete
89. Nicodim Minz
90. Puran Baa
91. Edward Kulu
92. Samson Kandulna
93. Paul Bading
94. Johan Jojowar
95. Iswardutt Aind
96. Jhari Tete
97. Gossner Topno, Karamoda, P.O.Pimpi, Ranchi
98. Silas Surin, 1 ar, P.O.Bandgaon, Ranchi
99. Johan Kerketta ong tel, P.O.Rania, Ranchi
100. Daud Hapadgara, Kulda, P.O.Bandgaon, Ranchi
101. Johan Barla, Meombir, P.O.Pimpi, Ranchi
102. Martin Horo, " " "
103. Albert Tirkey, C.E.L.Church Compd, Ranchi.
104. Masihdas Guria, Selda, P.O.Barda, Ranchi.
105. Johan Guria, " " "
106. Masihdas Bhengra
107. Suleman Dang
108. Barnabas Tirkey
109. Kodo Munda
110. Nicodim Beck
111. Turan Lugun
112. Paul Tirkey
113. Bishram Kulu
114. Khaita Minz
115. Mukut Jojo
116. Samuel Jojo
117. Mansukh Jojo
118. Nirai Bage
119. Immanuel Mitra, Konka, Ranchi.
120. Sikandar Ram
121. Harijan Ram
122. Janamjay Singh
123. Agnu Ram
124. Budhram Guria, Kocha Selda, P.O.Barda.
125. Patras Guria
126. Obed Bhengra Haboa " "
127. Kullu Guria, Kocha Selda, P.O.Barda
128. Niarjan Guria, " "
129. Patras Bhengra, Haboa
130. Masihdas Guria, Kocha Selda
131. Manuel Guria, Barda, Ranchi
132. Prabhusahay Topno, Derang
133. Bishram Eeka
134. Chanhas Eeka
135. Bishram Eeka
136. Sanatan Khess
137. Clement Tiga
138. Nijharas Khess
139. Simon Toppo I
140. William Eeka II
141. William Eeka

Non Adibasi

Adibasis

- I42. Jashper Topi
- I43. Tairas Tirke
- I44. Sihasan Minz
- I45. Nishtar Minz
- I46. Johnson Minz
- I47. Nicolas Minz
- I48. Ishwardutt Kujur
- I49. Matias Eeka
- I50. Mahanand Eeka
- I51. Basil Kujur
- I52. Premuskh Bakhla
- I53. Komal Tiga
- I54. Joachim Kujur
- I55. Jusaph Lakra
- I56. Harish Eeka
- I57. Binod Minz
- I58. Niranjam Minz
- I59. ~~Mt~~ Bimal Eeka
- I60. Pawal Minz
- I61. Sushil Lakra
- I62. Ahlad Lakra
- I63. Pritam Bara
- I64. Kunwar Khalkho
- I65. Jiwan Bara
- I66. Laldeo Mahto (
- I67. Maghan Prasad
- I68. Kalindra Besra
- I69. Manohar Tiga
- I70. Binod Kerketta
- I71. Laurence Eeka
- I72. Lolas Minz
- I73. Iswari Tirkey
- I74. Niral Tete
- I75. Sukhmangal Naik
- I76. Johnson Minz
- I77. Nicolas Minz
- I78. Ishwardutt Kumar
- I79. Matias Eeka
- I80. Raul Kerketta
- I81. Rufus Kujur
- I82. William Khakha
- I83. William Lakra
- I84. K... Tiga
- I85. Gabriel Kispotta
- I86. Shantiprakash Kindo
- I87. Dayal Tirkey
- I88. Pawal Minz
- I89. Masihprakash Toppo
- I90. Dayadham Tirkey
- I91. Ignace Khess
- I92. Pitrus Kerketta
- I93. Christochit Lakra
- I94. Pawal Tirkey
- I95. Christ kumanr Kindo
- I96. Nijharas Khess
- I97. Titus Khess
- I98. Sunil Khess
- I99. Lal Mohan Barail
200. Dharamdas Khalkh
201. Sukhdeo das Basain
202. Jashper Prakash Toppo
203. Bineshla Kujur
204. Michael Lakra
205. Brisius Kerketta
206. Nicolas Minz
207. Johnson Minz
208. Bishram Beck
209. Nainsukh Tirkey
210. Lukas Khess

211. Phillip Eck.
 212. Zakarias La
~~213. Bishram-Bee -Eeka~~
~~214. Nainsukh-Tis f~~
~~215. Chenhas-Eeka~~

213. Asaph Bage
 214. Gabriel Bage
 215. Hulas Bage
 216. Phanuel Bage
 217. Jolen Bage
 218. Enem Topno
 219. Prabhudayal Bage
 220. Clement Jojo
 221. Jolen Burh
 222. Phirdinath
 223. Johan Guria
 224. Matias Marki
 225. John Topno
 226. Manohar Surin
 227. Salan Burh
 228. Matis Surin
 229. Zakarias Surin
 230. Rearan Bhengra
 231. Naeman Bhengra
 232. Laurentius Same
 233. Eliazar Baghwar
 234. Johan Guria
 235. Patras Barla
 236. Christodas Aind
 237. Jusaph Minz
 238. Dayadham Topno
 239. Samuel Barwa
 240. John Hemrom
 241. Nirbandh Topno
 242. Ramtalal Kansi
 243. John Topno
 244. Patras Topno
 245. John Topno
 246. Marsalan Tani
 247. Laurence Kandulna
 248. Lekhan Singh
 249. Dang
 250. Jusaph Lugun
 251. Nelson Dang
 252. Salmon Samd
 253. Yakub Topno
 254. Martin Hemrom
 255. Johan Lugun
 256. Bijaychand Lugun
 257. Adhin Topno
 258. Joseph Dang
 259. Bimal Lugun
 260. Jolen Bage
 261. Matias Mundu
 262. Isahak Kerketta
 263. Johan Kerketta
 264. Bimal Jojo
 265. Patras Bara
 266. Masihprakash Lugun
 267. Umblan Samd
 268. Abinash Bage
 269. Jaimasih Marki
 270. Simon Marki
 271. Jiwan masih Kiro
 272. Ruben Kerketta
 273. Joel Topno
 274. Martin Dungdung
~~275.~~
 275. Hallan Topno
 276. Ignace Aind.

BOARD OF LINGUISTICS & LITERATURE

G.E.L. CHURCH.

Yearly Report (1972) of the Director.

ends

Thank God that again one year (1972) has come to an end mixed with joy, anxiety and uncertainty. The Directors were very busy in the year, except the month of May when I was sick. The activities can be reported as follows :-

RE : Besides dispatching various types of regular information, Reminders, Corrections, letters etc. Appeal for Surguja Mission Festival Message and monthly Magazine "Gharbandhu" were sent through our office. Films and slides of Biblical messages were shown in Ranchi. Arrangements were also made for supply and distribution of tracts, gospel portions, booklets etc.

& VISIT PROGRAMMES : In the year extensive tour programmes were made for almost all mission fields except that of Mikir Hills. In February area of the Orissa Anchal (in Sundargarh and Sambalpur districts) was covered; during the visit programme 75 persons were baptised. Some fields were surveyed for new works and it is a matter of great joy that new doors are getting opened in Sundargarh districts. After a long silence, loud calling is coming from the area. In the month of April tour was conducted in the area of S.E. Anchal (Singhbhum, Midnapur, Mayurbhanj and Keonjhar districts). During the tour programme many new converts were baptised. It was rather surprising and encouraging experience that in many congregations new Christians are not only suffering inconveniences and difficulties but also persecution, but they are firm in faith.

In December the director had a tour programme in Udaipur Mission Field in N.W. Anchal. I had a thrilling experience that 105 converts were baptised, 62 persons in one place, the highest number I have ever baptised in one time. The tour in the area was very short but was enough for orientation and further planning.

The tour programmes (in March) for Mikir Hills Field of Assam Anchal could not be realised due to other unavoidable programmes at the centre. It is expected that in February or March 1973 this field can be visited. Similarly Surguja Mission Field also could not be visited. The Director was invited to visit GDR in Oct. '72, but this was also not realised due to some delay in clearing travel documents.

Tour and visit programmes are very essential for the future planning of projects and also for encouraging and admonishing the workers and the new converts. Visit of Church Officers are outward strength for Christians in the Mission fields.

III. REFRESHER COURSES & BIBLE CLASSES : Refresher Course for the Pastors of the Gossner Church was arranged in Ranchi. The Director had a chance to give series of lectures on "Missiology" and thus had tried to give new insight for the responsibility and possibility of Mission Work in and by the Gossner Church. In the year the Director was invited by many Ilakas and Youth Groups, Samitis and Interdenominational Organisations etc. to give lectures on different subjects very much related to the Mission Work.

In the last week of October Refresher Courses were arranged in two parts. Due to financial difficulties some of the fields were not included. In the first part of the course, 10 fields were selected and given material by themselves. The Director held only the Bible classes. Much time was spent on reports and discussion of effective approach in the field. New converts were also discussed.

In the second part of December Refresher Courses for Workers of the Mikir Hills and Surguja were arranged. The Director gave lectures on "The subject" and there upon, Mr. ... for consolidation of the work.

IV. LITERATURE & EQUIPMENTS FOR MISSION : Tracts, pamphlets and booklets were distributed in the area effectively. Different types of literature were also arranged from Bible Societies and other organisations. For two half years Gharbandhu was under the joint management of the Director BEL. with his assistant.

As per Budget ... in order to supply ... in the language of the ... other such Interdenominational ... Gharbandhu. For two and a half years the responsibility of the Pramukhi ... The Magazine had ...

been thus regularised in its publications. The Director had tried his best through this means to draw of the Gossner Christians and specially of the responsibility of mission work. Towards the late the Director resigned from the work of Association Gharbandhu.

As per decision of the BEL some equipment have to help in the work; Radiogramme, Projectors-sec and "Transformed Life" are main of them. We are expecting then for a Generator, without which our work seems to be retarded.

V. THE REPORT FROM THE FIELDS, THE G.E.L.C. PRESS & THE CHRISTIAN PUBLICATION HOUSE :

These reports shall be/are attached herewith as they are and sent to us.

VI. SOME REMARKS AND RECOMMENDATIONS :-

There are certain difficulties and problems in many areas of them are local but others are general to all fields. Many workers are suffering due to weak relations of the Anchals field. In some places field is suffering due to administrative orders. These can be very well put under orders. Many of the and recommendations have been expressed in the past, therefore can be mere repetitions.

1. PROPER PLANNING OF PROJECTS (purchasing of land, Construction and works is very much needed. For this Director BEL needs and co-operations from the Anchals, under which the fields administratively given, Close relations between the fields and Anchals along with the Director seems to be a must for further effective work. Similarly the Mission Works in the Ilakas also be given in this way for better result.

2. THE CHURCH IS A WHOLE and THE DIFFERENT ANCHALS be prepared to meet any eventuality in regard with financial matter for the future. This has been already expressed by the Director since he has been given this post. A RESERVE FUND FOR THE WORK is a must in the Anchals as well as in the centre.

3. AS THE GELC PRESS AND THE CHOTANAGPUR CHRISTIAN PUBLISHING HOUSE is under this Board, I still suggest that the Press be put directly under the KES (may along with other institutions of this type) and on the Publishing House be kept under BEL. The plan of amalgamation of the two shall be ruinous for both the actions unless proper arrangement be made. Rules and regulations be made clearly and elaborately.

On behalf of the co-workers and new christians thanks and gratitude are expressed to all friends and well-wishers here and abroad for their kind support and prayers in this UNFINISHED TASK OF GOD.

Yours faithfully,

Sd/. Rev. D. C.K. Patra

Chanchi,
The 22nd January

G.E.L. CHURCH.
Yearly Report (1972) of the Dir.

We thank God that again one year as c
ond, the year was mixed with joy, anxiety and
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II. TOUR & VISIT PROGRAMMES : In the year extensive tour were made for almost all mission fields except that in February area of the Orissa Anchal (in Sundargarh and Sambalpur districts) were covered; during the visit programme 75 persons were baptised. Some fields were surveyed for new works and it is a matter of great joy that new doors are getting opened in Sundargarh district. After a long silence, loud calling is coming from the area. In April tour was conducted in the area of S.E. Anchal (Singhbhadrapur, Mayurbhanj and Keonjhar districts). During the tour programme 25 new converts were baptised. It was rather surprising and an encouraging experience that in many congregations new Christians are not only suffering inconveniences and difficulties but also persecution and they are firm in faith.

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In the last week of the first half of December, Refreshment classes were arranged for Mission Workers of the field. Due to financial difficulties, the workers of Mikir Hills and the M. Fields were not included. The subjects of teaching for the classes were selected mainly by the Pastors of the fields themselves. The Director only the Bible study on the subject "LIFE". Each time were reports and discussions thereon. Methods for new approach in fields and solidification of the new christians were also discussed.

1. PUBLICATION : Tracts, pamphlets, books, etc. were published in order to supply the needs of the area. Different tracts in the language of the area were also arranged. The International Organisation for Bible Society and other such Institutions for two half years Gharbandhus. For the last half year under the joint responsibility of the BEL. with his Assistant. The magazine

has been used in its publications and dispatching. The Director has used this means also to draw the attentions of Christians and specially of the readers towards the work of mission work. Towards the later quarter of the year 1972, he resigned from the work of Associate Editorship of the

of the BEL some equipment have been acquired for our work; Radiogramme, Projectors-set and a 16 mm film: - "The Life" are main of them. We are expecting every now and then a Generator, without which our work seems still to be limited.

REPORT FROM THE FIELDS, THE G.E.L.C. PRESS & THE CHOTANAGPUR CHRISTIAN PUBLICATION HOUSE :

These reports shall be/are attached herewith as they are prepared and sent to us.

SOME REMARKS AND RECOMMENDATIONS :-

There are certain difficulties and problems in many areas, some of them are local but others are general to all fields. Many field workers are suffering due to weak relations of the Anchals with the field. In some places field is suffering due to administrative disorders. These can be very well put under orders. Many of these remarks and recommendations have been expressed in the past, therefore, they can be mere repetitions.

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On behalf of the co-workers and new Christians thanks and gratitude are expressed to all friends and well-wishers here and abroad for their kind support and co-operation in this UNFINISHED TASK OF GOD.

Thankfull

Rev. Dr. C.K. P. Singh
Director & Secretary

Ranchi,
22nd January, 1973.

277. Michael
278. Bohru Sahu (Non-adibasi)
279. Paulus Dang
280. Jolen Marki
281. Nathaniel Ma
282. Junas Surin
283. Sheoshankar Ram (Backward Hindu)
284. Maskalyan Horo
285. Mashidas Dangwar
286. Irmiah Surin
287. Samuel Tiru
288. Champa Horo
289. Sushil Bage
290. Jivanmasih Samd
- 291.

291. Mansidh Guria, Berang, P.O. Barda, Ranchi
 292. Isahak Topno, Urmi, P.O. Murhu, Ranchi.
 293. Ray Mansidh M, u, Sulungi, P.O. Larta, Ranchi
 294. Christ Umblan, engra, Tiki, P.O. Jurdag, Ranchi
 295. Daud Surin, Salita, P.O. Pimpi, Ranchi.
 296. Martin Barla, Dari, P.O. Pokta, Ranchi
 297. Premchand Barla, Dari, P.O. Pokta, Ranchi
 298. Joseph Kongari, Barita, P.O. Pimpi
 299. Oskar Bage, Tati, P.O. Jitutoly, Ranchi
 300. Bartholmius Bage, " " " "
 301. Muniel Mundu, Surunda, P.O. Murhu
 302. Maskalyan Barla, Dari P.O. Pokta
 303. Maishdas Barla
 304. Mansukh Surin, Kulburu, P.O. Kurkura
 305. Pritammasih Surin, Chodorda, P.O. Bano
 306. Christmangal Topno, Murhu, P.O.
 307. Lukas Dang, Patharpunji, P.O. Barasloya
 308. Nicodin Dang, " " " "
 309. Topno, Purnapani, P.O. Barasloya
 310. engra, Marcha
 311. di, P.O. Palkot (adibasi)
 312. oje, P.O. Marcha
 313. uli, P.O. Bano
 314. , P.O. Marcha
 315. hpur, P.O. Saipur
 316. athpur
 317. r, P.O. Chainpur
 318. ur, P.O. Saipur
 319. P.O. Pojenga
 320. npur, Chainpur.
 321. P.O. Bano
 322. P.O. Marcha
 323. a, P.O. Burju
 324. P.O. Bansjor
 325. , Khutitoly

Paplatoli, P.O. Basia

Morim, Bundumamail, P.O. Murhu

Amlesha, P.O. Tanar

Alanda, Saga, P.O. Burju

Sanka Hapadgara, Kulda, P.O. Bandgam

332. Budhwa Hapadgara, Kulda

333. Hindu Mundri, Gaydih, P.O. Bandgam

334. Ritu Munda, "

335. Joseph Topno, Kotbo, P.O. Kandasa
 (Ex-Service man)

ading KSS

January, 1973)

ing

Khairi... scrip... lying unattended... E.L. Press since... We advanced a sum of Rs. 640.00 on Apr. '72 as per request of the Supdt. CELC Press to enable him to finalise the Printing work and we are given assurance through the Secretary CCPH that the publication would be out from the Press for sale in the Book-shop but the same is still awaited from the Press.

- (b) Manuscript of Durang Puthi has been submitted to the CELC Press on 27th Mar. '72 but the same has not been reprinted due to lack of funds. Printing estimate for 5,000 copies as intimated by the CELC Press is near about Rs. 40,000.00.

- (c) In view of the cry... the people, reprinting of the following Publications... cannot be over emphasised. Rough estimates are given:-

Sakshibani	10,00	Rs. 50,000.00 (To replenish stock)
Kurukh Dandi	10,00	Rs. 50,000.00
Ywa Sang Bhaj nawali		3,000.00 (approx.)
Total.		Rs. 103,000.00

JEEP FOR CCPH.

2. At present the CCPH has... Agencies at various places but the book land is not benefited as initially thought. On the contrary a large sum of money has been blocked up due to which CCPH is not in a position to move ahead advantageously and undertake reprintings of the above publications. Suggested, that a JEEP for the CCPH be purchased for easy distribution of books and the agencies which cannot play their part in full be closed down.

