

# NAI KIRAN

WHEN THE DAY OF PENTECOST HAD COME, THEY WERE ALL TOGETHER IN ONE PLACE. AND SUDDENLY THERE CAME FROM HEAVEN A NOISE LIKE A VIOLENT RUSHING WIND, AND IT FILLED THE WHOLE HOUSE WHERE THEY WERE SITTING. AND THERE APPEARED TO THEM TONGUES AS OF FIRE DISTRIBUTING THEMSELVES, AND THEY RESTED ON EACH ONE OF THEM. AND THEY WERE ALL FILLED WITH THE HOLY SPIRIT AND BEGAN TO SPEAK WITH OTHER TONGUES, AS THE SPIRIT WAS GIVING THEM UTTERANCE.



NEWS LETTER  
JULY - OCT 2018  
(FOR PRIVATE CIRCULATION ONLY)



**DIOCESE OF AGRA  
CHURCH OF NORTH INDIA**

# BISHOP'S MESSAGE

## *The Church affirms that she is commissioned by Jesus Christ to be an agent of reconciliation in the World specifically in the Indian National Context*

The Church's conviction that one important function of the Christian Church and every member thereof is to bear Witness before all men, by life and word of the Gospel of the revelation of God in Jesus Christ. Church does this in accordance with the command of our Lord with a view to sharing our highest happiness with our fellowmen.

Hence a long – running debate on people's turning towards Christ (Conversion) demonstrated in the controversy between Bishop Azariah and Mahatma Gandhi starting in the 1920's and 1930's had following Key issues:

### *Empowerment of the poor:*

Whether turning to Christ (conversion) is anti-national, whether Dalits who believe and worship Christ should be denied reservation rights.

Bishop Vedanayagam Samuel Azariah (1874 – 1945) born into a Nadar Christian family was a successful leader of grassroots movements of religious transformation in South India in the early twentieth century. Nadars occupied a middle position of semi-untouchables in the caste system between 'Dalits' and 'Sudras'. Like Dalits they were barred from entering temples or courts of justice, and dress regulations forbade women from covering the upper parts of their bodies. They were forbidden the use of public wells, required to stay thirty-six paces away from high-caste Brahmins, their houses were limited to one storey, they were forbidden to carry umbrellas, wear shoes or gold ornaments, or milk cows, and women were not allowed to carry pots on their hips. Unlike Dalits, many Nadars abstained from liquor and beef and disapproved of the marriage of widows. The Christian Church helped Nadar women gain the right to cover their upper bodies during the violent breast-cloth controversy of the early-to-mid-nineteenth century.

Nadar Women were frequently attacked, stripped, and beaten, and chapels and schools were burnt for the offence of wearing the breast cloths previously worn by higher caste Nair women. Empowered by the gospel teaching, Nadars became leaders in the movement for social change.

While Azariah was empowering the poor, Mahatma Mohan Das Karamchand Gandhi (1869-1948) was leading a national movement to empower Dalits, hostile to Azariah, Gandhi's ideal was that Hindus retain their religion but reform its abuses, while Azariah believed reform needed also change in concepts of God, humans, and the relations between them. This was the Crux of the difficulty between Gandhi and Azariah. Gandhi worked for reform of Hinduism, while Azariah favoured both reform and conversion out of Hinduism.

While Gandhi believed all religions were equally valid, Azariah believed in the finality of the revelation of God in Jesus Christ. Gandhi believed that all religions were merely different roads converging to the same point and that conversion from the religion of one's birth to another was an offence against the 'dharmic' order. Azariah's evangelism, which brought significant benefits to Dalits, offended Gandhi, who disapproved when the Church's social work, education and health on a collision course with Azariah's very considerable social progress for Dalits.

### *Conversion and Nationalism:*

The Church in India is often criticized as the foreigner Church importing 'foreign influence'. Some Christian Church were part of the imperial process, yet Christian Missions contributed overwhelmingly to the nation and at times were almost the sole proponents of movements of change, initiating revival of vernacular languages and literature, health progress and reform, educational excellence, and social uplift and transformation.

