

GOSSNER EVANGELICAL – LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

GELC ARCHIVE

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- Letters and Documents

3

Ambassador

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File No. 48

Name So-called "NWGEHchron" documents

Subject _____

Serial Nos. _____ to _____

जिस अदालत से जारी हो उसके सिद्धि में लिख जाय।
तारीख जब उठाना दाखिल हुआ।
तारीख जब खोर की दाखिल हुई।
तारीख जब अहकाम दाखिल हुआ।
तारीख जब अहकाम नाजिर के हवाले हुआ।

SUMMONS FOR SETTLEMENT OF ISSUES.

(Order V, Rules 1 and 5, Code of Civil Procedure.)

सम्मन बाबत तद्वर्हर ईश

(आर्डर ५, रूल १ वी ५, मजमुअबे जवाबिले नीवानी)

वाजिर के सिद्धि में लिख जाय।

तारीख जब अहकाम ताल कुनिन्दा के हवाले हुआ।

तारीख जब अहकाम ताल कुनिन्दा ने बाद तामील होने के पस किया।

तारीख जब नाजिर ने तामिली अदालत में भेजा।

जिला **panchi.**

ब-अदालत

Munsif

मुकाम **panchi**

मोकदमे का नम्बर

107 of 1977

rev. Niranjan, pkka & others. G.E.L. Church, panchi.

rev. samuel Barla & others; G.E.L. Church, panchi.

(1) Dr.C.K.P.singh as coopted member of K.S.S.

G.E.L.Church compound, panchi, p.s. Lower Bazar, Dist.panchi.

बुकि **PLH**

ने आपके नाम के वास्ते तुम्हारे

के एक नालिश रुजु की है इस लिये आपके नाम सम्मन जारी होता है के इस दावी का

जवाब देने के लिए इस अदालत में ता. 26 माह 1977 ई.

को ब-बक्त 909 को दिन आप खुद हाजिर हों या किसी वकील अदालत के

मारफत जिसको मुकदमे की जरूरी बातें अच्छी तरह से समझा दी जाएं और उनका जवाब

दे सके या ऐसे वकील के मारफत जिसके साथ ऐसा आदमी हो जो ऐसे बात का

जवाब दे सके हाजिर हो और आप को हुकम होता है के उन कागजों को जिन पर

आप जवाब दावी के मजबूती के आप भरोसा कर अपने साथ लावें।

आप को होशियार किया जाता है के अगर आप ऊपर की लिखी हुई तारीख

को हाजिर न होंगे तो मोकदमा आपके गैर-हाजरी में सुना दिया जाएगा और

फैसला होगा। ब-दस्तखत मेरे और ब-मोहर अदालत हवाले किया गया।

आज ता. 22 माह 1977 ई.

By Order

जज।

Saristadan

(१) नाम व निशान वी जाए सकूनत।

इसलिए—(१) अगर आप ऐसा तुम समझे आपके गवाहान आप खुद हाजिर न होंगे तो अदालत में दर्खास्त देकर वी जरूरी जर खुराकी जमानत से आप गवाह मजकूर से के इस अदालत से सम्मन वास्ते हाजिर करने किसी गवाह और पेश करने किसी दस्तावेज के जिस को तुम

तलब करने के मुस्तहक हो तो रुपया पय खर्चा ये मुकदमे अदालत में दाखिल करें ताके आपकी बात वी आपकी तुम्हारी करी

(२) अगर आप दावी को बतलाने के लिए जरूरत आपकी बात और जायदाद दोनों पर जो डिग्री ब-तौर सरसदी सादिर हो उस के जारी होने से आपकी तुम्हारी करी

महफूज रह सके।

अहकाम तामीली की कैफियत ।

नाम उस शख्स का जिन पर तामील होगा।	रीख वो वक्त बं मोकाम तामील होने का।	निशान देहिन्दे का नाम वो पता, अगर कोई हो।	किस शख्स पर तामील हुआ (अगर असालतन तामील तो असालतन होने की वजह लिखें।)	वह शख्स जिस पर तामील हुआ उन्होंने अहकाम पर दस्तखत कवा या दस्तखत करने से इनकार किया।	व वो पता उस श या उन अस-स का जिनके साने सम्मन दिया रा वा तामील हुआ।	कैफियत
१	२	३	४	५	६	७

टीका—कैफियत के खाने में खोराक गवाहान जो दिया गया हो वो उनके दस्तखत वो अंगूठा के निशान बाबत पाने रुपया लिखना चाहिये ।

दस्तखत अहकाम तामील कुनिन्दा ।

Affirmed before me by above person on the.....at.....
A.M.
P.M.

A.M.

P.M.

Nazir.

तामौली को तसदीक उस गांव के किसी बाशिन्दा या चौकीदार या दफादार से ।

[काण्डा १५ (२), (बी) हिल्सा १, चापटर २ जी. आर. और सी. ओ. सिविल जिल्द १।]

वल्द

साकिन्

जिनको हम खुद जानते हैं, के ऊपर अहकाम तामील कुनिन्दा ने हमारे सामने अहकाम तामील किया उस तरीका से जैसा कि उन्होंने अपने रिपोर्ट में लिखा है।

दस्तखत ।

बल्द

सहकिन्

बिहार गवर्नमेंट प्रेस, गया । (दो०पी०दो०मै०हे०)

In the court of the Munsiff

RANCHI.

Title Suit No. 107 of 1977.



1. Rev. Niranjan Ekka

As Adhyaksha of North Western Anchal,

of G.E.L. Church, G.E.L. Church Compound,

Ranchi. *P.S. Lower Bazar, Dist. Ranchi*

2. Rev. Silas Kujur as Up Adhyaksha of N.W. Anchal

G.E.L. Church and Member from Ranchi Ilaka

resident of Kanke P.S. Kanke, District Ranchi

3. Rev. Patras Bage as member of N.W. Anchal

and Chairman of Lohardaga Ilaka of the G.E.L.

Church resident of G.E.L. Church Compound,

Lohardaga, District Ranchi

4. Gabriel Tirkey as Member of N.W.

Anchal from Ranchi Ilaka of the

G.E.L. Church resident of Hethakota

P.S. Ratu, District Ranchi

5. Vijay Toppo as member of N.W. Anchal

from Head quarter Congregation of G.E.L. Church at

Ranchi resident of G.E.L. Church Compound Ranchi,

P.S. Lower Bazar, District Ranchi

6. Nirmal Choudhary as Member of N.W. Anchal from

Hazaribagh Ilaka of G.E.L. Church resident of Bokaro

(Thermal) P.S. Bokaro, District

Hazaribagh/Giridih

..... Plaintiffs.

-Versus-

1. Rev. Samuel Barla Pramukh Adhyaksha *by P.S.*

K.S.S. of 4 Anchals of the G.E.L. Church

residing at G.E.L. Church Compound, Ranchi

P.S. Lower Bazar, District Ranchi.

2. Rev. Prabhudayal Soreng as Up Pramukh Adhyaksha
K.S.S. of 4 Anchals of G.E.L. Church residing
at Khuti Toli, Simdega, P.S. Simdega, District
Ranchi.

3. Rev. N. Bhuinya as the Treasurer of the
K.S.S. of 4 Anchals of the G.E.L. Church
residing at Kadma P.S. & P.O. Khunti,
District Ranchi

4. Sri Abnaxer Lakra as the Secretary of the
K.S.S. of 4 Anchals of G.E.L. Church
residing at Khuti Toli, P.S. & P.O. Simdega,
District Ranchi

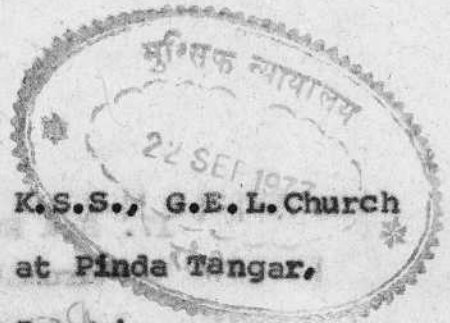
5. Rev. C. B. Aind as member of the K.S.S.,
G.E.L. Church from S.E. Anchal, residing
at Rudi P.O. Rudi, P.S. Khunti, District
Ranchi

6. Sri Sugar Bage as member of K.S.S., of the
G.E.L. Church from S.E. Anchal, residing at
Bano, P.S. Bano, District Ranchi

7. Sri John Suleman Toppno as member of K.S.S.
G.E.L. Church from S.E. Anchal residing at
Marcha, P.O. Marcha, P.S. Torpa, District
Ranchi

8. Rev. Junas Kulu as member of K.S.S., G.E.L.
Church from Madhya Anchal, residing at
Simdega, P.S. Simdega, District Ranchi

-contd-



9. Sri Lucas Tete as member of K.S.S., G.E.L.Church
from Madhya Anchal residing at Pinda Tangar,
P.O.Biru, P.S.Simdega, Dist.Ranchi

10. Rev.Jonathan Iugun as member of K.S.S.,
G.E.L.Church from Assam Anchal residing at
G.E.L.Church Tejpur, P.S.Tejpur, District
Darang (Assam)

11. Rev.Junul Topno as member K.S.S., G.E.L.Church
from Assam Anchal residing at G.E.L.Church Tejpur,
P.S.Tejpur, District Darrange (Assam)

12. Sri Gerson Tiru as member, K.S.S., G.E.L.,
Church from Assam Anchal residing at G.E.L. *Cherk*
Tejpur, P.S.Tejpur, District Darrang (Assam)

13. *Name not known*
as member of K.S.S., G.E.L., Church from Assam
Anchal, residing at *G.E.L. Cherk Tejpur, P.S. Tejpur*
Darrang (Assam)

14. Rev.Nathaniel Kullu as member of K.S.S.,
G.E.L.Church from Orissa Anchal residing at
G.E.L.Church Rajgangpur, P.O. & P.S.Rajgangpur,
District Sundergarh (Orissa)

15. Rev.Saltiel Burh as member of K.S.S.,
G.E.L.Church *as* member from Orissa Anchal
residing at Jharsugda P.O. & P.S.Jharsugda
District Sambalpur (Orissa)

16. Sri John Dhan as member of K.S.S., G.E.L.Church
from Orissa Anchal employed in Orissa Cement
Factory, Rajgangpur residing at Rajgangpur, *P.S. Rajgangpur*
District Sundergarh (Orissa)

17. Sri Nuas Ekka as member of K.S.S., G.E.L. Church from Orissa Anchal, residing at *G.E.L. Church Rajgumpha P.S. Rajgumpha Dist. Sundergarh (Orissa)*

18. Rev. Dr. C. K. Paul Singh as coopted member of the K.S.S., G.E.L., Church residing at G.E.L. Church Compound, Ranchi, P.S. Lower Bazar, District Ranchi

19. G.E.L. Church registered Society under the Societies Registration Act through the Pramukh Adhyaksha of the K.S.S., of 4 Anchals residing at G.E.L. Church Compound, Ranchi, P.S. Lower Bazar, District Ranchi.....Defendants.

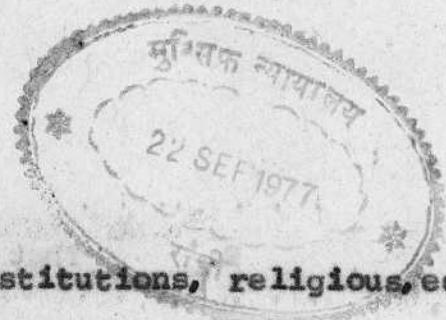
The plaintiff above named begs to state as follows:-

1. That the Gossner Evangelical Lutheran Church in Chotanagpur and Assam shortly known as the G.E.L.

Church or the Gossner Church is a society registered under the Societies Registration Act 1860 (Act 21 of 1960) in the office of the Registrar Joint Stock Companies Patna on 30/7/1921 having its Head Office at Ranchi in the G.E.L. Church Compound.

2. That the Church is governed by its present constitution duly passed and adopted and in effect from 1st July 1960 and hereafter will be referred to as the constitution.

3. That the Church has several moveable and



immoveable properties and institutions, religious, educational etc. all over India.

4. That the Church has several organisational units namely (1) Pracharak Pan (2) Padri Pan (3) Ilaka (4) Synod (5) Anchal and (6) The Kalisia Sangh which is the Mahasabha.

5. That the Pracharak Pan is the smallest unit and the Anchal is a higher unit lower than the Kalisia Sangh. The Anchal consisted of several synods and after the abolition of the Synod, it consists of several ilakas.

An Anchal is a self contained administrative unit and in all internal affairs a self Governing Organisational unit of the Church. They are members of one body viz. the Gossner Church. In and through the K.S.S. they express this unity of the Church.

6. That the administrative authority of the Church is vested in a smaller administrative body known as the Kandriya Salahkari Sabha or shortly known as the K.S.S. but the administrative authority of the K.S.S. is limited by constitution.

7. That the Pramukh Adhyaksha is Chairman of the K.S.S. and also the spiritual Head of the Church. *and visible symbol of unity*

8. That the moveable and immoveable properties of the Church are vested in the K.S.S. for the time being.

9. That the constitution of 1960 declare that the Church is one and indivisible and had 4 Anchals namely

(1) The Assam Anchal (2) The North Western Anchal, (3) The Orissa Anchal and (4) The South Eastern Anchal.

10. That subsequently the Khuti-Toli Synod was given the name of Madhya Anchal and so at present there are five Anchals including the four already existing and the Madhya Anchal.

11. That all organisations of the Church are elective and the constitution provides for their election in detail..

12. That the North Western Anchal is an important Anchal of the Church comprising 1 Lakhas of interalia

the Ranchi, Lohardaga, Gumla, Chainpur, Kindra, Kinkel,

Jatatoli, Hazaribagh, ^{interalia} Ichakera, Sahapacai, Surguja etc. and Dora (WB) and Ranchi H.D. Am. Congregation.

The Ranchi H.D. Congregation of the Church

is a part and parcel of the Ranchi Ilaka but the

constitution of 1960 gave it a special status. The

Pramukh Adhyaksh is the Pastor of the H.D. Congregation

and Chairman of the Mandli Panch which is administra-

tive Unit of the Congregation. He (Pramukh Adhyaksh)

is authorised by the constitution to receive offerings,



collections, mandli Paisa etc. into one fund out of which all workers serving under the congregation and maintained and all other dues are paid.

13. That each of the Anchals has an elected Adhyaksha who represents his respective Anchal in the K.S.S. The First Pramukh Adhyaksha was elected. He holds office for 3 years and the outgoing Pramukh Adhyaksha is succeeded to by the Pramukh Adhyaksha who is elected among the Adhyakshas and the vacant post of Up Pramukh Adhyaksha is filled up by election which takes place every three years.

