

**GOSSNER EVANGELICAL – LUTHERAN CHURCH
IN CHOTANAGPUR AND ASSAM**

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Peace in the G.E.L.Church and Christian Community in Ranchi

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Content:

- Correspondence from the G.E.L.Church K.S.S. office.
- An open letter from the church Authorities in Ranchi to the General Public of the Church.
- Protest of the Christian Community at father Willy's expulsion.
- Report of Rev. Martin seeberg, Director Gossner Mission on the negotiation in the Gossner Church on Spring 1977.

Ecumenical church works
At Cholānagpur

1986

GOSSNER EVANGELICAL LUTHERAN CHURCH
IN CHOTANAGPUR & ASSAM

(Registered Under Societies Registration Act. XXI of 1860)
Vide No 273 - J of 30-7-1921

Rev. Martin Tete
Pramukh Adhyaksh
(President)

Ref 684/90/KSS - 22

Head Office :
G.E.L. Church, Ranchi
Bihar/India, Phone 23358

Date 4th April, 1990

To
The Advocate
Deogharia
Khunti Court.

Sub : Case No. T.S. 99/86

Sir,

I am sending you the above mentioned wakalatnama signed by three persons. One person Mr. Paulus Topno did not agree to signed the wakalatnama because he is retired from the Secretary post.

I let you know officially Rev. Martin Tete is all for the GEL Church property. Please inform KSS Office if it is necessary.

With kind regards,

Yours sincerely,


Rev. S. Mohan M.G.
Office Superintendent



रांची महाधर्मप्रांत

आर्चिशप भवन

पो० बाँ० न० ५

रांची - ८३४००१

बिहार

धर्मपत्र

“आप संकट में धैर्य रखें तथा प्रार्थना में लगे रहें।” (बाइबिल, रोमियो १२ : १२)

ख्रीस्त में मेरे प्रिय भाइयो एवं बहनो,

सबों के पिता और हमारे प्रभु येसु ख्रीस्त के ज्ञान से भरपूर अनुग्रह तथा शान्ति अपलोगों के साथ सदा रहे।

वर्तमान स्थिति

सन्त पिता योहन पौलस द्वितीय की ऐतिहासिक भारत-यात्रा से हमारे भारतवासियों को अभूतपूर्व आनन्द मिला। इस चिरस्मरणीय तीर्थ से खास तौर पर रांची के लोगों को बड़ी खुशी हुई। ऐसे परम सौभाग्य के लिये हम ईश्वर को सदा धन्यवाद देते ही रहेंगे। हम अपनी सरकार को भी अपनी कृतज्ञता प्रकट करते हैं वयोंकि उस पुनीत अवसर पर हमारी जरूरतों को समझकर उसने हमें सहायता प्रदान की।

सन्त पिता की तीर्थयात्रा हमारे लिये एक वरदान ठहरी। भारत के धर्माध्यक्षों ने इस विशेष अवसर पर आदर्श वाक्य चुना था - “एकता के लिये प्रभु की पुकार।” यह हम सबों के लिये अत्यन्त सार्थक सिद्ध हुआ। तिसपर भी सिर्फ वे ही सुनने में समर्थ हैं जिनके कान चौकन्ने हैं और वे ही इसे देख सकते हैं जो देखना चाहते हैं।

इन दिनों महाधर्मप्रांत के कई स्थानों में हमें जो अनुभव हो रहा है वह सन्त पिता की यात्रा के परिणाम-का ही कल है ऐसा मालूम होता है। जिस तरह येसु के मन्दिर में समर्पण के समय कहा गया था उसी तरह कितनों के गुप्त विचार जाहिर हो रहे हैं - “यह एक चिह्न है जिसका विरोध किया जायेगा। इस प्रकार बहुत से हृदयों के विचार प्रकट होंगे।” (बाइबिल, लूकस २ : ३४-३५)

सत्य की विजय होगी

वहुत-से लोगों ने सन्त पिता की तीर्थयात्रा को एकता और सामुदायिक सद्भाव के लिये वरदान स्वीकार किया है। कुछ लोगों के विचार से यह खतरे का सकेत रहा है। ऐसा लगता है कि इसी से वे हमारी उपस्थिति एवं प्रगति में दोष ढूँढ़ रहे हैं और तरह-तरह के उपायों द्वारा वे हमारे कार्यों में बाधा डालना चाहते हैं।

ऐसा होने पर भी हम चिन्ता न करें वरन् और अधिक निष्ठापूर्वक अपने स्वर्गिक पिता पर आस्था रखें। उसी ने हमें मसीही विश्वास का वरदान दिया है। इसके लिये हम उसको धन्यवाद दें। विश्वास ही जीवन है - यह तो ईश्वर तथा एक दूसरे के साथ रिश्तेदारी है। यह मित्रभाव एवं भ्रातृभावना से ओत-प्रोत जिन्दगी है। हमारे इसी विश्वास की परख आज हो रही

है। मेरा अनुरोध है कि आप प्रभु पर पूर्ण आस्था रखें और जीवन्त विश्वास को जगजाहिर करें। यह विश्वास ही मसीही जीवन है जिसकी माँग है: “अपने शत्रुओं से प्रेम करो और जो तुम पर अत्याचार करते हैं, उनके लिए प्रार्थना करो।” (वाइबिल, मत्ती ५: ४४) इसका माने यह नहीं कि हम चौकसी न वर्तें। रोम के निवासियों को सम्बोधित करते हुए सन्त पौलुस ने लिखा है—“यदि ईश्वर हमारे साथ है, तो कौन हमारे विरुद्ध होगा?... कौन हमको मसीह के प्रेम से बंचित कर सकता है? क्या विपत्ति या संकट? क्या अत्याचार, भूख, नश्नता, जोखिम या आक्षेप? किन्तु इन सब बातों पर हम उन्हीं के द्वारा सहज ही विजय प्राप्त करते हैं, जिन्होंने हमें प्यार किया।” (वाइबिल, रोमियों ८: ३१-३७)

शान्ति एवं प्रेम के संदेशवाहक

हम सब शान्ति और प्रेम के संदेशवाहक बनें। फिर सन्त पौलुस के शब्दों में ही—“आपलों का प्रेम निष्कपट हो। आप बुराई से घृणा तथा भलाई से प्रेम करें। आप सच्चे भाईयों की तरह एक दूसरे को सारे हृदय से प्यार करें। हर एक दूसरों को अपने से श्रेष्ठ माने।” (वाइबिल, रोमियों १२: ११-१०)

हमारे पुरखे अन्यान्य जातियों व धर्मों के भाई-बहनों के साथ सदियों से शान्ति एवं सद्भावना का जीवन व्यतीत करते आये हैं। अति प्राचीनकाल से यह हमारी परम्परा रही है। छोटा-नागपुर का इतिहास इस सत्य का प्रमाण है। इसके अतिरिक्त संत पिता के राँची आगमन के शुभावसर पर जो प्रार्थनामय वातावरण और अनुशासन का भाव कायम रखा गया जिसकी टिप्पणी कई अफसरों और अन्य गन्य-मान्य लोगों के मुख से सुनी गयी, और भी प्रमाणित करता है कि छोटानागपुर के लोग चाहे वे किसी भी धर्म के अनुयायी वयों न हों—अनुशासित और शाँतिप्रिय हैं।

