

Archiv der Gossner Mission

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Signatur

Gossner_G 1_0122

Aktenzeichen

1/20/0

Titel

Gossner Evangelical Lutheran Church (GELC), Schriftwechsel und Berichte 1977-1978

Band

Laufzeit

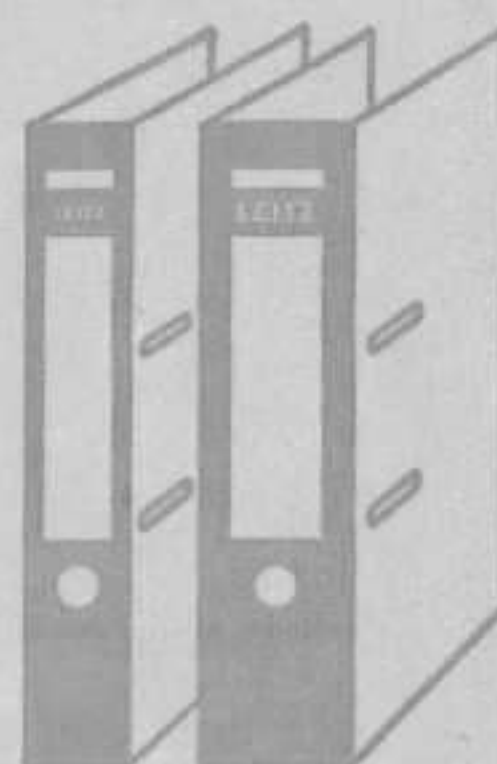
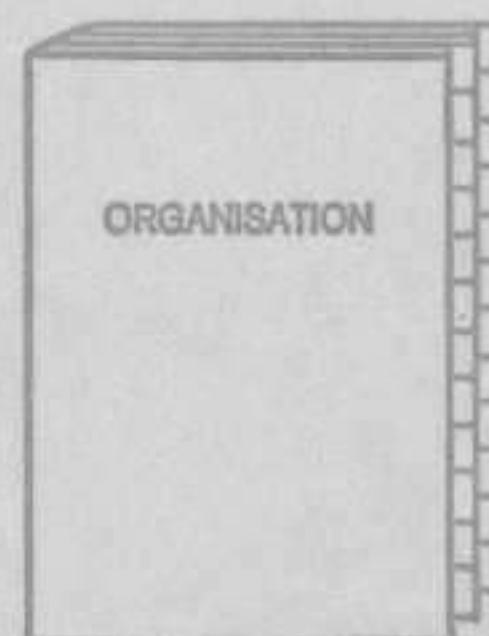
1977 - 1979

Enthält

Allgemeiner Schriftwechsel und mit d. Präsidenten Rev. P. D. Soreng; Finanzen; Lutherischer Weltbund; Schriftwechsel mit Einzelpersonen; Kirchenstreit; Schriftwechsel mit Nord-West-Gossner-Kirche (North Western Gossner Evangelical Lutheran Church); Finan

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- 0 Allgemein
- 01 Kirchenstreit
- 1 Parmukh Adhyaksh
- 2 Finanzen
- 3 Education
- 4 Verfassung
- 5 Social Service
- 6 Pensionsfonds
- 7 Printing Press
- 8 LWF
- 9 Korrespondenz mit Einzelpersonen
- 10 Gharbandhu



LEITZ

0	Allgemein
01	Kirchenstreit
02	North West Gossner Evangelical Lutheran Church
1	Pramukh Adhyaksh
2	Finanzen
3	Education
4	Verfassung (besonderer Order)
5	Social Service
6	Pensionsfonds
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10	Garbandhu

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LEITE

1650 Trennblatt ohne Ösen
1654 Trennblatt mit Ösen
zum Selbstausschneiden
von Registertasten







Kalpana

Tree leaf in this greeting card is originally hand painted in oil. Green leaves are first plucked from the 'Peepal Tree', its chlorophyll removed and then used for painting. Perhaps there is no other tree whose leaf can provide the artist with such a fine canvass-like surface and nice shape. The leaf has been so treated that it won't dry up even if kept in the sun. It is guaranteed to remain as it is for any number of years.

The appealing charm of the leaf with original painting on it makes it a beautiful piece for wall and table decoration when framed.

Kalpana Kala Kendra
Kanpur (India)

Hand Painting in oil on Original Peepal Tree Leaf.

To, Rev. Siegwart Kriebel

Merry Christmas!

May all your hopes and dreams
come true
in the New Year.

From
Bokaro Steel City
Congregation

Kannoves:

Calcutta / Teber / Kriebel

7.10.78

GELC allg.

A.) Anglikaner: SPG 100.000
Santal-Mische: 50.000, luther
Methodisten
Baptisten

} alle kommen von
Gossnerkirche

Bevölkerung in Madagaskar demnach 200 Mill.
Adivasi kommt aus ganz Indien und Madagaskar
abgedrängt von Kisten.

einmal ein Versuch, durch Buddhismus die Hindernisse
Unterdrückung ab zu überwinden: gescheitert.

40-50 Mill. Adivasi, z.T. jetzt hinduisiert:
scheduled castes (nicht tribes) 55% in Madagaskar

Katholiken - Protestanten = 50:50 in ganz Indien
Protestanten: 4-5 Mill CSI (South Indian Church), General
im Norden GELC 400.000
" " alle Christen 1 Mill

Adivasi in Indien ist sehr determiniert, animiert.

Gossner Missionen haben Adivasi durch Adivasi Tendency sehr
geleitet (Unverständlichkeit)

Landbesitz: Registrierung, Veranlassung durch Besteuerung
Kolonien, Land enteignet und verkauft

Adivasi

von Gossner Missionen einzigartig menschlich behandelt
starke menschliche Bindung

christl. Bildung auch den Nichtchristen zugute kommen.

bei Unabhängigkeit sofort Separatismus-Bewegung:

Bundestaten, gleichberechtigte Sprachen,
aber 3 Gossnersprachen erst mit 5 Jahren durch N. Kienz eingeführt
Religionsfreiheit (auch rel. Organisationsfreiheit)

B. Moderne Geschichte

Advari-Paß bei Unabhängigkeit (Jepal High),
Tiere meist Dorsten: Jomae, Jental,
aber vor 25-15 Jahren zusammengebrochen,
verstärkte Daud von Nordbilar, Industralisierung
dies zerstört durch Krieg, Dürre zw. 1960 und 1970
mit 1970 Umbau in vollem Gang,
hat Zusammenbruch der Viehherde herbeigeführt:
wirtschaftl. Umbau, Daud aus Nordbilar, Inflation, Mißwirtschaft

Leiswese haben Jomae Dorsten nicht in Verwaltung
ausgebildet (Unabhängigkeit zu früh)

Randi-Compound:

Land weggenommen, an kein Road,
Dauderei vorwirtschaftet, neue Dauderei daneben!!
Regierung beansprucht Teil des Compound in der Mitte
kein langfristiges Bewirtschaftungsplan

Oras vorantun: Mundas werden aus dem Compound
an Regierung geben als an Oras

Dr. Hg wollte auf Compound Einkommen schaffen:

Bauprogramm an kein Road
Jomae Dorsten konnten das nicht begreifen trotz guten Willens
Lontag über die Identitätsverluste der Räume hat
zu wenig erklärt, ist mißverstanden worden. Nach einem
Rückzug kein follow-up
Persönlichkeiten sind da, Erklärung ist nötig,

C. Breit in die Kirche

1935

1980 nach Unabhängigkeit, Erwachen des Adversari
Hoffnung auf Gleichberechtigung nicht erfüllt,
Renaissance von Hinduismus und Islam, antikristlich,
Liberalisierung jeweils bei nationalen Notlagen,
jeder wird sich selbst der Stärke, überall in Indien

Oraons: beherrscht sind immer die Mundas, gruppen egoistisch
bei Mundas entscheidet nur Niral Zoro, evtl. noch Kind
und Junal Topro (Traum)

Mundas haben keine Führer.

Joel Salva war national anerkannter Führer, auch politisch,
erzogen ihn auch J. J. P. Tiga, aber wenig Format, Leckhaft,
wurde Mundaführer, weil er bei Oraons keine Chance hatte
unter seiner Präsidentschaft ging der Verkauf der Compound an
den Herrn N. Mintz aus Amerika zurück,
abschiedete mit J. Salva zusammen, politisch u. kirchlich,
aber kirchlich gescheitert.

Tiga ging nach Serampore, Tochter heißt Parma (Oraon Führer),
dadurch wurde Tiga Oraonführer, danach wieder Mundaführer,

Politisch geht nichts ohne die Kirche (Geschichte),
aber in der Kirche wird N. Mintz nicht (wegen Mundas).

James College meist über KSS verwechselt,

KSS lehnt ab, G.M. lehnt auch ab, Mintz verwechselt aber Ranchi,
aber indirekt unter KSS (offiziell unter Ranchi Diocese)
national anerkannte Ergebnisse,

Niral Zoro hat als Student nicht mit Oraons gegessen,
Mundas hatten Selbstbewusstsein aus der Partei, die ist kaputt,
N. Zoro war Sekretär bis 1966, seitdem Parlamentarier,
(z.T. auch Office Superintendent) nicht mehr in Delhi, nur in Patna,
N. Zoro

polit. Unterstützung für NW in mehr von Nicht-Christen
in Kirche: Ebra (Koch), Tichey (Champion), Pama (Jambodjner)
Martin Tete (Central), Kharia Gruppe (unwincud)

Joreng wollte immer 3 Gruppen in der 3. Kirche
von Lunda und Orons abgelehnt: Joreng nicht fähig genug
aber 1960 schlugen Lunda 3 Gruppen vor: versprochen Joreng
Führerschaft, aber rein gelegt (vor 3 Jahren wieder)
Joreng will noch immer eine 3. Kirche

D. Höflichkeit

NW-C hat nicht statl. Anerkennung beantragt
aus Angst um Property,
anderen Institutionen im Namen von NW-C eingetragen
GELC-Compound auch??
CSI hat anerkannt (Andra Church), ebenso Jajno
WELCF noch nicht
ATC hat anerkannt (?)

Bis Leber-Besuch war Möglichkeit der Einheit noch da.
jetzt keine separate Institution,
bisher alle Vorführungen von NW-Leuten gemacht,
alle Institutionen in SO von NW-Leuten gegründet
NW ist bereit, SO zu helfen, auch mit Personal

NW will getrennte Anerkennung

Ebra:

keine zeitliche Auseinandersetzung, nur Verwaltung, Personen
2 (oder 3) Gruppen mit Selbstverwaltung, Förderung
Planung gemeinsam mit 3. (Schiedsrichter)-Gruppe
Christenheit muß gemeinsam Zeugnis geben,
Förderung aller Christen in Nord-Indien
Rundes Ausbildungszentrum für Nord-Indien
Missionarbeit über Indien zentral organisieren
SO will Dreiteiligkeit: $\frac{1}{3}$ unterstützender Archal
 $\frac{1}{3}$ alle anderen
 $\frac{1}{3}$ Schiedsrichter

UWS-Büro in Randa: Bischof: R. Dilber, Kaus (angl.)
Schw. Regierung verweigert UWS Zusammenarbeit mit Adversis,
wird nur über Umwegen möglich sein.

Frieden in GELC nur möglich bei Zusammenarbeit in
zukünftigen Aufgaben:

Selbstverwaltung
Selbstfinanzierung
Erziehungswesen
Lehrerbildung

Lehrkräfte brauchen Unterweisung von außen !!
Lehrplan muss gemeinsam aufgestellt werden
zusammen mit Gemeindevision, dt. Kirchen, UWS

Nival Koro muss zustimmen!

Hauptaufgaben für Zukunft:

GELC muss Führung übernehmen für alle Clustern in Nordost
" muss Anliegen der jungen Bevölkerung nach Europa vertreten
" muss selbständig werden

Kind: muß aus Indi weg, muß jetzt Techniker sein (Board Decision)
 Adyarish SE Buchal?
 Orma: was war Acting Adyarish / Pata kann von dort
 Asam: ~~just~~ Topas? Terpas? Dindiffing

newer Directory

Temp plan

2 Tage Calcutta
 Krampus

Indi
 Bibelgesellschaft } oer. + Auf.

Vilas Kaitri (Development Organisation, kath + angl. + luth, Bept)
Ranchi

Christian National Council of Bihar, Patna

UCLCF, Madras

Sankal Luth. Church, nordl. Calcutta, Norwegen } Theol. College
 Jaypore Church, Bordinum

CWS Ranchi, Calcutta, Sonatoli, Khamtoli

Madhya Pradesh Luth. Church, Schweden (Linn.)

Luth. Gemeinde Calcutta (SE Buchal)

↳ deutschsprachige Indier Doring Demoon

2. Luth. Gemeinde anglik. Calcutta, nordl., Friedrich Krampus

Krampus: überkonfessionell, für Nordindien (wie Bangalore in Südindien)
 " erbt zu 70 Beteiligung an Kosten von profitierenden Kirchen

Luth. Studenten höchstens 50%

Luth. Kirchen haben nicht viel beigetragen

Bsp nicht an GELC bezahlt

TEF (Theol. Ed. Funds) Lauf, Leipziger Mission hat Ukon entsandt,
 späte einen zweiten (ELM)

ELM an Tamilenkirche interessiert, nicht an Nordindien

GELC zuerst an ihrem College interessiert

W. Augustin A. P. K. K. K. K. K.

B e s c h l u s s v o r l a g e

Sitzung des Verwaltungsausschusses des Kuratoriums der Gossner Mission am 13.Oktober 1977 in Stapelage

Der Verwaltungsausschuss beschliesst die Anstellung von Herr Klaus Jankowski zur Mitarbeit im Gossner Service Team in Zambia mit Wirkung vom 1.Februar 1978 nach einer Vorbereitungszeit vom 1.Dezember 1977 bis 31.Januar 1978.

+++++

Angaben zur Person

Klaus Jankowski,

Ingenieur (grad) für Wasserwirtschaft, geboren am 22.Juni 1947 in Beckedorf, römisch-katholisch, nach Praktika und Studium in Suderburg als Entwicklungshelfer in Nepal 1969-1971 (Deutscher Entwicklungsdienst), anschliessend Studium des Wasserbauwesens an der TU Hannover 1971 - 1973, seitdem ohne Anstellung. Verheiratet seit 1974 mit

Una Jankowski, geb. Burns,

Krankenschwester und Hebamme, geboren am 3.6.1947 in London, Engländerin, römisch-katholisch, Büroarbeit 1964 - 1967, Ausbildung als Krankenschwester und Hebamme in London und Bristol 1967 - 1971, Arbeit als Krankenschwester in Hannover seit 1972. Kinder:

Daniel, geboren am 21.September 1975

Dominik und Nicolas, geboren am 11.August 1977.

Kath. Bischof } mit (Paul Single) N. Kuntz
Engl. " }

Railway Hotel - Central

Baye hat Single? als Kurator

deutscher kann außer diesen beiden Paulus Kestelba (Fabra)

Personalhilfe?

Uns Toteninschrift

DT - Scheder

Amalienburg

Kollekte 100 Rs

noch nicht vorgelegt, sondern erst auf der Januar-Sitzung 1978 des Kuratoriums beschlossen. Bis dahin wird nach den Ansätzen des Haushalts 1977 gewirtschaftet.

Ad 4.

Verwaltungsausschuss stellt fest, dass nach dem Rücktritt der Kuratoren Krapf und Riess die Herren Vögel und Hertel nachgerückt sind. Die Missionsleitung macht Namensvorschläge für deren Stellvertreter; darüber wird im Januar 1978 beschlossen.

Durch die Suspendierung des Beirats Mainz verliert dessen Vorsitzender Herr Ehlers seinen Platz im Verwaltungsausschuss. Er ist aber wiederum Mitglied im Kuratorium.

Durch das Ausscheiden von Frau Springe ist ein weiterer Platz im Verwaltungsausschuss vakant. Diese zwei Plätze sollen Anfang 1978 neu besetzt werden.

Ad 5.

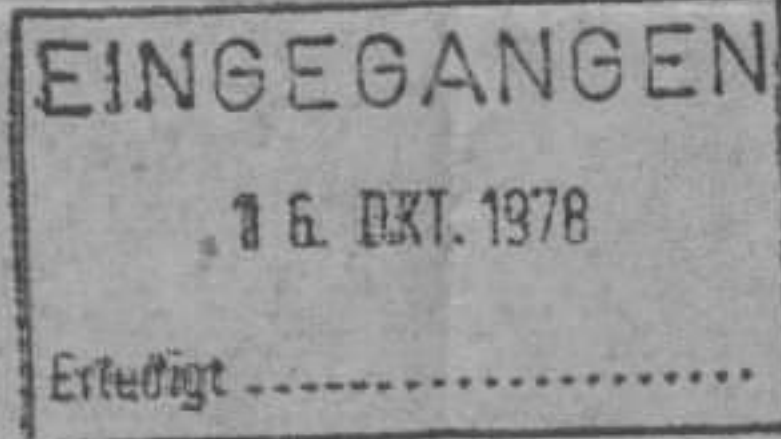
Die Anfrage von Frau Hohmann wegen der Mitgliedschaft von Gossner-Mitarbeitern im Beamteneinrichtungenwerk soll von der Besoldungsabteilung des Kuratoriums (Herr Jännerjahn) bearbeitet werden.

Konsistoriums

G.E.L. CHURCH, NEW SITARAMDERA,
Jamshedpur - 831009.
Bihar / India

Dated, the 6th. October, 1978.

To
The Director,
Gossner Mission Society,
Berlin / GERMANY.



Most respected Sir,

Filled with joy, we enclose herewith an Invitation Card for the Consecration Ceremony of the Church Building on 12th. November, 1978.

We have printed your name in the Invitation Card to Consecrate the Church building without obtaining your formal consent, for which, we very much hope, you will excuse us and will perform the Consecration Ceremony as per programme.

The construction work is almost completed and only finishing touches remains to be done. We thank God who enabled us to complete the uphill task and all of you who joined us through your prayers.

We close this letter with a hope to meet you all on the above auspicious day.

With Yisusahay to you and your family.

Yours
in the name of our Lord and
Saviour Jesus Christ,

Rev. D. Hemrom

(Rev. D. Hemrom)
Chairman

B. Topno

(B. Topno)
Secretary.

G.E.L.Church
New Sitaramdera
Jamshedpur - 831 009
Bihar, India

26.7.1978

Dear brothers and sisters,

Thank you very much for your letter dated 7.7.78, concerning the planned dedication ceremony of your new church building. We are very glad to hear that after all you have now completed the building and we do hope that the preaching of the gospel in this church will be blessed and bear much fruit.

Thank you very much for your invitation to join the dedication ceremony. Pastor Peterss and myself shall come to India for a visit around the 6th November this year. We have left it to the Pramukh Adhyaksh and to Dr. Singh to prepare a programme for us. It would be a great pleasure for us to be present when you open your church building officially. But on the other hand, if it should be difficult to prepare our programme accordingly, than we shall also be glad to visit Jamshedpur and see your new church at a different date.

Looking forward to meet you soon and greeting you with Yesu sahai
yours sincerely,

Siegwart Kriebel

lg

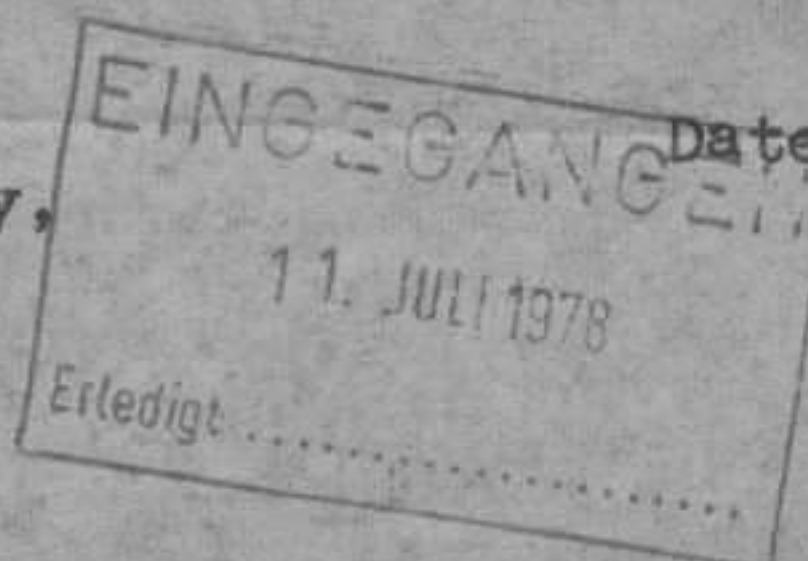
copy to:

The Pramukh Adyaksh, Ranchi

Dr. Paul Singh, Ranchi

G.E.L. Church, New Sitaramdera,
Jamshedpur - 831 009.
BIHAR / INDIA

To
The Director,
Gossner Mission Society,
Berlin, Germany.



Dated, the 7th July, 1978.

Most respected Sir,

To-day we are glad to give below the progress of construction work of the Church building of course after a lapse of three months.

Various obstacles came before us for which the work was delayed. We got the iron materials from the Steel Company at the end of April and handed over to the Contractor to make Trusses for the roof. The Contractor also took two months time which was due to acute "Power" shortage in the whole of Bihar State. Now he has completed the same and has erected the Trusses on the brick structure, as such the 'Sheeting' of roof will be completed by next week. The Contractor engaged for fixation of doors and windows has already started his work and will be able to complete his work by the end of this month. Now again we are facing some difficulty in acquiring Cement - for which continuous efforts are being made by approaching the local Government authorities to sanction our requirement and hope to get it by the end of this month. So the plastering of walls and cementing of floor will be completed by the middle of August. As such, we very much hope to complete the work by the end of September or middle of October.

We therefore, request you to kindly intimate us whether it will be possible for you to spare your valuable time for the "Dedication Ceremony" of the Church building in the last week of October or in the first week of November this year. We will fix up the date of Dedication Ceremony only after hearing from you.

With "Yisusahay" to you and your family,

Copy to:

1. The Pramukh Adhayaksh,
G.E.L. Church, Ranch.
2. The Adhyaksh, SEA,
G.E.L. Church, Kadma, Khunti.
3. Rev. I. R. Helmuth Borutta,
Nürnberg, West Germany.
4. Rev. Dr. C.K. Paul Singh,
Ranch.

Yours
in the name of our Lord and
Saviour Jesus Christ

Rev. D. Hemrom
(Rev. D. Hemrom)
Chairman

B. Topno
(B. Topno)
Secretary

Die Gossner Evangelisch-Lutherische Kirche in Chotanagpur und Assam

Der zweite November wird heute noch als der wichtigste Tag in der Geschichte der Gossnerkirche gefeiert. An diesem Tage schlugen im Jahre 1945 die ersten vier Missionare aus Deutschland ihr Zelt in Ranchi auf. Damals begann eine neue Entwicklung für die Chotanagpur, die Dschungelgegend um Ranchi in Suedbihar und Nordorissa, die nicht nur die jetzigen Christen, sondern die gesamte Gegend neu prägte. Die Adivasis, dort vor allem die Stämme der Mundas, Oraons und Kharias, lebten bis daher abgeschlossen von der übrigen Hindukultur, auf allen Gebieten weit rückständiger als die Bewohner der fruchtbaren Ebenen. Nach etlichen Jahren vergeblicher Mühe entstand eine regelrechte Massenbewegung und -bekehrung zum Christentum. Nicht einzelne, ganze Familien, ja ganze Dörfer nahmen die neue Botschaft an. Bis heute sind es überwiegend ganze Familien, die neu zur Kirche hinzukommen, nicht einzelne, obwohl die Zeit der spektakulären Zahlen inzwischen vorüber ist.

Geschickt waren die ersten vier Missionare von Johannes Evangelista Gossner, einer der originellsten Figuren der Missionsgeschichte des letzten Jahrhunderts. Zuerst katholischer Priester, konvertierte er später zum Luthertum, war aber zeit seines Lebens nie ein Konfessionalist. Er sträubte sich gegen jede Form von fester Organisation seiner Missionsgesellschaft, schickte Leute an unzählige Orte und erwartete von ihnen, daß sie sich weitgehend von eigener Arbeit oder durch die Unterstützung von lokalen Gönnern ernährten. Von all seinen Gründungen überlebte nur die Gossnerkirche in Chotanagpur. Diese beanspruchte aber auch bald durch ihr schnelles Wachstum die gesamten Kräfte der kleinen Missionsgesellschaft. Vom Anfang an wurden Schulen gegründet und mit der Ausbildung indischer Pfarrer begonnen. Vor seinem Tode versuchte Gossner erfolglos, die begonnene Arbeit an die britische Church Missionary Society zu übergeben, da er den Deutschen nicht genügend Enthusiasmus für die Unterstützung dieser Arbeit zutraute. Schon bald versiegten die Mittel aus Deutschland fast völlig. Eine neue Generation von besser ausgebildeten Missionaren wurden nach Indien geschickt, die Organisation in Deutschland gestrafft, was zu unüberbrückbaren Spannungen zwischen der Pioniergeneration und den Neuankömmlingen führte. Schließlich riefen die älteren Missionare den anglikanischen Bischof von Calcutta zu Hilfe, und im Jahre 1869 traten vier Gossnerleute mit 7000 indischen Christen zu der anglikanischen Kirche über. Fortan arbeiteten zwei konkurrierende Missionsgesellschaften in der Gegend, aber die anglikanische Kirche konnte sich nie aus dem Schattendasein der größeren Gossnerkirche befreien. Etwa um die gleiche Zeit begannen auch die Katholiken, flämische Jesuiten nach Chotanagpur zu schicken. Sie haben auf sozialem Gebiet außerordentlich viel geleistet, noch heute die besten Schulen und sind die stärkste Kirche in der Gegend geworden. Zur Zeit sind die Zahlenverhältnisse etwa folgende: Katholiken: 400.000 Glieder, Lutheraner: 275 000 Glieder, Anglikaner (jetzt Church of North India): 60.000 Glieder. Daneben sind noch einige kleinere Gruppen, Adventisten, Pfingstler, Methodisten und die Mar Thoma Kirche. Im Distrikt Ranchi rechnet man mit etwa 30 % der Bevölkerung als Christen, eine für Nordindien erstaunlich hohe Zahl, gegenüber einem Gesamtdurchschnitt von unter 1 %.

Die Gossnerkirche ist eine Adivasikirche. Sie setzt sich fast ausschließlich aus den drei Stämmen der Mundas, Oraons und Kharias zusammen. Ehemalige Hindus findet man fast nicht. Als die Mundas

in großer Zahl als Arbeiter in die Teeplantagen nach Assam auswanderten, entstanden auch dort bald zahlreiche Gossnergemeinden. Die Adivasis sind zwar wirtschaftlich und sozial auch heute noch rückständig, aber sie haben ein beträchtliches Selbstbewußtsein. Seit 1919 konnten die deutschen Missionare nur noch mit Unterbrechungen da sein und auch die Finanzen blieben oft aus. So entschied sich die Gossnerkirche schon damals für eine autonome Verwaltung, zu jener Zeit noch ein sehr ungewöhnlicher Schritt. Obwohl die Gossner-Christen zu den ärmsten in Indien gehören, ist ihre Kirche doch seit Jahrzehnten in einer Weise finanziell unabhängig wie nur wenige andere in Indien. Die gesamten regelmäßigen Ausgaben für Gemeinden und die Kirchenleitung werden in Indien selbst aufgebracht. Lediglich für einige Institutionen wie Krankenhäuser, ein technisches und ein landwirtschaftliches Trainingszentrum und das theologische College kommt noch Unterstützung aus dem Ausland, weil diese Einrichtungen mehr im Hinblick auf die größere Finanzkraft einer Missionsgesellschaft konzipiert wurden als auf die örtlichen Verhältnisse abgestimmt.

Schwächen gibt es selbstverständlich auch, und sie sind zu offensichtlich, als daß man sie übersehen könnte. Sie liegen auf den Gebieten, wo wir sie nicht gewohnt sind. Zunächst ist es die Abkapselung der einzelnen Stämme unter sich und der Adivasis gegenüber der übrigen Bevölkerung, die zu einer bedenklichen Introvertiertheit geführt haben. Die Spannung zwischen den Sprachgruppen (Stämmen) hat immer wieder Spaltungen und Absplitterungen in der Kirche verursacht. Die Loyalität des Einzelnen ist zu stark auf die Familie, allenfalls den Stamm konzentriert. Es besteht ein Mangel an geschulten und integren Leitungs- und Verwaltungskräften, der in regelmäßigen Abständen zu einem Beinahe-Zusammenbruch der Kirchenleitung führt. So haben wir genau den umgekehrten Fall wie bei den Kirchen Deutschlands. Dort herrscht eine nahezu perfekte Verwaltung über passive Gemeinden und leere Kirchen, während hier das Gemeindeleben am Ort blüht, während die Kirchenleitung und Verwaltung die Hauptschwierigkeit zu sein scheint. Schon aus diesem Grunde ist auch in Zukunft eine kritische Partnerschaft zwischen westlichen und indischen Mitarbeitern eine sinnvolle Sache, wenn jeder Teil die Selbständigkeit des anderen respektiert.

Dieter und Ursula Hecker
G.E.L. Church Compound
Ranchi 834 001 - Indien

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LEITZ

1650 Trennblatt ohne Ösen
1654 Trennblatt mit Ösen
zum Selbstausschneiden
von Registertasten

Kuratorium
der
Gossnerschen Missionsgesellschaft

1000 Berlin 41 , May 24, 1978

Handjerystraße 19/20

Telefon 851 30 61

- The Chairman -

To the
Pramukh Adhyaksh
G.E.L.Church
Rev. S. Barla

Ranchi 834001 / Bihar

India

To the
Adhyaksh of North West Anchal
G.E.L.Church
Rev. N. Ekka
at & P.O. Lohardagha, Dt.Ranchi/Bihar

India

Dear Brothers in Christ,

The Kuratorium of Gossner Mission is following the deliberations of the minutes and decisions of KSS meetings and other meetings in GEL Church with deep concern. This is especially so with regard to the minutes of some meetings which have taken place in Ranchi since January, 1978. At our Kuratorium meeting on 27./28.4.1978 in Mainz we studied and discussed all relevant information from GEL Church at length. We were particularly glad that Rev. Dr. Paul Singh was present and could inform us in detail about the actual situation in GEL Church.

We were very much relieved and full of new hope when we learned from the minutes of a meeting held on 16th January, 1978, in the presence of Mr. J.Lakra, that both sides in GELC had agreed "to continue our dialogue for a peaceful settlement in our church", and from other minutes of January, 1978, that your aim was to withdraw all pending court cases. From the minutes of the meetings under the chairmanship of two representatives of UELCI, held from 16th to 18th February, 1978, we learned that a definite effort was made to reach this goal. You may imagine how disappointed we were when it became clear from the same minutes and from the report of Rev.Dr.P.Singh, that those efforts have failed and no charges have been withdrawn.

We pray to God that HE may guide our thoughts and aims for strengthening our fellowship and that HE may show us the way how we should serve HIM in HIS church and witness for HIM amongst all people.

St. Paul urges the congregation in Corinth not to bring their quarrels and disputes to civil courts (1. Cor. 6), and not to use force or threats against one another. Peace and communion in Christ are a gift of God which we should never throw away. Rather we can live only if we accept HIS grace and hold on to HIS gifts.

May we therefore once again encourage you to accept our brotherly advice and to aim at a "peaceful settlement" of the present crisis in GEL Church. We have the strong feeling that a peaceful settlement could be reached through mediation of the friends of UELCI. Therefore we encourage you to continue the negotiations under the chairmanship of representatives of UELCI.

With brotherly good wishes,
yours in Christ

(K. Scharf) *hy.*
D. Kurt Scharf DD
Chairman

cc: (blind) Bischof Scharf, Berlin,
Dr. Singh, Ranchi

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

(Regd. under Societies Registration Act XXI of 1860)

Pramukh Adhyaksh
Rev. Samuel Barla

Up. Pramukh Adhyaksh
Rev. P. D. Soreng

Secretary
Mr. A. Lakra

Treasurer
Rev. N. Bhuinya

HEAD OFFICE

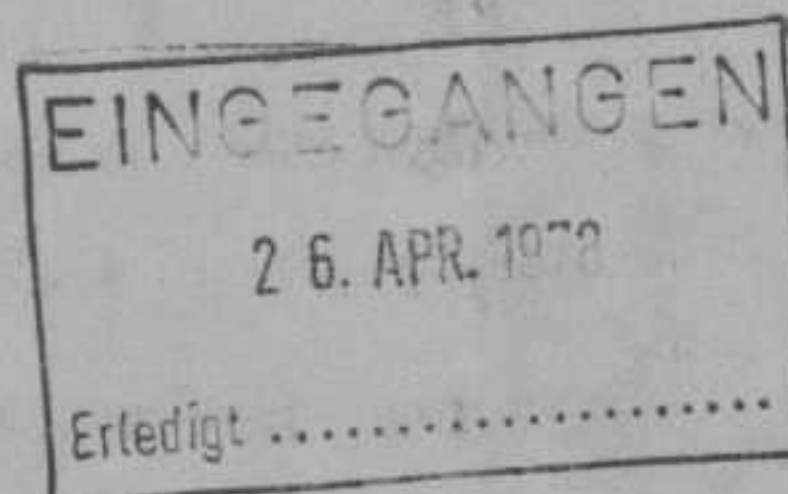
G. E. L. Church, Ranchi
Bihar/India Phone 23358

Ref: No. 114/78/KSS-78

Date April 21, 1978.

To

The Bishop,
Dr. Martin,
Evangelische Kirche
in Berlin-Brandenburg
(Berlin West)
1 Berlin 21,
Bachstrasse 1-2 .



Dear Brother in Christ,

Thank you very much for your kind letter dated 8th April 1978. I have gone through the letter and from it it is quite clear that there exists misunderstanding about the Joint agreement we have signed in presence of Mr. Joe Lakra. The agreement was a right move towards the unity of the Church and not for the division.

But the situation has now totally changed. Rev. N. Edka and his group have gone back upon the spirit of the agreement. They have now dissociated themselves and severed all connections from the G.E.L. Church voluntarily.

We have signed the agreement in order to establish relationship with the ecumenical partner churches in Germany by remaining one and undivided church at home and to settle all internal disputes by peaceful dialogues.

We still abide by the spirit of the same agreement and believe that the Church is undivided.

Contd.....

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

(Regd. under Societies Registration Act XXI of 1860)

Pramukh Adhyaksh
Rev. Samuel Barla

Up. Pramukh Adhyaksh
Rev. P. D. Soreng

Secretary
Mr. A. Lakra

Treasurer
Rev. N. Bhunia

HEAD OFFICE

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

Ref: No.

Date

I hope that Rev. DR. C.K. Paul Singh will dispel all misunderstandings and clarify the situation during his stay in Germany.

Yours in Christ,

S. Barla
21-4-78

(Rev. S. Barla)
Pramukh Adhyaksh, (President)

G.E.L. Church, Ranchi.

cc:

1. Rev. Dr. C.K. Paul Singh
- ✓ 2. Pastor S. Kriebel, Director G.M.
3. Dr. Hans Loties.

EVANGELISCHE KIRCHE
IN BERLIN-BRANDENBURG
(BERLIN WEST)

DER BISCHOF

Der Bischof der Evangelischen Kirche
in Berlin-Brandenburg (Berlin West)

1 Berlin 21
Bachstraße 1-2

Gossner Evangelical Lutheran Church
Rev. S. B a r l a
G.E.L. Church Compound
R A N C H I /Bihar

Gossner Evangelical Lutheran Church
Rev. N. E k k a
Main Road
R A N C H I /Bihar

Berlin, den 8. April 1978

Telefon (030) 3991-1
Durchwahl 3991

Az. 402 - 3725-8.1.(145)

(Bei Antwort bitte angeben)

Dear Brothers in Christ,

we wish to inform you that we are in receipt of the Agreed Statement on the Relationship between the Gossner Evangelical Lutheran Church in India and the Evangelical Lutheran Church of Hannover, the Evangelical Church of Westphalia and the Evangelical Church in Berlin Brandenburg (Berlin West). The Statement which was drawn up with the assistance of Dipl.Ing. Lakra on January 16th, was communicated to us in February, 1978, by the former Director of the Gossner Mission, Pastor H. Lokies.

On behalf of the above mentioned Churches please allow us to express our heartfelt thanks for the generous sign of trust extended to us through this Statement. It fills us with a sense of great joy that the letter bears the signatures of all the representatives of the two branches of the Gossner Evangelical Lutheran Church in India.

We are deeply moved that we are invited to establish direct partnership links between your Churches and ours. Especially in view of the large number of congregations in our Churches that for many decades have taken an active part, both by prayer and by material support, in the growing and wellbeing of the Gossner Evangelical Lutheran Church in India, it is our desire to seriously explore the possibilities for such direct links to be built up between us.

The Evangelical Lutheran Church of Hannover as well as the Evangelical Church of Westphalia have asked the Evangelical Church of Berlin-Brandenburg (Berlin West) to act on their behalf in taking the next steps towards this end.

We shall now approach the Gossner Mission and inform them about your letter. At the same time we shall ask them, together with us to examine the question

as to how to go about it in terms of practical procedure.

It is our intention that in the very near future representatives of our Churches and of the Gossner Mission enter into direct negotiations with the Gossner Evangelical Lutheran Church about the problems involved.

We hope to be able to present you with practical proposals on this matter as early as the beginning of May 1978.

We are one through the bonds of our common faith in the Risen Lord Jesus Christ. It is in this faith that we extend our warmest brotherly greetings to you and remain

Yours in Christ,

Dr. Martin Kötter

EVANGELISCHE KIRCHE
IN BERLIN-BRANDENBURG
(BERLIN WEST)

DER BISCHOF

Der Bischof der Evangelischen Kirche
in Berlin-Brandenburg (Berlin West)

1 Berlin 21
Bachstraße 1-2

An den Vorsitzenden
des Kuratoriums der Gossner-Mission
Herrn Bischof D. Kurt S c h a r f
Am Hirschsprung 35
1000 Berlin 33

Berlin, den 10. April 1978
Telefon (030) 39 91-1
Durchwahl 39 91

Az. 402 - 3725-8.1. (145)

(Bei Antwort bitte angeben)

Lieber Bruder S c h a r f ,

Pastor i.R. Hans L o k i e s hat der Evangelisch-Lutherischen Kirche Hannovers, der Evangelischen Kirche von Westfalen und der Evangelischen Kirche in Berlin-Brandenburg (Berlin West) im Februar 1978 das unter Mitwirkung von Dipl.-Ing. Lakra am 16. Januar 1978 beschlossene und in Fotokopie beiliegende "Agreed Statement" zugeschickt.

Ich habe am 30. März 1978 zu einer Vorbesprechung der zuständigen Referenten der Landeskirchenämter der angefragten Kirchen eingeladen, damit wir zu einer ersten Beurteilung der Anfrage aus Indien kommen. Wir haben das ebenfalls in Fotokopie beigefügte Schreiben an die Evangelisch-Lutherische Gossner-Kirche in Indien beschlossen.