14. That the K.S.S. consists of members elected by the Anchal Sabha. The Procedure for its elections is that each Anchal Sabha elects three members from among the members of the Anchal Samiti of which one of the members must be a Pastor and two must be laymen.

The Pramukh Adhyaksha and the Anchal Adhyakshas are exofficio members of the K.S.S. The K.S.S. can also coopt two members if any community or any special interests are not represented

Besides the Pramukh Adhyaksha & Up Pramukh Adhyaksha the other office bearers of the K.S.S., such

as the Secretary and the Treasurer are chosen by the

K.S.S. from among the other Adhyakshas & other office

bearers of the Anchals or the lay members of the K.S.S.

In all the total strength of the K.S.S. is 23 members

and its term is three years.

15. That the procedure for election of the Pramukh

Adhyaksha is mentioned in Art 18, for Up Pramukh Adhyak-

sha in Art 19 and for K.S.S., in Art 21 of the Constitution.

16. That due to the resignation of the Pramukh

Adhyaksha Defendant no. 11, Up Pramukh Adhyaksha Dr. N.

Mniz, the Secretary Shri Christ Anand Tirkey (Both

disassociated) and the Treasurer Defendant No. 3 as crisis

was caused in 1973 and due to the appointment of defen-

dant no. 18 as Acting Pramukh Adhyaksha and of a constitut-

ion making body, without adherence to the constitution

efforce and due to interference with the administration

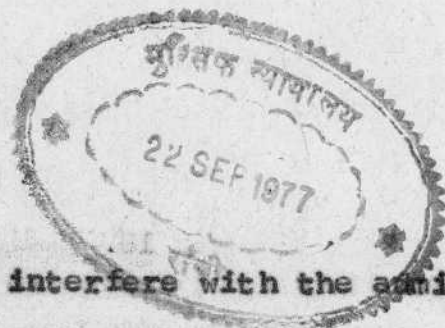
of the Church Sri Phulchand Panna and some other members

of the Gossner Church filed T.S.No.232/73 in the court

of the Munsif, Ranchi against the Acting Pramukh Adhya-

ksha and others for a declaration that the defendant

-cont-



of that suit had 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 constitution and for a decree for permanent injunction restraining the defendants of that suit from acting as Pramukh Adhyaksha or constitution making body or from acting in any manner contrary to the constitution which prejudicially affected the Gossner Church or any of its organisational units or parts or from interfering with the constitution.

17. That the Addl. Munsiff, Ranchi passed an ex parte decree on 7-7-76 allowing the said reliefs and at the same time directing that the Pramukh Adhyaksha (who was defendant no.1 in that suit and is defendant no.18 in this present suit) however, will remain and act as a caretaker as before as per directions issued in that 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 the resignation of the defendant no. 2, 3, 8 and 9 of this suit.

18. That now the defendants are declaring that they have been elected Pramukh Adhyaksha, Up Pramukh, Adhyaksha and other office bearers and members of the K.S.S. in the election held on 13.1.77 and have formed the K.S.S. consisting of themselves, although the N.W. Anchals has communicated its resolution dated 1st Feb '77.

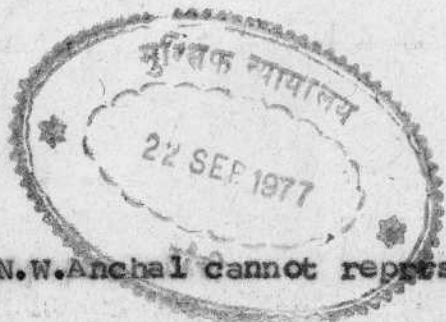
19. That the said election if a fact, took place without the participation of the North Western Anchal and as such it is not constitutional and valid.

20. That the defendant no. 13 who was appointed the care taker of the Gossner Church under the said decree of T.S.No. 232/73 has not followed the direction of the court made in the decree and the precedence of the

Constitution of the Church for the election of the defendants as Office bearers of the K.S.S.

Pramukh Adhyaksha or the

21. That the so called K.S.S., not having been elected according to the constitution with the participation of the N.W. Anchal, is not a visible symbol of units of the Church or a representative body representing the Church or its properties and institutions nor the defendants can exist or continue and function as the validly and constitutionally elected Pramukh Adhyaksha or the K.S.S., and in any case the so called Pramukh Adhyaksha or the K.S.S., not



having been elected by the N.W. Anchal cannot represent the North Western Anchal or its properties and institutions.

22. That according to Art 18 of the Constitution the First Pramukh Adhyaksha must be elected by a unanimous decision of the Adhyakshas of all the Anchals who shall decide who among themselves is the person best suited for the post. But if no unanimity is reached even after 3 meetings held on separate days, they shall after prayer determine the Pramukh Adhyaksha by casting the lot. The present situation required the same procedure to be followed as there was no Up Pramukh Adhyaksha to succeed, as the Pramukh Adhyaksha.

23. That according to Art 19 the Pramukh Adhyaksha so elected and the remaining Adhyakshas shall elect the Up Pramukh Adhyaksha at the same meeting from amongst the remaining Adhyakshas. The Up Pramukh Adhyaksha shall be elected by the Pramukh Adhyaksha and the Anchal Adhyakshas by a unanimous vote. If unanimity is not reached even after three meetings, then the Up Pramukh Adhyaksha shall be chosen from among the remaining Adhyakshas by casting the lot. It is submitted that

this procedure of the constitution was not followed in
impugned election-

24. That the K.S.S. can only be elected in the manner
laid down in Art 21 and referred in para 14 above and in
no other manner.

25. That the aforesaid procedure for the election
of the Pramukh Adhyaksha, Up Pramukh Adhyaksha has been
included in the constitution in order to foster full and
sincere co-operation and a sense of unity among all the
Anchals which are to work for the unity of the Church,
which is the one of the main objects of the Church as
embodied in Art 5 of the Constitution. and by which the
Pramukh Adhyaksha becomes the symbol of unity and the
K.S.S. becomes a representative body.

26. That due to constant conflict on ground of
racial discrimination between the Munda race which is
in majority in the Gossner Church and the Oraon and
other races which are in minority, the constitution
of the Church in 1960 provided in Art 4 against discrimination by declaring the Basic Principles that 'the
Church is bound to seek and preserve constantly the
unity of the believers in the faith and in witness,



irrespective of whatever social or racial groups they

may have come from. In the same obedience the Church

must so organise herself that under her constitution

the different individuals and groups can live together

in love and mutual respect for the God given freedom of

each individual and group".

27. That further safeguards were provided regarding

decision of the K.S.S. and Art 4 of the Constitution further

declare on "Organisation" in clause 6(d) (i) that the

K.S.S. cannot interfere in the internal administration

of the Anchals and (ii) that 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 indepen-

dent corroborative decision of the Anchals or the

Ministerium of the Gossner Church, as the case may be,

in order to become effective.

The Ministerium is for ~~various~~ ecclesiastical

purposes and its provision has been made in Art 20 of the

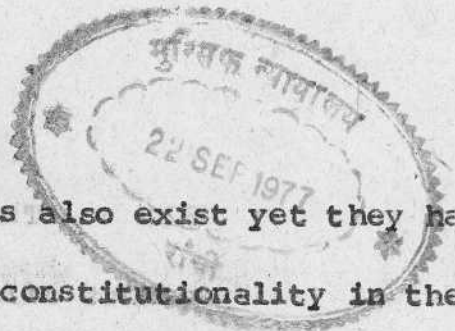
Constitution.

-contd-

28. That still further safeguards for the rights of communities are provided in Art 17 relating to (1) reservation of seats for specified minorities (2) the necessity for corroborative vote from the Anchal in respects of its acceptance of any legislation proposed by the K.S.S. for its being effective (3) for constituting statutory Boards for the rights of communities.

29. That the Oraons and other races are in minority in the Gossner Church but they are in majority in the North Western Anchal only and therefore due to racial discrimination by the Munda community the North Western Anchal has been ignored or by passed by the defendants who have arbitrarily and unconstitutionally declared themselves as the K.S.S.

30. That though the Church is bound to seek and preserve the unity of the believers in faith and in witness irrespective of social or racial groups and the Church is to so organise herself that under her constitution the different individuals and groups continue together in love and mutual respect for the God given freedom of each individual and group and for this



purpose the statutory Boards also exist yet they have failed to point out the unconstitutionality in the election of the K.S.S. and the majority community has made it difficult for the North Western Anchal to survive mainly due to their disregard and refusal to give the minorities their legitimate and constitutional rights which is their lawful right guaranteed to them as members of the Gossner Church, by the constitution.

31. That the defendants under colour of the K.S.S. are interfering in the internal administration of North Western Anchal and with the constitution by declaring through their agents and supporters by distributing pamphlets that the North Western Anchal does not exist and they are trying to create a false North Western Anchal and cause a sham election therein to represent falsely that the N.W. Anchal also supports the K.S.S. which is a representative body of all the Anchals and with that purpose of showing it as representative body they have given out that they are going to hold meeting from 27th to 29th September, 1977 so that the real and constitutional North Western Anchal representing the plaintiffs and other innumerable members be ousted from the Church.

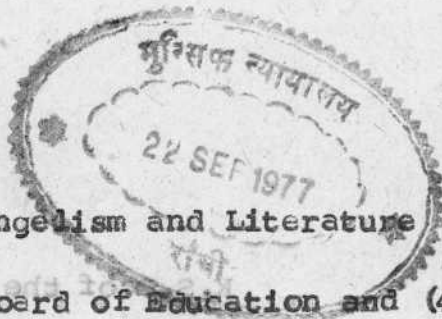
-contd-

32. That such an act is highly unconstitutional and cannot effect the status of the North Western Anchal of which the plaintiff no.1 is the present Adhyaksha, and which is a legal and inseparable component part of the Church as declared and recognised by the constitution under Art 4 clause (d) of Sub-Art 5.

33. That the defendants under colour of the K.S.S. are further interfering with the administration of the Church ^{and also with the Constitution} and its status by trying to oust the North Western Anchal and its workers by arbitrarily dismissing and appointing new persons in places of the old and faithful workers and by holding out a new elections to constitute a new N.W. Anchal in pursuance of their policy of discrimination.

34. That the K.S.S. has been enjoined by the constitution to perform function mentioned in Art 21 in accordance with Art 4 Sub-Art 4, as authorities of the Church. They are to be administered by all constituent parts of the Church. But the defendants under colour of K.S.S. are doing such acts and deeds which are prejudicially affecting the Church and its properties and institution and its organisational units.

35. That matters of common concern and interest of the Church have been up placed by Art 22 of the Constitution under the care of four central Boards, namely



namely (1) The Board of Evangelism and Literature (2) the Board of Property (3) The Board of Education and (4) The Board of Theological Education. These Boards have been changed by the defendants under Colour of K.S.S. to suit their purpose and design against the provisions of the constitution.

36. That all changes, appointments and other interference are being effected by the defendants in the colour of K.S.S. which even to their knowledge is not a representative and constitutionally validly elected body and in the absence of positive corroborative vote of all the Anchals, are trying to make their decision effective which cannot be given effect to in any anchal without corroborative vote of each of the anchals.

37. That the Pramukh Adhyaksha not having been elected by the Adhyakshas of all the Anchals by unanimous decision or by casting the lot according to the constitution and in any case having not been elected by the N.W. Anchal is not entitled to remain as the Pramukh Adhyaksha of the Gossner Church and the K.S.S. having not been validly and constitutionally elected by all the Anchals or if elected without participation of the N.W. Anchal is not entitled to continue as the

K.S.S. of the Gossner Church nor the properties and institutions of the Church in any Anchal particularly of the North Western Anchal consisting of the ilakas of Ranchi, Lohardaga, Gumla, Chainpur, Kondra, Kinkel, Jalatoli, Hazaribagh in Bihar and Ichkela, Sarhapani, Surguja in M.P. and Duars ilaka in W. Bengal and Ranchi Hd. quarter congregation will be deemed to have vested in the K.S.S. and consequently the Pramukh Adhyaksha or the K.S.S. cannot interfere with the properties and institutions of the Church and its administration and their continuance is unconstitutional and prejudicial to the Church, and the election of the Pramukh Adhyaksha, Up Pramukh Adhyaksha, other office bearer and members of the K.S.S. and is void and all their acts and deeds are void, unconstitutional and of no effect.

38. That the plaintiffs being interested as believers and members of the Church and in the properties and institutions of the Church in general and those of the North Western Anchal and Ranchi Hd. Quarter congregation in particular are entitled to seek protection of the Church, its institution and properties the constitution and to enforce their constitutional and civil right and hence the suit.

39. That the cause of action for the suit arose on

13.1.77 when the so called K.S.S. was unconstitutionally

and invalidly formed and on subsequent dates when all

talks of rectification failed and on 15.7.77 when the

defendant no.1 had decided to hold elections for a new

N.W. Anchal, contrary to the constitution with motive to

effect altogether the constitutionally valid North Western

Anchal fixing 27th to 29th September, 1977 for the elections

within the jurisdiction of this court.

40. That the suit is valued at Rs 100/- for the purposes

of jurisdiction and court fee and the plaintiffs pay ad -

volorem court fee thereon.

41. That the plaintiff claims for the following

reliefs:-

1) That it be declared that the election of the

Pramukh, Adhyaksha, Up Pramukh Adhyaksha, other office

bearers and members of the K.S.S. (Kendriya Salahakari Sabha)

of the Gossner Church hold on 13.1.77 is unconstitutional

invalid and of no effect, and the defendants have no right

to represent the Gossner Church as such Office bearers and

members of the impugned K.S.S. and all their acts and

deeds under colour of the so called K.S.S. are void and

of no effect.

-contd-

- ii) That by a decree of permanent injunction the defendants be restrained from acting as Pramukh Adhyaksha or as the K.S.S. of the Gossner Church.
- iii) That the defendants do pay costs of the suit.
- iv) That such other or further relief or reliefs to be granted as the court thinks fit.

Address of the

Plaintiff:-

G.E.L. Church Compound,
Ranchi, P.S. Lower Bazar,
Dist. Ranchi Munsafi Ranchi

Affidavit.

one of the plaintiff abovenamed do hereby solemnly affirm and declare that the statements made in the plaint are true to my knowledge.

Signed and sworn this the day of September, 1977 at Ranchi.