Sd/. A. D. ...

ony.

in conti

ending KSS

January, 1972

Pepr

Kharanatta S.L. Press
since adv. sum of Rs. 640.00 pr. '72 as
per r Supdt. Press to enable him finalise the
Printing work and we are given assurance through the Secretary
CCPH that the publication would be out from the Press for sale
in the Book-shop but the same is still awaited from the Press.

- (b) Manuscript of Durang Puthi has been submitted to the CELC Press on 27th Mar. '72 but the same has not been reprinted due to lack of funds. Printing estimate for 5,000 copies as intimated by the CELC Press is near about Rs. 40,000.00.
- (c) In view of the crying need of the people, reprinting of the following Publications will also cannot be over emphasised. Rough estimates are given below :-

Sakshibani	10,000 Copies	Rs. 50,000.00 (To replenish stock)
Kurukh Dandi	10,000 ,,	Rs. 50,000.00
Ywa Sang Bhaj nawali	5,000 ,,	3,000.00 (approx.)
Total.		Rs. 103,000.00

J E E P F O R C C P H .

2. At present the CCPH has nine Agencies at various places but the book land is not benifitted as initially thought. On the contrary a large sum of money has been blocked up due to which CCPH is not in a position to move ahead advantageously and undertake reprintings of the above publications. Suggested, that a JEEP for the CCPH be purchased for easy distribution of book and the agencies which cannot play their part in full be closed down.

Sd/. A.D. Topno
Hony. Secty (td)

Ranchi, Jan. 20,

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Ja.

h for info

Director Evangelistic work

महाभारत-युद्ध भूराज्य

Camp E.E.L. Church

Chairbase

3-7-69.

आराम भवन तेजपुर।

महाभारत

मैं दैनिकपत्रक सुचित करता हूँ कि जून ६८ का Salary Bill बनाकर भेजा रहा है। कृपया प्रचारक के तलब प्रचारक Samuel Teli के नाम से भेजना दीजिये। मेरा तलब को जब तक मैं दूसरा पत्र नहीं दूँगा हूँ कहीं मत भेजिये। वारन मेरा पहुँचने का दिन अनिर्धारित हो गया है। मेरी छुट्टी ६ जुलाई ६८ तक है। मैं ६ जुलाई ६८ को चारदास से मिलने वाला हूँ। श्री तेली आराम के डिप्टी है १ ला जुलाई ६८ को एक महीने बाद चारदास आये। उनका कहना है कि आराम में भारी बल है। इन्हें वारन देखे सेनाएं बन दो उसे हैं। सम्भव है कि वे तलब सेकी भविष्य देखी। यही वारन है कि उन्हें डिप्टी से कलकत्ता हवाई जहाज से जाना पड़ा। खतरा बागडा और रिडियो सम्पादन भी इसके नीचे करता है। उन पर जाने की इच्छा रहने हुए भी सम्भव है एक जाना पड़ेगा। मैं Daraband के Rly, Birkong Clark Mr A M Topno से सारना का पत्र पाये के लिये सम्भव स्थापित किया है। भाग से भी भर्ती है सम्भव है तो Telegram द्वारा सारना का खतरा बताये की कृपा दीजिये। इसके बाद मेरा यहाँ रहने का कोई कारण नहीं है। मैं जो जमीन दखिल करे जा तीसरी कलकत्ता में तद्विषय सुधार के लिये आया था इस सम्बन्ध में जग रह गि है जग है।

विल के विषय मुझे पता है कि भवन राजनी Rev P M. m. m. से सिर्फ ३०० तलब प्रति माह विल बनता कर भेजने का आदेश पाये पर भी सुसमाचार प्रचार विभाग के अधिकार सहित दास हराम दुह नया तलब के मुकदमे विल देना का भेजता है। यह नया तलब पाये की कृपा तब तक करुण जोत तक भवन का विभाग बागडा का नुक न मिले जाता है म. K. S. S. द्वारा न देना जाता है। भविष्य तक म. K. S. S. का तलब जो करीब ३६० तक बढ़के दिया गया है उसे भी पाये की दाती करता है। P. F. तथा Pen. F. भी जो मेरा तलब में है करता है Expenditure के लिये सेनी Head Accountant के पास भेजा जाय। पर तब तक है म. K. S. S. का २६-६-६८ तक करीब ६८० है न भेजा गया है।

Copy 1. Treasurer Assam Mission
2. Director Evangelistic work.

आराम भवन तेजपुर।

3-7-69

Missionary

Mikoy Mission Field Bangalore

अन्तर्देशीय पत्र
INLAND LETTER CARD



To

The Rev. Dr. C. K. P. Singh
S. E. L. Church Ranchi
P. O. Ranchi
Dist. Ranchi, Bihar.

तीसरा मोड़ Third fold

प्रेषक का नाम और पता :— Sender's name and address :—



J. Loy
Mikir Hills
Assam.

इस पत्र के भीतर कुछ न रखिए NO ENCLOSURES ALLOWED

From - Rev. J. Soy.

Vill. Rangagana

P.O. Deopani, Via. Diphu.

Dist. Mikir Hills, ASSAM. Date 19-5-69.

महामन्त्रवर साहब,

सुसमाचार पत्र और साहित्य विभाग
जी. ई. रेल. चर्च राँची।

महाशय,

कुछ कुछ के साथ कता रहा हूँ कि
मैं व्यासाम में तखियत के खाल से चली
सका दो महीना इतमिनान से रहने के बाद
उपल-पुपल होना शुरू हो गया। एक दिन और
रात तो जोरों का आग बीमार पड़ता। आज
दल तो शरीर साँसी खुलने से फिक होता
हूँ। ज्यादा धूप करने और वर्षा करने पर तुरन्त
तखियत खराब हो जाता है। खास करके मुँह
साँसी रुक रहा है। ऐसा भयानक साँसी
पड़ता है जो जिन्दागी में नहीं पड़ता है।
दिन के प्रायः अच्छा ही लगता है। रात के
कभी कभी तो गला को पड़ता-6 कलार
गला को पड़ता है जिससे साँस लेने में

बहुत कम मालूम होता है। इसको लेकर
मैं न K. J. को ज्यादा से ज्यादा तीन वर्ष
आसाम में रहने की इच्छा प्रकट किया है
पूरा का पूरा हूँ वा नहीं। मैं जून ६६
महीना हमारे शिक्षा ह्रास नहीं होने पर भी
बाइकोसा जाने चाहता हूँ। मेरा अपना निज
ग्राम चक्रधरपुर में है। मैं शहर में थोड़ा
जमीन लिया हूँ। रजिस्ट्रेशन तो हो गया है
पर इधर आने के कारण खरीज दरख्त
नहीं हुआ है। मैं जब जाता हूँ तो आप से
भी मुलाक़त करने की कोशिश करूँगा।
तबियत खराब होने के समय आसाम से
छोटानागपुर जाना भी बहुत कठिन तो
लगता है। मैं तबियत के विषय धीरज
धरता हूँ लोगों के यह कहने पर कि बिहार
का पानी मेरे शरीर को खोद रहा है और
आसाम का पानी पकड़ रहा है। परन्तु
तबियत की गड़बड़ी अभी महीने दिन से
भी अधिक दिन से हो रही है तो मैं
चकड़ा जाता हूँ।

मेरे स्वास्थ्य तथा मैं हम बहुत सुख
द्वारा से मिथान काम चला रहे हैं। पर

मेरे बीमार होने से गड़ बड़ाया है जिल
 पर मैं हम गिर्जा करते हैं डल व
 नया छुटाना माई ~~मैंने~~
 सेति से बीमार है जि ~~को~~ बीर १० तीन
 घर जो वहाँ ~~मैंने~~ के गिर्जा माना
 बंद कर दिये हैं। किसी के क्राट में
 गिर्जा करने में थोमा नहीं देगा समझ
 बा हम एक अलग ही मिक्किर गांव
 ही में काम चलाए गिर्जा घर बना
 रहे हैं।

माई का आशादीन

G. Soy

19-5-69

Missionary

Mikir Mission Field
Rangagora.

A SHORT REPORT OF MY VISIT TO GERMANY

(Dr.C.K.Paul Singh)

According to the scheduled programmes for attending the Kuratorium meeting and for visiting the congregations in different part of Germany I arrived in Berlin on 23rd April, 79. The Kuratorium meeting was scheduled for April 26 + 27, 79, so I had a time for rest as well as for preliminary talks with the Director GM. In our talks various topics were dealt with for further informations and clarifications - like new projects evangelistic works and payment for all workers, theological educations, situation in the Gossner church, exchange of visits and their programmes, some general situations in India, etc. These subjects came again and again during my nine weeks visit in various forms while talking to individuals, christian groups, leaders, pastors, Kuratorium members etc.

Herewith I would like to mention some of the questions raised during the talks about projects for the GELC. These questions can be applied to other projects, which would be sent by the church or discussed by any other representative of the GELC in the GM. Till then when I was discussing about the project there were no other projects sent from the GELC, except an advance copy of the ' Reading Rooms ' project - Study and Cultural Centre, Ranchi of the BEL as planned and estimated by Mr. P.S. Topno and signed by Treasurer KSS and the Secretary Bd. of prop. Mr. P. Topno. The project includes rooms for dispensary, library, vocational guide, guest rooms, dormitories kitchen, dinning Hall, seminar rooms, confrence Hall, reception and office rooms and various other requirements.

Some questions raised are :-

1. From whom is the project ? - individual, few interested persons, congregations ?
2. Who is or will be the owner - administrator ?
3. Why is the project needed now ? (reading rooms, library dispensary, guest rooms, hall etc. When there are so many buildings and rooms unused ?
4. How will be the establishment costs and recurring expenses met ? (foreign, local income or contributions ?)
5. How will be the income - if any - used ? for church, other organisations ? Who are the beneficiaries ?

Some remarks made with this regard for any future project in the GELC also are to be thought of very critically.

Initiative for any project should come from the local congregation and the project should have been started by the local people who would feel the need and use of such projects which would be for the self support of the church. Money can

be given (is available) for work, but not for any Hobby.

In the Kuratorium meeting I gave my short verbal report on the situation in the GELC church, specially about the ordination of short course candidates and about some of the recent developments in connection with the meetings along with UELCI and LWF representatives. I also briefed the general situation in the Indian subcontinent. But the main discussion went about the payments for all workers in the fields. I tried to explain the position and the attitude of the KSS. The decision with this regard has been communicated to the Pramukh Adhyaksh and the reply to this by the Pra. Adhyaksh is also known to all. In connection with the co-operation of GM and GELC in Nepal it was reiterated that Gossner Mission is ready to help GELC financially in sending GELC worker to Nepal through UMN. It is in the part of the GELC to find out experts, who would be ready to work in Nepal.

Some of the questions asked by the Kuratorium members were :-

1. Why does GELC not try to explain its position to the ecumenical bodies by attending their meetings - e.g. BCC, NCC, UELCI, LWF, WCC ?
2. Why do the GELC people not realise the reality (viz. the division of the church) and recognise the situation, so that establishing this fact GELC may be ready to deal with the situation arising out of industrialisation, indigenisation and urbanisation, etc. ?
3. How does the KSS think of keeping the unity between the two groups ?
4. What are the steps taken positively by the KSS to unite the warring groups ?

As per programmes chalked out by the GM leaders, I visited many congregations, church organisations (Youth and children groups, women groups etc.) institutions (schools, professional schools, old homes, hospitals) and participated in mission festivals and church rally. In some of these programmes we were engaged together with other guests from Nepal and Zambia, who were for the first time in Germany. Therefore sometimes it was quite tedious for me following these programmes. Due to tight and sudden (though not extra) programmes uncertainties and inconveniences had to be accepted to bear. Some of the questions asked during the visits for information and general knowledge - sometimes also humiliating - covering church life and work (specially of GELC) other religious, political, social educational and economic situation in India:

1. How long would GELC depend on financial help of others ?
Muratorium ?
2. What and how is the co-operation among different churches in India ?
3. How does church / Youth in GELC think of the military service ?
4. Why so much money is being spent on nuclear power, when the population is starving.?
5. What is the contribution of the church/GELC to the Nation building in India ?
6. What about child marriage ? What is the average for marriage? in GELC ?
7. What is the average number of children in families ? - in GELC families ?
8. What about holy cow ? Is it today also ?
9. Is there freedom of religion in India ?
10. Why red/white point in the forehead ?

Many of the German people know some answers to these questions but others have no idea about India, they know only that India is a very poor country, where people die (even on the street) of hunger, where there is overwhelming population with many children in the families, where holy cows roam about freely even on the roads - where woman wear saris and make colourful points on the forehead.

These points are given here so that our next visitors from India should be prepared to answer such questions as and when required.

My general impression of my visit :-

In comparision with ca. eight years visits since 1971 can be summerised as follows :-

The interest and emphasis for India/GELC is static, if not decreasing discussions, talks, programmes, projects, arrangements etc. Show an increase of interest for other countries of the " Third World " (Nepal Zambia etc.) : This may be due to the dealing with our problems by us in our country and in our church or due to change in leadership on various level and points so also in GM. But it is still a fact that there are many friends and wellwishers for our country and also for our church, who would like to help us.

Ranchi,
The 17th July 1979.

C.K. Paul Singh
(Dr.C.K.Paul Singh)
Director, BEL.

BOARD OF EVANGELISM AND LITERATURE
READING -- ROOMS
(STUDY AND CULTURAL CENTRE)

In this age of advanced civilisation, modernisation, urbanisation, mechanisation, politicisation and Humanisation, during which different forces and movements are propagating with various means and methods to develop and to establish the dignity of man, it is very important and necessary that we Christians should accept the challenge. It may be fitting for BEL to plan and carry out its main task and Mission of Evangelisation to develop and establish the dignity of man in which he would be able to live with God and with man as true and real human being.

The present day situation demands that the means and methods for the task be adopted and applied to face the challenge and to suit the situation. It does not mean a total change of the means and methods of the work, but it shall be to deepen and to strengthen the same utilising our own resources available, i.e. men power, property etc. with this background "Reading Rooms" has been thought of and as to be planned and programmed as a project. This has been already announced by the present Director, BEL in the early seventies. This project of "Reading Rooms" shall include in its programmes Training (in extension) both seasonal and occasional; workshops, seminars on different subjects, (church administration, self reliance etc.) for different groups based on age, profession, institution, Refresher Course, for pastors, teachers, farmers etc.

RRs shall arrange for vocational guide, health service social and cultural activities, inter-religious dialogue (study), public relationship, communication. RRs shall carry out programmes for 'Adult Education', Education for dropouts, Nonformal education, for girls women, dropouts, adults etc. according to the need of the area. RRs shall have in its programmes dispensary, library, guests, retiring rooms, holiday homes for individuals, groups and families etc. hostels for single workers etc.

RRs may arrange for cultural programmes, entertainments, training and competition of different games, music, dance, and drama, fine arts etc. More items in the programmes as and when required by the people, situation, in the area, the project may be opened/started and carried out. To

the demand of the situation and the need of the RRs project may be mainly decided within KR's - Council.

1. In urban Areas : 'Study and Cultural Centre' and
2. In Rural Areas : 'Gramoday Kendra': These centres may carry out common programmes or may divide some of the requisites by themselves. But there shall be co-ordination and mutual relationship of programmes, items, finance etc.

Accordingly there may be more centres and branches but shall have either of the two names.

RRs - Study and Cultural Centre, Ranchi.

PLACE :- RRs-SCC : Ranchi shall have a suitable site and enough land allotted to enable to carry out its programmes - with suitable building, playground, cultivable land, water etc. Upper-Khijiria Tank; East up to play ground, inclusive - West up to GTC Boundary, North up to Road, South up to site Jaru Ora Exclusive. This plot seems to be very ideal for the project.

PROGRAMMES:- The SCC, Ranchi shall provide place and opportunity for -

- (1) Refresher Course, (for pastors, teachers etc.).
- (2) Training (in extension, correspondence Course) seasonal and occasional, for youth leaders, Sunday School teachers etc.
- (3) Workshop and Seminars on different subjects for different field of the church - like education youth lay leaders, woman works, children groups etc.
- (4) Vocational Guide Cell.
- (5) Interdenominational and inter religious dialogue.
- (6) Public relationship - communication.
- (7) Publications, Booklets, Magazines.
- (8) Entertainments and competitions (cum-training), sports, music, dance, drama, fine arts etc.
- (9) Adult Education - Nonformal Education, education for dropouts, training in service.
- (10) Holidays Homes :- through guest rooms/ retiring rooms etc.

MEMBERSHIP:- For supporting the institute, and for working available the benefits regularly (through programmes, publications etc.) membership system shall be introduced, which shall be decided from time to time. However participation in the programmes shall be open to all as far as possible and capacity allows.

FINANCE:- SCC shall be financed by subscriptions, membership fees, contributions, or [redacted], donations from among the [redacted]

the landed property with the tank shall fetch some income. eg. fishery, poultry, from [redacted] or horticulture.

ADMINISTRATION:- The SCC, though GELC/BEL project, shall be administered by an executive committee consisting of the present Director, BEL, the Pramukh Adhyaksh and the Up Pramukh Adhyaksh, and five to seven other local lay members, who may be able to advise and help as experts for the programmes or for special interest. There shall be a SCC council along with Ex-committee, The Hds of GELC local institutions and organisations with the Executive committee shall form the 'Council'.

RIGHT OF PROPERTY:- As the SCC is the project of GELC/BEL the right of property belongs to the GELC/BEL, if due to any reason the SCC is closed or desolved the RRs shall be given right to utilise the same for any other project, but it can not sale away the immovable (landed property).

BRANCH OR BYELAWS:- SCC may have its branches in any other suitable place. SCC shall have byelaws and other regulations for governing the SCC in its day todays work.

Ranchi Feb. 6, 1979.

C. K. Paul Singh
Dr. C.K. Paul Singh
Director, BEL.

CURRICULUM VITAE.

Parents.

Mr. JUNUL KANDULNA.

I was born on June 22, 1936 in the poor Agricultural family at Panisani, P.S. Palkot, of District Ranchi of the State of Bihar. I am the fourth son of late Mr. Habil and Mrs. Kandulna. I belong to the Munda community of the tribal group and am a member of the G.E.L. Church. At present we are five brothers and two sisters.

Education.

I started my Primary Education at native village school Panisani and Marcha G.E.L. Mission school. There after I was admitted to Gossner High School, Ranchi in the year 1952 and passed the Bihar Secondary Board Examination and was placed in the Second Division; 1954-1956; Joined Ranchi College, Ranchi, and passed the Intermediate Science Examination in the year 1956. From 1957 to 1960 I undertook the B.Sc. (Agriculture) Degree Course in Ranchi Agricultural College, Kanke (Ranchi) and ^{having} passed the examination for the degree of Bachelor of Agricultural science, was admitted to the degree in the year 1960. Married to Miss Eva Soy, the only daughter of Late Mr. Luther & Balamdina Soy of the Ranchi town and having one son and two daughters.