Die weiteren Schritte zur Behandlung der Bitte der Gossner-Kirche sollten nunmehr gemeinsam mit der Gossner-Mission beraten werden. Wir schlagen vor, daß möglichst bald die schon im Herbst 1975 vom Kuratorium eingesetzte Verhandlungskommission der Gossner-Mission (Prof. Wagner, Dr. Runge) nach Indien reist, um dort mit der Gossner-Kirche über das "Agreed Statement" und damit über die Gestaltung der zukünftigen Beziehungen zwischen den beteiligten Kirchen zu sprechen.

Dr. Runge ist von den genannten deutschen Kirchen gebeten worden, für sie an solchen Gesprächen teilzunehmen.

Wir wären sehr dankbar, wenn das Kuratorium der Gossner-Mission auf seiner nächsten Sitzung in diesem Sinne beschließen würde. Das Schreiben aus Indien

sollte Anfang Mai von unserer Seite wenigstens mit einem solchen Verfahrensvorschlag beantwortet werden.

Anlagen

Mit brüderlichen Grüßen

Ihr

Krüse

West.

Ref. 141-156/78

Dated, Ranchi, the 24th, February, 1978

To,

1. Ranchi 2. Lohardaga 3. Chhatti 4. Gumla 5. Chaipur
6. Kondra 7. Kinkel 8. Jatatoly 9. Ichkela 10. Sarhapani
11. Hazaribagh 12. Deoars 13. Surguja 14. Udaipur 15. Khuria
and 16. Palamau

In the Service of Christ the Head of His Church
Yishusahay to you all and to all those who are placed under your
care. As you remember we had our Anchal Sabha meetings on the 27th.
and 28th. September and as desired we have been trying our best to
reorganize our Anchal in accordance with the provisions of the Cons-
titution of the Church under one Pramukh Adhyaksh and one Kendriye
Salahkari Sabha. We are grateful to our loving God who has been
abundantly blessing us.

The Rev. J. Lugun, Adh. Assam Anchal
The Rev. N. Kullu, Adh. Orissa "
The Rev. N. Bhuinya, Adh. S.E. "
The Rev. P. D. Soreng Adh. Madhya "
The Dineo

25/2/78

The President, U.E.L.C.I., The Director, Lutheran Church,
The Secretary, North Western Anchal, The Treasurer, North Western
Anchal, The Deputy Superintendent of Police, Lohardaga

25.2.1978

Dear Director Kriebel,

Kherhatoly, Kokar, Old H.B. Road, Ranchi

We are indeed very happy to learn that you have been elected to be the Director of the Gossner Mission and that you have taken charge of the office. Gossner Mission is very dear to us. My grandfather and my father were baptised together on the same day. Thereafter all the children of my father have been in the Gossner Church. My father served as an Evangelist under the late Rev. Father F. Hahn and under Rev. Beckmann, died in 1954 having served the Lord for over 50 years. It was my privilege to have gone round to four different places within our North Western Anchal along with the German guests who visited us from 30.1.1978 to the 2nd. February, 1978. Our people were indeed reminded of the love of the German missionaries and the great work they have left ably done and nourished. They changed our life. They brought us to life and light. They brought us to our Saviour under whose care, guidance and protection we have made immeasurable progress in our secular life and we know this earth is not our eternal home. We know and we believe that He is preparing us for His Eternal Home on His MISSION WORK is a great work, a noble work. WE WISH YOU GOD'S RICHEST BLESSINGS UPON YOUR WORK AND A LONG SUCCESSFUL LIFE.

Yours in His dear Name,

Jiriga 25.2.78

EINGEGANGEN

9. MRZ. 1978

उस पत्र के भीतर कुछ न रखिये NO ENCLOSURES ALLOWED
प्रार्थना नाम और पता : — SENDER'S NAME AND ADDRESS : —

पिन पिन
तीसरा मोड़ THIRD FOLD

Rev. Dr. J. J. Jiriga
Kherhatoly, Kokar, Old H.B. Road,
Ranchi / Bihar / India
पिन पिन 834009

THE DIRECTOR, GOSSNER MISSION
1 BERLIN 41, FRIEDENAU
HANDSTERY STR. 19/20
WEST GERMANY



BY AIR MAIL

दूसरा मोड़ SECOND FOLD

Vice Chairman Peters and Director Kribel

We the Representatives of over 30,000 Christians
of the G.E.L. Church

Residing in the North Western Anchal

Where You have just now Landed,

Greet You and Welcome You

in the Name of

Our Lord and Saviour Jesus Christ.

Soon you will place your feet on the Holy Ground

of Our Church,

Founded and Consecrated by Our Beloved Father Gossner

May the Almighty God Crown You

With His Grace and Richest Blessings.

On Your Return

Please Convey Our Christian Love

And Best Wishes to

Our Brethren in Germany.

Here we live in the Blessed Hope of

Being Together with You in the Eternal Home of Our Father.

As You Launch Upon Your Heavy Programme

We wish You a Very Happy, Blessed and Enjoyable Journey

Here in Our Mother Land of India.

Yours in the Holy Keinonia of Our Common Lutheran Heritage.

Rev. Dr. J. J. P. Luga Adhyaksh

P. Tympo. Treasurer, N.W. Anchal.

Rev. CH Tiskey Up-Adhyaksh N.W. Anchal
Slaka Chairman Lakardas
Rev. N. M. Surin I/c.
Slaka

Rev. J. Kiro Slaka Chairman
Jatata-li

Rev G Keskelta

Rev. m. Kerketta S. K. Keskelta
Chairman - Samiti

Rev. Victor Toppo Murgu.

Mrs. A. Tiga.

President Nehila Samiti NWA

Rev. S. EKKI M/F. Khuria. Sanna.

Rev. S. Toloto Chairman H. Bagh, Slaka
Joint Secretary N.W. Anchal.

Rev. P. Hansdak
Hazaribagh Slaka

Rev. S. Mohan. M. F.
Golpothema Tiga
President N.W. Anchal Sunday School

Rev. Akinds Slaka Chairman
Chatter

Rev. M. F. EKKI
Chairman - Samiti

Kausak Toppo Pathalkhewar
Parish Treasurer

(it will
NW-GECC)

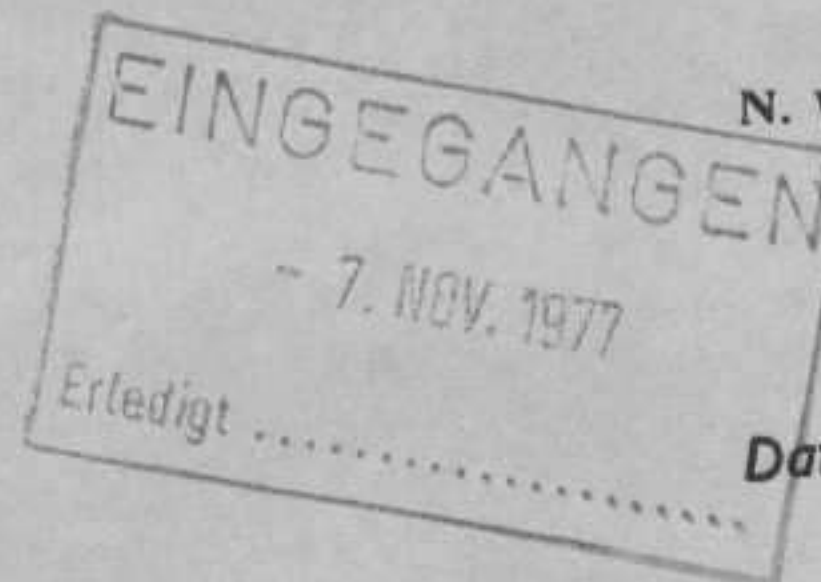
Families, Baptised Members and Confirmed Members
in 46 Parishes of 16 Ilakas of the North Western Anchal
of the G.E.L.Church in Chetanagpur & Assam

Ilakas	F	B	C	Parish	Paster
Ranchi	1,064	6,385	2,497	(1) Hatia	1(a)* Rev.S.Mohan M.G.
				(2) Chiur	2(b) Rev.G.Kerketta
				(3) Karkatta	3 Rev.M.Kerketta
				(4) Pathal- Kudwa	4 Rev. M.P.Ekka
				(5) Ranikhata- nga	5 Rev.Dr.J.J.P.Tiga
				(6) Mandar	(a) Under care of Adhyaksh
				(7) Kanka	6(b) Rev.Victor Toppe
				(8) Lali	- Vacant
				(9) Ranchi	- Vacant
Lehardaga	435	1,467	1,198	(10) Lehardaga	- under care of Adhyaksh
				(11) Zuru	- Under care of Ilaka C.
Palamau	185	1,360	785	(12) Daltengunj	7(a) Rev. C.H.Tirkey
				(13) Chandwa	(b) Vacant
Chatti	153	850	406	(14) Sikwar	- Vacant
				(15) Chatti	* Rev. I.Kujur
				(16) Varne	- Vacant
Sarhapani	225	1,110	543	(17) Sarhapani	8 * Rev. Amrit Kinde
				(18) Gelidih	- Vacant
Jatateli	260	1,980	838	(19) Jatateli	9 * Rev. C.J.Tirkey
	260	1,980	838	(20) Hazaribagh	- Vacant
Hazaribagh				(21) Berma	11 * Rev. I.Kiro
	315	1,550	749	(22) Chutupalu	12 * Rev. Suresh Toppe
Kinkel	381	1,621	847	(23) Kinkel	13 * Rev. Pritam Hanada
				(24) Kechedega	14 Rev. Y.Lakra (on leave)
				(25) Kenjeba	15 * Rev.H.Kullu (Acting)
				(26) Karamdih	- Vacant
Jalpaiguri				(27) Rangamati	- Vacant
	494	2,600	1,260	(28) Barebisa	* Rev.N.M.Surin
Udaipur	290	1,142	602	(29) Lureg	- Vacant
				(30) Pathalgan	- Vacant
Surguja	1,045	6,515	2,366	(31) Telma	17 Rev. Dharmdas Tigga
				(32) Ambikapur	18 Rev. B.Kujur
				(33) Kushi	19(a)* Obed Toppe (Rev.)
				(34) Manpur	20 (b) Rev. Th.Toppe
				(35) Balauli	21 Rev. Th.Kujur
				(36) Sitapur	22 Rev. Samuel Toppe
				(37) Katkale	23 Rev. A.M.Tigga
Gumla	-	-	-	(38) Gumla	24 Rev. I.Kujur
				(39) Raghunathpur	25 Rev. P.Beck
Chainpur	-	-	-	(40) Chainpur	- Vacant
				(41) Angaen	- Vacant
				(42) Bherital	- Vacant
				(43) Jaddi	* Vacant
Kendra	-	-	-	(44) Kendra	- Vacant
Ichkela	-	-	-	(45) Ichkela	* Vacant
Khuria	71	380	153	(46) Sanna	26 * Rev. Sadrak Ekka
	4918	26,960	12,244		

GOSSNER EVANGELICAL LUTHERAN CHURCH

in Chotanagpur & Assam
NORTH WESTERN ANCHAL

N. W. Anchal G. E. L. Church,
Khorhatoly, Old H. B. Road,
Ranchi - 834001



Date 28.10.1977

Ref: 92-138/G/1/77

To,
The Christian Brethren of the North Western Anchal
of the G.E.L.Church in Chotanagpur and Assam.

Dear Brethren,

Yishusehay and Christian love to you all. We have just completed one month of our life and activity as a legally and constitutionally elected North Western Anchal Sabha of the G.E.L.Church. Our North Western Anchal Sabha has been in dismal condition ever since 1973 when the K.S.S. was unwisely dissolved, the officers of the K.S.S. were forced to resign and the Church at the centre was completely crippled. Now and then the K.S.S. tried to raise its head but a number of adverse elements combined together to keep the Church divided and torn into pieces especially the North Western Anchal. Finally Dr. C.K.P.Singh succeeded in reorganising the K.S.S. The leaders of the North Western Anchal remained not only indifferent but stepped out and claimed to have formed a new Church and called it North West G.E.L.Church. They threatened and forced all the members of the North Western Anchal particularly the Orans from every nook and corner to declare themselves as members of so-called North West G.E.L.Church. This was against Christian conscience of many and they allowed their faculty of distinguishing between right and wrong and decided to follow and act what they knew to be right and best for themselves and for the Church.

We beg to draw the attention of all our fellow Lutherans of the North Western Anchal to the following documents which will prove that we patiently waited for more than three years for our leaders to lead us in the right path. It was only when the climax came on the 9th June and 15th July 1977 that we met together, as many as could be informed, and became active to consider and act as we thought it to be right. For the first time we put up our protest against the unconstitutional activities of Rev. Niranjan Eldra on the 11th July 1977 four months after he declared on 15.3.1977 formation of his newly born Church and severed his connection with the K.S.S.

Only after waiting long, most patiently, we sent out our printed letters calling people to stop and consider what was right and finally, in the broad daylight we conducted the election to form the North Western Anchal Sabha. These documents are

(1) Bishesh Soochan addressed to all the brethren of the G.E.L. Church printed and sent out on 11.7.1977.

Adhyaksh :

Rev. Dr. J. J. P. Tiga

M.A., S.T.M., Ph. D.

Up-Adhyaksh :

Rev. C. H. Tirkey

Secretary :

Shree Jiwan Lakra B.A.

Treasurer :

Shree Paulus Topno

I. R. S.

Income Tax Officer (Retd.)

Kumhartoly,

Purulia Road (Byelane),

Ranchi - 834001.

Office Secretary :

Shree Jolpolhem Tiga

(2) Printed Bishesh Soochan No2 dated 16.7.1977 to all the brethren of the North Western Anchal.

(3) Printed letter to the Rev. Niranjan Ekka, Mr. Zehabenus Lakra, Rev. Silas Kujur, Mr. G.A.Tirkey, Rev. Dr. Nirmal Minz dated 21.7.1977.

(4) Printed letter to the members of the North Western Anchal of the G.E.L.Church dated 6.8.1977.

(5) Printed notice of meeting sent out to all pastors and brethren of the North Western Anchal of the G.E.L.Church dated 6.8.1977.

(6) Typed letter dated 26.8.1977 signed by the Chairman and Secretary of the Pathalkudwa Parish (resolution of the Parish Sabha) addressed to the so-called Pramukh Adhyaksh North West G.E.L.Church, Ranchi, with copies to the Pramukh Adhyaksh G.E.L.Church, Ranchi, all Parish Chairmen and Secretaries of Ranchi N.W.G.E.L.Church, Ranchi, all Parish Chairman and Secretaries of Ranchi Ilaka, all concerned Mandies Ranchi Parish, telling Rev. Niranjan Ekka to dissolve his set up and join within 30 days the legally and constitutionally elected Pramukh Adhyaksh Rev. S.Barla.

(7) Printed notice dated 14.9.1977 with programme for election to be held on the 27th September 1977.

As previously, very widely informations had been circulated, decisions were taken. In good time we informed all as to what we were thinking and what we were planning to do on 27th and 28th of September 1977. All were invited to come and join. Those who came took part in the elections of the Anchal Sabha. Now this is an accomplished fact that there is an Anchal Sabha of the North Western Anchal. This Sabha recognizes the Rev. Samuel Barla as the legally and constitutionally elected pramukh Adhyaksh and has declared to function under the Kendriye Salahkari Sabha of which Rev. S.Barla is the Pramukh Adhyaksh. All the five Anchals are under him.

Now on the one hand there is the North Western Anchal Sabha of the G.E.L.Church in Chotanagpur and Assam and on the other there is the so-called North west G.E.L.Church of Rev. Niranjan Ekka. There are a number of people in the North Western Anchal congregations who tell that they have decided to remain neutral. To remain neutral means that they are neither in the G.E.L.Church of Ranchi which the Pramukh Adhyaksh is Rev. Samuel Barla nor in the so-called North West G.E.L. Church of Ranchi which the so-called Pramukh Adhyaksh is the Rev. Niranjan Ekka. We on our part have found that the only right thing is to accept

Rev. Samuel Barla and his K.S.S. because his election is legal and constitutional. This is certified by the Rev. Dr. C.K. Paul Singh who was the duly elected and unanimously acknowledged Pramukh Adhyaksh of all the five anchals of the G.E.L. Church and it was under his chairmanship that Rev. Samuel Barla was elected to be the Pramukh Adhyaksh.

We have great pleasure in conveying to you that this North Western Anchal Sabha extends its good wishes to you all and cordially invites you all to come and acknowledge Rev. S. Barla as the Pramukh Adhyaksh and accept his K.S.S. In this way we can become a mighty Fellowship of the people of Jesus Christ for maintaining peace, love and unity in our dear Gossner Church and then work jointly and harmoniously with the fellow Christians living in the other Anchals for the Glory of God and for the spread of his Kingdom.

Yours

In the Lord Jesus Christ,

S. Barla
28/10

Adhyaksh,

North Western Anchal
G. E. L. Church.

- cc 1. Rev. Samuel Barla
Pramukh Adhyaksh, G.E.L.C.
✓ 2. Director, Datheran World Federation
3. Director, Gossner Mission
4. President, U.E.L.C.I.
5. The Anchal Adhyaksh Khunti
6. The Anchal Adhyaksh, Tezpur
7. The Anchal Adhyaksh, Rajgangpur
8. The Anchal Adhyaksh, Khuntitoly
9. The Secretary, U.E.L.C.I.
10. The Rev. Niranjan Ekka, Lohardaga
11-17. Reverends S. Kujur, S. Mohan M.G.,
M. Toppo., P.W. Lakra, G. Kerketta, N. Tiga,
M. Kerketta, M. Kindo, P. Bage, S. Ch. Naik,
Th. Ekka, A. Lakra, W. Khalkho, C.P.J. Toppo,
S. Tiga, K.M. Tirkey, S. Ekka, I. Toppo,
C.D.L. Kujur, P.C. Minz, S. Minz, I. Kiro,
C.F. Ekka, S. Kispotta, E. Kindo, A. Bakhia,
J.M. Minz, P. Hansda, N.M. Surin, Im. Kujur,
Jasman Tirkey, A. Kindo, J. Ekka, J. Tirkey
D. Lakra, J. Bara, V. Toppo, for information
and the needful.

Up - Adhyaksh,
North Western Anchal
G. E. L. Church.

P. Lynn
28/10/77

Treasurer,

North Western Anchal
G. E. L. Church.

Hals
28/10/77

Secretary,

North Western Anchal
G. E. L. Church.

G.E.L.Church
Pathalkudwa Parish,
P.O.& Dist Ranchi
Bihar

Dated 26.8.1977

To,
The so-called Pramukh Adhyaksh,
North West G.E.L.Church,
Ranchi.

Dear Sir,

Yisheusahay. According to the present situation of our G.E.L. Church in Chotanagpur and Assam, we the Mandli Panch pf Pathalkudwa Parish hereby draw your kind attention to the following resolution adopted unanimously in our Parish meeting dated 21.8.1977 at Jhiri Mandli Pathalkudwa Parish, Ranchi that,

1. The election of Rev. S .Barla as Pramukh Adhyaksh is quite right according to the Election Regulation Act item (9) of the Constitution dated 7th. Sepetember 1960 which reads thus :-

If for any reason a new election cannot be held or new Adhyaksh cannot attend the meeting of the Adhyakshes on the prescribed date the meeting of the Adhyakshes shall however be held on the prescribed date with the Adhyakshes present, and the election of the Pramukh Adhyaksh shall take place. If the elected Adhyaksh does not attend the meeting of the four Adhyakshes the election shall proceed with the Adhyakshes present and the ele election of the Pramukh Adhyaksh shall still be considered valid. " Hence Rev. S.Barla is our legal Pramukh Adhyaksh.

2. The formation and establishment of the North West G.E.L.Church , Ranchi and its Pramukh Adhyaksh Rev, N. Ekka is illegal and unconstitutional.

3. The G.E.L.Church has got its one registration and cannot be separated .

4. Separation is an act of anti-Christianity.

5. The North West G.E.L.Church must be dissolved and join the present K.S.S.

6. From our side we give an allowance of 30 days of the receipt for

joining to the present K.S.S. or ptherwise we are free to take our own decision.

7. Unless and until the present North G.E.L.Church Ranchi dissolves its set-up and joins the present K.S.S. we are hereby restrained to centralise any type of amount to the North West G.E.L.Church, Ranchi."

Sd/- M.Windo 27/8/77

Chairman,
Pathalkudwa, Ranchi

Sd/- M.Tigga

(Manohar Tigga)
Secretary , Pathalkudwa Parish
Ranchi

NORTH WESTERN ANCHAL OF THE G.E.L. CHURCH
(Report as on 15.10.1977)

The following pastors are under the Kendriye Salahkari Sabha
of which Rev. Samuel Barla is the Pramukh Adhyaksh

1.	Rev. DR. J.J.P. Tiga	Khorhatoly-Kokar	Old H.B. Road	Ranchi	Bihar
2.	" S. Mohan M.G.	Harser ,Dhurwa	Ranchi	"	"
3.	" G. Kerketta	Kalyanpur	Hineo	Ranchi	"
4.	" H. Kerketta	Chur	Bingaon	Ranchi	"
5.	" M.P. Ekka	Karkatta	Karkatta	Ranchi	"
6.	" C.H. Tirkey	Lohardaga	Lohardaga	Ranchi	"
7.	" I. Kiro	Jatately	Tainser	Ranchi	"
8.	" H. Kullu	Jatately	Tainser	Ranchi	"
9.	" S. Toppe	Harranganj	Hazaribagh	Hazaribagh	"
10.	" Y. Lakra	Chutupalu	Chutupalu	"	"
11.	" N.M. Surin	Rangamatti	Mal	Jalpaiguri	West Bengal
12.	" G. Toppe	Ambikapur	Ambikapur	Surguja	Madhya Pradesh
13.	" Theodore Kujur	Kusmi	Kusmi	Surguja	"
14.	" S. Toppe	Manpur	Senkargarh	Surguja	"
15.	" Dh.D. Toppe	Ambikapur	Ambikapur	Surguja	"
16.	" A.M. Tigga	Batauli	Batauli	Surguja	"
17.	" I. Kujur	Sitapur	Sitapur	Surguja	"
18.	" P. Beck	Katkalo	Katkalo	Surguja	"
19.	" S. Tirkey	Ludeg	Ludeg	Raigarh	"
20.	" Dh.D. Tigga	Pathalgaon	Pathalgaon	Raigarh	"
21.	" B. Kujur	Telma	Telma	Raigarh	"

J. M. Lya
30.10.77
Adhyaksh,
North Western Anchai
G. E. L. Church.

1. Pastors - figure given in ...

These are according to the 1977 Panjika

26. Rev. C. H. Tinker
 27. Rev. J. M. Hughes
 28. Rev. A. K. K. K.
 29. Rev. C. J. Tinker
 30. Rev. Victor K. K. K.

Of these 54 pasters 25 marked (x) are under the K.3.3.
29 may be claimed by Rev. Niranjan Ekka.

It is clear that some pastors among these 29 are not wholeheartedly with Rev. Niranjan Ekka. If ~~these men~~ closely and personally interviewed only about 50% of them will be found to be actually under Rev. N. Ekka.

Nos. 36 to 46 are under the K.S.S. of the G.E.L. Church paid by the Central Office. They have no choice. They have to serve the G.E.L.Church not the so-called N.W. G.E.L.Church.

2. Candidates	...	...	...	...	...	11
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These are candidates of the G.E.L.Church.

3. Ulasas 16

These are members of the U.E.L. Church in atleast 12
 Nakas i.e. 1. Ranchi, 2. Lohardaga, 3. Chhatti, 4. Kinkel
 5. Jatatoli, 6. Sarbapani, 7. Hazaribagh, 8. Deears, 9. Surguja
 10. Udaipur, 11. Khuria, 12. Palamau

• Udaipur, 11. Khurda, 12. Palasa
About Sarguja and Udaipur please see below.

4. Parishes	...	...	...	...	...	47
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There are members in the following 32 Parishes of the U.B.L. Church.

1. Hatia, 2. Lali, 3. Chiur, 4. Pathalkudwa, 6. Rani-
khatanga, 7. Lehardaga, 8, Sikwar, 9. Kuru, 10. Chatti.

11. Bharno, 13. Jatately, 14. Samapani, 15. Bandarchunwa
16. Singhani, 17. Cutupalu, 18. Karmatanr, 19. Rangamati,
20. Barobisa, 21. Ambikapur, 22. Kusmi, 23. Manpur, 24. Batauli
25. Sitapur, 26. Katkalo, 27. Ludeg, 28. Pathalgan, 29. Telma
30. Sanna, 31. Daltenganj, 32. Chandwa.

Here again we have to state that in the other 15 Parishes also there are members of the G.E.L.Church who have been kept in ignorance and darkness. Only a personal interview with them will give a clear picture of the case.

5. Baptised figures 75,000 roughly

This is false. In this figure who had not heard anything about such a newly born Church have been included. At least 26,960 is to be taken out from this figure. We who are with the K.S.S. belong to this number.

Thus remains 49,040 roughly.

Of 49040 therefore at least 80 % of the people are still kept in the dark under the clutches of the pastors. We can take away these 80% which is 39,232. If gm figures have anything to do in the matter these 39,232 baptised members in all the 14 Ilakas and 2 Mission Fields will have to be examined at the spot. There is already a letter from Surguja Mission Field Challenging the wrong leadership of Rev. Obed Teppe. The same way be the case in other places also.

Thus the ^{number} ~~members~~ of baptised members in the so-called N.W. G.E.L.Church 49040
Taking away 39232
Balance 9808

Within a short period of 13 months 29,960 declared themselves to belong to the G.E.L.Church

We have already heard that there are many in Gumla, Chainpur Ichkela and Kendra Ilakas who are restless in the matter about the new Church. They are told by these leaders and pastors that there is no change. They are where they were. They feel that they have been either duped or deceived. People from all the areas where we meet them say that they knew nothing.

6. Congregations 500 roughly

Here again it is to be affirmed that there are members of the G.E.L.Church in at least about 400 Congregations. Members in about 100 congregations are in either ignorance about what Rev. N. Ekka and his associates have done, or are in confusion & unrest.

Surguja and Udaipur Mission Fields in Madhya Pradesh

To the best of my knowledge and information Madhya Pradesh was a prohibited area for Mission Work. After Independence there was still objection for several years. After finishing translation of the Bible into Kurukh language under the auspices the Church Council late Rev. Urbanus Kujur was commissioned to preach the Gospel in Surguja in 1950 and he preached in most unob- served way ~~he began~~ visiting people in that area with the message of Jesus Christ. There were some congregations in Uparghat and Neechghat Jaspur. In 1952 I conducted a Bible Class in the Jashpur area at a village called where ever 700 young people from different parts gathered together. This was possible only with the permission of the Dewan and under strict observation of the police. This was however an open confrontation in Madhya Pradesh

Individual efforts was the only way open at the time. Late Rev. Urbanus Kujur worked under great hardship, died and buried there when there were but few Christians baptised by him. Soon

the Church Council felt the need to carry on the work in an organised way but there were no funds for the purpose. The Lutheran N.M.S. under the auspices of the Lutheran Federation of India offered to support the work. The Lutheran N.M.S. carried on the Mission work with a special Committee with representatives from the G.E.L.Church and the Lutheran N.M.S. When the work began to grow the Lutheran Federation of India appointed a Board to take care of these Mission Fields.

It was a happy privilege for me to be ^{a member} ~~the Chairman~~ of this Board for several years. One superintendent was appointed by the Federation and the Lutheran N.M.S. and budget was passed for the Superintendent and the pastors, for purchase of land and management of school. Thus the Mission with Compound ~~xxxx~~ at Ambikapur and Ludeg were established. According to the agreement, although the money came from the Lutheran Federation of India through the Lutheran N.M.S. the properties bought were registered in the name of the G.E.L.Church which remains the owner and authority of these Mission Fields.

In the past Rev. B.J. Kupadanam, Rev. Anand Rao, Rev. John A. Kujur and others had been Superintendents of the Surguja Mission Fields under various managements in succession under the G.E.L. Church.

Time came when the whole work ~~xxx~~ and responsibility was devolved ~~to~~ to the G.E.L.Church and the Church Council took it over. Thanks to the Gesner Mission Kuratorium which came forward with funds to support the work. These Mission Fields have always been under the Church Council which was succeeded by the K.S.S. The North Western Anchal Sabha does not pay the employees out of its funds but the Superintendent receives payment of bills from the K.S.S. even until today. Therefore these Mission Fields ~~is~~ are the Mission Fields of the K.S.S. and under direct supervision of the Director of Evangelistic work in the G.E.L.Church. This is also borne out by the fact that the budget of the N.W. Anchal never provided for the financial needs of these fields. The K.S.S. did it (Vide Annual Budget of the N.W. Anchal). For 1974 the North Western Anchal had provided a budget for the Khuria Mission but we are told that the workers were not at all paid (Vide N.W. Anchal Budget for 1974).

^{only} The part played by the North Western Anchal Sabha thus ^{has} been to supply personnel for these Mission Fields and helps the Director of the Evangelistic works in supervising the work and in recommending the bills. These Mission Fields belong to the G.E.L. Church under the K.S.S. The Superintendents, pastors, and pracharakas are the employees of the G.E.L.Church under Joint responsibility of the North Western Anchal Sabha and the K.S.S. taking into account that the missionaries can be sent from the whole Church.

Last year the Mission Grant for Surguja and Udaipur Mission had been stopped payments for some months together. I pleaded ~~xxx~~ with the Pramukh Adhyaksh and Director ~~Dinch~~ to make payment provided the Superintendents acknowledged Rev. S. Barla as Pramukh Adhyaksh and Submitted Bills to him with an application. They agreed and then I wrote to Rev. O. Toppe to come with such an application and take the money which was lying here in the K.S.S. office. According to my arrangement Rev. Obed Toppe came and took the money and has thereafter been getting his grant regularly. I have therefore a reason to say that these Mission Fields are under the K.S.S. and they have to remain as such.

There is a different story with regard to Udaipur. Rev. S. Turkey is an active member of the executive Committee of Rev. N. Ekka's new Church *but the Mission Field belongs to*

Rev. Obed Toppe has been the Superintendent of Surguja Mission field only ~~xxx~~ from 1973 and Rev. Sunil Tirkey superintendent of Udaipur from 1974. It is altogether unjust and without ground to deny the proprietorship and ownership of the G.E.L.Church of these Mission Fields. They have not done anything to justify claim to transfer the fields from the G.E.L.Church to Rev. Niranjan Ekka.

From
Rev. Niranjan Ekka
Up-Pr. Adhyaksh
Rev. Sunil Tirkey
Secretary : Mr. P.D. Sarang
Treasurer : Mr. M. Sage

Head Office
G.E.L.Church,
Main Road
Ranchi/Bihar/India
Dated 26.3.1977

Ref. No. 72/77/7-38

Encl. True Copy of the application
of Rev. N. Ekka for affiliation.

The Executive Secretary, WELCF
Ranchi.

Humbly submitted to the Director Gossner Mission
and to the Vice Chairman Gossner Mission

Application for Affiliation

Copy to: Mr. P. Toppe

Dear Sir,

✓ Rev. P.D. Sarang
✓ Rev. Dr. M. Sage

In continuation of our letter Ref. 50/77/7-45 dated 15th
March, 1977, I hereby request you to recognise our newly born Church
provisionally known as North West G.E.L.Church, Ranchi and grant
affiliation to WELCF with immediate effect.

With thanks and good wishes,

Yours sincerely

64/- N. Ekka, 26.3.77

(Rev. N. Ekka)

Franklin Adhyaksh,
North West G.E.L.Church,
Ranchi.

cc:

Chairman, WELCF

The Joint Secretary, WELCF

Mr. H. Misra, Asst. Secretary,

Director, G.M.

Rev. S. Barla, Mr. Franklin Adhyaksh of four churches, Ranchi

Encl. Our Strength

Our Strength

1. Pastors.....	9
2. Candidates.....	11
3. Elders.....	16
4. Parishes.....	17
5. Baptised members.....	7200 (roughly)
6. Congregations.....	100 ()

True Copy

NORTH WEST

GOSSNER EVANGELICAL LUTHERAN CHURCH

RANCHI

Pramukh Adhyaksh;
Rev. Niranjan Ekka
Up-Pr. Adhyaksh
Rev. Silas Kujur
Secretary : Sri Z.B.Lakra
Treasurer : Sri G.A.Tirkey

Head Office
G.E.L.Church,
Main Road
Ranchi/Bihar/India
Dated 26.3.1977

Ref. No. 72/77/P-48

To,

The Executive Secretary, UELCI
Madras.

Subject: Application for and Affiliation

Dear Sir,

In continuation of our letter Ref. 58/77/P-48 dated 15th March, 1977, I hereby request you to recognise our newly born Church provisionally known as North West G.E.L.Church, Ranchi and grant affiliation to UELCI from with immediate effect.

With thanks and good wishes,

Yours sincerely

Sd/- N.Ekka, 26.3.77

(Rev. N.Ekka)

Pramukh Adhyaksh,
North West G.E.L.Church,
Ranchi.

cc:

Chairman, UELCI

The Joint Secretary, UELCI

Dr.K.Rajaraman, Asia Secretary,

Director, G.M.

Rev.S.Barla, ex Pramukh Adhyaksh of four Anchals, Ran-chi

Encl. Our Strength

Our Strength

1. Pastors....	94
2. Candidates.....	11
3. Ilakas.....	16
4. Parishes	47
5. Baptised members.....	75000 (roughly)
6. Congregations.....	500 (")

Die Situation und Herausforderung der Gossner Evangelisch-
Lutherischen Kirche von Indien

Verfasser: R.J. L a k r a

I N H A L T S V E R Z E I C H N I S

- 0. Kurzfassung
- 1. Einleitung, Vorbereitung und Ziel des Vorhabens
 - 1.1 Hintergründe meines Vorhabens und meiner Person
 - 1.2 Ziel des Vorhabens
 - 1.3 Vorbereitung
- 2. Die Hintergründe und die Entwicklung in der Kirche
 - 2.1 Geographische Lage der Gossner Kirche
 - 2.2 Geschichtliche Entwicklung
 - 2.3 Moderne Entwicklung
 - 2.4 Industrialisierung des Gossnergebietes
 - 2.4.1 Politische und wirtschaftliche Konsequenzen
 - 2.4.2 Gesellschaftliche und religiöse Konsequenzen
- 3. Herausforderung und die Aufgabe der Gossner-Kirche
- 4. Der Streit innerhalb der Kirche
- 5. Sorge um die Zukunft der Kirche

Die Situation und Herausforderung der Gossner Evangelisch-Lutherischen Kirche von Indien.

(Überarbeiteter Bericht, der auf der Sitzung der Indischen Kommission des Kuratoriums der Gossner Mission am 2.3.78 in Hannover erstattet wurde. In diesem Bericht sind einige Fragen mit berücksichtigt, die anschließend gestellt wurden).

0. Kurzfassung:

Ich habe meiner Heimatkirche zwischen dem 16.12.77 und dem 18.1.78 einen Besuch abgestattet und mit den beiden streitenden Gruppen die Situation und die Aufgabe der Kirche eingehend erörtert. Trotz des derzeitigen Streits innerhalb der Kirche sind sich alle Verantwortlichen der beiden Gruppen darin einig, daß kaum eine andere Kirche in der Welt heute so gewaltigen gesellschaftlichen, politischen und wirtschaftlichen Veränderungen ausgesetzt ist wie die Gossner Kirche. Ein von beiden Seiten unterschriebenes Dokument, das aus der Sorge um die Zukunft der Gossner Kirche und die ihr aufgetragene Aufgabe heraus entstand, habe ich mitgebracht und an die 3 Landeskirchen in Deutschland auftraggemäß weitergeleitet.

1. Einleitung, Vorbereitung und Ziel des Vorhabens

1.1 Hintergründe meines Vorhabens und meiner Person

Ich bin in der Kleinstadt Lohardaga (Verwaltungsbezirk Ranchi) geboren und habe dort meine Kindheit verbracht. Aus diesem Gebiet stammen Lakra, Tiga sowie Panna, die so oft eine führende Rolle in der Leitung der Gossner Kirche gespielt haben. Ich bin mit all diesen Familien verwandt. Ferner wurde während des 2. Weltkrieges (in meiner Kindheit) das Theological College nach Lohardaga verlegt, unmittelbar neben unser Haus. Nach dem 2. Weltkrieg wurde es nach Ranchi verlegt. Zu dieser Zeit ging ich ebenfalls dorthin und wohnte mit den Theologiestudenten im

gleichen Gebäude. Ich nahm aktiv Teil an der Jugend- und Studentenarbeit der Kirche. Später, als ich nach Deutschland kam, wohnte ich im Gossnerhaus in Berlin und nahm aktiv teil an der Missionsarbeit soweit es mir möglich war. In Indien habe ich Naturwissenschaften und Soziologie, in Deutschland Maschinenbau und Anthropologie studiert und die Prüfungen erfolgreich absolviert. Seit mehreren Jahren bin ich als Entwicklungs- und Forschungingenieur in der Industrie tätig, und zwar in der Nähe von Köln. Mit großer Freude gehörte ich zum Vorstand des Student Christian Movement in Ranchi. Später arbeitete ich als Vertrauensstudent in der Techn. Univ. Berlin mit. In Köln habe ich in der dortigen Ev. Studentengemeinde aktiv mitgeholfen, als die Studentenpfarrerposten unbesetzt waren.

Aus diesen Erläuterungen geht hervor, daß

- ich sämtliche Pfarrer und Laienführer der indischen Gossner Kirche persönlich gut kenne und innerhalb meiner regen Kontakte zu ihnen auch in den letzten Jahren, als ich nicht in Indien war, ein Vertrauensverhältnis mit ihnen unterhielt;
- ich die kirchlichen Entwicklungen nicht nur in der indischen Gossner Kirche, sondern auch in Deutschland, dem Lutherischen Weltbund und dem Weltkirchenrat mit Sorgfalt beobachtet habe.

1.2 Ziel des Vorhabens

Meine Sorge um die Gossner Kirche geht nicht nur um die geistige und geistliche Entwicklung der Kirche allein. Sie berührt weiter die Menschen in der Gossner Kirche und diejenigen in der Umgebung der Gossner Kirche, für die diese mit besonderen Aufgaben betraut ist. Ich habe mich nicht nur durch die Kirche und die kirchlichen Mitarbeiter über die Entwicklung in der Gossner Kirche informiert, sondern auch durch die Indische Botschaft

über die Entwicklung als solche und ebenso aus anderen zugänglichen Quellen. Dabei stellte ich fest, daß wahrscheinlich keine Kirche auf der Welt derzeit so gewaltigen industriellen und damit sozialen und auch geistigen Veränderungen ausgesetzt ist wie die Gossner Kirche. Mein Ziel war daher, mit allen Beteiligten in Indien über die Entwicklung dort (insbesondere im Gebiet der Gossner Kirche) zu sprechen, wobei folgende Fragen erörtert wurden:

- In welcher Situation befindet sich die Gossner Kirche?
- Wie ist sie in diese Lage geraten?
- Wohin treibt die Kirche?
- Was sind die Aufgaben der Kirche zur Zeit und in der Zukunft?
- Kann die Kirche aus eigener Kraft die ihr gestellten Forderungen erfüllen?
- Wenn sie nicht in der Lage ist, den gestellten Anforderungen Rechnung zu tragen, was sind die Alternativen?
- Woher kann die Gossner Kirche in Anbetracht der Aufgaben, die auf sie zukommen, auf Rat und Hilfe hoffen?
 - a) von den Christen in Indien
(indische Kirchen)?
 - b) vom Lutherischen Weltbund?
 - c) von der Gossner Mission?
 - d) von den Christen in Deutschland
(Kirchen in Deutschland)?

e) vom Weltkirchenrat?

f) von den nordamerikanischen Kirchen?