उपसंहार

“यदि आप भलाई करने में लगे रहेंगे, तो कौन आपके साथ बुराई करेगा? और यदि आपको धार्मिकता के कारण दुःख सहना पड़ता है, तो आप धन्य हैं। आप उन लोगों से न डरें और न घबराएँ।” (वाइबिल, १ पेत्रुस ३: १३-१४) संत पौलुस भी कहते हैं: “हम जानते हैं कि जो लोग ईश्वर को प्यार करते हैं... ईश्वर उनके कल्याण के लिये सभी बातों में उनकी सहायता करता है।” (वाइबिल, रोमियों ८: २८)

आपकी कष्टसहिष्णुता ही कलीसिया के विकास में सहायक सिद्ध होगी।

अन्त में हम धन्य माता मरियम की मध्यस्थिता और संरक्षण की कामना करते हैं। हम माता का महिमामय स्वर्गोद्ग्रहण-महोत्सव तथा स्वतंत्रता-दिवस एक साथ मनाते हैं। अपने राष्ट्र और अपने पूरे राँची महाधर्मप्रान्त के भाई-बहनों के साथ हम अपने को माता मरियम की छत्र छाया में रख दें। प्रभु पर विश्वास करने में हम उसी का अनुसरण करें।

पिता ईश्वर तथा प्रभु येमु ख्रीस्त आपलोगों को आशीर्वाद दें, शान्ति और प्रेम से आपलोगों को भरपूर कर दें। फिर आपके विश्वास को दिनों दिन सुदृढ़ करें।

* यह धर्मपत्र, इसे पाने के बाद, पहले रविवार पर हमारे महाधर्मप्रान्त के सभी गिरजों में पढ़ा जाय। १५वीं अगस्त १९८६। H तेलेस्कोर पी० टोप्पो राँची के महाधर्मधिकारी

" One Lord, One Faith, One Baptism " (Eph.4:5)

Opening words :

1. Chotanagpur ke masihi(Isai) bhaio aur bahno,
Chotanagpur ke hamare priyo(jane,)
" Grace to you and peace from God our Father and the Lord Jesus
Chist."(Rom.1:7; 1 Cor.1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2;
Phil.1:1; 2 Thes. 1:2; Philem.1:3)

Introduction

2. Widespread desire for unity:

We, the spiritual heads and servant leaders of the principal Christian Communities centred in and around Ranchi greet you all with the same words of greeting with which St Paul used to greet his beloved Christians in his letters. It is God's peace that we long for; it is His Grace that we need in order to build up our unity and to work for justice. Your keen desire for justice, peace and Christian as well as tribal unity is being brought home to us during our pastoral visits and during your frequent pastoral contacts with us. We wish to let you know that we feel as you do and wish to voice what we perceive is a wide-spread feeling and desire among all of you.

3. Witness to our Oneness: Everybody's concern:

It is your strongly felt desire that we give a common witness to our oneness. We shall share and enjoy this oneness as fellow human beings fellow citizens of India(Bharat Mata), fellow adivasis and fellow Christians living in Chotanagpur, this beautiful land which we proudly consider our janmabhumi. In response to your desire of bearing common witness to our oneness, we are writing this first ever written joint ecumenical pastoral letter in our Chotanagpur. We write this joint letter in Hindi our national language and in Sadri, our common local language. We would wish that this letter be also rendered in local liturgical language ~~if it is otherwise~~ ^{so desire}, or in the mother tongue of the participants. We value all our tribal languages and encourage them all.

4. Unity: Thrust of the Ecumenical Pastoral letter

It cannot escape the attention of any reflective person that the world today and India in particular, is full of divisive forces. Our own Chotanagpur is not without such disintegrating factors. Underlying these are deep-seated grievances developed into steady hatreds. In such a climate fear and anxieties, rumours and excitements, suspicions and accusations flourish. As Indian citizens and Christians, we are called upon to replace every divisive trend with a positive desire for national integration. It's our duty to pray for peace in the country and in our Chotanagpur. It's high time that we unite our efforts towards Christian and tribal unity. That's why we have decided to share with you these few thoughts on unity among ourselves and unity with others especially those closest to us.

I UNITY AMONG OURSELVES

5. Ecumenical Spirit on the Increase: In recent years friendly contacts between Christ's faithful in Chotanagpur, as well as between the leaders of the Christian Churches have increased considerably. We have all participated in many informal and formal gatherings of an ecumenical character. We have had, for instance, prayer meetings, Bible days and seminars. We have taken part in celebrations on occasions of ordinations, installations jubilees, centenaries and other ecclesial events. Associations like Vikas Maitri, Project Vikas, KISS, AIACHE, Albicsa, Minority teachers, etc. have brought us close together. Recently we experienced the force of our unity when we raised our silent but loud voice against the unjust expulsion order served on Fr Willy Vandekerckhove. We would like that the spirit behind these ventures which are relatively easy to arrange at the centre, should reach out to the grassroots everywhere.

6. Challenging tasks of the Local Pastors :

We would like to make a special appeal to our local Pastors in regard to this unity at the grassroot level. It is they who are in a good position for this task as they have daily contact with Christ's faithful. Theirs is the task to break the Word, to preside over the worship and to urge the promotion of justice. We ask them to be catalysts in the cause of unity. Let them take to heart the last will of Jesus : the new commandment of love (Jn 13,34-35) and his desire and prayer for unity(Jn 17,6-26). Let the local Pastors enlighten and inspire the faithful with the vision of unity.

7. God's will for unity and our cooperation :

Now is not the time for mutual suspicion, incrimination, opposition and quarrels among us. We feel that such behaviour is quite unbecoming to brothers and sisters of Jesus for whose unity he has prayed. Together with Jesus we know ourselves to be sons and daughters of the same universal Father. As Christ's faithful we all constitute his Church, form his body and are the temple of his Spirit. We may adduce historical explanations for our present visible disunity but we cannot elude God's call now to put the past behind us and to find ways and means to overcome our sad divisions. Jesus' prayer for unity urges us to be keenly aware of the solidity of the grounds underlying the our real and true unity. It impels us to make conscious efforts towards an ever more convincing manifestation of our will to be one. Let us make Jesus' prayer for unity our own prayer. Let us allow his Spirit to work in us so that Jesus' wish for unity may turn into a visible reality.

8.- Unity of Faith behind our Pluriformity:

Unity is not uniformity. In fact genuine unity is not conceivable except in a context of pluriformity. There are very many ways of doing good things well. Having gifts that differ according to the grace let us use them(Rom 12:6)St Paul tells us :" There are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them

all in everyone. To each is given the manifestation of the Spirit for the common good."(1Cor.12:4-7). Let us grow in our awareness that behind all our pluriformity there is one Lord, one Faith, one Baptism (Eph.4:6). Writing as we do to Christ's faithful who profess the same Lord, we would like to urge all to be ever stronger in the faith and confer Baptism well according to the approved practice and tradition of each Church. Let us gladly respond to one another's request for Baptismal certificates. We are all baptized in the name of Jesus. We believe with our heart and profess with our lips that he is Lord. Let us then " build up the body of Christ until we all attain ~~the~~ to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ"(Eph 4:12-13).

II UNITY WITH OTHERS

9. Overcoming Evil with Good:

Our desire for more manifest unity must not be seen as a uniting against any one else. Our unity is a congenital demand (Jn 13:34-35; 17:20-26) It does not derive from any outside opposition, attack or persecution. In God's plan, even these, however, are helpful. Jesus in fact considered them a blessing (Mt 5:11-12;Mk 10:30b) He has taught us to pray for (those who consider themselves) our enemies and to invoke God's blessing on them(Mt5: 43-48). Accordingly we do not wish evil to anyone. We carry no hatred in our hearts towards any person, party or protagonist. Instructed by the case history of Saul we like to see in every persecutor a future possible friend. Inspired by St Paul's teaching we endeavour not to be overcome with evil but overcome evil with good(Rom.12:21) We try to understand the fear of others and allay them too, with sympathy and wisdom. As for us we have no fear, for the Lord is there(Jn 6:20) Our trust is in him(Ps20:6;Jn 16:33). We know and believe this scriptural truth :" If God is for us who is against us?"(Rom8:10.

