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Titel

Indien VI. Schriftwechsel mit GELC und Berichte

Band

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Enthält

Schriftwechsel Direktor H. Lokies u. andere mit GELC (Gossner Evangelical Lutheran Church in Chotanagpur und Assam); Reisebericht und Visitationsbericht Hans Lokies 1954; Presseauschnitte; Adressenliste Freundeskreis

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Indien allg.

1.00

Nehru ist amtsmüde

Bombay (AP). Der indische Ministerpräsident Nehru hat am Sonntag an Bord des Flaggschiffes „Delhi“ mitgeteilt, daß er seinen Rücktritt als Regierungschef erwäge. Aus zuverlässiger Quelle verlautet hierzu, Nehru beabsichtige, sich in Zukunft ganz seiner Arbeit als Vorsitzender der Kongreßpartei zu widmen und dabei hauptsächlich dem wachsenden religiösen Fanatismus entgegenzuwirken. Als sein möglicher Nachfolger wird der derzeitige Ministerpräsident des Staates Bombay, Morarji Desai, genannt.

„Kurier“ v. 4.10.54

Kirchliche Erziehungskammer
für Berlin

Tgb. Nr. _____

Berlin-Friedenau, am
Stubenrauchstr. 12

Telefonanschlüsse:

Erziehungskammer 83 78 94

Schulkanzlei 83 66 33

Pfarrer sollen Belegschaften nach Indien begleiten.

Indien Abg.
1.00

epd Worms, 28. September. (34) Wenn demnächst zahlreiche deutsche Techniker und Ingenieure nach Indien führen, sollten die Fabriken nicht versäumen, ihren Belegschaften auch Pfarrer mitzugeben, erklärte Professor Dr. Shri Shridhara Nehru, ein Vetter des indischen Ministerpräsidenten, in einem Vortrag in Badhthelm bei Osthofen. Der international bekannte Jurist und Naturwissenschaftler, der sich zurzeit wie jedes Jahr kurz in Deutschland aufhält, sprach in einer Vortragsreihe des Volksbildungswerkes Worms in mehreren Kreisstädten über den "Geist Neu-Indiens und seine Bedeutung für die Welt".

K u r z n a c h r i c h t e n

epd Tatkräftige junge Männer zwischen 17 und 20 Jahren werden von dem Deutschen Zweig der Basler Mission zur Meldung für den Missionsdienst aufgefordert. Vorbedingungen sind klares Bekenntnis, Dienstbereitschaft, gute Gesundheit und geistige Beweglichkeit. Abitur oder abgeschlossene Berufsausbildung sind erwünscht.

epd Der Magistrat der Stadt Pfungstadt hat beschlossen - ebenso wie kürzlich der Darmstädter Magistrat - künftig zu Veranstaltungen, die während der Gottesdienstzeit stattfinden, keinen Vertreter mehr zu entsenden.

epd Der indische Ministerpräsident Nehru versprach den Christen in Goa und anderen portugiesischen Besitzungen in Indien, sie würden volle religiöse Freiheit genießen, wenn diese Gebiete Bestandteil Indiens würden. Alle Behauptungen über eine Feindseligkeit der indischen Regierung gegenüber den römischen Katholiken und anderen christlichen Bekenntnissen seien falsch.

epd "Der goldene Schlüssel" heisst der Titel eines neuen israelischen Films, der in Bir-es-Seba, der biblischen Stadt Abrahams, aufgenommen wurde und auf den nächsten Festspielen von Venedig gezeigt werden soll. Der Film schildert den Kampf von Siedlern um eine Urbarmachung der Wüste Negeb. Alle Mitwirkenden sind Einwohner des dortigen Gebiets.

Dear Reader!

When Church President Lakra and of Ranchi and Mission Director Lokies of Berlin paid a short visit to Benagaria, the latter repeatedly looked earnestly into my eyes and asked: "How can we come together?"

At the time I felt unable to say anything. I have not, however, been able to forget that question and those searching looks, and therefore at times considered the problem so far as to put down on paper suggestions relating to this matter.

The attached sheets contain such suggestions. Much more has to be drafted in order to get a complete Church Constitution, and much more thought, prayer and scrutiny has to be brought to bear on what has been drafted. But the attached should in my opinion be sufficient to show that it is possible so to work up a frame that our whole work - extending from Orissa and Madhya Pradesh across Chota Nagpur, Santal Parganas, West Bengal, East Pakistan, Lower Assam to Upper Assam - can grow and develop to the glory of our Lord. In order to stimulate thought I therefore place this before you.

P.t.Welsh Mission, Mawkhar, Shillong,
May 25th, 1954.

Yours sincerely

(Johannes Gausdal)

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To
The Rev. Joel Lakra,
President, Gossner E.L. Church,
Ranchi.

P.t. Welsh Mission,
Mawkhar, Shillong,
25th May, 1954.

Dear Brother Lakra,

Attached hereto you will find a suggested draft of a few articles which if completed should lead to a constitution joining our two churches into one church body. I feel sure that you will look it over both with interest and care.

If you think it worth while to pursue this matter any further, I will ask you to indicate that by appointing members of a drafting committee. I hope you yourself will be one of them, as you are the best person to know of everything to be taken into consideration on your side in this connection. How many members there should be on such a committee, I do not know; probably four or six, not more I think. But what is your suggestion? If you agree to appoint members, I will do the same.

If you let the matter rest, I will do the same.

In case a ~~fix~~ drafting committee is appointed, my further suggestion is that it shall start work by scrutinizing what I have put down on paper, and when that has been done complete the work according to its best judgement. Texts should simultaneously be worked up in

ENGLISH - HINDI - SANTALI

so that when the proposal is to be placed before the churches for consideration copies can be freely distributed not only to interested individuals but ~~in~~ also to congregational committees and executive bodies.

The interested Missions should also then be officially informed and their opinion asked for before the draft is finalized.

Both the Lutheran Federation in India and the Lutheran World Federation would be interested in this move, I think; but meanwhile we have better find out whether we want a drafting committee or not.

Having done this much, I consider that I have completed the initial duty: That some one raise the matter in such a way that it is open for discussion.

Now it remains with you to respond if anything more is to happen.

Yours sincerely

Copies sent to
Mission Director Dr. H. Lokies, Berlin.
Santal Mission Secretary, Dumka, with
copies for the Home Boards.

Dear Lokies, - Thanking you for your visit and for your letter dated 28. April, which found me on tour, - I send you these sheets for study. May the Lord's will be done! I have tried to be a servant only. With greetings from my wife as well to you all. I am yours sincerely
Johannes Trausdal

SUGGESTIONS
for a Constitution joining the Gossner Evangelical
Lutheran Church of Chota Nagpur and Assam and the
Ebeneser Evangelical Lutheran Church into one
united Church Body.

XXXXXXXXXXXXXXXXXXXX

P R E A M B L E

WHEREAS in God's infinite mercy the Gospel of our Lord Jesus Christ was brought to Chota Nagpur by devout missionaries of the German Evangelical Lutheran Mission ~~which~~ later called Gossner Mission and the living faith kindled souls and spread far and wide and congregations were founded in many places so that in the days of great travail in 1919 the autonomous Gossner Evangelical Lutheran Church of Chota Nagpur and Assam was instituted, and

WHEREAS in God's infinite mercy the Gospel of our Lord Jesus Christ was brought to Santal Parganas and Lower Assam by the Reverends H.P. Boerresen and L.O. Skrefsrud, and their action so inspired Christians that first the Indian Home Mission to the Sonthals and later the Santal Mission of the Northern Churches were formed and the work prospered and grew so that the Ebeneser Evangelical Lutheran Church was instituted in 1950, and

WHEREAS after due consideration it has been deemed proper and profitable by both these churches of the same Evangelical Lutheran confession and of contiguous regions for the greater glory of our Lord and Saviour and for the strengthening of His body on earth to join into one organized church under the terms of this constitution,

WE, the undersigned constitutionally elected and responsible leaders have on behalf of our respective bodies signed and set our seals to this constitution on the day of , , , , . . in the year of our Lord

ARTICLE 1: NAME.

The name and title of this united church body organized by this constitution shall be the

UTTAR EVANGELICAL LUTHERAN CHURCH
NORTHERN EVANGELICAL LUTHERAN CHURCH
MARANG EVANGELICAL LUTHERAN CHURCH

ARTICLE 2: DOCTRINE.

A. This church receives and holds the Canonical Scriptures of the Old and New Testaments as the inspired word of God, and the only infallible rule and standard of faith and practice, according to which all doctrines and teachers are to be judged.

B. It accepts as important testimonies in conformity with the Holy Scriptures the three ecumenical creeds, the Apostles', the Nicene, and the Athanasian.

C. It receives and holds the unaltered Augsburg Confession together with Luther's small Catechism as a correct exhibition of faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God.

On this doctrinal basis the church recognizes church-fellowship with all Evangelical Lutheran churches in India, Pakistan and throughout the world. It also acknowledges Christian fellowship with all believers in Christ as Saviour and Lord, and desires and works for cooperation and mutual understanding with all such.

ARTICLE 3: OBJECT.

The object of the Church is to provide in every way for the spiritual need of members of the Church till they 'attain unto the measure of the stature of the fullness of Christ', by preaching the word of God and administering the Sacraments, and

building further on the evangelical foundation laid in times past by the missions, work for its ~~growth~~ own growth in grace and knowledge, and also to extend the Kingdom of God by energetic evangelistic efforts among all people within the reach of the Church.

ARTICLE 4: MEMBERSHIP.

Church members are those who have received baptism in any one of the two churches.

Communicant membership is attained on admission to the Lord's supper.

Christians baptized in other churches may be enrolled as members when accepted by the Church according to rules.

ARTICLE 5: ACTIVITIES.

The activities of the Church shall be:

- A. To preach the Word of God.
- B. To administer the Sacraments.
- C. Pastoral care of the flock.
- D. Training of congregational workers.
- E. Religious instruction of the children.
- F. Work among young people.
- G. Care of the ~~x~~ sick and poor.
- H. Collections and distribution of funds and administration of property.
- I. Education and all other activities that will promote a sound and moral life.

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ARTICLE 6: RITUALS.

the

We mutually recognize/rituals prepared and used in the different languages, and there shall be no other changes in such than those desired and approved by the users of the same or a majority of them as expressed through the responsible church bodies.

ARTICLE 7: TRUSTS.

We mutually respect Trust obligations regulating temporal affairs for defined purposes as inviolable as long as administered in conformity with law.

The Episcopal Synod is empowered to demand retirement of a Trustee or a Trust Body and appointment of new Trustees or Trust Bodies when deemed necessary for the carrying out of the terms of the respective Trust.

ARTICLE 8: ORGANIZATION.

It is recognized that all power in the Church belongs to our Lord Jesus Christ, the head of the Church, and that all just duties and powers exercised by the Church are committed to her for the furtherance of the Gospel through the Word and the Sacraments among all people as far as possible in their own language.

For the purposes of the administration of the Church the following units are recognized:

A. THE LOCAL CONGREGATION consists of those local members of the Church who ordinarily meet together for Divine service and administration of the Sacraments in one church building or place of worship. It has for its guidance a pastor and

an elected Congregational Committee.

B. THE CIRCLE is composed of a number of Congregations within a certain area. A Circle Conference with an Executive shall be established.

C. THE CHURCH DISTRICT consists of a number of Circles composed as a geographical or linguistic unit under one Church Council with several important standing committees.

In every Church District Circle Conferences shall elect their Church Council members for a period of three years. This Council shall consist of at least one pastor and one lay member from every Circle of the District.

The duly elected and installed President of a Church District is the ex officio chairman of the District Church Council. He calls the members together for meetings whenever needed. It shall ordinarily meet twice a year and record all its decisions in writing.

A newly elected Church Council elects from among their own number a Secretary and a Treasurer.

D. THE CHURCH is the united body of all Congregations and all Circles and all Church Districts upon the terms of this declaration.

ARTICLE 9: THE EPISCOPAL SYNOD.

A. The Episcopal Synod shall consist of all District Church Council Presidents in office supplemented by the Principal of the Theological College at Ranchi and the Managers of the Trust Bodies within the Church.

B. At the first session and in cases of vacancy the senior Church Council President acts as chairman of the Episcopal Synod until the head

of the Central Church Office is elected.

C. When the head of the Central Church Office has been elected, he is the ex officio Chairman of the Episcopal Synod.

D. The head of the Central Church Office at located at Ranchi shall be a District Church Council President elected by the Episcopal Synod by ballot for 5 years. He can be re-elected.

BYE - LAWS

1. At the time of union this Church comprises all congregations and groups of Christians of the former Gossner Evangelical Lutheran Church of Chota Nagpur and Assam and the Ebeneser Evangelical Lutheran Church arranged into the following District Church Council areas:

1. The Urao Church District with Lohardaga as seat.
2. The Munda Church District with Govindpur as seat.
3. The Orissa Church District with Chaibassa as seat.
4. The Santal Church Council ~~area~~ with Benagaria as seat.
5. The Bengal Church ~~area~~ District with as seat.
6. The Lower Assam Church District with as seat.
7. The Upper Assam Church District with Tezpur as seat.

2. Voters and Elections:

All communicant members who are more than 18 years of age and make regular contributions to the Church funds, have the right to vote and are eligible to membership of committees and governing bodies in the Church.

SIGNED, sealed and delivered on behalf
of the former Gossner Evangelical Lutheran Church
of Chota Nagpur and Assam on the date above set
by us members of the Church Council in office on
the date of union:

SIGNED, sealed and delivered on behalf
of the former Ebeneser Evangelical Lutheran Church
on the date above set by us members of the Synod
in office on the date of union:

TERMS OF REFERENCE.

- 1/ The relationship between the G.E.L.C. and the Kuratorium of the Gossner Mission Society shall be that of Daughter and Mother.
- 2/ The Kuratorium of the Gossner Mission Society will send missionaries to work in the G.E.L.C. on the request of the G.E.L.C.
- 3/ The missionaries on the field will work as friends and helpers in the development of the G.E.L.C. for specific periods by personally accepting the terms of reference offered by the G.E.L.C. to the individual missionaries through the Kuratorium.
- 4/ The Kuratorium of the Gossner Mission Society in Christian Love and charity shall undertake to support their missionaries on the Gossner field. The policy is to receive such help through the G.E.L.C. Treasury.
- 5/ All Missionaries shall be invited to attend the meeting of the Mahasabha. The men missionaries will be invited to attend the meetings of the Church Council, one by one. *alternately* The missionaries will also be invited to attend the meetings of their respective synods. They shall be free to visit the congregations in any part of the Church and to attend the Church meetings as they find it possible with the information of the synod president.
- 6/ All missionaries working in the G.E.L.C. shall be regular members of the Gossner Church.
- 7/ All ordained missionaries shall be members of the Gossner Church Ministerium.
- 8/ Each Missionary will be given a specific work in the church such as, evangelistic work among non-Christians, teaching in the Theological Seminary, production of Christian literature, help running of charitable institutions etc.
- 9/ The G.E.L.C. provide suitable accomodation for the missionaries working in the field.
- 10/ These terms of Reference can be amended by the mutual consent of the bodies concerned.
- 11/ All former proposals or drafts of "Terms of Reference" are superseded by these Terms of Reference.
- 12/ The "Joint Mission Field" will be administered by a "Joint Mission Board" incorporated in the G.E.L.C. Church, in accordance with the regulations adopted jointly by the Mahasabha and the Kuratorium (vide Mahasabha minutes 1953 p.p.49 -52).