- Was und wo sind die Möglichkeiten und Grenzen der Hilfe und der Mitwirkung?

1.3 Vorbereitungen

Außer den allgemeinen Vorbereitungen und Beobachtungen habe ich insbesondere Folgendes unternommen:

- Konsultation mit ^{un}Fremden der Gossner Kirche in Deutschland und in Indien.
- Erkundigungen bei einigen Gemeinden in Deutschland.
- Meine Beobachtungen und Studium des Verhältnisses der deutschen Kirchen in Asien und Afrika.
- Studium der Beziehungen zwischen Kirchen und Missionsgesellschaften in Deutschland vom Anfang bis zur Gegenwart.
- Konsultation mit der Gossner Mission (dem damaligen Missionsdirektor Seeberg) über mein Vorhaben.
- Entwicklung der Missionen und insbesondere der Gossner Mission in den letzten 130 Jahren.
- Literaturstudium:
 - 1) Zeitschrift "Missionsbühne"
 - 2) Bericht des früheren Missionsdirektors Pfr. Seeberg über seine letzte Reise nach Indien
 - 3) Veröffentlichungen wie die von Pfr. von Stieglitz: "Der unvollendete Auftrag".

Meine Erläuterungen und Erörterungen mit den Führern beider Gruppen in der Gossner Kirche hat alle oben erwähnten Beobachtungen und Gedanken beinhaltet. Ich habe je zwei Runden mit den beiden Gruppen getrennt diskutiert, bevor ich sie zu einem Zusammentreffen bewegen konnte. Inzwischen und vorher habe ich mit den Führern der beiden Gruppen mehrere Runden Einzelgespräche geführt. Aus dem gesamten Unternehmen ergab sich Folgendes:

2. Die Hintergründe und die Entwicklung in der Kirche

Wie in vielen anderen Fällen, kann man die Entwicklung und die Lage der Gossner Kirche nicht richtig einschätzen, wenn man die geographischen Gegebenheiten und die geschichtliche Entwicklung nicht in Betracht zieht.

2.1 Geographische Lage der Gossner Kirche

Das Kerngebiet der Gossner Kirche liegt im Mittel-Osten Indiens (außer Assam, Bhotang und Andaman-Inseln). Es ist das sogenannte nordöstliche Gebiet des Dekan-Plateaus, das sich vor 200 Millionen Jahren von Süd-Afrika und Australien trennte und nach Asien stieß. Dadurch bildete sich das Himalaya-Gebirge. Zwischen diesem Dekan-Plateau (Hochebene) und dem Himalaya entstanden die Ebenen des Ganges und des Indus. Zufällig ist diese Gebirgsgegend des nord-östlichen Dekan-Plateaus, das Gebiet der Gossner Kirche, eines der reichsten Gebiete der Welt an Bodenschätzen und Energieträgern.

2.2 Geschichtliche Entwicklung

Die ganze indische Geschichte ist, kurz ausgedrückt, die Geschichte der Invasion von den nordwestlichen Gebirgspässen (Khaiber, Bohlen, Khuram) in den indischen Subkontinent, ausgenommen die britische Kolonialinvasion. Dabei zog eine Volksgruppe nach der anderen aus Zentralasien in das fruchtbare Indien.

Die Mundas (und die ihnen verwandten Kharias, Santals, Hos usw.), die wahrscheinlich ersten Einwohner Indiens, rückten in den Süden und Südosten Indiens vor. Die zweite Volksgruppe, die Drawiden, zogen ebenfalls aufgrund des Druckes von arischen Stämmen zwischen 2000 bis 500 v. Chr. nach Süden und Südosten. Die Oraons, die zweitgrößte Volksgruppe in der Gossner Kirche nach den Mundas, zählen zwar auch zu den unterdrückten Volksgruppen genannt Adiwasis (Ureinwohner), gehören aber nach Sprache und einigen Kulturmerkmalen zu den Drawiden in Süd-Indien. Sie rückten ebenfalls nach Süden und Südosten vor und verdrängten die Mundas und andere Volksgruppen. Oraons (sie nennen sich selbst Kurukh) heißt "Flüchtlinge" auf Mundarisch. Die Oraons sowie *Mundas* bewohnen dem geschichtlichen Ablauf zufolge das nordöstliche Gebiet des Dekan-Plateaus, das gebirgig und relativ unfruchtbar ist. Wie die Mundas ^{auch die Oraons} ~~mußten sie~~ die fruchtbaren Flachebenen des Ganges und des Indus den arischen Eindringlingen (zuerst Hindus und später Mohammedaner) (Moguls und Araber u.a.) ~~das Land~~ räumen. Daraus ergibt sich Folgendes:

Die Oraons, die etwa 1/4 bis 1/3 der Gossner Christen ausmachen (die Mundas über 50 %; 3. Hauptgruppe sind die Kharias, den Mundas verwandt) bewohnen den Nord^{-westen}~~osten~~ des Gebietes der Gossner Kirche und waren, mehr als die Mundas, in Berührung und Konfrontation mit den anderen Kulturkreisen entstammenden arischen und semitischen sowie mongolischen Gruppen (Hindus, Moslems und andere).

Die ersten Gossner Christen waren Oraons aus Hethakotta nahe Ranchi, die Kabirpanthi waren, eine Sekte, die im Mittelalter Ausgleich zwischen Hindus und Moslems suchte. Selbst die Engländer drängten auf der sogenannten Grand-Trunk-Road (mittelalterliche Straße von Delhi nach Kalkutta) weiter und bauten die ersten Verwaltungszentren überwiegend in den Oraon-Städten wie Rangarh, Hazaribagh, Ranchi, Lohardaga, Gumla. Die Oraons wurden wegen dieser geschichtlichen Entwicklung nicht nur flexibler, sondern auch relativ offener und aktiver in

religiöser, sozialer sowie politischer Hinsicht. Es geht
hier auf keinen Fall ^{um} (ein pauschales negatives Urteil über
Mundas sowie Kharias, sondern ^{um} eine Aufzeichnung der Entwicklung
in der Gossner Kirche ^{und} ^{den} die Hintergründe für die derzeitigen
Streit ^{darstellt} geführt hat. Dies fand auch in der Geschichte der
Gossner Kirche seinen Niederschlag, etwa in Form der ^{häufigeren} öfteren
Führerschaft ^{der Oraons} (als der der Mundas, obwohl sich die Oraons zahlen-
mäßig in der Minderheit befanden.

2.3. Moderne Entwicklung

Als das größte Ereignis unseres Jahrhunderts kann man das Erwachen des Interesses der Menschheit für die Gleichberechtigung aller Völker in jeder Hinsicht auf Weltebene ansehen. Freiheitsbewegungen in der sogenannten Dritten Welt und die Erlangung der politischen Unabhängigkeit sind ein deutliches Beispiel dafür. Diese Bewegung ist im wesentlichen gekennzeichnet durch Suche nach Identität, Fairness und Gleichberechtigung in Sprache, Verwaltung, Kulturpflege sowie im gesamten Entwicklungsvorhaben. Selbst innerhalb eines Landes, in dem mehrere Völkergruppen gemeinsam leben, ist dieses Phänomen zu beobachten.

Während der britischen Kolonialherrschaft war Indien in 14 Provinzen (Bundesstaaten) aufgeteilt. Zur Zeit sind gemäß Kulturen, Sprachen und Verwaltungseinheiten 23 Provinzen daraus entstanden. Im südlichen Bereich des Bundesstaats Bihar (Kerngebiet der Gossner Kirche) gibt es ebenfalls starke Bewegungen für eine Selbstverwaltung, da der südliche Teil in kultureller, sprachlicher und sonstiger Hinsicht von dem mehrheitsbildenden Nord-Bihar sehr große Unterschiede aufweist und die Einwohner von Süd-Bihar sich stiefmütterlich behandelt fühlen. Oft nimmt man fälschlicherweise an, daß das oben erwähnte Phänomen eine typische Erscheinung von Entwicklungsländern ist. Dabei läßt man außer acht, daß es sich um eine entwicklungsgeschichtlich bedingte globale Tatsache handelt. ^{Auch} ~~Nur~~ im europäischen Raum gibt es einige Beispiele dieser Bewegungen: Im Baskenland und in Katalonien (Spanien), in Kroatien und Serbien (Jugoslawien), in Südtirol (Italien), in Belgien (Flämisch und Französisch sprechender Teil) sowie die nordirische Bewegung in Irland. Aus den eben erwähnten Beispielen kann man den Eindruck gewinnen, daß wenigstens Länder wie Deutschland, Frankreich und England eine Ausnahme bilden. Aber etwas genauere Beobachtungen innerhalb dieser Länder zeigen unverkennbar ähnliche Tatsachen, beispielsweise die Beziehungen der Mehrheit der Einheimischen zu den Gastarbeitern in den westlichen Industrieländern. Noch deutlicher sind diese Spannungen in den Beziehungen dieser Länder untereinander. Es seien hier die Beziehungen auf dem Agrar-, Militär- und Handelssektor genannt. Alle diese Länder betonen immer wieder ihre gemeinsamen Vorhaben und die Zusammenarbeit, legen aber in allen diesen Beziehungen auf absolute Gleichberechtigung und Fairness äußerst großen Wert. Nicht nur unter den verschiedenen Volksgruppen in Indien, sondern auch

unter denen innerhalb der Gossner Kirche ist diese Tendenz zu verzeichnen. Eine optimale Regionalentwicklung in allen Bereichen ist nur möglich, wenn alle Gruppen zusammenarbeiten. Die Zusammenarbeit aber ist wiederum nur gewährleistet, wenn Identität, Gleichberechtigung und Fairness gegenseitig in vollem Umfange respektiert werden. Zum Verständnis und für eine eventuelle ~~Lösung des Streits~~ Schlichtung des Streits innerhalb der Gossner Kirche und für eine Zusammenarbeit innerhalb und außerhalb dieser Kirche (in Indien und im Ausland) ist das oben genannte Phänomen unbedingt in Betracht zu ziehen. Um die genaue Situation der Gossner Kirche zu verstehen, muß man einen weiteren Aspekt der Entwicklung in der Kirche berücksichtigen, nämlich die beispiellose Industrialisierung der Gebiete der Gossner Kirche.

2.4. Industrialisierung des Gossner Gebietes

Es ist bekannt, daß fast alle Entwicklungsländer von einer Industrialisierungswelle erfaßt sind. Allerdings ist deren Stärke in einzelnen Ländern bzw. in verschiedenen Bereichen eines Landes sehr unterschiedlich. Es kann vorkommen, daß ein flüchtiger Besucher die Veränderungen im Gebiete der Gossner Kirche übersieht. Die Tatsache aber ist, daß dieses Gebiet einer beispiellosen Industrialisierung ausgesetzt ist, die nur von ölfördernden Gebieten wie z.B. den Ländern am Persischen Golf übertroffen werden kann. Im Gegensatz zu den Ölförderländern aber kann im Gebiet der Gossner Kirche eine sehr stabile Entwicklung erwartet werden, denn:

- 40 % aller Bodenschätze Indiens liegen im Gebiet der Gossner Kirche;
- Man kann in der insbesondere nach 1970 erschienenen neuen Literatur, z. B.:
 - a) Westermann Schulatlas, Große Ausg. 1970,
 - b) Birkenhauer, Josef: Indien zwischen gestern und morgen,
 - c) Fischer Länderkunde Südasien

Folgendes nachlesen:

Kaum ein Gebiet in der Welt ist so reich mit Bodenschätzen ausgestattet. Wichtige Vorkommen sind: Eisen, Kohle, Bauxit, Kupfer, Mangan, Asbest, Kalkstein, Glimmer, Kalzium u.a.

- Neben reichlichen Bodenschätzen besitzt das Gebiet wegen seiner Flüsse und Gebirge reichlich Energie aus Wasserkraftwerken. Die Staudammprojekte der Flüsse Bokaro, Tilaya und Damoder sind einige Beispiele dafür. Etwa 90 km südlich von Ranchi ist der

größte Staudamm Asiens mit Kraftwerken, das karo-Koel-Projekt, in Bau. Außer Kohle als Energieträger werden auch reichhaltige Uranerze abgebaut.

- Zwar weist das Gebiet noch keine gute Infrastruktur auf, aber im Vergleich mit anderen Entwicklungsländern ist relativ viel in dieser Richtung in den letzten Jahren unternommen worden. Ferner ist eine Reihe von Projekten geplant, so daß in absehbarer Zukunft ein Netz von Eisenbahnen und Autostraßen dieses Gebiet durchziehen wird. Dementsprechend wird die Industrialisierung noch beschleunigt.

Um sich ein Bild über das Ausmaß der Industrialisierung zu machen, möchte ich zwei Zitate aus dem Buch "Der unvollendete Auftrag" von Pfr. Dr. Klaus von Stieglitz angeben:

1) aus Seite 25:

In Singhbhum und Orissa liegen Eisenvorräte, als indischer Eisengürtel bezeichnet. Allein in Singhbhum arbeiten 36 Minen am Abbau. Bei Lohardaga wird Bauxit gewonnen und in Muri zu Aluminium verarbeitet. Kalkfabriken gibt es in Birmitrapur, Mangangewinnung in Naomundi. Im Bereich des Kohle- und Eisengürtels hat sich die Stahlindustrie angesiedelt. Die Zufahrt auf Jamshedpur und Rourkela ähnelt der Zufahrt auf die Städte des Ruhrgebietes. In Hatia bei Ranchi entsteht ein neues Zentrum der Schwerindustrie. Die Landschaft bewegt sich. 1940: 124 Fabriken in Chotanagpur, 1958: 2434, 1965: 3017. Die Landschaft wird sich bewegen: Bis 1980 sollen allein für Hatia 165 neuerrichtete Zulieferungsfabriken arbeiten²⁰.

2) aus Seite 48:

...die industrielle Revolution ist für Indien nicht aufzuhalten. Es gibt kein Zurück in Chotanagpur. Für den Distrikt Ranchi ist errechnet worden, daß im Jahre 1985 50% der Bevölkerung in der Subdivision Ranchi im Raum Ranchi-Hatia wohnen werden. Schon in den Jahren 1951 bis 1961 betrug die Bevölkerungszunahme 20%⁴². //

Die in diesen Zitaten erwähnten Prognosen haben sich nicht nur bewahrheitet, sondern die gesamte Entwicklung hat sich in den letzten Jahren weiter verstärkt. Nach den neuesten Plänen wird das Gebiet der Gossner Kirche bald von Industriezentren durchsetzt sein. Dafür wird Ranchi als Beispiel aufgeführt. Wie in vielen Zentren soll sich dort die Entwicklung in drei Stufen vollziehen: Die erste Industrialisierungsstufe ist auf einen Radius von 14 km beschränkt. Sie wird in ein paar Jahren beendet sein. Die zweite Entwicklungsstufe umfaßt einen Kreis von 32 Km Radius und die dritte 65 Km. Dann berühren sich die geplanten Industriezentren um Hazaribagh, Lohardaga, Bokaro und Basia. Im nächsten Jahrhundert wird dieses Gebiet nur mit dem Ruhrgebiet (Deutschland) dem Industriegebiet um Tokio (Japan) und dem um New York (U.S.A.) vergleichbar sein.

2.4.1 Politische und religiöse Konsequenzen:

Man kann feststellen, daß die Einwohner

("Adivasis") dieses Gebietes von der Entwicklung geblendet sind. Es ist allen Kennern der Gossner Kirche bekannt, daß die Mitglieder dieser Kirche und die gesamte Geschichte der "Adivasis" durch Unterdrückung und wirtschaftliche sowie soziale Benachteiligung seit der arischen Invasion vor über 2000 Jahren gekennzeichnet sind (vgl. "Der unvollendete Auftrag" von Pfr. Dr. Klaus von Stieglitz). Dieses gebirgige Gebiet ist der letzte Zufluchtsort der "Adivasis" gewesen. Nun hat die zweite und wahrscheinlich letzte Invasion begonnen: in politischer, wirtschaftlicher, aber auch religiöser und gesellschaftlicher Hinsicht. Dieses Gebiet, das kaum 20 Millionen Einwohner umfaßte, weist einen unwahrscheinlichen Zustrom von Menschen aus allen Teilen Indiens auf. Diese Zuwanderer haben alle politische, gesellschaftliche und wirtschaftliche Übermacht. Erstmals in der Geschichte haben alle Einwohner von Chotanagpur, inklusive Nichtchristen und Grundbesitzer, und den angrenzenden Gebieten (Gossner Gebiet) bemerkt, daß der Boden unter den Füßen wegrutscht. Erstmals, im Jahre 1977, haben sie einen Allparteien-zusammenschluß für eine eigene, separate Provinz mit einheimischer Verwaltungsbeteiligung gegründet. Führende Persönlichkeiten sind u. a. Kartig Oraon, Niral Horo (Gossner Christ), Dr. Nirmal Minz (Gossner Christ), Shiva Prasad Sahu, der Maharadscha von Ratu und der Maharadscha von Ramgarh. In dieser turbulenten Situation läßt sich die weitere politische Entwicklung noch nicht voraussagen. In einem Land voller unterschiedlicher Rassen, Kasten, Sprachen und Religionen, dessen Geschichte durch Unterdrückung von einer Gruppe durch die andere gekennzeichnet ist, liegt es nahe, daß die an der Macht befindliche Gruppe alles unternimmt, um die eigenen Vorteile auf Kosten der anderen auszubauen. Das ist in der Praxis immer noch der Fall, obwohl die Regierung und die moderne Entwicklung dem entgegenwirken. Es ist bitter für die Einwohner dieses Gebietes, darunter Gossner Christen, daß sie zur Minorität und zur unterdrückten Gruppe gehören. Weniger als 10 % der Gossner Christen kommen mit der modernen Entwicklung einigermaßen zurecht. Kaum einer sitzt an den Schalthebeln der Macht in Industrie, Politik oder Wirtschaft. Es ist sehr bitter festzustellen, daß die resignierenden Gesichter meistens die von Gossner Christen sind. Wenn diese mit der Industrialisierung nicht Schritt halten können, werden sie und auch ihre Kirche finanziell immer schwach bleiben. Über die wirtschaftliche Entwicklung und die Rolle der Einheimischen sei hier ein Beispiel gegeben, das für viele gilt:

Vor 20 Jahren gab es in der Gegend der Stadt Lohardaga weder Holzhandel noch -verarbeitung. Jetzt sind mehrere Dutzend kleine, mittlere und große Betriebe dort angesiedelt, die in der weiteren Umgebung schon ganze Wälder aufgekauft haben. Einheimische, darunter Gossner und andere Christen, bekommen überhaupt nur eine Stelle für ungelernte Arbeit mit einem Hungerlohn. Die wirtschaftliche Entwicklung ist zwar keine Ursache, aber eine Begleiterscheinung der Aufheizung des Klimas in der Gossner Kirche.

Ein Lehrer in einer staatlichen oder staatlich unterstützten Schule - zum Teil gehören die Missionsschulen dazu - verdient zwischen 300 und 600 Rupien (1 DM $\hat{=}$ 3,2 Rs) monatlich. Missionsschulen, die noch nicht vom Staat übernommen sind, können nicht so viel zahlen. Ein Pfarrer verdient zwischen 250 und 500 Rupien. Die Gehälter von Predigern, Katecheten, Gemeindegeldern und -helferinnen liegen weit darunter. In der Industrie und in der Verwaltung verdient man schon besser. Man darf nicht vergessen, daß die meisten Gossner Christen arme Bauern und einfache Arbeiter sind, die nicht einmal das Existenzminimum verdienen. Die Marktpreise sind folgende (Stand Ende 1977):

1 kg Senföl (übliches Pflanzenöl)	1,70 Rs.
1 kg Schweinefleisch	12 - 15 Rs.
1 kg Salz	ca. 1 Rs.
1 Zeitung (monatlich)	ca. 25 - 35 Rs.
1 Hemd (schlechte Qualität)	45 Rs.
1 Anzug (normale Qualität)	ca. 550 Rs.

Ein Student zahlt für Unterbringung im Studentenwohnheim (Miete und Verpflegung) und Studium monatlich etwa 300 Rs.

Die Teuerungsrate erklärt sich unter anderem mit der Industrialisierung und der Knappheit von Lebensmitteln. Man kann sich aber leicht vorstellen, in welcher schwieriger Lage die kirchlichen Mitarbeiter überhaupt sind. Da ist es nicht verwunderlich, wenn ein oder das andere Mal Unregelmäßigkeiten in Haushaltsführung und Verwaltung der Kirche vorkommen.

Es sei hier allerdings bemerkt, daß die finanzielle Unterstützung an die Gossner Kirche allein keine entscheidende Rolle innerhalb des Kirchenstreits spielen kann. Geld kann man in diesem Zusammenhang mit einem Küchenmesser vergleichen: Man kann damit Gemüse, Kuchen und dergleichen schneiden, aber auch die Kehle durchschneiden. Es kommt darauf an, wie man mit dem Instrument umgeht und wie man dies gelernt hat. Eine finanzielle Unterstützung an die Gossner Kirche

kann den internen Streit höchstens aufheizen oder mildern, aber nicht grundlegend ändern.

Damit komme ich auf eine Begleiterscheinung des Kirchenstreits zu sprechen. Die Gossner Christen sind überwiegend Bauern und nicht in moderner Verwaltung und Haushaltsführung ausgebildet. Es mag sein, daß infolge der Störung durch zwei Weltkriege oder ähnliches die Gossner Christen die Einführung in das moderne Verwaltungs- und Haushaltswesen versäumt haben, wie es in der geographischen Umgebung der Gossner Kirche besteht. Es ist nicht verwunderlich, daß dieses Versäumnis sich negativ auf den Kirchenstreit auswirkt, wenn es auch nicht die entscheidende Ursache darstellt.

2.4.2. Gesellschaftliche und religiöse Konsequenzen

Im Gebiet der Gossner Kirche ist es ziemlich kühl im Winter (Nachttemperatur 0 bis 8° C, Tagestemperatur 8 bis 15° C). Viele Leute sind bitter arm und besitzen kaum einen Schutz gegen die Kälte. Es gibt aber auch viele Leute, besonders in den Städten, die wollene Kleidung besitzen. Jedoch ist kaum ein Pfarrer oder ein kirchlicher Mitarbeiter in der Lage, sich von seinem normalen Gehalt einen wollenen Anzug, eine Tageszeitung oder ein Telefon zu leisten. Andere vergleichbare Berufstätige sind dazu größtenteils schon in der Lage. Das Verhalten einiger Mitarbeiter der Gossner Kirche läßt sich aus diesen Tatsachen erklären. Ein Posten, gleich ob als Pfarrer, Prediger oder Lehrer, in einer Stadt bedeutet immerhin eine gute Startmöglichkeit, so daß man die eigenen Kinder zu einer Oberschule, Berufsschule oder einem "College" schicken kann. Die gleiche Tätigkeit in einem Dorf ist dazu keine Alternative.

Der Zusammenbruch der Gesellschaftsordnung in Chotanagpur (Gossner Gebiet) hat noch nicht stattgefunden, aber ist nicht mehr allzu weit entfernt. Ein Beispiel dazu: Das Singen von geistlichen Liedern (Bhajans) haben die Städter in den letzten 7 bis 17 Jahren schon verlernt. Auch in den Ballungsgebieten und den Kleinstädten ist diese Tendenz zu beobachten. Traditionelle Volkstänze hat die Bevölkerung ebenfalls verlernt. Auch können die Gossner Christen kaum noch ihre traditionellen deutschen und europäischen Kirchenlieder singen.

In der Kleinstadt Lohardaga konnten noch vor 20 Jahren mehrere Lehrer und Laien Noten lesen und einen Kirchenchor leiten. Im Jahre 1977 kann dies niemand mehr. Einige Jugendliche in den Städten versuchen moderne Kinomusik zu machen, ein indisch-europäisches Gemisch. Meistens ist es so, daß geistiges und kulturelles Gut

ersatzlos verloren geht. Auch in den Dörfern ist diese Tendenz spürbar.

Es sei hier erwähnt, daß in Ranchi, dem zentralen Ort der Gossner Kirche und bis vor kurzem eine sehr friedliche Gegend, sich kaum ein Einheimischer nach 20 Uhr auf die Straße wagt. Es gibt keine Rikschas und keine Taxis - ein typisches Anzeichen der Unstabilität in einem Industrialisierungsgebiet.

Es ist selbstverständlich, daß in so einem Gebiet infolge der Industrialisierung und des Zustroms von Menschen aller Rassen, Kasten, Religionen und Sprachen nicht ~~mehr~~ nur ein Zug zur Säkularisierung vorherrscht, sondern auch eine schleichende Invasion von nichtchristlichen und Naturreligionen.

Damit wird die Gossner Kirche konfrontiert und herausgefordert, die ihr gestellten Aufgaben bzw. Anforderungen wahrzunehmen.

3. Herausforderung und die Aufgabe der Gossner-Kirche

Die moderne Entwicklung im Gebiet der Gossner-Kirche hat nicht nur für die Gossner Christen, sondern für alle Einwohner dieses Gebietes die Frage aufgeworfen, ob sie überhaupt einen angemessenen und fairen Platz bekommen werden.

Für die Kirche stellt sich die Frage, ob sie überhaupt alleine in einer so veränderten Umwelt die ihr gestellten Aufgaben, z.B. Betreuung der Christen und die Verkündigung an verschiedene Gruppen von Nichtchristen, wahrnehmen kann. Die Verkündigung z.B. wird nicht nur unter Adiwasis, sondern auch an allen anderen ^{Menschen} ~~Christen~~ notwendig sein. Die Verkündigung wird ferner nicht nur nach alten Methoden, sondern durch verstärkte, Jugend-, Frauen-, Studenten-Arbeit, durch christliche Literatur und Musik bis hin zur Rundfunkverkündigung erforderlich sein.

Die Gossner-Kirche braucht eine Art ^{Karte} Musterplan, der nach systematischem Studium der Gossner-Kirche und der Umwelt durch Experten außerhalb der Kirche, aber unter voller Mitwirkung der Gossner-Kirche erstellt sein sollte. Der ^{Karte} Musterplan sollte alle Bereiche des kirchlichen Lebens ebenso berücksichtigen wie juristische, finanzielle und administrative Aspekte.

Über die Lage der Kirche waren die beiden Gruppen einig. Es bestand auch Einigung darüber, daß die Kirche nicht allen ihr gestellten Aufgaben aus eigener Kraft Herr werden kann. Sie waren sich auch darüber im Klaren, daß eine Verständigung und Frieden innerhalb der Kirche notwendig ist.

4. Der Streit innerhalb der Kirche

Ich habe unter Kap. 2 versucht, die Hintergründe darzulegen, welche den Streit verursacht haben. Es kann darin vorkommen, daß ich den Volkscharakter und die Unterschiede zwischen Mundas und Oraons überbetont habe. In der Tat haben die beiden Volksgruppen Jahrhunderte, ja sogar Jahrtausende lang friedlich miteinander gelebt, ^{wie die} ~~als~~ meisten Völker dieser Erde.

Der Streit begann mit einem relativ kleinen Einspruch einer Gruppe, die sich administrativ benachteiligt fühlte. Wegen Fehlens von einer angemessenen Berücksichtigung dieses Anliegen hat sich der Streit langsam aber stetig eskaliert. In eingehenden Gesprächen haben die beiden Gruppen mir ihre Vorstellung und ihre Bedingungen einer friedlichen Lösung anvertraut, die ich an dieser Stelle nicht im Einzelnen berichten kann. Ich bin davon überzeugt, daß eine Lösung, welche die Interessen beider Gruppen gleichermaßen berücksichtigt und die unter Mitwirkung von Kirchen aus Deutschland, der Gossner-Mission und L.W.F. vorgeschlagen wird, von keiner der beiden Gruppen abgelehnt wird.

5. Sorge um die Zukunft der Kirche

Unter Abschnitt 3 ist kurz berichtet worden, daß die beiden Gruppen in Indien wegen der immensen Aufgabe der Kirche besorgt sind. Es wurden die Fragen diskutiert, woher können wir Rat und Hilfe holen und mit wem können und müssen wir zusammenarbeiten, mit Kirchen in der Umgebung der Gossner-Kirche, L.W.F., Gossner-Mission, Lutheraner in U.S.A., Kirchen in Deutschland? Zusammenarbeit mit allen diesen wurde für notwendig gefunden, aber es herrschte auch darüber Übereinstimmung, daß die Christen in Deutschland am besten in der Lage sind, uns am meisten Solidarität und Zusammenarbeit in dem erforderlichen Maße zu ermöglichen. Diese Überzeugung, sowie tiefes Vertrauen waren neben der geschichtlichen und emotionalen Überlegung der maßgebende Faktor, warum die beiden Gruppen ein gemeinsames Dokument unterschrieben und sich an die Kirchen in Deutschland gewandt haben. Für die meisten Christen in Indien ist die Christenheit, Kirche und Mission ohnehin eine Einheit.

Es wurde gefragt: Warum hat die Gossner-Kirche sich direkt und nicht über das Kuratorium an die Kirchen in Deutschland gewandt?

Eine Kette von Ereignissen haben dazu geführt:

- Trotz des einen oder anderen Besuches fühlen sich die Gossner-Christen mehr oder weniger allein gelassen wie es ein K.S.S.-Mitglied ausdrückte. „Wenn man andere Kirchen vergleicht, so ist keine Kirche so vernachlässigt, wie die Gossner-Kirche, und zwar von allen Seiten inklusive L.W.F. und Gossner-Mission.“
- Wie ich unter Kap. 1.3 geschildert habe, habe ich Rat und Vorschläge von möglichst allen Seiten vor meiner Reise eingeholt, inklusive der Missionsleitung. Ich habe alle diese an die beiden Gruppen weitergegeben. Die Meinung der Missionsleitung ist uns ja allen bekannt.
- Die Beziehung zwischen der Gossner-Kirche und den Kirchen in Deutschland war schon ein Gesprächsthema am Ende der sechziger Jahre, wie mir in Indien bestätigt wurde. Bereits im Jahre 1975 wurde in dieser Richtung seitens der Gossner-Kirche an die Missionsleitung geschrieben. Gerade während meiner Verhandlungen in Indien kam ein Brief vom Kuratorium (von Pf. Peters) an die Indische Kirche. Weder ich noch die anderen waren in der Lage, diesen Brief richtig zu interpretieren, wie es Pf. Peters in der letzten Sitzung d. Indischen Kommission getan hat, daß er nämlich in Zusammenhang mit dem Brief von 1975 steht.
- Ich habe mich schon am ersten Tag nach meiner Ankunft in Ranchi mit Herrn Dr. Singh in Verbindung gesetzt, habe ihn über mein Vorhaben unterrichtet und um Unterstützung gebeten. Ich habe ihn auch so verstanden, daß er gerne dieses tun wird. Er wurde stets von K.S.S.-Seite dazu eingeladen. Dr. Singh war leider in keiner Sitzung anwesend gewesen. Wahrscheinlich war er der Einzige, der den Brief des Kuratoriums richtig hätte interpretieren können.

Wenn der Brief von uns oder den anderen Sitzungsteilnehmern so verstanden ^{worden} wäre, wie ihn nun Pfr. Peters erläuterte, wäre es naheliegend gewesen, daß die Gossner-Kirche ihre Anliegen über das Kuratorium vorgebracht hätte.

Ich wurde ferner über einen Brief von Pfr. Borutta an Pfr. Barla gefragt, der gerade während meines Aufenthaltes in Indien ankam. Dazu möchte ich folgendes sagen:

- Über den Brief von Pf. Borutta war ich vorher überhaupt nicht informiert gewesen.
- Mir wurde der Brief in Indien gezeigt, aber ich habe ihn nicht ganz gelesen. Erst hier vor wenigen Tagen habe ich den Brief in vollem Umfang zur Kenntnis genommen.
- Ich zweifle sehr, daß auch heute noch North-West-Anzahl^{shal} überhaupt über diesen Brief in Kenntnis ist, da in der letzten Zeit so gut wie kein Informationsfluß der Gruppen besteht.
- In meiner Anwesenheit wurde der Brief nie zum Gegenstand einer Beratung gemacht. Ich habe auch nicht gesehen, daß er photokopiert und verteilt wurde. Wenn dies geschah, dann wahrscheinlich, nachdem ich Indien verlassen hatte, sonst wäre ich mit ziemlicher Sicherheit informiert gewesen.

Zum Schluß möchte ich bemerken, daß mein Vorhaben aus meiner Initiative entstanden ist und daß ich dies auch so in Indien erzählt habe. Ich bin der festen Überzeugung, daß die Gossner-Kirche sich in einer sehr kritischen Lage befindet (insbesondere nach der letzten Reise des früheren Missionsdirektors vor einem Jahr). Dabei habe ich nicht den Schuldigen gesucht, sondern nach dem Motto gehandelt, wie wir gemeinsam die Zukunft besser gestalten können. Ich hoffe, das Ganze wird vom Leser dieses Berichtes mit diesem Geist betrachtet werden.

Die Gossner-Kirche hat ebenfalls keine Absicht, gegen irgend jemand vorzugehen.

Für mein Unternehmen* halte ich mich jedoch verantwortlich. Alle, die sich von meinem Unternehmen in irgend einer Weise verletzt fühlen, möchte ich in Worten von Tickell (ein britischer Offizier) bzw. seines Vorgesetzten Major J.R. Ouseley um Verständnis und Vergebung bitten. Bei der Entstehung ~~von~~ der Gossner-Kirche haben die beiden Herrn eine wesentliche Rolle gespielt. Tickell machte seinen Vorgesetzten auf die Notwendigkeit der Missionierung in Chotanagpur aufmerksam. (Vergl. "Der unvollendete Auftrag" von Pf. Dr. Klaus von Stieglitz, Seite 18/19).

Major Ouseley gab diese Anregung an den anglikanischen Bischof von Kalkutta weiter: ... "Ich vertraue darauf, Mylord, daß Sie mir diesen Überfall vergeben werden. Aber selbst auf diese Gefahr hin schreibe ich, denn der Gegenstand ist von zu großer Wichtigkeit, als daß eine Verzögerung erlaubt sein könnte".

Berichtigung zu meinem Bericht: "Die Situation und Herausforderung der Gossner Evangelisch-Lutherischen Kirche von Indien"

Verfasser: R.J. Lakra

- Seite Inhaltsverzeichnis, Kap. 2.4: Statt "Industrialisierung" lies "Industrialisierung"
- Seite 4, 7. Zeile: Statt "Fremden" lies "Freunden"
- Seite 5, 9. Zeile von unten: Statt "Ganges und das Indus" lies "des Ganges und des Indus"
- Seite 6, 8. Zeile von unten: Statt "waren:eine" lies "waren eine"
- Seite 7, 1. bis 8. Zeile: Lies "religiöser, sozialer sowie politischer Hinsicht. Es geht hier auf keinen Fall um ein pauschales negatives Urteil über Mundas sowie Kharias, sondern um eine Aufzeichnung der Entwicklung in der Gossner Kirche die den Hintergrund für den derzeitigen Streit darstellt. Dies fand auch in der Geschichte der Gossner Kirche seinen Niederschlag, etwa in Form der häufigeren Führerschaft der Oraons als der der Mundas, obwohl sich die Oraons zahlenmäßig in der Minderheit befanden"
- Seite 18, 2. Zeile von unten: Statt "Einzige" lies "einzige"
- Seite 18, unterste Zeile: Statt "hatte" lies "hätte"
- Seite 19, 2. Zeile: Statt "verstanden wäre" lies "verstanden worden wäre"
- Seite 19, 13. Zeile: Statt "North-West-Anzahl" lies "North-West-Anchal"
- Seite 19, 13. Zeile von unten: Statt "Photokopiert" lies "photokopiert"
- Seite 20, 7. Zeile: Statt "von der" lies "der"

AGENDA STATEMENT OF MEETING HELD AT GOSSNER THEOLOGICAL
COLLEGE, RANCHI ON JANUARY 16, 1978.

- I A meeting was held on January 16, 1978 under the chairman of Mr. R.J. meeting in the Gossner Theological College, Ranchi/ Bihar. Mr. Lakra brought the message and greetings to friends in Germany regarding an ecumenical partnership with the churches of West Germany. This meeting was attended by both the groups led by Rev. S. Barla, KSS and Rev. N. Ekka, N.W. Anchal.

Name of Participants: 1. Rev. N. Ekka, NWA, GELC. 2. Mr. C.A. Tirkey NWA, GELC. 3. Mr. P.D. Panna, NWA, GELC. 4. Mr. P.C. Panna, NWA, GELC. 5. Mr. N. Minz, NWA, GELC. 6. Mr. N. Chaudhury, NWA, GELC. 7. Mr. Z.B. Lakra, Secretary, NWA, GELC. 8. Rev. S. Kujur, NWA, GELC. 9. Mr. C.M. Th. Ekka, NWA, GELC. 10. Rev. S.K. Jojo, NWA, GELC, Orissa. 11. Herman Lakra, Head Quarter Congregation. 12. Rev. Sunil Tirkey, NWAGELC. 13. Rev. C.C. Minz, Orissa. 14. Rev. C.B. Aind, SEA, GELC. 15. Rev. S. Barla, GELC, Ranchi. 16. Rev. N. Bhuiya, SEA, GELC. 17. Mr. A. Lakra, Secretary, GELC. 18. Rev. P.D. Sorang, Madhya Anchal, GELC. 19. Candidate Omlen Lugun, O. Anchal, GELC. 20. Rev. M. Tete, Principal, Gossner Theological College. 21. Mr. Erus Bara, NWA, GELC.

III. After discussion they arrived at following conclusion:

- (i) We welcome the suggestions made by our friends to establish and maintain ecumenical partnership with the churches in West Germany. Especially with the churches of Berlin Brandenburg, Protestant church of Westphalia and the Evangelical Lutheran Churches of Hannover.

- (ii) Both the sides agree and invite the representatives of our future partner churches to negotiate and finalise the proposed partnership. We ourselves on our part are willing to send our representatives for the above purpose.

Hereby it is unanimously requested that Dr. H. Lokies, retired Director, personally or otherwise may ~~xxx~~ kindly present this request on our behalf to our proposed partnership in West Germany.

Our partner churches are hereby requested for understanding for this form of approach.

- (iii) We agree to continue our dialogue for a permanent and peaceful settlement in our church for which co-operation and assistance of our proposed ecumenical partner churches in and friends in W. Germany are cordially requested.

J. Lakra,
Chairman.

Recorder by
Rev. M. Tete.

Agreed state meeting held at Gossner Theological College, Ranchi
on Jan. 16, 1978.