Appreciations of our Nation-building Contributions by others:

We do not want to give the impression that our active opponents are anything more than a tiny minority. The vast majority gladly allows us the freedom enshrined in the Constitution. The most authoritative voices like late Mrs Gandhi, President Mr Jail Singh and several others have over and over again, expressed their lively appreciation of our nation-building contributions. They have acknowledged our contributions especially in the fields of education, health, social emancipation and national integration.

11. Respect for religious freedom :

We value each and every religion and gladly endorse the ministry of dialogu to which the Spirit is inviting us all. The God we believe in wants all human beings to be saved(1Tim.2:4). Accordingly he must be expected to have provided many ordinary and common means within the reach of each and all to make this universal salvation possible. God, we know, respects to the utmost the human freedom(cf Mt 5:45) he himself bestows. We have to respect human freedom as God does. This implies that we who are set free by Christ for freedom(Gal5:1), do scupulously avoid every coercive measure and abhor any unfair means that would jeopardize any person's freedom in

his act of faith. At the same time we cannot claim the right to close doors God wants to remain open for those who wish to enter them (Acts 10:30-48) Neither can we put obstacles on the path of those who in all freedom wish to embrace our faith.(cf Acts 8:34-40)

12- Our openness to one and all for the Common Good:

The extraordinary way in which God has chosen to form us into a conscious worshipping community(1Pet 2:5-10) in no way entitles us to look down upon others. As Christians we are neither to keep aloof from them nor are we to refrain from cooperating with them for the common good of all. In fact Our Lord's intention is quite plain. He wants us to be the leaven in the dough(Lk 13:20-21), the salt of the earth(Mt5:13) and the vanguard : the promotion of justice(Lk 4:18-19;7:22; Isl:17). We are meant to be the sacrament of God's dynamic presence to human society(Jn 13:34-35). In this context again, divisions among us are clearly seen to be a scandal to the world and an obstacle to our common witness. A broken mirror cannot adequately reflect the image of God.

III OUR SPECIAL OBLIGATION TO OUR ADIVASI BROTHERS AND SISTERS

13. Common ties with the ^{AA} Sarna Adivasis:

Whilst there is need to examine and strengthen our relations with every section of Indian Society, we have a special obligation to all our Adivasis Brothers and sisters. Whilst charity should not stay at home, it nevertheless must start there first. We are part and parcel of true Adivasi stock. We are intimately related by multiple ties. We have the common ties of blood, family, kinship, marriage and ancestry. We speak the same tribal languages. We share the same background and the same culture with immemorial customs and traditions. We have the same tribal character with a love for soil and nature, forests and animals, fish and birds. Our tribal character is further marked by our liking for songs and dance, music and games. We truly have our own identity. We are proud to be Adivasis. We definitely intend to maintain and preserve, develop and perfect our tribal culture. We feel that as Adivasis we have a contribution to make to the nation and the world.

14. Connaturality of Christian Faith and Sarna Religion

Prinithi A. helim

It has been our experience that our Christian faith far from diminishing our most cherished tribal values has greatly enhanced them. This experience of ours is based on evidence and research findings of our best scholars. We have particularly experienced that the best features of our Sarna religion finds solid confirmation, consolidation, enhancement and a new lease of life through our Christian faith. We find no opposition between these two, rather a wonderful connaturality. We perfectly feel at home with both. We can say without fear of error that Sarna and tribal religion can nowhere be safer and more hopeful of survival as well as progress than in the climate of Christian faith. We feel we owe this witness to all our Adivasi brothers and sisters.

15- Clarion call for Tribal Unity

To all Adivasis, Christians and Sarnaites alike, we feel privileged to sound this clarion call: Adivasis of Chotanagpur, unite. You have nothing to lose, everything to gain. Do remember that union means strength: united we stand, divided we fall. Christians and Sarnaites, you are hereby invited and urged to meet together, to stick together and to work hand in hand in everything that concerns your interests. Christian and Sarnaites Adivasis, you are called upon to struggle together in your efforts to protect, defend, gain and regain your just rights. You are encouraged to preserve your languages, to safeguard your cultural heritage and to develop your tribal talents of songs and dances, music and art, games and athletics. If you pull together, you will make a tremendous living force for everybody to reckon with, not only in Chotanagpur but in the whole of India. This insight has been shared with us by wise persons who have noticed our talents and potentialities throughout the length and breadth of Chotanagpur. Unity, however, will not fall from the sky. It has to be desired, willed and built from the bottom up. Let unity be the goal and objective in every tola, village and ilaka. At the same time unity should be worked at from the top down as well. We urge all leaders to be realistic and to practise the art of the possible. We call upon them to be self-sacrificing and to place the common good before self. The goal of unity should be seen as a categorical imperative. Let Christian and Sarnaite Adivasis at all cost resist the nefarious efforts of those who sow seeds of division and split the ranks. To work for the common good is part of our noble tradition. Christian faith only reinforces it. To live in community is in our tribal blood. Christian faith only enhances it.

Closing section:

16. Share with all what we share with you:

Priye jano we are happy to have been given this opportunity to share with you our perception of what is stirring among the rank and file of our people. We trust that what we have written will be a source of encouragement and strength for each and all. Please share it with all our brothers and sisters, parents and children, the old and the young, the sick and the handicapped, the oppressed and the poor in your tolas and villages.

17. Reactions expected :

We look forward to hear from you, to receive your reactions and comments. We also hope to meet with you whenever there is an opportunity. If you think that this type of ecumenical pastoral letter is a suitable forum for us to foster our growing sense of unity, you please let us know. We are not averse to utilize this forum again when the occasion offers itself or the need arises.

18. Final greeting:

We extend to each and everyone our best wishes and ask you to greet and bless one another.

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.(2 Cor 13:14)

JAY JESU! JESU SAHAY! JISU MARANG! JESU JOAR!

The protest of the Christian Community at

Father Willy's expulsion

* * * * *

This Bulletin is to thank all of you who have been with us in this hour of trial. It is also meant to give you an account of what we did to present our case to the Government of India and what we are still waiting for.

The expulsion order which came as a rude shock to the whole Christian Community here was signed by the Sr Superintendent of Police, Registration, Ranchi and was dated 11-8-1986, asking Fr Willy to leave India within 15 days. The order was received on the 12th Aug. evening.

As soon as the order was received we realized that we had to struggle against time if anything had to be done. Two days ahead we had Independence day, followed by a Sunday, then Bakrid and Raksha Bandhan. Inspite of everything the Churches joined together with their Heads and took some crucial decisions:

1. Indefinite suspension of classes in all our Schools from 20/8
2. A silent procession to be organized for the 21st August.

An action Committee was formed. It drew up a detailed plan for the silent procession all over South Chotanagpur.

There were differences of opinion with regard to the indefinite suspension of classes. But there was no time to consult and discuss with every Tom Dick and Harry. Though the difficulties persisted we went ahead with the plan. It was an eyeopener. We became aware of our strengths and weaknesses. The Heads of the Churches stuck together. The response of the faithful was unprecedented. Though there were a few questions in the minds of the Principals and teachers of our schools, which could not be clarified because of lack of time, except three or four, all classes were suspended. In the given circumstances this was a great success..