Berlin-Friedenau,
May 14th, 1954.

Kuratorium of Gossner's Mission

President

members

G.E.L.Church, Chota Nagpur and Assam

Übersetzung.

A. Änderungen
a. § 4 u. 5 geändert
Lth. 14.5.54

Die Generalsynode (Mahasabha) der Goßner Evangelical Lutheran Church in Chotanagpur und Assam dankt für die Erklärung des Kuratoriums der Goßnerschen Missionsgesellschaft vom 3.11.1950 und die Vereinbarung vom 3.11.1950, die wie folgt lautet:

"Das Goßner Kuratorium ist erfreut, daß die G.E.L.C. selbständig geworden ist, sodaß für die Missionare keine Notwendigkeit besteht, wieder eine verwaltungsmässige Verantwortung zu übernehmen und erklärt, daß es seine Missionare entsprechend unterrichten wird", ferner:

"daß das Kuratorium der Goßnerschen Missionsgesellschaft davon überzeugt ist, daß es bei der gegenwärtigen Lage der autonomen G.E.L.C. nicht länger erforderlich oder wünschenswert erscheint, Missionare mit verantwortlichen Verwaltungsaufgaben zu betrauen und ihnen Stimmrecht zu geben."

Die MAHASABHA der G.E.L.C. schlägt dem Kuratorium der Goßnerschen Missionsgesellschaft folgende Richtlinien vor:

R i c h t l i n i e n :

- 1) Das Verhältnis zwischen der G.E.L.C. und dem Kuratorium der Goßnerschen Missionsgesellschaft soll das von Tochter und Mutter sein.
- 2) Das Kuratorium der Goßnerschen Missionsgesellschaft wird auf Ansuchen der G.E.L.C. Missionare zur Arbeit in der G.E.L.C. entsenden.
- 3) Die Missionare auf dem Feld arbeiten mit als Freunde und Helfer bei der Entfaltung der G.E.L.C. für eine bestimmte Zeitdauer und erkennen persönlich die jedem Einzelnen durch das Kuratorium bekanntgegebenen Richtlinien der G.E.L.C. an.
- X 4) Das Kuratorium der Goßnerschen Missionsgesellschaft übernimmt es als Tat christlicher Liebe, für den Unterhalt seiner Missionare auf dem Goßnerfeld aufzukommen. Es ist vorgesehen, daß diese Bezüge durch die Kasse der G.E.L.C. zur Auszahlung gelangen sollen.
- X 5) Alle Missionare sollen eingeladen werden, an der MAHASABHA teilzunehmen. Die männlichen Missionare werden - einer nach dem andern in alphabetischer Reihenfolge - zu den Sitzungen des C.C. eingeladen. Die Missionare werden ferner zur Teilnahme an den Sitzungen ihrer eigenen Synoden aufgefordert. Sie dürfen alle Gemeinden besuchen und sollen, soweit es ihnen möglich ist, an den kirchlichen Veranstaltungen teilnehmen. Dem zuständigen Synodal-Präsidenten ist von solchen Besuchen Mitteilung zu machen.
- 6) Alle Missionare, die in der G.E.L.C. arbeiten, werden ordentliche Mitglieder der Goßnerkirche.
- 7) Alle ordinierten Missionare werden Mitglieder der Pastorenkonferenz (Ministerium) der Goßnerkirche.

- 8) Jeder Missionar bekommt eine bestimmte Aufgabe innerhalb der Kirche zugewiesen, wie Evangelisation unter Nichtchristen, Unterrichtstätigkeit am Theologischen Seminar, Herausgabe christlicher Literatur, Tätigkeit in caritativen Einrichtungen etc.
- 9) Die G.E.L.C. sorgt für angemessene Unterbringung der auf dem Felde arbeitenden Missionare.
- 10) Diese Richtlinien (Terms) können im gegenseitigen Einvernehmen der beteiligten Körperschaften abgeändert werden.

Es wird beschlossen, daß durch die hier dargebotenen Richtlinien alle anderen, bisher dem Kuratorium der Goßnerschen Missionsgesellschaft vorgelegten, für überholt erklärt werden.

Es wird ferner beschlossen, daß die MAHASABHA anerkennt, daß ausserdem ein gemeinsames Missionsfeld (J.M.F.) besteht, welches innerhalb der G.E.L.C. von einem Joint Mission Board verwaltet wird, das nach Vorschriften arbeitet, die von der MAHASABHA und dem Kuratorium gemeinsam festgelegt sind. (Vgl. Protokoll der Mahasabha 1953, Seite 49-52) Diese Vorschriften lauten wie folgt (s. J.M.Bd. Satzung.)

31.3.1954

Terms of Reference.

- 1/ The relationship between the G.E.L.C and the Kuratorium of the Gossner Mission Society shall be that of Daughter and Mother.
- 2/ The Kuratorium of the Gossner Mission Society will send missionaries to work in the G.E.L.C. on the request of the G.E.L.C.
- 3/ The missionaries on the field will work as friends and helpers in the development of the G.E.L.C. for specific periods by personally accepting the terms of reference offered by the G.E.L.C. to the individual missionaries through the Kuratorium.
- 4/ The Kuratorium of the Gossner Mission Society in Christian Love and charity shall undertake to support their missionaries on the Gossner field. The policy is to receive such help through the G.E.L.C. Treasury.
- 5/ All Missionaries shall be invited to attend the meeting of the Mahasabha. The men missionaries will be invited to attend the meetings of the Church Council, one by one, alternately. The missionaries will also be invited to attend the meetings of their respective synods. They shall be free to visit the congregations in any part of the Church and to attend the Church meetings as they find it possible with the information of the Synod president.
- 6/ All missionaries working in the G.E.L.C. shall be regular members of the Gossner Church.
- 7/ All ordained missionaries shall be members of the Gossner Church Ministerium.
- 8/ Each Missionary will be given a specific work in the Church such as: evangelistic work among non-Christian, teaching in the Theological Seminary, production of Christian literature, help running of charitable institutions etc.
- 9/ The G.E.L.C. provide suitable accomodation for the missionaries working in the field.
- 10/ These terms of Reference can be amended by the mutual consent of the bodies concerned.
- 11/ All former proposals or drafts of "Terms of Reference" are superseded by these Terms of Reference.
- 12/ The 'Joint Mission Field' will be administered by a 'Joint Mission Board' incorporated in the G.E.L.Church, in accordance with the regulations adopted jointly by the Mahsabha and the Kuratorium (vide Mahasabha minutes 1953 p.p. 49-52).

Kuratorium of GOSSNER'S MISSION

Berlin-Friedenau,
May 14th, 1954.

M. Müller
President

A. Wöhr
members

J. Stöckh

G.E.L.Church, Chota Nagpur and Assam

Übersetzung.

D a n k w o r t .

Die Generalsynode (MAHASABHA) der indischen Goßnerkirche beschloß am 31. März 1954, mit besonderem Dank an das Kuratorium Berlin, die deutsche evangelische Kirche, den Lutherischen Weltbund und Missionsdirektor D. Hans LOKIES festzustellen, daß sie den überaus fruchtbaren Besuch von Herrn D. Lokies bei der Goßnerkirche in Indien einschließlich des vereinten Missionsfeldes und des Missionsgebietes Surguja in tiefer Dankbarkeit aufgenommen hat. Es wird ferner zum Ausdruck gebracht, daß die Besuche von Herrn D. Lokies in diesen Gebieten und auf der Mahasabha unschätzbaren Segen und Stärkung für die Arbeit der indischen Kirche gebracht haben.

Dieses Besuches wird von den kommenden Generationen in der Kirche stets dankbar gedacht werden.

•-•-•-

Übersetzung.

D a n k w o r t .

Es wird beschlossen, daß die Generalsynode (MAHASABHA) der Gossner Evangelical Lutheran Church (G.E.L.C.) mit besonderem Dank an das Kuratorium Berlin, G.E.L.C., den Lutherischen Weltbund und Missionsdirektor D.Hans LOKIES den überaus fruchtbaren Besuch von Herrn D.Lokies bei der G.E.L.C. einschliesslich des vereinten Missionsfeldes und des Missionsgebietes Surguja verzeichnet. Es wird ferner zum Ausdruck gebracht, daß die Besuche von Herrn D.Lokies in diesen Gebieten und auf der MAHASABHA unschätzbaren Segen und Stärkung für die Arbeit der G.E.L.C gebracht haben.

Dieses Besuches wird von den kommenden Generationen in der Kirche stets dankbar gedacht werden.

31.3.1954.

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GOSSNERSCHE MISSIONSGESELLSCHAFT
Berlin-Friedenau
Handjerystrasse 19/20

15. Dezember 1954

Dear friends,

for months I have been touring the congregations day by day giving report on India and Gossner Church before pastors and in schools. I cannot even accept all the invitations I have received and I have appointments practically for each day till next March. I seldom have a day for writing. The touring programme the Church Council set up for me in India was large enough; and some time I thought my strength would not hold out. But the touring programme here is worse still. Therefore I beg you to excuse my only writing a short letter to day.

You may ask why I accept all invitations: Simply because all congregations, pastors, teachers and children are eager to hear something about India. Later this eagerness will abate, and so I am keen that as many congregations as possible should become acquainted with the Gossner Church in India, and be made willing to pray and to work for it. And at the moment this demand my whole activity.

My family sees actually nothing of me, but my wife and children are well; they ask me to send you their greetings and thank you for the love you bare for them.

Eva-Maria gave burth to a son on December 8th (that was also the birthday of my father). And he is to be called Matthias. We were in great anxiety about her, but she experienced the Miracle of God's help and we are full of praise and thank.

Forever I go to convey your greetings to the congregations with a Yishu Sahay and everywhre I am asked to pass this greeting to you. And so I send you Christmas and New Year greetings with a cordial Y i s h u S a h a y!

Yours sincerely

for. L

Englisches Rundschreiben:

1. Rev. Isaak E k k a
G.E.L. Church Compound
R a n c h i / Bihar
India
2. Präsident Joel L a k r a
G.E.L.- Church Compound
R a n c h i / Bihar
India
3. Mr. Z. Horo, TREASURER
G.E.L.-Church Compound
R a n c h i / Bihar
India
4. Rev. Suleman K u l a
G.E.L. - Church
R a n c h i / Bihar
India
5. Rev. Nirman S o y
G.E.L. - Church Compound
R a n c h i / Bihar
India
6. Rev. Johann K u j u r
G.E.L. - Church - Compound
R a n c h i / Bihar
India
7. Mr. P.D. K a n d u l n a
Hume Pipe Road 27
Jamshedpur / Bihar
India
8. ~~Mr.~~ P a n n a
Hume Pipe Road 27
J a m s h e d p u r / Bihar
India
9. Rev. Z. K h a l k h o
G. E. L. - Church
R a j g a n g p u r
Provinz Orissa / India
10. Präsident Rev. C.K. B h e n g r a
G. E. L. Church
G o v i n d p u r
P.O. Jariagarh Distr. Ranchi
Bihar / India
11. Rev. J. S o y
G.E.L. Church
C h a i b a s a
Distr. Singhbhum / Bihar
India
12. Rev. M. Hemron
G.E.L. - Church
T e z p u r / Assam
Bihar / India
13. Rev. Santosh S u r i n
G.E.L. - Church
T a k a r m a / Bihar
India P.O. Lassia Distr. Ranchi

1380/15.7.54

Liebe Brüder!

Schon seit mehreren Monaten bin ich Tag für Tag unterwegs, um in den Gemeinden, vor Pfarrern und in Schulen Vorträge über Indien und die Goßnerkirche zu halten. Mein Weg führt mich durch ganz Deutschland. Ich kann alle die Einladungen, die ich bekomme, nicht berücksichtigen. Bis zum Monat März sind schon fast alle Tage besetzt. Selten, daß ich einmal einen Tag zum schreiben frei habe. Das Reiseprogramm, das mir das Church Council in Indien gemacht hatte, war schon groß, und manchmal dachte ich, ich würde es mit meinen Kräften nicht schaffen. Aber das Reiseprogramm hier ist noch schlimmer. Ich bitte Sie, mich darum zu entschuldigen, wenn ich Ihnen auch diesmal nur einen kurzen Gruß sende.

Sie werden mich fragen, warum ich alle Einladungen annehme. Einfach deswegen, weil gerade jetzt nach meiner Rückkehr alle Gemeinden, Pastoren, Lehrer und Kinder begierig sind, etwas über Indien zu hören. Später wird dieser Eifer nachlassen. Darum möchte ich soviel Gemeinden als möglich mit der Goßnerkirche in Indien bekannt und sie willig machen, für sie zu beten und zu arbeiten. Das also nimmt im Augenblick meine ganze Kraft in Anspruch.

Meine Familie bekommt mich überhaupt nicht mehr zu sehen. Es geht aber meiner Frau und meinen Kindern gut. Ich soll Sie in ihrem Namen herzlich grüßen und für die Liebe danken, die Sie für uns im Herzen tragen..

Eva-Maria hat am 8. Dezember - das war auch der Geburtstag meines Vaters - einen Sohn geboren, der den Namen Matthias erhalten hat. Wir haben große Sorge um sie gehabt, aber Gott hat ihr wunderbar geholfen. Darum ist unser Herz voll Lob und Dank..

Ueberall, wo ich hinkomme, grüße ich die Gemeinden in
Ihrem Namen mit einem Yishu Sahay, und überall werde ich dann
beauftragt, diesen Gruss auch an Sie weiter zu geben.

So grüße ich Sie zum Christfest und Jahresbeginn mit
einem herzlichen Yishu Sahay.

Ihr getreuer

Nachschrift für Isaack Eoka

Glauben Sie bitte nicht, daß ich Ihre Bhajans vergessen habe.
Wir werden die Noten Anfang nächsten Jahres drucken. Da die
Druckkosten etwa 1000 Rs. betragen und ich das Geld dafür
noch nicht beisammen hatte, war ich gezwungen, noch etwas
zu warten.