Past life.

In the ^{early} years I did not use to give much times in my study; To kill birds in the jungles, catch fishes in the rivers and ponds and look after the cattles were my daily business. In spite of all there, my examination results were found always better than that of other students and was always praised by my teachers and head of institutions. At the beginning, I wanted to be an Inspector of Schools who had usually attractive addresses and food arranged for by the teachers at the time of the inspection of the schools.

At later stages, my outlook changed and I wanted to be an Engineer for the purpose of which I took up the Science subjects in the Intermediate classes. At that time agriculture was considered traditional occupation specially for the tribal people of the region. But later on I realised the importance of agriculture as the economy of the greater percentage of tribal people depends upon agriculture.

During my University Education I had to face great financial hardship as my father and mother both were died living behind us with only small piece of cultivated land ^{and} no bank balance at all as a result of which my University examination results were not so satisfactory which should not be due to the reason stated above.

Experience.

1960-1961 : Joined the Department of Agriculture under the Government of Bihar on the 25th May, 1960, as an Agriculture Inspector; Made extensive tours in the villages and inspected and supervised the various agriculture works with necessary instructions.

1962-1972 : I was promoted to the post of Block Agriculture Officer and was placed at Block Level; Was made in charge of all agricultural activities of the rural areas of the block, which generally covers 100 to 160 villages. In that capacity I contracted literate and illiterate and Socially and economically backward people of the area. Several meetings and training programmes were organised for providing sufficient agricultural knowledge. They are persuaded to give up the traditional method of cultivations and adopt improved one. In addition to that, necessary instructions in respect of timely supply of seeds, fertilizers and pesticides from different sources were given. Besides, banking facilities other agricultural credit facilities as well as procedures of their availabilities as per Government instructions for the purpose of agriculture, were also propagated among the rural people.

CURRICULUM VITAE.

Mr. JUSUL KANDULNA.

Parasit.

Page -2-

I was born on 3-2-36 in the poor agricultural family at P.S. Palhet, District Ranchi of the State of Bihar. I am the fourth son of late Mr. Present Life. J. K. Kandulna. I belong to the Hindu community of the tribal group and am a member of the G.E.L. Church.

I am promoted to the Gazetted Rank in Bihar Agriculture Service and posted as an Assistant Agriculture Information Officer, Ranchi. Now I am made incharge of Agricultural Information Services of whole of Chhotangpur Region which covers six districts. The latest modern technique and findings of Research Stations are communicated to the people through different sources, i.e. Cinema shows, meetings and propaganda, booklets and letter correspondence. Different problems arising out of agricultural works at village levels are also gathered, Summerised and forwarded to the higher authorities for its solutions and guidance.

Special Interest.

To pursue the illiterate mass to adopt the method of cultivation in the light of recent Scientific findings for more production in a small piece of land; To form agricultural Societies and to arrange Standard market at village levels for providing better banking facilities and other agricultural credit facilities, to meet the cost of cultivation and to sell their agricultural products at reasonable rates for raising the Standard of living of the people particularly the members of the G.E.L. Church.

Spiritual enlightenment of the people by establishing attractive mission compounds arranging Bible classes, meetings and gatherings and Cinema shows of the life sketch of the Religious persons and there by encouragement of the people towards the ideal attainment of an ideal Christian Life as well as financial contribution to the church.

which I took up the science subjects in the Intermediate classes. At that time agriculture was considered traditional occupation specially for the tribal people of the region, but later on I realised the importance of agriculture as the economy of the greater percentage of tribal people depends upon agriculture.

During my University Education I had to face great financial hardship as my father and mother both were died leaving behind us with only small piece of cultivated land, no bank balance at all as a result of which my University examination results were not so satisfactory which should not be due to the reason stated above.

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cc cccccc
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114,229-00	53,566-00	68,365-00
48,840-00	30,480-00	18,360-00
<u>163,069-00</u>	<u>84,046-00</u>	<u>86,725-00</u>

8121	<u>III</u>
51551	III)
<u>6100</u>	— III)
664	— 93
	<u>21117</u>

To

The Superintendent

G. B. L. Church Ranch

Subj. — Challan No 5374 dt. 18.7.73 Job No F/285 & its Bill.

Sir, Acknowledging

Acknowledging your bills NO. 7094, '95, '96 & '97
with thanks. It is regretted to point out that
you have shown in the ^{Bill} Challan No. 5374 dt. 18/7/73
Job NO. F/285, ^{the} notice copies supplied is 1500 and
the recipient got only 1,475 copies and ^{have} given the
information in Receipt slip. Would you be so kind enough
as to rectify your Bill accordingly and oblige.

Thanking you,

Yours sincerely,

Editor,
Gharbandhu.

1	Rev. Suresh Toppe —	Lohardaga.
"	William Khalkho	Gumla.
"	Sadanand Nimg —	Kurru.
"	Pon. Ekka —	Kondra.
"	Patras Bage —	Lohardaga.
"	Alfins Bakhta	Amgaon
"	Samuel Tega —	Champur.
"	Mausidh —	Pathal Khudwa.
"	Mausidh Toppe —	Loli
"		

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 3.00
 10.00

Information

The following applicants are selected for filling up LWF Forms. The duly filled up Forms must reach to the undersigned latest by 22nd Sep. w/o all Certificates, with which all certificates Forms will not be forwarded -

1. Mr B. Khoss - Shub Pring
2. Mr. Jugal K. Jha
3. Mrs Priti Finley
4. Mr. P. J. Borge
5. Miss H. Khengro
6. Mr. N. E. Harv
7. Mrs. R. K. Jha

The above persons are to see the undersigned on Saturday till 6 PM. at Residence or on Monday between 8-9.30 a.m. with all particulars.

The 15th Sep 1973

C. K. Puri Sd/-
Secretary
Stipend & Scholarship
Committee

The Honourable Minister of Education ,
Government of Bihar ,
Patna .

The August 17, 1973.

The humble Memorial by the Horo Cultural Society
represented by its Committee most humbly sheweth

1. That the Government of Bihar has declared its earnest desire to uplift the people of the Scheduled Tribes of the State and has undertaken several measures to implement this noble aspiration.
2. That in the context of these undertakings for the upliftment of these people the preservation and development of their Culture are of utmost importance along with the work of improving their social and economic conditions.
3. That language and literature of a people being of vital importance elements in their Culture the preservation and development of these deserve careful consideration by the concerned authorities.
4. That these Scheduled Tribes being aware of the need of themselves making all the effort they can to preserve and develop their respective languages and literature. Cultures including their languages and literature have formed different Societies to achieve these purposes.
5. That the Society which the Mundari speaking Tribes have thus formed for themselves is named "Horo Cultural Society", Horo being the same common name of all these races this race. This name in Mundari is "Horo Senra Samaiti".
6. That among its various activities this Horo Cultural Society has included efforts to provide for the teaching of the Horo languages in the schools and colleges of the State especially in the University of Ranchi: ^{by} ~~by~~ preparing Text Books in Mundari, for this purpose.
7. That the Vice Chancellor of Ranchi University at his own initiative called a meeting to consider the possibilities of introducing the teaching of Mundari upto the Graduate and Post Graduate levels.
8. That the Horo Cultural Society accordingly submitted courses of Study and Manuscripts of Text Books to the Vice Chancellor for Prose and Poetry for Intermediate in Arts and Bachelor of Arts in Modern Indian Languages papers.
9. That the Vice Chancellor accepted these and said that they would be printed and published as Ranchi University Publications.
10. That the Vice Chancellor stated that he was not in a position at the moment to appoint any full time lecturers in the University to teach Mundari as there was no provision for this in the Budget.
11. Horo Cultural Society has taken in hand the preparation of Text Books for Mundari to be taught in the University as a Principal subject upto B.A., B.A.(Hons) as well as upto Post Graduate standards.
12. That Manuscripts of Text Books for the teaching of Mundari Literature from class I to class Matriculation of Secondary Schools are also ready in the possession of the Horo Cultural Society.
13. That the Honourable Minister of Education may be pleased to provide all the necessary finances for the appointment of full time lecturers in Mundari in all the colleges of the University where students are available to offer Mundari as a Principal subject and for the publication of Text Books for the teaching of Mundari both at the University and in the Secondary schools.
14. That the Honourable Minister of Education may be pleased to approach the Central Government for additional grants if considered necessary by him.

15. That the Honourable Minister of Education may be pleased to recognise and deal with this Horo Cultural Society as a fully qualified Society organisation to render all possible assistance to the Government in matters pertaining to the noble task of preserving and developing the Culture of the Munda races including their language and literature in accordance with the Panch Sheela or the Five Fundamental Principles for the development of the Scheduled Tribes of India enunciated by our late illustrious Prime Minister Jawahar Lal Nehru of revered memory and for which according to the Directive Principles contained in the Constitution of India to which the Government is bound.

And for this act of gracious kindness the Memorialists shall ever pray and respectfully remain

1. (Rev. Dr. S.A.B.D. Hans)
President Horo Cultural Society

Copies to

1. Vice Chancellor, His Excellency the Governor of Bihar,
2. Vice Chancellor Ranchi University,
3. Chief Minister Government of Bihar,
4. Education Minister Central Government,

for favour of information and due consideration.

15. That the Honourable Minister of Education may be pleased to recognise and deal with this Hore Cultural Society as a fully qualified organisation to render all possible assistance to the Government in matters pertaining to the noble task of preserving and developing ~~xxxxxxxxxxxxxxxthePanchSheelsxxxxxx~~ the Culture of the Mundar races including their language and literature in accordance with the Panch Sheels or the Five Fundamental Principles for the development of the Scheduled Tribes of India enunciated by our late illustrious Prime Minister Jawahar Lal Nehru of revered memory and for which according to the Directive Principles contained in the Constitution of India the Government is bound.

And for this act of ~~xxx~~ gracious kindness
the Memorialists shall ever pray and
respectfully remain

(Rev Dr S.A.B.D. Hans)
President Hoxo Cultural Society.

Copies to you

1. Chancellor, His Excellency the Governor of Bihar.
2. Vice Chancellor, Ranchi University.
3. Chief Minister, Government of Bihar.
4. Education Minister, Central Government

For favour of information and due consideration.

कलीसिया की परिस्थिति ।

[मिस्रल कैंसेट बी० एल० ऑडिटर गवर्नमेंट ऑफिस]
हमारे लुथेरान कलीसिया की परिस्थिति सोचनीय है। दिन प्रतिदिन आत्मिक तथा लौकिक पतन हो रहा है। इसके क्या कारण हो सकते हैं? इस पर सभी ने गौर किया। कोई व्यक्तिगत रूप से तथा कोई सामूहिक रूप से, पर अभी तक कोई समाधान नहीं हो पाया है। विचारधारा प्रायः दो भागों में विभाजित है एक ओर जनता और दूसरी ओर पाद्रीवर्ग। दोनों एक दूसरे को पतन का कारण समझते हैं।

[Laymen] जनता का कहना है कि हर क्षेत्र पाद्रीयों से संचालन होता है। पाद्री कम पढ़े लिखे, कम दूरदर्शी होने के कारण संचालन में असफल साबित हो रहे हैं। पाद्रीयों की नियुक्ति जातीयता के आधार पर होती है जिससे असफल पाद्री भी जातीयता के बल पर टिका रहता है। जप्युक्त पाद्री भी निर्दोष हो जाते हैं।

कलीसिया के ऊँचे पद चुनाव द्वारा होते हैं। चुनाव में राज्यनैतिक गंदगी आ गयी है। चुनाव में योग्यता की प्रथमिकता ना दे कर जातीयता को ले गयी है। चुनाव में जीतने पर अपने ही पसन्द तथा गुट के लोगों की मंडली बनती है।

कलीसिया की एक ही नियमावली है जो विशेष बातों से संबन्धित है। हर क्षेत्र में लागू नहीं किया जा सकता है। इस नियमावली में जो भी धारा है वह भी संवलकों द्वारा भंग किया जाता है। नियमावली नाम मात्र की है। वर्तमान समय में तो प्रायः हर संस्था एक या दो ही व्यक्ति द्वारा चलाया जा रहा है। मीटिंग में Quorum एक हस्ताक्षर बस्तु बन गयी है। यही कारण है कि पैसला कार्यान्वित नहीं हो पाता।

दूसरी अलोचना लोगों की है कि पाद्रीयों को संचालक होने से धार्मिक कार्य में बाधा होती है तथा ठोकर का कारण बनते हैं। एक बार भी यदि पाद्री में दोष आरोपन हो जाता है उसका सुन्दर उपदेश भी नाकामयाब हो जायगा क्योंकि उपदेशकों को मन बचन और कर्म से शुद्ध रहना अनिवार्य है। इसलिये पाद्रीयों की सेवकाई का काम में ब्यास्त रहना चाहिये।

अब सुनिये पाद्रीयों का विचार - इनका कहना है कि Laymen कलीसिया को चलाने में दिलचस्प नहीं लेते हैं। Laymen को कई एक संस्थाओं का संचालक बनाया गया है पर वे भी असफल साबित हो रहे हैं। पाद्रीयों से अच्छा संचालक साबित नहीं पाये जा रहे हैं। Laymen की अपेक्षा, इमानदारी, पाद्रीयों में ज्यादा है।

दूसरी ओर किसी प्रकार की रुपये पैसे में गड़बड़ी होने पर पाद्रीयों से वसुली किया जा सकता है पर Laymen से नहीं हो पाता है।

इस से यह निष्कर्ष निकलता है कि Laymen और पाद्री दोनों कलीसिया के पतन के कारण हैं शिर्फ ज्यादा तथा कमी का सवाल है।

इस लिये कलीसिया में सुधार तथा लोगों में विश्वास उत्पन्न करने के लिये इन विशेष बातों की जरूरत है।

- १ पाद्री और Laymen में पूरा सहयोग हो।
- २ हर संस्था को चलाने के लिये अलग अलग नियमावली होनी चाहिये।
- ३ हर संस्था का लेख साल में एक बार जरूर होना चाहिये।
- ४ Laymen को कलीसिया की जवाबदेही बनाने के लिये ज्यादा से ज्यादा तथा ऊँचे पद मिलना चाहिये।
- ५ पाद्रीयों की नियुक्ति चुनाव द्वारा न हो कर उनकी योग्यता पर होना चाहिये।
- ६ कलीसिया की आमदनी तथा खर्च का हिसाब किताब पूरे चर्च संस्था में एक ही जगह से हो।
- ७ प्रमुख अध्यक्ष के सामान्य पद पर एक Finance Officer भी नियुक्ति हो जो आत्मिक बातों को छोड़ कर बाकी सभी बातों का उच्च अधिकारी माना जाय।

G. E. L. Church in Chotanagpur and Assam
(Kendriye Salahkari Sahke)
Quarterly Statement of Accounts for January to March 1964
I - BUDGET ACCOUNT

Heads of accounts	L.F.	Receipt	Payment	Cr.	Dr.
1 L.W.F. Subsidy	81	-	-	-	-
2 Annual Contribution	83	500.00	-	500.00	-
3 Evangelistic Work	89	-	40.81	17,097.27	-
4 Lutheran Theol. College	93	-	2,380.00	-	2,380.00
5 Preachers' Tr. School	96	-	1,682.00	-	1,682.00
6 Talithe Bible Tr. School	98	-	2,400.00	-	2,400.00
7 Establishment	101	500.00	3,950.58	-	3,450.58
8 K.S.S. Meeting	106	-	1,118.18	-	1,118.18
9 K.S.S.S. Meeting	110	-	114.45	-	114.45
10 K.S.S. Officers' Meeting	114	-	59.82	-	59.82
11 Pension	116	-	90.00	-	90.00
12 Travel & Transfers	118	-	743.86	-	743.86
13 Affiliation Fee	124	-	29.00	-	29.00
14 Contribution Payable	126	65.85	-	65.85	-
15 Advance Recoverable	127	4543.00	4525.00	-	1,435.39
16 Loan Recoverable	129	-	-	-	3,670.42
17 Board of Theol. Education	131	23.42	23.42	-	147.22
18 Board of Education	133	-	107.10	13.46	-
19 Revue Mission	134	1268.32	2858.21	25.00	-
20 Motor	136	-	-	-	33.34
21 Bible Society Chanda	137	246.79	-	256.79	-
22 P. Fund Contribution Payable	138	-	-	2,415.26	-
23 Permanent Advance	139	50.00	-	-	250.00
24 P. F. Contribution	140	151.07	151.07	-	-
25 House Rent of Staff	144	50.00	50.00	-	-
26 Cherbandha Bethesda Women's Tr. School	149	1214.53	800.00	414.53	-
27 Adhyatmik Patrika	150	540.00	270.00	270.00	-
28 Miscellaneous Unfrseen	157	-	-	-	68.78
29 Loan Refundable	153	5690.00	-	5690.00	-
30 G. E. L. Church Refund	155	-	1809.72	-	1809.72
31 Course		14,842.98	23,203.22	26,748.16	19,530.64
32 Opening Balance		15,577.76			
33 Closing Balance			7217.52		7217.52
		30,420.74	30,420.74	26,748.16	26,748.16

II - Special Account (January - March 1964)

Heads of Accounts	L.F. Receipt	Payment	Balance	31-3-64
			Cr.	Dr.
1 Bethesda Hall	221	—	—	3,591-78
2 Reserve Fund	222	—	—	3,156-83
3 Centenary Jubilee Fund	223	—	—	3,390-95
4 Widows' Fund	233	—	—	4,330-28
5 Ranchi Cemetery Fund	225	—	—	224-15
6 Study Help	226	45-00	—	190-00
7 Reserve Fund C.D. & F.D.	227	—	—	2750-77
8 Cent Centenary Jubilee Fund	228	—	—	2898-17
9 Widows' Fund F.D. A/c	229	—	—	4330-25
10 C.D. with C.N. Buckingham	230	—	—	3591-78
<u>Total</u>	—	45-00	—	14,883-99
1-1-64 Op Balance Bt	—	1268-00	—	13570-99
31-3-64 Closing Balance of	—	1313-00	—	1313-00
	1313-00	1313-00	14883-99	14883-99