However the climax of our protest was the silent procession on the 21st all over the three Districts of South Chotanagpur. In Ranchi in spite of heavy rain, an estimated 20,000 people turned out and as you must have read in the news reports such a procession had not been organized in Ranchi in recent years. However local dailies, as is their wont these days, tried and are still trying to minimize and undermine our unity and strength. The silent procession in the Districts, subdivisional and Block headquarters were equally successful and everywhere a memorandum was presented. Our humble estimate is that at least 100,000 people participated in the protest.

IN DELHI

In the meantime, already on the 15th August, Fr Michael Fonseca S.J. Provincial of the Ranchi Jesuits left for Delhi with a letter to the Prime Minister, Sri Rajiv Gandhi. The letter was signed by Bishop Alan de Lastic, Bishop of Lucknow and Secretary General of the CBCI, Bishop Joe Rodricks, S.J., Bishop of Jamshedpur and Chairman of the Bihar Bishops' Council, Archbishop Telesphore P. Toppo, Archbishop of Ranchi, and Fr Michael Fonseca, S.J., Provincial of Ranchi Jesuits and Superior of Fr Willy.

On the 18th a letter was sent by special messenger to the President of India and the Minister of State, Internal Security. These letters were also signed by the Bishops mentioned above, and the Provincial except Bishop Alan.

While in Delhi Fr Provincial sought the help of every helpful person to get an appointment with the Prime Minister, which ultimately proved impossible. He met, however, some of the officials and Additional Secretaries in the Prime Minister's office and he was assured of a response from the Office by Friday 23-8, evening, then on Saturday after repeated phone calls we were assured of a reply by Monday 25th evening. Upto to now we have not received a reply.

In the meantime it was decided to approach the Supreme Court. This step necessitated Fr Willy's presence in Delhi. So he left for Delhi on Sunday 24th August.

Monday and Tuesday, i.e. 25th, 26th we waited in vain for some response from the Prime Minister's Office. We are still waiting.

Finally Fr Michael Fonseca asked Fr Willy whether he was prepared to face court arrest or any other dire consequence if we were to challenge the expulsion order. Disgusted with prolonged and unjust harassment, dejected and sad as he was, his answer was negative. We then, also considered the option of Fr Willy seeking refuge in the Belgian Embassy to give us enough time to file the case. On Tuesday August 26 morning we were informed by the Embassy that it would not be possible for them to accept Fr Willy.

Seeing no other alternative and as a last resort it was decided to call a large press conference. Fr Julian Fernandes, S.J., President of the Jesuit Conference of India, arranged for this press conference to which all national and foreign correspondents, available in Delhi, were invited. Very many reporters turned up. From the news items you must have noticed that all national English dailies have given a good and sympathetic view of Fr Willy's case.

Fr. Willy left India on the 27th morning.

IN PATNA

A letter was also sent to the Governor of Bihar and the Chief Minister respectively. A delegation, led by Fr. A. Minj (Advocate) went to Patna to meet the Chief Minister and to present to him a memorandum signed by all the heads of Churches and many other tribal leaders and a personal letter from the Archbishop. After waiting for 3 days the delegation could finally meet the Chief Minister. He was very sympathetic and quite understanding, however nothing was done and at the time of the meeting Fr Willy had already left India.

The delegation met also the tribal M. L. As: Mrs. Sushila Kerketta, Mr. Thomas Hansdak and Mr. Bhulla Bhagat. Together with the tribal ministers the delegation drew the attention of the C.M. to some other problems disturbing the people of Chotanagpur. Eventually what will be the outcome of all these only the future will tell.

OTHER PLACES

Many other people also wrote letters to the Prime Minister, among them Archbishop Henry D'Souza of Calcutta; Bishop George Saupin, S.J., of Daltonganj J.P. Lunkim, Principal Secretary, INDIRA GANDHI HILL, Flower School, Imphal, Who wrote a letter to the C.M.

In the meantime let us strengthen our solidarity and pray for the Lord's guidance.

CONCLUSION

To conclude this Bulletin on Fr Willy's expulsion, we must add that so far we have received acknowledgement of our letter at least from the highest Office of the land. A letter from the President's Secretariat, Rashtrapati Bhavan, New Delhi, signed by M.S. Batra, Officer on special duty to the President of India, dt Aug. 25th, 1986, informed the Archbishop that the letter had been forwarded to the Secretary to the Government of India, Ministry of Home Affairs, New Delhi, for necessary action. It is marked 'Immediate'. We are still waiting for a response from the Government of India.

We have not given up hope for justice !

Madam,

We, the Heads of the major Christian Churches in Chotanagpur regret to state that we are very disappointed with the Administration's handling of the present situation in the area.

In this regard we thought it was our moral obligation, in a spirit of cooperation with the Government, to draw your attention to the following-

1. The cases against the two priests, Fr John Lakra and Fr Patrick Tete, were instituted by the Administration with the purpose of maintaining Law and Order in the region. We would, however, point out that subsequent events have shown that this purpose has not only been achieved, but they show that the cause of the present unrest is not to be traced to the May Editorial of the Nishkalanka. Hence the steps taken by the Administration as to those two cases appear to have been hasty and uncalled for.
2. The Administration unfortunately fails to acknowledge this fact and hence does not find effective ways and means to restore confidence among the people.
3. The News, items, articles, Editorials published nowadays in the local dailies are much more inflammatory and communal in character and tone than anything that has ever been printed in this region. And yet they can go on printing day after day without impunity all kinds of landerous, baseless, and false accusations against the Christian Community. Does the Administration not realize the immense harm that is done to the cause of peace and communal harmony ? Does it not realize that the confidence of the people in the impartiality of the Administration is being more and more eroded ?
4. The Editorial in the Ranchi Express of the 6th September speaks of a serious plot. Is this not what the Editorial in the Nishkalanka pointed out last May ? The Administration continues to insist that there are no facts but only rumours. It should, however, not forget its serious obligation to do justice to the people who are really troubled and feel insecure.
5. May we also request you, Madam, to examine the reports we receive that people who gave witness of their hardships when you and several officers recently toured the affected areas, are now being harassed and ill-treated by the police. Please instruct your Officers to treat the people with respect and justice. Ill-treatment and atrocities committed by the police will not help the growth of communal harmony



राँची महाधर्मप्रांत

आचेविशप भवन
पो० बाँ० न० ५
राँची - ८३४००१
बिहार

धर्मपत्र

“आप संकट में धर्य रखें तथा प्रार्थना में लगे रहें।” (वाइविल, रोमियों १२: १२)

ख्रीस्त में मेरे प्रिय भाइयो एवं बहनों,

सबों के पिता और हमारे प्रभु येसु ख्रीस्त के ज्ञान से भरपूर अनुग्रह तथा शान्ति आपलोगों के साथ सदा रहें।

वर्तमान स्थिति

नडिये सन्त पिता योहन पौलस द्वितीय की ऐतिहासिक भारत-यात्रा से हमारे भारतवासियों को अभूतपूर्व आनन्द मिला। इस चिरस्मरणीय तीर्थ से खास तौर पर राँची के लोगों को बड़ी खुशी हुई। ऐसे परम सौभाग्य के लिये हम ईश्वर को सदा धन्यवाद देते ही रहेंगे। हम अपनी सरकार को भी अपनी कृतज्ञता प्रकट करते हैं व्यांकि उस पुनीत अवसर पर हमारी जरूरतों को समझकर उसने हमें सहायता प्रदान की।