Typed by

(H. Lall)

22 SEP 1977

NOTICE TO SHOW CAUSE
(GENERAL FORM)

तहिले हि लमिना मल्लिकार्जुन माकड
लमिना माकड हि मल्लिकार्जुन माकड
। तहिले हि लमिना मल्लिकार्जुन माकड
तारीख जब अहकाम तामील कनिन्दा
के हवाले हुआ ।

तारीख जब अहकाम नाजिर के हवाई
हवा ।

नोटिस वजह देखलाने की बाबत ।

तारीख जब अहकाम तामील कुनिन्दा
ने बाद तामील होने के वापस
किया ।

तारीख जब नाजिर ने तामीली
अदालत में भेजा ।

मोकाम पंचि.

सन १९७७

Rev. Niranjan Ekka & others
G. E. L. Church, Ranchi.

साएल

rev. samuel Barla & others.

वनाम

Data filed
on 27-9-77.

साकिन G.E. G. Church, ranch 1.

मसीउलअलेह

Dr.C.K.Paul Singh as cooped member of the K.S.S.G.L.Church
 residing at G.E.L.Church compound P.S.Lower Bazar, Dist. Panchi.

उप-अद्वयता में इस मजमून को दी है कि the defendants be restrained from holding election on 27 to 29th. sept. '77 or on any date of or electing a new North-Western Anchal and for doing any unconstitutional act interfering with the unity of the church and with the common parts of the church or for interfering with the constitution.

यसका अर्थ है कि यदि कोई व्यक्ति अपने अधिकारों का उपयोग करने के लिए दूसरे के अधिकारों का उपयोग करता है, तो वह अपने अधिकारों का उपयोग नहीं कर रहा है।

In the meantime the status quo will be maintained.

मेरे इस वक्त जोर इस अज्ञात की मोहर में आज तारीख

22-V-66

को दिया गया ।

1 FEB 55

विद्यार मन्त्रमण्ड प्रेस, म. १११ (१९६०)

12 of order
Shree Trader.

वत पाठे : पया लिखना चाहिये ।

अहं नाम तामील कुनिन्दा ।

A M

Affirmed before me by the above person on this _____ day of _____, 19____.

P.M.

Dr. C. E. Paul Singh as copied member of the K.S.B.C.I. Church
residing at G.E.L. Church compound P.O. Lower Bazar, Dist. Ranchi I.

तामिली की तसदीक उस गांव के किसी वाशिन्दा या चौकीदार या दफादार से ।
[कायदा १५ (२), (बी), हिस्सा १, चापटर २ जी. आर. और सी. ओ. सिविल जिल्द १ ।]

साकिज्ज

जिसको हम खुद जानते हैं, के उपर अहकाम तामील कुनिन्दा ने हमारे सामने अहकाम तामील किया उस तरीका से, जैसा कि उन्होंने अपने रिपोर्ट में लिखा है।

वरुण



In the court of the Munsiff,
Ranchi

T.S.NO. 107 OF 1977

UNDER ORDER 39 r 2 & S.151 C.P.C.

Rev.Niranjan Ekka & others.....Plaintiffs.

Vrs.

Rev.Samuel Barla & others.....Defendants.

The humble petition on behalf
of the plaintiffs abovenamed

Most respectfully sheweth:-

1. That the plaintiffs have filed the above suit
for declaration that the elections of the Pramukh Adhya-
ksh, Up-Pramukh Adhyaksha other Office bearers and
members of the K.S.S. (Kendriya Salahkari Sabha) of the
Gossner Church is unconstitutional and invalid and of
no effect and the defendants have no right to represent
the Gossner Church as such office bearers and members
of the K.S.S. and all their acts and deeds under colour
of the so called K.S.S. are void and of no effects and
have also prayed for permanent injunction.

2. That the election of the so called K.S.S. was
not held in accordance with the decree in T.S.232/73
of the court of Addl.Munsiff, Ranchi passed on 7.7.76

-contd-

and is also contrary to the constitution of the Gossner Church.

3. That the provision of Art 18, 19 and 21 of the constitution of the Gossner Church were not followed in holding the election of the Pramukh Adhyaksha, Up-Pramukh Adhyaksha other office bearers and members of the K.S.S.

4. That the plaintiffs had communicated their
15. Feb. 77
resolution dated 15/16-3-77 giving negative corroborative vote to the said election and consequently without the positive corroborative vote of all the Anchals, the K.S.S. cannot be formed constitutionally and validly.

5. That the defendants have been interfering with the constitution, by trying to oust and effect^{affect} the North Western Anchal by unconstitutional acts and deeds and have declared that they are going to hold election for constituting a new North Western Anchal and have fixed 27th. to 29th. of September, 1977 for the purpose.

6. That the North Western Anchal has been recognised by the constitution of 1960 which is in force at present in the Gossner Church and so the North Western



Anchal represented by the plaintiff in this suit

cannot be wiped out or a new North Western Anchal

cannot be set up by the defendants arbitrarily. Any

act of the defendants to substitute another North West

Anchal is unconstitutional and a threat to the North

Western Anchal to cause severe injury to it which will

create many complications.

7. That the plaintiffs are members of the Gossner

Church as members of the North Western Anchal of which

the plaintiff no.1 is the Adhyaksha of the Gossner Church

8. That the N.W. Anchal is an inseparable part

of the Gossner Church

under the constitution, and all authority and tasks

are to be administered by all the constituent parts of

the Church.

9. That there are 5 Anchals in the Gossner Church

which are administrative units of the Church but the

Munda community which is in majority in 4 anchals are

trying to oust the North Western Anchal in which the

Oraon and some other community are in majority, but are

in an over all minority in the 5 Anchals taken together.

10. That according to the constitution safeguards

have been provided and therefore corroborative vote of

of each anchal is required for any decision of the K.S.S. but no decision can be taken to separate any unit.

11. That the K.S.S. is formed by the 5 Anchals acting together. The K.S.S. formed the 4 Anchals only

without the participation or corroborative vote of the

N.W. Anchal is not a representative body of the Gossner

Church, and it cannot force its decisions on the Church

or on the North Western Anchal.

12. That each Anchals is an autonomous and self administering unit and no decision can be effective without the corroborative vote of each Anchal.

13. That the unconstitutional acts threatened by the defendants namely to constitute a new N.W. Anchal cannot be done without injures to the constitution ^{of the Gossner Church} and as such it is necessary for the ends of justice to prevent the defendants from holding election to elect a new N.W. Anchal or from doing any unconstitutional act.

14. That the plaintiffs have a prima facie case.

15. That the balance of convenience is in favour of the plaintiff.

16. That the injury to be caused to the plaintiffs ^{by the Constitution itself} and the North Western Anchal will be irreparable of



if the defendants oust or derecognise the North Western Anchal and go on doing acts and deeds which are prejudicial to the unity of the Church and its component parts or to its constitution.

17. That the status quo should be maintained without injury to the constitution.

It is therefore, prayed that the defendants be restrained from holding election on 27th to 29th September '77 or any other date for electing a new North Western Anchal and from doing any unconstitutional acts interfering with the Unity or the Church and with the component Parts of the Church, or from interfering with the constitution.

Affidavit

AFFIDAVIT.

I, Rev. Nivangiam EKKa one of the plaintiffs in the

above case, do hereby solemnly affirm and say as follows:

1. That I am the plaintiff No. in the case and
as such am conversant with the facts of the case.

2. That the statements made in paragraphs 1 to 13
are true to my knowledge.

3. That this statements made in paragraphs 14 to
17 are true to my belief.

Signed and sworn this the 12 day of September.

1977 at Ranchi.

Typed by

(H.Lal)

Form of Order Sheet.

In the Court of the Munsif of Ranchi.T.S.no. 232 of 1973.
85/75.
Phulchand Panna and othersPlaintiffs.

-Versus-

Rev.Dr.Christ Kumar Paul Singh and 6 others....Defendants.

Sl.no. and date of order.	Order and signature of officer.	Note of action taken on order.
1	2	3

27.9.75 ----- Order.

1. The plaintiffs filed the present petition u/o 39 Rule 1 and 2 and Section 151 C.P.C. praying therein for issue of temporary injunction restraining the defendants from interfering with the Gossner Church and its constitution and from acting as Pramukh Adhayaksh or Constitution making body or doing any act prejudicial to the Church and its constitution.
2. The plaintiffs based their allegation on the ground that they filed the instant suit u/o 1 Rule 8 C.P.C. for the reliefs that the defendants be declared to have no right to interfere with the administration or control of the Gossner Church or to affect the constitution or to do any act contrary to the constitution of the Gossner Church and for issue of a permanent injunction restraining the defendant^{No.} 1 from acting as Pramukh Adhayaksh or Constitution Making Body or from acting contrary to the Church's Constitution affecting the Church or any of its organisation According to them the Gossner Evangelical Lutheran Church shortly known as Gossner Church is a registered organisation under the Society Registration Act 1860 having its constitution which was passed in 1960 and was registered under the said Act. Accordingly on 2/11/72 the defendant nos. 2,3, 8 and 9 were elected Pramukh Adhayaksh and Chairman of

the Kendriya Salahkari Sabha, up-Pramukh Adhayaksh, Secretary and Treasurers respectively of the Gossner Church and other defendants 3, 8 and 9 were members, Secretary and Treasurers of the said Kendriya Salahkari Sabha the K.S.S. The K.S.S. is the Administrative authority of the Gossner Church and all the properties vests in it. They further alleged that on 31.10.73 the aforesaid defendants issued a pamphlet which is Annexure one of the petition declaring to have resigned from their post and became functionary officers having no power to interfere in the affairs of Gossner Church or the K.S.S. under the said constitution but they allegedly appointed defdt. no. 1 as the acting Pramukh Adhayaksh who is not Adhayaksh of any of the Anchals of the Gossner Church and declared to have dissolved the K.S.S. and the Central ^{Board} Branch of the Gossner Church which they could not do and appointed a Constitution making body of defendants nos. 1 to 8, 10 to 15 appointing defendant no. 1 as its convenor having devised a new procedure contrary to the constitution of the Gossner Church for framing a new constitution and the date for meeting of the said constitution making body has been fixed to 20.11.73. According to them the defendant nos. 2, 3, 8 and 9 illegally suspended the corroborative votes of the Anchals which is against the provisions given under the Constitution. Further the defendant nos. 2, 3, 8 and 9 also appointed allegedly the defendant no. 2 and 16 as padris and as such the defdts are interfering with the constitution and affecting the rights of the Anchals. The plaintiffs claim themselves to be the members of the Gossner Church and alleged that if the defendants went on doing illegal and unconstitutional acts there will be injury to the Church and the

plaintiffs and other general members of the Church will be vitally and prejudicially affected and the injury will be beyond repairs. They claimed to have got a prima-facie case and the balance of convenience lies in their favour. As such they prayed to maintain status-quo of the Gossner Church, its inviolable character and the sanctity of the Constitution. An ~~ad~~ interim injunction was issued on 19.11.73 restraining the defendants from interfering with the Gossner Church and its Constitution and from acting as Pramukh Adhayaksh or constitution making body or doing any act prejudicial to the Church and its Constitution. Notices were also issued to the defendants to show cause as to why the order of ad-interim injunction should not be made absolute. The defendants appeared and filed their show cause in this case. Meanwhile on the petition of the defendants Rev. Dr. Christ Kumar Paul Singh the defendant no. 1 was allowed under order passed on 2.4.74 to operate the bank accounts of Gossner Church in the United Bank of India, Central Bank of India and United Commercial Bank at Ranchi standing under the heads of the G.E.L.Church in Chotanagpur and Assam, G. E. L. Church Pension Fund, G.E.L.Church Provident Fund and G.E.L. Church Funds under different accounts in the above banks till the final decision on the injunction matter.

3. The defendant nos. 1, 3 to 12, 14 and 16 filed show cause on 8.1.74 which was adopted by the defendant nos. 13 and 15 also, alleging therein that the plaintiff's suit itself is not maintainable and the plaintiff's suit is impliedly barred u/s 9 of the C.P.C. and that the pltfs. have no prima-facie case nor balance of convenience lies in their favour. According to them the Gossner Church is

a self-governed and autonomous organisation. Therefore no civil suit can lie in respect of its internal management and affairs as that would constitute an interference with their religious belief, faith and practices. The defdt. alleged that the plaintiffs raised revolt against the Gossner Church and set up a parallel and rival organisation namely 'Ranchi Dharam Pradesh' and ceased making contribution to the G.Church since 26.1.70 and with an avowed object of framing a new Constitution for the Church and issued a declaration for the same under pamphlet Annexure 1 of the show cause petition under the names of different persons including the plaintiffs no. 1 as Treasurer. The plaintiffs thus expressed their want of faith in the existing constitution of the Church. So they are stopped from relying on the same for the purpose of this suit. According to the defendant the interest of the plaintiffs are materially different. As such they are not entitled to institute the case u/o 1 Rule 8 C.P.C. nor they have any locus standit for the same nor they have obtained leave of the Court to file the suit as such no necessary publication or proclamation has been made in that behalf. The defendants alleged that the constitution is not sacrosanct and ^{unalterable} matterable. It envisages legislative proposals including amendments which is one of the functions of the K.S.S. under Article 21 item no. ii(g) and the plaintiffs were themselves agitating for an overhauling of the Constitution. According to the defdts. on 1.11.72 the defendant no. 2 was elected as Pramukh and other defendants were elected on different dates and the date of the resignation and the dissolution of the K.S.S. and Central Boards and formation of constitution

drafting body and arrangements for the interim period was to take effect from 6th of November, 1973 as is evident from Annexure 1 to the plaintiffs petition and the defdts. had full power to make arrangements for the interim period and set up the constitution drafting committee and appoint the Acting Pramukh Adhayaksh. They alleged that it was expressed in the pamphlet filed on 6th November, 1973 the K.S.S. would be dissolved due to resignation of the defendants. The defendants justified that under Article 21(1) Cl.(g) and (s) they have legally and validly acted upon and took care of obtaining consents and approvals of the Anchals. According to the defdts. Sec. 12 of the Societies Registration Act does not apply and there is no question of violation arises. The defdt. alleged that the plaintiff being strangers to the Anchals have no right to raise any objection against the decision taken by K.S.S. Samity duly approved by K.S.S. on 27/30 October 1973 and according to the defdts. effective provisions were being made in the new Constitution. The corroborative votes were considered surplusage. The defendants denied appointment of defendant nos. 2 and 16 as Padris. Rather according to them they were already pastors of their Anchals and due to resignation of defendant no. 2 and the reduction of establishment the defendant nos. 2 and 16 were reverted to their parent Anchals and the matter of appointment was left to the Anchals concerned as such no civil or legal right is involved in the matter and the defendants have acted strictly in accordance with the Constitution of the Church and in the interest of the Church. As such no member is appointed thereto and the plaintiffs being

members of rival organisation have not been affected. According to the defendants the decision of the K.S.S. had become effective on 6.11.73 before the institution of the suit and the status-quo on the date of the suit was as such. The defendants alleged that the matters raised by the plaintiffs are not justified as the K.S.S. after amending the Constitution has constituted a Church Court to decide all disputes relating to the interpretation of the Constitution and disputes relating to it. According to the defendants the plaintiffs are interested in damaging the reputation of the Church for their own selfish end and as such has avoided ad-interim order of injunction by issue of pamphlet which is Annexure II of the show cause petition in prejudice of the defendants. As such the defendants claim that their petition be rejected and the rule of adintrim injunction issued in this case be recalled.