Vinoth Ramchandra brings out the contrast of missionaries' attitude to culture with that of Hinduism. He writes to the Hindu and Muslim alike sacred texts are untranslatable. Sanskrit and Arabic are the divine tongues and the culture of origin

becomes the universal paradigm. Until quite late into the twentieth century, many caste Hindus believed that in venturing beyond India one became ritually contaminated. Since Sanskrit is the language of the gods, it is also that of their human representative the Brahmins. It is the language of civilization and indeed the word Sanskrit means exactly that. Only men from the 'twice-born' castes can listen to Vedas chanted in Sanskrit. The Brahmanization of Indian society went hand in hand with the suppression of vernacular tongues in favour of Sanskrit. Indeed the term Sanskritization has come to be used to describe that process whereby beliefs and practices have come to be gradually absorbed into the Brahmanical power structure. However under the influence of Christian missions vernacular languages and literature blossomed in India.

Azariah called for a 'nationalism that will not be narrow, and will not lead to nationalistic egoism.

Azariah never accused Gandhi of making Hindu communalism under the cloak of nationalism, but he criticized Hindu nationalists for trying to marginalize Indian Christians from national life simply because of their religion. To the charge that Indian Christians were somehow inherently unpatriotic, he responded in 1936 in a speech to the Vijaywada Town Congress Committee. After reminding listeners of how Christianity had succeeded in helping the Dalits, Azariah asked, 'If we attempted such tasks and succeeded in bringing new hopes and life to a few millions of people, surely we ought not to be reckoned as alien and disloyal, simply because we have used a method based on religion – a religion different from the religion of majority of the people of India.

Azariah challenged Gandhi's insinuation that, by converting from Hinduism, Indian Christians had betrayed their native heritage and forfeited their legitimacy as nationalists. We as citizens of India claim the right to live as Christians to Worship as Christians, to serve the nation as Christians, to commend our religion to others by all peaceful means and to apply to the solution of India's problems those methods we as Christian have found most effective. We concede the same right to the followers of other religions too. We can not admit the illogical claim made in some quarters that all religions are of equal regenerating value, and therefore the religion of a man's forefathers is best for him for all times! Loyalty to Truth as I know it is my duty, even though I might be compelled to be disloyal to my grandmother.'

Christianity, able to exist in many cultures, is transcultural. Christians believe the ground of their faith and conduct comes from outside any particular culture, so that you can be genuine Christian as an Argentinian, Indian, and Eskimo or as an Irishman. They believe in the same God whose followers are equal and have equal access to that God and to the blessings that God gives. Christians believe no one culture can claim to own the Christian God. This God is outside of any one culture.

Each culture can retain its own cultural specifics. Christians need not lose their cultural identity as Indians or Africans. A person can be deeply, loyal as both Indian and Christian. Distancing themselves from communalism does not take Christians out of their Indian culture. Rather their commitment to the Gospel places them as it were with one foot outside their culture while other remains firmly planted in it. Their Indianness is not erased.

The Church in India is both Indian and universal. The life style of a Christian community of faith should reflect both the universality of the gospel and the particulars of the human, in this case Indian, culture where it exists. Both distance and belonging are essential. If humans belong too exclusively to a particular culture, maintaining no distance with which to critique it, they may destroy it.

At the same time distance without belonging isolates. I could deny my identity as an Indian and draw back from my own culture, identifying as Christian but not Indian. Where would I belong? I am Indian. I belong in this our land. This is the way I live. This is my history and geography and my society. I do not belong anywhere else. Being Christian is our way of living as loyal Indians in our culture. There is no single correct way to relate to a culture; there are only various ways of accepting or changing aspects of a given culture from within. There are already in India hundreds of cultures. That's we are. Plurality of cultures is not a threat to national identity, but a source of enrichment. Intersecting and overlapping cultures enrich the dynamic vitality of each.

### *Conversion and separate Electorates:*

The political reforms initiated by the government changed the role of the Christian Church in India, forcing leaders like Azariah into controversial public policy debates. The complex communal categories for electoral and employment procedures threatened to open up scores of barely submerged religious and caste splits. Previously few Hindu nationalists had cared about the Christian Church's service of the Dalits it was merely charity. But with Indian Christians in a separate electoral category, conversion from Hinduism to Christianity or to other faiths posed a critical political threat to the nationalist movement,

to Gandhi's leadership of the Dalits, and therefore also to Gandhi's political agenda.