सन्त पिता की तीर्थयात्रा हमारे लिये एक वरदान ठहरी। भारत के धर्माधिक्षों ने इस विशेष अवसर पर आदर्श वाक्य चुना था - “एकता के लिये प्रभु की पुकार।” यह हम सबों के लिये अत्यन्त सार्थक सिद्ध हुआ। तिसपर भी सिर्फ वे ही सुनने में समर्थ हैं जिनके कानें चौकन्ने हैं और वे ही इसे देख सकते हैं जो देखना चाहते हैं।

इन दिनों महाधर्मप्रांत के कई स्थानों में हमें जो अनुभव हो रहा है वह सन्त पिता की यात्रा के परिणाम-का ही फल है ऐसा मालूम होता है। जिस तरह येसु के मन्दिर में समर्पण के समय कहा गया था उसी तरह कितनों के गुप्त विचार जाहिर हो रहे हैं - “यह एक चिह्न है जिसका विरोध किया जायेगा। इस प्रकार बहुत से हृदयों के विचार प्रकट होंगे।” (वाइविल, लूकस २: ३४-३५)

सत्य की विजय होगी

वहूत-से लोगों ने सन्त पिता की तीर्थयात्रा को एकता और सामूदायिक सद्भाव के लिये वरदान स्वीकार किया है। कुछ लोगों के विचार से यह खतरे का संकेत रहा है। ऐसा लगता है कि इसी से वे हमारी उपस्थिति एवं प्रगति में दोष ढूँढ़ रहे हैं और तरह-तरह के उपायों द्वारा वे हमारे कार्यों में वाधा डालना चाहते हैं।

ऐसा होने पर भी हम चिन्ता न करें वरन् और अधिक निष्ठापूर्वक अपने सर्वांगिक पिता पर आस्था रखें। उसी ने हमें मसीही विश्वास का वरदान दिया है। इसके लिये हम उसको धन्यवाद दें। विश्वास ही जीवन है - यह तो ईश्वर तथा एक दूसरे के साथ रिश्तेदारी है। यह मित्रभाव एवं भ्रातृभावना से ओत-प्रोत जिन्दगी है। हमारे इसी विश्वास की परख आज हो रही

है। मेरा अनुरोध है कि आप प्रभु पर पूर्ण आस्था रखें और जीवन्त विश्वास को जगजाहिर करें। यह विश्वास ही मसीही जीवन है जिसकी माँग है: “अपने शत्रुओं से प्रेम करो और जो तुम पर अत्याचार करते हैं, उनके लिए प्रार्थना करो।” (वाइबिल, मत्ती ५: ४४) इसका माने यह नहीं कि हम चौकसी न वर्तें। रोम के निवासियों को सम्बोधित करते हुए सन्त पौलुस ने लिखा है—“यदि ईश्वर हमारे साथ है, तो कौन हमारे विरुद्ध होगा? … कौन हमको मसीह के प्रेम से वंचित कर सकता है? क्या विपत्ति या संकट? क्या अत्याचार, भूख, नग्नता, जोखिम या आक्षेप? किन्तु इन सब बातों पर हम उन्हीं के द्वारा सहज ही विजय प्राप्त करते हैं, जिन्होंने हमें प्यार किया।” (वाइबिल, रोमियों ८: ३१-३७)

शान्ति एवं प्रेम के संदेशवाहक

हम सब शान्ति और प्रेम के संदेशवाहक बनें। फिर सन्त पौलुस के शब्दों में ही—“आपलों का प्रेम निष्कपट हो। आप बुराई से धृणा तथा भलाई से प्रेम करें। आप सच्चे भाईयों की तरह एक दूसरे को सारे हृदय से प्यार करें। हर एक दूसरों को अपने से श्रेष्ठ माने।”

(वाइबिल, रोमियों १२: ६-१०)

हमारे पुरखे अन्यान्य जातियों व धर्मों के भाई-बहनों के साथ सदियों से शान्ति एवं सद्भावना का जीवन व्यतीत करते आये हैं। अति प्राचीनकाल से यह हमारी परम्परा रही है। छोटानागपुर का इतिहास इस सत्य का प्रमाण है। इसके अतिरिक्त संत पिता के राँची आगमन के शुभावसर पर जो प्रार्थनामय वातावरण और अनुशासन का भाव कायम रखा गया जिसकी टिप्पणी कई अफसरों और अन्य गन्य-मान्य लोगों के मुख से सुनी गयी, और भी प्रमाणित करता है कि छोटानागपुर के लोग चाहे वे किसी भी धर्म के अनुयायी वयों न हों—अनुशासित और शाँतिप्रिय हैं।

उपसंहार

“यदि आप भलाई करने में लगे रहेंगे, तो कौन आपके साथ बुराई करेगा? और यदि आपको धार्मिकता के कारण दुःख सहना पड़ता है, तो आप धन्य हैं। आप उन लोगों से न डरें और न घबराएँ।” (वाइबिल, १ पेत्रुस ३: १३-१४) संत पौलुस भी कहते हैं: “हमें जानते हैं कि जो लोग ईश्वर को प्यार करते हैं… ईश्वर उनके कल्याण के लिये सभी बातों में उनकी सहायता करता है।” (वाइबिल, रोमियों ८: २८)

आपकी कष्टसहिष्णुता ही कलीसिया के विकास में सहायक सिद्ध होगी।

अन्त में हम धन्य माता मरियम की मध्यस्थता और संरक्षण की कामना करते हैं। हम माता का महिमामय स्वर्गोदग्रहण-महोत्सव तथा स्वतंत्रता-दिवस एक साथ मनाते हैं। अपने राष्ट्र और अपने पूरे राँचो महाधर्मप्रान्त के भाई-बहनों के साथ हम अपने को माता मरियम की छत्र छाया में रख दें। प्रभु पर विश्वास करने में हम उसी का अनुसरण करें।

पिता ईश्वर तथा प्रभु येसु ख्रीस्त आपलोगों को आशीर्वाद दें, शान्ति और प्रेम से आपलोगों को भरपूर कर दें। फिर आपके विश्वास को दिनों दिन सुवृद्ध करें।

* यह धर्मपत्र, इसे पाने के बाद, पहले रविवार पर हमारे महाधर्मप्रान्त के सभी गिरजों में पढ़ा जाय।
१५वीं अगस्त १९८६
स्वतंत्रता-दिवस एवं

माता मरियम का स्वर्गोदग्रहण समारोह

† तेलेस्फोर पी० टोप्पो
राँची के महाधर्मधिक्ष



RANCHI ARCHDIOCESE

ARCHBISHOP'S HOUSE

Post Box No. 5

RANCHI 834001

INDIA

PASTORAL LETTER

"DO NOT GIVE UP IF TRIALS COME; AND KEEP ON PRAYING"
(St Paul's letter to the Romans, 12, 12)

MY DEAR BROTHERS AND SISTERS IN JESUS CHRIST,
Grace and Peace be always with you through the knowledge of God the Father of all
and of Jesus Christ Our Lord !

THE PRESENT SITUATION

Certainly the historic visit of the Holy Father, Pope John Paul II, to our country and to Ranchi in particular has been a cause of great joy for all of us. We are and we have to remain for ever grateful to God for this distinct privilege. We are also grateful to our Government for the understanding and necessary help given on the occasion.

The Pope's visit has been a real blessing and the "Lord's call to unity", which was chosen by the Bishops of India as the theme of the Pope's pilgrimage to India, has been of great help to all of us. Yet only those who have ears to hear can hear and those who have eyes to see can see.