4. The plaintiff again filed a rejoinder to the above show cause of the defendants on 8.1.74, to consider at the time of hearing the matter, controverting and explaining the allegations of the defendants hat the suit is not regarding internal managements and affairs of the Gossner Church and as such is maintainable and that the plaintiffs are the members of the G.E.L.Church and has validly filed the suit in representation capacity. They claim to be the members of the Church and also members of the Ranchi Dharam Pradesh which is a reformative body within the Gossner Church and was formed with the purpose of mobilising public opinion against the inactivity of the then K.S.S. in drafting and placing the amendments in constitution which they had under-taken to do. The

plaintiffs alleged that none of the defendants acquired any power by their alleged arbitrary unconstitutional and unauthorised acts and as evident from annexure 2 of the said petition which is a letter dated 13.11.73 by defendant no. 1 to Rev. J. Topno the Pramukh Adhayaksh (defendant no.2) the defendant no.1 or other defendants could not assume charge. The plaintiffs denied establishment of any Court of Church. The plaintiffs denied to have any selfish end to damage the reputation of the Church and as the circulation of the Court's order was made so that the members of the Church could not be way-laid by the defendants.

5. The question therefore arises for consideration that whether this is a fit case in which an ad-interim injunction issued on 19.11.73 and modified under order dated 2.4.74 should be made absolute.

6. It is admitted that the Gossner Evangelical Lutheran Church herein after will be referred as Church is an autonomous and self-governed organisation duly registered under the Societies Registration Act and has got its constitution which provides a structure to the Church and organise and establish the Church from lower level to the highest level in different units starting from the Pracharakpan and ending with the Kendriya Salahkari Sabha the K.S.S. the highest organisational body of the church. Under the constitution five ^{Anchale} schools in different territories and four central boards have been constituted to manage the Church. The constitution also provides provisions for establishment and terms of the said units

in different levels. Admittedly the defendant no. 2, 3, 8 and 9 were constitutionally appointed Pramukh Adhayaksh, Up-Pramukh Adhayaksh, Secretary and Treasurers respectively of the K.S.S. for a term of three years but they circulated that they have resigned from their post appointing defendant no. 1 as Acting Pramukh Adhayaksh and forming a Committee for drafting a Constitution and the defendant no. 1 being its convenor under the decision taken on 27/30 Oct, 1973 which was to take effect from 6.11.73.

7. The plaintiffs challenged the aforesaid acts besides others in their suits and has sought declaration as stated above and on the basis of the same has sought injunction as stated above.

8. The question thus arises out of the pleadings and prayer of the plaintiffs and reply given by the defdts that if the plaintiffs have got a prima-facie case, if the balance of convenience lies in granting or refusing the injunction and if the plaintiffs shall suffer serious loss irreparable injury in case of refusal to grant injunction.

9. The plaintiffs filed the present suit claiming themselves to be the members of the Church. The defdts. alleged that they are members of the Ranchi Dharam Sabha which is a rival organisation of the Church. The pltfes. claim the said Sabha as a reformatory body of the members of the Church. The defendants have filed a pamphlet admittedly circulated by the plaintiffs along with their show cause petition which is annexure I of the show cause petition to show that the plaintiffs are the members of a rival organisation. The learned lawyer for the defendants

pointed out that the plaintiffs claim under the pamphlet that they have lost confidence in the K.S.S. From the careful perusal of the pamphlet it appears that as the K.S.S. according to them failed to fulfil the promises of constitution a new constitution therefore they have formed the "Ranchi Dharam Pradesh" within the Church. I do not find from the said pamphlet that the said Dharam Pradesh is any way a rival organisation of the Church and I donot agree with the contention of the learned lawyer of the defendants. In this regard the annexure II of the show cause petition circulating the order of injunction to the general members has nothing to do any prejudice to the defendants as the said order itself is a knowledge to all concerned. The learned lawyer for the defendant contended that the plaintiffs are not the member of any of the Anchals as such they have no right to challenge the acts of the K.S.S. as they are not going to be effected atall by the decision of the K.S.S. besides the allegation that they are members of the rival organisation. The learned lawyer for the plaintiffs contended that the plaintiffs did not disassociate with the Church nor the Church denounce the plaintiffs or disown them. According to him the plaintiffs form a committee for mobilising public opinion and bringing desired change for the benefit of the congregation. He also contended that besides office bearers of the Church every individual member has got the right to protect the constitution and the rights guaranteed under the Constitution. I degree with the contention of the learned lawyer of the plaintiffs at present that his clients as discussed above being the members of the Church as provided under

article 3 of the Constitution is entitled to challenge the validity of the act done by any member or office bearer. The ruling reported in 1962 All 610 on which the plaintiffs rely also supports the aforesaid contention.

10. The learned lawyer for the defendants contended that the plaintiffs case is impliedly barred under section 9 of the Cr. P.C. and the civil court has no jurisdiction. According to him there exists a tribunal within the Church to decide all disputes relating to the interpretation of the Constitution and matters related to it but the directory of the year 1973 and 1974 published by the Church does not show the existence of any such court. However if there be any court of the Church I donot think that the plaintiffs are not entitled to challenge in Civil Court. Further more he contended that the Church being a religious autonomous and self styed organisation the Civil Court has no jurisdiction in its internal matter. The learned lawyer for the plaintiffs contended that the Church being a registered organisation under the Societies Registration Act and the Constitution was not followed by the defdts, the civil court can take cognisance of the same. The contention finds support from the ruling reported in 1962 All 610. The defendants learned lawyer also contended that the Church has not been made party to the suit as the same is a person and is liable to be impleaded. For the present I think that the suit is not improperly filed as the members who would have represented the church are party to this suit which I think, in any view of the matter would not make the suit barred as contended by the defendants.

11. The defendants learned lawyer also contended that the suit relates to properties etc. of the Church in different places in different premises which is outside the jurisdiction of this court and as such the suit is not proper and the decision cannot be effective beyond the local limits of this court. I think that this contention is not sound in view of Section 17 of the C.P.C. which provides jurisdiction to any of the several courts in whose jurisdiction the suit properties lie and the decision of any such court is binding on all the properties lying in different jurisdiction of different courts.

12. The defendants also contended that the suit have been filed u/o 1 Rule 8 C.P.C. but leave of the court has not been obtained nor any publication of the general notice has been made. The plaintiffs contended that the permission can be granted even upto appellate stage which finds support from the rulings reported in 1959 Bom. 441. The defdts. contended the question would arise only when the leave of the court is sought. Here the plaintiffs have still not sought any leave as such excepting praying in the plaint itself nor any leave is granted to them. At present I think that the suit is not in accordance with the provisions of the order aforesaid. However it seems that the plaintiffs as members of the Church can maintain the present suit and at this stage I donot think the same to be very material.

13. According to the Article 18 of the Church's Constitution the head of the Supreme Body, the K.S.S., the Pramukh Adhayaksh for the first time in 1960 should have been elected by the unanimous decision of the four Adhayaksh of the Anchals and in case of lack of such unanimity by casting the lot. Then the Up-Pramukh Adhayaksh along with Secretary and Treasurer will be elected. In case of bearing office by the Pramukh Adhayaksh the Up-Pramukh Adhayaksh will take place of Pramukh Adhayaksh and his vacancy will be filled up by another person from the Anchals and accordingly the office of the Pramukh Adhayaksh and Up-Pramukh Adhayaksh will be maintained for all times to come.

14. The learned lawyer for the plaintiffs contended that the defendant no.1 was not the Up-Pramukh Adhayaksh of the K.S.S. as such he could not have become the Pramukh Adhayaksh or there is no provision under the Constitution to appoint an 'Acting Pramukh Adhayaksh'. The fact is that the members of the K.S.S. in mass resigned from the K.S.S. including the Up-Pramukh Adhayaksh. There is no provision in the Constitution of such type of situation arises.

15. The learned lawyer for the defendants contended that the K.S.S. is also the supreme organisational body of the Church and has got certain powers under the Constitution under Article 21 of the same. There is no provision in case of leaving the K.S.S. in block by the members. Therefore under clause (5) (ii) of Article 21 which gives the K.S.S. residuary power the members of the K.S.S. in the instant circumstances of the situation decided to appoint the defendant no.1 a member of the K.S.S. (as shown in the directory of 1973) as an Acting Pramukh Adhayaksh.

The learned lawyer for the plaintiffs contended on the other hand that the post would have been filled up by the Up-Pramukh Adhayaksh and if the post of the Up-Pramukh Adhayaksh was vacant the same could have been filled up first for the present on the basis of materials available. I think that in the absence of any provision the defdts. were justified in appointing temporarily one of the members of the K.S.S. to act as Pramukh Adhayaksh. According to the procedure laid down in the Constitution the fulfilment of the post may not have been done then and there or in a short period and the organisation cannot be expected to run without the organisational head. It seems that the said clause gives residuary power for the this situation to the K.S.S. The K.S.S. on the other hand decided the matters when its members had not resigned and had not ceased power.

16. The plaintiffs have filed the suit seeking relief that the defendants be declared to have no right to interfere with the administration and control of the Church. According to them the defendants have done a series of acts as evident from annexure one of the injunction petition such as dissolved the K.S.S. and Central Boards, dispensing with corroborative votes of the Anchals for amendments of Constitution, devising new procedure for amendment of Constitution, framing new Constitution. In this regard I think the act done by the defendant if contravenes the Constitution of the Church will be ultravires and unconstitutional and would not be effective. Moreover the procedure of amending constitution is to be initiated and adopted by the

K.S.S. and the proposed amendment would become final subject to approval by the Anchals. There is no proposed amendment of Constitution in existence. As such I think at this stage no question of any appearance does arise. Furthermore I think if the constitution is not amended according to the provision of the Constitution, the same will not affect the constitution at all. If the abolition of corroborative votes of the Anchals is initiated by the K.S.S. and approved by the required majority of the Anchals which is still in existence, in that case the plaintiffs will have nothing to challenge and if the defendants adopt procedure otherwise, I think that there will be no amendment at all. In the circumstance as such the suit seems to be premature on the point.

17. The learned lawyer for the defdts. contended that granting of the prayer of injunction will amount to granting the relief itself sought in the suit. He in this continuation placed reliance on the ruling reported in 1969 B.L.J.R. 177. The plaintiffs contended that the ruling does not apply in this case as the defendants are interfering with the constitution which can be checked by injunction. In view of the relief claimed in this case and prayer made in the petition of injunction the contention of the learned lawyer of the plaintiffs does not attract much. As discussed above at present I find that the K.S.S. has power to lead amendment of the Constitution and accordingly the K. S. S. appointed a Constitution framing body and made arrangements in this regard which was the desire of the plaintiffs themselves. As discussed above it seems premature to think that the amendment of the Constitution would be unconstitutional.

Even if it is so, as discussed above, the same will be ineffective. Therefore it seems that the plaintiffs have got no prima-facie case.

18. The plaintiffs have consented to allow the ~~defdt.~~ no.1 to let the organisation work under defendant no. 1. The plaintiffs have neither alleged that the defendants have damaged the organisation or the Church in any way. The defendant no.1, as said above, comes on 6.11.73 and the suit has been filed on 19.11.73. As such the status-que on the date of suit or order the adinterim injunction is otherwise to the plaintiffs claim. The plaintiffs alleged that the defendant no.1 on 13.11.73 under his letter (Annexure II of the plaintiffs rejoinder to the show cause petition) handed over the charge from Acting Pramukh Adhayaksh to the out-going Pramukh Adhayaksh. The defendants have filed a letter showing that on 15.11.73 he withdrew his said letter. They also said that the Pramukh Adhayaksh had already resigned on 6.11.73. As such he was not empowered to receive the resignation letter from defendant no.1 and that the letter was not addressed to the proper person. There is nothing on the record to show that the resignation letter was accepted. It appears that the defendant no.1 is admittedly functioning as Acting Pramukh Adhayaksh as such I donot think that the matter is very much material to consider here. In the circumstances it seems that the status-que prevailing on the date of the suit or injunction was that the defendant no.1 was an Acting Pramukh Adhayaksh and there was a constitution drafting body.

19. So far the question of balance of convenience is concerned the plaintiffs contended that the constitution of the Church is being violated and if injunction is not granted the defendants are likely do several arbitrary acts concerning the properties of the Church and its various organisation and will upset the whole edifice of the constitution and will introduce many changes. The defendants on the other hand contended that the grant of injunction will paralyse the entire administration of the Church, its properties and affairs and a person belonging to the Church will be put to serious inconvenience and harm. Furthermore the very core of the spiritual authority and symbol of unity of the Church will be disrupted and the activity of the Church would become to a ~~stand~~ stand still. On the other hand the plaintiffs would be getting the relief claimed in the suit if the injunction is allowed.

20. As discussed above there is no Pramukh Adhayaksh or Up-Pramukh Adhayaksh or the K.S.S. as its members have resigned from three posts. The defendant no.1 has been empowered to pull on the organisation. If he is also restrained from the working of the organisation, the Church would become without any organisational head. The plaintiffs on the other hand themselves would change in the Constitution for which a constitution making body has been formed. In view of the discussion made above and in regard to the circumstances aforesaid if the defendants are restrained the functions of the Church will be affected. In the circumstances as such had the plaintiffs got a good and prima-facie case, on this score I find that they have got no case.