Dear friends,

for months I have been touring the congregations day by day giving report on India and Gossner Church before pastors and in schools. I cannot even accept all the invitations I have received and I have appointments practically for each day till next March. I seldom have a day for writing. The touring programme the Church Council set up for me in India was large enough; and some time I thought my strength would not hold out. But the touring Programme here is worse still. Therefore I beg you to excuse my only writing a short letter to day.

You may ask why I accept all invitations: Simply because all congregations, pastors, teachers and children are eager to hear something about India. Later this eagerness will abate, and so I am keen that as many congregations as possible should become acquainted with the Gossner Church in India, and be made willing to pray and work for it. And at the moment this demand my whole activity.

My family sees actually nothing of me, but my wife and children are well; they ask me to send you their greetings and thank you for the love you bear for them.

Eva-Maria gave birth to a son on December 8th (that was also -the birthday of my Father.) And he is to be called Matthias. We were in great anxiety about her, but she ~~experienced~~ experienced the Miracle of God's help and we are full of praise and thank.

Forever I go I convey your greetings to the congregations with a Yishu Sahay and everywhere I am asked to pass this greeting to you. And so I send you Christmas and New Year greetings with a cordial Y i s h u S a h a y !

Yours sincerely

T.S. for Isaak Eoka :

Please do not think we have forgotten your Bhajans. We shall print the notes next year. As the printing costs about 1000 Rs. and I have not got this amount at the moment, I have been forced to wait. -

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GOSSNERSCHE MISSIONSGESELLSCHAFT
Berlin-Friedenau
Handjerystrasse 19/20
Germany

November 25th, 1954

Lo/Su.

To
the Church Council of the
Gossner Evangelical Lutheran Church
in Chotanagpur and Assam
c/o Secretary Mr. N.E. H o r o
R a n c h i / Bihar
India

Dear Brother Horo,

to my letter of November 9th allow me to add the following, in answer to your letter of October 12th :

As you know the Home Board invited two girl students to come to Germany as long as four years ago. The Home Board left it to the Church Council to select the girls. The only request we had was that our two sisters Anni DILLER and Hedwig SCHMIDT were to be consulted.

I can only state that the attitude of the Home Board has in no wise changed during the past years, and that means that the CC has the sole responsibility for the selection of the girls. I wish to make it quite clear that during my whole stay in India I stuck to this principle, but it seems that our missionaries and even the CC were not clear about this, so let me give you the facts:

Before my departure from Tezpur Brother HEMROM asked me whether I would not invite his daughter Daisy to Germany. I told him distinctly and repeatedly, that the CC had to decide in this matter. Should the CC choose his daughter for study in Germany she would be heartily welcome. We then agreed that I should do nothing in this affair, but that Brother Hemrom should see that his daughter was suggested by the CC for study in Germany, and he intended to take steps on his visit to Ranchi for the General Synod.

For this reason, as you yourself know, I mentioned no names in the CC, but only repeated our invitation for two girl students. One evening in Ranchi you and Brother HEMROM came to me in Mr. Klimkeits bungalow and Brother Hemrom told me that the CC had decided in favour of his daughter. This was in the presence of Mr. Klimkeit. From the conversation I could not but conclude that the CC had taken a resolution on this matter, or should I have been mistaken ? The fact is, that I advised Br. Hemrom to send his daughter to the TABITA-School to prepare her for her stay in Germany. after this conversation. The last I heard in this matter was a letter to me from Br. Hemrom after his return to Tezpur, asking whether the Home Board could not pay the costs of the Tabita School for his daughter. I wrote him that that was the business of the CC; the Home Board only bore the expences for the two students from the moment they arrived in Germany.

That is the letter which - as I hear - has caused such disturbance. It was written much later - after Brother Hemrom had returned to Assam and had told me in Ranchi that his daughter was taken in view for the journey to Germany.

Now that you have told me in your letter of October 12th that Daisy HEMROM and Paraklata KHESS have been selected by the CC the Home Board officially takes note of this decision and will pay all expenses for the girls for the 2-3 years of their stay

in Germany. Allow me to remind you in this connection of the resolution of the Home Board of August 8th 1952 of which we sent you a copy on November 8th 1952 :

" 2.) The Tabita school. The Home Board forms the following resolution: The Tabita-School is doing good work. It must be continued and given more support. Its deterioration during the absence of the sisters must be prevented. Besides, the sisters need the assistance of 2 indian girls who must be properly trained for this purpose and must be sent to Germany. They are to be selected with the consent of sisters Anni DILLER and Hedwig SCHMIDT."

In view of this resolution the Home Board is interested that the two young women sent to Germany are not only selected by the Gossner Church, but are to take over certain services within the Church on their return. The Home Board would greatly appreciate the girls working in the Tabita School or in connection with it.

The CC is on principle responsible for the equipment of the girls and the travelling costs to Germany, and the Home Board begs the CC to abide by this principle. As soon as the two students are here we shall of course see that they do not suffer from hunger or cold, and shall see that they receive the necessary clothing, just as we have done with Brothers BAGE and SURIN. So it is enough if either the parents or the CC give them a simple equipment for the journey. Exceptionally the Home Board is this time in the position to pay the travelling costs as they will be reimbursed by the Lutheran World Federation.

With Brother MINZ and his wife the matter is different. In this case the Home Board takes over the travelling costs on principle, as Br. Minz is to be employed in the Home work of the Gossner Mission.

As to the travelling equipment of Br. Minz and his wife I beg both to buy only the most necessary things for the journey. As soon as they have arrived in Germany we shall also care for them in every way.

With the best wishes for a blessed Advent-time

I am

Yours sincerely

J. Lorenz

PS.

Dear Brother Horo,
would you be so kind to send me the addresses of all synod presidents as soon as possible. I want to send them Christmas greetings. -

Du.

1x P. Lorenz

1x P. Lorenz

November 25th, 1954

Lo/Su.

To
the Church Council of the
Gossner Evangelical Lutheran Church
in Chotanagpur and Assam
c/o Secretary Mr. N.E. H o r o
R a n c h i / Bihar

India

Dear Brother Horo,

- 1/ at our Home Board meeting on September 3rd we discussed the question of a union between the Gossner Church and the Santal Church. The cause was a letter from Rev. GAUSDAL including a draft for a constitution for the united Gossner and Santal Church.

In the first place the Home Board declared that this was a matter which concerned the CC and could only be decided by this. On the other hand the Home Board wishes to say how glad it is that the first step towards the union of the two churches has been taken by the Santal Church and to encourage the CC to continue this course. You will have to be prepared for difficulties in details which may seem insurmountable. All the same, the Home Board implores the CC not to give up the idea of uniting the two churches so that it may become revealed in India at one spot that we Christians have not forgotten our Lord's prayer for his church "that they may be one.." (St. John 17,21).

The meeting of the Lutheran World Federation, Department of Mission (DoM) in Holland also discussed the question of a union of the Gossner and the Santal Church. There too the opinion was that the two churches themselves were responsible for the realisation of this union. On the other hand here too the whole conference heartily welcomed the plan of the two churches being united, and asked God's blessing on it.

- 2/ The Home Board asks for information what has become of the "Terms". Personally I would have altered nothing in the wording, but while I was on my journey home, i.e. during my absence, the Home Board had suggested certain alterations. I should be very disappointed if through the suggested alterations the attendance of our missionaries at the CC meetings should be prevented or postponed.
- 3/ Then there is another matter I would like to have clear. Our sisters Anni DILLER and Hedwig SCHMIDT complain that the Home Board gives money for the employment of catechists and missionaries in Orissa, whereas the Tabita school has the trouble that parish-workers trained in the school get no posts in the parishes for lack of money. They have asked whether the money collected in certain circles in Germany expressly for the Tabita school could not be used for paying salaries to parish workers. That would be something fundamentally new, and contrary to the present ruling, as the Tabita school is a central institute of the Church and the women trained in the Tabita school do not work on the Joint Mission Field but in the Church itself. Therefore it is actually the duty of the Church to pay them. Now, if an exception is to be made in a few cases, and some few parish workers from the Tabita school are to be paid by the Home Board, the CC would have to give its consent. I beg you to discuss this matter in the CC and to let me know the result.

4/ Finally, in the name of the Home Board let me tell you what joy the report of Brother BORUTTA on the mission movement in Sambalpur gave us. We pray to God that He bless the negotiations in Cuttack and that He hold the door open to the Harijan villages.

I send you good wishes in the name of the Home Board for the coming Advent-tide.

Yours sincerely

gez. Lokies

Dr. ...
P. ...

22. November 1954

c/o Secretary Mr. N.E. H o r o
R a n c h i / Bihar
India

Lieber Bruder Horo,

- 1/ wir haben in unserer Kuratoriumssitzung vom 3. September d.J. die Frage eines Zusammenschlusses der Gossner Kirche mit der S a n t a l -Kirche beraten. Den Anlass dazu gab ein Brief von Bruder GAUSDAL, dem der Entwurf einer Konstitution für die vereinigte Gossner- und Santal-Kirche beigelegt war. Das Kuratorium stellte zunächst fest, daß diese ganze Angelegenheit in die Zuständigkeit des CC gehöre und nur von ihm entschieden werden könne. Andererseits möchte das Kuratorium seiner Freude darüber Ausdruck geben, daß der erste Schritt zu einer Vereinigung beider Kirchen von der Santalkirche ausgegangen ist und das CC ermutigen, auf diesem Wege fortzufahren. Es ist damit zu rechnen, daß sich in vielen einzelnen Fragen vielleicht unüberwindlich scheinende Schwierigkeiten einstellen werden. Dennoch möchte das Kuratorium das CC bitten, das Ziel einer Vereinigung beider Kirchen nicht aufzugeben, damit in Indien wieder einmal an einer Stelle offenbar werde, daß wir Christen das Gebot unseres Herrn für seine Gemeinde nicht vergessen haben : " auf dass sie alle eins seien " (Johannes 17, 21).

Auch auf der Tagung der LUTHERAN WORLD FEDERATION, Department of Missions (DoM), in Holland ist diese Frage einer Vereinigung der Gossner Kirche mit der Santal Kirche besprochen worden. Auch dort war man sich darüber einig, daß für das Zustandekommen dieser Vereinigung die beiden Kirchen selbst die Verantwortung tragen. Andererseits hat auch hier die ganze Konferenz den Versuch beider Kirchen, miteinander zusammenzukommen, freudig begrüßt und Gott um seinen Segen dafür angefleht.

- 2/ Das Kuratorium bittet das CC um Auskunft darüber, was aus den TERMS geworden ist. Ich persönlich hätte an dem Wortlaut derselben nichts geändert. Aber während ich mich noch auf der Rückreise nach Deutschland befand hat das Kuratorium (also in meiner Abwesenheit) gewisse Änderungen vorgeschlagen. Ich würde es bedauern, wenn durch diese Änderungsvorschläge die in den TERMS vorgesehene Teilnahme eines unserer Missionare an den Sitzungen des CC verhindert oder verzögert werden sollte.

3/

Ferner möchte ich noch folgenden Punkt klären : die beiden Schwestern Anni DILLER und Hedwig SCHMIDT beklagen sich darüber, daß das Kuratorium Geld für die Anstellung von Katechisten und Missionaren in Orissa zur Verfügung stellt, während die Tabita-Schule darunter leidet, daß die von ihr ausgebildeten Gemeindegemeinderinnen aus Mangel an Geld keine Anstellung in den Gemeinden finden. Sie haben das Kuratorium gebeten, Gelder, die hier in Deutschland von bestimmten Freundeskreisen ausdrücklich für die Tabita-Schule gesammelt werden, für Gehaltszahlungen an Gemeindegemeinderinnen zu überweisen. Das wäre etwas völlig Neues und gegen die bisherigen Abmachungen, weil die Tabita-Schule ein Zentralinstitut der Kirche ist und die in der Tabita-Schule ausgebildeten Schülerinnen nicht im Gebiet des Joint Mission Fields, sondern in der Kirche beschäftigt werden. Darum wäre es auch Aufgabe der Kirche, sie zu besolden. Wenn nun in einigen Fällen eine Ausnahme gemacht wird, ^{x/}so muß das CC die Zustimmung dazu geben. -
x/und einige wenige Gemeindegemeinderinnen von der Tabita-Schule selbst mit Hilfe des Kuratoriums besoldet werden sollen

Ich bitte Sie, diese Frage einmal im CC zu verhandeln und mir von dem Ergebnis Mitteilung zu machen.

4/

Schließlich möchte ich im Namen des Kuratoriums der großen Freude über die Missionsbewegung in Sambalpur Ausdruck geben, von der uns Br.Borutta berichtet hat. Wir bitten zu Gott, daß er die in Cuttack zu führenden Verhandlungen segnen und uns den Zugang zu den Harijan-Dörfern offenhalten möge.

Ich grüsse Sie im Namen des Kuratoriums mit den herzlichsten Segenswünschen für die Adventszeit.

Ihr

Lo/Su.

Dier Brother Horo,

At our Home Board meeting on Sept. 3rd we discussed the question of a union between the Gossner Church and the Santal Church. The ~~reason~~ cause was a letter from Rev. Gausdal including a draft ~~for~~ for a constitution for the united Gossner and Santal Church.

In the first place the Home Board declared that this was a matter which concerned the CC and could only be decided by this. On the other hand the Home Board wishes to say how glad it is that the first step towards the union of the two churches has been taken by the Santal Church and to encourage the CC to continue this course. You will have to be prepared for difficulties in details which may seem insurmountable. All the same ^{the} Home Board implores ~~you~~ the CC not to give up the idea of uniting the two churches so that it may become revealed in India at one spot that we Christians have not forgotten our Lord's prayer for his church "that they may be one" (St. John 17, 21).

The meeting of the Lutheran World Federation, Department of Missions (DoM) in Holland also discussed the question of a union of the Gossner and the Santal Church. There too the opinion was that the two churches themselves were responsible for the realisation of this union. On the other hand here too the whole conference heartily welcomed the plan of the two churches being united, and asked God's blessing on this ~~endeavour~~. *It.*

The Home Board asks for information what has become of the "Terms". Personally I would have altered nothing in the wording, but while I was on my journey home, i.e. during my absence, the Home Board ~~made certain suggestions~~ had suggested certain alterations. I should be very disappointed if through the suggested alterations the attendance of our missionaries at the CC meetings should be prevented or postponed.