1. The meeting was held on Jan. 16, 1978 under the chairmanship of Mr. R.J. Lakra in the Gossner Theological College, Ranchi Bihar. Mr. Lakra brought the message and Greetings from friends in Germany regarding an ecumenical partnership with the Churches of West Germany. This meeting was attended by both the groups led by Rev. S. Barla and Rev. N. Ekka leaders of both the groups of Gossner Church.

2. The name of participants:

(a) Rev. N. Ekka and his group:

Mr. C.A. Tirkey, Mr. P.D. Panna, Mr. P.C. Panna, Mr. N. Chaudhary
Mr. Z.B. Lakra, Dr. N. Minz, Rev. S. Kujur, Mr. C.M. Th. Ekka, Rev. S.
Tirkey, Rev. C.C. Minz, Mr. Erus, Bara.

(b) Rev. S. Barla and his group:

Rev. S. Ke Jojo, Mr. Herman Lakra, Rev. C.B. Aind, Rev. N. Bhunys
Mr. A. Lakra, Rev. P.D. Soreng, Cado U. Lungun

3. After discussion they arrived at the following conclusions

a. We welcome the suggestions made by our friends to establish and maintain ecumenical partnership with the Churches in West Germany, specially with the Churches of Berlin-Brandenburg, Protestant Churches of Westfalia and the Evangelical Lutheran Church of Hannover (Landes Kirche)

b. Both sides agree and invite the representative of our future partner Churches to negotiate and finalise the proposed partnership. We ourselves, our part are willing to send our representatives for the above purpose.

c. Hereby it is unanimously requested that Dir. H. Lokirs retired director, personally or otherwise may kindly present this request on our behalf to our proposed partnership in Churches in West Germany.

d. Our partner Churches are hereby requested for understanding for this form of approach.

e. We agree to continue our dialogue for a permanent and peaceful settlement in our Church for which cooperation and assistance of our proposed ecumenical partner Churches in West Germany are cordially requested.

Rudham Lakra
Chairman: R.J. Lakra

Rev. S. Barla
16.1.78 16/1/78

Rev. N. Bhunys
16.1.78 16/1/78
Herman Lakra
H.D. Bhunys Cong

Recorded by: Rev. M. Tete

C. C. Minz

C. M. Th. Ekka

N. Chaudhary

Slukay

M. Tete
16/1/78

Slukay

Slukay

Slukay

Slukay

16/1/78

16/1/78

16/1/78

● Bucha Brief 14.12.77

+ KSS-Protokoll 2.1.78 } in
+ Meeting " 16.1.78 } der
Pbl

an: Dr. Runge
Friederici

2)+3) an Peter W.H. G
6.3.78

Berliner Missionswerk

Händelstr. 19/20 1000 Berlin 41

Tel.: 030 / 851 30 61

Am 6.3.78 an Dr. Runge + Frau Friederici
An alle Kuratoren + Hellwirth, m. Protokoll Indien-Russland 27.2.78

Pastor i.R. Helmut Borutta
Brandstr. 23
8500 Nurnberg - Laufamholz
West Germany.

Nurnberg, 14.12.77

To:-
The Rev. S. Barla, Pramukh Adhyaksh
G.E.L. Church
Ranchi
Bihar/INDIA.

Dear Brother Barla,

I am writing this letter in full consent with brother Lokies and some other brethren of the Kuratorium. To avoid misinterpretation the best method is just to quote some lines of brother Lokies's letter, dated 8.12.77.

He writes: "The time has come for direct connection between the Gossner Church in India and the Churches in Germany. Negotiation should be started to accomplish full partnership with the Churches in Germany. At the end of the negotiation a formal agreement should be signed by the parties concerned.

The partner-churches of the Gossner Church in Germany should be:
The Church of Berlin.
The Church of Westfalen.

It is up to the Gossner Church to start with the initiatives to approach and to request the Churches in Germany, to recognise the partnership of the G.E.L. Church.

In future the Kurator of the Gossner Church must be delegated directly by the G.E.L. Church and not be recommended nor selected by the Kuratorium.

The Gossner Church should request as soon as possible the Church of Westfalen to delegate an university teacher (Dozent) to the theological college of Ranchi".

Besides this, he is writing about the moratorium. In order to demonstrate the official conception of the Landeskirchen, how they tackle this overdue problem, he gives some authentic figures. The Tamil Church, who is 100 years older than the Gossner Church received during the last year the following amount:

For the general budget.....	1,300 000 DM.
In addition for certain projects 2 colleges	202 000 "
	315 000 "
Madura: Hostel and Kindergarten	85 000 "
	24 000 "

P.T.O.

These figures are speaking for themselves. In order to maintain and expand the activity, there is no diminution of the grant, but just the contrary: an increment. We are of the opinion, that this comprehensive financial assistance could have been granted to the Gossner Church too, provided the representative of the Gossner Church in the Kuratorium would have pleaded for concrete help.

It might be, that you may ask for the reason, why the officers in the Gossner Mission handle the problem of the moratorium in a quite different way, than the Landeskirchen. The answer, the brethren in charge of the office in Berlin are of the opinion that their conception might be more successful in mobilising the financial activity of the Gossner Church. The Landeskirchen have abolished this conception, because there are limits of the financial ability.

Personally I am convinced that even the present difficulties in the Gossner Church might diminish and even dissolve by introducing new relation towards the Landeskirchen.

In case the Gossner Church is prepared to go new ways, brother Lukies and several Kurators are ready to do the necessary preparatory steps in Germany. It is of course understood, that your consent and your mandate for us is essential. We respect the autonomy of the Church. The Gossner Church should make full use of her statutes and direct the Homeboard and not to be directed by the Berlin's office.

Our Lord may guide and bless you all. With my best wishes for Christmas and the New Year I am.

Yours very sincerely

Sd/- Borutta

Copy:-

Up. Pramukh Adhyaksh, Rev. Sareng.

, Desember 14, 1977

XXXXXX 851 30 61

To
KSS GEL Church

Ranchi/Bihar

India

Dear Brethren,

grace and greetings to you in the name of our Lord Jesus Christ. We, the Kuratorium of the Gossner Mission by virtue of our long standing association with the Gossner Evangelical Lutheran Church are united with you in the same faith of our Lord. It is the unity in our common Lord which constrains us to share with you the anxiety for the Gossner Church.

First and foremost we should like to express our joy over the latest step which you have taken towards a reconciliation between the different Anchals. We understand that you have invited the President of the United Evangelical Lutheran Church in India to act as mediator. We reaffirm that we would do everything possible to assist the process of mediation.

While looking forward and praying for successful negotiations we ourselves feel that we are undergoing a process of learning with regard to the relationship of the Gossner Church and the Gossner Mission. This means that we have reached a stage in our journey together where we have to re-examine our attitudes and actions and to ask ourselves where we may have failed you:

Are we the Gossner Mission perhaps an obstacle to a fuller autonomy on your part? In which way should we in future practise our ecumenical partnership?

In order to clarify the future relationship between the two bodies we repeat our earlier offer to hold frank and brotherly discussions which may include a consultation to be held jointly somewhere. Please let us know your thought after consulting with each other.

While addressing this letter to you in the KSS who are the leaders of the Church we feel constrained to ask you kindly to pass the letter also on to the dissenting Anchals.

We remain with you in prayer that the Lord of peace may lead us and that he may grant his wisdom for your deliberations so that by your example his name be glorified and the Church be blessed.

Yours in Christ,

W. P. J. *H. H. Peters*

XXXXXX 851 30 61

To
KSS GEL Church

Ranchi/Bihar

India

Dear Brethren,

grace and greetings to you in the name of our Lord Jesus Christ. We, the Kuratorium of the Gossner Mission by virtue of our long standing association with the Gossner Evangelical Lutheran Church are united with you in the same faith of our Lord. It is the unity in our common Lord which constrains us to share with you the anxiety for the Gossner Church.

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Are we the Gossner Mission perhaps an obstacle to a fuller autonomy on your part? In which way should we in future practise our ecumenical partnership?

In order to clarify the future relationship between the two bodies we repeat our earlier offer to hold frank and brotherly discussions which may include a consultation to be held jointly somewhere. Please let us know your thought after consulting with each other.

While addressing this letter to you in the KSS who are the leaders of the Church we feel constrained to ask you kindly to pass the letter also on to the dissenting Anchals.

We remain with you in prayer that the Lord of peace may lead us and that he may grant his wisdom for your deliberations so that by your example his name be glorified and the Church be blessed.

Yours in Christ,

R. R.

XXXXXX 851 30 61

To
KSS GEL Church

Ranchi/Bihar

India

Dear Brethren,

grace and greetings to you in the name of our Lord Jesus Christ. We, the Kuratorium of the Gossner Mission by virtue of our long standing association with the Gossner Evangelical Lutheran Church are united with you in the same faith of our Lord. It is the unity in our common Lord which constrains us to share with you the anxiety for the Gossner Church.

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While looking forward and praying for successful negotiations we ourselves feel that we are undergoing a process of learning with regard to the relationship of the Gossner Church and the Gossner Mission. This means that we have reached a stage in our journey together where we have to re-examine our attitudes and actions and to ask ourselves where we may have failed you:
Are we the Gossner Mission perhaps an obstacle to a fuller autonomy on your part?
In which way should we in future practise our ecumenical partnership?

In order to clarify the future relationship between the two bodies we repeat our earlier offer to hold frank and brotherly discussions which may include a consultation to be held jointly somewhere. Please let us know your thought after consulting with each other.

While addressing this letter to you in the KSS who are the leaders of the Church we feel constrained to ask you kindly to pass the letter also on to the dissenting Anchals.

We remain with you in prayer that the Lord of peace may lead us and that he may grant his wisdom for your deliberations so that by your example his name be glorified and the Church be blessed.

Yours in Christ,

Kuratorium
der
Gossnerschen Missionsgesellschaft

D 1000 k Berlin 41

Handjerystraße 19/20
Telefon ~~XXXX~~ 851 30 61

November 17, 1977

To
KSS GEL Church

Ranchi/Bihar

India

Dear Brethren,

grace and greetings to you in the name of our Lord Jesus Christ. We, the Kuratorium of the Gossner Mission by virtue of our long standing association with the Gossner Evangelical Lutheran Church are united with you in the same faith of our Lord. It is the unity in our common Lord which constrains us to share with you the anxiety for the Gossner Church.

First and foremost we should like to express our joy over the latest step which you have taken towards a reconciliation between the different Anchals. We understand that you have invited the President of the United Evangelical Lutheran Church in India to act as mediator. We reaffirm that we would do everything possible to assist the process of mediation.

While looking forward and praying for successful negotiations we ourselves feel that we are undergoing a process of learning with regard to the relationship of the Gossner Church and the Gossner Mission. This means that we have reached a stage in our journey together where we have to re-examine our attitudes and actions and to ask ourselves where we may have failed you:

Are we the Gossner Mission perhaps an obstacle to a fuller autonomy on your part?

In which way should we in future practise our ecumenical partnership?

~~In which respect may our active participation in the Gossner Church be a hindrance?~~

In order to clarify the future relationship between the two bodies we repeat our earlier offer to hold frank and brotherly discussions which may include a consultation to be held jointly somewhere. Please let us know your thought after consulting with each other.

While addressing this letter to you in the KSS who are the leaders of the Church we feel constrained to ask you kindly to pass the letter also on to the dissenting Anchals.

We remain with you in prayer that the Lord of peace may lead us and that he may grant his wisdom for your deliberations so that by your example his name be glorified and the Church be blessed.

Yours, *in Christ*

KSS.

Dear Brethren,

Grace and greetings to you in the name of our Lord Jesus Christ. We, the Kuratorium of the Gossner Mission by virtue of our long standing association with the Gossner Evangelical Lutheran Church are united with you in the same faith of our Lord. It is this unity in our common Lord which constrains us to share with you the anxiety for the Gossner Church.

First and foremost we should like to express our joy over the latest step which you have taken towards a reconciliation between the different Anchals. We understand that you have invited the President of the United Evangelical Lutheran Church in India to act as mediator. We reaffirm that we would do everything possible to assist this process of mediation.

While looking forward and praying for successful negotiations we ourselves feel that we are undergoing a process of learning with regard to the relationship of the Gossner Church and the Gossner Mission. This means that we have reached a stage in our journey together where we have to re-examine our attitudes and actions and to ask ourselves where we may have failed you.

Are we the Gossner Mission perhaps an obstacle to a fuller autonomy on your part?

In which ways should we in future practise our ecumenical partnership?

In which respect may our active participation in the Gossner Church be a hindrance?

In order to clarify the future relationship between the two bodies we repeat our earlier offer to hold frank and brotherly discussions which may include a consultation to be held jointly somewhere. Please let us know your thoughts after consulting with each other.

While addressing this letter to you in the KSS who are the leaders of the Church we feel constrained to ask you kindly to pass the letter also on to the dissenting Anchals.

We remain with you in prayer that the Lord of peace may lead us and that he may grant his wisdom for your deliberations so that by your example his name be glorified and the Church be blessed.

Yours

Gossner Theological College,
Ranchi - 1

Bihar - India.

August 25, 1977.

Rev. Jerald Furgurson
20110 DE Broadway Ct.
Troutdale, Oregon, 97060
U.S.A.



Dear Jerald:

Greetings !

I am surprised and at my wit's end when I got your such kind of unfair letter on 20th August, 1977. In your letter you have not given any date and also the the name of place from where you wrote. How you dared and wrote such unkind blaming letter to me? Who moved you? Who instigated you, to write such revengeful letter to me? Do you remember, you along with your another five American Pastors, visited to our college on 16th August, 77, at 10:00 a.m. We gave you hearty welcome and hospitality in the college. Rev. M. Tete, the Principal, beforehand, gave one copy of our college magazine to each one of you. The Principal gave you a very brief report of the college and also about the Professors and the students who do come from their different background, speaking different dialects. And accordingly the students sang Bhajan (Song) in their respective dialect. When the programme was over, the Principal announced that now it is free hours, the Guests, the teachers and the students can have informal talk and try to know each other better.

It was my privilege to meet you and had some talk. During our conversation both of us came into the the touch of Pastor Otto Bremer and Dr. Wally Capps. I requested you to kindly greet them when you go back to your land. Again by the way I informed you some problems of our church and how it is divided into two separate administrative (units). You asked me whether there is possibility of getting united or not. I said, If the leaders of both groups get together and would have clear cut open minded discussion, then, certainly there is hope of regaining unity. All of you came to India to study the Indian Lutheran Churches. So, telling some facts of our Church, it is not a sin, but you took like that. Again you asked me about the college. I told you that due to disturbances in the Church we are in financial crisis. Since October, 76, we have been not able to manage our salary. Then again, you enquired about some aid from Germany. I said, I do not know, whether it is coming or not. Because, since last October, 1976, we have been not receiving our salary from our Church K.S.S..

Finally, the split took place in the month of March, 77, just after the visiting of our Director, Gossner Mission Board, Berlin. Sir, Your letter indicates how you are unkind, unjust, rude and having the mind of taking revenge. Your letter clearly indicates that being our guest from abroad, you have been very unchristian. While I was in U.S.A. or any other parts of the world, I never wrote such rude and unfair letter to any body.

" Judge not, that you be not judged, Blame not, that you be not ~~hak~~ blamed." You have tried your level best to judge and blame me such innocent person. I do not have any congregation. I am not a Parish Pastor. I am a humble and simple teacher in the Seminary and trying my utmost for this highest. So, I will humbly urge you, to get reconciled with me as early as possible. "... Put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth." (Colossians 3:8).

In this very letter, I am rewriting what you wrote to me:-

" Mr. Tirkey, If it was your intent to be rude, inconsiderate, and unchristian through your letter of protest about our visit, you have succeeded. I, for one, will not visit your church area and will convey to Otto Bremer, WALLY CAPPS And your other friends in the U.S.A., how you have repaid their hospitality by placing a friend of theirs in the middle of your petty squabbles here. Your quarrell was not with us, and it was rude of you to involve us in it. My report tot the LWF and Gossner Mission will express my unhappiness with this situation. Indian hospitality, not to mention Christian Love, is obviously not a virtue of your splinter group.

Contin. page 2

You obviously think more yourself and your positions in the Church than your guests from Abroad. I hope I am never so rude to guests from abroad.
JERALD FERGUSON."

Dear Sir, Your letter clearly indicates about your ruddness. I do not have any position in the Church, simply teaching job in the Seminary. I do not have any congregation so that I may protest your visit. You wrote me such unkind and bad letter, because you were misled, misguided. You should have had thought before you wrote me. Why did you write me? You should have written to the very person who protested you against your visit. I am also rewriting the letter of the person who did not allow you to visit his area.

(True Copy)

268/77/f - 48

9th August, '77.

To

Rev. Dr. G. Thomas Edward,
Executive Secretary, UELC-I,
Kilpauk, Madras -10.

Dear Sir,

You are aware of the internal dispute among the constituent of the G.E.L. Church. We regret very much that you have not able to come to us.

Inspite of these facts you have made this programme of L.W.F. Group Exchange Programme to visit our Church. Naturally they will not be able to have a correct idea of the Church.

We strongly protest against this programme and request you to advise them to carry out their study through self study Co-ordinator's office Ranchi.

Attested
C.B. Minz
22/8/77
Office Secretary

With respects,
Yours sincerely,
Sd/ N. Ekka
9.8.77.
Pramukh Adhyaksh
N.W.-G.E.L. Church, RANCHI.

CC: Dr. K. Rajaratnam,
C/o Acting President,
A.E.L. Church, Guntur.

Dear Jerald: I am so sorry, that inspite of replying to the concerned person you wrote me. So this is my clear cut reply to your letter. Friends, like you, come from abroad, and sometimes do the same thing. They should have the mind of Jesus, and try to study the real situation in our Indian Churches, everywhere, and be the mediator, be the reconciler to us and not otherwise. Try to play the role of justice and truth and Christian Love. I hope you will certainly understand me and will not try to blame me again.

Yours sincerely,

C. A. B. Tirkey
(C.A.B. Tirkey)

CC:

1. Rev. Otto Bremer - U.S.A.
2. Dr. Wally Capps - U.S.A.
3. Dr. William Lesser- U.S.A.
4. L.W.F. - Geneva.
- ✓ 5. Gossner Mission Board, Berlin.
6. Rev. Dr. G. Thomas Edward, Madras.
7. Rev. N. Ekka, Ranchi.
8. Rev. M. Tete, Principal, G.Theol. College, Ranchi.

Estb. 1977

GOSSNER EVANGELICAL LUTHERAN YOUTH DEVELOPMENT ORGANISATION

Ref. No. Ran/Gelydo/25/77

Date 23rd August, 1977.

The Director,
1, Barlin 41, (Friedensau)
Handjerysstr 19/20
West Germany.



Respected Sir,

We invite your kind attention to our letter No. Ran/Gelydo/21/77 of the 19th current and have to again remind you that the present Pramukh Adhyaksh Sri S. Barla and his yesman and the G.E.L.Church authorities are involved in castism. As such you are requested to prevail upon them so that they should not adopt such heinous activities.

The present G.E.L.Church authorities are discharging their duties without a sense of dedication and service to the members of the church. There should be cordial relation between the G.E.L.Church members and the authorities concerned for constructive development work, without which nothing concrete and constructive development work can be done.

Despite of the changed circumstances of the country the concerned people are not considering grivences sympathetically to ensure a clean administration. And this is because, we had requested you in the past not to release the grant or aid.

We hope your reply may be expected after getting the point immediately examined and send detailed reply to us at your earliest

convience.

G. E. L. CHURCH COMPOUND, RANCHI-834001

Contd....2.

Yours faithfully,

Stamps
Secretary.

Estb. 1977

GOSSNER EVANGELICAL LUTHERAN YOUTH DEVELOPMENT ORGANISATION

Ref. No.....

Contd....2

Date.....

- c.c. S. Barla (Pramukh Adhyaksh) SOUTH WEST ~~MUMBAI~~ ANCHAL.
- c.c. N. Ekka (Pramukh Adhyaksh) North West Anchali: For necessary action.
- c.c. Dr. Rajanatham, Madras.: For necessary action.
- c.c. World Federation of Lutheran India, Madras(Asia Secretary)
- c.c. Carl J. Hellberg, Switzerland : for necessary action in the matter.
- c.c. to GELYDO, President, Balasore, Orissa. : Please take up the matter with
- c.c. to GELYDO, Asstt. Secretary, Raipur (M.P.) *Director, Gossner mission.*
- c.c, to GELYDO, Vice President, Santa Cruz East, Bombay.

Yours faithfully,
For G.E.L.Y.D.O.

S. Ippu
Secretary.

GOSSNER EVANGELICAL LUTHERAN CHURCH

in Chotanagpur & Assam

NORTH WESTERN ANCHAL

Interim General Council

Chairman :

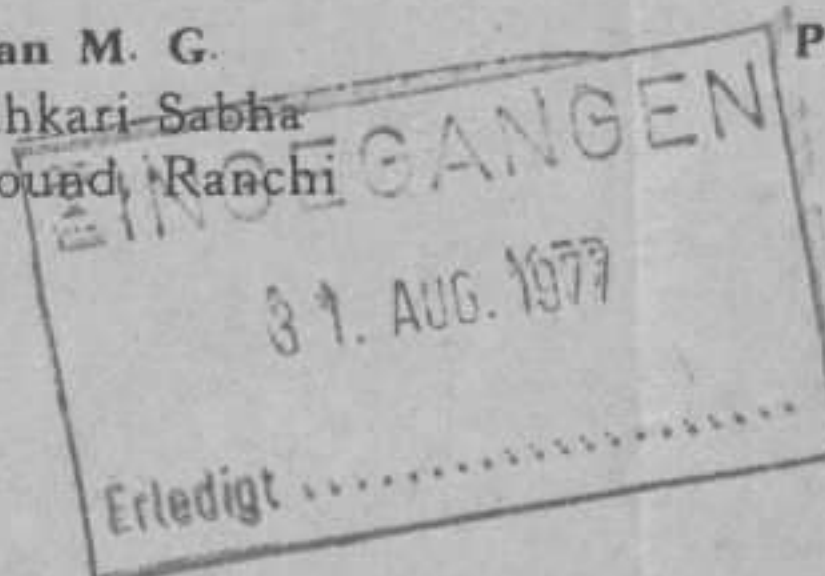
Rev. Dr. J. J. P. Tiga
M.A., S.T.M., Ph. D.

Secretary :

Rev. Surendra Mohan M. G.
C/o The Kendriya Salahkari Sabha
G. E. L. Church Compound, Ranchi

Treasurer :

Prof. Dr. P. C. Horo
M.A., Ph. D.



To,

1. The Director, Lutheran World Federation, Geneva
- ✓ 2. The Asia Secretary, Lutheran World Federation, Geneva
3. The Director, Gossner Mission, Berlin

Dear Sirs,

We beg to enclose herewith copies of our following letters for your kind information :

1. Circular No. 2 in Hindi addressed to the members of the North Western Anchal of the G.E.L.Church dated 15.7.77
2. A letter addressed jointly to five gentlemen dated 21.7.77
3. Circular letter to the members of the North Western Anchal of the G.E.L.Church dated 6.8.77
4. Circular letter to the members of the North Western Anchal of the G.E.L.Church in Hindi dated 6.8.77.
5. Circular No.1.

Yours Sincerely,

Copy to:-

The Pramukh Adhyaksh Rev.S.Barla
GEL Church Ranchi.

GOSSNER EVANGELICAL LUTHERAN CHURCH

in Chotanagpur & Assam

NORTH WESTERN ANCHAL

Interim General Council

Chairman :

Rev. Dr. J. J. P. Tiga

Secretary :

Rev. Surendra Mohan M. G.

Treasurer :

Prof. Dr. P. C. Horo

C/o The Kendriya Salahkari Sabha
G. E. L. Church Compound, Ranchi

15.7.77

विशेष सूचना न० २

गोस्सनर एंवजेलिकल लूथेरन कलीसिया के नोर्थ वेस्टर्न अंचल के सब प्यारे भाई बहिनों को हमों का सप्रेम यीशु सहाय । हम लोग विशेष करके अपने उन पाद्रीयों और प्रचारकों को भी स्मरण करते हैं जो पलामू, सुरगुजा, उदयपुर और खुड़िया में प्रभु का सुसमाचार सुना रहे हैं उनको हमारा विशेष नमस्कार ।

हम अपने धर्मशास्त्र की बात याद करें : “धोखा न खाओ, परमेश्वर ठट्ठों में नहीं उड़ाया जाता, क्योंकि मनुष्य जो कुछ बोता है, वही काटेगा ।” गलाती ६:७ ।

आशा है कि आप लोग हमारे माननीय प्रमुख अध्यक्ष के १९-७-७७ का इशतिहार और हमारी विशेष सूचना को पा गये हैं । पाद्री निरंजन एक्का और उसके दल के लोग दावा करते हैं कि वे एक नयी कलीसिया निर्माण किये हैं । उनका अलग प्रमुख अध्यक्ष है । अपनी कलीसिया को उन्होंने नाम दिया है नोर्थ वेस्टर्न जी० ई० एल० चर्च । यह बिल्कुल अनियमित, गैरकानूनी और संविधान के खिलाफ है । याद रहे कि पाद्री सामुएल बरला पांचों अंचलों अर्थात् आसाम अंचल, नोर्थ-वेस्टर्न अंचल, उड़िसा अंचल, साउथ-ईस्टर्न अंचल और मध्य (खुंटीटोली) अंचल के प्रमुख अध्यक्ष हैं । पाद्री निरंजन एक्का और उसके लोग अपने को एक अलग कलीसिया का अंग समझकर अपने को जी० ई० एल० चर्च और उसकी नियमावली से स्वाधीन जानते हैं और हमारी नियमावली के विपरीत काम कर रहे हैं । उन्होंने अपने को नोर्थ वेस्टर्न अंचल से अलग कर दिया है । वे अब जी० ई० एल० चर्च के नोर्थ-वेस्टर्न अंचल के पदाधिकारी और अगुवे नहीं हैं । नोर्थ-वेस्टर्न अंचल सभा भंग हो गया और सब पदों का स्थान रिक्त हो गया है । इसलिये अब हम सबों का कर्तव्य हो गया कि हम पाद्री निरंजन एक्का द्वारा अपने उजाड़ किये गये घर को अर्थात् नोर्थ-वेस्टर्न अंचल को फिर अपनी नियमावली के अनुसार चुनाव करके सुसंगठित कर दें । इस कारण हम राँची, हजारीबाग और लोहरदगा इलाकाओं के अनेक सदस्य मिलकर एक अल्पस्थायी इन्टरिम जेनेरल कौंसिल और उसका एक अल्पस्थायी स्टीयरिंग कमीटी १५-७-७७ को दो बजे के. एस. एस. आफिस में बैठकर बनाया । इस इन्टरिम जेनेरल कौंसिल में अभी ८० सदस्य हैं । उनमें से कई एक से परामर्श या स्वीकृति अब तक नहीं मिली है । जो जो चाहेंगे वे सदस्य रह जायेंगे । इन दोनों सभाओं के पदाधिकारी पाद्री डाक्टर जे० जे० पी० तीगा, पाद्री सुरेन्द्र मोहन एम० जी० और प्रोफेसर डाक्टर पी० सी० होरो क्रमशः चेयरमेन, सेक्रेटरी और कोषाध्यक्ष हैं । आशा है कि सेप्टेम्बर महीने तक पाद्री निरंजन एक्का द्वारा उजाड़ किया हुआ घर फिर बन जायगा और हम एक सुसंगठित नोर्थ-वेस्टर्न अंचल बनकर ओ के० एस० एस० के साथ मिलकर पूरी गोस्सनर कलीशा रूपी आत्मिक परिवार में एक संग जीवन बितावेंगे ।

आप लोगों से निवेदन है कि अपने-अपने प्रचारकपनों में प्रचारकपन पंच, पाद्रीपनों में पाद्रीपन पंच और इलाकाओं में इलाकापंच का संगठन नियमावली के अनुसार कर लीजिये । कहीं कुछ प्रश्न हो या कोई कठिनाई हो तो हमारे सेक्रेटरी के पास तुरन्त लिख भेजिये । चुनाव के लिये निम्न महाशय अपने अपने स्थान के लिये चुनाव अफसर ठहराये जाते हैं । हर स्तर में चुनाव का तारीख भी ठहराया जा रहा है सो यह इशतिहार चुनाव के लिये नोटिस भी समझ लिया जाय ।

इलाका का नाम	चुनाव अफसर	इलाका का नाम	चुनाव अफसर
१ हजारीबाग —	पाद्री सुरेश टोप्पो	९ इचकेला —	पाद्री ख्रिस्तोपाल एक्का
२ राँची —	पाद्री सुरेन्द्र मोहन एम० जी०	१० सरहापानी —	पाद्री सुनील तिकी
३ लोहरदगा —	पाद्री ख्रिस्त हेरन तिकी	११ डुवर्स —	पाद्री एन० एम० सुरिन
४ चट्टी —	पाद्री सदानन्द मिज	१२ सुरगुजा —	पाद्री ओबेद टोप्पो
५ गुमला —	पाद्री विलियम खलखो	१३ उदयपुर —	पाद्री सुनील तिकी
६ चैनपुर —	पाद्री सामुएल तिगा	१४ खुड़िया —	पाद्री सी० डी० कुजूर
७ कौडरा —	पाद्री सोलोमोन किसपोट्टा	१५ पलामू —	पाद्री प्रीतम मसीह एक्का
८ जटाटोली —	पाद्री इसहाक किड़ो	१६ किनकेल —	पाद्री सी० डी० एल० कुजूर

भिन्न-भिन्न स्तरों में चुनाव के तारीख

- प्रचारकपन—गांव प्रतिनिधि चुनाव — १.८.७७
- प्रचारकपन पंच—पाद्रीपन पंच प्रतिनिधि चुनाव — १४.८.७७
- पाद्रीपन पंच—इलाका प्रतिनिधि चुनाव — ३१.८.७७
- इलाका पंच—अंचल सभा प्रतिनिधि चुनाव — १३.९.७६
- अंचल सभा—समिति का चुनाव और के. एस. एस. — २७.९.७७

प्रतिनिधि चुनाव

जहाँ-जहाँ से चुनाव का कोई रिपोर्ट नहीं आयेगा, किसी प्रकार की चिट्ठियाँ भी नहीं मिलेंगी तो उनके लिये रुका रहना नहीं बनेगा। नोर्थ वेस्टर्न अंचल को अपनी स्थिति में जल्दी से जल्दी आ जाना है। इस समय जिस भी परिस्थिति में हम हैं हमारा आशा है और प्रार्थना है कि जेनेरल कौंसिल के अंग और अन्य भाई बहिन भी अपने अपने स्थानों में जिस तरह बने चुनाव कर लेवें, व्यक्तिगत हो या सामुहिक पर हम आपके पूर्ण सहयोग की बाट जोहते हैं। हमारी १५.७.७७ की सभा के ० एस० एस० आफिस में हुई। हमारे प्रमुख अध्यक्ष ने हमारे साथ प्रार्थना किया, आशीर्वाद दिया और हमें यह काम करने के लिये हरी झंडी भी दिखा दिया।

हम लोग आशा करते हैं कि आप अपने अंचल को, अपनी कल्लोसिया को प्यार करते हैं और आप हमें हमारी अंचल को डूबी हुई दशा से उठाने में शक्ति भर सहायता देंगे। निवेदन है कि प्रचारकपन ओ पाद्रीपनों से अपने अपने जगहों को चुनाव फल अपने से ऊपर के सभा के चेयरमेन को दें और हमारी इस सभा के सेक्रेटरी के पास भी एक नकल सीधे भेज दें।

इन्टरिम जेनेरल कौंसिल में मेम्बर बनने के लिये आप अपना नाम स्वयं दे सकते हैं अथवा किसी दूसरे के जरिये से भी हो सकता है।

वर्तमान में निम्नलिखित सदस्य हैं।

1 Rev. J.J.P. Tiga (Chairman)	26 Rev. Christopal Ekka	54 Shree Gossner Runda
2 Rev. S. Mohan M. G. (Secretary)	27 „ William Khalkho	55 „ Gabriel Lakra
3 Prof. Dr. P.C. Horo (Treasurer)	28 „ Obed Toppo	56 „ Dhiraj Lakra
4 Rev. C.H. Tirkey	29 „ Samuel Toppo	57 „ Mansidh Tigga
5 Mr. Jiwan Lakra	30 „ Theodore Kujur	58 „ John
6 Rev. Suresh Toppo	31 „ S.Ch. Naik	59 „ Rinjus Kerketta
7 Rev. Muktiprakash Ekka	32 Shree Th. Surin	60 Prach. Simon Kerketta
8 Rev. N. M. Surin	33 „ C.K. Tirkey	61 Shree Mansuri Kulu
9 Rev. P. Hansda	34 „ W. Soy	62 „ Kiran Lakra
10 Mr. J. Barwa	35 „ John Toppo	63 „ Paulus Minz
11 Mr. Ishwari Porh	36 „ L.K. Toppo	64 „ S.P. Toppo
12 „ Philip Minz	37 „ Solomon Lakra	65 „ Demas Toppo, Advocate
13 „ Binod Lakra	38 „ K. M. Tiru	66 Cand. Binod Nag
14 Dr. P.S. Toppo	39 Prach. Suresh Toppo	67 „ Barla
15 Mr. Manohar Minz	40 Shree J.J. Barla	68 Shree Pyara Barla
16 „ Salmon Minz	41 „ K. M. Topono	69 „ Behari Minz
17 Prach. Johan Bage	42 „ M. Lakra	70 „ N.M. Dang
18 Shree Shanti Lakra	43 „ P. Kujur	71 „ Jack Topono
19 „ Bilas Bakhla	44 „ Jiwan Lakra	72 Miss Chonhen Kujur
20 Miss Pyari Minz	45 „ Marshal Kulu	73 Shree Bishram Minz
21 Shrimati Shanti Lakra	46 „ Salan Barla	74 „ Suresh Lakra
22 Shree Sahay Tiga	47 „ Jolpolhem Tiga	75 „ Mansidh Topono
23 Rev. G. Kerketta	48 „ Arbind Horo	76 „ C.K. Topono
24 Rev. M. Toppe	49 „ Manohar Tiga	77 „ Mangal Tiga
25 Rev. J. Kiro	50 „ Bimal Tirkey	78 „ Prasoon Kujur
	51 Rev. Marshal Kerketta	79 Rev. H. Kullu
	52 Shree Immanuel Sanga	80 Shree Eleakum Tiga
	53 „ Nirmal Tigga	

इन्टरिम जेनेरल कौंसिल की बैठकी सेप्टेम्बर २८ ता. में होगी जब के ० एस० एस० की बैठकियाँ रांची में होवंगी। आप लोग उस दिन में यहाँ उपस्थित होने की कृपा करें। हर एक को अपने आने जाने ओ रहने का खर्च का प्रबन्ध स्वयं करना चाहिये, व्यक्तिगत अथवा मंडली की ओर से।

प्रभु का बचन कहता है, “सारी बातें सम्यता और क्रमानुसार की जाय।”

हमलोगों ने निम्न गीत गाकर अपना यह कठिन काम आरम्भ किया है। यह गीत आगे भी हमें धीरज, बल, साहस देता रहे और ईश्वर की आशीष हम सभी के साथ होवे।

१ आश्रित हो चित्त मेरी खिस्त आश्रित हो
चिन्ता जो घनेरी उस पर छोड़ियो।
मत हो निराश, रात होगी प्रकाश
और धूप काल के मध्य भी होती वर्ष की आश।
सब कठिन घाम में, हर बिपत्त में
तुझे छाया होगी सत ईश्वर तें!

२ आश्रित हो चित्त मेरी खिस्त आश्रित हो
चिन्ता जो घनेरी उस पर छोड़ियो।
सब होवे हान प्रभु हे बलवान
उसके बल से बड़ा कोई दुःख मत जान।
हे सच्चे ईश्वर दुःख में उद्धार
प्राण को भी हमारे तू दे निस्तार।

आप सभी के प्यारे भाई

1 Rev. Dr. J.J.P. Tiga Ranchi Ilaka	9 Rev. C.H. Tirkey Lohardaga Ilaka
2 „ Surendra Mohan M.G. Ranchi Ilaka	10 Dr. P.S. Toppo, Lohardaga Ilaka
3 Prof. Dr. P.C. Horo, Hazaribagh Ilaka	11 Shree Salmon Minj, Lohardaga Ilaka
4 Rev. Gossner Kerketta, Ranchi Ilaka	12 Prach. Johan Bage, Palamu Ilaka
5 Rev. Mukti Prakash Ekka, Ranchi Ilaka	13 Shree P.D. Bage, Ranchi Ilaka
6 Shree Premchand Beck, Hazaribagh Ilaka	14 Shree Th. Surin, Ranchi Ilaka
7 „ Joseph Barwa, Hazaribagh Ilaka	15 Rev. N.M. Surin, Duars Ilaka
8 „ C.D. Joseph Purty, Hazaribagh Ilaka	16 Shree Jiwan Lakra Ranchi Ilaka

Copy to—The Pramukh Adhyaksh Rev. S. Barla

GOSSNER EVANGELICAL LUTHERAN CHURCH

in Chotanagpur & Assam

NORTH WESTERN ANCHAL

Interim General Council

Chairman :

Rev. Dr. J. J. P. Tiga
M.A., S.T.M., Ph. D.

Secretary :

Rev. Surendra Mohan M. G.
C/o The Kendriya Salahkari Sabha
G. E. L. Church Compound, Ranchi

Treasurer :

Prof. Dr. P. C. Horo
M.A., Ph. D.

To,

1. The Rev. Niranjana Ekka, Lohardaga
2. Mr. Jehabenus Lakra, Ranchi
3. Rev. Silas Kujur, Kanke.
4. Mr. C. A. Tirkey, Chainpur
5. Rev. Dr. Nirmal Minj, Ranchi.

Ranchi, the 21st July, 1977

Dear Sirs,

We the undersigned members of the North-Western Anchal of the G. E. L. Church in Chotanagpur and Assam, with due respect, beg to point out :

1. That you have violated Article Eighteen of the Constitution of our Gossner Church in as much as you have trespassed within the jurisdiction of the Pramukh Adhyaksh and have acted against the authority, rights, powers and duties assigned exclusively to him.

Your letters, printed notices and circulars, your activities and behaviour in the Christ Church at Ranchi recently on the 9th June and 15th July, are abundant proof of your transgression of this, important part of our Constitution. You were given previous letters of objection but you did not pay any attention to the objections made by the Pramukh Adhyaksh. Thus you have not only violated Article XVIII in ordaining three persons, you have disobeyed him and forced your way in your programme.

2. That you defied the spiritual authority of the G. E. L. Church by making another Pramukh Adhyaksh most unconstitutionally and illegally.

3. That by making a rival Pramukh Adhyaksh in illegal and unconstitutional manner you made an attempt to break into pieces the visible symbol of the unity of the Gossner Church.

4. That in as much as you defied the spiritual guardian of the doctrines and confessions of the Gossner Church you made an attempt to set every man free to have his own doctrines and confessions not necessarily the ones laid down in the Constitution.

5. You have given proof that you do not acknowledge and accept the duly elected Pramukh Adhyaksh Rev. S. Barla as your Pastor Pastorum.