In this new political landscape, Indian Christians were distinguished from all other groups, including non-Christian Dalits. Conversion instantly became a highly charged political as well as spiritual act. The mass movements now threatened to take substantial numbers, not just out of an increasingly organized Hinduism, but also off the Hindu electoral registers. Further, Dalit converts to Christianity would lose all special privileges inherent to their former Dalit status and caste converts would be grouped with former Dalit converts. Gandhi objected publicly to separate electorates on the religious grounds that they would divide Hinduism without solving untouchability.

The Indian Christian Community, especially its Protestant branch, was widely opposed to the 1932 Communal awards. Azariah had earlier testified before the Simon Commission that communal electorates did not serve the interests of either Christianity or Christians. He advocated merging Indian Christians into the general electorate. In addition to allying the interests of Indian Christians with those of the nation as a whole, inclusion of Indian Christians in general Constituencies would help to prevent discrimination against Indian Christians on religious grounds.

Immediately following the termination of Gandhi's epic fast, the Mahatma asked Azariah through a deputation from the Christa Seva Sangha, a Christian ashram in Poona, to lead nationwide, interdenominational efforts to revoke the separate electorates for Indian Christians. In response, on October 6, 1932 Azariah published a second plea to Christians for united action against the communal award and in favour of joint electorates. Next, he called a meeting of the All India Christian Conference at Poona in late October, which agreed to a policy of cooperative efforts by leaders of Hindu, Muslim, Christian and other Communities to establish joint electorates, which remained in effect until after Independence. Separate Communal electorates were abolished in accordance with article 325 and 326 of the Constitution of India. Azariah's popular reputation as a nationalist was greatly reinforced by his involvement in the conflict over the electoral system. A broad, non-Christian audience discovered him as a forceful figure seeking to break down the barriers between the Indian Christian Community and the nation as a whole.

### *Conversion and Reservation Privileges:*

By 1939 Azariah observed in his diocese widespread communal discrimination in the matter of school fees and admissions, which is rightly resented by all.' He wrote, 'six boys seek admission to a Board School – all of the same economic status, with parents living on daily wages, and all of Harijan origin. Three have to pay fees because they are Christians, and three pay nothing because they are non-Christians! If this is not unfair communal and religious discrimination, what is? We do not wish to call our Christians Harijan for the sake of Concessions. We assert however that it is iniquitous to levy on the basis of the communal and not on the economic status of the parents. It is right for the son of an Hon. Minister to have full fee Concession because he is a Harijan Hindu, and for son of his peon, who until recently was a Harijan, to have to pay full fees, because the father has now become a Christian? This is surely partiality and communal favouritism and is as bad as untouchability.

Azariah wrote, 'religion is not a matter that can be adopted or changed by say fifty million people at the behest of a leader (Ambedkar), however influential he may be. Nor would there be any spiritual gain to the followers from a religion so adopted. The end of religion is not social uplift, but knowledge of God and union with God. It is of course certain that a true religion will bring social uplift, because it will unite men of God who is father of us all.

Conversion to Christianity still disqualifies poor and under privileged converts from Dalit benefits. Religion should not become a disqualification. It is the social and economic conditions that should determine the granting of privileges. The Dalit Christians have for long demanded reservation benefits from successive governments in power at New Delhi, but in vain. The demand is called controversial and fears are expressed that if Dalit Christians are given reservation benefits then non-Christian Dalits will leave the caste hierarchy of Hinduism and convert to Christianity.

### *Conversion and Truth:*

Gandhi's attack on Christian missions was supported, Azariah noted, by Rajagopalachari, who 'intensely dislikes' mass movements. After the report of the 1931 Census was published, Rajagopalachari called upon Hindus to wake up and give up their social inequalities, in order that the depressed classes may not be driven away from Hinduism.' Azariah responded, 'what, I ask, is our duty at this time – as followers of Christ and an Indian nationalists? First and foremost it is our duty to be loyal to Christ, and therefore we must proclaim Him to all our people as the way, the Truth and the life. If, while doing this, national

leaders oppose us and misjudge us, we must bear it all, even as the early apostles did. Christ and his message arouses opposition. Conflicts are inevitable when His followers are loyal to Him. 'On the other hand, if unworthy methods are used in the work by any particular Mission or Church or in any particular area, it is our duty to discover these and rectify blunders. But the remedy for a mistaken method of work is not to stop the work! My conclusion is therefore this. Mr. Gandhi and Mr. Rajagopalachari must first abandon their attitude of antagonism to change of religion as such. Each religion stands for certain truths. When a man genuinely seeks after truth, he will come to a point where Truth must win his obedience. Followers of Jesus Christ were required to accept, not only the Sermon on the mount of which Gandhi approved, but also all of Christ's teaching, including His specific commission to 'Go into all the world and preach the good news to all creation. Gandhi believed in the Sermon on the Mount but rejected the preacher, the historical Christ, due to the Hindu view that the core of religion is not in the biography or personality of the founder, but in the religious values to which he witnessed.