Then there is another matter I would like to have clear. Our sisters Anni Diller and Hedwig Schmidt complain that the Home Board gives money for the employment of catechists and missionaries in Orissa, whereas the Tabita school has the trouble that parish-workers trained in the school get no posts in the parishes for lack of money. They have asked whether the money collected in certain circles in Germany expressly for the Tabita school could not be used for paying salaries to parish workers. That would be something fundamentally new, and contrary to the ^{present} ruling agreement, as the Tabita ^{school} is a cen-

tral institute of the ~~school~~ Church and the women trained in the Tabita school do not work on the Joint Mission Field but in the Church itself. Therefore it is actually the duty of the Church to pay them. Now if an exception is to be made in a few cases, and some few parish workers from the Tabita school are to be paid by the Home Board, the CC would have to give its consent. I beg you to discuss this matter in the CC and to let me know the result.

Finally, in the name of the Home Board let me tell you what joy the report of Brother Borutta on the mission movement in Sambalpur gave us. We ^{pray} to God that He bless the negotiations in Cuttack and that He hold the door open to the Harijan villages.

I send you good wishes in the name of the Home Board for the coming Advent-tide,

yours sincerely,

22. November 1954

An das
Church Council of the G.E.L. Church
c/o Secretary Mr. N.E. Horro
Ranchi / Bihar

India

Lieber Bruder Horro,

~~an~~ meinem Brief vom 8. ds. Mts. möchte ich als Antwort auf Ihr Schreiben vom 12. Oktober noch folgendes hinzufügen:

Wie Sie wissen, hat das Kuratorium schon vor ^{einigen} Jahren die Einladung für 2 indische Studentinnen, nach Deutschland zu kommen, ausgesprochen. Die Auswahl der Mädchen hat das Kuratorium dem Church Council überlassen. Es hat seinerzeit nur die Bitte ausgesprochen, man möchte bei der Auswahl der jungen Mädchen auch das Urteil der beiden Schwestern Anni DILLER und Hedwig SCHMIDT hören.

Ich möchte nun feststellen, daß sich an dieser Haltung des Kuratoriums nichts geändert hat. Das bedeutet also ~~auch~~, daß die Verantwortung für die Auswahl der jungen Mädchen allein beim CC liegt. Ich möchte dazu ausdrücklich feststellen, daß ich auch während meines Aufenthaltes in Indien entsprechend diesem Grundsatz gehandelt habe. Es scheint darüber bei unseren Missionaren, ~~und~~ Missionsschwestern und anscheinend auch im CC Unklarheit zu herrschen. Darum möchte ich Ihnen folgende Tatsachen mitteilen:

Bei meinem Abschied von Tezpur fragte mich Bruder HEMROM, ob ich nicht seine Tochter Daisy nach Deutschland einladen wolle. Ich habe ihm ausdrücklich und wiederholt erklärt, daß die Entscheidung über diese Frage beim CC liege. Wenn das CC seine Tochter für ein Studium in Deutschland auswähle, so würde ich mich darüber freuen. Wir vereinbarten nun, daß ich in dieser Angelegenheit nichts unternehmen würde, sondern Br. Hermon dafür Sorge tragen solle, daß seine Tochter dem CC für ein Studium in Deutschland vorgeschlagen werde. Dazu wollte er seinen Aufenthalt in Ranchi während der Generalsynode benutzen.

Ich habe darum, wie Sie selbst wissen, dem CC keine Namen genannt, sondern nun noch einmal die Einladung für ~~die beiden~~ Studentinnen ausgesprochen.

^{in Ranchi}
Eines abends kam Br. Hemrom zusammen mit Ihnen zu mir in das bungalow von Br. Klimkeit und teilte mir mit, daß ~~seine Tochter für die Deutschlandreise ausgewählt sei.~~ Das geschah in Anwesenheit von Br. Klimkeit. Ich mußte ~~darum annehmen,~~ daß das CC einen entsprechenden Beschluß gefaßt habe,

oder habe ich mich darin geirrt ? Tatsache ist, daß ich erst dann Br.Hemrom den Rat gegeben habe, seine Tochter zur Vorber-
reitung für die Deutschlandreise zur Tabitaschule zu schicken.
Das Letzte, was indieser Angelegenheit geschah, war folgendes:
nach Tezpur zurückgekehrt schrieb Br.Hemrom an mich, ob nicht das
Kuratorium die Kosten für den Aufenthalt seiner Tochter in der
Tabitaschule übernehmen wolle. Ich antwortete ihm darauf, daß das
Sache des CC wäre. Das Kuratorium übernehme alle Ausgaben für die
beiden Studentinnen erst von dem Augenblick an, in dem sie in
Deutschland einträfen.

Das ist der Brief, von dem - wie ich höre - soviel Aufhebungs gemacht
wird, Er ist also sehr viel später geschrieben, erst nachdem Br.
Hemrom nach Assam zurückgekehrt war und mir vorher in Ranchi die
Erklärung abgegeben hatte, daß seine Tochter vom CC für die Deutsch-
landreise in Aussicht genommen sei.

Ich bin über diese ganze Angelegenheit sehr traurig, weil ich das
Gefühl habe, daß mein Vertrauen mißbraucht worden ist. Ich bitte
das CC, mir offiziell mitzuteilen, ob ^{das CC auf seiner} ~~auf der~~ Tagung ~~des CC~~ am ...

31.März d.J. einen Beschluß über die Entsendung der Daisy H.
nach Deutschland gefaßt hat oder nicht. Wenn nicht, dann habe ich
im guten Glauben, aber unter ganz falschen Voraussetzungen gehandelt.
In jedem Falle möchte ich dem CC mitteilen, daß ich auf die wieder-
holten Bitten von Br.Hemrom jedesmal die klare Antwort gegeben habe,
daß in der Sache ganz allein das CC zu entscheiden habe.

Nachdem Sie uns nun in Ihrem Schreiben vom 12.Oktober d.J. mitge-
teilt haben, daß Daisy Hemrom und Paraklata Khes s vom
CC ausgewählt seien, nimmt das Kuratorium von diesem Beschluß des
CC Kenntnis und übernimmt für die jungen Mädchen für den Zeitraum
von 2-3 Jahren die gesamten Kosten, die ihr Aufenthalt in Deutsch-
land verursachen wird. Bei dieser Gelegenheit möchte ich an den
Beschluß des Kuratoriums vom 8.August 1952 erinnern, den wir dem
CC am 8.11.52 in Abschrift übersandt haben : "

- 2.) The Tabita School. The Home Board forms the following reso-
lution: The Tabita-School is doing good work. It must be con-
tinued and given more support. Its deterioration during the ab-
sence of the sisters must be prevented. Besides, the sisters
need the assistance of 2 indian girls who must be properly
trained for this purpose and must be sent to Germany. They are
to be selected with the consent of sisters Anni Diller and
Hedwig Schmidt. ... "

Diesem Entschluß entsprechend muß das Kuratorium Wert darauf legen,
daß die beiden nach Deutschland entsandten jungen Mädchen nicht

nur für den Dienst der Goßner Kirche ausgewählt werden, sondern nach ihrer Rückkehr auch wirklich einen bestimmten Dienst in der Kirche übernehmen. Das Kuratorium würde es gerne sehen, wenn sie diesen ~~Dienst~~ von ihnen erwarteten Dienst in der Tabita-Schule oder in Zusammenarbeit mit ihr tun.

Grundsätzlich soll das CC eine vorläufige Ausstattung für die beiden Mädchen und die Reisekosten von Indien nach Deutschland übernehmen. Das Kuratorium bittet, daß an diesem Grundsatz festgehalten wird. Es versteht sich von selbst, daß - wenn die beiden Studentinnen hier sind - wir auch dafür sorgen werden, daß sie in Deutschland nicht hungern und frieren ~~brauchen~~ und auch entsprechend eingekleidet werden. Genau so haben wir es ja auch mit den Brüdern BAGE und SURIN gehalten. Es genügt also, daß entweder die Eltern der beiden Mädchen oder das CC ihnen zu einer einfachen Reiseausstattung verhelfen. Ausnahmsweise kann in diesem Sonderfalle das Kuratorium auch die Reisekosten für die beiden Mädchen übernehmen, ^{und zwar} weil es den Betrag dafür vom Lutherischen Weltbund erstattet bekommt.

Anders verhält es sich mit Br. M i n z und seiner Frau. Ihre Reisekosten übernimmt das Kuratorium grundsätzlich, weil Bruder Minz ja hier in Deutschland als Heimatarbeiter der Gossnerschen Missionsgesellschaft beschäftigt werden soll.

Was nun die Ausstattung von Br. Minz und seiner Frau betrifft, so bitte ich Beide, sich nur mit der allernotwendigsten Reiseausstattung zu versehen. Sobald sie hier in Deutschland angekommen sind, werden wir auch für sie in jeder Hinsicht Sorge tragen.

Mit den herzlichsten Segenswünschen zum Advent

Ihr

Lo/Su.

Dear Brother Horo,

~~In answer to your letter of 12th Nov 8th Oct 10th allow me to add to my letter of Nov 8th the following~~

To my letter of Nov. 9th allow me to add the following, in answer to your letter of Oct. 12th.

As you know the Home board invited ^{two} women students to come to Germany as ^{long} far as four years ago. The Home Board left it to the Church Council to select the girls. The only request we had was that our two sisters Anni Diller and Hedwig Schmitt were to be consulted.

I can only state ~~xxxxxx~~ that the attitude of the Home Board has in no wise changed during the past years, and that means that the CC has the sole responsibility for the selection of the girls. I wish to make it quite clear that during my whole stay in India I stuck to this principle, but it seems that our missionaries and even the CC were not clear about this, so let me give you the facts: Before

At my departure from Tezpur Brother HEMROM asked me whether I would not invite his daughter Daisy to Germany. I told him distinctly and repeatedly, that the CC had to decide in this matter. Should the CC choose his daughter for study in Germany she would be heartily welcome. We then agreed that I should do nothing in this affair, but that Brother Hemrom should see that his daughter was suggested by the CC for study in Germany, and he intended to take steps on his visit to Ranchi for the General Synod. (ob dies der Ausdruck ist, den die G.K. benützt weiß ich nicht - muß aus dem Briefwechsel hervorgehen Anm.d. Übers.)

For this reason, as you yourself know, I mentioned no names in the CC, but only repeated our invitation for two women students. One evening in Ranchi you and Brother Hemrom came to me in Mr. Klimkeits bungalow and told me that the CC had decided in favour of your daughter. This was in the presence of Mr. Klimkeit. From the conversation I could not but conclude that the CC had taken a resolution on this matter, or should I have been mistaken? ^{one} Fact is, that I advised Brother Hemrom to send his daughter to the Tabita school ~~farxxprxx~~ ~~prxxxiem~~ to prepare her for her stay in Germany. The last I heard in this matter was a letter to me ~~afxx~~ from Brother Hemrom after his return to Tezpur, asking whether the Home Board could not pay the costs of the Tabita school for his daughter. I wrote him that ~~that~~ that was the ~~intxx~~ business of the CC; the Home Board only bore the expenses for the two students from the moment they arrived in Germany.

That is the letter which, as I hear, has caused such disturbance.
It was written much later - after Brother Hemrom had returned to Assam and had told me in Ranchi that his daughter was ~~xxixixix~~ taken in view for the journey to Germany.

*confiding-
ness*
*Trustful-
ness*

I am very unhappy about the whole concern, as I have the feeling that my ~~my~~ trust has been abused. I beg the ~~CC to take the next meeting~~ ~~xxxxxxxofficialstatementx~~ that the CC at its ~~next~~ ^{last} meeting on March 31st send me an official statement whether the CC has decided to send Daisy Hemrom to Germany or not. If not, then I acted bona fide but under false presuppositions. In any case I want to let the CC know ~~ixxi~~ that to the repeated requests of Brother Hemrom I always declared distinctly that the decision was not with me but with the CC alone.

Now that you have told me in your letter of October 12th that Daisy HEMROM and Paraklata KHEES have been selected by the CC the ~~Kuraxx~~ ~~ixix~~ Home Board officially takes note of this decision and ~~ixx~~ will pay all expenses for the girls for the 2 -3 years of their stay in Germany. Allow me to remind you in this connection of the resolution of the Home Board of August 8th 1952 of which we sent you a copy on August 8th 1952:..... folgt der Abschnitt)

In view of this resolution the Home Board is concerned that the two young women sent to Germany are not only selected by the Gossner Church, but are to take over certain services within the Church on their return. The Home Board would greatly appreciate the girls working in the Tabita school or in connection with it.

they

~~xxxprinciplexxx~~ The CC is on principle responsible for the equipment of the girls and the travelling costs to Germany, and the Home Board begs the CC to abide by this principle. ~~We shall of course~~ As soon as the ~~two students~~ ^{girls} are here we shall of course see that they ~~are not hungry~~ ~~and cold~~ do not suffer from hunger or cold, and shall see that they receive the necessary clothing, just as we have done with Brothers BAGE and SURIM. So it is enough if either the parents or the CC give them a simple equipment for the journey. Exceptionally the Home Board is this time in the position to pay the travelling costs as ~~it~~ will be reimbursed by the Lutheran World Federation.

With Brother Minz and his wife the matter is different. In this case the Home Board takes over the travelling costs on principle, as Brother Minz is to be employed in the Home work of the Gossner Mission.

As to the travelling equipment of Brother Minz and his wife I

I beg both to buy only the most necessary things for the journey. As soon as they have arrived in Germany we shall also care for them in every way.

With the best wishes for a blessed Advent-time

I am

yours sincerely,

1
Daisy H e m r o m

Paraklata K h e s s

November 11th, 1954

Mr.
Rev. J. J. P. Tiga
Lutheran Theological College
Ranchi / Bihar

Lo/Su.

Dear brother Tiga,

at the meeting of the Lutheran World Federation, Department of Missions (DoM) your application for the traveling costs for the 2 students invited to study in America was spoken about. As in your letter you only said that you hoped to have the possibility for 2 people to study in America as guest-students, it was at first decided that the question should not be discussed. Dr. SCHIOTZ and Dr. MEYER had already cancelled it from the agenda, but Dr. BIRKELI supported the cause although your letter led to the conclusion that the matter was very uncertain.

Now every thing depends on your giving us quite certain data about the students : so and so (the name of the students) are going to this or that college (name of the college) and are travelling to America in (exact year and month) in order to study Theology there for such and such period (exact period of time).

I was asked to write you this letter immediately so that you can send the necessary data for the ground of your application in time to Geneva to Dr. Birkeli.

Here in Berlin we all remember your visit with pleasure. It was fine that you were able to visit your German friends on your journey to Evanston.

I myself enjoy the memory of my stay in Ranchi and the Gossner Church, and the recollection of the fellowship I enjoyed with you and your family.

Please give my kind regards to your wife and children, my wife joins in my good wishes for you.

God bless your work in the Church and especially in your college.