21. The plaintiffs claim to be vitally interested in the Church as its member. As such according to them they will sustain irreparable loss and injury which cannot be repaired. The defendants on the other hand alleged that the plaintiffs have got no individual right. As such they are not going to sustain loss or irreparable injury and also the plaintiffs are not going to be affected personally by the acts of the defendant no.1 or the Constitution drafting body. In this regard as discussed above I find that if the injunction is allowed the defendant no.1 and the Constitution Drafting Committee would be affected and ultimately the Church will be affected and there will be injury to it as in the absence of the K.S.S. and other authorities of the K.S.S. administration and working of the Church will come to a stand still. In the circumstances I donot find that the plaintiffs will sustain injury than the Church. Therefore in view of the discussion made above, the show cause filed by the defendants is accepted and the order of injunction passed on 19.11.73 and modified on 2.4.¹⁹⁷⁴1973 in this case is vacated and the petition for injunction filed by the plaintiffs is herewith rejected.

Written & corrected by me
Sd/-S.A.Qadr.
27.9.1975

Sd/-S.A.Qadr.
27.9.1975

GOSSNER EVANGELICAL LUTHERAN CHURCH

in Chotanagpur & Assam

NORTH WESTERN ANCHAL

Interim General Council

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राँची ता: ६-८-७७

नॉर्थ वेस्टर्न अंचल के सब पाद्रीयों ओ सब भाई बहिनों को नॉर्थ वेस्टर्न अंचल के इन्टरिम जेनेरल कौंसिल का प्यार ओर प्रीति सहज 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 चार 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 । ऐसी 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 एवं जेलिकल लूथेरन कलीशा में के ० एस० एस० के साथ रहना चाहता है वही इस कौंसिल का मेम्बर है । केवल यह आवश्यक है कि वह नॉर्थ 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 संध्या का भोजन, २८-८-७७ बिहान का नास्ता ओर दोपहर का भोजन का कुल जमा १० रु: अंके दस रुपये 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 नॉर्थवेस्टर्न अंचल के साथ कुछ समय के लिये बैठेंगे ।

(घ) २८-८-७७ को ११½ बजे से १२ बजे तक सामुहिक आराधना लूथेरन 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 सप्रम निमंत्रण देते हैं कि वे भी हमारे साथ इस अधिवेशन ओर आराधना में सम्भागी 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 जी०
सेक्रेटरी
६-८-७७

डा० पी० सी० होरो
कोषाध्यक्ष
६-८-७७

GOSSNER EVANGELICAL LUTHERAN CHURCH

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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. Nirnanjan 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. Nirnanjan Ekka is totally wrong and is misguiding 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.

- | | |
|--|---------------------------------------|
| 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. Nirajan 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

CENTRE OF THE NORTH WEST C.E.I. CHURCH, RANCHI.

Memo No. 241/77/T-48.

Ranchi,
18th July, 1977.

To,

Rev. S. Mohan W. Harser.
Rev. G. Kerketta, Kalyanpur.
Rev. Dr. C. E. Paul Singh, Ranchi.
Rev. M. E. Meka, Kerketta.

Dear Brothers,

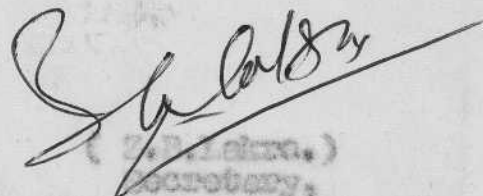
We find with regret your signatures on the pamphlet circulated by Rev. J. J. P. Tign and others dated 11-7-1977 and captioned " Vishes Suchna."

Kindly confirm and let us know if you are actually a signatory to that pamphlet.

In case no reply is received from you by 22-7-1977, it will be presumed that you have signed the same and you are a party to it.

Thanking you for your kind co-operation.

Yours sincerely,



(S. P. Lekra.)
Secretary,
North West C. E. I. Church,
RANCHI.

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.

राँची ता: ६-८-७७

नॉर्थ वेस्टर्न अंचल के सब पाद्रीयों ओ सब भाई बहिनों को नॉर्थ वेस्टर्न अंचल के इन्टरिम जेनेरल कौंसिल का प्यार और भीसुसहाय 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 और सभी स्तरों में चुनाव करने के सम्बन्ध में है, और (३) पांच सज्जनों के पास अंग्रेजी में चार पन्ने की पत्री, मिली होगी ।

१ चुनाव — अब चुनाव का समय आरम्भ हो गया है । प्रचारकपन, पाद्रीपन और इलाका स्तरों में २३-८-७७ तक में चुनाव खतम हो जाना है । जहाँ जहाँ पुरी मंडली, पुरी पेरिश या पुरी 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 एक्का 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 एवं जेलिकल लूथेरन कलीशा में के ० एस० एस० के साथ रहना चाहता है वही इस कौंसिल का मेम्बर है । केवल यही आवश्यक है कि वह नॉर्थ 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 और 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 सन्ध्या का भोजन, २८-८-७७ बिहान का नाश्ता और 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 नॉर्थवेस्टर्न अंचल के साथ कुछ समय के लिये बैठेंगे ।

(घ) २८-८-७७ को ११½ बजे से १२ बजे तक सामूहिक आराधना लूथेरन 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 और अन्य चार अंचलों से पाद्यों को सप्रमे निमंत्रण देते हैं कि वे भी हमारे साथ इस अधिवेशन और आराधना में सम्भागी 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 जी०
सेक्रेटरी
६-८-७७

डॉ० पी० सी० होरो
कोषाध्यक्ष
६-८-७७

"Confidential"

(Please treat all my letters confidential)
(This is for your information)

To
~~Dear~~ Rev. Dr. CKP Singh,
Acting Pramukh Adhyaksh
G E L Church, Ranchi

Dear Sir, आपको भीशु सहाय/संभवतः
आप जानते होंगे कि तेजपुर (मिशन जमीन)
में से 3 बीघा जमीन D.C. Darang, Tezpur
रेड कार्ड अस्पताल बनाने के लिए Donations
में भेजा रहे हैं। जमीन के कुछ फैसलियाँ
और कामोर्स में काम सफाई करने का भी
आरंभ हो गया है। इतनी जमीन नहीं भेजा
दिया जाय (Donation में) तो सारी खाली
जमीन ~~acceptance~~ करने का विचार है, जो
शायद किसी उपाय से अब 3 बीघा तो
बचाना संभव नहीं है। सब कुछ जाय
तो वर्तमान में चल अधिकारी की ओर से

समय की हरे कोशे उचित कह
नहीं। दिया गया जिसे वापस
से यह जमीन अब बचाना अभी।
क्योंकि एक नहीं पड़े से इसकी
जानकारी अधिकतर मध्यस्थ की था
पर अभी जब जमीन DC द्वारा
संभाल करायी जा रही है तो आपको
जानाया गया है। DC के साथ
जना दिया है कि अगर Donati
न किया गया तो सारी खाली
जमीन के लिए जायगी। जो निश्चि
तौर पर है। 3 बीघा जमीन शायद
अब बचाना कठिन है। अब तो
बाकी जमीन बचाने का विशेष
उपाय होना चाहिए।

आपको मालूम हो गया होगा
कि मिशन मिशन का Oct/Sept महीने
से H.E. का Payment जो हो रहा

मौजू Rev Lugun साथ में (रिच) से ले
 लिए थे मनी एक Payment रही
 हुआ है/ जो पैसे आपने Direct रॉ-
 गोडा मेजे वह उहे भिना।

लीसरी बात कि G.M., L.W.R तथा
 Asia Secy द्वारा हस्ताक्षर पत्र में
 उन्होंने मनी भिरे हैं कि ~~Rev~~ Singh
 को Acting Pramukh माना जावे
 इस बारे में Lugun/Trip का विचार
 हाथ रही है। वे इस फेरे में हैं कि
 Biker Hall का 88 हजार रुपया
 कैसे मिले। रुपया मिल जाए इसके
 लिए मर आपको प्रमुख मानने
 की बात इसकी है। जो जब तक एक
 बातें (चर्चा) की परीक्षा स्थिति सुलभ
 नहीं जाती है। रुपया सुविधात रखना
 ही मरका है। क्योंकि मनी मंचल की
 आर्थिक स्थिति बिगड़ल गि गई है।
 उम है — Rev. New, Ex-A/AA

अन्तर्देशीय पत्र कार्ड
 INLAND LETTER CARD



To

Rev Dr. C. K. P. Singh
 Acting Pramukh Adhyaksh
 GEL Church, Ranchi
 P.O. RANCHI / Bihar

पिन PIN

तीसरा मोड़ THIRD FOLD

इस पत्र के भीतर कुछ न रखिए NO ENCLOSURES ALLOWED

प्रेषक का नाम और पता :— SENDER'S NAME AND ADDRESS :—

1976

पिन PIN

"Confidential"

(Please treat all my letters confidential)
(This is for your information)

To
~~Dr~~ Rev. Dr. CKP Singh,
Acting Pramukh Ashyakh
G E L Church, Ranchi

Dear Sir, आपको श्रीशु एडवोकेट/संभवतः
आप जानते होंगे कि तेजपुर (मिशन जमीन)
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में भेजा रहे हैं। जमीन के कुछ देयलिफ्ट
और कामोर्स में काम सफाई करने का भी
आरंभ हो गया है। इतनी जमीन नहीं भेजा
दिया जाय (Donation में) तो सारी खाली
जमीन अच्छे करने का विचार है, जो
शायद किसी उपाय से अब 3 बीघा तो
बचाना संभव नहीं है। सब कस जाय
तो वर्तमान में चल अधिकारी की ओर से

समय के होते कोई अहित करके
नहीं किया गया जिससे लापरवाही
से यह जमीन अब बचाना अभी।
क्योंकि एक नहीं पड़ेले से इसकी
जानकारी अधिकतर मजदूरों की था
य (अभी) जब जमीन DC द्वारा
सफा करायी जा रहा है तो आपको
जाना गया है। DC के साथ
जना दिया है कि अगर Donati
न किया गया तो सारी खाली
जमीन ले लिये जायगी। जो निश्चय
जोभी है / 3 बीघा जमीन शायद
अब बचाना कठिन है। अब तो
बाकी जमीन बचाने का विशेष
उपाय होना चाहिए।

आपको मालूम हो गया होगा
कि मिशन मिशन का Oct/Sept मास
से माह का Payment जो हमें

मौजू Rev Lugun साव में (रिच) से ले
 माए के ममी तक Payment नहीं
 हुआ है/ जो पैसे आपने Direct रोज-
 गोड़ा मेजे वए उहे भिजा।

रीसरी बात कि G.M., L.W.R तथा
 R.K. Secy द्वारा हस्ताक्षर पत्र में
 उन्होंने मनी कि है कि Dr Singh
 को Acting Pramukh माना जाऊ
 इस बारे में Lugun/Tam का विचार
 हाफ नहीं है। वे इस फेरे में हैं कि
 Miki's Hall का 88 हजार रुपया
 कैसे मिले। रुपया मिल जाए इसके
 लिए मर आपको प्रमुख मानने
 की बात इनकी है। जो जब तक (मर)
 बातें (चर्चा) की परीक्षा (स्थिति) सुझा
 नहीं जाती है। रुपया सुनिश्चित रूप
 ही मरका है। क्योंकि ममी मंचल की
 आर्थिक स्थिति बिल्कुल दिगड़ है।
 उम है — Reg. No. Ex-A/AA

अन्तर्देशीय पत्र कार्ड
 INLAND LETTER CARD



To

Rev Dr. C.K. P. Singh
 Acting Pramukh Adhyaksh
 GEL Church, Ranchi
 P.O. RANCHI/Bihar

पिन PIN

तीसरा मोड़ THIRD FOLD

इस पत्र के भीतर कुछ न रखिए NO ENCLOSURES ALLOWED

प्रेषक का नाम और पता :— SENDER'S NAME AND ADDRESS :—

1976

पिन PIN

WMA Hostel
Jai Singh Road
New Delhi
22.4.74.

Sr. C. K. P. Singh
Suresing B.E.L.
Lillal, Daulat

Dear Sr. Singh,

A preparatory material
for our discussion on 14th May 74, may
I request you to kindly prepare a
short paper on "Basic Structure of
the New Constitution which would promote
mission work of our Church." Please
send a copy of your paper to the KSS
Office on or before the 8th of May 74
in order to get sufficient time for
Cyclostyling the same.

Hope to return home
latest by the 6th, and if possible
even earlier than 6th. Please
continue to pray for the Arch-
bishops and Archdeacons that
they may be guided by the Holy
spirit to work for paving the path
for new Constitution.

With greetings and good
wishes, Yisubhay to you and
all the members of your family.

Sincerely yours,
Rev. Dr. N. M. M. M.
Acting Rammulch Athaish
Lillal, Daulat

← इस पत्र को यहाँ से काटें To open cut here →

अन्तर्देशीय पत्र कार्ड
INLAND LETTER CARD



Rev. Dr. C. K. P. Singh
Director BEL
L. E. Church
Ranchi, Bihar

पिन PIN

पहला मोड़ First fold

तीसरा मोड़ Third fold

26 APR 1974
प्रेषक का नाम और पता:—

Sender's name and address:—

Rev. Dr. N. M. M. M.
New Delhi
En route Geneva

पिन PIN

दूसरा मोड़ Second fold

इस पत्र के भीतर कुछ न रखिए NO ENCLOSURES ALLOWED

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

विशेष सूचना न० २

गोस्सनर एंवजेलिकल लुथेरन 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 : “घोखा न खाओ, परमेश्वर ठुठों 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 १-७-७७ का इतिहास 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 वेस्ट 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 बिपरीत 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 स्टोयरिंग 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 चैयरमैन, सेक्रेटरी और कौषाध्यक्ष हैं । आशा है कि सप्तेम्बर 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 इतिहास 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 मुरिन
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 कौंडरा —	पाद्री सोलोमोन किसपोट्टा	१५ पलामू —	पाद्री प्रीतम मसीह एक्का
८ जटाटोली —	पाद्री इसहाक किड़ो	१६ किनकल —	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 — १३.९.७७
- 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 लें, व्यक्तिगत हो या सामुहिक पर हम आपके पूर्ण सहयोग की बात 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 कलसिया 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 चेयरमैन 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. Toppo	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 होंगी। आप लोग उस दिन में यहां उपस्थित होने की कृपा करें। हर एक को अपने आने जाने ओ रहने का खर्च का प्रबंध स्वयं करना चाहिये, व्यक्तिगत अथवा मंडली की ओर से।

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

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।

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|--|--|
| १ आश्रित हो चित्त मेरी ख्रिस्त 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 ते ! | २ आश्रित हो चित्त मेरी ख्रिस्त 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."