Generally speaking in Hinduism the ultimate truth about a person is found in his or her interiority. It is in the deepest recesses of his or her being where all relations with the sensible world and with other human being have been left behind.

In the Bible the truth about a human is seen in his or her relation to his or her neighbor and in his or her responsibility to God for both his neighbor and for the World in which God has placed him or her. Christianity places belief within the context of Communion between God and those who believe in Him, a Communion made possible by Christ.

### *Conversion and Persecution:*

Persecution of Christians in an Independent India was not unlikely, Azariah claimed in 1942, given the history of India herself. 'The Indian Christian has not forgotten the past, Azariah wrote. 'His forbears had sufferings from the religious intolerance of their countrymen. He still remembers that when life and light from Christ came to his forefathers, and they decided to obey the light, their own caste kith and kin, their landlords and their masters placed every obstacle imaginable on their path. They were often deprived of their homes, their property, yet sometimes their own lives had been threatened.' Gandhi condoned the use of legislation to end conversion. In a conversation with a missionary in 1935 Gandhi said; If I had power and could legislate, I should certainly stop all proselytizing. Persecution of Christians in Independent India is a well-known reality, which appears to be increasing with vulgar intensity, and the silence of the government will only encourage the perpetrators of the crimes.

### *Conversion and False Accusations:*

Azariah did not publicly answer Gandhi's accusations, but Gandhi's criticism of Christian missions had already caused widespread irritation in Dornakal. In November 1935 Azariah reported on a meeting of Dornakal diocesan organizations that, Mr. Gandhi's public pronouncement on the work of Missions, in which he wished that the Christian movement would confine itself to activities for the amelioration of the physical and social conditions of the people without disturbing their religious faiths was still fresh in our minds.' The meeting resolved that, 'the representatives of all parts of the diocese of Dornakal in meeting assembled desire to place on record their conviction that one important function of the Christian Church and every member there of is to bear witness before all men, by lip and word, to the Gospel of the revelation of God in Jesus Christ. We do this in accordance with the command of our Lord and with a view to sharing our highest happiness with our fellow men.

No amount of logic will convince those involved in propaganda against the Christians that the Church is not a candidate for political power. On the other hand no amount of hate campaign, suffering and death will prevent the Church from serving humanity the way Jesus did, and telling the path of truth. Gandhi wanted Christian social engagement without calling people to repentance and faith in Jesus, but some contemporary radical Hindu nationalists want to prevent Christians from empowering the poor as well Christian faith was born to serve the whole of humanity. The Church in India must address public issues, hold to its own proper practices, and at the same time foster authentic social change.

### *Conclusion:*

Christians believe, and have practiced in India with honour and respect from all Communities, their right and duty as citizens to work for social progress and promote the ideals, which seem true and right. They work to alleviate human misery and injustice because they believed God loves all people equally and desires justice for all.

*The Rt. Revd. Dr. Prem Prakash Habil  
Bishop of Agra, Church of North India.*

# VISIT TO JEYI

It was a matter of great joy for all of us when our Honorable Bishop The Rt. Rev. Dr. P. P. Habil on his visit to Jeyi blessed the Tablets of Renovation completed in St. Thomas Church, Kayasth Baddha and St. Peter's Church, Laliyana which are attached with the Pastorate of St. Andrew's Church, Jeyi, Meerut. The renovation work which was done in both the village churches is a matter of great achievement for the respective congregations. It was accomplished by the joint efforts of the Diocese, Mr. Anand Sahai and the urban as well as rural members of the Churches in Meerut. I thank God for the labor that was put in by Evang. Rajeev Masih and Evang. Veerpal and also for the guidance and support of our Honorable Bishop, The Rt. Rev. Dr. P. P. Habil and The Dean of Meerut, The Rev. P. K. Joshi.