Yours sincerely

1

Berlin-Friedenau, Nov.9th, 1954

Rev.
J.J.P. T i g a
Lutheran Theological College
R a n c h i / Bihar

Lieber Bruder Tiga,

auf der Tagung des Lutherischen Weltbundes, Department of Missions (DoM) wurde auch Ihre Bitte um Reisegelder für 2 Studenten die zum Studium nach Amerika eingeladen sind, besprochen.

Da Sie in Ihrem Brief geschrieben hatten, daß Sie nur die Hoffnung haben, 2 Studenten als ~~Mit~~ Gastzuschüler in Amerika unterbringen zu können, sollte Ihr Antrag überhaupt nicht zur Erledigung kommen.

Dr.Schlotz und Dr.Meyer hatten Ihren Antrag bereits abgesetzt; aber Dr.Birkeli setzte sich trotz der Unsicherheit, die aus Ihrem Brief herauszulesen war, für die gute Sache ein. Es kommt nun alles darauf an, daß Sie mit aller Bestimmtheit schreiben können, die und die Studenten (mit Namensangabe) gehen dort und dort hin (Name des Colleges), dann und dann (genaues Datum) nach Amerika, um dort für eine bestimmte Zeit (bitte um Angabe der Dauer des Aufenthaltes) Theologie zu studieren.

Ich bin beauftragt, Ihnen diesen Brief umgehend zu schreiben, damit Sie die für die ^{Bewilligung} ~~Wartung~~ Ihres Antrages noch erforderlichen Angaben ~~noch~~ rechtzeitig an Dr.Birkeli nach Genf machen können. -

Hier in Berlin denken alle mit großer Freude an Ihren Besuch. Es war doch schön, daß Sie auf Ihrer Reise nach Evanston auch die deutschen Freunde besuchen konnten.

Ich selbst denke mit großer Dankbarkeit an meinen Aufenthalt in Ranchi und in der Gossner Kirche und auch an die Gemeinschaft zurück, die ich mit Ihnen und Ihrer Familie gehabt habe.

Bitte grüssen Sie Ihre liebe Frau und Ihre Kinder von ganzem Herzen von mir; auch meine Frau schließt sich diesen Grüßen an.

Gott möge Ihre Arbeit in der Kirche und im besonderen im College segnen.

Ihr

2415

GOSSNERSCHE MISSIONSGESELLSCHAFT
Berlin-Friedenau
Handjerystr. 19/20
Germany

8th November 1954

To the President
Rev. J. Lakra
Gossner Evangelical Lutheran Church
in Chotanagpur and Assam
Ranchi / Bihar - India
G. E. L. Church Compound

Dear Brother Lakra!

I have sent Brother Hero and the CC an official report on the conference of the DoM of the LWF in Holland. I have also enclosed with this report the Guarantee-Erklärung for Mr. Minz and his wife and the two girls.

For your personal information I wish to tell you that Mission Director Pörksen of the Breklum Mission is seriously ill, and is looking for a fellow-worker. He seems to be thinking of Pastor Henschen who at the time is in the Jeypur-Church in India. Pastor Pörksen asked me whether Pastor Henschen could pay the Gossner Church a visit for a short time. I told him I would write to you, and you must decide whether the Gossner Church should send him an invitation via Brother Tauscher in Kottapad. We leave it entirely to your decision, but we would be very glad if you would give Brother Henschen the opportunity of seeing something of the Gossner Church in India. The travelling expenses would of course be borne by the Breklum Mission.

I have been doing a lot of touring and have held many lectures among the congregations, the last in Holland. I have only just come back to Berlin (till Christmas) where a load of work is awaiting me, and now I also have the possibility of writing to the Church Council and you.

So now I would like to thank you and Brother Khalkho very warmly for having apologised to the Government for my speech in Sudargarh and Gogor.

In both cases I can assure you that I had not the least intention of saying anything against the Indian Government or the Hindus. Of course the Government has the right to buy land or to confiscate it against indemnification, where the interests of the state are concerned. When I spoke about sale of land I was thinking of private persons. I am sorry that my words have been so misunderstood and have caused disturbance. You know that this was not my intention, and now hope, that you have succeeded in clearing the misunderstanding and reassuring the Government.

With all best wishes

yours sincerely,

gez. Lokies

2115
GOSSNERSCHE MISSIONSGESELLSCHAFT
Berlin-Friedenau
Handjerystr. 19/20
Germany

8th November 1954
/101

To the President
Rev. J. Lakra
Gossner Evangelical Lutheran Church
in Chotanagpur and Assam
Ranchi / Bihar - India
G. E. L. Church Compound

Dear Brother Lakra!

I have sent Brother Horo and the CC an official report on the conference of the DoM of the LWF in Holland. I have also enclosed with this report the Guarantee-Erklärung for Mr. Minz and his wife and the two girls.
financial

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With all best wishes

yours sincerely,

per. Lokres

Financial guarantee

Warranty

Dear Brother Lakra!

and the CC

I have sent Brother Horo an official report on the conference of the DoM of the LWF in Holland. I have also enclosed with this report the Garantie-Erklärung (Ausdruck bitte aus d. bisher. wahrscheinl. vorhanden Briefwechsel entnehmen. Anm. d.U.) for Mr Minz and his wife and the two girls.

wish to

For your personal information I must tell you that Mission Director of the Pörksen is seriously ill, and is looking for a ~~necessory~~ fellow-Breklum worker. He seems to be thinking of Pastor Hensen who at the Mission times is in the Jeypur-Church in India. Pastor Pörksen asked me whether Pastor Hensen could pay ~~xxxxxxxxxxxx~~ the Gossner Church a visit for a short time. I told him I would write to you, and you must decide whether the Gossner Church should send him an invitation via Brother Tauscher in Kottapad. We leave it entirely to your decision, but we would be very glad if you would give Brother Hensen the opportunity of seeing something of the Gossner Church in India. The travelling expenses would of course be borne by the Breklum Mission.

I have been doing a lot of touring and have held many lectures among the congregations, the last in Holland. I have only just come back to Berlin ~~xxxxxx~~ (till Christmas) where a load of work is awaiting me, and now I ~~shall~~ also have the ~~xxxxxxxxxxxx~~ possibility of writing to the Church Council and you.

And so now I would like to thank you and Brother Khalo very warmly for having apologised for my speech in Sudargarh and Gogor. ~~to the Government~~

In both cases I can assure you that I had not the least intention to say anything against the Indian Government or the Hindus. ~~xxxx~~ Of course ~~that~~ the Government has the right to buy land or to confiscate it against indemnification, where the interests of the State are concerned. When I spoke about sale of land I was thinking of private persons. I am sorry that ~~xxxxxx~~ my words have been so misunderstood and have caused disturbance. You know that this was not my intention, and I now hope, that you have succeeded in ~~lifting~~ the misunderstanding and reassuring the Government. (clearing)

With all best wishes

yours sincerely,

F Khalkho

3

8th November 1954

President Rev. J. L a k r a
Gossner Evangelical Lutheran Church
in Chotanagpur and Assam
R a n c h i / Bihar - India
G.E.L. Church Compound

Lieber Bruder Lakra,

über die Tagung ~~in~~ des Department of Missions (DoM) der Lutheran World Federation in Holland habe ich über Bruder Horo offiziell an das Church Council berichtet. Diesem Bericht sind auch die Garantie-
erklärungen für Br. MINZ und seine Frau sowie für die beiden jungen Mädchen beigelegt worden.

Persönlich möchte ich noch folgendes schreiben: Sie wissen, daß Missionsdirektor PÖRKSEN von der Breklumer Mission sehr krank ist und sich nach einem Mitarbeiter umschaut. Er scheint ihn in Pastor H e n s c h e n gefunden zu haben, der sich gegenwärtig in der Jeypur-Kirche in Indien aufhält. Br. Pörksen hat nun die Frage an mich gerichtet, ob nicht Br. H e n s c h e n auch einmal die Gossner Kirche kurz besuchen dürfte. Ich habe ihm geantwortet, daß ich an Sie schreiben würde. Sie sollen dann entscheiden, ob die Gossner Kirche eine Einladung an Pastor Henschen unter Anschrift von Bruder T a u s c h e r nach Kottapad schicken wird. Wir überlassen es also ganz und gar Ihrer eigenen Entscheidung, würden uns aber freuen, wenn Sie Br. Henschen Gelegenheit geben wollten, etwas von der Gossner Kirche in Indien zu sehen. *Allen Töpfer in Brief*
Ich bin viel herumgereist und habe viele Vorträge in den Gemeinden gehalten, zuletzt auch in Holland. Erst jetzt bin ich wieder (bis Weihnachten) in Berlin, wo eine Fülle von Arbeit auf mich wartet. Und jetzt werde ich auch die Möglichkeit haben, in allen möglichen Fragen an das Church Council und an Sie zu schreiben. Zunächst nur diesen Gruß.

Endlich möchte ich Ihnen und Bruder KHALKHO von Herzen dafür danken, daß Sie mich wegen meiner Rede in Sundargarh und Gogor bei der Regierung entschuldigt haben. Ich darf für beide Fälle die Zusicherung geben, daß ich nicht einen Augenblick daran gedacht habe, etwas gegen die indische Regierung oder die Hindus zu sagen. Es ist selbstverständlich, daß die Regierung das Recht hat, Land zu kaufen oder sogar gegen Entschädigung zu enteignen, wenn staatliche Interessen das erfordern. Ich habe bei meinen Worten über "Landverkauf" nur an Privatleute gedacht. Es tut mir sehr leid, daß meine Worte so mißverstanden worden sind und Beunruhigung hervorgerufen haben. Sie wissen, daß es

b.w.

nicht in meiner Absicht lag und ich habe jetzt nur die Hoffnung,
daß es Ihnen gelungen ist, wenigstens bei der Regierung das Miß-
verständnis aufzuklären und das Mißtrauen zu beseitigen.

Mit den herzlichsten brüderlichen Grüßen

Ihr

2114
GOSSNERSCHE MISSIONSGESELLSCHAFT
Berlin-Friedenau
Handjerystr. 19/20
Germany

To the
Church Council of the Gossner Evangeli
c/o Mister Niral E. H o r o , Secreta

R a n c h i / Bihar
I n d i a

Dear Brother Horo!

It will interest you to hear that the m
Federation, (DoM) in Holland was succe
of the Gossner Church was there, I had
Gossner Church for 1953 and the budget for 1955. I pointed out that
the report for 1953 had been audited and approved. But it seems taht the
auditor has made a few objections on the report and submitted them to the
DoM, however these are of minor importance.

The DoM approved the report and declared itself satisfied.

Concerning the budget for 1955 I was asked whether it could be reckonde
with the Gossner Church becoming self-supporting. I answered in the affir-
mative, especially in view of the real estate the Church possessed. If this
ground property is in future used to better advantage than hithero there
is good prospect of the Gossner Church becoming financially quite inde-
pendant. I had to give these good prospects for the future in order to
encourage the DoM to continue in its financial support of the Gossner
Church, and so approximately 60.000 Rupees were granted, and you can
recon with this sum.

Then the DoM discussed the Rourkela matter. The conference had received
a report from the Lutheran Federation of India in which the great im-
portance of this project was pointed out. And so I met with great willing-
ness to help the Gossner Church concerning her Rourkela plans. I was re-
quested to discuss the matter with Mr. Whiting, the representative of the
Lutheran World Service. On this occasion it proved necessary to have first
negotiations with Bishop D. Dibelius and Bishop D. Lilje, who both are
willing to help. As soon as I have done so, I shall inform Mr. Whiting
of the Lutheran World Service. Then the LWS will come into action, and I
am sure that it will grant us means for Rourkela. At any rate we can
hope for it.

I shall keep the CC informed and report on the results of my negotiations.

I am glad to hear that the pastor's conference went off well and send
my best wishes to President L a k r a , you and the other brothers
of the Church Council.

Yours sincerely,

L.

2 enclosures

PS: The enclosure contains the financial guarantee for Mr. Minz and his
wife and the two girls.

Bitte sorgfältig aufbewahren!

Der Absender wird gebeten, den umrandeten Teil selbst auszufüllen!

Einlieferungsschein

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2114
GOSSNERSCHE MISSIONSGESELLSCHAFT
Berlin-Friedenau
Handjerystr. 19/20
Germany

8 th November 1954
16.

To the
Church Council of the Gossner Evangelical Lutheran Church
c/o Mister Niral E. H o r o , Secretary

R a n c h i / Bihar
I n d i a

Dear Brother Horo!

It will interest you to hear that the meeting of the Lutheran World Federation, (DoM) in Holland was successful. As no representative of the Gossner Church was there, I had to comment the report of the Gossner Church for 1953 and the budget for 1955. I pointed out that the report for 1953 had been audited and approved. But it seems that the auditor has made a few objections on the report and submitted them to the DoM, however these are of minor importance.

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I shall keep the CC informed and report on the results of my negotiations.

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Yours sincerely,

J.

2 enclosures

PS: The enclosure contains the financial guarantee for Mr. Minz and his wife and the two girls.

A = Postanweisung, Bf = Brief, E = Einschreiben, Einschreib-
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7040		

Bestimmungsort	Empfänger
	Ramona/Bihar
	Indie

A. Bei Ausfüllung der Spalte „Gegenstand“
 können folgende Abkürzungen angewandt
 werden:

November 8th, 1954.
xxxxxxxxxxxxxxxx Handjerystrasse 19/20

This is to certify that the Gossner Mission
Home Board Berlin has decided to invite

Rev. and Mrs. Hanukh M i n z
to Germany to visit the Churches here.

The Gossner Mission Home Board undertakes
to bear all of their travelling expenses both ways
and also be wholly responsible for all their
expenses while in Germany.

K u r a t o r i u m
der

GOSSNERSCHEN MISSIONSGESELLSCHAFT

 
(gez. Dr. Moeller) (gez. Lokies)

November 8th, 1954

This is to certify that the Gossner Mission
Home Board Berlin has decided to invite

Miss Daisy Hemrom and

Miss Paraklata Khess

for training in Germany.

The Gossner Mission Home Board undertakes
to bear all of their travelling expenses both ways
and also be wholly responsible for all their expenses
while in Germany.

Kuratorium
(Home Board)
der
GOSSNERSCHEN MISSIONSGESELLSCHAFT

 
(gez. Dr. Moeller) (gez. Lokies)

Dear Brother Horo

hear

It will interest you to know that the meeting of the Lutheran World Federation, (D.O.M.) in Holland in ~~in~~ Holland was successful. As no ~~representative~~ representative of the Gossner Church was there, I had to comment the report of the Gossner Church for 1953 and the budget for 1955. I pointed out that the ~~the~~ report for 1953 had been ~~checked~~ audited and approved. But it seems that the auditor has made ~~his~~ ~~remarks~~ ~~on~~ ~~the~~ ~~report~~ ~~and~~ ~~submitted~~ ~~them~~ ~~to~~ ~~the~~ ~~DoM~~ ~~however~~ ~~but~~ ~~they~~ ~~are~~ ~~only~~ ~~minor~~ ~~objections~~ a few objections on the report and submitted them to the DoM, however these are of minor importance.