Cash Abstract as on 31st March 1964

I. Budget Account - - - 7217.52
II. Special Account - - - 1313-00
 8530.52

C/D. A/c in United Bank of India Ltd. 8530.52
 Ranchi Branch (A/c No 1564)
8530.52 8530.52

Head Accountant

Treasurer,

G. E. L. Church.

C.D. 1308

Q. E. L. Church Provident Fund
Quarterly Statement of Account for January & March, 1964
(January - March, 1964)

Heads of Accounts	L.F.	Receipts	Payments	Balance 31-3-64	
				Cr.	Dr.
1, Members' Ord. Cont.	45	2,968.65	95.42	40,433.14	-
2, " Churchal Contribution	59	1,320.03	47.70	16,505.24	-
3, " K.S.S. Contribution	68	-	47.70	21,862.49	-
4, " Interest Payable	69	-	6.27	12,299.25	-
5, General Reserve	70	4.00	-	3,721.68	-
6, Contribution Recoverable	73	-	-	-	2415.26
7, Loan to Members	74	-	-	-	260.00
8, Outstanding Interest	75	-	-	-	62.52
9, Suspense Refundable	76	-	-	1.60	-
10, Mr. Z. Hrs's Due	77	-	-	-	87.19
11, Gossner Church Grad. F. Fund	78	-	-	35.29	<u>35.29</u>
<u>Total</u>		<u>4,292.68</u>	<u>197.09</u>	<u>94,823.44</u>	<u>2,860.26</u>
1-1-64 Op. Balance B/f		67,938.17		94,858.73	2824.97
31-3-64 Closing Balance c/f			92,033.76		92,033.76
		<u>92,230.85</u>	<u>92,230.85</u>	<u>94,858.73</u>	<u>94,858.73</u>

Gossner Church Preachers' Provident Fund
(January - March, 1964)

Heads of Accounts	Receipts	Payments	Balance 31-3-64	
			Cr.	Dr.
1, Members' Ord. Contribution	-	-	2567.74	-
2, Members' State Contribution	-	-	2509.09	-
3, General Reserve	-	-	13.41	-
4, Suspense Recoverable	-	-	-	7.36
5, Mr. Z. Hrs's Due	-	-	-	5047.59
6, Amount Recoverable from Q.E.L. P. Fund	-	-	-	5054.95
7, Cash	-	-	-	35.29
<u>Total</u>	<u>-</u>	<u>-</u>	<u>5090.24</u>	<u>5090.24</u>

Cash H. Shad 31-8-1963

1 Budget Account — 7217-52
 2 Special Account — 1313-00
 3, G.E.L. Church Fund — 8530.52
 4, G. Church Fund — 2,033.76

X 1,00564.28 1,00,564.28

Details of Cash Balance on 31-8-1964

1 C.D. A/c No. 1564 with United Bank of India Ltd Ranchi Branch — 8,530-52 8530.52
 1, S.B. A/c No. 912/58 with United Bank of India Ltd Ranchi Branch — 26,937-13
 2, Fixed Deposit No. 133/63 — 42,442-13
 3, F.D. A/c No. 211/63 — 10,400-00
 4, S.B. A/c No. 604 with Central Bank of India Ltd Ranchi — 79,779.26 3,048-61
 5, F.D. A/c No. 5/69 — 8,200-00 8,200-00
 6, S.B. A/c No. 315 with United Commercial Bank Ltd Ranchi — 88,027.87 4,005.87
 92,033.76

1,00,564.28

7, Other Cash not included above — 4330.25 — 4,330.25
 78. A/c No. 134/63 (R 460802 of 2-6-63) — 9229.94 11-00 9,240-94
 8, Cash involved in Liquidated Banks:
 (a) C.M. Banking Assoc. Ltd Ranchi — 9229.94 11-00 9,240-94
 (b) C.C.C. Bank Ltd Ranchi — 1,14,135.47
 Head Accountant

G.E.L. Church
 President, Fund.

Head Accountant

Treasurer,
 G.E.L. Church

W/Bos Memo No.

Income

Dr 29.9.73

- 1) 30.5.73 — Vr. No 1. — Rs. 2,130.00
- 2) 11.4.73 — Vr. No 2 — 160.82
- 3) 30.4.73 — From Fr. m/s — 500.00
(600 - 100 paid to A. m/s for 2 bags of cmt)
- 4) 30.5.73 — Materials sold — 55.00
- 5) Advance from Miss Aminey — 0.68

Total. 2,846.50
100.00

Exp.

Labour. Materials

124.00 ✓

Brick. 660.00

Sand 50.00

Cement. 26 bags 1,000.00

100.00 ✓

150.00

50.00

26 bags 1,000.00

170.00 ✓

150.00

50.00

26 bags 1,000.00

187.25 ✓

960.00

150.00

155.25 ✓

736.50

960.00

150.00

1,000.00

2,846.50

26 Bags of Cement.

160.82

394.00

286.82

84.00

42.00

126.00

24.
24.
12.
60.00

26 bags cement
Arranged by
different sources
By P. A. Adh.

Expenses.

h.c.m.

Page. I 2.4.73 Rs. 124.00

II a) 24.4.73 100.00
 b) " 170.00
 III a) 29/9 287.25
 b) " 155.25

Total. Rs. 836.50
 0.68

IV Advance from Miss King 837.18 ✓

836.50
 835.82
 .68

Kds. Tr. 2000.00
 Miss King Tr. 100.00
 Donati 30.00
 Mn. Tr. 500.00
 Colls 160.82
 Sale 55.00
 2,845.82 ✓

836.50
 735.82
 100.68

2946.50
 2945.82
 .68

1. B. Khes Collection 160.82

2. Sale of Bricks, Wood 55.00

3. Donati from Pabias 30.00

4. From Tr. 245.82
 600.00

845.82 ✓

5. From Miss A. King 100.68

Total. 946.50

2,600.00.
 160.82
 55.00
 30.00
 2,845.82 Total.
 2110.00
 735.82

2130.00
 160.82
 55.00
 20.00
 2,345.82
 500.00
 2845.82
 0.68
 2,846.50
 100.00
 2,946.50

Income.

B. F.

Cr. Balance	—	20.00
V. No. 1	Dr. 29.9.73	160.82
	" (matiol.	55.00
	Dr. 24/4	500.00
	(600-100)	—
Advance from		0.68
Miss A. King		—
		<u>736.50</u>

Co. B. F.	—	31.50
		31.50

Expenditure.

19/4	Labour Wages	—	124.00	Vide. V. No.	<u>19.4.</u>
28/4	"		100.00	"	No <u>28/4.</u>
8/5	"	—	170.00	—	No <u>8/5</u>
31/5	"		185.00	—	<u>31/5</u>
29/9	"		126.00	—	<u>29/9.</u>
			<u>705.00</u>		
	Balance		31.50		
29	Total.		<u>736.50</u>		

Paint + Broom	—	29.25
Camp	—	2.25
		<u>31.50</u>

342.50

26/3

Shri B. Lugun.

Junain.
P.O. Gardigh. Via garpoth
Sambalpur. (Apr. 73 - Mar. 74.)

100
14.2.

Dand Tapas
Barka Refoc Tcharoli
P.O. Lapa, St. Ranchi (Mar. 73 - Feb. 74)

26/3

B. Kujin

Pr. No 151/1 Loco Colony.

~~Dandamunda.~~

St. Sundergarh/Orissa.
(May 73 - Apr. 74)

28/3

28/3

Rev. Amos Bora.
S-E.L. Church,
Kinkel
St. Ranchi

Aug. 73. July. 74.

BOARD OF EVANGELISM AND LITERATURE

G. E. L. CHURCH

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Rev. C. K. Paul Singh, B. D., DR. THEOL. (BERLIN)

G. E. L. CHURCH
RANCHI, BIHAR/INDIA

Ref. Memo. No. 1/

The 18/7/73
19/7/73

The G. E. L. C Press,

To
The Treasurer, K.S.S. Ranchi
attention The Hd Accountant, K.S.S.
G. E. L. Church, Ranchi

Dear Sir,

As per letter of Rev. M. Baa, (G. E. L. Church, Rangagora, P.O. Deopani via Diphu, Mikir Hills Assam) dt 13. 7. 73, the situation in the area has become very delicate due to "dysentery epidemic" and Rev. Baa has to spent much money. This news was also confirmed by Rev. L. Kangari, who visited Ranchi in the early week of July 73. After talk with the Bramhach Adhyaksh G. E. L. Church Ranchi, I recommend requesting you to send to Rev. M. Baa by M.O. his given address a sum of Rs. 250/- as against his request of Rs. 300/-; Please this be treated as urgent.

Thanks you,

Yours sincerely
C. K. Paul Singh,
Director, B. D.

पा. ३२०२/१०००
अ. ३२०२/१०००

मिश्रण पर्व १९६३

आवृत्ति पा. ३२०२/१०००

गत वर्षों की तरह इस वर्ष भी मिश्रण पर्व के निमित्त ६६१ या दिन निकल आ ही गया। अतः आप अपने मंत्रालय के मातृगत इलाक़ों में 'पोस्टो' तथा मंडलियों में इस दिन की छुट्टी का बतलाते हुए मिश्रण पर्व मनाने का कार्य क्रम आवश्यक रहे; वह दिन न केवल हमारा का दिन होवे, परन्तु आप निजी कार्य क्रम बनाकर सुसमाप्ता प्रयास में आयागी, इसकी सावधि ने मंडली दे सकते हैं। निम्न ऐसे कार्य क्रम रहे जाते हैं।

इस वर्ष मिश्रण पर्व का उपवेश्य मती २१:१२-२२ पर है। इस वर्ष का समझने के लिये हम लूक १३: ६-९ भी पढ़ें और १५: १-२ को भी पढ़ें।

आपका मत है कि मालिक की महिमा होती है; सीमा मालिक के सामने आता है। आपने इसकी जाति की मालिकी परिलक्षित करायी गयी है। इससे आपकी जाति की मालिकी परिलक्षित करायी गयी है। इससे आपकी महिमा के बदले का माना हुआ, अन्य मालिकों के बीच परिलक्षित का उपमान भी होता है।

मालिकी परिलक्षित का कारण मालिक में कलम लिखी हुई दावला है; लता या वृक्ष। हमारे लिये यह परिलक्षित का प्रकट है। यह कलम लिखा जाना इसी उद्देश्य से है कि मालिकी मालिकों को मालिकी की महिमा को। परन्तु वह मालिकी प्रकट कर रहा है? आपने, मालिकी, मंडली व इलाका ने कितना मालिकी कर रहा है? आपने लिये कुछ उपाय भी परिलक्षित किया? इस मिश्रण पर्व में आप अपनी मंडली के माई-वहनों के साथ आवश्यक उपाय व परिलक्षित करें कि आपलोगों के द्वारा भी मालिकी परिलक्षित की महिमा होवे, ऐसा न होवे कि इस-मालिकी को भी जीवित दीपते हुए भी आप का देस पड़े - यह भाव भी मंत्रालय है।

आपसे प्रार्थना है, कि सर्वप्रथम (नीतिवाक्यान्त) आप के मिश्रण पर्व का समझना हमारे मातृगत कर्म के लिये लिल में, मिश्रण पर्व का चलाकर मिश्रण पर्व के लिये किया जावे।

मिश्रण पर्व आप के लिये मानव व प्राणीय प्रकृति होवे।

आप का मिश्रण

पी. के. पॉल सिंह

अ. ३२०२/१०००, न. ३२०२/१०००

- सुसमाचार प्रचार एवं साहित्य विभाग -

ज्वरिक्टर एवं सेक्रेटरी

जी० ई० एल० चर्च, रांची ।

रेम०ड० सी०के० पोल सिंह ।

पात्री

जी०ई०एल० चर्च

मिशन पर्व १८७१ ।

आदरणीय पात्री साहब,

गत वर्ष की तरह इस वर्ष भी मिशन पर्व के निमित्त ठहराया दिन निकट आ ही गया अतः आप अपने अंचल के अन्तर्गत इलाकाओं घेरिओं तथा मंडलियों में इस दिन की विशेषता को बतलाते हुए मिशन पर्व मनाने का कार्यक्रम अवश्य रखें, वह दिन न केवल स्मरण का दिन होवे, परन्तु आप विशेष कार्यक्रम बना कर सुसमाचार प्रचार कार्य में अपना पाठ अदा करने का कोई न कोई कदम उठावें । इससे न केवल दूसरों को सुसमाचार से सेवा होगी, पर मंडली में जागृति आयगी । इसकी साक्षी वे मंडली दे सकते हैं जिन में ऐसे कार्यक्रम रखे जाते हैं ।

इस वर्ष मिशन पर्व का उपदेश मत्ती २१:१८-२२ पर है । इस वचन को समझने के लिये हम लूक ११:६-८ भी पढ़ लें और यूहन्ना १५:४-८ को भी मिलावें ।

फलवन्त पेड़ से मालिक की महिमा होती है । यीशु मसीह के साथ जो प्रसंग है इससे हमारी जाति की फल रहित परिस्थिति दर्शायी गयी है जिससे परमेश्वर की महिमा के बदले उसका अनादर हुआ, अन्य जातियों के बीच परमेश्वर का अपमान और ठट्ठा भी हुआ ।

मसीही बपतिस्मा के कारण मसीह में कलम की हुई जालता है । लता या वृक्ष हमारे लिये वह परमेश्वर का अनुग्रह है । वह कलम किया जाना इसी उद्देश्य से है कि मसीही फल लावे और परमेश्वर की महिमा करें । परन्तु वह फल संहित अंगीर पेड़ बन गया है ? आप ने, परिवार, मंडली व इलाका ने कितना फल लाया ? फल लाने के लिये कुछ उपाय और परिश्रम किया ? इस मिशन पर्व में आप अपनी मंडली के भाई-बहनों के साथ अवश्य उपाय व परिश्रम करें कि आप लोगों के द्वारा भी फल लाने के कारण परमेश्वर की महिमा होवे, ऐसा न होवे कि हरा भरा होते हुए भी - जीवित जीसते हुए भी आप का दण्ड पड़े - - वह न्याय की भयंकरता है ।

आप से अर्जी है कि संक्षेप में [बीस वाक्यों तक] आप के मिशन पर्व का समाचार हमारे पास घरबन्धु के लिये लिख भेजें, मिशन पर्व का चन्दा अवश्य मिशन काम के लिये दिया जावे ।

मिशन पर्व आप के लिये आनन्द व आशीषपूर्ण होवे ।

आप का विश्वस्त,

[सी०के० पोल सिंह]

ज्वरिक्टर,

बी० ई० एल०

LIST OF PASTORS SUBSCRIBING FOR GHARBANDHU.

(& 1973-1974 &)

524	(1)	Dec.73	Rev. Santosh Surin, GELC Ranchi.
525	(1)	Dec.73	Rev. Surendra Mohan MG Harser Dhurw Ranchi.
528	(1)	"	Rev. B. Minz GELC Ranchi.
536	(1)	"	Rev. C.D. Jojo GELC Bersol, Dhansol, Midnapur
551	(1)	"	" C.H. Samad GELC Nakti, Karaikela Singhbhum
552	(1)	"	" C.D. Hemand Hasada GELC Jagnathpur Singhbhum
559	(1)	"	" M.P. Ekka G.E.L.C. Lali, Ranchi.
564	(1)	"	" N. Bhuinya GELC Kadma, Khunti, Ranchi
574	(1)	"	" C.J. Tirkey GELC Ranchi
579	(1)	"	" N.E. John Samad GELC Mdhpur, Rangiatikra Sambalpur
613	(1)	"	" N. Kullu GELC Sundargarh/Orissa
623	(14)	"	" M. Horo GELC Jashipur, Mayurbhanj/Orissa
655	(50)	"	" Patras Bage GELC Gumla, Ranchi
661	(1)	"	" Samuel Barla GELC Rajgangpur, Sundargarh/Orissa
662	(7)	"	" S. Burh GELC Jharsuguda, Sambalpur/Orissa
673	(1)	Feb.74	" Johan Dang GELC Karanjtoli, Bingdabazar Ranchi
674	(1)	Mar.74	" Abinash Jolen Aind GELC Latakel, Banki Ranchi
675	(1)	Jan.74	" Mukut Topno GELC Chaibasa, Singhbhum
677	(6)	Dec.74	" P.W. Lakra GELC Kinkel Ranchi
682	(1)	Jan.74	" J.M. Bhuinya GELC Chakradharpur, Singhbhum
687	(1)	Feb.74	" N. Bor GELC Purulia/W.B.
689	(1)	Feb.74	" Samuel Surin GELC Marcha, Ranchi
694	(1)	Mar.74	" Matias Bhengra II GELC Jurdag, Ranchi
595	(1)	Jan.74	" Y. Lakra GELC Chutupalu, Hazaribagh/Ranchi
698	(2)	Feb.74	" Junas Surin GELC Zarakudar, Ratobirkera/Sundargarh
699	(1)	Dec.73	" Juel Bage GELC Burju, Ranchi
709	(1)	Jan.74	" Patras Hemrom Tezpur/Darrang Assam
714	(1)	Feb.74	" Lucas Tete GELC Ranchi
720	(1)	Feb.74	" C.B. Aind T.T.C. Fudi, Ranchi
730	(1)	"	" J. Barla GELC Hulungbasti, Philabari/Dibrugarh
735	(6)	"	" Samuel Barla Rajgangpur
744	(1)	"	" P.M. Lakra C.N.I. Bajugaon, Jaraguri/Goalpara
745	(1)	"	" A. Lakra GELC Chatti, P.O. Jhiko-Chatti/Ranchi
747	(57)	Dec.73	" Shem Lakra Birmitrapur/Sundargarh
755	(1)	Feb.74	" Luther Kongari GELC Rajabahal, Rajabari/Titabar
761	(1)	"	Cand. Sursen Kerketta GELC Simdega/Ranchi
783	(2)	"	Rev. Eliazar Kindo GELC Sarhapani Kasabel/Raipur
791	(1)	"	" Junas Bage Rourkela, Sundargarh/Orissa
795	(1)	Apr.74	" N.M. Surin Rangamati/Mal Jalpaiguri
807	(1)	Mar.74	" Pritammasih Ekka GELC Kondra/Ranchi
826	(13)	Mar.74	" H.M. Bage GELC Panisani, Palkot/Ranchi
829	(1)	"	" Hardugan Tutti GELC Kuchinda/Sambalpur
837	(1)	Apr.74	" M. Kindo GELC Pathalkhudwa/Ranchi
838	(1)	Mar.74	" M.P. Jojo GELC Kahupani, Jmapani/Ranchi
892	(1)	Apr.74	" Naisukh Tirkey GELC Tinsukia /Sibsagar
51	(1)	May74	" C.P. Kandulna Jorabandh, Bankibazar/Sundargarh

सुसमाचार प्रचार एवं साहित्य विभाग

जी० ई० एल० चर्च

डाईरेक्टर एवं सेक्रेटरी

पाद्री सी० के० पॉल सिंह, बी०डी, डा० थेओल० (बर्लिन)

जी० ई० एल० चर्च

राँची (बिहार)

November 7, 1973.