*The Rev. Paritosh Abhishek Noel  
Presbyter-in-charge  
St. Andrew's Church, Jeyi, Meerut*

# CNI GIRLS INTER COLLEGE, DEHRADUN

Himalaya Bachao Speech at GGIC Rajpur Road, Dehradun. Akita of CNI girls Inter College secured 3rd position.



*Principal and Staff donated water bottles and umbrellas to the students in CNI Girls Inter College, Dehradun*



# VISIT TO CNI GIRLS INTER COLLEGE, DEHRADUN



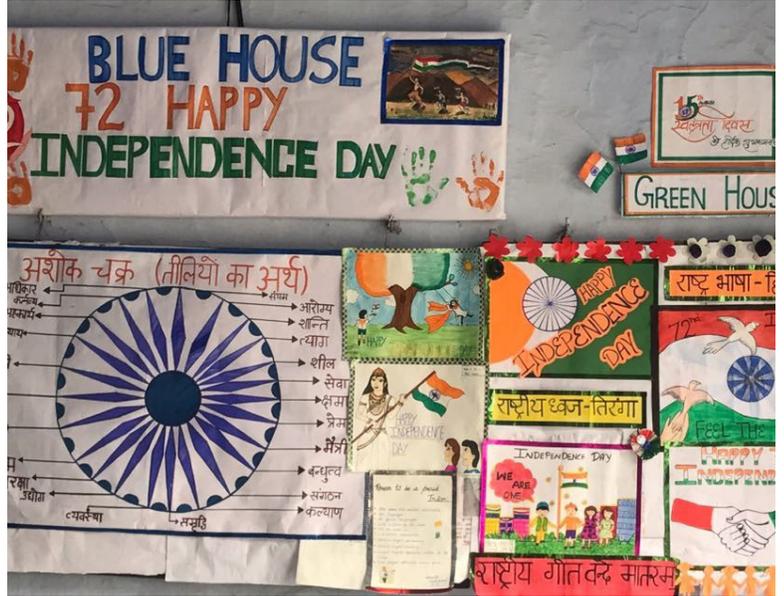




*Mrs. V Martin  
Principal  
CNI Girls Inter College, Dehradun*

# INDEPENDENCE DAY CELEBRATIONS

## ACROSS THE DIOCESE OF AGRA



# CONFIRMATION SERVICE HELD AT CNI SEMINARY CHURCH, SAHARANPUR







# ADMINISTRATIVE TRIP TO MEERUT





# CONFIRMATION SERVICE HELD AT ST. ANDREWS CHURCH, ROORKEE





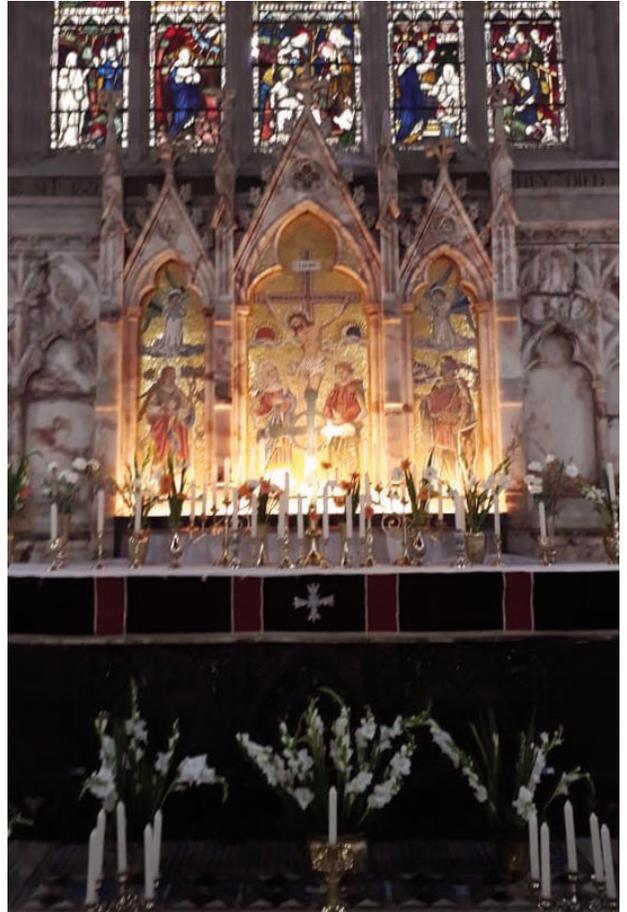


## CONFIRMATION SERVICE HELD AT MORRISON MEMORIAL CHURCH, DEHRADUN





MEMORIAL SERVICE HELD AT  
ST. JOHNS IN THE WIDERNESS CHURCH NAINITAL  
IN REMEMBRANCE OF THE  
LANDSLIDE AT NAINITAL 1880,