The present situation which we are experiencing in many places in the Archdiocese seems to be one of the consequences of the visit of the Pope. The secret thoughts of many are being revealed, as when Jesus was presented in the Temple, it was said: "He will be a sign from God which many people will speak against and so reveal their secret thoughts" (cfr Gospel of St Luke, 2, 34-35).

TRUTH SHALL PREVAIL

Most people have seen this visit as a blessing towards unity and communal harmony. A few people have chosen to see it as a danger signal. Hence they try to find fault with our presence and growth, which they want to prevent through various means.

Let us, however, not worry, but rather place our full trust in God our Father. Let us be grateful to Him for the gift of faith. Faith is life — a life of relationship with God and with one another. It is a life of fellowship and brotherhood. Our faith is being tested. I ask you to trust in the Lord and to live your faith which demands to "Love your enemies and to pray for those who persecute you" (Gospel of St Mathew, 5, 44). This does not mean that we have not to be on our guard. St Paul in his letter to the Romans writes: "With God on our side who can be against us?...Nothing therefore can come between us and the love of Christ, even if we are troubled or worried, or being persecuted or lacking food or clothes, or being threatened or even attacked....These are the trials through which we triumph, by the power of Him who loved us." (Letter to the Romans 8, 31, 35-37)

AMBASSADORS OF PEACE AND LOVE

Let us be ambassadors of peace and love. Again to quote St Paul: "Do not let your love be a pretence, but sincerely prefer good to evil. Love each other as much as brothers should and have a profound respect for each other." (Letter to the Romans, 12, 9-10)

Our ancestors all through the ages have lived in harmony with all our brethren of other Castes and Creeds. This has been our tradition from time immemorial. The history of Chotanagpur stands proof to this fact. Moreover, the prayerful atmosphere and the sense of discipline that prevailed right through the visit of the Pope to Ranchi and which was remarked upon by Officials and others have also amply proved that the people of Chotanagpur — Christians and non-Christians alike — are a disciplined and peace loving people.

CONCLUSION

In his first letter St Peter writes: "Who will harm you if you are eager to do good? But even if you should suffer for doing what is right, how happy you are. Do not be afraid of any one. Do not worry." (1 Pet. 3, 13-14) And St Paul writes: "We know that by turning everything to their good God cooperates with all those who love Him." (Letter to the Romans, 8, 28)

Your very trial will bear fruit for the growth of the Church.

Finally we seek the intercession and protection of our Blessed Mother Mary. The feast of her glorious Assumption into heaven happily coincides with the celebration of Independence Day. Let us entrust our country, ourselves and the Archdiocese of Ranchi to her maternal care. I exhort you to follow her example in trusting the Lord.

May God the Father and the Lord Jesus Christ bless you and give you peace and love with an increase in faith.

This Pastoral letter shall be read in all the churches and chapels of our Archdiocese on the first Sunday after receiving it.

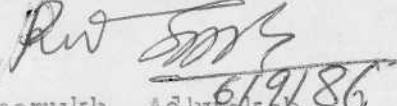
15th August 1986

Independence Day and feast of
the Assumption of Our Lady

✠ TELESPHORE P. TOPPO
Archbishop of Ranchi

The following members shall be the members of the
Chotanagpur Joint Christian Peace Committee from
G.E.L Church:-

1. Mr Paulus Topno, Secretary, G.E.L Church.
2. Mr Jonathan Horo, Secretary, Gossner High School.
3. Pramukh Adhyaksh Rev. S.Mohan.M.G.
4. Up-Pramukh Adhyaksh Rev.M.Tete.


Pramukh Adhyaksh
6/9/86
Pramukh Adhyaksh,
(PRESIDENT)
G. E. L. CHURCH IN
CHOTANAGPUR & ASSAM, BANGLA

The following members shall be the members of the
Chotanagpur Joint Christian Peace Committee from
G.E.L Church:-

1. Mr Paulus Topno, Secretary, G.E.L Church.
2. Mr Jonathan Horo, Secretary, Gossner High School.
3. Pramukh Adhyaksh Rev. S. Mohan. M.G.
4. Up-Pramukh Adhyaksh Rev. M. Tete.


6/9/86

Pramukh Adhyaksh

Pramukh Adhyaksh,
(PRESIDENT)
G. E. L. CHURCH IN
CHOTANAGPUR & ASSAM. RANCHI

TRANSLATION
of the REPORT of Rev. Martin Seeberg
on the negotiations in the Gossner church in spring 1977

In October 1976 the Curatorium of Gossner Mission decided that the Director of Gossner Mission should accept the invitation of the G.E.L. Church to reestablish peace between the parties or would at least the devision in the church.

This is the report of the journey to India. On the 12th of January 1977 I arrived at Ranchi; at the 15th of March 1977 I left the Gossner Church. All my attempts have been without result.

1. The situation before the 13th of January 1977

1975 we failed to introduce an new constitution. Since in autumn of this year the term of the Church Council had expired according to the rules of the old constitution, new elections had to take place and according to this a new Church Council (KSS) had to be formed; that means all five anchals had to elect at first their own executive members and in addition to that each one three members who would form together with some co-opted members the new Church Council.

However, the North West Anchal - it represents about 25% of the church - refused constantly to follow this procedure demanded, that before the elections all the disputed questions of the constitution should be clarified. They would not be prepared to cooperate any longer in the central church administrations, since experience had taught them, that all the necessary structural changes had beed prevented by the majority of the votes of the representatives of the other 4 anchals. Therefore the proposal of the North West Anchal was that, the church should be reshaped into two autonomous synods which would form together the Gossner church.

The other 4 anchals are only prepared to such discussions within the legal Church Council.

This fruitless discussion had lasted already for 15 months. All central tasks of the church (ordinations, theological training, administration of the church properties, external relations and many other things) could not be taken up during this period.

2. A new Church Council is formed

Mr. Singh as the acting church president had asked all the anchals already before my arrival to send their representatives to Ranchi so that the Church Council could be formed. All anchals followed his request, but not the North West Anchal.

I encouraged the representatives of the 4 anchals to follow the rules of the constitution to form a new Church Council without bothering about the absence of the representatives of the North West Anchal. At first a new church president was elected, Rev. Barla, who had been so far Adhyaksh in the Orissa-Anchal,

Then the Up-Pramukh, Rev. P.D. Soreng, Khuntitoly, as well as the other officers, the chairman and the members of the so-called boards which are responsible for education, theological training, mission, properties. Concerning the North West Anchal they were grateful for my offer to mediate and mentioned in the minutes that the KSS would keep the doors open for the coming of this anchal. In the meantime I had taken up first contacts to the "counterparty". There I was also accepted friendly, although they had expected, that I would have voted against the forming of a new Church Council, what I did not do. They saw in the action of the other anchals a hostile attitude and the final disregard of the requests of the North West Anchal. The 4 anchals would not have the right to represent the whole church. The North West Anchal would now continue its way consequently and form a new church. Only for this purpose the postponed elections should be finalized till the end of January in the North West Anchal.

3. Two churches ?

During the further negotiation with the competing parties I had to get familiar with the thought, if a separation of the G.E.L. Church could solve the conflict which had lasted already for decades. I discussed this possibility under the topic is more necessary than unity. Both would be desirable but if only one could be achieved, so the first one should be chosen. Condition would be however, that all would negotiate this peacefully like Lot and Abraham. In this matter the first precondition would be, that the two churches could be separated geographically from one another like the borders of the present North West Anchal, so that separation right through the middle of the church area or even through the different congregations would be avoided.