Rev. 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 Adhyakshes. 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

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

गोस्सनर कलीसिया के नाम

चरवाही पत्री

(गोस्सनर कलीसिया के अन्तर्गत)

प्रभु में प्यारे भाइयों और बहनों !

यीशुसहाय ।

गोस्सनर कलीसिया के विषय में आज कल विभिन्न बातें कही और लिखी जा रही हैं ।

वास्तविकता इस प्रकार है :—

१ कन्टीनुवेशन कमिटी, संविधान में दिये गये प्रणाली पर दिनांक २२-२४ मई १९६८ (एटम न० ४-(iii) से खतम हो गया है । इस नाम को लेकर आड़ में काम करना लोगों को गुमराह करना है ।

२ चूंकि चार अंचलों ने ही मिल कर पाद्री सामुएल बरला को प्रमुख अध्यक्ष, पाद्री पी० डी० सोरेंग को उप-प्रमुख अध्यक्ष, श्री अबनेजर लकड़ा को सेक्रेटरी और पाद्री निकोदीम मुईया को खजांची चुना । सो वे इन्हीं चार अंचलों के ही आफिसर ठहरे । उत्तरी-पश्चिमी अंचल और रांची मंडली का नहीं ।

वास्तव में इनको तो “चार अंचल वाला प्रमुख अध्यक्ष” कहना उपयुक्त होगा और ऐसा ही अन्य आफिसरों को भी । नोर्थ-वेस्ट अंचल अपना नकारात्मक मत (Negative Corroborative Vote) अंचल सभा द्वारा दो बार दे चुकी है ।

३ चूंकि १९६० ई० का संविधान इन्हीं चार अंचलों (द० पू०, आसाम, उड़ीसा एवं मध्य) द्वारा दिनांक १३-१-७७ को उल्लंघन कर तोड़-मरोड़ किया गया, इसलिए उस पर उनका टेक अन्य बातों के लिए लगाना पुनः सदस्यों को गुमराह करना है, या ऐसा भी कहा जा सकता है कि अपने स्वार्थ के लिए और अपनी बात को जायाज करने के लिए अपनी गलती और लज्जा को ढांपने के लिए कहीं संविधान का उल्लंघन करते और कहीं उसका हवाला देते हैं । उनका ऐसा काम उनकी मनमानी और डिकटेटरसिप को ही दिखाता है ।

४ चार अंचल वाला प्रमुख अध्यक्ष पाद्री सामुएल बरला जो स्वयं अवैधानिक रूप से निर्वाचित हुए हैं । उत्तरी-पश्चिमी अंचल के आन्तरिक मामले पर संविधान के नाम हस्तक्षेप नहीं कर सकते । संविधान का तोड़ने वाला उनका संरक्षक हो नहीं सकता है ।

- ५ दो कलीसिया, चार अंचल जी० ई० एल० चर्च और नोर्थ-वेस्ट अंचल जी० ई० एल० चर्च का होना संविधान के उल्लंघन का प्रतिफल हैं। स्वभाविक है कि दो प्रमुख होंगे ही। अब गोस्सनर कलीसिया एक है और अभिन्न हैं कहना बचकाना है और सच्चाई को स्वीकार करने में आनाकानी करना है।
- ६ “कलीसिया की “एकता” का नार हमारा भी है जो Unity in Diversity पर आधारित है। नोर्थ-वेस्ट अभी भी है और इसी उद्देश्य की पूर्ति के लिए नये दिशा की ओर अग्रसर है।
- ७ कोरावोरेटिव भोट उठ गया कहना फिर भी सदस्यों को गुमराह करना है। सच्चाई तो है कि यह एक ही विन्दु पर निर्णय करने के लिए स्थगित था सिर्फ नये संविधान को लागू करने के लिए जिसे अन्य चार अंचलों ने ३०-१०-७५ को Boycott किया इसे विफल बना दिया।
- ८ १६६० ई० संविधान के आधार पर के० एस० एस० खस्म हो चुका है, अभी अंचल जिन्दे हैं। के० एस० एस० के लुप्त होने पर दो पौधा निकले, एक चार अंचल जी० ई० एल० चर्च और दूसरा नोर्थ-वेस्ट जी० ई० एल० चर्च।
- ९ चार अंचल प्रमुख अध्यक्ष पादरी सामुएल बरला का ६-७-७७ का परचा जिसमें रांची धर्म-प्रदेश और नोर्थ-वेस्ट अंचल के मिलने की बात पर चिन्ता व्यक्त की गयी है, एक हास्यप्रद बात है। दो भाई के मिलने की बात पर एक मसीही को क्यों परेशानी ?
- १० नोर्थ-वेस्ट अंचल के नाम पर पादरी जे० जे० पी० तीग्गा पादरी सुरेन्द्र मोहन एस० जी०, प्रो० पी० सी० होरो तथा डा० सी० के० पाल सिंह आदि का परचा निकालना फिर भी सदस्यों को गुमराह करना है। नोर्थ-वेस्ट अंचल अभी भी है और कलीसिया की अगुवाई में कायरत है।
- कलीसिया की वर्तमान स्थिति को जानने के लिये पादरी निरंजन एक्का, अध्यक्ष नोर्थ-वेस्ट अंचल जी० ई० एल० चर्च रांची का “जी० ई० एल० चर्च इन छोटथागपुर एण्ड आसाम की वर्तमान परिस्थिति-एक परिचय” को अवश्य पढ़िये।
- ११ इसलिए कि कलीसिया चार अंचलों द्वारा मनमानी कदम उठाने पर दो भागों में विभक्त हो गई है। पादरी सामुएल बरला संविधान के निर्णय १८-(१) के अनुसार अब कलीसिया की एकता के प्रतीक नहीं रहे और किसी भी कर्तव्य के जिम्मेवार नहीं, क्योंकि उनका चुनाव जी० ई० एल० चर्च को दो भागों में विभक्त करती है और कलीसिलाई एकता के संवैधानिक सिद्धान्त (निर्णय ४ भाग १ और भाग भाग २) में दिये गये सिद्धान्तों के विरुद्ध है। कलीसिया की एकता समाप्त हो चुकी है, एकता का प्रतीक

समाप्त है। वे हेडक्वार्टर्स मंडली के प्रधान नहीं हो सकते हैं और वे पहले से चले आ रहे केन्द्रीय संस्थाओं के भी सभापति नहीं हो सकते हैं। क्योंकि वे पूर्ण कलीसिया के प्रमुख न होकर सिर्फ चार अंचलों के प्रधान हैं जिसका दायरा रांची से बाहर है।

१२. चूंकि अब जी० ई० एल० चर्च इस अवस्था में नहीं है जैसे कि वह १३-१-१९७७ के पहले थी, और अब दो शाखाओं में बंट चुकी है, रांची को हेडक्वार्टर्स कांफ्रोगेशन रखने का अभिप्राय अब समाप्त हो गया और १९६० ई० के संविधान के एपेन्डिक्स १ ब दिये गए "अद्वितीय" और "लाक्षाणिक विशेषताएं" अन्य चार अंचलों द्वारा १३-१-७७ को कुचल मसल दिए गए। अतः अब रांची सिर्फ रांची पेरिश के अन्दर एक मंडली बन कर रह गया है जो रांची इलाका का एक अंग होकर पहले के जैसा नोर्थ-वेस्ट अंचल के अधीन है।

१३. नोर्थ-वेस्ट अंचल ने, चार से अधिक, अनेकों बार अन्य चार अंचलों को सुझाव दिया कि यह अंचल चुनाव में भाग लेगा यदि आपसी मतभेद का पहले बात-चीत कर सुलझा दिया जाय। किन्तु हमने पाया कि अन्य चार अंचल प्रशासनिक सुधार एवं संगठन नहीं, पर किसी तरह कलीसिया के पदों पर बैठने के लिए ज्यादा लालायित थे और अपना धीरज खोकर उन्होंने १३-१-७७ को संविधान और चुनाव के लिए दिये गए नियमावली के विरुद्ध सिर्फ चार अंचल मिलकर चुनाव किया और कलीसिया को दो भागों में विभक्त किया है।

कलीसिया द्वारा दिया गया १९६० ई० का संविधान अन्ततः १३-१-१९७७ को समाप्त हो चुका है। अब उसकी दुहाई देना और उसको मरम्मत करने की कोशिश करना सच्चाई को छिपाना है।

१४. ३० अक्टूबर १९७३ को के० एस० एस० ने सम्पूर्ण कलीसिया के तीन लाख से अधिक सदस्यों का विकास

Trust और जिम्मेवारी डा० सी० के० पाल सिंह को सौंपा जिनको कोर्ट के आदेश से हट किया गया और डा० सिंह की कलीसिया की पूर्ण जिम्मेवारी सौंपी गई और तब तक काम करने का आदेश हुआ—"Till constitutionally valid Officials of the K. S. S. according to the provisions of the Constitution of the Gossnor Church are elected constitutionally for the vacant posts caused by resignation of the Defendants Nos. 2, 3, 8 and 9."

हम ऊपर कह चुके हैं कि रेम० बरला और उनके सहयोगी अधिकारी Constitutionally valid Officials नहीं हैं, जिनका चुनाव कलीसिया के संविधान के अनुसार नहीं है। यह सिर्फ चार अंचलों का एक गुट है।

इसके बावजूद डा० सिंह ने उक्त व्यक्तियों को कलीसिया का पदाधिकारी माना और "Ranchi Express" के दिनांक २६-४-७७ में एक जन सूचना के आधार पर पादरी बरला को कार्यभार सौंपने की घोषणा किए हैं। फिर भी जुलाई १९७७ के प्रथम सप्ताह तक उन्होंने कार्य किया है। इस प्रकार की घोषणा और कार्य, जो विश्वास और जिम्मेवारी उनपर सौंपी गई थी, उसकी उपेक्षा तो है ही, पर उन्होंने सदस्यों को गुमराह करने की भी कोशिश की है।

१५. मान्यवर पादरी जे० जे० पी० तिग्गा एवं अन्य अपने "विशेष सूचना न० २" में एक अन्तरिम कौंसिल निर्माण करने की घोषणा करते हैं, और चुनाव का प्रोग्राम जारी करते हुए—यह चेतावनी स्मरण करते हैं—“धोखा न खाओ, पमेश्वर उट्टों में नहीं उड़ाया जाता, क्योंकि मनुष्य जो कुछ बोता है, वही काटेगा।” गलाती ६:७।

लेकिन आप ध्यान दें, उन सज्जनों का चित्त कहाँ आश्रित है। वे स्वयं कहते हैं—“हमारी १५-७-७७ की सभा के० एस० एस० आर्किस में हुई। हमारे प्रमुख अध्यक्ष (सामुएल बरला ने हमारे साथ प्रार्थना किया, आशीर्वाद दिया और हमें यह काम करने के लिए हरी झंडी भी दिखा दिया।”

१६. लेकिन जी० ई० एल० चर्च के भूतपूर्व प्रमुख अध्यक्ष पादरी जुनूल तोपनो, सेक्रेटरी, आसाम अंचल, पादरी सामुएल बरला को लिखित पत्र, दिनांक १५ जुलाई में साफ स्वीकार करते हैं—“We have not tried our best to find out a proper Solution rather we have tried to avoid and keep all the problems unsolved and go in our own way.” इस सिलसिले में आगे सलाह देते हैं कि—“Dr. Hellberg and Dr. Rajaratnam be requested to come to Gossuer church and in their mediator ship let us find out a lasting Solution for the peace and unity of the church.”

१७. भाइयों और बहनों को इस कठिन समय में सच्चाई को पहचान कर धीरज रखना आवश्यक है। पादरी सामुएल बरला के पत्र संख्या २०५ दिनांक ४ जुलाई १९७७ से स्पष्ट है कि पुराने जी० ई० एल० चर्च के इस मूल समस्या के स्थायी समाधान को गोस्सनर मिशन का कुराटोरियम भी मान चुकी है और निकट भविष्य में ही इसे मान्यता मिलने ही वाली है।

प्रभु में आप लोगों का,
नोर्थ-वेस्ट अंचल और नोर्थ-वेस्ट
जी० ई० एल० चर्च, रांची के कार्य-
कारिणी समिति की ओर से—

पादरी निरंजन एक्का
अध्यक्ष, नोर्थ-वेस्ट अंचल
और
प्रमुख अध्यक्ष, नोर्थ-वेस्ट
जी० ई० एल० चर्च, रांची।

रांची दिनांक, २२-७-७७

To

Mr. Z. B. Lakra,
Advocate, Ranchi,
C/o. NW Anchal office
GEL Church, Ranchi.

Dated - July 22, 1977.

Dear Sir,

After getting a letter addressed to three pastors of NW Anchal and myself signed by you dt. 19.7.77, Ref. No. 241/77/F-48 with a caption "OFFICE OF THE NORTH WEST GEL CHURCH, RANCHI" of which you seem to be the Secretary, I did not think it to be proper to write to you with that designation, because I still do not recognise that church. I find it also to be improper to be assigned by you to any other party, because I still belong to your party/client of GELC of which you are legal adviser and Advocate by whose grace or favour I have lost the case No 232/73-75. I think it is also against the code of conduct agreed by any Bar-Association or 'Council of Lawyers', that any advocate should join the opposition party of his own party or Client.

Please excuse me for this round about way answer. May be, I have not followed which 'Vishes Suchna' you mean, because these days there are so many 'Suchnas'.

Thanking you for your kind co-operations,

Yours sincerely,

C. K. Paul Singh
(C.K. Paul Singh) 22/7/77

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To,

Rev.Dr.CKP.Singh,
G.E.L.Church ,
Ranchi.