6. You have shown the way that any one at any time can ordain any person to the ministry of the Gossner Church which will ultimately result in conflict, confusion, disorder and indecency against which St. Paul warns us and says, "For God is not a God of confusion but of peace.....If any one thinks that he is a prophet, or spiritual, he should acknowledge that what I am writing to you is a command of the Lord. If any one does not recognise this, he is not recognised..... all things should be done decently and in order." 1 Cor. 14 : 33-40.

7. The Pramukh Adhyaksh is the authority to maintain order and peace in the Gossner Church. You have broken peace and order in the Church. You have violated the discipline of the Church and have given an example for indiscipline and disobedience in the Church which is by no means a minor offence.

8. That without the permission of the Pramukh Adhyaksh rather against his objections you led a procession into the Christ Church, a holy place and almost all that you did there was a demonstration against the Pramukh Adhyaksh who is the pastor of the Ranchi headquarters congregation. Most of what you did on the 9th June and 15th July was a challenge, a demonstration against duly appointed authorities of the church which could have been done anywhere outside the church. You have intentionally and deliberately desecrated the church.

9. That without consulting us who are members of the N. W. Anchal and without asking for our opinion you separated from the Kendriye Salahkari Sabha of the Gossner Church in spite of repeated requests and invitations from the Pramukh Adhyaksh.

10. You have declared that there is a newborn Church of which you Rev. Ekka claim to be the Pramukh Adhyaksh and you call your Church North West G. E. L. Church. This name is altogether strange, unknown and foreign to us. There is no such church anywhere here. One thing is clear, that you have gone out of the Gossner Church.

11. The mandate passed by the G. E. L. Church in 1960 signed by the late Rt. Rev. Dr. R. B. Manikam, late Rev. J. A. Kujur, Mr. P. D. Panna, Mr. N. E. Horo, and the Rev. J. J. P. Tiga and published for the members of the Church to obey the Constitution passed in 1960 is in vogue and valid. In the case instituted by Shree Phulchand Panna against some very important leaders of the Church about three years ago the learned Magistrate has given the following order :

"Order"

That let the Plaintiff's suit be decreed ex parte with cost on the ex parte Scale declaring that the defendants have no right to interfere with the administration and control of the Gossner Church or to effect its constitution or to do acts contrary to the said constitution. The defendants are hereby restrained by a way of permanent injunction from acting as Pramukh Adhyaksh or Constitution making body or in any manner contrary to the said Constitution affecting the Gossner Church or its organizational units or parts or from interfering with the Constitution of the Gossner Church. The defendant No. 1 however, will remain and act as a caretaker as per direction issued in this case to administer the working of the Church till constitutionally valid officials of the K.S.S. according to the provisions of the constitution of the Gossner Church are elected constitutionally for the vacant posts caused by resignation of the defendant nos. 2, 3, 8 and 9."

Revd. Dr. Nirmal Minz and Mr. C. A. Tirkey are among the defendants. We wonder how they can indulge in violating the Constitution one clause after another, one Act after another and how they can indulge in interfering with the administrative affairs and workings of the G. E. L. Church as a whole and with the affairs of the North-Western Anchal in particular.

12. The Pramukh Adhyaksh is elected, as per provisions of the Constitution by the house of Adhyakhes. This house has never elected Rev. Niranjana Ekka as Pramukh Adhyaksh and yet he calls himself Pramukh Adhyaksh. This is wrong, illegal and unconstitutional.

13. Mr. Jehabanus Lakra did not shift to the area of the North-Western Anchal within two months as required by the rules. He forfeited his officership long ago. Therefore all his actions and correspondence are null and void.

14. According to our Constitution Rajganjpur, Rourkela etc. belong to the Orissa Anchal, Simdega belongs to the Madhya Anchal, and Tatanagar belongs to the South-Eastern Anchal. You have taken some people from these places in your organization. This is illegal and unconstitutional.

15. By your so-called 'Biliyan' function on July 15, 1977 you invited and admitted into your organization some Oraons from Orissa, Madhya and South Eastern Anchals because you want to separate the Oraons from the Mundas, you are creating hatred against the Mundas in the minds of the Oraons. This is against the purpose, practice and spirit of Father Gossner, the founder of the Gossner Church, of the missionaries whom he sent from Berlin and also against the purpose, practice and spirit of the late Rev. Hanukh Dutto Lakra, the father of Autonomy of the G. E. L. Church. Instead of teaching and practising national unity and national integration you are creating and are making active propaganda to harbour, enhance and foster communal hatred among members of the G. E. L. Church. This is against Christian doctrine of the Communion of Saints "मैं विश्वास करता हूँ पवित्रों की संगत पर" 1. There is a fellowship, a communion, a Koinonia of saints or Christians or believers in Jesus Christ. We members of the Gossner Church believe in the existence of this koinonia-Communion of Christians where we, as members of this Koinonia, are helped by the Holy Ghost who causes this community to grow daily and become strong in the faith and its fruits which He produces. (See the Large Catechism of Martin Luther—Concordia Triglotta p 693). There is no room for Communal hatred in the Christian fellowship. This is one of the doctrinal bases of our Constitution. We can not violate it. This doctrine of Communion of Saints does not allow us to hate one another or to try to live and have administrations separately, one for Oraons and the other for Mundas. It is often quoted that there is a Tamil Lutheran Church, an Andhra Lutheran Church. The Lutheran Church says, "The unity of the Church, as an external body, lies in its faith and confession. Divergencies in organization or in practice growing out of historical antecedents, difference of nationality or language, or the convenience of its members do not affect this unity" *A Summary of Christian Faith* by H. E. Jacobs, Professor of Systematic Theology in the Lutheran Theological Seminary, Philadelphia, P 398. There could have been separate organizations for Oraons and Mundas and other tribes within the Church only on these four grounds : But,

a) *Historical antecedents* : History gives evidence that Mundas and Oraons have always lived together. Even today there are Mundas in Oraon villages. There is one Chotanagpur Tenancy Act for all. There is one Government under which we all live. Above all, there is no evidence that the Oraons and Mundas have had separate Churches or administrative units any where in India. There is no proof of historical antecedents for separate Government administration or Church administration. Rather on the other hand, there are three big Churches, Lutheran Church, Church of North India and the Roman Catholic Church—in all these Churches and also in other small Churches there is no proof of historical antecedents for separate units of organizations for Mundas and Oraons. The opposite is true. The Lutheran Church in Chotanagpur is from her very inception a Church of Oraons, Mundas, Bengalis, Kharias and others together and it has been thus for all these 127 years. Tamil and Andhra Lutheran Churches have separate organizations from the very beginning.

b) *Difference of nationality or Language or the convenience of its members* : These need no consideration. The Church has already lived for 127 years as one Gossner Church for Oraons, Mundas and all others together.

Your suggestion or desire to have a separate organization for the Oraons is out of place, and out of date. There is no justification for it. Besides, Oraons are not a nation. They have several pastors who do not speak the Oraon language themselves. There are many Oraon congregations who worship through the medium of Hindi or Ganwari. Oraon language has not been kept by the Oraons so as to justify a separate organization on the ground of language.

If we think of convenience we have to say that Oraons are not compact in any one area or district. They are all spread out. The idea of convenience is altogether out of place. Rather the other side is true. The Bishop of the R. C. Church and the Bishop of the Church of North India have no inconvenience in looking after their people although they also are from different tribes and mainly from Oraons and Mundas. Hence the question of convenience or inconvenience does not arise at all.

Thus you have done violence to one of the doctrines of the Lutheran Church as shown above.

16. We, the North Western Anchal of the Gossner Church, in co-operation with the Kendriya Salahkari Sabha and the Board of Evangelism and Literature have sent Padris and Evangelists to Surguja, Khuria, Udaipur and Palamau. They have been sent as missionaries to preach Jesus Christ and to help establish the Kingdom of God. They have to preach Christ and not the Oraon Raj. Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." John 18 : 36 Saint Paul says, "For the kingdom of God does not mean food and drink, but righteousness and peace and joy in the Holy Spirit, he who thus serves Christ is acceptable to God and approved by men," Rom 14 : 17 & 18.

17. You have done violence to Article four of the Constitution which is a corollary to the Doctrinal Basis. It deals with the Basic Principles and Organization. Here it is laid down, "The authorities and tasks given to the Church are authorities and tasks of the Whole Church, Therefore they are to be administered by all constituent parts of the Church, local congregations, regional units and central bodies acting together, severally or jointly, as set forth in this Constitution and its Bye-laws," (P. 3 of the Constitution). It is further said, "The one and indivisible Gossner Evangelical Lutheran Church at present consists of four administrative units, known as Anchals, and they are : (1) The Assam Anchal, (2) North-Western Anchal, (3) The Orissa Anchal and (4) The South-Eastern Anchal. These Anchals are inseparable parts of one and the same Gossner Evangelical Lutheran Church in Chotanagpur and Assam" PP 3.4 You have completely demolished this organizational arrangement and machinery laid down in the Constitution.

Under the circumstances we the undersigned members of the North-Western Anchal of the G. E. L. Church make the following declaration :

1. That yours is an illegal and unconstitutional body.
2. That you Rev. N. Ekka, Mr. Jehabenus Lakra, Rev. Silas Kujur, Rev. Dr. N. Minz and Shri C. A. Tirkey have left the Gossner Evangelical Lutheran Church and its North-Western Anchal. Therefore you are not the officers and leaders of the North-Western Anchal.
3. That you have no right, power and authority over the properties—moveable and immoveable, which are now under the use, control and administration of the North-Western Anchal.
4. That you have no rights, no power, and no authority over the institutions, which are under the North-Western Anchal.
5. That you have no jurisdiction over the congregations of the G. E. L. Church within the area of the North-Western Anchal.

Yours faithfully,

- | | |
|---|---|
| 1. Rev. Dr. J. J. P. Tiga, <i>Ranchi Ilaka</i> | 10. P. D. Bage, <i>Ranchi Ilaka</i> |
| 2. Rev. S. Mohan M. G., <i>Ranchi Ilaka</i> | 11. Salmon Minz, <i>Lohardaga Ilaka</i> |
| 3. Prof. Dr. P.C. Horo, <i>Hazaribagh Ilaka</i> | 12. Johan Bage, <i>Lohardaga Ilaka</i> |
| 4. Rev. Gossner Kerketta, <i>Ranchi Ilaka</i> | 13. Rev. C. H. Tirkey, <i>Lohardaga Ilaka</i> |
| 5. Dr. P. S. Toppo, <i>Lohardaga Ilaka</i> | 14. Theophil Surin, <i>Ranchi Ilaka</i> |
| 6. Rev. M. P. Ekka, <i>Ranchi Ilaka</i> | 15. Rev. Suresh Toppo, <i>Ranchi Ilaka</i> |
| 7. Premchand Beck, <i>Hazaribagh Ilaka</i> | 16. T. J. Barla, <i>Ranchi Ilaka</i> |
| 8. Joseph Barwa, <i>Hazaribagh Ilaka</i> | 17. Rev. N. M. Surin, <i>Duars Ilaka</i> |
| 9. C. D. Joseph Purty, <i>Hazaribagh Ilaka</i> | 18. Rev. I. Kiro, <i>Jatatoly Ilaka</i> |

- C. C. (1) S. D. O. Ranchi
 (2) Dy. Com. Ranchi
 (3) S. D. O. Gumla
 (4) S. D. O. Lohardaga
 (5) S. D. O. Hazaridagh
 (6) Director, Lutheran World Federation
 (7) Director, Gossner Mission
 (8) President, F. E. L. C. (I)
 (9)–(12) Anchal Adhyakshes of the G. E. L. Church
 (13) The Pramukh Adhyaksh Rev. S. Barla
 (14) The Rt. Rev. Dorairaj Peter

Sd/— Rev. S. Mohan M. G. 21-7-77
 C/o The Kendriye Salakari Sabha
 G. E. L. Church Compound, Ranchi

Printed at the G. E. L. Church Press, Ranchi

PRINTED MATTER

GOSSNER EVANGELICAL LUTHERAN CHURCH

in Chotanagpur & Assam

NORTH WESTERN ANCHAL

Interim General Council

Chairman :

Rev. Dr. J. J. P. Tiga

M.A., S.T.M., Ph. D.

Secretary :

Rev. Surendra Mohan M. G.

C/o The Kendriya Salahkari Sabha
G. E. L. Church Compound, Ranchi

Treasurer :

Prof. Dr. P. C. Horo

M.A., Ph. D.

To,

The members of the North Western Anchal of the Gossner Evangelical Lutheran Church in Chotanagpur and Assam,

Ranchi 6th August, 1977.

Dear brethren,

You have seen many leaflets and handbills during these days. Rev. Niranjana Ekka started this attack against the church and we are trying to defend her. We continue to remember you and we wish you grace, peace and love from God our Father and our Lord Jesus Christ. You may have already read our Suchna No. 1, Suchna No. 2 and the four page printed letter addressed jointly to Rev. Niranjana Ekka, Rev. Silas Kujur, Mr. C. A. Tirkey, Mr. Z. B. Lakra and Rev. Dr. N. Minz. We have not yet met all the points raised by Rev. Niranjana Ekka, especially in his long leaflet printed and circulated in Hindi dated 27/4/77 to

1. Separate Oraon Administrative Unit For The Oraons in the G. E. L. Church.

Those Oraons who seek separate administration bring allegation against the Mundas saying that they suppress them and oppress the Oraons. They say that the Munda majority in the KSS is doing injustice to the Oraons and they go on saying that the Mundas have been harming and injuring the Oraons all through. We have to point out that these allegations are altogether wrong and baseless. We may point out that there have been unhappy and unpardonable aggressions of Oraon authorities against the Oraons themselves. This is borne out by the fact that even at present there are four sharp divisions among the Oraons of the Gossner Church :- (1) Ranchi Dharam Pradesh Group (2) Rev. Niranjana Ekka Group - there are many Oraons especially in his headquarters at Lohardaga who feel the pinch of his oppression and injustice and for the last 13 or 14 years they have stood fast fighting against his injustice and injurious activities. Oraons are not happy and satisfied under the Oraon authorities. Some of the Oraons of Ranchi Dharam Pradesh did not take part in the function on the 15th July and they are still a separate Ranchi Dharam Pradesh Group. (3) Oraons who are in the North Western Anchal and who are not with Rev. N. Ekka nor with the Ranchi Dharam Pradesh they are with the KSS. We think that we remain with the rest of the Church as before, - after all there are no such injustice done in the KSS which are not happening in the administrations and managements outside our KSS. There are many Oraon people who have right now their wives and children hungry and suffering because of injustice done against them by Rev. N. Ekka, Dr. N. Minz and other Oraon authorities in the N. W. Anchal. They find no solution in a separate Oraon Raj in the G. E. L. Church. There are many Oraons who have no faith in those Oraons who think and claim that they are leaders of the Oraons of the G. E. L. Church. They would prefer to be under one Central authority. (4) Some Oraons, having seen so many divisions among the Oraons, are altogether indifferent to the church and we are responsible for giving them this offence. They do not go to any of the church services they would rather remain at home or go fishing.

2. The Ecumenical Commission And The Constitution of 1960.

This Constitution is a costly gift of the Ecumenical Lutheranism for the Gossner Church. The Lutheran World Federation and the Gossner Mission together spent more than 40,000/- for this Constitution. Rt. Rev. R. B. Manikam was its Chairman, Bishop Myers was an active and earnest member. Dr. Kishi of Tokyo, Japan was a member always of the Commission with prayers and best wishes. He could not be physically with us for want of visa. In this Commission there were ten members from the Gossner Church of whom 8 were Oraons and only two Mundas. When the constitution was approved and adopted by the Mahasabha a Continuation - Committee was appointed to take care of all the lacunae. In this Continuation Committee of five members there were 3 Oraons, only one Munda and the fifth was Rt. Rev. R. B. Manikam as the chairman. The majority, in the Ecumenical Commission as well as in the Continuation Committee consisted of the Oraons. If this Constitution is to be replaced, the whole of the Gossner Church must under the mighty hand of God come to have one mind and one spirit and singleness of heart in order to make a better Constitution. Splitting is

easy, even the children can do the breaking, but it is the coming to be of one mind which is the requirement for the purpose of uniting which is needed. We cannot afford to loose the one which is in our possession without some other Constitution ready and complete in all its aspects to justify forsaking the old and accepting the new.

3. *The So-Called New Constitution*

Many people have expressed great anxiety for a new constitution and they are right in having the concern. The truth of the matter is that the KSS did appoint a Drafting Committee. It is true that the Committee could not submit it on the date fixed for the purpose. Then another Committee was appointed by the KSS. This drafting Committee had several sessions. Representatives of the N. W. Anchal had full share in the deliberations and decisions. Some of the meetings were held under the chairmanship of Rev. Dr. N. Minz who was then the Acting Pramukh Adhyaksh. Mr. Zehabenus Lakra was the Recording Secretary. The drafting Committee finished its work although great majority of the members of the Committee were under temporary injunction order of the court. As soon as the drafting was completed and editorial work was done it was placed before the KSS and the KSS accepted it in its meeting held on the 4th to 9th Dec. 1974. The printed copy of it in 44 pages is here with us. Because of the injunction order the implementation of it was held in suspense with the decision that as soon as the injunction will be vacated this new Constitution be implemented. The court vacated the temporary injunction on 27-9-1975 and the KSS officers immediately sent out notices for the full KSS to meet on the 30th October 1975 in order to implement the new Constitution which had already been accepted by the KSS. In the pastoral letter dated 30-3-77 Rev. S. Barla Pramukh Adhyaksh says that according to the arrangement made by the KSS Dr. C. K. Paul Singh was Acting Pramukh Adhyaksh; that during his regime a new constitution was made by the KSS but it could not be implemented. The meeting of the KSS on 30-10-1975 was called especially to implement the new Constitution.

Rev. Niranjan Ekka writes :— (translation from Hindi) :—

"A PRESENTATION OF THE PRESENT SITUATION OF THE G. E. L. CHURCH IN CHOTANAGPUR AND ASSAM.

(Anga) :— 30th October 1975 - an important day - Meeting of the KSS According to the notice under the chairmanship of Acting Pramukh Adhyaksh Dr. C. K. Paul Singh a meeting of the KSS was held on the 30th Oct. 1975. None of the members of the South Eastern Anchal took part in it nor did they inform about their absence. Knowingly they boycotted this KSS. Fortunately on account of the presence of the members from Assam, Orissa, Madhya and North West Anchal there was a quorum and yet according to the 1960 Constitution if any of one of the Anchals gave a negative corroborative vote it was enough to nullify any of the decisions of the KSS. Here was formed the gulf of the division of the Church. The hard labours of two years became futile. The members of the majority group betrayed. The KSS of the day declared an emergency in the Church and placed the burden of administration of the Church singlehanded upon Dr. C. K. Paul Singh in the capacity of Pramukh Adhyaksh.

The North West Anchal took decision that as long as the fundamental problem on account of which the tension and restlessness go on increasing is not fully solved the N. W. Anchal will not participate in the formation of the KSS. It is for the fulfillment of this purpose that the KSS was dissolved."

Now we shall immediately see that Rev. Niranjan Ekka is totally wrong and is misleading us.

Extract from the "MINUTES OF THE EMERGENCY MEETING OF THE KSS DATED 15-16 MARCH 1975."

Prayer :— The meeting started with a short prayer led by the new Acting Pramukh Adhyaksh Rev. Dr. N. Minz.

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|--|---------------------------------------|
| 1. Attendance :- 1. Rev. Dr. Nirmal Minz.
Acting Pramukh Adhyaksh | 10. Rev. S. Barla - Orissa |
| 2. Rev. N. Bhuinya - SEA | 11. Mr. N. Kerketta - Orissa |
| 3. Rev. C. B. Aind - SEA | 12. Mr. T. P. Lakra - " absent |
| 4. Mr. B. Topno - SEA | 13. Rev. CSB. Horo - Assam |
| 5. Mr. H. Soy - SEA | 14. Rev. P. D. S. Bage - Assam |
| 6. Rev. S. Kujur - NWA | 15. Shri G. Tiru - Assam |
| 7. Mr. C. A. Tirkey - NWA | 16. Mr. P. Surin - Assam - absent |
| 8. Mr. E. Bara - NWA | 17. Rev. P. D. Soreng - Madhya Anchal |
| 9. Rev. M. Jojo - Orissa | 18. Rev. S. Dungdung - Madhya Anchal |
| | 19. Rev. Dr. C.K.P. Singh-Co-opted. |
| | 20. Rev. N. Bor - Co-opted. |

2. Honourable visitors :-
1. Rev. M. Seeberg Director G. M.
 2. Dr. K. Rajaratnam, Secy & Promotional Director F. E. L. C. I.
 3. Dr. M. Bage, Serampore College

Item No. 7. Corroborative vote :- The KSS is bid to bring a new draft Constitution in the church but it has felt one obstacle, namely, the Corroborative vote of Anchals, which always stand on the way. It was therefore resolved that this clause in the Constitution whenever it appears be amended or altered so that way be opened to push the new draft Constitution forward and a new Constitution will be possible.

After a great deal of talk it was agreed that the following alteration be made in regard to the sections related to Corroborative vote. Amendment proposed to the Constitution :-

"Article Four :- Basic Principles and Explanations Part II Organisation :- 6 (d) (ii) that the words "The Constitution of the Church and its Bye-laws" be deleted in the above Article.

Article Twenty-five :- Bye-laws and amendments to the Constitution : Para (1) delete the final words in paragraph "which shall become effective only after the Corroborative vote of each of the Anchals" and add the words "by a majority vote" after the words "and take a decision". The Art. amended sentence will now read "The KSS shall meet and take a decision by a majority vote".

Para 2 Art. 25 :- Bye-laws and amendments : delete the phrase in parenthesis "provided the representation of any one Anchal en-block did not vote against it" in para 2 in the sentence "The KSS shall then meet and take a decision" and add "by a majority vote". Amended sentence will read "The KSS shall meet and take a decision by a majority vote."

8. *Drafting Committee* :- A new drafting Committee of the following members was constituted :-

- | | |
|--|---|
| 1. Rev. C. B. Aind | 2. Mr. G. Tiru-Substitute-Rev. CSB Horo |
| 3. Rev. Dr. M. Bage | 4. Rev. P. D. Soreng |
| 5. Mr. C. A. Tirkey | 6. Mr. M. T. Samad-Ranchi |
| 7. Mr. Z. Lakra or Shri Urbanus Toppo. | |

Rev. C. B. Aind was appointed Convener of the Committee. It was noted that regarding Mr. Z. Lakra certain points be clarified before he be taken as member. Pramukh Adhyaksh may attend the Committee meeting as an ex-officio member.

Ratified by the KSS on 16th April, '74.

Sd/- N. Minz 17.4.74
Acting Pramukh Adhyaksh.

Sd/- C. A. Tirkey
16.3.74

The KSS again met on the 28th June to 1st July 1974 and made the following record :
"Corroborative votes on amendments to clause-Art. Four : Basic Principles Part II Organisation 6 (d) (ii), Article 25 para 1 and 2 were received in positive by all the five Adhyakshas (North West, South East, Orissa, Assam and Madhya".

We see from these minutes of March 15-16, 1974 that Rev. Ekka is completely misinformed and he has all this time been labouring under totally wrong ideas. The very ground of his separation from the KSS is baseless and without foundation. The fact is that in this Emergency meeting of the KSS Rev. Dr. N. Minz was in the chair as Acting Pramukh Adhyaksh. Rev. S. Kujur, Mr. C. A. Tirkey and Mr. Bara were all present. In other words there was full representation of the N. W. Anchal in this meeting of the KSS which altered the Constitution setting aside the requirement of Corroborative vote in Art. Four 6 (d) (ii), Article Twenty-five para (1) and Art. Twenty-five para (2).

The whole requirement of Corroborative vote has been completely removed and therefore the absence or presence of the members from the S. E. Anchal did not matter at all. The members present on 30.10.75 were quite competent to take a decision to implement the New Constitution. It is surprising how and why Rev. Niranjana Ekka was ignorant of this important decision taken by the KSS under the chairmanship of Dr. N. Minz. It is surprising that when under the wrong pretext the North West Anchal took the decision not to participate in the formation of the KSS and to have its separate administration why these leaders Dr. Minz, Rev. Kujur Mr. C. A. Tirkey who took part in the decision to remove the requirement of Corroborative vote, did not tell the Anchal that it was wrong on their part to go out from the KSS and not to participate in its formation. Why did they not show them the right line of action ?

In the meeting on 30.10.1975 the only thing that was to be done was to say "Resolved that the New Constitution passed by the KSS on 4-9 December 1974 be implemented with effect from 1.11.1975." They missed the bus permanently, Dr. Minz, Mr. C. A. Tirkey and Mr. Bara of N. W. Anchal are now under permanent injunction of the Magistrate. What can they do now for a new Constitution ? Mr. Zehabenus Lakra made the way clear for the Magistrate to give this order.

4. ELECTION OF PRAMUKH ADHYAKSH.

The rules say :— "If for any reason a new election cannot be held or the new Adhyaksh cannot attend the meeting of the Adhyakshas on the prescribed date, the meeting of the Adhyakshas shall however be held on the prescribed date with the Adhyakshas present, and the election of the Pramukh Adhyaksh shall take place. If the elected Adhyaksh does not attend the meeting of the four Adhyakshas the election shall proceed with the Adhyakshas present and the election of the Pramukh Adhyaksh shall still be considered valid." (vide minutes of the Continuation Committee dt, 7-9-1960)

It is therefore altogether wrong and mischievous to say that Rev. S. Barla is Pramukh Adhyaksh of only four Anchals. He is the Pramukh Adhyaksh of the whole Church—all the five Anchals.

5. Relationship of Dr. N. Minz with the KSS and the Head of the Gossner Church and the Situation of the Gossner College.

The existence and the future of the Gossner College has been seriously threatened because of the proved fact that Dr. Minz does not recognise the legal and Constitutional head of the Gossner Church Rev. S. Barla. After a lapse of one year he called a meeting of the Governing Body of the College and invited Rev. Durairaj Peter to preside over the meeting of the Governing body instead of the Rev. S. Barla, the President of the G. E. L. Church who is the Chairman of the Governing body. Rev. S. Barla sent in an objection against this illegal arrangement. Four members of the Governing body filed written letter refusing to attend the meeting unless and until the President of the Church was asked to preside over the meeting. The meeting could not be held and there appears to be a deadlock and this situation cannot improve unless and until the duly and Constitutionally appointed head of the Church is recognised to be the Chairman of the Governing body. Dr. Minz has been carrying on all the business and affairs of the College for all this time singlehanded. In the absence of the Governing body it is feared that there will be mismanagement and misappropriation of money. There are already cases of complaints and grievances against this unauthorised singlehanded management. It will be quite unwise to spend any money now on or for the Gossner College or on a proposed Gossner College hostel unless and until principal Dr. Minz accepts the duly and legally appointed President of the Church, as the Chairman of the Governing body of the College and unless and until he gives a written assurance that he will serve as Principal of the Gossner College under the Kendriya Salahkari Sabha of the G. E. L. Church with Rev. S. Barla as its Chairman.

6. The Solution

The solution is to abide by the Constitution of the Church adopted in 1960. The North Western Anchal should be organised in accordance with the provisions of this Constitution. The Anchal Sabha should send its representatives to the KSS in order to be with the whole Church and to participate in the total life and activities of the whole Gossner Church. Thereafter, to consider the question of another Constitution or an amended constitution if and when necessary will be possible

As Rev. N. Ekka and his group separated themselves from the KSS, we are trying our best to reorganise the North Western Anchal so that we may work in peace throughout our Anchal and that our Anchal may grow in the grace and love of God and be used by Him for His glory and for the extension of Christ's Kingdom in our area.

With best wishes,

Yours sincerely,

- 1 Sd/- Rev. Dr. J. J. P. Tiga, Ranchi Ilaka
- 2 „ Rev. S. Mohan M. G., Ranchi Ilaka
- 3 „ Prof. Dr. P.C. Horo, Hazaribagh Ilaka
- 4 „ Rev. Gossner Kerketta, Ranchi Ilaka
- 5 „ Dr. P. S. Toppo, Lohardaga Ilaka
- 6 „ Rev. M. P. Ekka, Ranchi Ilaka
- 7 „ Premchand Beck, Hazaribagh Ilaka
- 8 „ Joseph Barwa, Hazaribagh Ilaka
- 9 „ C. D. Joseph Purty, Hazaribagh Ilaka
- 10 „ P. D. Bage, Ranchi Ilaka

- 11 Sd/- Salmon Minz, Lohardaga Ilaka
- 12 „ Johan Bage, Palamau Ilaka
- 13 „ Rev. C. H. Tirkey, Lohardaga Ilaka
- 14 „ Theophil Surin, Ranchi Ilaka
- 15 „ Rev. Suresh Toppo, Hazaribagh Ilaka
- 16 „ T. J. Barla, Ranchi Ilaka
- 17 „ Rev. N. M. Surin, Duars Ilaka
- 18 „ Rev. I. Kiro, Jatatoli Ilaka
- 19 „ Jock Topono, Palamau Ilaka
- 20 „ B. Bakhla, Lohardaga Ilaka

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M.A., Ph. D.

राँची ता: ६-८-७७

नोर्थ वेस्टर्न अंचल के सब पाद्रीयों ओ सब भाई बहिनों को नोर्थ वेस्टर्न अंचल के इन्टरिम जेनेरल कौंसिल का प्यार ओर यीशुसहाय मिले ।

आशा है कि आप लोगों को (१) हमारी सूचना जो १५ वीं जुलाई के सम्बन्ध में थी (२) सूचना न० २ जो इन्टरिम जेनेरल कौंसिल एवं उसकी स्टोयरिंग कमीटी ओर सभी स्तरों में चुनाव करने के सम्बन्ध में है, ओर (३) पाँच सज्जनों के पास अंग्रेजी में बार पन्ने की पत्री, मिली होगी ।

१ चुनाव— अब चुनाव का समय आरम्भ हो गया है । प्रचारकपन, पाद्रीपन ओर इलाका स्तरों में २३-८-७७ तक में चुनाव खतम हो जाना है । जहाँ जहाँ पूरी मंडली, पूरी पेरिश या पूरी इलाका के ० एस० एस० के साथ रहने का निर्णय करते हैं, वहाँ १९७६ के चुने हुए अंग ही आगे को भी अंग रह जा सकते हैं । आप लोग यथाशीघ्र उनके नामों को उनके पता के साथ भेज दीजिये ।

कहीं कहीं कितने भाई बहिन पाद्री निरंजन एका के साथ रहने चाह सकते हैं । ऐसों को छोड़कर नया चुनाव कर लीजिये ।

२ इन्टरिम जेनेरल कौंसिल— इस सभा में सदस्यों की संख्या सीमित नहीं है जो इस जेनेरल कौंसिल के उद्देश्य को अर्थात् १९६० की नियमावली के अधीन रहकर एक गोस्सनर एवंजेलिकल लुथेरान कलीशा में के ० एस० एस० के साथ रहना चाहता है वही इस कौंसिल का मेम्बर है । केवल यही आवश्यक है कि वह नोर्थ वेस्टर्न अंचल की भौगोलिक सीमा के अन्दर बास करनेवाला होवे ।

३ जेनेरल कौंसिल का अधिवेशन—

(क) मंगलवार २७-८-७७— दोपहर तक में सदस्यों का राँची पहुँचना । जितने भाई बहिन मंगलवार दोपहर का भोजन हमारे यहाँ चाहते हैं ओर सुसमय में हमें खबर देंगे उनके लिये उस दिन के दोपहर का भोजन तैयार रहेगा । उचित है कि हमें २५-८-७७ के पहिले आनेवालों की संख्या का स्पष्ट खबर मिल जाय । यहाँ आकर वे अपना भोजन फीस दे सकते हैं । २७-८-७७ ~~संज्ञा~~ का भोजन, २८-८-७७ बिहान का नास्ता ओर दोपहर का भोजन का कुल जमा १० रु: अंके दस रुपैया प्रति जन का भोजन फीस होगा ।

(ख) २७-८-७७ के दूसरी बेला २ बजे से ५ बजे तक अधिवेशन होगा । इस अधिवेशन में इलाकाओं के प्रतिनिधियों का विशेष भाषण होगा ।

(ग) २८-८-७७ के पहिली बेला फिर ९ बजे से १२ बजे तक अधिवेशन होगा जिसमें भविष्य के लिये विचार विमर्श होगा ।

टिप्पणी— २८-८-७७ बिहान के अधिवेशन के अवसर पर के ० एस० एस० के अफिसर ओ सभासदगण नोर्थवेस्टर्न अंचल के साथ कुछ समय के लिये बैठेंगे ।

(घ) २८-८-७७ को ११½ बजे से १२ बजे तक सामुहिक आराधना लुथेरन क्रिस्त गिर्जा भवन में होगा ।

उपदेशक : पाद्री एस० बरला—प्रमुख अध्यक्ष

संचालक : पाद्री पी० डी० सोरेंग—उपप्रमुख अध्यक्ष

(ङ) २८-८-७७— १—२ बजे दोपहर का भोजन ओ बिदाई ।

(च) राँची हेडक्वार्टर्स कंग्रीगेशन ओर अन्य चार अंचलों से पाहुनों को सप्रेम निमंत्रण देते हैं कि वे भी हमारे साथ इस अधिवेशन ओर आराधना में सम्मानी होकर महान परमेश्वर की स्तुति ओ महिमा करें ।

आप लोगों को इस शुभ अवसर के लिये निमंत्रण देते हुए,

आप के विश्वस्त

पाद्री जे० जे० पी० तिग्गा

चेयरमेन

६-८-७७

पाद्री एस० मोहन एम० जो०

सेक्रेटरी

६-८-७७

डॉ० पी० सी० होरो

कोषाध्यक्ष

६-८-७७

जी० ई० एल० चर्च प्रेस राँची ।

विशेष सूचना No. 1

गोस्सनर एवंगेलिकल लूथेरान कलीसिया के सब प्यारे भाई-बहनों को यीशु सहाय ।

आशा है कि आप लोग हमारे माननीय प्रमुख-अध्यक्ष पाद्री सामुएल बरला का ६-७-७७ का इस्तिहार पा गये हैं, उसी के लगातार में हम फिर यह पत्र लिख रहे हैं ।

पाद्री निरंजन एक्का और उसका दल दावा करते हैं कि वे एक अलग कलीसिया निर्माण किये हैं, उनका अलग प्रमुख अध्यक्ष है और अलग शासक सभा है । उनका यह संगठन जिसको वे नोर्थ-वेस्ट जी० ई० एल० चर्च कहते हैं बिल्कुल अनियमित गैर कानूनी और संविधान के खिलाफ है । याद रहे कि पाद्री सामुएल बरला केवल चार अंचलों के नहीं परन्तु वे सम्पूर्ण गोस्सनर कलीसिया, पांचो अंचलों अर्थात् नोर्थ-वेस्ट अंचल, साउथ ईस्ट अंचल, आसाम अंचल, उडिसा अंचल, मध्य अंचल के नियमित प्रमुख-अध्यक्ष हैं । पाद्री निरंजन एक्का और उसके दल के लोग अपने को अलग कर दिये हैं और इस कारण अब वे नोर्थ-वेस्ट-अंचल के अगुवे नहीं हैं । वे अपने को जी० ई० एल० चर्च से स्वाधीन समझते हैं और उसी प्रकार व्यवहार भी कर रहे हैं । उन्होंने नोर्थ-वेस्ट जी० ई० एल० चर्च और रांची धर्म प्रदेश संगठन का विलयन-दिवस मनाने के संबंध में जो सूचना निकाली है वह गैर कानूनी है । उनका उद्देश्य है कि गिरजा घरों, हमारी कलीसिया को संस्थाओं, स्कूलों जैसे रांची का गिरजा घर बेथेसदा गर्ल्स हाई स्कूल, गोस्सनर हाई स्कूल, गोस्सनर कॉलेज, गोस्सनर छापाखाना, इत्यादि को अपने कब्जे में ले लें । इसी आशय की चिट्ठियां पाद्री निरंजन एक्का यहां के स्थानीय हेडमास्टर, हेडमिस्ट्रेस, इत्यादि आफिसरों के पास और प्रमुख-अध्यक्ष साहब के पास भेज चुके हैं । वे श्री फुलचन्द पन्ना को अपना विशेष हथियार बनाये हैं ।

इस प्रकार वे हेडक्वार्टर्स कोन्ग्रीगेशन को भी अपने कब्जे में लेने की अनेकों चेष्टा कर रहे हैं ।

आप लोगों से यह नम्र निवेदन है कि उनके १५-७-७७ के प्रोसेशन और कार्य-क्रम में भाग न लें क्योंकि उनका यह प्रोग्राम जी० ई० एल० कलीसिया के विरुद्ध उलगुलानी और विद्रोही कार्य-क्रम है । हमलोग उनके इस प्रोग्राम का भारी विरोध करते हैं ।

निवेदक

- | | |
|---|---|
| 1. Rev. Dr. J. J. P. Tiga 11.7.77
North West Anchal | 5. D. P. Kujur Ranchi 11.7.77
(Chajrers) Lakra Sirom Toli Ranchi |
| 2. Rev. Surendra Mohan M. G.
North West Anchal 11.7.77 | 6. C. K. Paul Singh 11.7.77
G. E. L. Church, Ranchi |
| 3. Rev. Gossner Kerketta
North West Anchal 11.7.77 | 7. Rev. M. P. Ekka
North West Anchal 11.7.77 |
| 4. Prof Dr. P. C. Horo
North West Anchal 11.7.77 | 8. Rev. Samuel Barla
Pramukh Adhyaksh
G. E. L. Church Ranchi |

जी० ई० एल० चर्च प्रेस, रांची ।

Wichtige Information Nr. 1

Allen Brüdern und Schwestern der Ev.-luth. Gossnerkirche herzliche Jesus sahai.

Ich hoffe, dass Sie alle das Schreiben vom 9.7.77 unseres verehrten Präsidenten Pastor S. Barla erhalten haben. Im gleichen Sinn schreiben auch wir diesen Brief.

Pastor N. Ekka und seine Anhänger bestehen darauf, dass sie eine eigene Kirche gegründet haben. Sie haben ihren eigenen Präsidenten und ihre eigene gesetzgebende (leitende) Sabha.

Ihre Vereinigung, die sie Northwest Gossner Evangelical Lutheran Church nennen, ist ganz und gar ungesetzlich, gegen die Verfassung, dazu irreführend. Beachten Sie, dass Pastor S. Barla nicht nur der ordnungsgemäße Präsident der vier Anchals ist, sondern der gesamten Gossnerkirche, d.h. der fünf Anchals: Süd-Ost, Orissa, Madhya Pradesh und Assam.

Pastor Ekka und seine Gruppe haben sich selbst getrennt und deshalb sind sie jetzt nicht mehr die "Führer" des Nord-West Anchals.

Sie verstehen sich als innerhalb der Gossnerkirche und ihrer (Art) Gewohnheiten entsprechend geben sie sich auch.