The representatives of the North West Anchal accepted this thought willingly and saw in this a first important step on the way to their desired goal.

The representatives of the other anchals were more sceptical. This was more apparent when I began to visit all the anchals and discussed this proposal on the level of the congregations. Besides the instinctive and emotional hesitation to give up the historically grown unity of the G.E.L. Church there were mainly two arguments, which were against this proposal : one was the experience that agreements were not kept, that means that most probably both churches would try to influence also the area of the other one, on the other hand: apart of the congregations within the North West Anchal would be also against a division of the church in two parts. The latter thing was confirmed through a number of Oraons who asked me urgently not to yield to the requests of their leaders.

4. A hopeful attempt to find a solution

At the beginning of February the newly elected Samiti of the North West Anchal assembled. Rev. Ekka from Lohardaga was elected as a new Adhyaksh. There were heated discussions about the future way of this anchal. The hard liners were successful, but they seemed to argue now a little bit more carefully.

I was successful to bring together twice four representatives of each of the two groups. On this occasion the representatives of the North West Anchal told surprisingly, that they might be prepared, to join the KSS, if two conditions would be fulfilled. Firstly the North West Anchal would have to have the right for ordination and secondly the right to correspond directly with other organisations within and without India and to send own representatives to these, in short: the right to get own financial grants.

Special provisions for one of the five anchals are not possible according to the constitution of the Church, but changes of the constitution, which give more autonomy to all of the anchals. According to this I prepared proposals of a formulation, about which the church council should decide during its second meeting in March. During the preliminary talks about this topic-like in Madhya Anchal and in Assam - I thought that there would be a greater preparedness for such a compromise. It was clear to restore peace again and these changes seemed to be acceptable. Basically there were only two minor changes in the catalogue of duties of the church president.

5. The disappointing meetings in March

In the middle of March the second meeting of the KSS took place and at the same time the Anchal Samity of the North West Anchal met at Ranchi.

The KSS regretted, that the representatives of the North West Anchal boycotted their meeting again. Their request for a total independance was refused, but many thought it possible that the structure of the church could be changed in direction of a greater autonomy of all anchals. But the negotiations began to become difficult, as soon as these certain changes would have to be described in detail. Only with hesitation and unwillingly finally they discussed about the only concrete proposal, namely the recommendation to change the constitution which was formulated by me. Some were in favour, some against, the majority had no opinion. My urgent requests were unsuccessful, to counteract the request for a hundred percent autonomy at least through a small counter offer as a sign of good will. There was neither voting nor a decision. Peace in the church in the opinion of the Church Council thus can only be possible - against better knowledge - if everything remains as it has always been. Although for a better future some important steps would be necessary, the church council could not do at least a small step. Unability and lack of good will and courage were prevailing.

With this my mission was finished and I did not hide my great disappointment; The KSS would be fully co-responsible for the division in the church, which had now become unavoidable.

When I brought this negative decision to the North West Anchal, the hardliners were happy, since they felt confirmed, and the others, who had wanted to preserve the unity of the church in peace became quiet.

I declared to both parties, that I would not be at their disposition for further mediation and that I would recommend to the Curatorium to reduce the relationships to the G.E.L. Church, since during these conflicts they had made it quite clear, about what they would fight: about the share of the foreign finances, about the properties and the offices in the church and the importance of these points was exactly in this order.

6. Uncertain future

In the next months there will be most probably very unfortunate scenes with- in the G.E.L. Church. The time of waiting is over and each group will try to consolidate its own position on the costs of the counterparty. The North West Anchal will constitute itself most probably as Gossner Evangelical Lutheran Church in India. They will claim the area of the Ranchi congregation. The KSS will most probably stop the financial grants of Gossner Mission for the mission work in the North West area. This will be about half of the total finances for that. It is to be expected that the North West Anchal will then turn to Gossner Mission directly and each decision which will be taken in Berlin, will be wrong. Court case and injunctions are also to be expected and whatever the court sentences will be, the church will have a great damage of it.

My last word or Farewell was the reading of our bible portion of the last meeting day according to the Moravian Brothers guide book:

Oh Lord our sins have earned it,
but do help us for the sake of thy name, for
our disobedience is great, with which we
have sined against you.

Rev. Martin Seeberg

This report was submitted to the Curatorium at its meeting on 28./29. April 1977 in Mainz, where Rev. Martin Seeberg put in a proposal to cut all relationships to the G.E.L. Church for a period of 5 years. It was decided, that for 1977 all grants to the G.E.L. Church should be paid as so far.

About the relationships to the G.E.L. Church from 1978 the India Committee should make a proposal till autumn 1978.

Rev. Martin Seeberg declared his resignation from the office of the Director of Gossner Mission for the end of 1977, which was accepted.

In the meeting of the Curatorium on 13./14. October 1977 in Lippe, it was decided, that a letter should be sent to the KSS and through it also to the brothers which had separated themselves for the time being from the G.E.L. Church, in which the continuing relationships to the G.E.L. Church was stressed and the offer for further discussions was made.

Translation and Extract of the minute of the Curatorium meetings made by: Rev. Dieter Hecker.

Berlin, 23.11.1987

Sd/- (Rev. Dieter Hecker)
Director Gossner Mission

LIONS CLUB OF GREATER RANCHI

From the Office of Secretary,
Lion Shankarlal Sharma,
Usha Martin Industries Ltd.,
Tatisilway,
Ranchi.

Dt. 9-7-1986

Dear Lion Friends,

Next regular meeting of Lions Club of Greater Ranchi will be held on Sunday, the 20th July, 1986 at 3.30 P.M. at the Office of Lion (Rev)S.Mohan M.G., KASS Office, G.E.L.Church Chamber, Pramukh, Ranchi. to transact the following business:

1. To discuss for the advertisement to be collected for the Souvenir to be published on U.N.O.Day.
2. Membership Drive.
3. Any other matter with the permission of Chair.

You are requested to come with your Lionaide & Friends.

With Lionistic Regards,

Yours in Lionism,

(S.L.Sharma)

Lion (Rev) S Mohan H.G.

Outstanding Dues - Rs. 600/-

LIONS CLUB OF GREATER RANCHI

AN APPEAL TO ALL GENEROUS PEOPLE, FOR DONATING TO
MEET A NOBLE CAUSE.

Dear Friends,

You all are aware that since more than a decade back, the Lions Club of Ranchi Greater has been in the services of the community, by engaging itself in a variety of social-service activities, designed to extend betterment in life to the people of Ranchi and its adjoining areas. It undertook various projects in the light of up-lifting the condition of specially the down-trodden people and to render them both social and medical services. Notable few amongst them are (i) an eye camp held for preventing blindness (ii) medical services for detection of diabetes and hypertension (iii) health examination of school children (iv) immunisation of children against preventable diseases (v) It also have had the pleasure of donating equipment to the blinds & physically handicapped (vi) Lions club, Greater Ranchi celebrates the Independence and Republic days, with the school children by distributing fruits and sweets to them (vii) It also took steps to promote anti-drug awareness among the people (viii) There are various other areas where Lions Club have gone deep to the root to eradicate illiteracy, extending rural development in the adjoining areas of Ranchi by adopting some village/s on project basis and also towards adult education.

You all will kindly appreciate that unless the Club has its own building and premises it cannot fulfill its commitment fully, to the society. It has a comprehensive and ambitious plan for the social service programmeduring the current year to engage its own developmental work in the neighbourhood of Ranchi and also to have a few beds reserved in a suitable hospital for patients who are needy and disadvantaged, It also proposes to have free medical clinic and an immunisation centre in thepremises of the club, for the under-privileged and poorer sections of the society.