The DoM approved the report and declared itself satisfied.

Concerning the budget for 1955 I was asked whether ~~the~~ it could be reckoned with the Gossner ~~Mission~~ Church becoming self-supporting. I answered in the affirmative, especially in view of the real estate the Church possessed. If this ground property is ~~better~~ ~~exploited~~ in future ~~better~~ ~~exploited~~ ~~than~~ ~~hitherto~~ used to better advantage than hitherto there is good prospect of the Gossner Church becoming financially quite independent. I had to give these good prospects for the future in order to encourage the DoM to continue in its ~~financial~~ financial support of the Gossner Church, and so approximately 60 000 Rupees were granted. ~~So~~ you can reckon with this sum.

Then the DoM discussed the Rourkela matter. The conference had ~~received~~ received a report from the Lutheran Federation of India in which the great importance of this project was pointed out. And so I met with great willingness to help the Gossner Church concerning her Rourkela plans. I was requested to discuss the matter with Mr. Whiting the representative of the Lutheran World Service. On this occasion it proved to have been a fault that I had ~~already~~ ~~discussed~~ ~~entered~~ negotiations with Bishop Dibelius and ~~the~~ ~~Kirchliche~~ ~~the~~ ~~Church~~ Foreign Department (Frankfurt/M). You will not be able to understand the ~~differences~~ ~~between~~ ~~the~~ ~~so-called~~ ~~Evangelische Kirche~~ in Deutschland (headed by Bishop Dibelius) and the Vereinigten Lutherischen Kirche in Deutschland (at the time headed by Bishop Meiser). But this ~~is~~ tension exists, and I must take account of it in my negotiations concerning Rourkela and must think more of the Gossner Church in India than the Gossner Mission in Berlin. The Gossner Mission is also Lutheran, but works within the whole of the Protestant Church of Germany and not only the exclusively Lutheran Church. But the Gossner Church in India is quite firmly attached to the Union of the Lutheran Churches in India, and so it is quite natural that the German Pastor for the German engineers and workman going to Rourkela should be sent by the Lutheran Churches in Germany.

confer

It is now my task to go to Hannover and to ~~discuss~~ with Bishop Lilje and Pastor Hübner concerning Rourkela after I had first conferred with Bishop Dibelius and P. Strathenwerth in Frankfurt/M. Bishop Dibelius and P. Strathenwerth are both willing to help, but it is no question that the Lutherans can help the Lutheran Gossner Church in India more efficiently. Therefore the next I must do is to confer with Bishop Lilje and P. Hübner. As soon as I have done so, I shall inform Mr. Whiting of the Lutheran World Service. Then the LWS will come into action, and I am sure that ~~it~~ will grant us considerable means for Rourkela. At any rate we can hope for it. But before that I ~~must~~ must - as I have already said - ~~confer~~ ~~with~~ ~~resume~~ ~~talks~~ ~~with~~ ~~Bishop~~ ~~Dibelius~~ ~~and~~ ~~Bishop~~ ~~Lilje~~ ~~and~~ ~~lead~~ ~~them~~ ~~into~~ ~~the~~ ~~direction~~ ~~mentioned~~.

I shall keep the CC informed and report on the results of my negotiations.

I am glad to hear that the pastors's conference went off well and send my best wishes to President Lakra, you and the other brothers of the Church Council.

yours sincerely,

2 enclosures

financial guarantee
PS The enclosure contains the (Guarantee Erklärung) (muß wohl ein bestimmter Ausdruck sein, der jedenfalls aus Ihrem Schriftwechsel dort hervorgeht (Bem. d.U.) for Mr. Minz and his wife and the two girls.

2

November
~~October~~, 8th, 1954 Lo/Su.

To the
Church Council of the Gossner Evangelical Lutheran Church
c/o Mister Niral E. H o r o , Secretary
R a n c h i / Bihar

India

Lieber Bruder Horo,

hiermit möchte ich Ihnen mitteilen, daß die Tagung der LUTHERAN
WORLD FEDERATION, Department of Missions, ^(DOM) in Holland gut verlaufen
ist. Ich habe bei dieser Gelegenheit zu dem Report der Gossner -
Kirche für 1953 und dem Budget für 1955 Stellung nehmen müssen,
da kein Vertreter der Gossner Kirche selbst anwesend war. Ich habe
darauf hingewiesen, daß der Report für 1953 überprüft und für rich-
tig befunden worden ist. Es scheint aber, daß der Auditor selbst
einige Bemerkungen zum Report gemacht und dem ~~Dep. of Missions~~ ^(DOM) vor-
gelegt hat. Es handelt sich dabei aber nur um geringfügige Bean-
standungen.

Das ~~Dep. of Missions~~ ^(DOM) sprach sich anerkennend über den Report aus
und erklärte sich für befriedigt.

Bei dem Budget für 1955 wurde ich gefragt, ob Aussicht bestehe,
daß sich die Kirche in Zukunft selbst tragen werde. Ich habe diese
Frage positiv beantwortet, vor allem mit dem Hinweis auf den Land-
besitz der Kirche. Wenn dieser Landbesitz in Zukunft noch besser
ausgenützt wird als bisher, sei durchaus Aussicht vorhanden, daß die
Gossner Kirche finanziell einmal ganz selbständig werde. Solch'
einen positiven Ausblick für die Zukunft musste ich geben, damit
das DoM die Freude gewann, auch weiterhin die Gossner Kirche
finanziell zu unterstützen. So wurden dann rund 60.000.- Rupies
bewilligt. Damit können Sie also rechnen.

Ausserdem wurde im DoM die Raurkela-Frage besprochen. - Es lag für
die Konferenz ein Bericht der Lutheran Federation of India vor,
in dem auf die große Bedeutung dieses Unternehmens hingewiesen
wurde. So fand ich große Bereitwilligkeit vor, der Gossner Kirche
bei ihrem Raurkela-Plan zu helfen. Ich bekam die Weisung, in die-
ser Frage mit Mr. W h i t t i n g , dem Vertreter des Lutheran World
Service, zu verhandeln. Dabei stellte sich nun als ^{unwacht} ~~ein Fehler~~ ^{unvorsichtig}
heraus, daß ich hier mit Bischof DIBELIUS und dem Kirchlichen ^{Beirat}
Außenamt der Deutschen Evangelischen Kirche in Deutschland (Frank-
furt a/M.) bereits verhandelt hatte. Sie werden diese Spannungen

Lrje *die beide bereit sind zu helfen, zu verhandeln.*

die zwischen der sogenannten EVANGELISCHEN KIRCHE VON DEUTSCHLAND (geleitet von Bischof Dibelius) und der VEREINIGTEN LUTHERISCHEN KIRCHE IN DEUTSCHLAND (geleitet gegenwärtig von Bischof MEISER in Bayern) vorhanden sind, nicht verstehen. Diese Spannungen sind aber da, und ich muß mich nun auch in den Verhandlungen über Raurkela danach richten und dabei mehr an die Gossner Kirche in Indien als an die Gossnersche Missionsgesellschaft in Berlin denken. Auch die Gossnersche Missionsgesellschaft ist lutherisch, sie arbeitet aber im Raume der Gesamtkirche Deutschlands und nicht nur in den ausgesprochen lutherischen Kirchen. Die Gossner Kirche in Indien aber ist ganz fest in den Verband der lutherischen Kirchen in Indien eingefügt. Darum ist es nur natürlich, wenn auch der deutsche Pfarrer, der für die nach Raurkela gehenden deutschen Ingenieure und Arbeiter bestimmt ist, von den lutherischen Kirchen in Deutschland ausgesandt wird.

Es ist nun meine Aufgabe, nach Hannover zu gehen und mit Bischof LILJE und Pastor HÜBNER wegen Raurkela zu verhandeln, nachdem ich zuerst mit Bischof Dibelius und Pastor Stratenwerth in Frankfurt/M. darüber verhandelt hatte. Auch Bischof Dibelius und P. Stratenwerth sind bereit, uns zu helfen; aber es ist gar keine Frage, daß die Lutheraner der lutherischen Gossner Kirche in Indien mehr und besser helfen können. Es ist auch natürlicher, wenn sie es tun.

Darum ist also mein nächster Schritt: die Verbindung mit Bischof LILJE und P. Hübener aufzunehmen. / Sobald das geschehen ist, bekommt Mr. Whiting vom Lutheran World Service eine entsprechende Nachricht. Dann tritt der Luth. World Service in Aktion, und ich bin gewiß, daß er erhebliche Geldmittel für Raurkela zur Verfügung stellen wird. Jedenfalls dürfen wir darauf hoffen. Zunächst aber muß ich - wie gesagt - die Verhandlungen sowohl mit Bischof Dibelius wie mit Bischof Lilje erneut aufnehmen und sie in die oben angegebene Richtung lenken.

Ich werde das GC ständig auf dem Laufenden halten und ihm über das Ergebnis meiner Verhandlungen berichten. -

Ich freue mich zu hören, daß der Pastoren-Kursus gut verlaufen ist und grüße Präsident LAKRA, Sie und die anderen Brüder des Church Council mit den herzlichsten Segenswünschen für Ihre Arbeit.

2 Anlagen.

Ihr

PS. In der Anlage füge ich die Garantie-Erklärung des Kuratoriums der Gossnerschen Missionsgesellschaft für Bruder MINZ und seine Frau sowie für die beiden jungen Mädchen bei. -

2114

Ubers.

GOSSNERSCHE MISSIONSGESELLSCHAFT
Berlin-Friedenau
Handjerystr. 19/20
Germany

8th November 1954

16.

To the
Church Council of the Gossner Evangelical Lutheran Church
c/o Mister Niral E. H o r o , Secretary

R a n c h i / Bihar
I n d i a

Dear Brother Horo!

It will interest you to hear that the meeting of the Lutheran World Federation, (DoM) in Holland was successful. As no representative of the Gossner Church was there, I had to comment the report of the Gossner Church for 1953 and the budget for 1955. I pointed out that the report for 1953 had been audited and approved. But it seems that the auditor has made a few objections on the report and submitted them to the DoM, however these are of minor importance.

The DoM approved the report and declared itself satisfied.

Concerning the budget for 1955 I was asked whether it could be reckoned with the Gossner Church becoming self-supporting. I answered in the affirmative, especially in view of the real estate the Church possessed. If this ground property is in future used to better advantage than hitherto there is good prospect of the Gossner Church becoming financially quite independent. I had to give these good prospects for the future in order to encourage the DoM to continue in its financial support of the Gossner Church, and so approximately 60.000 Rupees were granted, and you can reckon with this sum.

Then the DoM discussed the Rourkela matter. The conference had received a report from the Lutheran Federation of India in which the great importance of this project was pointed out. And so I met with great willingness to help the Gossner Church concerning her Rourkela plans. I was requested to discuss the matter with Mr. Whiting, the representative of the Lutheran World Service. On this occasion it proved necessary to have first negotiations with Bishop D. Dibelius and Bishop D. Lilje, who both are willing to help. As soon as I have done so, I shall inform Mr. Whiting of the Lutheran World Service. Then the LWS will come into action, and I am sure that it will grant us means for Rourkela. At any rate we can hope for it.

I shall keep the CC informed and report on the results of my negotiations.

I am glad to hear that the pastor's conference went off well and send my best wishes to President L a k r a , you and the other brothers of the Church Council.

Yours sincerely,

L.

2 enclosures

PS: The enclosure contains the financial guarantee for Mr. Minz and his wife and the two girls.

November 8th, 1954

This is to certify that the Gossner Mission
Home Board Berlin has decided to invite

Miss Daisy Hemron and
Miss Paraklata Khe ss

for training in Germany.

The Gossner Mission Home Board undertakes
to bear all of their travelling expenses both ways
and also be wholly responsible for all their expenses
while in Germany.

Kuratorium
(Home Board)
der
GOSSNER'SCHEN MISSIONSGESELLSCHAFT

November 8th, 1954.
xxxxxxxxxxxx Handjerystrasse 19/20

This is to certify that the Gossner Mission
Home Board Berlin has decided to invite

Rev. and Mrs. Hanukh M i n z
to Germany to visit the Churches here.

The Gossner Mission Home Board undertakes
to bear all of their travelling expenses both ways
and also be wholly responsible for all their
expenses while in Germany.

K u r a t o r i u m
der

GOSSNERSCHEN MISSIONSGESELLSCHAFT

French. Garantie
& Indemnité

11. Sonntag nach Trinitatis

September

36. Woche

Sonntag	Montag	Dienstag	Mittwoch	Donnerstag	Freitag	Sonnabend
1 ^o Esekiel 9, 1–11 (1. Kor. 1, 18)	2 Esekiel 11, 1–21 (19 und 20)	3 Esekiel 13, 1–16 (Matth. 7, 24–27)	4 Esekiel 13, 17–23 (Matth. 18, 6)	5 Esekiel 14, 12–23 (Röm. 5, 19)	6 Esekiel 17, 1–24 (22–24)	7 Esekiel 18, 1–3, 21–32 (23)

Mottzen

Gossner
Mission

2114
November
October, 8th, 1954 Lo/Su.

To the
Church Council of the Gossner Evangelical Lutheran Church
c/o Mister Niral E. H o r o , Secretary
R a n c h 1 / Bihar

India

Lieber Bruder Horo,

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Das Dep. of Missions sprach sich anerkennend über den Report aus und erklärte ^(DoM) sich für befriedigt.

Bei dem Budget für 1955 wurde ich gefragt, ob Aussicht bestehe, daß sich die Kirche in Zukunft selbst tragen werde. Ich habe diese Frage positiv beantwortet, vor allem mit dem Hinweis auf den Landbesitz der Kirche. Wenn dieser Landbesitz in Zukunft noch besser ausgenutzt wird als bisher, sei durchaus Aussicht vorhanden, daß die Gossner Kirche finanziell einmal ganz selbständig werde. Solch' einen positiven Ausblick für die Zukunft musste ich geben, damit das DoM die Freude gewann, auch weiterhin die Gossner Kirche finanziell zu unterstützen. So wurden dann rund 60.000.- Rupies bewilligt. Damit können Sie also rechnen.