पत्र क्रम सं०

From :- Rev. K.D. Soy

G.E.L. Church, Ranchi/Bihar.

ता०

Dear Mr. S.K. Barla,

Your last letter reached here safely in due time. Thank you very much for the same.

Further to inform you that the money order of Rs.36/- (Rupees Thirtysix) only has been sent on 6-11-73 for the cost of repairing and overhauling as you have mentioned in your letter.

I had confidence on our Pastors, but sorry, none could help me. Again due to mistake in address I made you to miss another chance. So this kind of spending times will loose many things. We talked here with Mr. Gerson Tiru at Ranchi. Then he suggested and asked me to write to you to send the machine by Registered Parcel well packed. The cost shall be borne by me. He may meet you regarding this.

So dear Barla, please take some trouble for my sake and help me in this matter. You pack the machine nicely and send it by Railway Registered Parcel or by Road Transport Services immediately and inform me. So that I can find-out it sooner it reaches here.

Regarding church matter you can know many things from Mr. G. Tiru so I need not mention in this small letter.

This much now, we are in sound health and do hope you the same.

Our love and Yishusahay to you all.

Yours sincerely,

cc:

To Mr. Gerson Tiru for information with request to help for dispatching the Machine.

(K.D. Soy)

GELC Ranchi.

LIST OF PASTORS SUBSCRIBING FOR GHARBANDHU.

(& 1973-1974 &)

524	(1)	Dec.73	Rev. Santosh Surin, GELC Ranchi.
525	(1)	Dec.73	Rev. Surendra Mohan MG Harser Dhurw Ranchi.
528	(1)	"	Rev. B. Minz GELC Ranchi.
536	(1)	"	Rev. C.D. Jojo GELC Borsol, Dhansol, Midnapur
551	(1)	"	" C.H. Samad GELC Nakti, Karaikela Singhbhum
552	(1)	"	" C.D. Hemand Hasada GELC Jagnathpur Singhbhum
559	(1)	"	" M.P. Ekka G.E.L.C. Lali, Ranchi.
564	(1)	"	" N. Bhuinya GELC Kadma, Khunti, Ranchi
574	(1)	"	" C.J. Tirkey GELC Ranchi
579	(1)	"	" N.E. John Samad GELC Mdhupur, Rangiatikra Sambalpur
613	(1)	"	" N. Kullu GELC Sundargarh/Orissa
623	(14)	"	" M. Horo GELC Jashipur, Mayurbhanj/Orissa
655	(50)	"	" Patras Bage GELC Gumla, Ranchi
661	(1)	"	" Samuel Barla GELC Rajgangpur, Sundargarh/Orissa
662	(7)	"	" S. Burh GELC Jharsuguda, Sambalpur/Orissa
673	(1)	Feb.74	" Johan Dang GELC Karanjtoli, Bingdabazar Ranchi
674	(1)	Mar.74	" Abinash Jolen Aind GELC Latakel, Banki Ranchi
675	(1)	Jan.74	" Mukut Topno GELC Chaibasa, Singhbhum
677	(6)	Dec.74	" P.W. Lakra GELC Kinkel Ranchi
682	(1)	Jan.74	" J.M. Bhuinya GELC Chakradharpur, Singhbhum
687	(1)	Feb.74	" N. Bor GELC Purulia/W.B.
689	(1)	Feb.74	" Samuel Surin GELC Marcha, Ranchi
694	(1)	Mar.74	" Matias Bhengra II GELC Jurdag, Ranchi
595	(1)	Jan.74	" Y. Lakra GELC Chutupalu, Hazaribagh/Ranchi
698	(2)	Feb.74	" Junas Surin GELC Zarakudar, Ratobirkera/Sundargarh
699	(1)	Dec.73	" Juel Bage GELC Burju, Ranchi
709	(1)	Jan.74	" Patras Hemrom Tezpur/Darrang Assam
714	(1)	Feb.74	" Lucas Tete GELC Ranchi
720	(1)	Feb.74	" C.B. Aind T.T.C. Fudi, Ranchi
730	(1)	"	" J. Barla GELC Hulongbasti, Philabari/Dibrugarh
735	(6)	"	" Samuel Barla Rajgangpur
744	(1)	"	" P.M. Lakra C.N.I. Bajugaon, Jaraguri/Goalpara
745	(1)	"	" A. Lakra GELC Chatti, P.O. Jhiko-Chatti/Ranchi
747	(57)	Dec.73	" Shem Lakra Birmitrapur/Sundargarh
755	(1)	Feb.74	" Luther Kongari GELC Rajabahal, Rajabari/Titabar
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783	(2)	"	Rev. Eliazar Kindo GELC Sarhapani Kasabel/Raipur
791	(1)	"	" Junas Bage Rourkela, Sundargarh/Orissa
795	(1)	Apr.74	" N.M. Surin Rangamati/Mal Jalpaiguri
807	(1)	Mar.74	" Pritammasih Ekka GELC Kondra/Ranchi
826	(13)	Mar.74	" H.M. Bage GELC Panisani, Palkot/Ranchi
829	(1)	"	" Hardugan Tutti GELC Kuchinda/Sambalpur
837	(1)	Apr.74	" M. Kindo GELC Pathalkhudwa/Ranchi
838	(1)	Mar.74	" M.P. Jojo GELC Kahupani, Jmapani/Ranchi
892	(1)	Apr.74	" Naisukh Tirkey GELC Tinsukia /Sibsagar
851	(1)	May74	" C.P. Kandulna Jorabandh, Bankibazar/Sundargarh

866 (1) Mar.74 Rev. Matias Bhengra I GELC Sarnatola, Khunti/Ranchi
 867 (1) May 74 " S. Bakhla GELC Elizabeth Compd. Ranchi
 869 (1) " " S. Kujur GELC Singhani/Hazaribagh
 870 (5) Apr.74 " S. Barla Rajgangpur/Sundargarh
 879 (1) " " J.S. Soy GELC Takarma, Lassia/Ranchi
 890 (1) May74 " A. Horo GELC Lomboi/Ranchi
 891 (11) Nov.73 " P.U. Kujur GELC Kochedega/Ranchi
 892 (1) May 74 " Lucas Topno GELC Govindpur/Ranchi
 900 (1) June 74 " B.S. Bage GELC Chas/Dhanbad
 906 (1) " " P.C. Minz
 909 (1) May 74 " S. Barjo GELC Tapkara/Ranchi
 916 (1) June 74 " Junas Kullu GELC Simdega/Ranchi
 918 (2) Jul 74 " P. Hemrom GELC Guasai, Gua/Singhbhum
 924 (1) Apr.74 " C.A. Kindo GELC Nimdih, Khampur/Sundargarh
 928 (1) June 74 " Dr. M. Bage Serampore College, Serampore/Hoogli
 932 (1) Feb.74 " S.S. Dungdung GELC Khutitoli/Ranchi
 935 (1) May 74 " M. Barjo GELC Koronjo/Ranchi
 939 (1) Aug.74 " H. Lugun GELC Deoghata/Sambalpur
 948 (1) Jul.74 " Kushalmay Tirkey GELC Konjoba/Ranchi
 955 (1) " " H.M. Bage - Panisani/Palkot, Ranchi
 957 (1) " " D. Hecker - Ranchi
 959 (1) Aug.74 " N.E. John Samad - Madhupur - Rangiatikra-Ambalpur
 962 (1) Jan 74 Cand. Nelson Topno - Barsua - Sundargarh
 970 (1) Aug.74 Rev. C.D.L. Kujur GELC Barobisa/Jalpaiguri-W.B.
 971 (1) Aug.74 " T.C. Dell - W-Germany
 985 (7) " " I. Kiro GELC Jatatoli, Tainser/Ranchi
 1008(1) Sept.74 " D. Hemrom GELC New Sitaramdera-Jamshedpur -9
 812 (1) Jul.74 " Amus Bara Kinkel - Ranchi

*****000000*****

सुसमाचार प्रचार एवं साहित्य विभाग

हार्डिक्टर एवं मेकेटर
रेमो डा० से० के० पाल सिंह

जो० ई० स्ल चैच,
राची, २८-११-१९७३

पत्र क्रमांक - BEL/97/73

पाद्री।ओ।ओमते।ओ

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मसेह में प्यारे भार्जियो तथा बहनो,

परमेश्वर की दया एवं आशीर्ष का अनुभव आपने अवश्य किया है, विशेष कर एक व्यक्ति को भक्ति, प्रार्थना, विश्वास व काम के कारण और ही प्रत्यक्षा है - वह व्यक्ति वैदिक रूप में हमारे पास नहीं है पर अपने विश्वास व काम में हमारे बीच अब भी मौजूद है; वह व्यक्ति है, फादर जोहानस एवजलिस्ता गोस्सनर । आप गोस्सनर क्लेसियों के आ होने के बात उनको जानते हैं, यदि नहीं जानते हैं, तो जानना चाहिये । इसी साल १४ वें दिसम्बर ७३ को फादर गोस्सनर २०० वर्षों के हो जायेंगे, देश विदेश को भिन्न-भिन्न जगहों व संस्थाओं में उनके दो सौवा वर्षों गाठ मनाया जा रहा है । इस कार्यक्रम व उत्सव के लिये जर्मनी के विशेष मेहमान भी हमारे यहाँ आ रहे हैं ताकि उनके साथ हमारे उस उत्सव का रूप ही नहीं पर आनन्द और आशीर्ष भी बढ़ जाय; यों तो मिश्र हार्डिक्टर पा० मा० टिन ज़ेवा ने इस वर्षों गाठ उत्सव का उद्घाटन २१ वें नोवम्बर ७३ को राची में कर ही दिया है ।

अतः आप सभी से अर्ज है कि १४ वें दिसम्बर ७३ को (या अन्य शुभ दिन सुविधानुसार ठहरा कर) फादर गोस्सनर के दो सौवा वर्षों गाठ मनाने के लिये विशेष कार्यक्रम व योजना बनावे - उपवासना, आराधना, सभा, भाषण भजन, खेल-कूद आदि आयोजन कर दिवस को सफल बनाने और अपना धन्यवाद भूत फादर गोस्सनर हैं के लिये नहीं पर परमेश्वर के लिये भी चढ़ावे और अपना जीवन अर्पित कर दें, कि जने फादर गोस्सनर को अपने भक्ति, प्रार्थना, विश्वास व काम से हमारे यहाँ इतने बड़े क्लेसिया स्थापित हुई है, वसे ही हम भी आदर्श जीवन लेकर परमेश्वर की महिमा और लोगो को सेवा के लिये काम कर सकें । फादर गोस्सनर का फोटो भी तैयार किया गया है, आप बोस पेस में खरीद सकते हैं, आपके जानकारी के लिये धारवन्धु दिसम्बर अंक ७३ पढ़ें । इस अवसर में आपके कार्यक्रम को आमदनी सुसमाचार पुन्ना के काम के लिये लगाये जाय तो मेरी नक़ सलाह समझें, इसी आशय से यह सूचना मरी औरसेदी जा रहे हैं ।

अडवेन्ट काल एवं गोस्सनर दिवस आनन्दमय हो,

आप का विश्वस्त सेवक,

सी. ई. मल सिंह

(डा० से० के० पाल सिंह)

हार्डिक्टर, जो० ई० स्ल०

पत्रांक - १७४।७३

रांची, दिनांक ४-१२-१९७३।

सेवा में,

जो०ई० स्ल० कलेसिया विद्यालयों के सभी प्रधानाध्यापक/प्रधानाध्यापिकाएँ।
इलाका चेयरमैन। इलाका खजांची ।

विषय:- केन्द्रीय शिक्षा कोषा निर्माण के सम्बन्ध में ।

महाशय/महाशया,

आप सभी को मेरा योशु सहाय ।

हर्षा को बात है कि कलेसिया के अधिकारियों ने केन्द्रीय शिक्षा कोषा निर्माण का निर्णय लिया है । गत वर्ष याने १९७२ ई० में उच्च विद्यालयों ने उत्साह के साथ अंशदान दिया । कई एक इलाकाओं ने भी सहर्ष हाथ दटाया । इस वर्षी का ही विद्यालय इस दिशा में कार्य कर पाये हैं ।

अतः उन सभी प्रधानाध्यापकों, प्रधानाध्यापिकाओं, इलाका चेयरमैनों तथा इलाका खजांचीयों से मेरा विशेष अनुरोध है कि १९७३ साल का अपना अंशदान शीघ्रातिशीघ्र भेजने की कृपा करें । आप सभी को ज्ञात है कि इस कोषा हेतु अंशदान की राशि निम्न प्रकार निर्धारित है -

- (१) सभी विद्यार्थियों से प्रतिवर्षी एक रुपैया ।
- (२) प्रति शिक्षक प्रति वर्षी कम से कम दो रुपैया ।
- (३) वर्षी में एक बार विशेष कार्यक्रम द्वारा राशि एकत्र करना ।
- (४) प्रत्येक बड़ा इलाका से ५०)रु० वार्षिक ।
- (५) प्रत्येक छोटा इलाका से २५)रु० वार्षिक ।
- (६) साल में एक रविवार विशेष धन संग्रह कार्यक्रम द्वारा एकत्रित राशि ।

आप का सहयोग विशेष रूप से इसकी सफलता के लिये अपेक्षित एवं प्रार्थनीय है ।

आपका विश्वस्त,

A. K. K.

(२० लकड़ा)

शिक्षा पदाधिकारी,
जो०ई० स्ल० कलेसिया, रांची ।

Rev. D. Henson
Naka Chairman,
Tansuwa

Dear Sir,

I have been informed that Tansuwa GEL Church
had fought a case against RANCHI DHARM Pradish
and have won the case, will you please provide a
certified copy of the decision for us to give an answer for the
injunction. All costs will be born by me for obtaining
the certified copy from the copy.

Please do this favour for me to save the present
situation of the church at your earliest convenience.

You may send the same by Reg. A/D post

Thanking you,

Yours sincerely
(C. R. S. R.)

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Yours in Christ,


Sd/- J. ADISS ARNOLD
Editor

Thses

These booklets of about seventy pages each provide a non-teaching

These booklets of about seventy pages each provide a non-technical but comprehensive introduction for people who are searching to deepen their reflection and action. They are addressed to all irrespective of caste, creed and religion. With a bibliography and material for personal and group study, they constitute excellent instruments for study they constitute excellent instruments for concrete work.

This booklet is the outcome of my reflections on my own and other persons involvements in particular situations in the different parts of India and elsewhere.

In short the church in India should make a clear option for the weaker sections of society and sincerely and bodily face the social justice issues and the problems of social transformation that exist in India today. The church should unambiguously stand for a much greater socio-econ

→ Dr S. C. ADHIKARI, L. M. F.
Medical Officer. (Retd)
Church Road, suggested me
to take Rest ^{suggested} for Two
months (May & June),

12
16-19.

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may 1947 (word is from 1)

to take part for you
and for you

our knowledge of you is small

medical officer (K. S. S.)

Dr. C. S. DHIRAJI. S. D. E.

11. A critical Introduction to the Old Testament

By G. W. Anderson

INTRODUCTION

1 The first three books of the (Kethubim) or (Hagiographa) - are called poems, proverbs and Job are traditionally called the Poetical Books. Two other books also later on added in this literature the song of songs and the lamentation.

2 Some parts of the prophetic books have also written in the poetical forms - Isaiah, Jeremiah and minor prophets.

3 Some scholars even add ^{some of the parts} the Ecclesiastes and the Eschir in the poetical books.

Ecclesiastes - 1¹⁻¹¹ - 3¹⁻⁷ - 7¹⁻¹³ - 10¹⁻²⁰

Eschir - 19, 27, 28, 30, 31, 32

4 Even we find some of the parts in the historical books in the form of songs - Judges - the song of Deborah. In the books of Samuel and Chronicles.

The characteristic of the Hebrew Poetries:

(I) Parallelism: - Here the Poetries are divided into two members where the ~~second~~ ^{second} member repeats the thought of the first line. Ps 24 who shall ascend the hill of the Lord? And who shall stand in his holy place?

(II) Synonymous parallelism: - It is same as the parallelism, but slightly change in the thought.

(III) Antithetic parallelism: - This kind of poetry the members contrast each other in thoughts. Ps 1-6 For the Lord knows the way of the righteous, but the way of the wicked will perish.

120
40
35

195
200.00

120
40
35

195
55
250

IV Synthetic or formal parallelism:

Here the forms are balancing not the thoughts
psalm 26 "I have set my King
on Zion my holy Hill."

V Emblematic Parallelism: - Here the thought of one member is expressed by the other in the metaphorical languages. 103:3 As a father pities his children so the Lord pities those who fear him.

VI Stair-like parallelism: - The second member repeats the thoughts of the first one and adds in it. Ps 29

VII Inverted parallelism: -

The members are four - the first comes
with the fourth and the second with the
3rd. 23 15-16 ah, ha

3, Rhythm: - The metre is reckoned as the accented syllables. The most common pattern is 3+3.

Giac - or elegiac metre - 3+2

Common rhythm is 2+2.

2+3, 3+2 and 4+4 are frequent.

4, Strophic structure: - These

Kind of poems are divided into
sections by a recurring refrain.

90 9.8 - 10.4

A critical Introduction to the old Testament

by - G. W. Anderson

1, Introduction:- I The first three books of the Kethubim or Hagiographa (Sacred writings) psalms, Proverbs and Job are Traditionally called the Poetical Books. Two other books were also later on added in this literature; the Song of Songs and the Lamentation.

II Some parts of the Prophetic Books have been also written in to the poetical forms - Isaiah, Jeremiah and minor Prophets.

III Some of the scholars even add two books Ecclesiastes and Ezekiel in the Poetical Books.

Ecclesiastes - Chap 1, 3, 7, 10.

Ezekiel - 19, 27, 28, 30, 31, 32.