विशेष सूचना

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

आशा है कि आप लोग हमारे माननीय प्रमुख-अध्यक्ष पाद्री सामुएल बरला का २-७-७७ का इतिहास पढ़ 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, उड़िसा 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 ।

आंप-लोथों 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 ।

नोर्थ-वेस्ट

गोस्सनर एवंजेलिकल लुथेरान कलीसिया, रांची

में

रांची धर्मप्रदेश संगठन

का

विलयन-दिवस

कलीसिया के सभी भाई एवं बहनों को यीशु सहाय ।

यह सूचित करते हुए हमें अपार हर्ष हो रहा है कि ईश्वर पिता की बड़ी दया से रांची धर्मप्रदेश का विलयन नोर्थ-वेस्ट अंचल, जी० ई० एल० चर्च द्वारा संचालित (Sponsored) नोर्थ-वेस्ट जी० ई० एल० चर्च में हो गया है और दोनों संगठनों के उच्चतम समितियों द्वारा दिनांक २१-६-७७ को इस विलयन को स्वीकृति दे दी गई है।

अतः इस शुभ अवसर पर ईश्वर पिता को धन्यवाद देने के लिए एक विशेष उपासना रांची ख्रिस्त गिर्जे में १५ जुलाई १९७७ को ८ बजे सुबह में आयोजन किया गया है।

समझौता के अनुसार विलयन का कार्य मण्डली स्तर तक ३१ जुलाई १९७७ तक समाप्त कर देना है; और रांची धर्मप्रदेश की ईकाइयाँ, नोर्थ-वेस्ट जी० ई० एल० चर्च और नोर्थ-वेस्ट अंचल और उसके विभिन्न ईकाइयों में मिल जायगा।

इसलिए कलीसिया के भाई-बहनों से अनुरोध है कि इस अवसर में अधिक से अधिक संख्या में रांची आकर इस विशेष ईश्वरोपासना में भाग लेकर इस उत्सव की मर्यादा और गरिमा को बढ़ावें।

समारोह कार्यक्रम के लिए एक समारोह समिति का गठन किया गया है, जो ठहरने एवं भोजन का प्रबन्ध भी शुल्क लेकर करेगी।

प्रभु में आप लोगों का :—

पादरी मसीहदास लकड़ा
पादरी जोसेफ बड़ा
श्री पी० डी० पन्ना
श्री फुलचन्द पन्ना

पादरी निरंजन एक्का
पादरी सिलास कुजूर
श्री जेहाबेनुस लकड़ा
श्री सी० ए० तिर्की

रांची दिनांक २१-६-७७ नोर्थ-वेस्ट जी० ई० एल० चर्च, रांची।

उद्दिष्ट

विशेष नोट :--

१४-७-७७ :- सन्ध्या ५ बजे तक राँची पहुँचना।

सन्ध्या ७ बजे से सांस्कृतिक कार्यक्रम--

(संचालक-- श्री जस्टिन एवका)

१५-७-७७ :- सुबह ८ बजे से स्मरण पथल के पास से प्रोसेशन आरम्भ।

(कार्यक्रम का पूरा व्योरा १४-७-७७ को दिया जायगा)

ठहरने का स्थान :- गोस्सनर थेओलोजिकल कॉलेज, राँची।

मेस चार्ज :- १४-७-७७-- सन्ध्या २) रु०

१५-७-७७-- दोपहर ३) रु०

या

चावल ३ किलो + १) रु० प्रति बेला।

अधिक जानकारी के लिए श्री फुलचन्द पन्ना, राजा बंगला, राँची एवं पादरी सिमोन बखला, नोर्थ-वेस्ट अंचल कार्यालय, राँची से सम्पर्क करें। स्थानीय एवं पड़ोसी मंडली के भाई-बहन भी समारोह भोज में पूर्व सूचना देकर भाग लें।

—: कि निर्दिष्ट राश में हुए

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। किसी तारीखी दिनांक ०७-७-१९ को किसी दिनांक

जी०ई०एल० चर्च इन छोटानागपुर एण्ड असाम की वर्तमान परिस्थिति -: एक परिचय :-

परिचय - १० जुलाई १९१९ में ओटीनोमस जी० ई० एल कलीसिया में प्रशासनिक संघर्ष का इतिहास १९३५ ई० से प्रारंभ होता है। तत्कालीन प्रेसिडेंट मृत पाद्री जोहन तोपनी ने सच्चाई का पक्ष लिया जिसको बहुदल ने विरोध किया तथा अल्प दल ने समर्थन किया।

१९४५ ई० के बुड़जू महासभा में "जिलो-जोजो" केस लेकर बहुदल ने अपनी जाति का पक्ष लिया फलस्वरूप अल्पदल दुखित होकर महासभा से निकल गये। अल्पदल ने राँची लौटकर लाल बंगले में जुबिली सिनोड का संगठन किया जिसके नेता पाद्री उर्बानुस कुजूर तथा पाद्री सी० बी० मिज थे। इस आन्दोलन ने कलीसिया में सिनोड प्रशासन को १९४९ से जन्म दिया। १५ सिनोड से चर्चकौंसिल का गठन किया गया। इसी समय से राँची मंडली को राँची इलाका से निकाल कर केन्द्र मण्डली बना दिया गया यद्यपि को यह राँची इलाका से घिरा हुआ है। ऐसा, बहुदल के मन के अनुसार हुआ जौभी की अल्पदल ने इसके लिए घोर उजूर किया।

१९५५ में बहुदल ने एका किया तथा दो अल्पदल नेताओं को लड़ा दिया। रेभ० जे० जे० पो० तिगा को प्रेसिडेंट बनाकर मृत रेभ० योएल लकड़ा को मियाद के पहले ही पद से उतार दिया। इस अन्याय को अल्पदल ने नोर्थ जोन संगठन बना कर घोर विरोध किया। मित्रों की सहायता से १९६० ई० में अंचल प्रशासन लागू किया गया। इस प्रशासन में कलीसिया को चार अंचलों में बाँट दिया गया। राँची मंडली को हेडक्वार्टर मंडली का नाम दिया गया जिसे एकता के प्रतीक में प्रमुख अध्यक्ष के सभापतित्व में रखा गया।

मायर कमीशन ने उड़ीसा अंचल में दो सिनोड बनाने का सुझाव दिया था जिसमें एक सिनोड में अल्प-दल का बहुमत हो। के० एस० एस० ने यहाँ की समस्या सुलझाने का प्रयत्न किया किन्तु बहुदल के मत के सामने सब असफल सिद्ध हुए। जिसके परिणाम स्वरूप करीब १५ हजार अल्प-दल भाई बहन २१ वर्षों से अंचल प्रशासन में भाग नहीं ले सके। यह बड़े खेद का विषय है।

कलीसिया की समस्यायों तथा संघर्ष के समाधान के लिए ही सिनोड एवं अंचल प्रशासन एक के बाद दूसरा लागू किया गया। फिर भी बहुदल की शक्ति और दबाव किसी प्रकार कम नहीं हुआ। बहुदल द्वारा कलीसिया में ऐसी कूटनीति का व्यवहार हुआ है जिससे कलीशा की संगति, शांति एवं संगठन की एकता में कुठाराघात हुआ है। बहुदल और अल्पदल की जातीय समस्या ही गोस्सनर कलीसिया की जटिल समस्या बनी रह गयी। इस समस्या से अपने को अलग रखने के लिए अल्पदल के कुछ सदस्यों ने १९७० में धर्मप्रदेश भी गठन कर लिया।

१९७३ अक्टोबर की घटना एवं उसके बाद की परिस्थिति में विकास—

(क) कई बार के० एस० एस० की बैठक में समस्या-पर-समस्या उलझते जाने के कारण यह मान लिया गया कि गोस्सनर कलीसिया में जातीय समस्या है तथा इसी का समाधान करना है। इसके लिए ३१ अक्टोबर १९७३ ई० के के० एस० एस० बैठक में निम्न कदम उठाये गये :—

(i) के० एस० एस० अफसरों ने अपना त्याग पत्र दिया। (ii) के० एस० एस० भंग कर दिया गया (iii) एक नियमावली समिति का गठन हुआ। (iv) अन्तरीम काल के लिए डा: सी० के० पौल सिंह को कार्यवाहक प्रमुख अध्यक्ष बना दिया गया। इस व्यवस्था पर इनजंक्सन सूट लग गया। काम में प्रगति रुक गयी।

(ख) के० एस० एस० पुनः जागृत—कई मित्रों की सलाह पर मार्च १९७४ में के० एस० एस० को पुनः जागृत कर दिया गया। डा: एन० मिज को पाँच माह के लिए कार्यवाहक प्रमुख अध्यक्ष बना दिया गया। नयी विधान समिति का गठन किया गया। विधान समिति अपना कार्य आरम्भ कर दिया। आठ डियोकिस का प्रस्ताव रखा गया। इसी बीच अगस्त १९७४ को बहुदल की कृपा से फिर डा: सी० के० पौल सिंह को कार्यवाहक प्रमुख अध्यक्ष बना दिया गया।

(ग) दिसम्बर १९७४ तक में नियमावली का ढांचा बन कर तैयार हो गया और के० एस० एस० ने उसे ग्रहण भी किया। उपनियमों की मांग हुई। जून १९७५ तक संविधान और उपनियम की कاپियाँ छप कर सब सदस्यों को विचार-विमर्श एवं आलोचना के लिए भेज दिया गया। संविधान पास करने के लिए कोरबोरेटिव भोट को उठा दिया गया।

(घ) संविधान स्वीकृत एवं अंगीकृत — ११ जुलाई १९७५ की बैठक में विचार-विमर्श एवं सुधार के बाद के० एस० एस० सर्वसम्पति से नये संविधान

और उसके उपनियमों को खड़े होकर एक मन से स्वीकृत एवं अंगीकृत किया। इस संविधान में आठ डायोसिस का शासन प्रबंध था। निर्णय लिया गया कि नया संविधान १ली नोवेंबर १९७५ ई० से लागू किया जायगा।

इनजंक्सन सूट तुरंत उठ जाने की संभावना नहीं दिख रही थी अतएव के० एस० एस० ने दो वैकल्पिक निर्णय लिया (१) प्रथम—पुरानी, अर्थात् १९६० नियमावली के आधार पर चुनाव आरंभ कर दिया जाय जिस्तें कि नोवेंबर माह में किसी प्रकार की वैधानिक अड़चन न हो। (२) दूसरी—पर यदि इनजंक्सन सूट उठ जाय तो नया संविधान को लागू करने का प्रबन्ध किया जाय तथा १९६० के आधार पर चुनाव काम रह कर दिया जाय।

इसी बीच सेप्टेम्बर १९७५ के अन्तिम सप्ताह में इनजंक्सन सूट उठ गया तथा के० एस० एस० अफसरों ने आदेश निकाला कि अब १९६० नियमावली के आधार पर चुनाव करने की आवश्यकता नहीं है तथा १ नोवेंबर से नया संविधान लागू करने के लिये ३० अक्टोबर १९७५ को के० एस० एस० की बैठक बुलाई गयी।

(ङ) ३० अक्टोबर १९७५—एक विशेष दिन। के० एस० एस० बैठक—सुचना के अनुसार ३० अक्टोबर १९७५ ई० को डा: सी० के० पौल सिंह, कार्यवाहक प्रमुख अध्यक्ष के सभापतित्व में के० एस० एस० की बैठक हुई। द० पू० अंचल के किसी भी सदस्य ने इसमें भाग नहीं लिया न अनुपस्थिति की सूचना दिया। जान-बूझ कर इस के० एस० एस० को वायकोट किया। भाग्यवश असम, उड़ीसा, मध्य एवं उ० प० अंचल के सदस्यों की उपस्थिति से कोरम बन गया फिर भी १९६० नियमावली के अनुसार किसी एक भी अंचल का नकारात्मक भोट (Corroborative Vote) के० एस० एस० के किसी भी फैसले को रद्द करने में सक्षम है। यहीं पर कलीसिया के विभाजन का दरार बन गया। दो वर्षों के कठिन परिश्रम पर पानी फिर गया। बहुदल के सदस्यों ने जानबूझ कर विश्वासघात किया। उस के० एस० एस० ने कलीसिया में आपत काल की घोषणा की तथा डा: सी० के० पौल सिंह को प्रमुख अध्यक्ष की हैसियत से अकेले ही प्रशासन का भार दिया।

उत्तरी पश्चिमी अंचल ने निर्णय लिया कि जब तक मूल समस्या, जिसके कारण कलीसिया में तनाव एवं अशांति बढ़ती जाती है, का पूर्णरूपेण समाधान नहीं होगा उ० प० अंचल, के० एस० एस० संगठन में भाग नहीं लेगा। और इसी उद्देश्य की पूर्ती के लिए के० एस० एस० भंग किया गया था।

(च) दो सिनोद और एक मोडरेटर का प्रस्ताव—जब उत्तरी पश्चिमी अंचल ने देखा कि कलीसिया में शिथिलता आ रही है तथा न पुरानी न नया संविधान पर जोर दिया जा रहा है तो एक नया प्रस्ताव लिखित रूप में लाया।

(i) गोस्सनर कलीसिया को दो वृहत सिनोदों में भौगोलिक सीमा बनाकर प्रशासन इकाई बना दिया जाय। शासन व्यवस्था के विचार से स्वतंत्र इकाई रहेगी पर एकता के प्रतीक एक मोडरेटर रहेंगे।

(ii) इस प्रस्ताव को सर्वप्रथम सभी अंचलों की स्वीकृति दी जाय तथा के० एस० एस० गठन कर वैधानिक तौर से प्रशासन व्यवस्था कर दिया जाय।

उपरोक्त प्रस्ताव पर किसी प्रकार का ध्यान नहीं दिया गया तथा बिना समस्या समाधान के केवल के० एस० एस० संगठन पर जोर दिया जाने लगा। क्योंकि जैसा पूर्व कहा गया है कि के० एस० एस० में सिर्फ बहुदल का प्रभुत्व रहता है उ० प० अंचल ने बिना किसी समझौता के, के० एस० एस० संगठन में जाना उचित नहीं समझा तथा बार बार मांग करती रही कि समस्या का समाधान किया जाय। किन्तु इसकी अवहेलना की गयी।

३ (क) कोर्ट का निर्णय—१९७६ अगस्त-सितम्बर में कचहरी ने एक्स पार्टी फैसला दे दिया। इस फैसले के अनुसार डा० सिंह केयर-टेकर प्रमुख अध्यक्ष रह गये तथा उन्हें आदेश मिला कि संवैधानिक नियमानुसार त्याग पत्र दिये गये अफसरों के रिक्त स्थान की पूर्ति संवैधानिक तरीके से अधिकारियों का वैधानिक चुनाव जब तक नहीं हो जाता है वे प्रमुख अध्यक्ष के पद पर बने रहेंगे।

(ख) इसी बीच डा० सिंह सेप्टेम्बर माह में बर्लिन गये। वहां से लौटकर के० एस० एस० संसठन का सूचना दिये। उत्तरी पश्चिमी अंचल ने फिर से अपनी मांग को दुहराया। फिर भी १० जनवरी को के० एस० एस० गठन के लिए सूचना दे दी गयी तथा उत्तरी पश्चिमी अंचल को भी सूचना दी गयी। उ० प० अंचल ने इसमें भाग लेना उचित नहीं समझा क्योंकि उसके हित में अच्छा नहीं था जिसको जानती डा० सिंह को दे दिया गया था।