Ihr Wunsch (Bestreben) ist, den Besitz der Kirche (Gemeinden), Schulen, wie in Ranchi das Gotteshaus, Bethesda Girls High School, Gossner High School, Gossner College, Gossner Druckerei usw. in ihre Gewalt zu bringen.

Dieser Absicht gemäss hat Pastor N. Ekka dem hiesigen Headmaster wie Headmistress, den Officers und dem Herrn Präsidenten Briefe geschrieben.

Sie haben Herrn Phulchand Panna zu ihrem Anwalt in der Sache ernannt.

Auf diese Weise bemühen sie sich mit grosser Anstrengung, die Headquarter-Gemeinde auf ihre Seite zu ziehen.

Unsere ergebene Bitte ist, nehmen Sie am 15.7.77 nicht teil an deren Umzügen und Feiern, denn alles, was sie tun ist gegen die GEL-Church gerichtet.

Wir haben schwere Bedenken gegen ihr Vorhaben.

Acht Unterschriften

Übersetzung aus dem Hindi, ein Rundschreiben des Interim General Council an die Nord-West-Synode der Gossnerkirche. Vorsitzender dieses Council ist J.J.P.Tiga. Pastor S.Mohan ist der Secretary. Treasurer ist Prof.Dr.Horo aus Hazaribagh. Das Ziel dieses Councils ist, den Streit in der Gossnerkirche beizulegen. Wie das geschehen soll, geht aus der Übersetzung hervor.

"Wichtige Information Nr.2

Allen Brüdern und Schwestern der Nord-West-Anchal unser herzliches Yishu sahai!

Wir gedenken auch aller Pastoren und Katechisten, die in Palamu, Surguja, Udaipur und Kuriya des Herren frohe Botschaft verkündigen. Ihnen unser besonderer Gruss. Wir erinnern an das Wort der Heiligen Schrift "Irret euch nicht, Gott lässt sich nicht spotten; denn was der Mensch sät, das wird er ernten." Gal.6,7.

Wir hoffen, dass Sie das Schreiben des Pramukh Adhyax vom 9.7.77 und unsere wichtige Information erhalten haben. Pastor Nirjan Ekka und seine Anhänger erheben den Anspruch, eine neue Kirche konstituiert zu haben. Sie haben einen eigenen Pramukh Adhyax. Ihrer Kirche haben sie den Namen gegeben: Nord-West G.E.L.Church. Das ist ganz und gar ungesetzlich, gegen die Ordnung und ein Akt des Widerspruchs. Denken Sie daran, dass Pastor Samuel Barla, der Pramukh Adhyax der 5 Anchals, i.e. Assam, Nord-West, Orissa, Süd-Ost und Madhya Pradesh (Khutitoli) ist.

Pastor Nirja Ekka und seine Anhänger verstehen sich als eine eigene Kirche, dennoch sagen sie, dass sie der Gossnerkirche zugehören und ihrer Ordnung unterstellt wären, was sie aber nicht hindert, gegen die Verfassung der Kirche zu arbeiten. Sie haben sich somit selbst von der Nord-West-Anchal getrennt. Sie sind deshalb nicht mehr die Bevollmächtigten noch Führer der Nord-West-Anchal der Gossnerkirche. Die Nord-West Anchali hat sich aufgelöst und all ihre Amt sind aufgehoben.

Aus diesem Grunde ist es unser aller Pflicht geworden, dass wir das Haus, das durch Pastor Nirjan Ekka zerstört worden ist, i.e., die Nord-West-Anchal (wir) durch eine Wahl gemäss unserer Verfassung wohlgeordnet aufrichten.

Für diese Aufgabe haben sich von Ranchi, Hazaribagh und Lohardaga einige Personen verbunden und ein wirkungsvolles "Interim General Council" wie ein arbeitsfähiges Steering Committee am 15.7.77 um 2 Uhr im Office des K.S.S. konstituiert. In diesem Council sind 80 Mitglieder. Zur Zeit sind weder Beschwerden noch Beanspruchungen eingetroffen. Vertreter, die bleiben wollen, können bleiben.

Präsident beider Einrichtungen ist Dr. J.J.P.Tiga. Rev. S.Mohan ist der Sekretär und Prof. Dr. Horo, Hazaribagh ist der Kassierer. Wir hoffen, dass bis September, das durch Pastor Nirjan Ekka zerstörte Haus, wieder hergestellt sein wird, und wir eine gut funktionierende Nord-West-Anchal sein werden, um mit dem K.S.S. zusammen, wir alle, die ganze Gossnerkirche als eine Heilige Familie miteinander unser Leben gestalten können.

Ihre Aufgabe ist es, dass Sie in Ihrem Katechistensprengel einen Katechistenrat, im Pastorensprengel einen Pastorenrat, im Kirchenkreis einen Kirchenkreisrat gemäss unserer Verfassung konstituieren. Sollten irgendwo Schwierigkeiten auftreten, bitte melden Sie sich bei dem Sekretär."

Unterschrieben ist dieser Brief von 16 Gemeindegliedern der Nord-West-Anchal. Die Wahlen sollen am 27.9. abgeschlossen sein. Am 28.9. soll die neugewählte Vertretung der Nord-West-Anchal mit dem K.S.S. tagen.

h.m.

GOSSNER EVANGELICAL LUTHERAN CHURCH

in Chotanagpur & Assam

NORTH WESTERN ANCHAL

Interim General Council

Chairman :

Rev. Dr. J. J. P. Tiga
M.A., S.T.M., Ph. D.

Secretary :

Rev. Surendra Mohan M. G.
C/o The Kendriya Salahkari Sabha
G. E. L. Church Compound, Ranchi

Treasurer :

Prof. Dr. P. C. Horo
M.A., Ph. D.

To
Mr. P. D. Panna.

Khorhateli, Ranchi.
July 29, 1977.

My dear Panna Sahab,

Thanks for your letter dated July 21, '77. I am glad to note that you got my letter to you dated 10.7.77 through Shree Phulehand Panna. I think you th knew that I sent a letter to him also in the same connection. I am pleased to learn that both of you got my letters in time before your most questionable function of July 15th. For a moment I was at a loss to find inside my cover along with the letter addressed to me a copy of it tickmarked for the Secretary of the F.E.L.C. (I) and also a blank postal envelope. I thought it came to me by mistake. I have sent it to the Secretary F.E.L.C. (I) as desired. I hope he has already got it.

I am indeed prepared to help you to grow. But I do not know in what way you would want to grow. I am afraid I cannot help you to grow in the way you would want to grow because I find that that way is wrong and destructive. I shall help you to the uttermost to grow in the way you should.

1. BLACK HEART.

You say you have already found some people having Black Heart. We cannot judge who has a Black Heart and who has White Heart. I have learnt to know about some men that those who always praise them, speak highly of them and bring offerings for them are good men for them even if they be rogues; and those who are simple and do not know to bring any offerings for them are bad. If you praise your masters you are good for them but if you are all by yourself with all the goodness you possess for them you are bad. God alone knows who has a good heart and who has a bad heart. Since the 1960 Constitution was brought into force I have never been a member of the KSS and I don't know what you did in the first meeting. As far as I know the first Pramukh Adhyaksh under the

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1960 Constitution was the late Rev. J. Lakra. If you led a walkout in its first meeting it may mean that you led under the Pramukh Adhyaksh-ship of Rev. J. Lakra. Later on Rev. Bimal Mins was the Pramukh Adhyaksh (1969-1972).

2. SEPARATE ORAON RAJ in the G.E.L. CHURCH.

These two Oraons never perhaps, complained against any Black Heart during their regime. They had never expressed any such experience of Munda aggression which could justify a separate administration. There have been such unhappy and unpardonable aggressions of Oraon authori-ties against the Oraons themselves that in our Church even at the pre-sent time there are four Oraon Lutheran sharp divisions- (1) Rev. Niran-jan Ekka Group (2) Ranchi Dharan Pradesh group- ~ ~ ~ ~ ~ although you joined Rev. N. Ekka, some of the Oraons of Ranchi Dharan Pradesh did not follow you on the 15th July and they are still a sepa-rate Ranchi Dharan Pradesh Group.

(3) Oraons like us who are in the North Western Anchal and are not with Rev. N. Ekka nor with the Ranchi Dharan Pradesh. We are with the KSS.

(4) Some Oraons, having seen so many divisions among the Oraons, are alto-gether indifferent to the church and we are responsible for giving them this offence. They do not go to any church services - neither yours, nor Ranchi Dharan Pradesh's nor the KSS - they would rather remain at home or go fishing. We think that we remain with the rest of the church as before, even if we have to suffer injustice - after all there are no such injustices done in the KSS which are not happening in the ad-ministrations and managements out side our KSS. There are many Oraon-people who have right now their wives and children hungry and suffer-ing because of injustice done against them by Rev. Niranjan Ekka, Dr. N. Mins and other Oraon authorities in the N.W. Anchal. They find no so-lution in a separate Oraon Raj in the G.E.L. Church.

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3. THE ECUMENICAL COMMISSION AND THE CONSTITUTION OF 1960.

This Constitution is a costly gift of the Ecumenical Lutheranism for the Gossner Church. The Lutheran World Federation and the Gossner Mission together spent more than ^{Rs} 40,000/- for this Constitution. Rt. Rev. R. B. Manikam was its Chairman, Bishop Myers was an active and earnest member. Dr. Kishi of Tokyo, Japan was a member always of the Commission with prayers and best wishes. He could not be physically with us for want of visa. In this Commission there were ten members from the Gossner Church of whom 8 were Oraons and only two Mundas. When the Constitution was approved and adopted by the Mahasabha a Continuation Committee ~~was~~ was appointed to take care of all the lacunae. In this Continuation Committee of five members there were 3 Oraons, only one Munda and the fifth was Rt. Rev. R. B. Manikam as the chairman. The majority, in the Ecumenical Commission as well as in the Continuation Committee consisted of the Oraons. If this Constitution is to be replaced, the whole of the Gossner Church must under the mighty hand of God come to have one mind and one spirit to make a better constitution. Splitting is easy, even the children can do the breaking, but it is the coming to be of one mind which is the requirement for the purpose of uniting which is needed. We cannot afford to loose the one which is in our possession without some other constitution ready and complete in all its aspects to justify forsaking the old and accepting the new.

4. THE SO-CALLED NEW CONSTITUTION.

You have expressed great anxiety for a new constitution and you are right in having the concern. The story of the development in this connection which you have tried to trace is, I am afraid, incomplete. You stop halfway missing the most important last and final stage. The truth of the matter is that the KSS did appoint a Drafting Committee. It is true that the Committee of which Mr. C. A. Tirkey was the Convener could not submit it on the date fixed for the purpose. When the drafting was ~~fin~~

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in Chotanagpur & Assam

NORTH WESTERN ANCHAL

Interim General Council

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M.A., S.T.M., Ph. D.

Secretary :

Rev. Surendra Mohan M. G.
C/o The Kendriya Salahkari Sabha
G. E. L. Church Compound, Ranchi

Treasurer :

Prof. Dr. P. C. Horo
M.A., Ph. D.

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finished it was placed for consideration but it did not get the approval of the KSS. Then another Committee was appointed by the KSS. This Drafting Committee had several sessions. Representatives of the N.W. Anchal had full share in the deliberations and decisions. Some of the meetings were held under the chairmanship of Rev. Dr. N. Minz who was then the Acting Pramukh Adhyaksh. Mr. Zehabemus Lakra was the Recording Secretary. The Drafting Committee finished its work although great majority of the members of the Committee were under temporary injunction order of the court. As soon as the drafting was completed and editorial work was done it was placed before the KSS and the KSS accepted it in its meeting held on the 4th to 9th December 1974. The printed copy of it in 44 pages is here with me on my desk. Because of the injunction order the implementation of it was held in suspense with the decision that as soon as the injunction will be vacated this new Constitution be implemented. The court vacated the temporary injunction on..... and the KSS officers immediately sent out notices for the full KSS to meet on the 30th October 1975 in order to implement the New Constitution which had already been accepted by the KSS. In the pastoral letter dated 30-3-77 Rev. S. Barla Pramukh Adhyaksh says that according to the arrangement made by the KSS, Dr. C. K. P. Singh was the Acting Pramukh Adhyaksh; that during his regime a new Constitution was made by the KSS but it could not be implemented. The meeting of the KSS on 30.10.1975 was called especially to implement the New Constitution.

Rev. Niranjan Ekka writes:- (translation from Hindi by me) - ~~XXXXXXXXXX~~
" A PRESENTATION OF THE PRESENT SITUATION OF THE G.E.L. CHURCH IN
CHOTANAGPUR AND ASSAM.

(Ange):- 30th October 1975 - an important day. Meeting of the KSS - According to the notice under the chairmanship of Acting Pramukh Adhyaksh Dr. C. K. Paul Singh a meeting of the KSS was held on the 30th October 1975. None of the members of the South Eastern Anchal took part in

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it nor did they give any information about their absence. Knowingly they boycotted this KSS. Fortunately on account of the presence of the members from Assam, Orissa, Madhya and North Western Anchal there was a quorum and yet according to the 1960 Constitution if any one of the Anchals gave a negative corroborative vote it was enough to nullify any of the decisions of the KSS. Here was formed the gulf of the division of the Church. The hard labours of two years became futile. The members of the majority group betrayed. The KSS of the day declared an emergency in the church and placed the burden of administration of the church single-handed upon Dr. C.K. Paul Singh in the capacity of Pramukh Adhyaksh.

The North West Anchal took decision that as long as the fundamental problem on account of which the tension and restlessness go on increasing is not fully solved the N.W. Anchal will not participate in the formation of the KSS. It is for the fulfilment of this purpose that the KSS was dissolved."

Now we shall immediately see that Rev. Niranjan Bika is totally wrong.

Extract from the "MINUTES OF THE EMERGENCY MEETING OF THE KSS -
Dated 15-16 MARCH 1974."

Prayer:-The meeting started with a short prayer led by the new
Acting Pramukh Adhyaksh Rev. Dr. Nirmal Nins.

1. Attendance:-
- | | |
|---|----------------------------------|
| 1. Rev. Dr. N. Nins Acting
Pramukh Adhyaksh. | 10. Rev. S. Baria -Orissa |
| 2. Rev. N. Bhuiya -SEA | 11. Mr. N. Kerketta -Orissa |
| 3. Rev. C. B. Aind -SEA | 12. Mr. T. P. Lakra - " absent |
| 4. Mr. B. Topno -SEA | 13. Rev. CSB Hero -Assam |
| 5. Mr. H. Soy -SEA | 14. Rev. P. D. S. Bage -Assam |
| 6. Rev. S. Kujur -NWA | 15. Shri G. Tiru -Assam |
| 7. Mr. C. A. Tirkey -NWA | 16. Mr. P. Surin -Assam-absent |
| 8. Mr. E. Bara -NWA | 17. Rev. P. D. Sereng -Madhya A. |
| 9. Rev. M. Joje -Orissa | 18. Rev. S. Dungdung . " Anchal |
| | 19. Rev. Dr. CKP Singh-Co-opted |
| | 20. Rev. N. Bor, Co-opted |
2. Honourable visitors:-
- | |
|--|
| 1. Rev. M. Seeberg, Director G.M. |
| 2. Dr. K. Rajaratnam, Secy Apromotional Director |
| 3. Dr. M. Bage, Prof. Serampore College |

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Article Twenty-five:-Bye-laws and amendments to the Constitution.
Para(1)delete the final words in paragraph "which shall become effective only after the Corroborative vote of each of the Anchals" and add the words "by a majority vote" after the words "and take a decision." The Art.amended sentence will now read "The KSS then shall meet and take a decision by a majority vote."

Para 2 Art.25:-Bye-laws and amendments:-delete the phrase in parenthesis "provided the representation of any one Anchal en-block did not vote against it" in para 2 - in the sentence "The KSS shall then meet and take a decision",and add "by a majority vote".Amended sentence will read "The KSS shall meet and take a decision by a majority vote."

8. Drafting Committee:- A new drafting Committee of the following members was constituted:-

- | | |
|-------------------------------------|---------------------------------------|
| 1. Rev.C.B.Aind | 2. Mr.G.Tiru-Substitute -Rev.CSB Here |
| 3. Rev.Dr.N.Bage | 4. Rev.P.D.Sereng |
| 5. Mr.C.A.Tirkey | 6. Mr.M.T.Samad-Ranchi. |
| 7. Mr.Z.Lakra or Shri Urbansu Toppe | |

Rev.C.B.Aind was appointed Convener of the Committee.It was noted that regarding Mr.Z.Lakra certain points be clarified before he be taken as member.Framukh Adhyaksh may attend the Committee meeting as an ex-officio member.

Ratified by the KSS on 16th April,74.

Sd/-N.Mins 17.4.74
Acting Framukh Adhyaksh.

Sd/- C.A.Tirkey
16.3.74

We see from these minutes of March 15-16, 1974 that Rev. Elka is completely misinformed and he has this time all this time been labouring under totally wrong ideas. The very ground of his separation from the KSS is baseless and without foundation. The fact is that in this Emergency meeting of the KSS Rev. Dr. N. Mins was in the chair as Acting Framukh Adhyaksh. Rev. S. Kujur, Mr. C. A. Tirkey and Mr. E. Bara were all present. In other words there was full representation of the N.W. Anchal in this meeting of the KSS which altered the Constitution setting aside the requirement of Corroborative vote in Art. Four 5(d)(ii), Article Twenty-five para (1) and Art. Twenty-five para (2).

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The KSS again met on the 28th June to 1st July 1974 and made the following Record:- "Corroborative votes on amendments to clause - Art. Four: Basic Principles Part II Organisation 6(d)(ii), Article 25 para 1 and 2 were received in positive by all the five Adhyakshas, (North West, South East, Orissa, Assam and Madhya)"

The whole requirement of Corroborative vote has been completely removed and therefore the absence or presence of the members from the S.E. Anchal did not matter at all. The members present on 30.10.75 were quite competent to take a decision to implement the New Constitution. It is surprising how and why Rev. Niranjan Ekka was ignorant of this important decision taken by the KSS under the chairmanship of Dr. N. Minz. It is surprising that when under the wrong pretext the North-West Anchal took the decision not to participate in the formation of the KSS and to have its own separate administration why these four leaders Dr. N. Minz, Rev. S. Kujur, Mr. C. A. Tirkey and Mr. E. Bara who took part in the decision to remove the requirement of corroborative vote, did not tell the Anchal that it was wrong on their part to do so. Why did they not show them the right line of action? This is an inexcusable offence of the Anchal against the Church. In the meeting on 30.10.1975 the only thing that was to be done was to say, "Resolved that the new constitution passed by the KSS on 4-9 December 1974 be implemented with effect from 1.11.1975." They missed the bus permanently. Dr. Minz, Mr. C. A. Tirkey and Mr. E. Bara of the N.W. Anchal are now under permanent injunction of the Magistrate. What can they do now for a new constitution? Mr. Zehabonus Lakra made the way clear for the Magistrate to give this order.

5. ELECTION OF PRAMUKH ADHYAKSH.

The rules say: "If for any reason a new election cannot be held or the new Adhyaksh cannot attend the meeting of the Adhyakshas on the prescribed date, the meeting of the Adhyakshas shall however be held on the

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prescribed date with Adhyakshas present, and the election of the Pramukh Adhyaksh shall take place. If the elected Adhyaksh does not attend the meeting of the four Adhyakshas the election shall proceed with the Adhyakshas present and the election of the Pramukh Adhyaksh shall still be considered valid. (vide Minutes of the Continuation Committee)

It is therefore altogether wrong and mischievous to say that Rev. S. Barla is Pramukh Adhyaksh of only four Anchals. He is the Pramukh Adhyaksh of the whole Church - all the five Anchals. There is no room left for Rev. N. Ekka to be the Pramukh Adhyaksh of any Anchal. The whole Church including the N.W. Anchal has to accept Rev. S. Barla as the Pramukh Adhyaksh.

Now my dear Panna Sahab, let us be people of peace and order and decide to remain in peace and love working for the Kingdom of God, for the Church of Christ. There is no reason for any dissension and there is no need for any fight.

The door to draft and adopt a new constitution is still open if there is any need for such a new one but we have to proceed in the way which has been laid down by us in the Constitution.

May God bless you.

With Yishmashay and love,

Yours faithfully,

Copy to: 1. The Secretary, UELC(I)
2. Director G.M.
3. Rev. N. Ekka

4. Rev. S. Barla Pr. Adhyaksh

(Rev. Dr. J. J. P. Tiga)

NORTH WEST
GOSSNER EVANGELICAL LUTHERAN CHURCH
RANCHI

Pramukh Adhyaksh

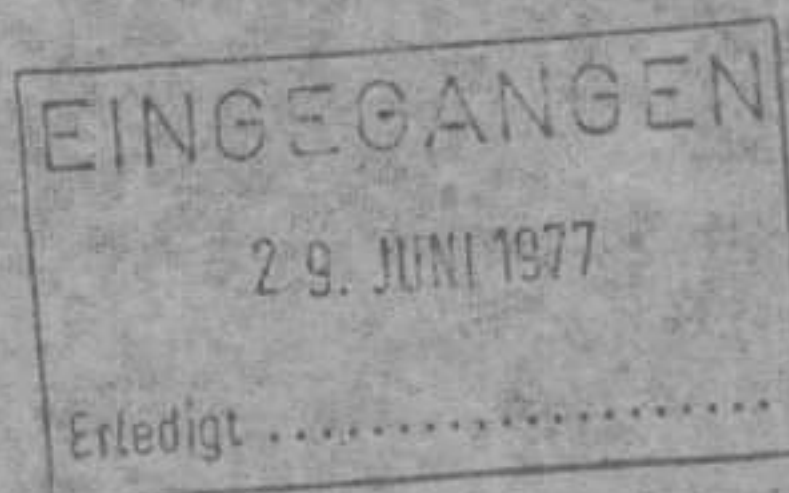
- Rev. Niranjan Ekka

Up Pr. Adhyaksh

- Rev. Silas Kujur

Secretary - Sri Z. B. Lakra

Treasurer - Sri C. A. Tirkey



Head Office :-

G. E. L. Church,
Main Road,
Ranchi/Bihar/India.

Ref. No. 205/77/F-48.

Dated 24-6-1977.

To,
The Director,
G.M. Berlin.

Dear Brother,

Greetings to you in the name of our Lord Jesus Christ from me and on behalf of the members of the North West G.E.L. Church. The failure of your attempt to unite and solve the problems of the former Gossner Church has proved to be a boon to us. Now we feel more free than before to march ahead to be in an independent, indigenous Church.

The long standing problem created by the 1960 Church constitution of segregating about 15,000 members of the Church outside the Church administration in Orissa Anchal, has finally been solved. Now we have been able to organise all of them in a single unit.

Secondly, the other group which called itself Ranchi Dharam Pradesh has virtually merged with North West G.E.L. Church unconditionally and we have decided to celebrate the occasion in a Thanks giving Day to our Lord Jesus Christ on 15th of July 1977 in a befitting manner. We hope that you all will remember us in your prayers.

We regret to learn that you have decided to stop the grants of Mission Fields in an abrupt manner. In all Christian belief and charity, and in justice to all, you have also to stop the grants to T.T.C. Fudi, A.T.C. Khutitoli, Amgaon Hospital and Takarma. For our sake we have firm faith in God to lead us to His chosen destination, the long distance, but one step enough for us.

Our North West G.E.L. Church is very thankful to you for your bold step in advising and giving direction to the leaders.

We hope that you will remember us and continue to love and bless us.

Yours in Him,

N. Ekka
(Rev. N. Ekka) 24/6/77
Adhyaksh, N. W. Anchal
&
Pramukh Adhyaksh, N. W. G. E. L. Church,
R A N C H I.

CC: Rev. Borutta,
Dr. Grothaus,
Dr. W. Hess.

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M.A., Ph. D.

To,

1. The Rev. Niranjan Ekka, Lohardaga
2. Mr. Jehabenus Lakra, Ranchi
3. Rev. Silas Kujur, Kanke.
4. Mr. C. A. Tirkey, Chainpur
5. Rev. Dr. Nirmal Minj, Ranchi.

Ranchi, the 21st July, 1977

Dear Sirs,

We the undersigned members of the North-Western Anchal of the G. E. L. Church in Chotanagpur and Assam, with due respect, beg to point out :

1. That you have violated Article Eighteen of the Constitution of our Gossner Church in as much as you have trespassed within the jurisdiction of the Pramukh Adhyaksh and have acted against the authority, rights, powers and duties assigned exclusively to him.

Your letters, printed notices and circulars, your activities and behaviour in the Christ Church at Ranchi recently on the 9th June and 15th July, are abundant proof of your transgression of this, important part of our Constitution. You were given previous letters of objection but you did not pay any attention to the objections made by the Pramukh Adhyaksh. Thus you have not only violated Article XVIII in ordaining three persons, you have disobeyed him and forced your way in your programme.

2. That you defied the spiritual authority of the G. E. L. Church by making another Pramukh Adhyaksh most unconstitutionally and illegally.

3. That by making a rival Pramukh Adhyaksh in illegal and unconstitutional manner you made an attempt to break into pieces the visible symbol of the unity of the Gossner Church.

4. That in as much as you defied the spiritual guardian of the doctrines and confessions of the Gossner Church you made an attempt to set every man free to have his own doctrines and confessions not necessarily the ones laid down in the Constitution.

5. You have given proof that you do not acknowledge and accept the duly elected Pramukh Adhyaksh Rev. S. Barla as your Pastor Pastorum.

6. You have shown the way that any one at any time can ordain any person to the ministry of the Gossner Church which will ultimately result in conflict, confusion, disorder and indecency against which St. Paul warns us and says, "For God is not a God of confusion but of peace.....If any one thinks that he is a prophet, or spiritual, he should acknowledge that what I am writing to you is a command of the Lord. If any one does not recognise this, he is not recognised..... all things should be done decently and in order." 1 Cor. 14 : 33-40.

7. The Pramukh Adhyaksh is the authority to maintain order and peace in the Gossner Church. You have broken peace and order in the Church. You have violated the discipline of the Church and have given an example for indiscipline and disobedience in the Church which is by no means a minor offence.

8. That without the permission of the Pramukh Adhyaksh rather against his objections you led a procession into the Christ Church, a holy place and almost all that you did there was a demonstration against the Pramukh Adhyaksh who is the pastor of the Ranchi headquarters congregation. Most of what you did on the 9th June and 15th July was a challenge, a demonstration against duly appointed authorities of the church which could have been done anywhere outside the church. You have intentionally and deliberately desecrated the church.

9. That without consulting us who are members of the N. W. Anchal and without asking for our opinion you separated from the Kendriye Salahkari Sabha of the Gossner Church in spite of repeated requests and invitations from the Pramukh Adhyaksh.

10. You have declared that there is a newborn Church of which you Rev. Ekka claim to be the Pramukh Adhyaksh and you call your Church North West G. E. L. Church. This name is altogether strange, unknown and foreign to us. There is no such church anywhere here. One thing is clear, that you have gone out of the Gossner Church.

11. The mandate passed by the G. E. L. Church in 1960 signed by the late Rt. Rev. Dr. R. B. Manikam, late Rev. J. A. Kujur, Mr. P. D. Panna, Mr. N. E. Horo, and the Rev. J. J. P. Tiga and published for the members of the Church to obey the Constitution passed in 1960 is in vogue and valid. In the case instituted by Shree Phulchand Panna against some very important leaders of the Church about three years ago the learned Magistrate has given the following order :

"Order"

That let the Plaintiff's suit be decreed exparte with cost on the exparte Scale declaring that the defendants have no right to interfere with the administration and control of the Gossner Church or to effect its constitution or to do acts contrary to the said constitution. The defendants are hereby restrained by a way of permanent injunction from acting as Pramukh Adhyaksh or Constitution making body or in any manner contrary to the said Constitution affecting the Gossner Church or its organizational units or parts or from interfering with the Constitution of the Gossner Church. The defendant No. 1 however, will remain and act as a caretaker as per direction issued in this case to administer the working of the Church till constitutionally valid officials of the K.S.S. according to the provisions of the constitution of the Gossner Church are elected constitutionally for the vacant posts caused by resignation of the defendant nos. 2, 3, 8 and 9."

Revd. Dr. Nirmal Minz and Mr. C. A. Tirkey are among the defendants. We wonder how they can indulge in violating the Constitution one clause after another, one Act after another and how they can indulge in interfering with the administrative affairs and workings of the G. E. L. Church as a whole and with the affairs of the North-Western Anchal in particular.

12. The Pramukh Adhyaksh is elected, as per provisions of the Constitution by the house of Adhyakhes. This house has never elected Rev. Niranjan Ekka as Pramukh Adhyaksh and yet he calls himself Pramukh Adhyaksh. This is wrong, illegal and unconstitutional.

13. Mr. Jehabanus Lakra did not shift to the area of the North-Western Anchal within two months as required by the rules. He forfeited his officership long ago. Therefore all his actions and correspondence are null and void.

14. According to our Constitution Rajganjpur, Rourkela etc. belong to the Orissa Anchal, Simdega belongs to the Madhya Anchal, and Tatanagar belongs to the South-Eastern Anchal. You have taken some people from these places in your organization. This is illegal and unconstitutional.

15. By your so-called 'Biliyan' function on July 15, 1977 you invited and admitted into your organization some Oraons from Orissa, Madhya and South Eastern Anchals because you want to separate the Oraons from the Mundas, you are creating hatred against the Mundas in the minds of the Oraons. This is against the purpose, practice and spirit of Father Gossner, the founder of the Gossner Church, of the missionaries whom he sent from Berlin and also against the purpose, practice and spirit of the late Rev. Hanukh Dutto Lakra, the father of Autonomy of the G. E. L. Church. Instead of teaching and practising national unity and national integration you are creating and are making active propaganda to harbour, enhance and foster communal hatred among members of the G. E. L. Church. This is against Christian doctrine of the Communion of Saints "मैं विश्वास करता हूँ पवित्रों की संगत पर" 1. There is a fellowship, a communion, a Koinonia of saints or Christians or believers in Jesus Christ. We members of the Gossner Church believe in the existence of this koinonia-Communion of Christians where we, as members of this Koinonia, are helped by the Holy Ghost who causes this community to grow daily and become strong in the faith and its fruits which He produces. (See the Large Catechism of Martin Luther—Concordia Triglotta p 693). There is no room for Communal hatred in the Christian fellowship. This is one of the doctrinal bases of our Constitution. We can not violate it. This doctrine of Communion of Saints does not allow us to hate one another or to try to live and have administrations separately, one for Oraons and the other for Mundas. It is often quoted that there is a Tamil Lutheran Church, an Andhra Lutheran Church. The Lutheran Church says, "The unity of the Church, as an external body, lies in its faith and confession. Divergencies in organization or in practice growing out of historical antecedents, difference of nationality or language, or the convenience of its members do not affect this unity" *A Summary of Christian Faith* by H. E. Jacobs, Professor of Systematic Theology in the Lutheran Theological Seminary, Philadelphia, P 398. There could have been separate organizations for Oraons and Mundas and other tribes within the Church only on these four grounds : But,

a) *Historical antecedents* : History gives evidence that Mundas and Oraons have always lived together. Even today there are Mundas in Oraon villages. There is one Chotanagpur Tenancy Act for all. There is one Government under which we all live. Above all, there is no evidence that the Oraons and Mundas have had separate Churches or administrative units any where in India. There is no proof of historical antecedents for separate Government administration or Church administration. Rather on the other hand, there are three big Churches, Lutheran Church, Church of North India and the Roman Catholic Church—in all these Churches and also in other small Churches there is no proof of historical antecedents for separate units of organizations for Mundas and Oraons. The opposite is true. The Lutheran Church in Chotanagpur is from her very inception a Church of Oraons, Mundas, Bengalis, Kharias and others together and it has been thus for all these 127 years. Tamil and Andhra Lutheran Churches have separate organizations from the very beginning.

b) *Difference of nationality or Language or the convenience of its members* : These need no consideration. The Church has already lived for 127 years as one Gossner Church for Oraons, Mundas and all others together.

Your suggestion or desire to have a separate organization for the Oraons is out of place, and out of date. There is no justification for it. Besides, Oraons are not a nation. They have several pastors who do not speak the Oraon language themselves. There are many Oraon congregations who worship through the medium of Hindi or Ganwari. Oraon language has not been kept by the Oraons so as to justify a separate organization on the ground of language.

If we think of convenience we have to say that Oraons are not compact in any one area or district. They are all spread out. The idea of convenience is altogether out of place. Rather the other side is true. The Bishop of the R. C. Church and the Bishop of the Church of North India have no inconvenience in looking after their people although they also are from different tribes and mainly from Oraons and Mundas. Hence the question of convenience or inconvenience does not arise at all.

Thus you have done violence to one of the doctrines of the Lutheran Church as shown above.

16. We, the North Western Anchal of the Gossner Church, in co-operation with the Kendriya Salahkari Sabha and the Board of Evangelism and Literature have sent Padris and Evangelists to Surguja, Khuria, Udaipur and Palamau. They have been sent as missionaries to preach Jesus Christ and to help establish the Kingdom of God. They have to preach Christ and not the Oraon Raj. Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." John 18 : 36 Saint Paul says, "For the kingdom of God does not mean food and drink, but righteousness and peace and joy in the Holy Spirit, he who thus serves Christ is acceptable to God and approved by men," Rom 14 : 17 & 18.

17. You have done violence to Article four of the Constitution which is a corollary to the Doctrinal Basis. It deals with the Basic Principles and Organization. Here it is laid down, "The authorities and tasks given to the Church are authorities and tasks of the Whole Church, Therefore they are to be administered by all constituent parts of the Church, local congregations, regional units and central bodies acting together, severally or jointly, as set forth in this Constitution and its Bye-laws," (P. 3 of the Constitution). It is further said, "The one and indivisible Gossner Evangelical Lutheran Church at present consists of four administrative units, known as Anchal, and they are : (1) The Assam Anchal, (2) North-Western Anchal, (3) The Orissa Anchal and (4) The South-Eastern Anchal. These Anchals are inseparable parts of one and the same Gossner Evangelical Lutheran Church in Chotanagpur and Assam" PP 3.4 You have completely demolished this organizational arrangement and machinery laid down in the Constitution.

Under the circumstances we the undersigned members of the North-Western Anchal of the G. E. L. Church make the following declaration :

1. That yours is an illegal and unconstitutional body.
2. That you Rev. N. Ekka, Mr. Jehabenus Lakra, Rev. Silas Kujur, Rev. Dr. N. Minz and Shri C. A. Tirkey have left the Gossner Evangelical Lutheran Church and its North-Western Anchal. Therefore you are not the officers and leaders of the North-Western Anchal.
3. That you have no right, power and authority over the properties—moveable and immoveable, which are now under the use, control and administration of the North-Western Anchal.
4. That you have no rights, no power, and no authority over the institutions, which are under the North-Western Anchal.
5. That you have no jurisdiction over the congregations of the G. E. L. Church within the area of the North-Western Anchal.

Yours faithfully,

- | | |
|---|---|
| 1. Rev. Dr. J. J. P. Tiga, <i>Ranchi Ilaka</i> | 10. P. D. Bage, <i>Ranchi Ilaka</i> |
| 2. Rev. S. Mohan M. G., <i>Ranchi Ilaka</i> | 11. Salmon Minz, <i>Lohardaga Ilaka</i> |
| 3. Prof. Dr. P.C. Horo, <i>Hazaribagh Ilaka</i> | 12. Johan Bage, <i>Lohardaga Ilaka</i> |
| 4. Rev. Gossner Kerketta, <i>Ranchi Ilaka</i> | 13. Rev. C. H. Tirkey, <i>Lohardaga Ilaka</i> |
| 5. Dr. P. S. Toppo, <i>Lohardaga Ilaka</i> | 14. Theophil Surin, <i>Ranchi Ilaka</i> |
| 6. Rev. M. P. Ekka, <i>Ranchi Ilaka</i> | 15. Rev. Suresh Toppo, <i>Ranchi Ilaka</i> |
| 7. Premchand Beck, <i>Hazaribagh Ilaka</i> | 16. T. J. Barla, <i>Ranchi Ilaka</i> |
| 8. Joseph Barwa, <i>Hazaribagh Ilaka</i> | 17. Rev. N. M. Surin, <i>Duars Ilaka</i> |
| 9. C. D. Joseph Purty, <i>Hazaribagh Ilaka</i> | 18. Rev. I. Kiro, <i>Jatatoly Ilaka</i> |

- C. C. (1) S. D. O. Ranchi
 (2) Dy. Com. Ranchi
 (3) S. D. O. Gumla
 (4) S. D. O. Lohardaga
 (5) S. D. O. Hazaridagh
 (6) Director, Lutheran World Federation
 (7) Director, Gossner Mission
 (8) President, F. E. L. C. (I)
 (9)–(12) Anchal Adhyakshes of the G. E. L. Church
 (13) The Pramukh Adhyaksh Rev. S. Barla
 (14) The Rt. Rev. Dorairaj Peter

Rw Smc

Sd/— Rev. S. Mohan M. G. 21-7-77
 C/o The Kendriye Salakari Sabha
 G. E. L. Church Compound, Ranchi

Printed at the G. E. L. Church Press, Ranchi

PRINTED MATTER

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

Pramukh Adhyaksh —Rev. S. Barla
Up. Pramukh Adhyaksh —Rev. P.D. Soreng
Secretary —Mr. A. Lakra
Treasurer —Rev. N. Bhuinya

(Regd. under Societies Registration Act XXI of 1860)

HEAD OFFICE

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

Ref: No. 168/77/KSS-134



Date 4th June, 1977.

To,

Rev. N. Eka
Adhyaksh North West Anchal
Lohardaga.

Dear Sir,

The GEL Church has been watching the activities of North West Anchal since October 1976 when the elections in all Anchals were held. You started non-cooperation with the Church in violation of the Constitution. Since then despite repeated requests, discussions and pleadings you have been adamant and have tried to project the North West Anchal as an independent Church. The North West Anchal is historically and constitutionally part and parcel of the GEL Church as registered under the Society Registration Act 1860.

Your actions as expressed through your correspondences to the Pramukh Adhyaksh GEL Church and other Church bodies in India and abroad clearly indicate that you do not want to co-operate with the GEL Church but want to separate yourself as an independent Church body. This is a clear violation of the Church and the wish of the members of the Church. You should know that anyone or any body who claims to be a member of the Church must subscribe to the provisions of the constitution as amended in 1960. In other words those who do not subscribe to the constitution are debarred from enjoying the fellowship and benefits of the GEL Church. As said earlier your entire attitude and actions are anti-GELC and its constitution. Your actions are unilateral and are not binding on the GELC and its constitution. You have in clear terms told

P.T.O.

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

Pramukh Adhyaksh —Rev. S. Barla
Up. Pramukh Adhyaksh—Rev. P.D.Soreng
Secretary —Mr. A. Lakra
Treasurer —Rev. N. Bhulnya

(Regd. under Societies Registration Act XXI of 1860)

HEAD OFFICE

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

Ref: No.