IV Even we find some of the parts in the Historical books - in the form of songs - in the book of Judges - the Song of Deborah, in the books of Samuel, Chronicles etc.

2, The characteristic of the Hebrew Poetries:-

1, Parallelism:- Here the poetries are divided in to two parts (members) where the ~~second~~ one repeats the thought of first one. Psalm 24.

2, Synonymous parallelism:- It is the same like the Parallelism but slightly change in thought.

3, Antithetic Parallelism:- On this kind of poetry the members contrast each other in thoughts. ps. 1:6

4, Synthetic or formal parallelism:-

In this kind of Psalms the forms are Balancing not the thought. ps 2:6

"I have set my King
on Zion my Holy Hill."

5, Emblematic Parallelisms:- Here the thought of the first member is expressed by the second in the metaphorical language. ps 103:3

6, Stair-like Parallelism:- The second member repeats the thought of the first member and adds in it. ps 29

7, Inverted Parallelism:- Here the members should be four - the first goes with the fourth and the second with the 3rd - like - a b, b a. ps 23¹⁵⁻¹⁶

3, Rhythm:- The rhythm is reckoned as the accented syllables. The most important is 3+3, Quinal or elegiac metre 3+2 most common is 2+2. 2+3+4+3+4+4 are very frequent.

4, Strophic Structure:-

This kind of hymns are divided into sections by a recurring refrain.

PSALMS

5, psalms psalter or tehillim are altogether 150. It has also 5 main parts - These psalms were made out of the Religious poems.

I ps 1-41

II 42-72

III 73-89

IV 90-106

V 107-150

Except ps 1, 2 and 33 of the fifth book are of David. 1 is the introduction of the book ps 2 is originally of David and 33 is the later addition.

So Ps 2-32 - 34-41 are of David's Songs, which are the Yahwistic Collection.
Ps 42-83 are the Elohist Collection.
ps 14 is repeated in the ps 53 and 40¹³⁻¹⁷
is repeated in 70.

(A) Ps 42-49 of the Songs of Korah.

(B) 50 and 73-83 are of Asaph.

(C) 51-72 are of David's.

(D) 84-89 are the later combination addition after the combination of Yahwistic and Elohist collection.

(E) 90-150 - there we find many kinds of Ps.

(F) Hallelujah psalms: - 111, 112, 113, 135, 146-150 -

(G) Present in degree Ps - (120-134) -

Some individual incidents of David.

In Ps 3, 18, 34, 51, 52, 56, 57, 59-60

Some songs seem later records

(46) the deliverance of the Israelites from the Assyrians 701 - B.C.

(74) Ps - of the fall of Jerusalem 586 B.C.

HERMANN - GUNKEL.

6,

The divisions of psalms according to Hermann Gunkel: -
1. The Hymns of praise: -

In this Psalm we see the greatness goodness
glory of Yahweh. 111, 112, 113, 135, 146-150

II The Individual Thanks giving :-

The hymns of thanks giving the worshipper
expresses, his feeling, presence, and offers
to God. 30, 92, (1618) 138, 90 38 ¹⁰⁻²⁰ ²⁹ June 21

III Communal Laments :-

These kinds of psalms are sung during
the period of distress affliction, famine,
drought etc. 44, 73, 80 83 etc.

IV Individual Lamentation :-

This for the affliction adoration forgiveness
mess. ps 3, 5, 6, 7 13, 22, 31 42, 43,
120, 130, 140, 141, 142, 143.

V Royal psalms :- For this kind of
psalms Gunkel went back like in
situation and take away the date of the
individual psalms date and background
in the literal way. He describes in
the period of pre-exilic period of
Israel and Judah and says that
the kings might have sung during
the cultic worship. 102, 18 [20, 21]
45, 101 132 etc.

VI Pilgrimage Hymn :- 84

VII Torah Liturgy - 15

VIII Wisdom Poetry - 73.

In making this classification
Gunkel has tried to date away the
things he has also tried to bring out

In the Munda Tribes suppose some animals are under any epidemic, Cholera or something else, they come to the sectional god Gorea Bonga. If one of the family members are sick that means they come or try to pacify Ora Bonga. Something happened from the hill - Bura Bonga. Something happened in the sea, Pond tank - Dorea Bonga.

Sing Bonga, Sharmes, and Pona women there are not very far from them. They are merciful, loving and helpful fathers. According to the belief of the primitive people these high gods take veto power for, fire, rain, drought birth and death.

Similarities:—

- I High god is a god like God of the Christians.
- II Tribals are admitting that high god or God are the cause of the creation.
- III High God lives in heaven Christian God has the heavenly abode.
- IV God and high god both are omnipresent.
- V They are worshipped by the peoples.
- VI They are the cause of disease, fertility, rain drought etc.
- VII They are worshipped in the certain places; Groves of the trees, in the house in the church etc.

- VIII Both take the Supreme Power.
- IX They Govern the Earth.
- X Both gives blessings, both are kind and merciful they love the sinners.
- XI Prayers of thanks giving are given to them or blessing is asked from them.
- XII Tribals have priests (Pahans or Pujaris) Christians have the Clergymen.
- XIII Offerings are taken both tribals and Christians.
- XIV Tribals have Feasts, Christians have also the Feasts like - Sankranti, Christmas, Easter etc.
- XV Priests get the Salary Pahans also get, to some extent the same.
- XVI The ultimate hope or goal of both Tribals and Christians is one blissful place that is heaven.
- XVII Tribals have sometimes temporary altars - as Christians sometimes in the open ground altars.
- XVIII Tribals have also different order of worship - like marriage etc.
- XIX Musical instruments used both among the tribals and Christians.
- XX Pahan gives the benediction by sprinkling water on the people. Priests also give blessings.

1 George Fohrer (1)

1 Integrating the Literary types:

Gunkel is trying to give the literary types of study of the psalms. as the series of criticism Gunkel's methodology has been corrected and modified by Mowinkel.

Individual psalms and cult psalms were debated very much.

Mowinkel says about the enthronement of festival of Yahweh. This thesis was accepted by H. Schmidt, and extended further by the Scandinavian school, which places an maximum emphasis on the cultic principle.

Mowinkel says that psalms not only derive from cultic, from early cultic poetry but in the fact. There are only some true cultic psalms. They were also not composed for not only for single occasions but for the regular use.

Lament psalm ^{including} is the actually represent cultic form.

Now we know that all the psalms had composed in Sitz im Leben. Cultic activity, ceremonies, ps 137 recalls the event the time of exile. 46 - is the end of the war.

gunkel classifying the psalms in the literary forms - are at first ① Literal style -

Some scholars say Zion songs or songs of enthronement. Generally we can divide in to ① Hymnic songs.

② Lament

③ Songs of thanksgiving.

7 night
Hahiri
Academy

57 d'is

Pre-exile with a
wedding they dealt that king-like
departure for
with full native Israelite monarch or
victory and of the Pre-exile period.

2 Royal Psalms:-

1 Wisdom Poetry - didactic Poetry

In the classification it is known that when
refers that: 9. Some ~~times~~ ^{at four} it was ^{collective interpretation} ~~single~~
Gunkel and Balla they supported it ~~some~~
give Collective interpretation. Some scholars
even tried to group them in Personification of
a group by means of a collective ideal Person
as the King as the incarnation in the society -
Some have tried to mean all the Psalms

that originally they were royal Psalms. ^{as a total it seems the ideal}
Another objection - can be raised - other
Clarification of the Hymns.

Westermann distinguishes between descriptive
praise (Hymns) narrative praise - (thanksgiving)
This thanksgiving can be national or
Individual.

Kraus brings:- All the songs together
Song of Lament, thanksgiving and
Confidence Both for individual and
the nation in the common Sitz im Leben.

(2) Hymnic Songs:- In Israel a Hymn
was the song praising the greatness and
majesty of Yahweh in his creation
governance ~~and~~ ^{the} destiny of men
and nations. The most important
word in praise is ^{tehillah} Song of Praise. The Sitz
im Leben of these Psalms are the
cult. Hallelujah - songs they were
at first cultic songs.

Some times the chanting was done by the whole
singer some times clous congregation - divided
tribes.

The Praise Song or Halleluyah songs were
primarily cultic songs composed for the
use of cult ps - 98, 150 later they were sung
by the mixed instruments. Some individual
songs were also composed for the expression
of the individual religious experience of
this praise or hymn or Hymnic songs have
three main parts - I Introduction II Body
III Conclusion.

I The most part imperative to praise
Yohweh. These poems are mostly in
plural-forms. Pious persons and
groups ~~also~~ be addressed. Enthusiastic
songs can come here.

II The body is linked with the introduction
by a motivating force - It mentions
the glorious attributes and deeds of
Yohweh - anthropomorphic describing
his body, power etc.

III Conclusions repeat the something
of the introduction. It may at
prayer, dedication, curse or blessing

annual festival sacrifice procession
and other cultic celebrations cultic
celebration.

non cultic poems - they are historic

psalms - 78, 105, 106

Enthusiastic ps - 93, 95, 96, 97, 98
99

By the for mule malek
Moshikel annual song in the temple
or salmeh - is enthronement

Sack cloth, applying ashes, beating the breast
 as much as possible in one direction - ^{from the danger} fasting offerings
 from the danger
 Accretion: famines, wars, illness, persecution, desolation - from the community

Zion Songs - 46, 48, 76, 84, 89

These praise the magnificence of Zion with its sanctuary: in connection with the greatness of Yehovah. Some scholars ~~proceed~~ ^{proceed} these songs pre-exilic - dating the Zion songs but it seems otherwise.

Pilgrimage song: - Ps 15, 24 special Sanctuary songs. Procession from Jerusalem, entry in to the temple Procession about the altar.

3. Lamentation songs: - These songs are the most frequent hymns of the Bible. This is also the Cultic song. These are the cultic laments, individual and communal laments.

Significance of individual songs with the vocation. - cry of help, a Rethur, questor.

a body may contain the following things: illness, legal accusation, persecution, desolation, How, and how long. ^{after this}

4. Thanks giving: -

Thanks-giving songs also we get both of the people and of the individual.

Some identification of the thanks giving psalms: - 1. In the introduction the worshipper states his purpose - frequently applying hymnic motifs.

II The expression of confidence and confession in which the connection with the sanctuary of the individual can be seen.

A critical Introduction to the Old Testament
G. W. Anderson.

(5)

psalms or psalter (Tehillim) are all together 150. It has also five main parts.

I 1-41

II 42-72

III 73-89

IV 90-106

V 107-150

These psalms were made out of the Religious poems.

Except 1, 2, and 33 all the psalms of the book are of David. So psalm 1 is seen as the introduction of the whole psalms. N. 2 seems originally of David. N. 33 seems the later addition. So, 2-32 and 34-41 are the Yehwistic Davidic collection.

In 42-83 we see the there are the elohistic collections. Here we see 14 is repeated in ps. 53 and 40:13-17 in the ps 70.

(A) ps 42-49 are 'of the Sons of Korah'.

(B) 50 and 73-83 are 'of Asaph'.

(C) 51-72 - are of David's Song.

(d) 84-89 - are of Later addition after the combination of Yehwistic and elohistic collection.

(e) 90-150 - are several other groups.

(f) 111, 112, 113, 134, 146-150 - Hallelujah Songs.

(g) 120-134 are ascent or degree songs.

Tacitas insidiosa

Some palms indicate the incidents
of the life of David:—

3, 18, 34, 51, 52, 56, 57, 59, 60

Some songs seems even later incidents [46] - with the deliverance of Israel from Assyrians 707 B.C. psalms [74] seems during the fall of Jerusalem 586 B.C.

HERMANN Gunkel

The divisions of psalms according to
Hermann Gunkel's view:—

I The Hymns of Praise:—

In these psalms we see the greatness and
goodness of Yahweh. 111, 112, 113, 135
146-150

II The individual thanksgiving. -

The lyrics of Hounksgiving the worshipping
expresses distress, feeling towards God.

He feels God's presence and offers to

504. Ps. 30, 92, 16, 18 138, Jonâ 2
40 38 - 10-20

III Communal Land ⁹⁰ $\frac{1}{2}$

These kinds of songs are rising
the distress affliction. famine drought.
war etc. - 44, 74, 80, 83

IV Individual Consent:

for affliction, adoration, forgiveness

3, 5, 6, 7, 13, 22, 31, 42, 43

120, 130, 140, 141, 142, 143.

V Royal psalms:

For this kind of psalm Gunkel went back to the pre exilic period of Israel and Judah. He says that these songs might have sung during the cultic worship. These hymns might have been sung by the Kings. — 2, 18, (20 21) 101, 132 (49).

VI Pilgrimage hymn — 89

VII Torah Liturgy — 15

VIII Wisdom poetry — 73

In making this classification Gunkel has tried to date away the things he has also tried to date away ~~prophet~~ its his-
tory and also find the history
back ground of the thing.

Babylonian and Ugaritic poems
are very much parallel to these.
These Hebrew psalms were not
like this but there are the later de-
velopment. post exilic period.
Some places I means Community
some times individual, sometimes Kings
themselves.

Sigmund Mowinkel.

In his essay he has tried
to show the 3 main parts —
(A) Pre-Exilic Period —

There was an annual celebration
of the enthronement of God. in the
in every new year day.

Ex has not only significance of
the enthronement only but same divine
significance of the power of God.

(B) eschatological kingship

Hope.
This thought is widely accepted. Some
modified. But some serious modification

Some more.
H.F. Smith says Enthusiasts
pools are essentially not the
same. They are H.F. scrutinize, on
Sigmund Nowicki saying that
there are more than one pools
but they are Sabbath pools.

© In the individual ship sales
the workers of iniquity are the
forcers who bring suffering on
the humble and the afflicted - and
so these sales were used as the

Power of ~~direct~~ & Gov. Boardly that shall 'supplanted' our
The Proprietary patents in ~~roads~~ are the cover of entire population our
of the commercial property

$\begin{array}{r} 100 \\ \times 12 \\ \hline 1200 \\ 2000 \\ \hline 1200 \\ 2000 \\ \hline 2400 \\ + 150 \\ \hline 2300 \\ - 100 \\ \hline 1200 \end{array}$

① dispatched -
② victuals presented.

the death
John Kendal
B.D. 117 rd fr 1977.

I am a Hindi Graduate.

74 Fall of Jernoh in 186 B.C.
Hindi graduate

The division of the Psalms ^{graduated}
according to Hermann Gunkel. ^{graduated}

I The form of all is the Hymns - Praise

$PA - 100, 1050, 5 - 1050 \mid 135$
 $145 - 150$ ~~9011~~ 113 , ~~144~~, $146-147$

I The first of all the Hymns of
praise → ps 111 - 113, (135) 146 - 150
greatness and goodness of Yahweh
& individual songs of thanksgiving

giving — (1) the worshipper expresses
some deliverance, (2) he deserves
his for ever distress.

(3) he appeals to God.

(4) He feels God is responsive

(b) Since thoughts give in
the form of offering / $\text{Jana}^2 \frac{2-2}{2}$

$\oplus \Rightarrow$ 90 30 92, 116, 118, 138
(90 30 100)

In the Hebrew tradition there was a ~~they~~ ^{religious} practice

In the Hebrew tradition they had a certain kind of rituals and ceremonies. Where they were using the animals etc. That ceremonies were both public and private. In which they used to dispatch the animals dispatched the presence of the deity. ^{Victuals presented.}

These same things later, or consumed in on styled as sacrifice and offering.

① Sacrifice had two main points —
① Burying.
② slaughter.

② Offering not so.

N.B. These sacrifices have different motives and significance.

① To propitiate — I give so that you may give. Some were payments due to the

② Some were payments to kings landlords life giver etc.

③ Not kind so that God and worshippers could eat from them.

④ Sanctification of Blood.

Classification of sacrifices

① Gift and tributes.

② Media of atonement

③ Media of Communion.

d) media of expiation.

Substitute is needed. a) God
b) priest.

A) typology { a) gift and tribute.
b) propitiatory.
c) tributary.
d) votive.
e) thank giving.
f) free will offerings.

(B) special occasions
Leviticus

(A) Typology I gift and tribute -

a) propitiatory -

b) tributary.

c) Votive.

d) thanks giving

(E) Free Will. Offerings.

(2) Alimentaries -

a) Bread and fat

b) Daily fare of God

i. The continual offering.

ii. scheduled offerings

iii. The bread of the presence.

(3) Covenant and Communion
Blood sprinkling.

4. Expiatory

a) Sin offering

b) guilt offering

c) surrogate and
scape goat.

(B) special occasions

I Public II private, sacrifices to the dead

III human sacrifice, Foundation sacrifice

C) clerical procedure

(1) introductory.

(2) classification of sacrifices.

(3) reservation

(4) priestly portions

(5) Concerns to the poor.

Typology: gifts and tributes:

① whatever may be the sacrifice that were presentation before the deity. generally then they can be known as gifts of the so called ΠΙΠΝ - Arabaic - Manah -

gift - present to the feet of the god.

② Proprietary - formerly this gift was given to the Kings or the Superiors.

③ In Greek fruit and wheat and barley.

④ Romans the sun years of corn was offered specially this sacrifice was meant by the primitive back ground.

⑤

⑥ → Communal Lament -

Sung in the time of distress affecting the whole community. famine, drought, days of fasting and penitence. Such parts mercies are needed

⑦ Individual Lament - 3, 4, 6, 7, 11, 15, 17
affliction of the worshipper. 13, 22, 31, 42, 43
⑧ Royal psalms 1, 20, 134, 140, 43

For this kind of psalms - H. Gunkel went back to the pre-exilic period of Israel and Judah. These songs might have known by the Kings might have known these songs in their exile.

Songs 2, 18, 20, 21, 45, 101

132

New Year Festival songs:

⑨ Another kind of Pilgrimage songs:

87 - VII Tarah Liturgies
VIII wisdom Poetry (73) (19)

1330/17 (7)

Sitz im beken — Sitting in life.

— Isaiah — 3:1-15 The corruption of society.

he depicts what is going to happen.

The angel of Xmas. The T-archites of Mahomedan
Amesha-spen-tas of the ancient Iranians. Malakia
of the ancient Jews. As we find words and
concepts in the other religions the same also
with the Hindu Brahmins.

Sing Song is the upper moon.

which, mark God whenever may be
if dies Tom Raja - takes away the soul
ra (devouring fire) god of death to his
clock. in the South (Kali Janani) -

(5) O.T. writings Prelims -

description of the early need many didactic
poems are on this track.