४ (क) १० जनवरी डाइरेक्टर सीबर्ग का आगमन—१० जनवरी १९७७ को डाइरेक्टर सीबर्ग साहब रांची पहुँचे। १२ जनवरी संघ्या वे उ० प० अंचल आफिस में आ गये। उनका यथोचित स्वागत हुआ। जर्मनी का संदेश देते हुए उन्होंने कहा “मैं एकता नहीं शांति की खोज में आया हूँ। किसी भी कीमत में

गोस्सनर कलीसिया में शांति स्थापित हो—अगर दो कलोशिया होकर भी शांति मिले तो मैं उसके लिए भी तैयार हूँ।” उन्होंने कहा, “आपसी बात चीत में मैं मध्यस्थता करूँगा।”

(ख) १३ जनवरी १९७७—चार अंचलों द्वारा प्रमुख अध्यक्ष चुनना।

१३ जनवरी ३:३० बजे पास्टर सीबर्ग उ० प० अंचल की बैठक में आये। उन्होंने दुःख प्रकट करते हुए कहा कि दूसरे चार अंचलों ने प्रमुख अध्यक्ष चुन लिया है। उन्होंने कहा “अब चार अंचलों ने अपना संगठन बना लिया है आपलोग भी अब अपना चुनाव कर संगठित हो जाइये—आप इसके लिए स्वतंत्र है।”

इस प्रकार ३० अक्टोबर १९७५ का विभाजन आज दिनांक १३ जनवरी १९७७ को पूरा हो गया। १९६० का संविधान तोड़ मरोड़ कर नष्ट कर दिया गया। कलीशा स्वतः दो भागों में बट गयी। पास्टर सीबर्ग के साथ यह समझौता हुआ कि आपसी बातचीत द्वारा प्रशासन का ताल-मेल बैठाया जाय। उ० प० अंचल ने शांतिपूर्ण समझौता पर बल दिया।

(ग) १+२ फरवरी उ० प० अंचल सभा—दिनांक १ फरवरी १९७७ उ० प० अंचल सभा की बैठक हुई। निम्न कार्य सम्पन्न हुए—

१ नया चुनाव :—अंचल के नये पदाधिकारी १९६० संविधानुसार निर्वाचित किये गये।

२ १३-१-७७ के घटना को मद्दे नजर रखते हुए यह प्रस्ताव पारित हुआ कि उ० प० अंचल एक नयी कलीसीया का आरम्भिक बिन्दु और नींव बनती है और स्वतंत्रता सहित अपना काम करेगी तथा जो उनके साथ संगठित रहना चाहते हैं उनके लिए रास्ता खुला है।

३ चारों अंचलों के काम को नकारात्मक कोरवोरेटिव भोट देकर, अवैध घोषित किया गया।

४ एक कार्यकारिणी समिति का गठन हुआ और उसे अधिकृत किया गया कि सब बात और काम को सबों के हित के लिए आगे बढ़ाने का काम करे।

(घ) ३ फरवरी १९७७ की बैठक—३ फरवरी को सीबर्ग साहब की अगुवाई में चार अंचलों के अफसर तथा नोर्थ वेस्ट अंचल कार्यकारिणी के सदस्य ५ बजे विचार-विमर्श के लिए बैठे। संक्षिप्त बात चीत हुई तथा हमने उत्तरी-पश्चिमी अंचल की ओर से निम्न तीन बातें पेश की—

१) पदाभिषेक का अधिकार २) देश-विदेश की संस्थाओं से सीधे सदस्यता एवं सर्वध तथा ३) देश-विदेश के संस्थाओं में अपना प्रतिनिधित्व। उपरोक्त बातों की सहमति पर के० एस० एस० में शामिल होने की बात सोची जा सकती है।

पास्टर सीबर्ग ने उ० प० अंचल से अनुरोध किया कि अपना फैसला एक माह तक स्थगित रखें जिससे ६-३-७७ को तथा १०-१२ मार्च तक किसी निर्णय में आ सकें। उ० प० अंचल ने अपना निर्णय स्थगित रखा।

५ १२ मार्च १९७७ दूसरा विशेष दिन—मार्च १०-१२ चार अंचलों की बैठक हुई। हमलोगों की आशा के विपरीत डाइरेक्टर का प्रयास विफल रहा। यह पाया गया कि उपरोक्त तीन बातें एक में रह कर नहीं पर दो कलीशिया हो कर ही सम्भव होगा।

(क) १२ मार्च '७७, ५ बजे संध्या उ० प० अंचल की बैठक में सीबर्ग साहब ने अपनी असफलता पर घोर दुख प्रकट किया तथा नोर्थ-वेस्ट अंचल से कहा, "आप जो चाहे कर सकते हैं आप स्वतंत्र है। मेरा काम खत्म हुआ। मैं आप से अन्तिम विदाई ले रहा हूँ। मैं वापस लौट कर अपने पद के त्याग-पत्र दे दूँगा।" ऐसी परिस्थिति में हमने उनके लिए शांति की बात कही। आये थे मरीज की सेवा करने स्वयं मरीज बन गये।

६ भविष्य :—(१) चूंकि चार अंचलों ने संविधान (१९६०) और उसके मूल सिद्धांतों को तोड़ मरोड़ और नष्ट कर अवैध के० एस० एस० बना कर एकता को भंग किया है, उन्हें राँची मण्डली एवं नोर्थ-वेस्ट अंचल पर किसी प्रकार का वैधानिक हक नहीं है।

(२) राँची मण्डली राँची इलाका में मिला लेना आवश्यक है। यह पहले भी राँची इलाका में था।

(३) चार अंचलों द्वारा बनाया गया प्रमुख अध्यक्ष अब जी० ई० एल० चर्च के एकता का प्रतीक नहीं रहा।

(४) सच्चाई है—इस प्रकार जो के० एस० एस० ३१-१०-७३ को भंग हुआ, उस पर जो अलगाव ३०-१०-७५ को उभर कर सामने आया, पुनः निर्माण के नाम पर १३-१-७७ की कलीशिया के संविधान और उसके उद्देश्य एवं मूल सिद्धांतों को तोड़ कर जो चार अंचलों द्वारा अपना चुनाव हुआ, वही कलीशिया को दो टुकड़ा कर रख दिया है।

गोस्सनर कलीशिया दो खण्ड में विभक्त हो गया। एक खण्ड में दक्खनी-पूर्वी, उड़ीसा, मध्य और असम अंचल और दूसरे में उत्तरी-पच्छिमी अंचल तथा जो इससे संगठित होना चाहते हों। मूल समस्या का स्थायी समाधान यही है।

पाद्री निरंजन एक्का

अध्यक्ष

नोर्थ-वेस्ट अंचल,

जी० ई० एल० चर्च, राँची।

राँची दिनांक २७-४-७७

पाद्री निरंजन एक्का, अध्यक्ष नोर्थ-वेस्ट अंचल, जी० ई० एल० चर्च, राँची द्वारा प्रकाशित तथा उन्हीं के लिए सुदर्शन प्रेस, राँची में मुद्रित।

गोस्सनर एवंजेलिकल लुथेरान कलीसिया,
रांची की केन्द्रीय सलाहकारी संभा की ओर
से कलीसिया के सभी माई एवं बहनों के लिये

ध्यान देने योग्य बातें

कथित नोर्थ वेस्ट जी० ई० एल० चर्च रांची के कुछ लोगों
ने कलीसिया के माई बहनों के नाम एक सूचना जारी किया
है जिसमें रांची धर्म प्रदेश संगठन के नोर्थ वेस्ट जी० ई०
एल० चर्च में विलयन-समारोह १५-७-१९७७ में
मनाने की बातें हैं।

गोस्सनर कलीसिया के माई बहनों को यह जानना
आवश्यक है कि नोर्थ वेस्ट जी० ई० एल० चर्च नाम की
कोई कलीसिया नहीं है। अतः धर्म प्रदेश संगठन का उस
कथित कलीसिया में विलयन का सवाल ही नहीं उठता।

यह समझना गलत होगा कि कथित समारोह के०
एस० एस० द्वारा आयोजित है।

पाद्री एस० खरला

प्रमुख अध्यक्ष,

जी० ई० एल० चर्च, रांची।

तिथि ६-७-७७

गोस्सनर कलीसिया के सदस्यों के नाम रेभ. सामुएल बरला, प्रमुख अध्यक्ष की ओर से

चारवाही पत्री

(गोस्सनर कलीशा के अन्तर्गत)

प्रभु में प्यारे भाइयो और बहनो,

आप लोगों को मसीहो नमस्कार ।

गोस्सनर एंवजेलिकल लुथेरान कलीसिया के अन्तर्गत बहुत सी भिन्न-भिन्न बातें लिखी और कही जा रही हैं जिन्हें आप सुने होंगे । इन बातों से मंडलियों में अच्छा प्रभाव नहीं पड़ रहा है । वास्तविकता इस प्रकार है :—

६ नोवेंबर १९७३ के, के. एस. एस. के प्रबन्धानुसार डा. सी के पोल सिंह कार्यवाहक प्रमुख अध्यक्ष रहे । इन्हीं की कार्यावधि में के. एस. एस. ने नयी नियमावली बनायी पर वह लागू न हो सकी ।

कलीसिया में प्रशासनिक स्थिरता की आवश्यकता हो गयी । विदेशी मित्रों ने कलीसिया में संवैधानिकता कायम करने की सलाह दी । कार्यवाहक प्रमुख अध्यक्ष ने भी इस ओर कदम बढ़ाया और प्रयास जारी रहा । उत्तरी-पश्चिमी-अंचल को अंचल का चुनाव करके कलीसिया की वैधानिकता कायम करने में योगदान देने के लिए चार बार नोटिस दी गयी परन्तु नोर्थ वेस्ट अंचल ने इसमें योगदान नहीं दिया । कलीसिया में सर्वोच्च संवैधानिक सभा (के. एस. एस.) संगठित करना ही था इसलिए वर्तमान संविधान एवं कंटीन्यूवेशन कमिटी के दिये गये नियमों के आधार पर १३-१४ जनवरी १९७७ में के. एस. एस. का गठन हुआ जिसमें निम्न व्यक्ति के. एस. एस. अफसर चुने गये :—

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| १ — रेभ. सामुएल बरला, प्रमुख अध्यक्ष | २ — रेभ. पी. डो. सोरेंग, उपप्रमुख अध्यक्ष |
| ३ — श्री अवेनेजर लकड़ा, सेक्रेटरी | ४ — रेभ. निकोदोम भुंड्या, कोषाध्यक्ष । |

इसी सभा में विभिन्न बोर्डों का भी संगठन हुआ । १९६० ई. के संविधान के एपेण्डिक्स १ ब के अनुसार रांची हेडक्वार्टर्स मंडली भी अपनी अद्वितीय और लाक्षणिक विशेषताओं की दृष्टि से प्रमुख अध्यक्ष की चारवाही में आ गयी ।

उत्तरी-पश्चिमी-अंचल को जो अब तक के. एस. एस. में शामिल नहीं है, शामिल होने के लिए कहा जा रहा है और अब तक उसके लिये द्वार खुला ही है । किन्तु इसके बावजूद भी उत्तरी-पश्चिमी-अंचल ने अपने १५-३-७७ के पत्रानुसार अपने को एक अलग स्वतंत्र ईकाई (नोर्थ-वेस्ट जी० ई० एल० चर्च) मान लिया है जो संवैधानिक नहीं है । उसने यह भी प्रगट किया कि अब चार अंचलों के गठित के० एस० एस० में शामिल होने की आवश्यकता नहीं है और के० एस० एस० का अधिकार उत्तरी-पश्चिमी-अंचल पर लागू नहीं होता है । यह भी संवैधानिक नहीं है ।

भाइयो और बहनो ! गोस्सनर कलीसिया एक है और यह अभिन्न है, और रहेगा । कथित नोर्थ-वेस्ट, जी० ई० एल० चर्च नामक कोई कलीसिया गोस्सनर कलीसिया के अन्दर नहीं है । एक ही कलीसिया में दो-दो प्रमुख अध्यक्ष चर्हीं रह सकते हैं किसी अंचल, इलाका या पेरिश को अलग जी० ई० एल० चर्च घोषित करने का अधिकार नहीं है इसलिए कथित नोर्थ-वेस्ट जी० ई० एल० चर्च को एक पृथक कलीसिया की मान्यता कभी नहीं दी जा सकती है ।

भाइयो और बहनो ! हम कलीसिया द्वारा दिया गया १९६० ई० का संविधान तथा नियमावली को मानते आये हैं और उसी के अनुसार चलते आये हैं । आप लोगों ने सहयोग दिया है और कलीसिया की एकता कायम रखी है । कलीसिया की शांति और प्रगति एकता में ही विभिन्नता में नहीं । जब तक एक हो करके कलीसिया को संभालने में कठिनाई महसूस करते हैं तो अलग-अलग होकर कैसे खड़े रह सकते हैं ? हम लोगों का अस्तित्व खतरे में पड़ेगा । बहुत से प्राण और आत्मा ठोकर खाकर नाश हो जायेंगे । इसलिए हम एक स्वर से एकता का नारा लगाते हुए एक पवित्र कलीसिया में रहें और अब तक अन्धकार में रहने वालों को ज्योति का मार्ग दिखावें । परमेश्वर ने हमें बुलाया है और बटोरा है । परमेश्वर ने हमें मसीह में चुन लिया है कि हम नाश न होवें । जो मसीह में हैं वे नई सृष्टि हैं । अब न कोई यहूदी और न यूनानी, न कोई दास, न स्वतंत्र, न कोई नर, न नारी क्योंकि तुम सब मसीह में एक हो—गलाति ३:२८ । क्योंकि हम पहले भटके हुए भेड़ों की नाई थे पर अब अपने प्राणों के रखवाले और अध्यक्ष के पास फिर आ गये हैं—१ ला पितर २:२५

कलीसिया की एकता और शांति के लिए प्रार्थना करें । मुझे आशा और विश्वास है कि आपकी आत्मिक और लौकिक सहायता से कलीसिया मजबूत होती जायगी । प्रभु में आपका परिश्रम व्यर्थ नहीं होगा । ईश्वर हम सबको इस काम पर आशीष दे ।

प्रभु यीशु का अनुग्रह हमारी आत्मा के साथ रहे । आमीन ।

प्रभु में आप लोगों का विश्वस्त,

पाद्री सामुएल बरला

प्रमुख अध्यक्ष

जी० ई० एल० चर्च, रांची ।

दिनांक ३०-३-७७

जी० ई० एल० चर्च प्रेस, रांची ।