## विद्यालय में 19 जुलाई 2018 को प्रबन्ध समिति की वार्षिक बैठक एवं अन्य कार्यक्रमों की आख्या फोटो सहित प्रेषित।

विद्यालय के पुस्तकालय भवन में दिनांक 19.07.2018 को अपरान्ह 02:00 बजे प्रबन्ध समिति की वार्षिक बैठक में दि० राइट रैव्ह डॉ० पी० पी० हाबिल (बिशप ऑफ आगरा) की अध्यक्षता में बैठक सम्पन्न हुई। बैठक को अध्यक्ष महोदय ने प्रार्थना व बाइबल वचन के साथ आरम्भ किया। प्रभु को प्रथम स्थान देते हुए सभा का संचालन किया। इस बैठक में निम्नलिखित सदस्य उपस्थित रहे।

1. दि० राइट रैव्ह० डॉ० पी० पी० हाबिल (अध्यक्ष-प्रबन्ध समिति)
2. श्रीमती वी कार्विल (सचिव-डायोसिस ऑफ आगरा)
3. डॉ० अविनाश चन्द (सचिव-डी० ई० बी०)
4. रैव्ह० राजीव चन्द (सचिव-आगरा डायोसिसन ट्रस्ट एसोसिएशन-आगरा)
5. रैव्ह० एस० पी० लाल (उपाध्यक्ष-डायोसिस ऑफ आगरा एवं डीन ऑफ कानपुर)
6. श्रीमती अर्पिता लॉरेन्स (सदस्य)
7. डा० अजय ए० मल (सदस्य)
8. रैव्ह० हैरोल्ड अभिताव (सदस्य)
9. रैव्ह० फजल मसीह (प्रबन्धक)
10. डॉ० (श्रीमती) नीतू मसीह (प्रधानाचार्या)
11. श्रीमती एस्तेर रोज दयाल (सदस्य)
12. श्रीमती रीना एस० लाल (सदस्य)
13. श्रीमती ममता पोर्शिया पॉल (सदस्य)
14. श्री अजय आइजिक (अभिभावक प्रतिनिधि)

अध्यक्ष महोदय का आगमन विद्यालय प्रांगण में दिनांक 19.07.2018 को अपरान्ह 02:00 बजे हुआ। कार्यालय में विद्यालय की प्रधानाचार्या डॉ० (श्रीमती) नीतू मसीह व उनके पति श्री राजेश मसीह ने सर्वप्रथम बुके देकर स्वागत व सम्मान किया। तत्पश्चात इसी क्रम में विद्यालय की समस्त अध्यापिकाओं एवं वरिष्ठ लिपिक श्री विनय कुमार कटियार एवं श्री अनीस अहमद द्वारा समस्त प्रबन्ध समिति के पदाधिकारियों एवं सदस्यों स्वागत व सम्मान किया गया। तत्पश्चात आपके द्वारा विद्यालय प्रांगण में मीठे फलदार आम के पेड़ लगाकर वृक्षारोपण का कार्यक्रम सम्पन्न हुआ। वृक्षारोपण कार्यक्रम में श्रीमती वी कार्विल, डॉ० (श्रीमती) नीतू मसीह (प्राधानाचार्या) एवं सभी सम्मानित पदाधिकारी, शिक्षिकायें सपोर्टिंग स्टाफ सहित सभी ने भाग लिया। वृक्षारोपण कार्यक्रम के समय अध्यक्ष महोदय बिशप साहब ने छात्राओं एवं उपस्थित सभा को सम्बोधित कर पर्यावरण को संरक्षित करने के लिए ज्यादा से ज्यादा वृक्ष लगाकर उनकी सेवा कर उन्हें सुरक्षित रखने एवं अपने देश में बढ़ रहे प्रदूषण को कम करने में सहयोग करने को प्रेरित किया। वृक्षारोपण कार्यक्रम के पश्चात् समस्त विद्यालय का भ्रमण करते हुए प्राधानाचार्या डॉ० (श्रीमती) नीतू मसीह की प्रशंसा की, कि उन्होंने अपने एक वर्ष के कार्यकाल में विद्यालय की गिरती साख, चौपट व्यवस्था को नियंत्रित कर विद्यालय को सर्वांगीण विकास की ओर अग्रसर कर चाहरदिवारी एवं विद्यालय के प्रवेश द्वार का जीर्णोद्धार तथा स्टाफ के शौचालय का पुर्ननिर्माण कराया जो कई वर्षों से इस्तेमाल के लायक नहीं था, को व्यवस्थित कराया व विद्यालय के चर्तुमुखी विकास के लिए किये गये परिश्रम की सराहना की। प्रधानाचार्य ने इस बात का आश्वासन दिलाया कि मैं सदैव विद्यालय के सर्वांगीण विकास के लिए तत्पर रहूँगी तथा सरकारी