Page No. 2

Date

U~~ELC(I) that you are a newly born Church. You are reported to be going ahead ordaining new pastors on 9th June 1977. That means you have unilaterally seceded from the Ministerium of the GEL Church. This is a dangerous step you have taken.~~

However in Christian belief and charity I appeal to you to desist from unilateral action in breaking the unity of the Church and in trying to form a new Church yet claiming to be the GEL Church if you want to create a new Church you cannot claim to be the Gossner Church since you do not subscribe to its constitution and its authority. You cannot enjoy the secular and spiritual benefits and fellowship of the GEL Church. Any indiscipline and obstinacy within an association or society cannot be tolerated. You are continuing to disobey the constitutional authority of the GEL Church and yet are enjoying the properties and offices of this great Church. Constitutional and legal action for gross indiscipline and rebellion would be amply justified.

I want to make it very clear that you desist from the path for secession but co-operate with the Church with its KSS organisationally as per Church constitution. If you do not do so it would be deemed that you have finally separated yourself from the GEL Church and you will be treated as any independent Church but not part of GEL Church. You cannot use the name of GEL Church while you function as a separate entity.

With regards,

CC: The Secretary UELC-I
✓ Director Gossner Mission
Director Church Co-operation
LWF-Geneva.

Yours sincerely,

(Rev. S. Barla)

Pramukh Adhyaksh, GEL Church, Ranchi

EINGEGANGEN

13. MAI 1977

Erledigt

To

The Chairman,
Kuraterium of the Gossner Mission,
Berlin.

Respected Sir,

We the members of the Gossner Evangelical Lutheran Church of Chotanagpur and Assam, Ranchi beg to bring to your kind notice the following facts regarding the present situation of the G.E.L.Church Ranchi.

That the G.E.L. Church Council recently formed according to the Constitution of the G.E.L.Church, has been boycotted by one of the five Anchals (Synods) i.e. the North West Anchal. They have also formed a separate Church under the name of North West G.E.L.Church.

That the so called North West G.E.L.church has been formed under the leadership of few members of that Anchal guided by Rev. Dr. N.Minz. He along with five or six leaders have ignored the original mother G.E.L.Church and they have formed a separate body of mini G.E.L.Church, and are seeking recognition and affiliation to the foreign Institutions.

That even if their group is considered as a Communal group the fact is not there. The major population of the North West Anchal are not the followers of the said leaders and have set their allegiance to the original mother G.E.L.Church of Chotanagpur and Assam.

That the said group headed by Rev. Dr. N.Minz is trying to get recognition by the Kuratorium and other foreign Institutions. If it happens the entire G.E.L.Church will be affected and will be divided into two Churches which will result into the ultimate destruction of the entire Lutheran Congregation of the whole Chotanagpur and Assam.

Under the circumstances stated above we the representative of the local public request your Highness not to take any care of the said group or its leaders Rev. Dr. N. Minz in case if he will represent this case to the Kuratorium.

With regards,

Very Sincerely Yours
Well wishers of the G.E.L.
Church ,

1. L.C.C. (J. Kanduk)
2. Chitpa (A.D. Topno)
3. - - - - - J.P. Jyoti
4. Chitpa (C.C. Barla)

5- Sushil Kumar Baul. 8/11/77. 22.4.77.

6- N. Baul. 22/4/77.

7- ~~Sono~~ 22.4.77.

8- W. K. S. Kerketta 22/4/77

9- Shishu Toppo 22/4/77

10- M. S. S. S. 22/8/66

11- ~~Chun~~ 28/4/77

12- ~~Sono~~ 25.4.77

13- M. T. S. 25.4.77

14- C. T. S. 25.4.77

15- ~~Sono~~ (J. Munda)

16- K. B. S. 23.4.

17- J. Bheugra

18- K. M. S. S.

19- ~~Chun~~ 23/4/77

20- ~~Sono~~

21- ~~Sono~~ 23/4/77

22- ~~Sono~~ 23.4.77

23- Edwin T. S.

24- Bijay Toppo

25- Michael Kerketta

26- Prem Vday Mukut Hoo

27- M. M. S. S.

28- G. B. S.

29- ~~Sono~~ 24/4/77

Janpeth Habel
New Delhi

18. 4. 77.

Dear Pontus Seeberg,

I left Ranchi yesterday at 1:35 P.m. on my way to Denmark for DS/LWF meeting at Aarhus. I should have been in Helsinki by this evening but due to AI mistakes and inefficiency I am laid off for 24 hours. This evening, rather tonight I leave for Frankfurt and arrive Helsinki tomorrow at 16:15 hours. This leaves me only one night and half-day in Finland. But this may be my first and last chance to see my friend in Helsinki and therefore I am sticking to this schedule. I shall go to Denmark day after tomorrow by evening via Stockholm, and Copenhagen. The meeting in Aarhus will be over on 23rd. and I am planning to be at Berlin on 24th. I shall call you from Aarhus and let you know the flight time at Berlin. I shall proceed to Geneva on 25th and on to Ranchi as I have to be at Ranchi by 26th April.

The situation at Ranchi is still stagnant. We shall talk over this matter on 24th. I am bringing your water pot and plate from Palamuru field. My family and I send you and your family our hearty greetings. Hope to see you after a week.

Sincerely yours,
Dr. N. Minz

हवाई पत्र
Aerogramme



Director Pastor M. Seeborg
Gossner Mission
Berlin-Friedenau
Handjary Strasse 19/20
Germany.

दूसरा मोड़ SECOND FOLD

भेजने वाले का नाम और पता:-
Sender's Name and Address:-

Mr. N. Minz
Janpath Hotel
New Delhi.

इस पत्र के अन्दर कुछ न रखिये
No Enclosures Allowed

पहला मोड़ FIRST FOLD

GOSSNER EVANGELICAL LUTHERAN CHURCH
IN CHOTANAGPUR & ASSAM

Pramukh Adhyaksh —Rev. S. Barla
Up. Pramukh Adhyaksh—Rev. P.D.Soreng
Secretary —Mr. A. Lakra
Treasurer —Rev. N. Bhuinya

(Regd. under Societies Registration Act XXI of 1860)

HEAD OFFICE

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

Ref: No.

121/77/KSS-78



18th April '77.

To

The Chairman
Kuratorium.

Dear Sir,

I am glad to know that the Kuratorium meeting will be held very soon in the coming months, and hope that the matters regarding G.E.L.Church will also be dealt with. You would have heard from the Director, Pastor M. Seeberg about the situation of the G.E.L.Church and will hear from Dr. Singha also. Still I would like to put some lines before you.

The North West Anchal has declared itself a separate, independent body, declaring itself North West G.E.L.Church. And now it is trying to get affiliation and recognition from outside bodies.

My request therefore is that the North West Anchal or the so called North West G.E.L.Church be not given the recognition if asked. For if that is done the Church will face a permanent chaos and will be deteriorated.

With greetings and best wishes for the success of the meeting,

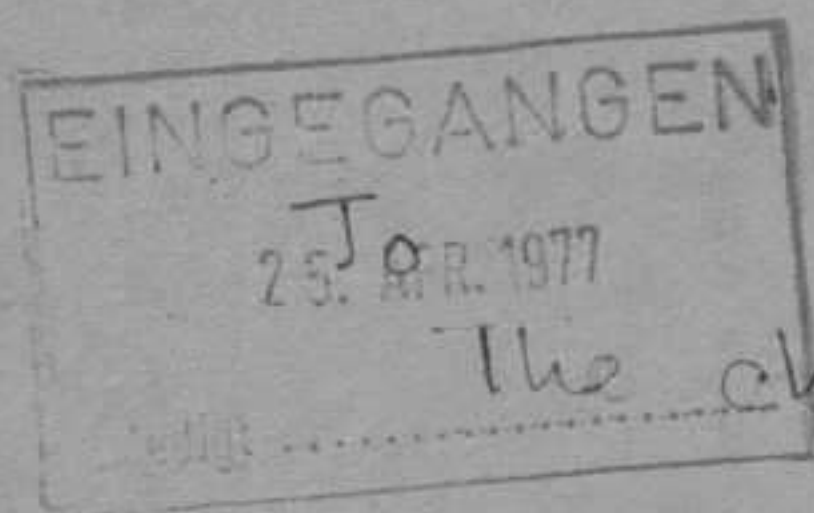
Yours sincerely,

(Rev. S. Barla)

Pramukh Adhyaksh
GEL Church Ranchi.

CC: Pastor M. Seeberg, Director G.M.

Ranchi
Dated 18th April 1977



The chairman of the Kuratorium,
Gossner Mission, Berlin.

Dear friends,

It is only because we can't go up to you, so our few words will respond our presence. We are deeply moved by the house treatment of the Dharmpradesh group leading by Dr N. Ming and Mrs P. Ming. In our peaceful going ahead they had been very hard obstacles in our movement. It is intolerable in the Christian faith. After hitting upon the plan we find that the party is mad after hoarding money personally. This is the only cause that they create troubles every now and then. So may we humbly request you all in the presence of God not to encourage them by helping them with money. Since 1845 you had been so kind to help G.E.L. Church in Chotanagpur and Assam with men, money, life, wisdom and what not!! But now the time has come to be careful about money. It is quite sure that we women group will

never follow Mrs P. Ming's leadership, her aims, leads, deeds and every thing is not to be counted in the church. So she can't come near us.

Our Christian love, unity and faith do not fail to reach up to you and show our

tears. Hope in Christ that our tears will be counted in the Kuratorium.

Requested by the grieved hearts of women group in Ranch H. Day Congregation.

Miss Amrakesh Mittal
President, Mahila Samity
H. Day Congregation Ranch
G.E.L. Church.

हवाई पत्र
AEROGRAMME



To The Chair man
Kuratorium, Gossner Mission
1 Berlin 41
Handjery Str. 19/20
West Germany



पहला मोड़ FIRST FOLD

दूसरा मोड़ SECOND FOLD
इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

भेजने वाले का नाम और पता SENDER'S NAME AND ADDRESS

The President
Mahila Samity
G.E.L. Church
Ranchi

पिन PIN 834001
भारत INDIA

OFFICE OF THE NORTH WEST ANCHAL, G.E.L. CHURCH.

R A N C H I.



Mem No. 88/77/F-48.

G.E.L. Church, Ranchi.

2nd April, 1977.

Rev. S. Barla,
Pramukh Adhyaksh of
Assam, Orissa, Madhya and S.E. Anchals,
G.E.L. Church.

Dear Sir,

With reference to your letter circular letters Nos. 91/77/KSS-134, dated 23-3-1977 and No. 94/77/KSS-134, dated 30-3-1977 I have to point out that as per decree in the Title Suit No. 232/85 of 73/75, your election, formation of KSS and all other Boards officials are not valid, unconstitutional and illegal.

You know very well that the decree states - "The Defendant No. 1, (meaning Dr. Singh.) however, will remain and act as a care-taker as before as per direction issued in this case to administer the working of the Church till constitutionally valid officials of the KSS according to the provision of the constitution of the Gossner Church are elected constitutionally for the vacant posts caused by the resignations....."

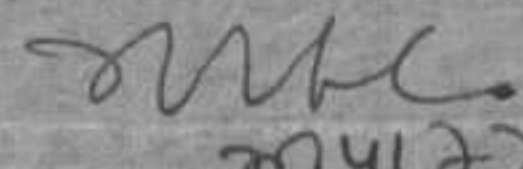
Since the four Anchals under you have violated the sacred Basic Principles of the Church constitution and failed to in the duties and objects of the Church as given in the 1960 Church constitution, broken and destroyed the unity of the Church, making the office of Pramukh Adhyaksh cease to be a visible symbol of unity and practically destroyed the 1960 constitution itself while forming the KSS and other Boards, actions are certainly not valid, not according to the constitutional provisions and are not elected constitutionally.

North West Anchal has already given its negative corroborative vote twice as detailed and explained in our Resolutions already sent to all concerned in this office letter No. 58/77/F-48, dated 15-3-1977.

Therefore all other points raised by you need no further comment at this stage and will take its own course which is natural, fruitful and good for both the parts of the former " G.E.L. Church in Chotanagpur and Assam " of which we all are members.

Thanking you.

Yours faithfully,


(Rev. N. Ekka.)
Adhyaksh N.W. Anchal Ranchi,
&
Pramukh Adhyaksh,
North West G.E.L. Church, Ranchi

- CC: 1. Dr. CKP. Singh,
former Acting Pramukh Adhyaksh.
2. Director, G.M. Berlin.
3. Liaison officer KNH Delhi.

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

Pramukh Adhyaksh —Rev. S. Barla
Up. Pramukh Adhyaksh—Rev. P.D.Soreng
Secretary —Mr. A. Lakra
Treasurer —Rev. N. Bhunia

(Regd. under Societies Registration Act XXI of 1860)

HEAD OFFICE

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

Ref: No.

94/77/KSS-134

Date

30th March '77.

To

The Adhyaksh
North West Anchal
Ranchi.

Dear Sir,

In reply to the letter of the so called Pramukh Adhyaksh of the so called North West GEL Church, Ranchi Nos. 58/77/F-48 dated 15.3.77 and 62/77/F-48 dated 21.3.77 I emphatically inform you that I am the legal and constitutional head of the Gossner Evangelical Lutheran Church in Chotanagpur and Assam including the Head Quarters Congregation, Ranchi. I am therefore bound to serve all the people within the jurisdiction of the GEL Church including the North West Anchal, and hence the question of interference in the affairs of the GEL Church does not arise.

Further more in pursuance of and consequent to the declarations and decisions of the North West Anchal or the so called North West GEL Church, Ranchi, declaring herself a separate and independent body or church unilaterally, not recognising the Pramukh Adhyaksh and his KSS, which has been formed in accordance with the Constitution 1960 of the GEL Church, in compliance with the Court's decree in Title Suit No. 232/85 of 1973, all internal and external financial relationship hitherto maintained with the North West Anchal or the so called North West GEL Church is being stopped till this matter is finally clarified and settled.

This is for your information and guidance.

With best of my regards,

Yours sincerely,



(Rev. S. Barla)
Pramukh Adhyaksh
GEL Church Ranchi.

CC: Director B.E.L., GELC.
Director Gossner Mission, Berlin
Liaison Officer KNH.
All Adhyakshes of anchals, GELC.

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR
AND ASSAM : RANCHI.

No. 91/77/KSS-134

Ranchi Dated 23rd March '77.

To

The Adhyaksh,
North West Anchal
Ranchi.

Dear Sir,

With reference to the letter No. 58/77/F-48 dated 15.3.77 from the Head office of the so called "North West Gossner Evangelical Lutheran Church" I would like to state as under:-

1. That the above mentioned letter is misconcepted and misleading as there is no existence of such church with its officers within the jurisdiction of the G.E.L. Church in Chotanagpur and Assam, Ranchi.
2. That Rev. S. Barla is the constitutional and legal head (Pramukh Adhyaksh) of the G.E.L. Church in Chotanagpur and Assam. Rev. S. Barla has been elected Pramukh Adhyaksh constitutionally vide Article XVIII in compliance with the Court's decree on Title Suit No. 232/85 of 1973, after due notification and is in line with provisions envisaged and made by the Continuation Committee in its meeting dt. Sept. 4-8, 1960.
3. That the KSS with its officers, Boards and Standing Committees has been constituted under the chairmanship of Pramukh Adhyaksh Rev. S. Barla, therefore, these are legal, constitutional and valid for the whole Gossner Church, and have every right and control whatsoever as provided in the Constitution 1960 of Gossner Church.
4. That the door is kept open for all the members of North West Anchal who are willing to join the KSS of the Gossner Church vide KSS resolution in its meeting dated 13-14th January 1977 item 16(A)(1) which reads as "The doors of the KSS. is kept open for N.W. Anchal to join the present KSS." because peace & progress is not in division but in unity.
5. The G.E.L. Church in Chotanagpur and Assam is one. The declaration of the N.W. Anchal as an independent "North West G.E.L. Church, Ranchi" cannot be recognised as a separate independent church. And hence all actions taken by and involvements as so called "North West G.E.L. Church, Ranchi" are unconstitutional, illegal and invalid. It has no identity of its own. The G.E.L. Church is inseparable.
6. The Ranchi Head Quarters Congregation is directly under control of the Pramukh Adhyaksh vide Constitution - Appendix-I(b). No Anchal has any right to interfere in the administration and management over Head Qrs. Congregation, Ranchi, because of its unique and symbolic feature.

With my best compliments and Christian greetings,

Yours sincerely,

S. Barla

Copy to

All concerned.

(Rev. S. Barla)
Pramukh Adhyaksh
GEL Church Ranchi.

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

XXXXXXXXXXXXXXXXXXXX
XXXXXXXXXXXXXXXXXXXX

(Regd. under Societies Registration Act XXI of 1860)

HEAD OFFICE

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

Rev. S. Barla: Pramukh Adhyaksh.

Ref: No. 35/77/KSS-134

Date 19th Feb. 1977.

To

The Adhyaksh N.W.A.
Ranchi.

Subject:-Submission of Election Result of NWA to the
KSS Office of the GEL Church.

Dear Sir,

In continuation to this office letter No. 208/76/KSS-134 dated 17th November 1976 I would like to draw your attention that the election result of the North West Anchal has not yet been received in this office. This letter may therefore please be treated as the last letter requesting you to act according to the following points:-

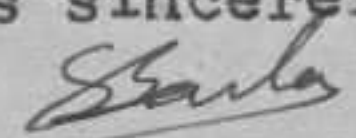
1. That if the election has been completed in the NWA the result thereof be sent to this office definitely by the end of this month.
2. In case you have completed the election you are invited to join the next meeting of the KSS scheduled to be held on 10-12 March '77. Please therefore notify your KSS and Board members accordingly.
3. In case you fail to join the said KSS meeting the KSS will be at liberty to take any suitable action on the matter it considers proper.

The decision of the KSS and the notice for the KSS meeting mentioned above are enclosed herewith for needful.

Thanking you.

Enclos:2

Yours sincerely,


(Rev. S. Barla)
Pramukh Adhyaksh
GEL Church Ranchi.

cc: Pastor M. Seeberg
Director Gossner Mission
Camp Ranchi.

Adhyaksh SE Anchal
Adhyaksh Orissa Anchal
Adhyaksh Assam Anchal
Adhyaksh Madhya Anchal.

OFFICE OF THE NORTH WEST ANCHAL, G.E.L. CHURCH.

Memo No. 42/77/F-48.

Ranchi.
16th Feb. 1977.

To,
Rev. Martin Seeberg,
Director, Gossner Mission,
Camp - Ranchi.

Reference: Your letter dated 9-2-1977, addressed to
Members of KSS-Samiti of " G.E.L. Church. "

Dear Sir,

I am advised by the office of North West Anchal, G.E.L. Church Ranchi, to convey the following remarks of this office on your above letter:-

(1) North West Anchal has expressed opinion for itself only and - NOT FOR ALL the Anchals. N.W.A. leaves the other Anchals free to do whatever they like for the administration of four Anchals, *except NWA and Ranchi Hd. Rm.*

(2) The proposed amendments contain the question of authorisation to the Adhyaksh to ordain candidates. This is contradictory to the point raised by this Anchal. This authorisation can even now be done without amendment.

(3) There is no provision in the proposed amendment for direct affiliation by N.W.A. to outside bodies by which representation can be exercised by this Anchal. The kind of representation proposed in the amendment is being exercised even now as Mr. G. Tiru has already represented his Anchal in Germany.

(4) The proposal of N.W.A. is pre-requisite to the joining of the four Anchal KSS. Your proposed amendment shows that concession can be made ~~by~~ only after joining this KSS and at the discretion of the KSS and its Chairman, which is contrary to the points raised by this Anchal.

This is for your information and necessary guidance.

Yours sincerely,

[Signature] 16/2
(Mr. Z. B. Lakra.)
Secretary,
North West Anchal,
G.E.L. Church, Ranchi.

CC: to office of the Four Anchals (S.E., Orissa, Assam & Madhya.)

1. Election finalized - Congratulations to the officer
Great responsibility and heavy burden.

2. Future of G.E.L. Church: Good basis, high morality, Holy Spirit
That means: Not one man's plan, but fitting together - Jesus with us.

3. The problem of living and worshipping together is not a problem in the whole Gossner Church but even in the smaller units in the Provinces
New Testament: One body, many members, Charismatic - plenty of

4. 4.1 experience Church as creation of God and institutions of man as well
To bring both together makes our problem in the G.E.L.C. - and not only here.

5. To wake out of one Church and ~~not~~ even more so that
justified and practical or not

6. Justified: Great need? - Oppression - but you were free to protest -
Gospel: rebuking demand more from the leaders than from people.

The history of that one Gossner Church - the witness of Lutherans
who were then the first to bring Christ to the Negroes
In this context more speaking against

7. Practical: To make Church life more possible efficient it seems
reasonable to create two churches. Because experience shows very
clearly: The larger church has too many internal problems to be
solved - lack of time, money, opposition, lack of trust
Church has to work, moving it easier in a smaller family
In this context more speaking in favour of two central units!

8. Report

Any recommendations in two Provinces

Reactions mostly negative, at least reluctant. To repeat the wish:

a) The one Gossner Church - history, sentiment, Holy Spirit

b) The Constitution as security - should be kept as platform?

c) Division may be necessary - but not by us. No agreement
at them suddenly go

d) Lack of trust in agreements. - Now: unity without these
expressions: in unity, in peace

e) What has the people? - All?

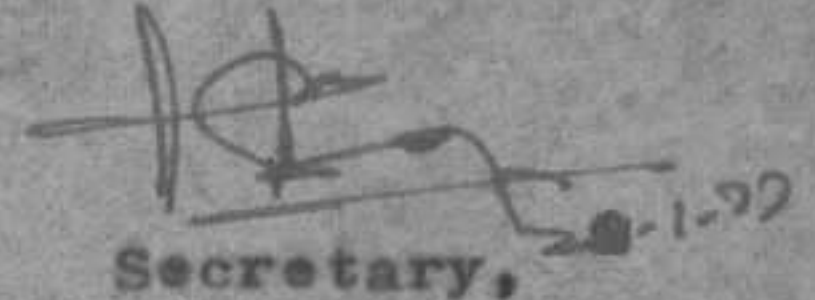
f) Does the NWA want to rely on some leaders? Let us wait
until elections are finalized

Office of the Secretary, G.E. L.Church, South-East Anchal, Khunti.

Memo No. 43/77

Dated Khunti, the 29th Jan. '77.

An extract from the minutes of the S.E. Anchal Samiti held at Khunti on the 28th Jan., 1977 is forwarded to Pramukh Adhyaksh, G.E.L. Church, Ranchi for information and needful.


Secretary,

GEL Church, SE Anchal,
Khunti.

S.E. Anchal Samiti Meeting
on 28.1.1977

Item No.1. Discussion on the Present Situation of the G.E.L. Church and the Permanent Solution of it.

After due consideration the Samiti resolved that :-

- (i) The Samiti upholds the formation of the New KSS and the election of the new Officers of the church at the Centre, because this is the only way to act as per Constitution of the G.E.L. Church in force.
- (ii) The Samiti notes with regret that the N.W. Anchal representatives are determined not to join the New KSS.
- (iii) The Samiti suggests that the KSS after due investigation take suitable action that will guarantee future peace & progress of the Church.

Confirmed

Sd/- Rev. N. Bhuinya
28.1.77

Adhyaksh,
GEL Church, SE Anchal,
Khunti.

Sd/- H. Soy
28.1.77

Secretary,
GEL Church, SE Anchal,
Khunti.

Copy to:-
✓ Gossner Mission Director,
Pastor M. Seeberg at Ranchi.

Elect + authorized

Lost Son - Abraham/Is

Levi Benish

Agreement signed Page 1/2nd

Agreement one time or permanent

German Help / solution

platform = agreement

Registration

Arush - Samaki Orissa 25.1.77

1. Privilege - Exclusions - Emergency in India
2. My coming to Ranchi as Consultant
Attended K44-meeting, meeting of NW7 Reps.
First meeting officers K44 - NW7
3. Results: K44 without NW7 - Arms open
but NW7 going to form a new church
Refers to
4. K44 difficult situation, needs support from
Ranchi Samaki, and encouragement. Your
representatives have to be authorized, to settle
the new situation.
5. Next K44-meeting Mark 9th, I strongly recommend
that your Ranchi-representative go to that meeting
with certain decisions which have to be made
in the Ranchi Samaki before, if possible
to-day. There are two items, you have to
decide and to make decisions
A. What steps have to be done after NW7
leaves the Church?
B. What kind of new contribution has to be
proposed for the increasing G.E.C.O.
6. The Consultant can find you may like to
take him for advice
A. Make up your mind to be something
No postponing! Courage is needed, don't
wait for others to decide upon your church
and your life. The other way is your
concern
B. NW7: yes or no - agreements
conditions
C. Draft 1975 with slight alterations

Arival - Samiti M.A. 5.2.77

1. Emergency India - Emergency 45.10
2. My coming to Raichur - refused, Khandak accepted
Jan-12, 1977 - meeting : peace + unity
doors open
13, NWA : non aligned
elections
25 O.A Samiti
28 SEP "
3. Unity as yet - one constitution
but no peace
peace but no unity ? = two elements
NO peace, no unity
4. My recommendations
24 : yes or no
Better yes, because to increase
permanent fight
for example:
yes: agreement, talks, safeguards
peace without unity
5. New situation since 3.2.
NWA to join 1977 provided voluntary
relationship
6. Acceptance - privileges for smaller States
7. Procedure : 1977 - March, Constitution will
Arival to-day

OFFICE OF THE NORTH WEST ANCHAL, G.E.L. CHURCH.

To,

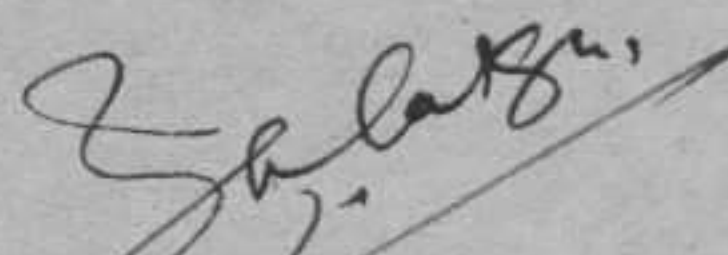
The Anchal Adhyaksh, South East Anchal,
Assam Anchal,
Orissa Anchal,
Madhya Anchal.

Dear Sir,

I am to forward herewith a copy of the
Anchal Sabha resolution on item No. 14-(1) and (2)
for your information and necessary guidance.

This is for your information.

Yours sincerely,



(Mr. Z.B. Lakra.)

Secretary,
North West Anchal,
G.E.L. Church, Ranchi.

CC. Rev. M. Seelberg
Camp, Ranchi.

This Anchal Sabha of North West Anchal of the G.E.L. Church received reports from its officers on the recent situations and developments in the Church and records its deep regret and dissatisfaction on the fact that the other Anchals (South East Anchal, (2) Orissa Anchal, (3) Assam Anchal and (4) Madhya Anchal.) in the intimated absence of the North West Anchal, " which is an inseparable part of the G.E.L.Church " have attempted to elect Pramukh Adhyaksh, " who has to be a visible symbol of unity of the Gossner Church " and to form the K.S.S., " in and through which they express the unity of the Church inspite of its diversity " on 13-1-1977 disregarding the fact that this Anchal Sabha has already recorded and sent its negative corroborative vote on its last session dated 15th-16th, March 1976, on the formation of K.S.S. and election of Pramukh Adhyaksh before any viable solution to the present crisis was found out;

Now, therefore, this Anchal Sabha in exercise of its right as given to an Anchal and contained in Article Four Part-II-(6)-(d)-(i) and (ii) and Article - 13-(4)-(t) of the 1960 Constitution, resolves:-

(1) That this Anchal Sabha records its negative corroborative vote on the attempt by the other Anchals in the formation of K.B.S. and election of Pramukh Adhyaksh as these are matters affecting the general status of the Church and of its workers and declares that such persons as are elected officers on 23-1-1977, and thereafter, and constitute K.S.S. and Boards by these Anchals can not constitute and represent the whole Gossner Church, and can not act in the name of whole Church, and be not effective and binding on the Church;

(2) That the officers and Boards created by the other Anchals shall have no jurisdiction and control whatsoever on the North West Anchal and Ranchi Hd.Qrs.Congregation area, and these shall not be effected by the decisions and acts of these officers and Boards.

Conti. - - II.

Issue No. 14 (2) II.

(3) This Anchal Sabha records with regret that as all the proposals of the Anchal have not been considered by the Acting Pramukh Adhyaksh and other Anchals, and the other Anchals on 13th of January 1977 have unilaterally proceeded deleberately to attempt the formation of K.S.S. " in and through which is expressed the unity of the Church inspite of its diversity, and election of Pramukh Adhyaksh a visible symbol of unity of the Gossner Church in the notified absence by negative corroborative vote of the North West Anchal, in utter VIOLATION of the BASIC PRINCIPLES of the Church and failed to organise its units under the constitution so that the different individuals and groups can live together in love and mutual respect for the God given freedom of each individual and group, and thereby made the office of Pramukh Adhyaksh CEASE to be visible symbol of unity of the Gossner Church;

And whereas by their unilateral action, the other Anchals FAILED in the DUTIES AND OBJECTS of the Church to express outwardly the unity of the Church and all its organisational units, and to develop a living fellowship in the whole Church in faith and freedom, by all ~~methods~~ methods and to establish unity;

This Anchal Sabha is convinced that the unity of the Church has been BROKEN and DESTROYED and the Church is now DIVIDED by the actions of other Anchals and therefore this Anchal Sabha resolves not to join the K.S.S. and other Boards formed by other Anchals, as it has now become not necessary.

.....

Dear Pastor M. Seberg,

with our best compliment to
you.

I here by inform you the abstract
of the minute Orissa Anchal dated 25th
~~Feb~~ Jan 77 as belows

Atom No 2. The Anchal Samittee discussed on
The present situation of the G. E. L. Church deeply
and express regrete to see separation.
Therefore it is resolved unanimously that

1. The G. E. L. Church is one and will remain
as it is.
2. At present K. S. S. should go on according
to constitution, and necessary amendment be
made in existing constitution of the G. E. L.
church.
3. The Separation of N. W. A. cannot be
recognized by samittee. N. W. A. should
join ⁱⁿ the K. S. S.

Rev. M. Kijur

25.1.77
Secretary Orissa
Anchal.

No. 601/75/KSS-134

Ranchi Dated 22 Jan. 75.

To

- All Adhyakshes of Anshals
- All Pastors of the GEL Church
- All Anchal members
- All members of the Drafting new Constitution.
- All KSS members
- All members of Consultatnts of the GEL Church.

As decided by the KSS of the G.E.L. Church on its meeting dated May 13-15, 1969 and its subsequent sittings for its implementation, a draft outline of the proposed Constitution of the GEL Church was finally approved by the KSS on its meeting dated 31st July and 1st August 1974.

The KSS has since approved and accepted the draft Constitution of the Church on its meeting dated 4-9th December 1974 for adoption by the Church.

The new Constitution is being sent to the members of the church for their information and guidance only.

Yours sincerely,

P. D. Soreng
(Rev. P. D. Soreng)
Secretary
GEL Church Ranchi.

14. 1. 1955

1. The first step of development
level is uncontrolled development
(better than a stand-still)

I regret the absence of NWB
but I was expecting this. So
now that we have a situation
and everybody has to deal with

Report from meeting NW Tribal
leaders yesterday. Opposing, standing

a) to fight

b) to separate

As they are not willing to join
I encouraged in some way to
go on our way. Warning against
the smaller party. One-sided?

Results

3. NW - NW situation. Next meeting
has to deal with. Point is the
meanwhile some preparations.

My recommendations:

1. Have a three member delegation
authorized to negotiate with
NW - Tribal. The duties
a) letter to NWB - express to
participate in new constitution
or declare emergency.
b) verbal negotiations according
to that letter.
c) formulate proposals and
recommendations for NWB

2. Have early meeting of Tribal
Council to explain the situation
Thankful to get questions as a
consultant.

3. Fix date for next meeting
not later than 10. March

Confidential Draft only

Procedures to end the crisis of GELC

- 1- Kss-Officers and NWA delegates find a preliminary agreement
- 2- Anchal-Samitis agree upon that
- 3- KSS (including NWA members) come to final decision
- 4- Positive corroborative votes come from Anchals
- 5- NWA prepares constitution for new churchunit, decides upon and implements
- 6- New church unit gets regristation
- 7- Negotiations take place between both churches regarding
 - a) properties
 - b) Provident and Pension Fonds
 - c) LWF and GM contributions
 - d) Theological education
 - e) Headquarters congregation
 - d) other items

Confidential Draft only

Wording of recommendaton for KSS meeting March
(already to be discussed in Anchal Samitis before)

KSS may resolve:

1. KSS deeply regrets the non-participation of NW-Anchal in KSS of GELC and the constant demand of self-autonomy of NW-Anchal.
2. As KSS holds peace for more essential than unity it basically agrees to this demand in order to avoid further erosion.
3. KSS gives freedom to NW-Anchal to leave the mother-church and form an own unit including self-responsibility inside and outside provided
NW-Anchal agrees upon bilateral non-interference of the two churches. To maintain peace and to realize good relationship it is absolutely necessary that both churches restrict their jurisdiction within their areas, i.e. no congregation of one church can be transferred to the other church and no new congregation can be established in the neighbour-church.
4. KSS is ready to solve all problems between the two churches in an amicable way.

1

2

3

4

5

6

7

8

9

0

02

LEITZ

1650 Trennblatt ohne Ösen
1654 Trennblatt mit Ösen
zum Selbstausschneiden
von Registertasten

N.W.G.E.L. Church
Sarkapani
17-11-78

Respected Sirs,

Director Rev. Kriebel, and

Vice-P. Rev. Peters, Pramukh Adhyaksha

Rev. N. Ekka, Mrs. P. Minz, Mr. C.A. Turkey
Rev. S. Turkey,

We Welcome you on behalf
of N.W.G.E.L. Church Parish Sarka-
pani and we thanked our Lord
Jesus Christ and you to all of you,
that by the grace of Almighty
God we are meeting here with
each other and we are very
glad.

Sarkapani Parish is on a
vast area.

It contains 3 (three) Pastorates
and 28 (twenty-eight) Congregations
It has —

- (1) Pastors — 4
- (2) Catechists — 26 -
- (3) Houses (family) 1090
- (4) Baptised members — 6746
- (5) Confirmed members — 3342
- (6) School — (a) - Middle school - 1
(b) Primary schools 2.

These schools are running from
1916 and 1946, ~~it is~~ and Parish
is maintaining it ^{from own Capital} The poor ~~the~~
tribals, about 300 students are
studying here. Eleven teachers
are serving here, one of them is
a lady. It is recognised by Govt but
but ~~it~~ it is not getting grant-in-
aid from Govt due to ~~lacking of~~
Conditions ^{are} not fulfilled by Parish.
Total cost of payment is Rs. 22000/-
Comes through ^{Parish} Contributions.

Yours in Christ.

Rev. N. Ekka
17.11.78

~~S. Linkey~~
~~17/11/78~~
Haka Chairman.

Sarkapani
N.W.G.E.L. Church.
Kansabel
Raigarh. M.P.

TOUR PROGRAMME OF REV. BRIEDEL DIRECTOR AND REV. PETERS
WITHIN NORTH WEST G.E.L. CHURCH.

Date	Place	Time
14.11.78	Programme with NWGELC people at Lohardaga	1.00 P.M.
	Leave Lohardaga at about	3.00 P.M.
	Night halt at Gumla.	
15.11.78.	Leave Gumla after breakfast at about	8.00 A.M.
	Reach Chainpur at	10.00 A.M.
	Programme at Chainpur & Lunch at	12.00 Noon
	Leave Chainpur for Ambikapur at	1.00 P.M.
	Night Halt at Ambikapur.	
16.11.78.	Programme at Ambikapur at about	9.00 A.M.
	Lunch at Ambikapur	
	Leave Ambikapur at	11.00 P.M.
	Programme at Batauli at	1.30 P.M.
	Leave Batauli at	2.30 P.M.
	Programme at Sitapur at about	4.00 P.M.
	Proceed to Ludog at about	5.00 P.M.
	Supper and Nighthalt at Ludog.	
17.11.78.	Programme at Ludog at	9.00 A.M.
	Leave for Sarhapani at about	10.30 A.M.
	Reach Sarhapani at	11.00 A.M.
	Programme and Lunch at about	12.00 Noon
	Proceed to Batakela at	1.30 P.M.
	Programme at Batakela	2.00 P.M.
	Leave for Kunkuri at about	3.30 P.M.
	Night halt at Kunkuri.	
18.11.78.	Departure for Sundergarh after breakfast	
	at about	8.00 A.M.

Note:-

- 1) Pastors concerned are requested to observe the time as far as practicable.
- 2) Pastors of the areas where the programme is to be held before 10.00 A.M., the members of the congregation be asked to come before the night.
- 3) Rev. Sunil Tirkey is requested to make arrangements at Kunkuri for night halt on 17.11.78.

Rev. N. Ekka

PRAMUKH ADHYAKSA
 NORTH WEST G.E.L. CHURCH
 Chotanagpur & Assam.

Dr. Nirmal Minz

RANCHI, BIHAR,
INDIA

13.12.78

Dear.....*Family Golke!*

A Merry Christmas and a Happy New Year to you. Shanti, our second daughter now 13 years has made this sketch bringing out the Christmas message - "For unto us a child is born.....the mighty God, the ever lasting Father, the prince of peace" (Isaih 9:6). May this message of Christmas come alive to you in a fresh way this year.

After last Christmas the family spent a few days in Calcutta. Myself attending a seminar of Bengal Christian Council, and Paracleta and children enjoyed visiting zoo; museums and other places of interest in the city. The new year started with church convention, which voted to form the new church committed to mission service in this region of India free from bondages at home and abroad. In November the Deocesan Council of the North Western G. E. L. Church elected me as Arch Deacon. Paracleta is elected General Secretary of Women Department, and is the member of the Synodical Council. As such we have been deeply involved in church work besides our normal duties in Gossner College and Kinder Garten School respectively.

Gossner College has increased in strength and we have 1700 students with the faculties of Arts, Commerce and Science up to degree levels. As a memorial to women decade, our church has taken steps to establish 'Singi Di Mahila College' at Gumla, 58 miles west of Ranchi.

Our girls Sona -16, Shanti -13, Nijhar - 11, and Akay - 8 and nephew Ajoy - 8 are doing very well in their studies and other extra curricular activities. We are thankful to the Lord for all these. In the midst of many problems and possibilities in our society and the church we have learnt to live in closer fellowship with the Lord in our daily life. He bears our burden. This makes our life filled with joy, peace and hope.

We look forward to the blessings of the coming christmas and joy of serving the Lord in new year. May the babe in the manger bring you also peace, joy and hope.



Fear not; For behold, I bring you good tidings of great joy which shall be to all people.

For unto you is born this day in the city of DAVID a Saviour. Which is christ the Lord.

Glory to God in the highest. and on earth peace, good will toward men. ST. LUKE 2:10, 11, 14.