Ausserdem wurde im DoM die Raurkela-Frage besprochen. - Es lag für die Konferenz ein Bericht der Lutheran Federation of India vor, in dem auf die große Bedeutung dieses Unternehmens hingewiesen wurde. So fand ich große Bereitwilligkeit vor, der Gossner Kirche bei ihrem Raurkela-Plan zu helfen. Ich bekam die Weisung, in dieser Frage mit Mr. W h i t t i n g , dem Vertreter des Lutheran World Service zu verhandeln. Dabei stellte sich nun als ein Fehler heraus, daß ich hier mit Bischof DIBELIUS und dem Kirchlichen Außenamt der Deutschen Evangelischen Kirche in Deutschland (Frankfurt a/M.) bereits verhandelt hatte. Sie werden diese Spannungen

die zwischen der sogenannten EVANGELISCHEN KIRCHE VON DEUTSCHLAND (geleitet von Bischof Dibelius) und der VEREINIGTEN LUTHERISCHEN KIRCHE IN DEUTSCHLAND (geleitet gegenwärtig von Bischof MEISER in Bayern) vorhanden sind, nicht verstehen. Diese Spannungen sind aber da und ich muß mich nun auch in den Verhandlungen über Raurkela danach richten und dabei mehr an die Gossner Kirche in Indien als an die Gossnersche Missionsgesellschaft in Berlin denken. Auch die Gossnersche Missionsgesellschaft ist lutherisch, sie arbeitet aber im Raume der Gesamtkirche Deutschlands und nicht nur in den ausgesprochen lutherischen Kirchen. Die Gossner Kirche in Indien aber ist ganz fest in den Verband der lutherischen Kirchen in Indien eingefügt. Darum ist es nur natürlich, wenn auch der deutsche Pfarrer, der für die nach Raurkela gehenden deutschen Ingenieure und Arbeiter bestimmt ist, von den lutherischen Kirchen in Deutschland ausgesandt wird.

Es ist nun meine Aufgabe, nach Hannover zu gehen und mit Bischof LILJE und Pastor HÜBNER wegen Raurkela zu verhandeln, nachdem ich zuerst mit Bischof Dibelius und Pastor Stratenwerth in Frankfurt/M. darüber verhandelt hatte. Auch Bischof Dibelius und P. Stratenwerth sind bereit, uns zu helfen; aber es ist gar keine Frage, daß die Lutheraner der lutherischen Gossner Kirche in Indien mehr und besser helfen können. Es ist auch natürlicher, wenn sie es tun.

Darum ist also mein nächster Schritt: die Verbindung mit Bischof LILJE und P. Hübener aufzunehmen. Sobald das geschehen ist, bekommt Mr. Whiting vom Lutheran World Service eine entsprechende Nachricht. Dann tritt der Luth. World Service in Aktion und ich bin gewiß, daß er erhebliche Geldmittel für Raurkela zur Verfügung stellen wird. Jedenfalls dürfen wir darauf hoffen. Zunächst aber muß ich - wie gesagt - die Verhandlungen sowohl mit Bischof Dibelius wie mit Bischof Lilje erneut aufnehmen und sie in die oben angegebene Richtung lenken.

Ich werde das GC ständig auf dem Laufenden halten und ihm über das Ergebnis meiner Verhandlungen berichten. -

Ich freue mich zu hören, daß der Pastoren-Kursus gut verlaufen ist und grüße Präsident LAKRA, Sie und die anderen Brüder des Church Council mit den herzlichsten Segenswünschen für Ihre Arbeit.

2 Anlagen.

Ihr

PS. In der Anlage füge ich die Garantie-Erklärung des Kuratoriums der Gossnerschen Missionsgesellschaft für Bruder MINZ und seine Frau sowie für die beiden jungen Mädchen bei. -

1188
Gossnersche Missionsgesellschaft
Berlin-Friedenau
Handjergstraße 19/20

Liber.

November 11th, 1954

Mr.
Rev. J. J. P. T i g a
Lutheran Theological College
R a n c h i / Bihar

Lo/Su.

Dear brother Tiga,

at the meeting of the Lutheran World Federation, Department of Missions (DoM) your application for the traveling costs for the 2 students invited to study in America was spoken about. As in your letter you only said that you hoped to have the possibility for 2 people to study in America as guest-students, it was at first decided that the question should not be discussed. Dr. SCHIOTZ and Dr. MEYER had already cancelled it from the agenda, but Dr. BIRKELI supported the cause although your letter led to the conclusion that the matter was very uncertain.

Now every thing depends on your giving us quite certain data about the students : so and so (the name of the students) are going to this or that college (name of the college) and are travelling to America in (exact year and month) in order to study Theology there for such and such period (exact period of time).

I was asked to write you this letter immediately so that you can send the necessary dates for the ground of your application in time to Geneva to Dr. Birkeli.

Here in Berlin we all remember your visit with pleasure. It was fine that you were able to visit your german friends on your journey to Evanston.

I myself enjoy the memory of my stay in Ranchi and the Gossner Church, and the recollection of the fellowship I enjoyed with you and your family.

Please give my kind regards to your wife and children, my wife join in my good wishes for you.

God bless your work in the Church and especially in your college.

Yours sincerely

L.

1188
Berlin-Friedenau, Nov.9th, 1954

Rev.
J.J.P. T i g a
Lutheran Theological College
R a n c h i / B i n a r

Lieber Bruder Tiga,

auf der Tagung des Lutherischen Weltbundes, Department of Missions (DoM) wurde auch Ihre Bitte um Reisegelder für 2 Studenten die zum Studium nach Amerika eingeladen sind, besprochen.

Da Sie in Ihrem Brief geschrieben hatten, daß Sie nur die Hoffnung haben, 2 Studenten als ~~Mit~~ Gastzuschüler in Amerika unterbringen zu können, sollte Ihr Antrag überhaupt nicht zur Erledigung kommen.

Dr.Schlotz und Dr.Meyer hatten Ihren Antrag bereits abgesetzt; aber Dr.Birkeli setzte sich trotz der Unsicherheit, die aus Ihrem Brief herauszulesen war, für die gute Sache ein. Es kommt nun alles darauf an, daß Sie mit aller Bestimmtheit schreiben können, die und die Studenten (mit Namensangabe) gehen dort und dort hin (Name des Colleges), dann und dann (genaues Datum) nach Amerika, um dort für eine bestimmte Zeit (bitte um Angabe der Dauer des Aufenthaltes) Theologie zu studieren.

Ich bin beauftragt, Ihnen diesen Brief umgehend zu schreiben, damit Sie die für die ^{Bewilligung} ~~Wiederherstellung~~ Ihres Antrages noch erforderlichen Angaben noch rechtzeitig an Dr.Birkeli nach Genf machen können. -

Hier in Berlin denken alle mit großer Freude an Ihren Besuch. Es war doch schön, daß Sie auf Ihrer Reise nach Evanston auch die deutschen Freunde besuchen konnten.

Ich selbst denke mit großer Dankbarkeit an meinen Aufenthalt in Ranchi und in der Gossner Kirche und auch an die Gemeinschaft zurück, die ich mit Ihnen und Ihrer Familie gehabt habe.

Bitte grüssen Sie Ihre liebe Frau und Ihre Kinder von ganzem Herzen von mir; auch meine Frau schließt sich diesen Grüßen an.

Gott möge Ihre Arbeit in der Kirche und im besonderen im College segnen.

Ihr

L.

1083
GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM.

NO. 3756/54.

G. E. L. Church Compound,
Ranchi (Bihar)
The 12th October, 1954.

From :- Secretary, Mr. N. E. Horo, B. A.,

To

✓
Dr. Hans Lokies,
Director,
Gossner Mission Society,
Berlin-Freidenau
West-Germany.



Dear Dr. Lokies,

Please send a financial guarantee for the passage to and fro for Reverend and Mrs. Hanuk Minz and also for their financial support for five years of their stay in Germany. Rev. and Mrs. Minz are here and they need such a certificate from you in order to obtain their Passport.

Sincerely Yours,

W. E. Horo 12/10/54
Secretary,

G. E. L. Church, Ranchi.

B. L. 12/10/54.

P. S

Similar certificate will be necessary for Miss Daisy Henson and Miss Paraklata Khoro, who have selected for training in Germany. Enclosed is a sample for such certificate.

W. E. Horo 12/10/54
Secretary
G. E. L. CHURCH
CH. NAGPUR & ASSAM
RANCHI

To whom it may concern.

This is to certify that the Gossner Mission Home Board Berlin has decided to invite Rev. and Mrs. Hanukh Minz to Germany to visit the Churches here. The Gossner Mission Home Board undertakes to bear all of their travelling expenses both ways and also be wholly responsible for all their expenses while in Germany.

Abschrift.

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

G.E.L. Church Compound,
Ranchi,

The 12th October, 1954

From : Secretary Mr.N.E.Horo, B.A.

To

Miss Daisy HEMROM, Tabita School, Govindpur,
Miss Paraclata KHESS, B.A., Bethesda Girls High School, Ranchi.

Dear Sisters,

I have the pleasure to inform you that the G.E.L.Church Council has selected you for foreign training in Germany. You are required to join Tabita School immediately and get yourself prepared for the training.

As required by the Church Council, you are hereby requested to intimate me in writing of your acceptance of this offer. Relevant extract of the C.C.minutes is given below for your information.

Yours sincerely

gez. N.E. Horo, 12/10.
G.E.L. Church, Ranchi

B.L. 12/10/54.

.....

Extract from the minutes of the meeting of the full CC meeting held from 28th September to 3rd October, 1954.

.....
" Resolved that Miss Daisy Hemrom and Miss Paraclata Khess be selected candidates for foreign training in Germany. After returning from Germany they will work for the Church for life but for first five years without marriage. The above be communicated to the two girls and their acceptance be taken in writing. "
.....

Abschrift.

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

G.E.L. Church Compound,
R a n c h i,

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GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

G.E.L. Church Compound,
Ranchi,

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.....

Orig. Kms. 26/1

Empfangsbescheinigung

46138 *

DM

in Buchstaben

DM

sind von

für

an die unterzeichnete Kirchenkasse gezahlt worden.

Berlin

, den

195

(L. S.)

**Kirchenkasse der
Kirchengemeinde**

Annerkenntnis des Einzahlers

Abschrift.

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

No. 3757/54

G.E.L.Church Compound
Ranchi (Bihar)
The 12th October, 1954

From: Secretary Mr.N.E.Horo, B.A.

To

Director Hans LOKIES
Kuratorium
Gossner Mission Society,
Berlin-Friedenau
Germany

Dear Dr.Lokies,

I have pleasure to inform you that the Church Council of the G.E.L.Church has decided to send two girls for training in Germany. Miss Daisy H e m r o m and Miss Paraklata K h e s s have been as such selected who will be leaving India most probably along with Rev.and Mrs.H. MINZ. Miss Hemrom has already joined Tabita School and the two sisters have recommended her for this training. Miss Khess will be joining the Tabita School.

We hope our selection will be approved the Kuratorium and the two girls will be accepted by you in Germany gladly.

gez. N.E. H o r o
12.10.54

Secretary,
G.E.L. Church, Ranchi

B.L. 12/10/54.

Abschrift.

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

No. 3757/54

From: Secretary Mr.N.E.Horo, B.A.

G.E.L.Church Compound
Ranchi (Bihar)
The 12th October, 1954

To

Director Hans LOKIES
Kuratorium
Gossner Mission Society,
Berlin-Friedenau
Germany

Dear Dr.Lokies,

I have pleasure to inform you that the Church Council of the G.E.L.Church has decided to send two girls for training in Germany. Miss Daisy H e m r o m and Miss Paraklata K h e s s have been as such selected who will be leaving India most probably along with Rev.and Mrs.H. MINZ. Miss Hemrom has already joined Tabita School and the two sisters have recommended her for this training. Miss Khess will be joining the Tabita School.

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gez. N.E. H o r o

12.10.54

Secretary,
G.E.L. Church, Ranchi

B.L. 12/10/54.

Abschrift.

21.10.54

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASAM

No. 3757/54

From: Secretary Mr.N.E.Horo, B.A.

G.E.L.Church Compound
Ranchi (Bihar)
The 12th October, 1954

To

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Kuratorium
Gossner Mission Society,
Berlin-Friedenau
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12.10.54

Secretary,
G.E.L. Church, Ranchi

B.L. 12/10/54.

Abschrift.

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

G.E.L. Church Compound,
Ranchi,

The 12th October, 1954

From : Secretary Mr.N.E.Horo, B.A.

To

Miss Daisy HEMROM, Tabita School, Govindpur,
Miss Paracleta KHESS, B.A., Bethesda Girls High School, Ranchi.

Dear Sisters,

I have the pleasure to inform you that the G.E.L.Church Council has selected you for foreign training in Germany. You are required to join Tabita School immediately and get yourself prepared for the training.

As required by the Church Council, you are hereby requested to intimate me in writing of your acceptance of this offer. Relevant extract of the G.C.minutes is given below for your information.

Yours sincerely

gez. N.E. Horo, 12/10.
G.E.L. Church, Ranchi

B.L. 12/10/54.

Extract from the minutes of the meeting of the full CC meeting held from 28th September to 3rd October, 1954.

.....
" Resolved that Miss Daisy Hemrom and Miss Paracleta Khess be selected candidates for foreign training in Germany. After returning from Germany they will work for the Church for life but for first five years without marriage. The above be communicated to the two girls and their acceptance be taken in writing. "
.....

Abschrift.

/Brf.Nr.1084 - E 21.X./

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

No. 3757/54

G.E.L.Church Compound
Ranchi (Bihar)
The 12th October, 1954

From: Secretary Mr.N.E.HORO, B.A.,

To

Director Hans LOKIES,
Kuratorium
Gossner Mission Society,
Berlin-Friedenau

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gez. N.E. Horo

12.10.54

Secretary G.E.L.Church, Ranchi

B.L. 12/10/54.

Abschrift.

/Brf.Nr.1084 - E 21.X./

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

No. 3757/54

G.E.L.Church Compound
Ranchi (Bihar)

From: Secretary Mr.N.E.HORO, B.A.,

The 12th October, 1954

To

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Kuratorium
Gossner Mission Society,
Berlin-Friedenau

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gez. N.E. Horo

12.10.54

B.L. 12/10/54.

Secretary G.E.L.Church, Ranchi

Abschrift.

/Brf.Nr.1083 - E 21.X./

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

No. 3756 /54

G.E.L.Church Compound
Ranchi /Bihar

The 12th October 1954.

From : Secretary Mr.N.E.HORO, B.A.

To

Dr.Hans LOKIES, Director
Gossner Mission Society
Berlin-Friedenau

Dear Dr.Lokies,

please send a financial guarantee for the passage to and fro for Reverend and Mrs.Hanuk MINZ and also for their financial support for five years of their stay in Germany. Rev.and Mrs.Minz are here and they need such a certificate from you in order to obtain theirs Passport.