विद्यालय होते हुए भी सम्पूर्ण करने की कीशिश करूँगी। तत्पश्चात विद्यालय के पुस्तकालय में आपकी गरिमामय उपस्थिति में प्रबन्ध समिति की बैठक आरम्भ हुई। बैठक में उपस्थित सभी गणमान्य सदस्यों का स्वागत करते हुए कार्यवाही आरम्भ की गयी। प्रबन्धक द्वारा पिछली मिनिट्स पढ़ी गयी, तथा प्रबन्धक एवं प्रधानाचार्या द्वारा प्रस्तुत अभिलेख, ऑडिट रिपोर्ट, प्रधानाचार्या रिपोर्ट आदि का अवलोकन किया गया तथा बिशप साहब द्वारा प्रधानाचार्या की प्रस्तुत रिपोर्ट में पूरे सत्र में किये गये सरकारी कार्यक्रम व विद्यालय स्तर पर किये गये सभी कार्यक्रमों के विवरण की सराहना की तथा भविष्य में और बेहतर करने के लिए दिशा निर्देश दिए। सभी पदाधिकारियों ने अपने विचार प्रस्तुत किये, तथा अन्त में रैव्ह0 हैरोल्ड अभिताव द्वारा बैठक की समापन प्रार्थना की गयी तथा बिशप साहब दि0 राईट रैव्ह0 डॉ0 पी0 पी0 हाबिल (अध्यक्ष एवं बिशप ऑफ आगरा) के आशीष वचनों के द्वारा बैठक का समापन हुआ। प्रधानाचार्या ने बिशप साहब व सभी गणमान्य सदस्यों व प्रबन्धक रैव्ह0 फजल मसीह का धन्यवाद किया।

**डॉ (श्रीमती) नीतू मसीह**  
 प्रधानाचार्या  
 रखा बालिका इण्टर कॉलेज  
 फतेहगढ़, फर्रखाबाद।



## *Birthdays*

### OCTOBER

- 2<sup>nd</sup> Mr. Veleriayas  
4<sup>th</sup> The Revd. S. K. Singh  
5<sup>th</sup> Mr. Mukesh Masih  
6<sup>th</sup> The Revd. Rajiv Chand  
6<sup>th</sup> The Revd. Fazal Masih  
9<sup>th</sup> Mrs. V. Carville  
12<sup>th</sup> The Revd. Paritosh A. Noel  
13<sup>th</sup> Mr. Joyel Massey

### NOVEMBER

- 6<sup>th</sup> Mr. Alexander Brown  
7<sup>th</sup> Mr. Ashish Paul Habil

### DECEMBER

- 2<sup>nd</sup> Mr. Aloka Kumar  
8<sup>th</sup> The Revd. Rodrick Victor  
10<sup>th</sup> Mr. William Johnson  
11<sup>th</sup> The Revd. Dn. Lorange Dass  
17<sup>th</sup> Mr. Robert William  
20<sup>th</sup> The Revd. Jagat Singh  
29<sup>th</sup> Yusuf Masih

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Revd. Rajiv Chand, Dr. Avinsah Chand

Editorial Board - Dr. Melva Pope, Dr. Poonam Das,  
Dr. S. P. Singh, Mr. P. Ulrick

Communication Secretary - Mr. Ashish Paul Habil

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