For this noble objective, we are sure you will agree that it needs the will and generous support from you all as a charity in thought as well as indeed, which can be by way of donation and or by giving advertisement/s in our proposed souvenir, which is to be brought out in the occasion of UNO-day (on 24.10.86).

THOMAS PITTAGEO TO LION'S PROG

The fund which we may be able to generate with your patronage and generous donation, will thus have an outlet to various social welfare programmes and to which we all are dedicated and committed to. The tariff for the advertisements is given hereunder and we request for your extending a vivid and generous support by releasing cash donation/and or giving suitable advertisement in our souvenir to make this noble cause more than a success. The last date of receiving donations/ advertisements is 30.9.86.

Thanking you,

Remember: "Whosoever 'Great' a cause may be, can't be said 'Noble' unless, aimed to do common good to all People".

TARIFF

Full Page	Rs. 750.00
Half Page	Rs. 500.00
Back Cover Page	Rs. 4000.00
1st Cover Page	Rs. 3000.00
2nd Cover Page	Rs. 2000.00
Colour Ordinary full page	Rs. 1000.00

LION B.D.SHAH

Chairman, Fund raising.

LION DR S.R.DHAR

LION President.

PC 81
RANCHI CATHOLIC ARCHDIOCESE

Archbishop's House
P.B. No. 5
RANCHI - 834 001

12th August 1986

Circular letter to all Parish Priests/ Heads of Institutions and Organisations of the Ranchi Catholic Archdiocese

Dear Brothers and Sisters,

Peace of Christ!

1.- I am writing this Circular letter to inform you about the meeting I had yesterday, 11-8-86 at 5.30 p.m. in the Archbishop's House with Smti Radha Singh, Commissioner of South Chotanagpur, Sri A.N. Singh, D.I.G., Sri B.K. Sinha, D.C., Ranchi and Sri A.N.P.Sinha, D.C., Gumla.

Fr Michael Fonseca, S.J., Provincial Superior and Fr Albinus Minj, Advocate, were also present.

2.- We had a long cordial meeting. The present situation of apprehension and mistrust in the area was our main topic of discussion.

3.- The Commissioner has requested our cooperation to help the Administration to restore confidence among the people. I have assured her of our full cooperation.

4.- The Commissioner has also assured me in the name of the Administration of prompt action in case of need.

5.- The cases of Fr John Lakra, S.J. and Fr Patrick Tete, S.J., are in the Court of Law. Hence they will follow their course. Let us pray for their happy outcome.

As a result of this meeting I am giving you the following directives:

- i/ Make every effort to restore confidence among the people by dispelling fears and baseless apprehensions;
- ii/ Continue to maintain peace and unity among the people, even under provocation;
- iii/ If you meet any threat to communal harmony, or feel insecure for any reason, kindly bring it immediately to the notice of the legitimate civil authority, always with information to me;
- iv/ Let homilies be homilies. Churches should not be used as forums for anything other than religious purposes.

The Administration, in the persons mentioned above, have shown their faith and trust in our vital contribution to restore confidence among the people. I earnestly hope that this Circular and my pastoral letter, which you will soon receive, will help a great deal towards restoring confidence and continuing to maintain peace and harmony among the people of all faiths.

Kindly explain this Circular letter in all our Organizations at your earliest convenience.

Yours sincerely in Our Lord,

+ Telesphore P. Toppo
+ Telesphore P. Toppo,
Archbishop of Ranchi

पत्रांक ४६। सी. सी.

प्रेषात्

श्री १० डौ० सिंह
आयुक्त के सचिव,
दिल्ली छोटानागपुर प्रम्हल,
राँची ।

सैवा मे

श्री १० रु० रु० मौहन रु० जी०
प्रमुख अध्यक्ष, जी० ह० रु० चर्च, राँची ।

राँची, दिनांक १० वीं सितम्बर, १९८६ ।

विषय:- राँची फैक्ट्र में सभी समुदाय के लोगों के बीच शान्ति एवं सद्भाव बनाये रखने के लिए बैठक का आयोजन ।

महाशय,

आयुक्त, दिल्ली छोटानागपुर प्रम्हल, राँची के आदेशानुसार सूक्ष्म गुचित करना है कि आयुक्त पहोदय ने अपने आवासीय कार्यालय में दिनांक ११-८-८६ को अमराहन ४ बजे राँची फैक्ट्र में सभी समुदाय के लोगों के बीच शान्ति एवं सद्भाव बनाये रखने हेतु बैठक बुलाई है, जिसमें आपदो उपस्थिति प्रार्थी ही। ८६।

महलो १०-८

विश्वासभाजन,

२०८८-१०-९-८६

(१० डौ० सिंह)

आयुक्त के सचिव ।

To: Smti Radha Singh,
Commissioner,
S. Chotanagpur
Ranchi

Ranchi
8th September 1986

Madam,

We, the Heads of the major Christian Churches in Chotanagpur, regret to state that we are quite distressed with the Administration's handling of the present situation in the area.

In this regard we thought it was our moral obligation, in a spirit of cooperation with the Government, to draw your attention to the following:

1.- The Cases against the two priests, Fr John Lakra and Fr Patrick Tete, were instituted by the Administration with the purpose of maintaining Law and Order in the region. We would, however, point out that subsequent events have shown that this purpose has not only not been achieved, but they show that the cause of the present unrest is not to be traced to the May Editorial of the Nishkalanka. Hence the steps taken by the Administration as to those two cases appear to have been hasty and uncalled for.

2.- The Administration unfortunately fails to acknowledge this fact and hence does not find effective ways and means to restore confidence among the people.

3.- The News items, Articles, Editorials published nowadays in the local dailies are much more inflammatory and communal in character and tone than anything that has ever been printed in this region. And yet they can go on printing with impunity day after day all kinds of slanderous, baseless and false accusations against the Christian Community. Does the Administration not realize the immense harm that is done to the cause of peace and communal harmony? Does it not realize that the confidence of the people in the impartiality of the Administration is being more and more eroded?

4.- The Editorial in the Ranchi Express of the 6th September speaks of a serious plot. Is this not what the Editorial in the Nishkalanka pointed out last May? The Administration continues to insist that there are no facts but only rumours. It should, however, not forget its serious obligation to do justice to the people who are really troubled and feel insecure.

5.- May we also request you, Madam, to verify the truth of reports we receive that people who gave witness of their hardships when you and several Officials recently toured the affected areas, are being harassed and ill-treated by the police. Please instruct your Officers to treat the people with respect and justice. Ill-treatment and atrocities committed by the police will not help the growth of communal harmony nor confidence in the Administration.

6.- We propose that you call a meeting of the leaders of various Communities to discuss steps to promote communal harmony in Chotanagpur.

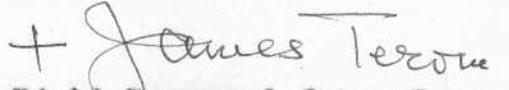
Finally we wish to reaffirm our total cooperation with the Administration for the good of the people. And it is with the sole aim of extending our cooperation that this letter has been written. We would, however, make it clear that no approach detrimental to the interest of the people will find favour with us.

We remain,

Yours sincerely,



The Most Rev. Telesphore P. Toppo,
Archbishop of Ranchi
Ranchi Catholic Archdiocese



The Right Reverend James Terom,
Bishop of Chotanagpur,
Church of North India.



Rev. S. Mohan, M.G.,
Pramukh Adyaksh
G.E.L. Church, Ranchi