Sona, Shanti, Nijhar, Akay

wie geht es

*Nirmal & Paracleta.
Shanti?*

AKTENNOTIZ

Für:
Anruf, Besuch von:
wegen:
gesandt: Originale hat die Mission

Erbittet Rückruf, Besuchstermin

21. 6. 78
.....
(Datum)

Klung
.....
(Unterschrift)

NORTH WESTERN GOSSNER EVANGELICAL LUTHERAN CHURCH

Pramukh Adhyaksh (President)

- Rev. Niranjan Ekka

Up Pr. Adhyaksh

- Rev. Silas Kujur

Secretary - Sri. Zehabenus Lakra

Treasurer - Sri. Christ Anand Tirkey

Ref. No. 238/78/F-48.

EINGEGANGEN

24. JUNI 1978

Erledigt

Head Office :-

G.E.L. Church

Main Road,

Ranchi/Bihar/India.

Dated 12-6-78.

Members of the Executive Committee :-

1. Rev. Dr. Nirmal Minz
2. Rev. Sunil Tirkey
3. Rev. C. C. Minz
4. Sri. Nirmal Chaudhary
5. Sri. P. D. Panna
6. Sri. Theophil Ekka
7. Sri. Erus Bara
8. Sri. Ahlad Tirkey
9. Sri. Phulchand Panna

To,

D.Kurt Scharf DD,
Chairman,
Gossner Mission,
Berlin.

Dear Sir,

The resolution item No. 3-(d) of the Executive Committee meeting of the North Western G.E.L.Church, held on 8th of June 1978 at NW-G.E.L.Church Hethakota for your information.

Item No. 3: Important letters for information:-

- (d) - Letter dated May 24, 1978 from Dr.Kurt Scharf DD, Chairman, Kuratorium of Gossner Mission Society, Berlin, was placed and considered. The Committee notes its regret that the Gossner Mission has failed to take note of all the events, decisions and steps leading up to the present situations in the former undivided G.E.L.Church. The Committee also noted that Dr.Paul Singh failed in his duty to the Church and misrepresented the facts of the groups within the Church before the Kuratorium.

Resolved to send copy of letter No.151, dated 27-4-78, along with resolution of the Mahasabha and the copy of the constitution for the study of the Kuratorium.

.....

Read and confirmed.

Sd/- N.Ekka.
8-6-78.
Chairman.

Sd/- Z.B.Lakra.
8-6-78.
Secretary.

CC: Dr.Martin Kruse.

Yours sincerely,

Encl: (1) Letter No.151/78/F-48.
dated 27-4-1978.

(Rev.N.Ekka.)
12/6/78

(2) The Consti-
tution of the
N.W.-G.E.L.Church.

Pramukh Adhyaksh (President.)
North Western G.E.L.Church,
R A N C H I.

NORTH WESTERN GOSSNER EVANGELICAL LUTHERAN CHURCH.

Pramukh Adhyaksh (President)

- Rev. Niranjan Ekka

Up Pr. Adhyaksh

- Rev. Silas Kujur

Secretary - Sri. Zehabenus Lakra

Treasurer - Sri. Christ Anand Tirkey

Ref. No. 151/78/F-48.

Head Office :-

G.E.L. Church

Main Road,

Ranchi/Bihar/India.

Dated 27-4-1978.



To,

D.Kurt Scharf DD.
Chairman,
Gossner Mission,
B E R L I N.

Dear Sir,

1. - Greetings in the name of our Lord Jesus Christ on behalf of all the members of our Church.

2. - We have already informed you in our office letter No.58/77/F-48, dated 15th March 1977, that G.E.L.Church has finally been divided into separate Churches and in both the parts separate Head of the Church with its own officers have been constituted.

3. - After a part of the former G.E.L.Church constituted its own administration on 13-1-1977 under Rev.S.Barla, our North Western Anchal, being an autonomous part of the former G.E.L.Church resolved unanimously on 1st February '77, to establish itself as an independent Church.

4. - When all our efforts for amicable settlement of our differences within the Church failed, including the attempts of friends and well wishers within and outside India, we finally decided to convene a Mahasabha (General Assembly) of our area and of those who decided to join us in our move.

5. - We are glad to inform you that on 15th April 1978, our Mahasabha (General Assembly) was held at Christ Church Ranchi in which all the constituents Parishes, Ilakas and Congregations of our area attended. Besides this, some of the Parishes and Congregations of South East Anchal, Madhya Anchal and Orissa Anchal also joined us. About 1500 delegates and official visitors who attended the Mahasabha at Ranchi being representatives of One Lacs (hundred thousand) of Church members out of the total of 3 lacs membership of the former G.E.L.Church, passed and adopted unanimously a Constitution for the North Western G.E.L.Church. Full text of the Constitution will be sent in due course as and when printed.

6. - By the Grace of Lord Almighty, at last, we have found out our own solution to the persisting problems and we hope peace, harmony and stability will be restored in both parts of the former G.E.L.Church, as the division of the Church is now finally complete.

Continued. ... II.

NORTH WESTERN GOSSNER EVANGELICAL LUTHERAN CHURCH.

Pramukh Adhyaksh (President)

- **Rev. Niranjan Ekka**

Up Pr. Adhyaksh

- **Rev. Silas Kujur**

Secretary - **Sri. Zehabenus Lakra**

Treasurer - **Sri. Christ Anand Tirkey**

Head Office :-

G.E.L. Church

Main Road,

Ranchi/Bihar/India.

Ref. No

Dated

II.

Members of the Executive Committee :-

1. Rev. Dr. Nirmal Minz
2. Sunil Tirkey
3. Rev. C. C. Minz
4. Sri. Nirmal Chaudhary
5. Sri. P. D. Panna
6. Sri. Theophil Ekka
7. Sri. Erus Bara
8. Sri. Ahlad Tirkey
9. Sri. Phulchand Panna

7. - We believe that you will remember us in prayers as before and pray for the growth and stability of our Church for Greater Glory of our Lord.

Yours sincerely,

Sd/- N.Ekka.
(Rev.Niranjan Ekka.)
President (Pramukh Adhyaksh.)
North Western G.E.L.Church,
R A N C H I.

NORTH WEST
GOSSNER EVANGELICAL LUTHERAN CHURCH
RANCHI

Pramukh Adhyaksh

- Rev. Niranjan Ekka

Up Pr. Adhyaksh

- Rev. Silas Kujur

Secretary - Sri Z. B. Lakra

Treasurer - Sri C. A. Tirkey

Head Office :-

G. E. L. Church,

Main Road,

Ranchi/Bihar/India.

Ref. No. 300/77/F-48.

Dated 29-8-1977.

To,

Pastor I.R.Helmuth Borutta,
Brandstr. - 23.
8500 - Nurnberg,
West Germany.

Dear Brother Borutta,

A copy of your letter dated 15th of August 1977, addressed to Rev.S.Mohan has reached us. We were expecting that you will be informed of the activities of Rev. J.J.P.Tiga and his men by them.

You are all well aware that North West Anchal has been duly constituted and it is functioning under the Adhyaksh Rev. Niranjan Ekka. We have considered your letter and we are sorry to learn that you are badly misinformed and mistaken. The activities of Rev.J.J.P.Tiga has finally cemented the division of the Gossner Church, four Anchals on one side and North Western Anchal on the other side.

Now the North West Anchal is firm on its stand to have a separate Church and the events after 29th September 1977 are going to be decisive.

Since you are keen to know further developments in the Church, I am enclosing two printed pamphlets for your information. We hope that these will be translated and circulated among friends by you.

With greetings.

Yours sincerely,

Z. B. Lakra

(Mr. Z. B. Lakra.)
Secretary,

North West G.E.L.Church,
RANCHI.

CC: Chairman, G.M.
Director, G.M.
Dr. Hans Grothaus,
Dr. K. V. Stieglitz.

PS: Rev. Dr. N. Minz has been served with a notice terminating his service as the Principal of Gossner College by Rev. S. Barla on 16th August, 1977.

NORTH WEST
GOSSNER EVANGELICAL LUTHERAN CHURCH
RANCHI

Pramukh Adhyaksh

- Rev. Niranjan Ekka

Up Pr. Adhyaksh

- Rev. Silas Kujur

Secretary - Sri Z. B. Lakra

Treasurer - Sri C. A. Tirkey

Ref. No. 300/77/F-48.



Head Office :-

G. E. L. Church,
Main Road,
Ranchi/Bihar/India.

Dated 29-8-1977.

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Pastor I.R.Helmuth Borutta,
Brandstr. - 23.
8500 - Nurnberg,
West Germany.

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With greetings.

Yours sincerely,

(Mr. Z. B. Lakra.)
Secretary,
North West G.E.L.Church,
R A N C H I.

CC: Chairman, G.M. ✓
Director, G.M.
Dr. Hans Grothaus,
Dr. K. V. Stieglitz.

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NORTH WEST
GOSSNER EVANGELICAL LUTHERAN CHURCH
RANCHI

Pramukh Adhyaksh

- Rev. Niranjan Ekka

Up Pr. Adhyaksh

- Rev. Silas Kujur

Secretary - Sri Z. B. Lakra

Treasurer - Sri C. A. Tirkey

Ref. No. 271/77/F-48.



Head Office :-

G. E. L. Church,

Main Road,

Ranchi/Bihar/India.

Dated 9th Augt. '77.

To,

The Chairman,
Gossner Mission,
B E R L I N.

Subject: Evangelistic Grants.

Dear Sir,

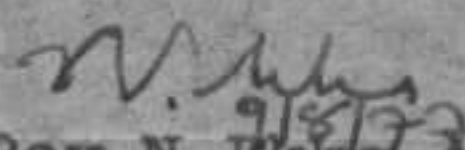
We have already brought to your notice that Rev. S. Barla has already stopped all financial aids including the Evangelistic Grants which has been sanctioned for the year 1977.

The Evangelistic Grants have been received by him but no payment has yet been made since February, 1977.

I once again request you to kindly release the Evangelistic Grants till an alternative arrangement is made by us. Evangelistic Grants of Surguja, Udaipur and Palamau Mission Fields be sent direct to the " G.E.L. Church North West Anchal General Fund " Account No. 13741, United Bank of India, Ranchi Branch, Ranchi.

With Greetings.

Yours sincerely,


(Rev. N. Ekka.)
Pramukh Adhyaksh,
North West G.E.L. Church,
R A N C H I.

CC: 1. Rev. M. Seeberg, Director.
2. Rev. Dr. Grothaus.
3. Rev. Dr. W. Hess.
4. Rev. H. Borutta.
5. Dr. Uwe Runge.

NORTH WEST
GOSSNER EVANGELICAL LUTHERAN CHURCH
RANCHI

Pramukh Adhyaksh

- Rev. Niranjan Ekka

Up Pr. Adhyaksh

- Rev. Silas Kujur

Secretary - Sri Z. B. Lakra

Treasurer - Sri C. A. Tirkey



Head Office :-

G. E. L. Church,
Main Road,
Ranchi/Bihar/India.

Ref. No. 204/77/P-48.

Dated 24-6-1977.

To,

Rev. S. Barla,
Pramukh Adhyaksh,
Four Anchals,
G.E.L.Church, Ranchi.

Dear Brother,

With reference to your letter No. 168/77/KSS-134, dated 4-6-1977, I have to make it very clear to you that you can not represent or speak on behalf of the G.E.L.Church as registered under the Society Registration Act., 1960.

1. The G.E.L.Church have finally divided on 13-1-1977 on your leadership. The North West Anchal has been watching the activities of the other four Anchals since before 31st October 1973 when all the officers of the G.E.L.Church along with the KSS members resigned en - bloc that the other four Anchals were all along trying to violate the provisions of the Church constitution and to abrogate it in utter disregard of the purpose, Basic Principles and Aims and Objects of the Church, as given in the Church Constitution of 1960. And at last they made their final bid to divide the Church on 13-1-77 by making you as their Pramukh Adhyaksh and unsuccessfully to hoist you as the Pramukh Adhyaksh of the G.E.L.Church in face of the negative corroborative vote of North West Anchal. The North West Anchal has already recorded its negative corroborative vote on your selection and other office bearers under you. In no stretch of imagination you can place yourself to represent the G.E.L.Church. Hence you can not speak on behalf of the G.E.L.Church which existed before 13th of January. The resolutions of Anchal Sabha of North West Anchal have already been communicated giving all the details to all concerned in this office letter No. 25/77/P-48, dated 7th Feb. 1977, and again to you by this office No. 58/77/P-48, dated 15-3-1977.

2. ^{you} Ordination of Pastors in a matter of spiritual functions, and since ^{you} do not represent the G.E.L.Church, as it was before 13-1-77 you have no scope to say anything to us in this regard. You have yourself violated the functions of the sacred office by ordaining candidates on 8-5-77 at Ranchi.

3. I am glad that you still uphold Christian belief and charity in our internal differences, and hence I appeal you to release the Funds of Mission Fields immediately for the sake of Christian belief and charity, which has already been received by

(P.E.C.)

NORTH WEST
GOSSNER EVANGELICAL LUTHERAN CHURCH
RANCHI

Pramukh Adhyaksh

- Rev. Niranjan Ekka

Up Pr. Adhyaksh

- Rev. Silas Kujur

Secretary - Sri Z. B. Lakra

Treasurer - Sri C. A. Tirkey

Head Office :-

G. E. L. Church,

Main Road,

Ranchi/Bihar/India.

Ref. No.

Dated

II.

received by Rev. Dr. C. K. Paul Singh in January 1977.

A part can not be a whole. For this reason, I do not think proper to reply to your other points at present which will be given at a suitable time.

With all good wishes and Greetings.

Yours in Him,

Niranjan Ekka
- 24/1/77 -

(Rev. N. Ekka.)
Adhyaksh,

North West Anchal,

&

Pramukh Adhyaksh,
N. W. - G. E. L. Church,
RANCHI.

CC: The Secretary, UELC-I.

Director - G.M. ✓

Director - Church Co-operation.

L. W. F. - Geneva.

NORTH WEST
GOSSNER EVANGELICAL LUTHERAN CHURCH
RANCHI

Pramukh Adhyaksh

- Rev. Niranjan Ekka

Up Pr. Adhyaksh

- Rev. Silas Kujur

Secretary - Sri Z. B. Lakra

Treasurer - Sri C. A. Tirkey

Head Office :-

G. E. L. Church,

Main Road,

Ranchi/Bihar/India.

Ref. No.

Dated

73/77/2-2

26.3.77

The General Secretary,

I.C.C.

Geneva, Switzerland.

Through the Asia Secretary,

Department of Church Co-operation,

Subject : Affiliation of North West Gossner Evangelical
Lutheran Church, Ranchi.

Dear Sir,

In continuation of our letter No. 56/77/2-23, dated
15th of March, 1977, I hereby request you to recognise our early
born Church, provisionally known as North West G.E.L. Church, Ranchi,
and grant us affiliation with immediate effect.

With thanks and good wishes.

Yours sincerely,

N. Ekka
26/3/77

(Rev. N. Ekka)

Pramukh Adhyaksh,

North West G.E.L. Church,

RANCHI.

CC:-

Advance copy to General Secretary.

Directors, Dept. of Studies/World Service/Church Co-Op/C.D.S.

Director, G.M. Barla.

Encl : Our strength.

Rev. S. Barla, Pramukh Adhyaksh of
4. Anchals, GELC, Ranchi.

(P.T.O.)

Our Strength.

1. Pastors.	...	...	...	54.
2. Candidates.		...	...	11.
3. Ilakas.	...	...	...	16.
4. Parishes.	...	...	...	47.
5. Baptised Members	...			75000. (Roughly.)
6. Congregations.	...			500. ,,

.....

NORTH WEST
GOSSNER EVANGELICAL LUTHERAN CHURCH
RANCHI

Pramukh Adhyaksh

- Rev. Niranjan Ekka

Up Pr. Adhyaksh

- Rev. Silas Kujur

Secretary - Sri Z. B. Lakra

Treasurer - Sri C. A. Tirkey

Ref. No. 72/77/5-48.



Head Office :-

G. E. L. Church,

Main Road,

Ranchi/Bihar/India.

Dated 23-3-1977.

To,

The Executive Secretary,
U.E.L.C.I
Mairas.

Subject: Application for Affiliation.

Dear Sir,

In continuation of our letter Ref. 58/77/5-48, dated 15th March 1977, I hereby request you to recognise our newly born Church, provisionally known as North West G.E.L. Church, Ranchi and grant affiliation to U.E.L.C.I with immediate effect.

With thanks and good wishes.

Yours Sincerely,

N. Ekka
26/3/77.
(Rev. N. Ekka.)
Pramukh Adhyaksh,
North West G.E.L. Church,
RANCHI.

CC: The Chairman, UELC-I.

The Joint Secretary, UELC-I.

Dr. K. Rajaratnam, Asia Secretary

✓ Director, G.M. Rev. S. Barla, Pramukh Adhyaksh of
4 Anchals, Ranchi.

Encl : Our strength.-

Our Strength.

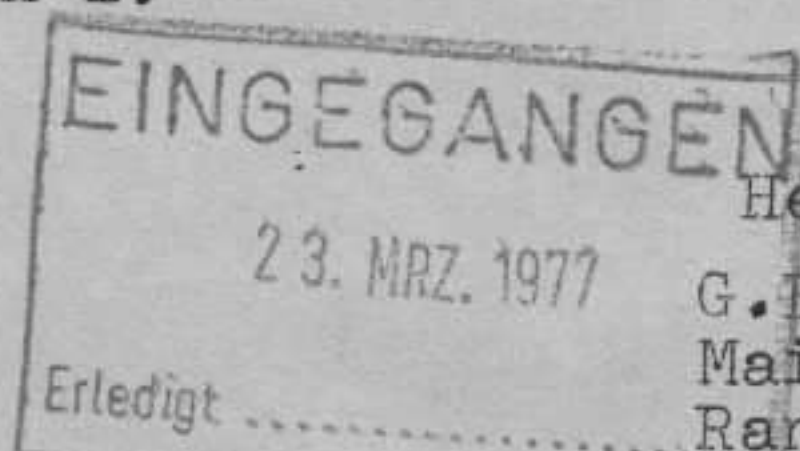
1. Pastors.	...	...	...	54.
2. Candidates.	...	...	...	11.
3. Ilakas.	...	...	...	16.
4. Parishes.	...	...	...	47.
5. Baptised Members	...	...	...	75000. (Roughly.)
6. Congregations.	...	...	...	500. ,,

.....

NORTH WEST GOSSNER EVANGELICAL LUTHERAN CHURCH,
R A N C H I.

Pramukh Adhvaksh:
Rev.Niranjan Ekka.

Ref.No.58/77/F-48.



Head Office:-

G.E.L.Church,
Main Road,
Ranchi/Bihar/India.

Date: 15-3-1977.

To,

Rev.Martin Seeberg,

Director Gossner Mission,

1. Berlin - 41.

Handjery Str. 19/20.

Germany.

Dear Sir,

I am directed to inform you that Rev.Samuel Barla is not the constitutional and legal Head of the G.E.L. Church.

1. The K.S.S.and other officers and Boards created by some of the Anchals of the G.E.L.Church under Rev.S.Barla unilaterally on 13-1-1977 and thereafter are ill gal,unconstitutional and arbitrary. All their actions and decisions in the name of G.E.L.Church neither constitute and represent the whole Gossner Church, nor are they binding on the affairs of whole Gossner Church as they are ill gal, unconstitutional and arbitrary.

and/ 2. The G.E.L.Church in Chotanagpur and Assam, now stands finally divided into two separate Churches/in both the groups we have constituted our separate Head of the Church with its own officers.

3. The group and body headed by Rev.S.Barla and his K.S.S. has got no administrative authority, legal right and control whatsoever on the affairs and moveable and immoveable properties of the Gossner Church in the jurisdiction of Ranchi Hd.Qrs. and North West Anchal. The concerned resolutions adopted by the Anchal Sabha on 1st Feb.1977, the highest body of the the North West Anchal of the G.E.L.Church and allied resolutions are enclosed herewith. .. @

4. It is requested that henceforth all correspondence regarding all affairs of the G.E.L.Church concerning the area at present comprised in the jurisdiction of this Anchal, viz. (1) Ranchi, (2) Lohardaga, (3) Chatti, (4) Gumla, (5) Chainpur, (6) Kondra, (7) Kinkel, (8) Jatatoli and (9) Hazaribagh Ilakas in Bihar State and (1) Ichkela, (2) Sarhapani, (3) Surguja, (Ambikapur) Ilakas in Madhya Pradesh and Dooars Ilaka in W.Bengal may kindly be made directly with us.

5. This is for your kind information and necessary guidance.

We do hope that you pray for us. With Greetings in the name of our Lord Jesus Christ.

Yours sincerely,

Z.B. Lakra.
Z.B.Lakra.)
Secretary,

North West G.E.L.Church,
R A N C H I.

@ - NB: With. ---Enclosures.
Without.

Resolution adopted unanimously by the North West Anchal Sabha on 1st Feb. 1977, vide Item No. 11 - Item No. 14 & 15 of the Agenda.

A. Present situation of the Church:- This Anchal Sabha of the North West Anchal of the G.E.L. Church received reports from its officers on the present situations and developments in the Church and records its deep regret and dissatisfaction on the fact that the other Anchals (1) South East Anchal, (2) Orissa Anchal, (3) Assam Anchal and (4) Madhya Anchal, in the intimated absence of the North West Anchal, " which is an inseparable component part of the G.E.L. Church " have attempted to elect Pramukh Adhyaksh, " who has to be a visible symbol of unity of the Gossner Church " and to form the K.S.S., " in and through which they express the unity of the Church ~~inside and~~ in spite of its diversity " on 13-1-1977 disregarding the fact that this Anchal Sabha has already recorded and sent its negative corroborative vote on its last session dated 15th-16th March 1976, on the formation of K.S.S. and election of Pramukh Adhyaksh before any viable solution to the present crisis was found out;

Now, therefore, this Anchal Sabha in exercise of its right as given to an Anchal and contained in Article Four -Part-II-(6)-(d)-(i) and (ii) and Article - 13-(4)-(t) of the 1960 Constitution, resolves:-

(1) That this Anchal Sabha records its negative corroborative vote on the attempt by the other Anchals in the formation of K.S.S. and election of Pramukh Adhyaksh as these matters affecting the general status of the Church and of its workers and declares that such persons, as are elected officers on 13-1-1977, and thereafter, and constitute K.S.S. and Boards by these Anchals can not constitute and represent the whole Gossner Church, and can not act in the name of whole Church, and be not effective and binding on the Church;

(2) That the officers and Boards created by the other Anchals shall have no jurisdiction and control whatsoever on the North West Anchal and Ranchi Hd. Qrs. Congregation area, and these shall not be effected by the decision and acts of these officers and Boards;

(3) This Anchal Sabha records with regret that as all the proposals of this Anchal have not been considered by the Acting Pramukh Adhyaksh and other Anchals, and the other Anchals on 13th of January 1977 have unilaterally proceeded deliberately to attempt the formation of K.S.S. " in and through which is expressed the unity of the Church in spite of its diversity, and election of Pramukh Adhyaksh, a visible symbol of unity of the Gossner Church in the notified absence by negative corroborative vote of the North West Anchal, in utter VIOLATION of the BASIC PRINCIPLES of the Church and failed to organise its units under the constitution so that the different individuals and groups can live together in love and mutual respect for the God given freedom of each individual and group, and thereby made the office of Pramukh Adhyaksh CEASE to be a visible symbol of unity of the Gossner Church;

And whereas by their unilateral action, the other Anchals FAILED in the DUTIES AND OBJECTS of the Church to express outwardly the unity of the Church and all its organisational units, and to develop a living fellowship in the whole Church in faith and freedom, by all methods and to establish unity;

This Anchal Sabha is convinced that the unity of the Church has been BROKEN and DESTROYED and the Church is now DIVIDED by the actions of other Anchals and therefore this Anchal Sabha resolves not to join the K.S.S. and other Boards formed by other Anchals, as it has now become not necessary.

B. Future organisation of Anchal:-

Whereas the Gossner Evangelical Lutheran Church failed to carry on the administration and solve the problems of the Church under the 1960 Constitution to fulfil the aims and objects of the Church, the officers of the Church resigned their posts and the K.S.S. dissolved itself on 31-10-1973 to pave way for a regeneration of the Church under a new Consti-

II.

Constitution as suited to the present requirement of the Church;

. And whereas the New Constitution was drafted and unanimously adopted by the K.S.S. on 11-7-1975 to be made effective from 1st of November 1975, and all the K.S.S. members were to meet on 30-10-1975 to take steps to implement the New Constitution, to which all the South East Anchals members along with some likeminded members from other Anchals boycotted enblock and backed out from unanimous decision of the K.S.S. for defeating the implementation of the New Constitution in the Church, and thereby created an unbridgeable gap between the Anchals resulting in total loss of confidence and trust amongst Anchals and destroyed co-ordination, of Anchals, an essential ingredient of the existing constitution;

And whereas the other Anchals have only desired and longed for the formation of the K.S.S. and election of Pramukh Adhyaksh this Anchal proposed an alternative of two Synods of the Church, it/abundantly and repeatedly making/clear that the formation of K.S.S. and election of Pramukh Adhyaksh were necessary only after a viable solution to the causes of the problems were arrived at;

four/ And whereas in utter disregard and violation of the basic principles of the Church, the Acting Pramukh Adhyaksh and the other/Anchals have deliberately attempted to form the K.S.S. and elect a Pramukh Adhyaksh on 13th of January 1977 and thereafter, and failed to organise the units of the Church under the Constitution so that the different individuals and groups can live together in love and mutual respect for the God given freedom of each individual and group;

been/ And whereas the Duties and Objects of the Church to express outwardly the unity of the Church and all its organisational units and to develop a living fellowship in the whole Church in faith and freedom, by all methods and to establish unity has/destroyed disobeyed and bypassed, by the unilateral action of the other Anchals, with the result that the office of the Pramukh Adhyaksh is now no longer a visible symbol of unity of the Gossner Church, the unique and symbolic features for keeping Ranchi as Hd.Qrs.Congregation completely destroyed and the existing problems and crisis of the Church stand aggravated, differences of approach and outlook widened and the gap made unbridgeable;

Now, therefore, the North West Anchal Sabha of 1st Feb. 1977 being fully convinced that by their unilateral action on 13th Jan. 1977, the other Anchals have divided the one indivisible Gossner Church by not considering the proposals of one inseparable component part of the Gossner Church, and by their unilateral action now forced the Anchal Sabha to resolve to continue in all humility its autonomous existence with its own outlook and vision of a true Evangelical Lutheran Church and to assert and form itself into a nucleus of an independent Church.

-X-X-X-X-Y-Y-Y-X-X-X-X-X-

Resolution adopted by the Executive Committee, N.W.A., G.E.L.Church on 13th March 1977.:-

Item No. 4:- Emergency Situation in the Church:- For immediate further action as decided by Anchal Samiti on 12-3-1977 to implement the resolutions of the Anchal Sabha of 1st Feb. 1977, it was unanimously resolved that since the adoption of the resolutions for the North West Anchal to continue in all humility its autonomous existence with its own outlook and vision of a true Evangelical Lutheran Church and to assert and form itself into a nucleus of an independent Church was adopted by the Anchal Sabha on 1st Feb. 1977, initiative for negotiations were taken up for a peaceful settlement with the other four Anchals, viz. South East, Orissa, Assam and Madhya Anchals by the North West Anchal;

And whereas all these attempts for peaceful and amicable settlement proved to be futile, and the unbridgeable division of G.E.L.Church into TWO DIVISIONS got firmly established which

III

which became abundantly clear by the actions of the other four Anchals as mentioned above, on 12th March 1977;

This North West Anchal of the G.E.L.Church forming a part and a division of the G.E.L.Church, resolves to give effect to the Resolutions adopted by the N.W.Ancal Sabha on 1st February 1977 and from 14th day of March 1977 hereby declares itself as an Independent Church, provisionally known as " NORTH WEST G.E.L.CHURCH, RANCHI " with powers and functions as already resolved by the Anchal Samiti meeting dated 2nd Feb. 1977 - Item No. 5-(3) which reads:-

" Until new Constitution for an independent Church is adopted, the Anchal Samiti shall function and exercise all the powers of Kendriya Salahkari Sabha as given in the present 1960 Constitution. The Anchal Samiti shall have an Executive Committee to implement, organise, and to draft a constitution of following members. This Committee is also authorised to talk, negotiate, and finalise the mutual matters with other Anchals in achieving a peaceful settlement, and is empowered to do everything in the interests of all concerned..... ".

And the Adhyaksh, Up-Adhyaksh, Secretary and ~~the~~ the Treasurer of the North West Anchal shall act as the Pramukh Adhyaksh, Up-Pramukh Adhyaksh, Secretary and the Treasurer of the North West G.E.L.Church, Ranchi respectively.

--X-Y-X-X-X-X-X-X-X-

Appendix.

Extract from the - Constitution of the G.E.L.Church - (1960)
Article Four - Part - II - Organisation -

6. (a) The Pracharakpans, Padripans, Ilakas, Synods, Anchals and Central organisational units, all working together constitute the One Gossner Church.

(d) The administrative authority of the Gossner Church is vested in the Kendriya Salahkari Sabha. The moveable and immoveable property of the Gossner Church shall be vested for the time being in the Kendriya Salahkari Sabha. The Administrative authority of the Kendriya Salahkari Sabha is however limited in the following ways:-

(i) The Kendriya Salahkari Sabha cannot interfere in the internal administration of the Anchals.

(ii) All decisions affecting the Constitution of the Church and its Bye-laws, the doctrine, and the worship of the Church, the general STATUS OF THE CHURCH and of ITS WORKERS, need an independent corroborative decision of the Anchals or the Ministerium of the Gossner Church as the case may be IN ORDER TO BECOME EFFECTIVE.

Article Thirteen: 4. Function of the Anchal Sabha:-

(t) To participate in all the decisions of the Kendriya Salahkari Sabha by a corroborative decision.

--X-Y-X-Y-X-Y-X-Y-X-Y-X-

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LEITZ

1650 Trennblatt ohne Ösen
1654 Trennblatt mit Ösen
zum Selbstausschneiden
von Registertasten

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

(Regd. under Societies Registration Act XXI of 1860)

Pramukh Adhyaksh
Rev. P. D. Soreng

Up. Pramukh Adhyaksh
Rev. Dr. M. Bage

Secretary
Mr. A. Lakra

Treasurer
Mr. P. Topno

HEAD OFFICE

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

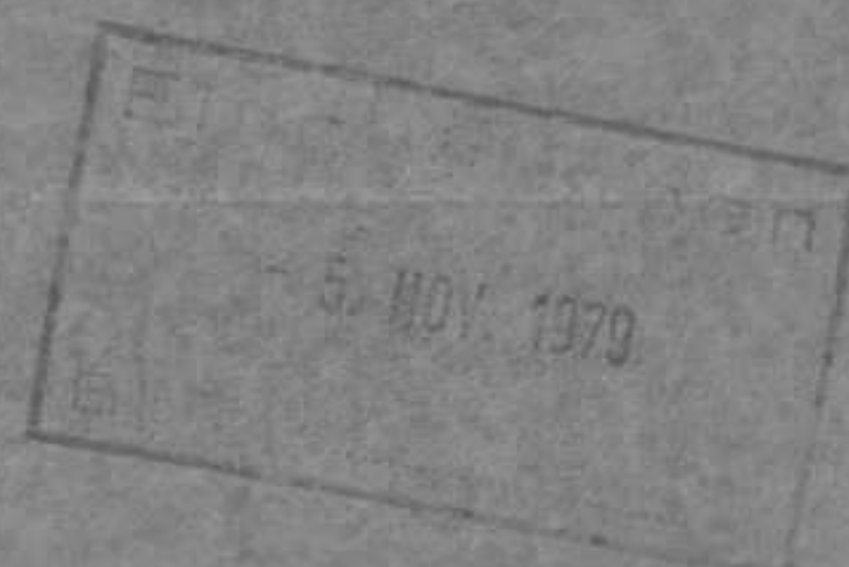
472/79/KSS-153

Ref. No.:

23 Oct 1979

Date:

Rev. J. F. Neudorffer
Secretary for Southern Asia
Lutheran Churches in America
NEW YORK N.Y. 10016, U.S.A.



Dear Dr. Neudorffer,

I was indeed happy to meet you on 27.9.79. We had nice and open talk. I had thought that you would do something for the unity of the Gossner Church. But I am sorry to let you know that Indian Government is having frequent inquiries regarding the purpose of Rev. Lomperis' stay at Ranchi. So called NWGELC can no longer hide the purpose behind his stay. I am unable to help him from my end, because his stay here is against the spirit and unity of the church.

You were open to me in our talk as regards monetary help to NWGELC. But I know that LCA is funding them through reliable sources. Your fund to NWGELC either in word or deed is dividing the church. Rev. Lomperis while visiting the congregation is saying "I have come to serve the new church, I will make provision for landed property for those who have no land and money will come for building up hospitals, schools and church building in area of the newly born NWGELC. All the pastors will be provided with motor cycles." You can understand that the atmosphere of the church is getting poisoned.

Dear brother, let us be faithful to what we talked and decided at Manila Conference.

With greetings,

Yours sincerely,

(Rev. P.D. SORENG)

To
Rev. P.D. Soreng
G.E.L.Church Compound
Ranchi, Bihar
India

19.12.1978

Dear Brother,

This is to inform you that Rev. Peters and I have returned to Germany safe and sound. Once more we want to thank you and all other friends very, very much for all you have done for us during our visit to India. We shall never forget that experience, and we do hope that there will be many more opportunities for fellowship.

Thank you also for the letters 483/485/487/78/KSS-78, which arrived here today.

We have noted your recommendation for exchange programme and hereby invite Rev. Martin Tete to Germany during the months of May and June 1979. The exact dates will follow on due course, also the necessary documents.

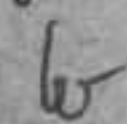
Concerning membership in our Kuratorium I like to remind you of our Gossner Mission Constitution. According to that constitution it is not possible for GELC to nominate a Kuratorium member.

According to the constitution our Kuratorium has elected Rev. Dieter Hecker from Karlsruhe, whom all of you know very well, to be the vice-Kurator for Rev. Dr. Singh. The term of office for both of them will expire at the end of 1979.

At the end of 1979 the Kuratorium will have to elect a new member onto the place of Dr. Singh in the Kuratorium. Re-election is constitutionally possible. However, There are considerations to elect Dr. Bage this time, since he is also German speaking and he is at present Up Pramukh and will be the next Pramukh. His vice-Kurator should again be a German, in order to secure his presence at all meetings when the Indian Kurator can not be present. It is therefore likely that Rev. Hecker will be re-elected to be the Vice-Kurator for the Indian Kurator.

Nevertheless, I shall put your request re. nomination of a Kurator by GELC to the next Kuratorium meeting at the end of January and let you know the reaction of the Kuratorium immediately after that date.

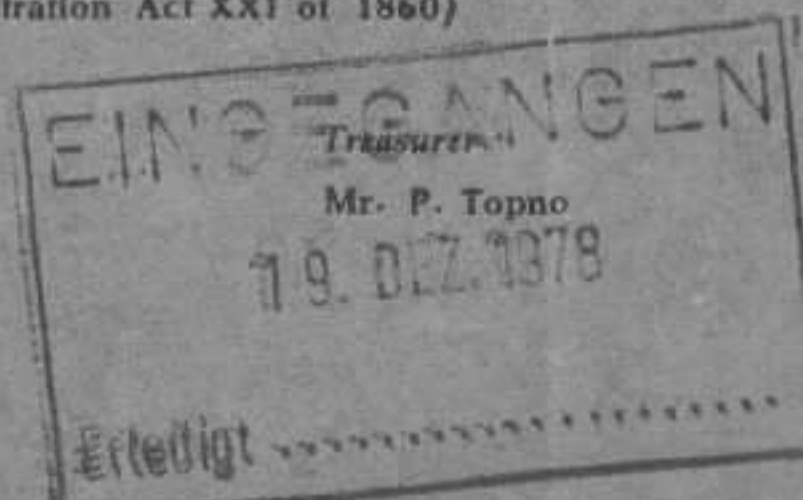
May God bless you and His whole church during the new year of 1979.
Greetings to all friends,
yours,


Siegwart Kriebel

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

(Regd. under Societies Registration Act XXI of 1860)

Pramukh Adhyaksh
Rev. P. D. SorengUp. Pramukh Adhyaksh
Rev. Dr. M. BageSecretary
Mr. A. LakraHEAD OFFICE
G. E. L. Church, Ranchi
Bihar/India Phone 23358

Ref. No. 483/78/KSS-78

Date 11 Dec 78

Extract from the KSS Samiti meeting dated 24-25 Nov 78

Extract - Item No. 5 - Letter from Diplom R.J. Lakra

Letter addressed to the Pramukh Adhyaksh by Diplom R.J. Lakra was placed on the table for information and consideration. Letter speaks the following points :-

a) Visit of Rev. S. Kriebel, Director GM and Pastor Peters, Vice Chairman of the Kuratorium though is formal one collecting more informations, is no doubt of immense importance as their observations, findings and reports will play a vital role in Gossner Mission. Hence they must be explained of real situations and needs of the church for better understanding and co-operation.

b) Impact of the modern sophisticated Industrial developments which is bound to influence rural Agricultural Economy tremendously be properly explained to the visiting guests.

c) Partnership with churches in Germany is very essential which is also to be understood properly and possibilities of such partnerships be explored and established as early as possible.

d) As Rev. Borutta has resigned from his post as representative of the Gossner Church in the Kuratorium of the Gossner Mission, one representative may be named to fill up the post.

He further requested that if the KSS agrees, name of Diplome R.J. Lakra may be proposed for this place.

After prolonged discussion over the issue, following actions were taken :-

Resolved that -

5.01 The KSS expresses its desire that the GEL church representative be selected by the KSS, instead of nomination by the Gossner Mission.

5.02 The Gossner Mission be informed of this decision and request be made to the Gossner Mission to allow the Gossner church to send its own representative.

To

The Director,
Gossner Mission,
Berlin

(P.D. SORENG)
Pramukh Adhyaksh/President
GEL CHURCH RANCHI

OFFICE OF THE SECRETARY, KSS, G.E.L. CHURCH IN CHOTANAGPUR
& ASSAM.

Memo No. 461/78/KSS-27

Dated .24th. Nov. 78.

To,

The Secretary, UELCI,
Madras.



Dear Sir,

I am pleased to inform you that Rev. P.D. Soreng has taken over the office of the Pramukh Adhyaksh (President) of the G.E.L. Church with effect from 2nd November 1978.

He shall represent the G.E.L. Church as its President (Pramukh Adhyaksh) wherever necessary.

I hope and pray for your kind co-operation to him.

Yours sincerely,

A. Lakra

(Mr. A. Lakra)
Secretary,
KSS, G.E.L. Church, Ranchi.

- cc:-
1. The Secretary, NCC
 2. The Secretary, BCC
 3. Mrs. Julie Lipp Nathaniel,
Director, CNI-CCC
 4. Rt. Rev. Arch. Bishop of Ranchi
 5. Rt. Rev. Bishop of Chotanagpur
 6. All Presidents of Lutheran Churches in India
 7. Vikas Maitri
 8. Director, LWS
 9. Director, LWF
 10. Director, Gossner Mission
 11. President, WCC.

To,

The Director,

Gossner Mission

West Germany.