III. The conclusion recalls the praises of the
introduction. The thanks giving songs are more
free and less conventional than the other
literary types. Such poems were not composed
by the temple poets or singers and could not
have been characterized of cultic formulas.

This thanks giving hymns can be of two
Categories. (A) Communal thanks giving -
is very rare because the community could express
its thanksgiving in hymns, praising Jehovah
for his mighty acts a summons to thanksgiving
a mentions an act of Jehovah.

(B) The Thanks giving song of the
individual may involve positive or negative
confession. psalm 107 is a song of this type.
for a thanksgiving ceremony of for groups
of persons, each group is called upon to give
thanks for deliverance from its need and
does so in its own verse.

(5) Royal Songs. - The royal Psalms
are religious and cultic in nature and
can be assigned to the various.

The royal songs that have been preserved are religious and cultic in nature. Some parts of these songs some of which probably belonged originally to the ritual of the King's enthronement. Ps 2 refers to an oracle received from Yahweh, Ps 110 mentions an oracle delivered by a cult prophet for the King. Ps 45 is an oracle of blessing on the occasion of a royal marriage.

Ps 101 The King outlines the principles by which he will rule. Ps 72 - Petition for a blessing on the King, 21 May have been sung at the annual commemorative festivals. Ps 132, anniversary of the founding of the royal sanctuary.
Ps 144 Prays for a help for the war.
Ps 118 thanks for a victory.

6. Other forms:- other forms of songs are found mainly in the individual psalms belong to the sphere of the priests and cult prophets. In the entrance liturgies of psalms Ps 15 24 priestly tasks outlines for that who can visit the sanctuary.

Psalms in other books of the O.T.:-

Some other songs in the O.T. are the incorporation of the individual psalms.

Exodus - 15¹⁻¹⁹ Isaiah 32, Isaiah 2¹⁻¹⁰

Ps 38: 10-20. It is true that their original significance marks many books.

Jonah 2: 3-10. 1 Kings 8 - Ezra 9, Nehemiah 9

Daniel 9, Proverbs 8, Ecclesiastes 24.

Dhanbad

Date 20. 4. 79

From :- Rev Saban Martin Topno

% Mr N. Herenz

State Library Towns Hall Dhanbad

P. O. Dhanbad, Dist-Dhanbad (BIHAR)

To The S.R. Anchal Adhyaksh

G.R.L. Church Radma Khunti.

Subject:- The Applications for leave of
2 months (1st ~~June~~ ^{May} to 30th June 1979)

Dear Sir,

I would like to say few line
for your favour and pityful considerations

I I am feeling the pain in my Knees
since last few months. So it is most
difficulty for me to Look after the Parish
~~in~~ in this situation.

II I like to stay at Ranchi with my
family for the ^{medical} treatment of my Knees.

IV I am in need of money for the treatment
of my Knees

I, therefore humbly request to you
for the ^{medical} treatment of my Knees kindly
~~give me~~ ^{grant me} the leave of 2 Months 1st
May to 30th June 1979 and arrange
in the Dhanbad Parish that all of my dues
of the last months of my Salary since
1978 might be paid to me.

I shall be ever thankful to you
for this kind act.

Yours brother in Christ
Rev Saban Martin Topno
Parish Chairman Dhanbad

C.C. to

Pranab Adhyaksh, Ranchi
Treasurer, S.E. Anchal Banu
Mr Benjamin Topno, Dayankelt
Mr Ishak Ming, Jamshedpur
Secretary, S.E. Anchal Khunti

SERAMPORE COLLEGE, THEOLOGY DEPARTMENT
TERM ENDING EXAMINATION, DECEMBER 1977

Handulna
5/12/77

THE WRITINGS

Full marks: 100 Time: 3 hours

Each question carries equal marks.

Unmarked OT may be used.

- I. Describe the formcritical approach to the Psalms. In which way is it distinguished from the previous study in the Psalms?

or

Compare Mowinckel's and Gunkel's approach to the Psalms.

- II. Describe the structure of any two of the following psalm types: Hymn ✓ - communal lament ✓ - individual thanksgiving psalm

- III. Give an exposition of origin and history of the spiritual movement of wisdom in Israel.

or

Describe the structure of the book of Job and its history of formation. ✓

- IV. Write short notes on any two of the followings:

1. Enthronement psalms ✓
2. Building of the temple of Jerusalem after the exile ✓
3. The instruction of Amen-em-ope
4. The "perfect wife"

SERAMPORE COLLEGE , THEOLOGY DEPARTMENT

TIME ENDING EXAMINATION, NOVEMBER 1977

THE WRITINGS

Full marks: 100 Time: 3 hours

Each question carries equal marks.

Unmarked OT may be used.

- I. Describe and discuss two different systems of classification of the Psalms according to their literary types.

or

"Since H. Gunkel and the form-critical investigation of the Psalms is the question of the author of the Psalms of secondary importance!" - Can you substantiate this assertion?

- II. Describe the structure of any two of the following Psalm-types:

- hymn /
- individual lament /
- individual thanksgiving psalm

Illustrate your expositions with reference to one biblical psalm representing the type under discussion.

- III. Trace the history of formation of the book of Job.

or

In which parts can the book of Proverbs be divided?
Describe their differences and discuss their date of origine.

- IV. Write short notes on any two of the followings:

1. parallelismus membrorum
2. ma-at - ~~what~~ /
3. Serubbabel
4. restoration of the temple after the Exile

To, The

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

Subject:- Thesis writing.

Sir,

As it is my final year B.D. I am writing my thesis under the title:

" A Study of the understanding of Sacrifice among the non-Christian tribals of the Chotanagpur area in the light of the Jewish understanding of Sacrifice as found in Hebrews Chapters IX and X."

So, regarding to this thesis eg- a) paper b) Typing c) binding etc. I need some help of Rs.100.00(Rupees one hundred only). Please remit this amount as soon as possible.

c.c. 1) Pramukh Adhyaksh
G.E.L. Church, Ranchi.
2) Head Accountant
G.E.L. Church, Ranchi.

Sincerely Yours?

John Kanulna

(John Kanulna)

B.D.III Year 1977.

Serampore College.

31.12.'77.

Serampore,
31.12.1977.

To,

The Head Accountant,
G.E.L. Church
K.S.S. Office Ranchi.

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HEBREWS CHAPTER IX AND X "

So, regarding to this Thesis, I need some help
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this amount as soon as possible.

Sincerely Yours'

John Kandulna
31.12.77
(John Kandulna)
B.D. III Year 1977.

कुसुम वैली सामाजिक मांडो रोपण दिवस कार्य — क्रम

दिनांक - १५-१-१९६४

समय प्रातः - १० बजे

१. अतिथि अभिमण्ड - गार्ड बटन द्वारा
२. आराधना तथा मांडों का संस्कार - पांडे एवं धर्मगुरु
३. चंदा सौंदाकर्ता - १. उन्नी तेली तेलना
३. उन्नी श्रोत्राली कडुलना
५. उन्नी नथपरी तेलना

४. मांडों तैलन :- १. श्री. बो. जी. तेलना ३. श्री. सी. जी. तेलना
३. श्री. रु. कडुलना ४. श्री. जे. कडुलना
५. श्री. आ. तेलना ६. श्री. ली. तेलना
७. श्री. रु. तेलना ८. श्री. ए. तेलना

५. संक्षिप्त प्रवचन - कंडिदत्त जीन कडुलना +

६. मुख्य अतिथि का भाषण - महात्म - श्री. जी. डोंग

७. शुभ संदेश - श्री. रु. मुंडु -

८. अपना मत व्यक्त - श्री. रु. कडुलना -

९. शुभ संदेश - भिक्षु गण -

१०. नमन

११. विदाई भाषणा - कंडिदत्त जीन कडुलना

१२. विदाई प्रार्थना - प्रचारक पी. समर -

१३. शत की शान्त मंडली का आशीर्वाद

सर्विस

कुसुम वैली सामाजिक मांडो रोपण दिवस
श्री. रु. तेलना -

कुसुम टोली सामाजिक
मांझी इरोपण दिवस
१५-१-१९६६ ई.

* * * मांझी

२॥५५ संक्षिप्त विवरण प्रतिवेदन

नाम करण एवं प्रसारण:- कहा जाता है कि इस गाँव में पहले बहुत ही कुसुम पेड़ों का समूह था। इसीलिए आवाद करने वाले हमारे पूर्वजों ने इस गाँव का नाम कुसुम पेड़ों के बहुलता के कारण कुसुम टोली रखवा। यह हमारा बोझो जारा कुसुम टोली गाँव करीब सौ साल पहले से विभिन्न तिमिर में खोया हुआ एक आलाधारण गाँव की तरह बसा हुआ था। वन्यांचल में अवस्थित होने के कारण यह गाँव कुछ लुप्त एवं अविस्कार से अनभिज्ञ था। गाँव में साँतारिक शक्ति-रिवाजों की उत्कल माकियाँ मलक रही थीं। पर्व ओहारों के अवसर पर मांझ मन्दिरों की स्वरलहरी एक दो-दिन नहीं, पर सप्ताहों दिनों तक खुलती रहती थीं। इस आगम्य वसांचल में वे बेधिक हो बहने लगी थीं, जवान भुवतिमाँ तन्ना अचोड़ ऐसे भुवावसर पर अपना-अपना विष फार भादा करते संलग्न पाये जाते थे। वर्षा काल में मृत्ति की हरिमाली को देख कर जवान गगन अंगड़ाई लेते हुए, अपने ऊँह पर काबू नहीं पा सकते थे और भों अनायास ही ऊँह से आषाढ़ की स्वरों में मधुर तान बाँटती में आ नंगे ऊँह से हंसते हुए पहाड़ों की चौदियों से तराईयों में प्रतिध्वनित करते

इस एक-एक कामीन माई बदनो के हृदयों
को संकृत करते हैं।

इसी युग में हमारे पूर्वज लोग 'वीणा बुरु
मिस्र, रे विंग वीगा ओले रे पेच' आदि कदावतों
से आरगभित पाये जाते हैं। इसी युग में हमारे
पूर्वज अतः इसी स्वर्णिम युग के मध्यन्तर में
एक दिव्य चिराग का अभिर्भाव हमारे
पूर्वजों के मध्य में हुआ। वह चिराग मित्रन के
के रूप में हमारे समस्त मन्त्राल को तरह प्रज्वलित
है वे हैं, महामना सी. डी. जॉंग, जिन्होंने उस युग
में 'हड़ाम मस्तरा: हड़ाम हाके पुरा: गी लैसरा'
वर्गशह अनुभूतियों से लक्ष्य प्रतिष्ठित हैं।
यही हमारे महामना सी. डी. जॉंग को हमारे इस
गाँव को ~~उज्ज्वल~~ में लाने का अध्याधिक श्रेय प्राप्त
है। सूर्य, चाँद पक्ष एवं पक्षियाँ, चल जायेंगी,
पर इस गाँव को उजागर करने वाले सी.
डी. जॉंग का नाम परमपरान्त ही अमर
रहेगा। जब तक कि इस गाँव का अस्तित्व
बना रहेगा।

शिक्षा:- करीब-करीब १६ ई. की बात है कि इसी
सी. डी. जॉंग के माध्यम से एक पर्वनिमित्त
पाठ भाला का बीजारोपण किया गया। बीजारोपण
को जगह जगह तो पनो के ऊपर के पास
एक आम पेड़ है उसी अंत पास थी।
क्योंकि यह जगह इधर-उधर से जाने कड़पा
बन्नी सीमा बोनो जारा से केन्द्र पर थी।
लेकिन इस जगह पर पाठ भाला नहीं बना,
सुदामाजी जहाँ है, वहीं पर बनायी गई। इस
समय के प्रथम मिथों में से अभी भी मदी
पर मोजूद है वे हैं, श्री १ बोनो (मौजा) दे
के लक्षण। वास्तव में यह गाँव अत

पास के गाँवों से बाद ही मैं सम्मता पर
आया। यहाँ तककी आत पास के गाँवों में
बूढ़ों का नाम खिस्तान नामों से पुकारा जाता
था। पर हमारे इस गाँव के बूढ़े नासोब बूढ़ों
का नाम खरा, राँगे, कौंदा, खलवा, ठोम्बा
टेकोए, ~~बोकोरा~~ बोरहा आ।

सी. जी. डोंग के अतुलनीय एवं अकथ्य
परशम ने ही हमको इस दद तक पहुँचा
दिया है। महामना डोंग ने इस गाँव के दो
अधिकांशों को अष्टि. ए. वला बी. ए. पढ़ने में
उत्तरे किया है वे हैं १. श्री जोहन कडुलगा
२. श्री-दयाल तोपन। वला उस से भी उपर
आध्यात्मिक शिक्षा में स्वर्गीय स्नातकोत्तर
को लब्ध प्रतीति पर में आरुह्य लेने के
लिए ~~जोहन कडुलगा~~ श्री मन्मथ प्रसाद
हुआ है। मैत्रिक काल तक पढ़ने में बहुत
बोर्ड सक्षम रहे हैं। जैसे १. श्री जोहन कडुलगा-
जो पैचायत सेवक को लालारी नौकरी पर
आसीन है। २. श्री तुल तोपन : ये भी पूर्वी
बंगाल में लालारी नौकरी पर है। ३. श्री मन्मथ
तोपन ४. श्री लक्ष्मी तोपन ५. श्री अविनाश ~~कडुलगा~~
६. श्री श्याम लाल कडुलगा। ७. उक्त मैत्रिक काल में

३. लालाम
आराम
आराम
नाम पत्नी
आ. ए. ए.
पत्नी
नदी, ए. ए.
वहाँ पर
श्री. पी. ए.
हो गया है।

किन्तु एक ही शिक्षक के ~~अभि~~ अभिनेता शिक्षक है
१. श्रीमानन्दमहाद पद २. श्री कुलतम जोशी ३. श्री ~~महा~~
सन्ना. इति ए. ए. मिडिल काल तक पढ़ने में और
ही हमारे भाई बहन सक्षम रहे हैं. अभी भी
संस्था में उस सी. जी. डोंग के द्वारा पालित
पक्षित एवं वधित विद्यलय में हमारे लक्ष्य
लक्ष्मियों, अपने जीवन को लक्ष्य में रखकर
अध्ययन कर रहे हैं। अतः श्री. जी. डोंग.
दीर्घजीवी हों यही हमारा शुभकामना है।

लोग हैं, बहुत दिनों से पानी के लिए कष्ट भोगते आ
फिर भी इस पर स्थानीय शासक वर्ग ध्यान नहीं दे रहा है। अतः आप स

हमारा कामूदसरो करना और कराना है न कि केवल हमको
आधुनिक कोहिरा से कुछ मील की दूरी पर एक काम बन करने वाले
की स्थित मोप नगर प्राचीन मिश्र की राजधानी बनायी गयी है
यद्यपि इस नगर के कायम

तथापि भैरव कांड देखने सामान्य अर्थ अथवा सामान्य अर्थ अर्थ

पुराने सत्ता में आने के बाद सत्ता में बार आने के बाद श्रीमती
इन्दिरा गांधी सत्ता में आने के बाद श्रीमती इन्दिरा गांधी
की राजनैतिक सफलताओं का देर लगता जा रहा है। उनके सजा
उनके सत्ता में आने के ही।

सत्ता में आने के बाद श्रीमती इन्दिरा गांधी की राजनीति

गांधी की राजनीति सफलताओं का से उ देर लगता जा रहा है
उन के सत्ता में बा बा आप बा आने के बाद बति अर्थात् बा आने आते
ही सि विरोधी दल दलों की पार्टी बता अ हज हतर उ कि हताशा
हह ही नहीं अस ओर कामों की बात तो वं करते ही नहीं हैं व पर

कली सिया और उसका मिशन

(डा० सी० के० पॉल सिंह)

- १) कली सिया क्या है ? :- को० अ० ७, मिलाने २ पिटर २:६,
- २) मिशन क्या है ? :- मिशियो, मिशियो डेई, मिशियो रिस्ते, मिशियो एक्लेसिया — भेजा जाना — गति में रहना। रखना। रखा जाना, मत्ती १८:१६ मार्क १६:१५, लूक २४:४७-४८। प्रेरित १:८, युहन्ना १७:१८।। युहन्ना २०:२१ ।
- ३) मिशन क्यों ? (क) आधार — स्वयं ईश्वर, यीशु, पवित्र आत्मा हैं यशा० ६६:८, २५:६-६, हागो २:६-६, मत्ती १०:५, २२:१-१० प्रेरित १:८,
(ख) आदेश — मत्ती २८:१६
(ग) आवश्यकता — मत्ती २४:१४, रोमी १०:११-१५
(घ) मसीही आचरण। जीवन-आधार — प्रेरित ११:२६, १ कुरो ६:१६ रोमी १:१६-१७, १ पिटर २:६,
- ४) मिशन कहाँ ? — सारे जगत में, सारी सृष्टि के (लोगों के) बीच, मत्ती २८:१६, मार्क १६:१५, युहन्ना १७:१८, प्रेरित १:८, हर टंगेली ?
- ५) मिशन किस लिये ? (क) सुसमाचार प्रचार के लिये — परमेश्वर के राज्य के प्रचार के लिये (मार्क १६:१५, १ कुरो १:१७-१८), गवाह होने के लिये।
(ख) विश्वास दिलाने के लिये, रोमी १०:११-१५, मार्क १६:१५+१६,
- ६) मिशन किस प्रकार — साधन। तरीके (क) साक्षि। घोषणा। बातचीत मार्क १६:१५, रोमी १०:११-१५, प्रेरित ११:२५+२६, प्रेरित १७,
(ख) संगति — मिलना और मिलाना, एक साथ खाना पीना

(ग) सेवा - (मती १०:७, लुका ६:१-५, १०:६, मार्क १६:१५-१८,

७) मिशन और स्वदेशीकरण : जन, धन, साधन। तरीके ,
(स्वायत्तता:)

८) मिशन और संस्कृति - भाषा, नाच-गान, पहरावा, पोशाक ,

९) मिशन और विकास - मिशन में विकास से या विकास में मिशन ?
कृषि, स्वास्थ्य, शिक्षा

१०) मिशन और कलीसिया - मिशन में कलीसिया खड़ा करना आवश्यक है ? वपतिस्मा,
सदस्यता, संगठन, संविधान

चतुर्थ वार्षिक सम्मेलन

गोबिन्दपुर सिनोड युवा-संघ सम्मेलन, जुरदाग ।

२७ मई से २६ मई १९६४

मसीही भंडारीपन

हड़ और अटल रहो और प्रभु के काम में सर्वदा बढ़ते जाओ,
क्योंकि यह जानते हो कि तुम्हारा परिश्रम प्रभु
में व्यर्थ नहीं है ।

ख्रिस्त यीशु में प्रिये भाइयो-बहनों तथा जवान-युवातियो यीशु सहाय ।

आप सभी को यह सूचित करते हमें अपार हर्ष होता है कि हमारे
गोबिन्दपुर सिनोड युवा-संघ का चतुर्थ वार्षिक सम्मेलन २७ मई से २६
मई, १९६४ ई० तक जुरदाग पेरिस के जुरदाग मंडली में होने जा रहा
है । सम्मेलन की सफलता आप ही लोगों की उपस्थिति में है अतः
अधिक से अधिक संख्या में आकर सम्मेलन को सफल बनाने के लिये
आप सभी को हार्दिक निमंत्रण है ।

पौलुस कोनगाड़ी

प्रेसिडेंट

गोबिन्दपुर सिनोड युवा-संघ ।

निवेदक

वसंत हीरालाल आई'द, सेक्रेटरी

गोबिन्दपुर सिनोड युवा-संघ ।

सुश्री सुदित तौपनो

कोषाध्यक्ष

गोबिन्दपुर सिनोड युवा-संघ ।

मेस्स खर्च :—फी मेम्बर ५ वेले के लिए ३ रु० ८ आ० अथवा चावल

२ सेर ४ ल०, दाल ६ ल०, पैसा १ रु० ४ आ०

जरूरी चीजें :—बैबल, साक्षी बाणी, पेंसिल, कापी, दुलकी, बनम,
केन्द्रा, डुहिला, बांसुरी आदि ।

नवमिन्त तथोक्त प्रकृत

सम्मेलन का विषय

मसीही भंडारीपन

(बाइबल के पद)

(१) व्य० वि० ४ : ३६

१ ला इतिहास २६ : ११

यशायाह ४२ : ८

(२) उत्पत्ति २ : १५

१ पतरस २ : १६

लूक १७ : १०

यशायाह ४४ : २

१ कुरं० ३ : ५

(३) प्रे० क्रि० ४ : २४

कुलु० १ : १७

१ कुरंथी १० : २६

१ कुरंथी ६ : १६-२०

(४) मत्ती २५ : २७

१ पतरस ४ : १०

१ कुरंथी ४ : १

लूक १२ : ४२

(५) रोमियो १४ : १०-१२

लूक १२ : ४८

मत्ती २५ : १६

(६) रोमियो १२ : १

२ कुरंथी ८ : ६

१ योहन ४ : १६

२ कुरंथी ५ : १४-१५

(७) १ ला कुरंथी १० : ३१

१ पतरस ४ : ११

इफि० १ : १२

१ ला कुरंथी ६ : १६-२०

यूहन्ना १७ : ४

मसीही भंडारीपन की जिम्मेदारी (अध्ययन के लिये उपयोगी पद)

(१) १ थिसुलु० २ : ४

१ कुरंथी ४ : १

१ पतरस २ : ६

१ थिसुलु० ५ : १७-२०

(२) भं० सं० ११८ : २४

इफि० ५ : १४-१७

यूहन्ना ६ : ४

नी० ब० १८ : ६

(३) रोमियो १२ : १	(४) व्य० वि० १० : १४
१ कुरंथी ६ : १५	ल० व्य० २५ : २३
१ योहन्ना ३ : १८	हंगै २ : ८
इश्यानी ५ : ६	मती २५ : २७
नी० व० १८ : ६	कुल्लु० १ : १६
	फिलिपि० ३ : १८-१६
	२ तिमोथी ३ : २, ४-५।

नोट :—(क) उपरोक्त बैबल के पदों को सभी भाई-बहनें पढ़कर आवें।
इन्हीं पदों के आधार पर उक्त विषय का अध्ययन और बहस होगा।

(ख) विषयक अध्ययन की अगुवाई प्रमुख अध्यक्ष रेभ० डा० एम० बागे करेंगे। उनकी उपस्थिति में विशेष रोक टोक होने पर अंचल अध्यक्ष रेभ० जुनुल तोपनो करेंगे।

(ग) विषय का अध्ययन अनेक दलों में किया जायगा। दलों की अगुवाई श्री एन० ई० होरो, रेभ० जे० तोपनो (अंचल अध्यक्ष), रेभ० संतोष सुरिन, तथा रेभ० ह० तोपनो (सिनोड प्रेसिडेंट) करेंगे।

सम्मेलन का कार्य्य क्रम

बुधवार २७ मई, १९६४

५ बजे शाम - जुरदाग पहुँचना, ८ से ८-३० बजे उद्घाटन
आराधना—पाद्री ह० तोपनो, सिनोड प्रेसिडेंट। ८-३० से ६ बजे विषय
उद्घाटन प्रमुख अध्यक्ष अथवा अंचल अध्यक्ष। भोजन।

विकेवार २८ मई, १९६४

पहली बेला—सभापति विमल कोनगाड़ी

६-३० से ७ बजे उपासना—सुश्री नेली तीडू, ७ से ७-३० बजे चाय,
७-३० से ८ विषय पर प्रवेशन, ८ से ६-१५ दलों में अध्ययन, ६-१५ से
१०-३० दलों का सम्मिलित अध्ययन और वाद विवाद। ११ से १२
भोजन।

४१ : ०४ ०५ ०६ ०७ ०८ ०९ १० ११ १२ १३ १४ १५ १६ १७ १८ १९ २० २१ २२ २३ २४ २५ २६ २७ २८ २९ ३० ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४० ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५० ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६० ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७० ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८० ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९० ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००

सभापति—जुएल भुईया

२ से २-१५ उपासना, श्री सुवर्ण कोनगाड़ी, २-१५ से ४-३० विषय प्रदर्शन, दलों में अध्ययन, तथा दलों का सम्मिलित अध्ययन और वाद विवाद। ५ बजे चाय, ५-३० से ६-३० खेल, ७ से ८ भोजन, ८ से १०-३० मनोरंजन।

। निम्न प्रत्येक दिन—**शुक्रवार २६ मई १९६४** (क) : प्रति
पहली बेला

सभापति—बसंत कुमार भेंगरा

६-३० से ७ बजे उपासना-सुश्री मुदित तोपनो, बाकी कार्य क्रम २८ मई, पहली बेलासुमार होगा।

दूसरी बेला

सभापति—सुश्री हेलीना होरो

२ से २-१५ उपासना-सुश्री एमलेन होरो। २-१५ से ३-४५ साक्षी कार्य, ३-४५ से ४-४५ आम सभा, ५ बजे चाय, ५-३० से ६-३० खेल, ७ से ८ भोजन, ८ से ९ मनोरंजन भजन होड़ आदि। ९ से १० बिदाई आराधना पाद्री एम. टूटी।

नोट—प्रत्येक पेरिस से दो प्रतिनिधि भेजे जाएं। प्रति प्रतिनिधि फीस ५ आ० अर्थात् दो प्रतिनिधि का ८ आ० लेते लावें।

४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५० ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६० ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७० ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८० ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९० ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००

। निम्न प्रत्येक दिन—**शुक्रवार २६ मई १९६४** (क) : प्रति

पहली बेला
सभापति—बसंत कुमार भेंगरा
६-३० से ७ बजे उपासना-सुश्री मुदित तोपनो, बाकी कार्य क्रम २८ मई, पहली बेलासुमार होगा।

। निम्न प्रत्येक दिन—**शुक्रवार २६ मई १९६४** (क) : प्रति

सुसमाचार प्रचार एवं साहित्य विभाग

जी०ई०सल० वर्क , रांची ।

हाईरेक्टर एवं सैक्रेटरी

रेम०डा०सी०के०पॉल सिंह, जी०डी०, डा०छैब्रौल० (बर्लिन)

जी०ई०सल० वर्क, रांची

पत्र क्रमांक — २३।७८।जी०ई०सल० — १८

दिनांक १७ अप्रैल १९७८ ।

मान्यवर पाद्री साहब,

सुसमाचार प्रचार विभाग के सभी कर्मचारियों की ओर से आप सभी को सप्रेम यीशु सहाय । ईश्वर की दया से हम सभी का काम अब तक सक्षम चलते आया है। कुछ क्षेत्रों में अनेक बातों को लेकर कुछ कठिनाईयां हैं, परन्तु फिर भी हमारे अनेक क्षेत्र हैं जहाँ काम जोरों से चल रहा है और हमें सफलताएं भी मिल रही हैं — हम आप लोगों के कार्यों से साहस एवं सामर्थ्य पाने के लिये कुछ जानकारी पाना चाहते हैं, अतः आप के सविनय अर्जी है कि आप नीचे लिखे प्रश्नों का सही स्थान में जवाब भरकर जुलाई (१९७८) माह के अन्त तक अवश्य भेज दें — यदि आप आवश्यक समझें तो एक अलग कागज में भी रिपोर्ट भेजें, हम अति धन्यवादी होंगे ।

आपके सहयोग के निमित्त धन्यवाद ।

पाद्री —————

पेरिश । हस्ताका का नाम —————

अंचल —————

आपका विश्वस्त,

(सी०के०पॉल सिंह)

SI ६१२०२१, जी.ई.पी.

सुसमाचार प्रचार एवं साहित्य विभाग

जी०ई०सल० वर्क , रांची ।

पत्र क्रमांक — २३।७८।जी०ई०सल० — १८

दिनांक — १७ अप्रैल १९७८ ।

मान्यवर पाद्री साहब,

सुसमाचार प्रचार विभाग के सभी कर्मचारियों की ओर से आप सभी को सप्रेम यीशु सहाय । ईश्वर की दया से हम सभी का काम अब तक सक्षम चलते आया है। कुछ क्षेत्रों में अनेक बातों को लेकर कुछ कठिनाईयां हैं, परन्तु फिर भी हमारे अनेक क्षेत्र हैं जहाँ काम जोरों से चल रहा है और हमें सफलताएं भी मिल रही हैं — हम आप लोगों के कार्यों से साहस एवं सामर्थ्य पाने के लिये कुछ जानकारी पाना चाहते हैं, अतः आप से सविनय अर्जी है कि आप नीचे लिखे प्रश्नों का या सही स्थानों में जवाब भरकर जुलाई (१९७८) माह के अन्त तक अवश्य भेज दें — यदि आप आवश्यक समझें तो एक अलग कागज में भी रिपोर्ट भेजें, हम अति धन्यवादी होंगे ।

आप के सहयोग के निमित्त धन्यवाद ।

पाद्री —————

पेरिश । हस्ताका का नाम —————

अंचल —————

आप का विश्वस्त,

(सी०के०पॉल सिंह)

SI ६१२०२१, जी.ई.पी.

सुसमाचार प्रचार एवं सामाजिक विभाग, ज. ० ई. ० एल. ० चर्च, रा. ०
रेमंडा ० सी. ० के. ० पोल सिह, बी. ० ई. ०, हा. ० थे. ० लु. ० (बर्लिन)
पत्र क्रमांक:-

ज. ० ई. ० एल. ० चर्च, रा. ०
बिहार । भारत

२३।७८।बी०ई०एल०- १८

दिनांक- १७ अप्रैल १९७८ !

सुसमाचार प्रचार- कार्य - विवरण

पात्री का नाम -----

पेरिश । इलाका -----

अंचल -----

१- मिशन क्षेत्र है ? ----- (क) जगहों का नाम -----

----- (ख) किन जातियों के बीच ? -----

२- पेरिश । इलाका इस काम के लिये कितना खर्च । बजेट रखा है ? -----

३- खर्च कहाँ से पाते हैं ? ----- कितना ? -----

४- राज्य वृद्धि गिरजा करते हैं ? ----- साल में कितनी बार ? -----

५- शिरनी दान किस कार्य में खर्च करते हैं ? -----

कहाँ सेन्द्रलाइज करते हैं ? -----

६- मिशन पर्व मानते हैं ? -----

७- शिरनी दान किस कार्य में खर्च करते हैं ? -----

कहाँ सेन्द्रलाइज करते हैं ? -----

८- प्रचार कार्य के क्या तरीके हैं ? -----

९- युवा वर्ग का सहयोग है ? ----- महिला समाज का ? -----

१०- कितने धर्म खांजक बपतिस्मा पाये हैं १९७७ ----- १९७८ -----

११- प्रचार कार्य के लिये आप क्या सहायता दे सकते हैं ? -----

१२- प्रचार कार्य के लिये क्या सहायता चाहते हैं ? -----

१३- प्रचार-कार्य में आप की कठिनाईयाँ ? -----

१४- आपके प्रस्ताव व सुझाव -----

पात्री की सही !

सुसमाचार प्रचार एवं साहित्य विभाग
जो०ई०एल०चर्च, राची ।

पत्र क्रमांक - २३।७८।वी०ई०एल० - १८

दिनांक - १७अप्रैल १९७८

मान्यवर पाद्री साहब,

सुसमाचार प्रचार विभाग के सभी कर्मचारियों की ओर से हम सभी को सप्रेम यीशु सहाय । ईश्वर की दया से हम सभी का काम अब तक सकुशल चलते आया है - कुछ क्षेत्रों में अनेक बातों को लेकर कुछ कठिनाईयां हैं, परन्तु फिर भी हमारे अनेक क्षेत्र हैं जहाँ काम जोरों से चल रहा है और हमें सफलताएं भी मिल रही हैं - हम आप लोगों के कामों से साहस एवं सामर्थ्य पाने के लिये कुछ जानकारी पाना चाहते हैं, अतः आप से सविनय अर्जी है कि आप नीचे लिखे प्रश्नों का या खाली स्थानों में जवाब भरकर जुलाई (१९७८) माह के अन्त तक अवश्य भेज दें - यदि आप आवश्यक समझें तो एक अलग कागज में भी रिपोर्ट भेजें, हम अति धन्यवादी होंगे ।

आप के सहयोग के निमित्त धन्यवाद ।

पाद्री --- Paul Bage ---
पेरिश । इलाका का नाम --- Bongram ---
अंचल --- S.E. Orichal ---

आप का विश्वस्त,
सी. ई. पॉल सिंह
(सी०ई० पॉल सिंह)
३१ अक्टूबर, वी.ई. १९७८

सुसमाचार प्रचार एवं साहित्य विभाग

जी०ई० एल० चर्व , रांची ।

जी०ई० एल० चर्व, रांची

डाइरेक्टर एवं सेक्रेटरी

रेम० डा० सी० के० पोल सिंह, वी० डी०, डा० थेओल० (बर्लिन)

पत्र क्रमांक — २३।७।जी०ई० एल० — १८

दिनांक १७ अप्रैल १९७८ ।

मान्यवर पाद्री साहब,

सुसमाचार प्रचार विभाग के सभी कर्मचारियों की ओर से मैं सभी को सप्रेम यीशु सहाय । ईश्वर की दया से हम सभी का काम अब तक सक्षुशल चलते आया । कुछ क्षेत्रों में अनेक बातों को लेकर कुछ कठिनाईयाँ हैं, परन्तु फिर भी हमारे अनेक क्षेत्र हैं जहाँ काम जोरों से चल रहा है और हमें सफलताएँ भी मिल रही हैं — हम आप लोगों के कामों में साहस एवं सामर्थ्य पाने के लिये कुछ जानकारी पाना चाहते हैं, अतः आप के सविनय अर्जी है कि आप नीचे लिखे प्रश्नों का खाली स्थान में जवाब भरकर जुलाई (१९७८) माह के अन्त तक अवश्य भेज दें — यदि आप आवश्यक समझें तो एक अलग कागज में भी रिपोर्ट भेजें, हम अति धन्यवाद देंगे ।

आपके सहयोग के निमित्त धन्यवाद ।

पाद्री. Saban Martin John

पेरिश । इलाका का नाम — — — — —

अंचल — — — — —

आपका विश्वस्त,

(सी० के० पोल सिंह)

डाइरेक्टर जी. ई. पल.

BOARD OF EVANGELISM AND LITERATURE.

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5. Letters from Assam Anchal
6. Letters from ~~XXXXXXXXXXXX~~ NW Anchal
7. Letters from Orissa Anchal
8. Letters from SE Anchal
9. Letters from Khutitoli
10. Bills from Assam Anchal/Mikir Hills
11. B. Bills from NWA/Udaipur Mission Field
12. Bills from Orissa Anchal
13. A. Bills from SB Anchal
14. Bills from Khutitoli
15. Gospel Portions' Sale
16. Letters from Tract Distributions, Bible -Society, ETC.
17. Individual Letters
18. Reports (Quarterly, Half-yearly, Yearly).
 - A. Questionnaire Reports 1968
 - B. Reports Printed
 - C. Reports of Census 1968
19. Budget 1967 (GM/LWF)
20. Budget 1975
 - A. Budget 1968 off (LWF)
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 - A. DO 1970 ff
 - C. Bills Central Do.
 - E. Bills Central DO.
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29. Jeep Bills & Vouchers
 - A. Jeep Documents
30. Surguja Mission Field Letters
31. Pracharaks' Refresher Course
32. Surguja M/F Bills
33. News from Gossner Church India
34. Foreign Study
 - A. Secretary SSP, FS & EXP P
35. RCC
36. INCOME
37. BTE Bills Etc.
38. RELIEF
39. Annual Reports 1974
40. Refresher Course for Ilaka Chairmen, F/Supervisors & Adhyakshas
Head of the Theol. Institutions.

41. Self-Studies & Resources of the Church
(Church, Economy & Stewardship)

From:-

Treasurer,
GEL Church Orissa Anchal
Rajgangpur

To

The Director,
Evangelistic works
GEL Church Ranchi
KSS. Office.

Sub:- Bill for the Evangelistic workers for the
month of April- 1978

Sir,
Please find herewith enclosed the bill for
the month of April-1978, in duplicate for your
information necessary action.

Yours faithfully,

Smt. M. N. S. S.

Treasurer,
Orissa Anchal

7072.52
 22.00
 48.00

From: Treasurer,
 General Church Office, Anshai
 198.30

15.00
 7358.48
 47.70

7406.58
 1396.48
 10.10

To: The Director,
 Evangelistic Work
 Gen. Church Office
 Kas. Office.

Subj: Bill for the Evangelistic Work for the
 month of April-1978

Sir,
 Please find herewith enclosed the bill for
 the month of April-1978, in duplicate for your
 information necessary action.

Yours faithfully,

[Signature]
 Treasurer,
 General Church Office, Anshai