Sincerely Yours,

gez. N.E.Horo 12.10.54
Secretary

G.E.L.Church, Ranchi

B.L. 12/10.54

P.S. Simila certificats will be necessary
for Miss Daisy Hemrom and Miss Paraklata Khess
who have been selected for training in Germany.
Enclosed is a sample for such a certificate.

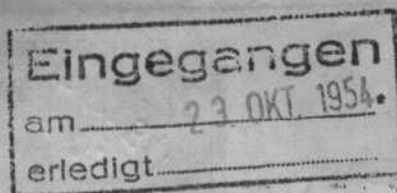
gez. N.E.Horo dtto.

Sample.

To whom it may concern.

This is to certify that the GOSSNER MISSION Home Board Berlin has decided to invite Rev. and Mrs. Hanukh M i n z to Germany to visit the Churches here. The Gossner Mission Home Board undertakes to bear all of their travelling expenses both ways and also be wholly responsible for all their expenses while in Germany.

1096



G. E. L. Church
Govindpur
15. 10. 1954

Dear brother Lokies,

I sincerely acknowledge receipt of your letter of the 3rd August 1954 which reached here on the 3rd September 1954. last. It was read to our

Slake meeting of September in which all the Pastors majority of the Catechists and other laity were present. All of us felt a deep joy in our hearts.

Glorify be to the Heavenly Father who was with you through out your voyage.

We have nothing in our minds with which to be disappointed with you. We have seen you with our own eyes. We have heard your

speaking. We have talked with you face to face. You gave us all that you could during your visits which lasted but a few hours. You have bound us with yourself with the tie of brotherly love. We are over full of joy. Your greetings have been passed over to all of our congregations. Our peoples' response is with ^{the} only word "Ajishusahay".

This letter is being written and sent after this year's Pastors' Retreat at Ranchi from September 11-26 is over. We had a new experience of the Holy Word in many respects. All our teachers were very keen in their tasks. I myself took "Homiletics".

Very Sincerely Yours
C. K. Bhengra

BY AIR MAIL

हवाई पत्र

AEROGRAMME

NO ENCLOSURES
ALLOWED



Herrn Missionsdirektor Lokies

Gossner Mission

Berlin - Friedenau

Handjerystr. 19/20.

Germany!

CORR - 66

First fold here

Second fold here

Sender's name and address:—

Rev C. K. Bhungua

G. E. S. C. Gymnasium

Jariagadh, P. O.

Ranchi District

Bihar

To open cut here

To open cut here

1017
Oct. 8th, 1954

Lo/Su.

Church Council of the G.E.L. Church
c/o Mr. Miral H o r o , secretary
R a n o h i / Bohar

India

Dear Brother Horo,

as you know there is to be a meeting of the Lutheran World Federation (Dep. of Missions) in Hoekelum/Holland from 22.-29. oct. The question of the grants for the Gossner Mission will also be discussed there.

This time neither President LAKRA or any other member of the CC will be present to explain the demand of the Gossner Church for 1955. I presume that the CC as in former years will apply for a grant with the Lutheran World Federation. The only thing that can be done is that I act on behalf of the Gossner Church and support your application. But for this I need material. For instance I shall be asked whether the accounts have been properly checked by the Lutheran Federation. Besides you will have to justify the deficit for 1955 and must found the resulting request for aid. I would be very grateful if you would send me the necessary material as soon as possible. x)

I was very sorry that we could not get a theological opinion from Bishop Lilje on our Pastor's Conference. This summer all church leaders and leading theologians were away, either at Evanston or elsewhere, I could not get hold of anyone. Bishop Dibelius too has been in Berlin only for a few days since I have been back. So you must understand that I could not send you the opinion you wanted from Bishop Lilje. But I have asked him again and hope he will write it.

How did your Pastor's Conference come off. I would be glad if you gave me a report about it. x)

With best greetings to President Lakra and all members of the CC, yourself and your wife

I am

yours sincerely

x) please write your answer to:
Hoekelum, Bennekom, The Netherlands.

Ubers.

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With best greetings to President Lakra and all members of the CC, yourself and your wife

I am

yours sincerely,

L.

batte übersetzen !

5. Oktober 1954 Lo/Su.

An das
Church Council der G.E.L. Church
z.H. Mr. Miral HORO, secretary
R a n c h i / Bihar

India

Lieber Bruder Horo,

wie Sie wissen findet vom 22.-29. Oktober d.J.
eine Sitzung des Lutherischen Weltbundes (Lutheran World Federation,
Dep. of missions) in Hoekelum /Holland statt. Dort wird auch die
Frage der Zuschüsse für die Ev. Gossner Kirche besprochen werden.

Diesmal ist weder Präsident Lakra noch ein anderer Mitglied des CC
anwesend, um den Bedarf der Gossnerkirche für das Jahr 1955 zu be-
gründen. Ich nehme an, daß das CC wieder wie in den Vorjahren beim
Lutherischen Weltbund einen Zuschuß beantragt hat. Es wird dann
nichts anderes übrigbleiben, als daß ich das Wort für die Gossner-
kirche ergreife und Ihren Antrag unterstütze. Dafür brauche ich
aber etwas Material. Z.B. wird die Frage an mich gerichtet werden,
ob die Rechnungsführung der Gossnerkirche auch ordnungsmässig durch
die Lutheran Federation nachgeprüft sei. Außerdem wird das Defizit
für das Rechnungsjahr 1955 und die daraus entstehende Bitte um Hilfe
begründet werden müssen. Ich wäre Ihnen sehr dankbar, wenn Sie mir
sobald wie möglich die erforderlichen Unterlagen dafür zusenden
würden.

Es tat mir sehr leid, daß wir zur Arbeitstagung
der Pastoren kein theol. Gutachten von Bischof LILJE erhalten konnten.
In diesem Sommer waren alle Kirchenführer und führenden Theologen
Deutschlands unterwegs, entweder nach Evanston oder anderswohin.
Niemand von ihnen war zu fassen. Auch Bischof Dibelius war seit
meiner Ankunft in Deutschland nur wenige Tage hier in Berlin. So
müssen Sie verstehen, daß ich das vom Bischof Lilje erbetene Gut-
achten noch nicht zusenden konnte. Ich habe ihn aber erneut darum

b.w.

gebeten und hoffe, daß er es schreiben wird.

Wie ist der Pastorenkursus verlaufen? Ich wäre Ihnen dankbar, wenn Sie mir ~~den~~ einen Bericht darüber schicken wollten.

Mit den herzlichsten Grüßen an Präsident Lakra, alle Mitglieder des C.C., Sie und Ihre liebe Frau

Ihr

177/24
Gossner Mission Society
Berlin-Friedenau,
Handjerystr.19/20

8.9.1954

To
Gossner-Evangelical-Lutheran Church
c/o Mr. H o r o , Secretary

R a n c h i (Bihar)
India

Dear Brother Horo,

We tried our best to obtain a expertise for the course of pastors from Bishop Lilje. We have therefore sent another telegram to Bishop Lilje. Unfortunately the answer is a ngative one. We were informed that Bishop Lilje will stay in America till the end of September. So he can hardly write the requested expertise.

May I therefore advise you to postpone the discussions on the theological problem in question. Enclosed you find the telegraphic answer from Bishop Liljes office.

With best wishes for your meeting and kindly regards

Yours sincerely

Enclosure!

Gossnersche Missionsgesellschaft
Berlin-Friedenau
Handjerystr. 19/20

am 8. September 1954

To
Gossner-Evangelical-Lutheran Church
c/o Mr. H o r o , Secretary

R a n c h i (Bihar)
India

Lieber Bruder Horo!

Wir haben uns bemüht, ein theologisches Gutachten von Bischof Lilje für den Pastorenkursus zu erhalten. Darum haben wir noch einmal an Bischof Lilje telegraphiert. Leider ist die Antwort negativ. Wir erhielten die Mitteilung, daß Bischof Lilje bis Ende September in Amerika ist und das erbetene Gutachten schwerlich schreiben kann.

Ich rate darum, die Verhandlungen über die betreffenden theologischen Fragen auf einen anderen Zeitpunkt zu verschieben.

Das Antworttelegramm der Bischofskanzlei ist beigelegt.

Mit den herzlichsten Grüßen

Ihr

L

Enclosure!

GOSSNER EVANGELICAL LUTHERAN CHURCH,
TAKARMA SYNOD

REV. S. SURIN Synod President
MR. J. TOPNO Secretary,
MR. B. SURIN Treasurer.

G. E. L. Church Takarma
P. O. LASSIA
DIST. RANCHI

Memo No.

Dated 3-9-54

Dear Sisters,

Thank you for your letter of the last week and for your invitation to visit Tabita School. But regret to say that on account of the Synod meeting on the 10th I am unable to go to Govindpur.

Regarding Tabita, problem, I have found only two causes of not coming student to this school. I. The financial problem of the Parents. - that they are unable to pay Rs 10/- per month although they are willing to send their daughter. II. out of employment of the Tabita student. (Pracharika) Some of the synods have no Pracharikas although there are some Trained Pracharikas who are still now unemployed. If there is non-employment of the Pracharikas - this fact creates disinterest of coming to Tabita school. I have two points regarding Tabita school - in the C.C. - that the Senika class students must be fully stipendiary students, and that the C.C. must see their employment, and efforts be made that they be employed in every Parish. These two facts I have found in the last summer while I was making propaganda for Tabita school. If stipend is given, ^{more} students must

GOSSENER EVANGELICAL LUTHERAN CHURCH
TAKARMA SYNOD

will be expected. But in this case, the C.C. will limit
~~the number of~~ the Senika class students.

Excuse me this time, I am not going to
Govindpur according to your request. I know
Tabita school, and every thing there is and
I am very interested. Let us hope that God
will guide the C.C. to decide better thing for
the Church, Tabita School.

Yours faithfully,
A. Lavin

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM.

NO. 3432/54

G.E.L. CHURCH COMPOUND,
RANCHI.
The 24th Augus, 1954.

From,
Secretary:- Mr.N.E.Horo, B.A.,

To

Dr. Hans Lokies,
Mission Director,
Berlin-Friedenau.
West-Germany.

Dear brother Lokies,

I must apologise for not being able ~~to~~ as yet to send you Indian Postages and Church Statistics which I promised to send. I am collecting the same. I have not forgotten my promise.

Brother Lakra and I are going to Madras next Saturday i.e. 28th August to attend the enlarged Executive meeting of F.E.L.C. It will meet from 1 - 3rd September, 1954.

Our Pastors' Retreat has been convened this year and it will commence from 11th September till 27th September, 1954. The Ministerium will sit on that occasion. We are expecting a requested statement to be sent to the Gossner Ministerium Secretary (Rev. S. Surin, Takarma, P.D. Lassia, Ranchi) by Rt. Rev. Bishop Lilje on two points- (1) Immortality of the Soul. (2) Child belief. You know the subject too well. Could you persuade the Right Rev. Bishop to oblige the Gossner Ministerium in this respect? As there are two opinions in this subject here, I am afraid it will greatly harm the Gossner Church in future. Personally I want the matter to be clarified. Hence, this request.

Yours sincerely,

L. Horo
Secretary,

G.E.L. Church, Ranchi.

B.L. 24/8/54.

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM.

NO. 3433/54

G. E. L. CHURCH COMPOUND,
RANCHI.
The 24th August, 1954.

From,
Secretary- Mr. N. E. Horo, B. A.,

To
Dr. Hans Lokies,
Mission Director,
Berlin-Friedenau,
~~West-Germany~~
West-Germany.

Dear brother Lokies,

I thank you for your letter of Aug 3 and 9th, 1954. I have placed these before the Executive Officers meeting. These will also be put up before the full Church Council which is meeting from 28-30th September, where certain decisions will be taken re: Rourkela and many others.

Brother Hanukh Minz has not yet come to Ranchi. He is held back due to serious flood occurring in the Brahmaputra. I learn from Pastor S. Horo (Tezpur) that Minz will be staying with them until floods have receded and rail links are repaired. The Council has decided to send him to Germany. This decision was taken in full C.C. meeting on 29/3/54. Minz has been relieved from his duties at Tinsukia (Assam).

Only Gospel according to St. John, ^{in Kharia} has been published so far. Translation of Old Testament and New Testament is nearing completion and I hope, by next year, the whole Bible will see publication. I shall send Bage one copy of St. John's in Kharia.

The Statistics which you wanted has, I find, been sent to your Berlin address on 16.6.54. In case that has not reached you, I am enclosing one. I am really sorry it is not in your hands as yet.

We are applying to the Hindustan Steel Ltd. for some lands to enable us build Church buildings, hospital and School buildings and parsonage. If the firm Krupp-Demag give money for building purposes that will be very nice indeed. List of technical hands are being sent to them. We are glad to know that the Kirchliche Aussenamt has accepted brother Symanowsky's proposal and so let us hope that Krupp-Demag will agree to provide money for the project.

We shall consider in our next C.C. meeting to provide an Indian Pastor for Spiritual welfare of the German Engineers. Co-operation from the National Lutheran Council will be possible, it appears, from correspondences passing between you and Dr. Schlotz. I think, it will be possible to give an estimate of the total costs involved in this project before the meeting of L. W. F. / C. W. M. at Hockelum. This information is being required by the C. W. M. at their Geneva Office.

I shall let you know of our Council decision in respect of Co-operating with the World Mission Prayer League. Personally, I feel, there should be no hesitation in securing the co-operation of the League.

More in my next letter.

Cordial greetings to you and Prases Stosch.

Yours in the Lord,

N. E. Horo 24/8/54
Secretary to the G. E. L. Church, Ranchi.

B. L. 24/8/54.

Suggested Report-Form for CWM Annual Reports.

A. The Mission.

1. Sending country *Germany*
2. Name and address of Mission Society of Board. *76 Mission*
3. Director or General Secretary *L.H.*
4. Total Number of missionaries on all fields (including wives) *729*
5. Churches and fields served.

B. The Churches (Fields).

- I. The Church or Field. *Gossner Evangelical Lutheran Church in Chotanagpur and Assam.*

1. Name and country..... *G.E.L.Church in Chotanagpur and Assam, Bengal, Orissa and Madhya Pradesh.*
2. Societies and Board co-operation..... *Gossner Mission Society. (Berlin Board)*
3. Membership
 - (a) Baptized membership..... *1,96,240.*
 - (b) No. of communicants..... *1,00,214.*
 - (c) Member of adults baptized during the last year.... *985.*
 - (d) " of children baptized during the last year... *5,222.*
4. Indigeneus staff.
 - (a) number of pastors..... *91.*
 - (b) " of other active church-workers (men)..... *726.*
 - (c) " of women in active church-work..... *4.*
(b and c excluding teachers and nurses)
5. Missionary staff (only the missionaries of the Society mentioned under A.2)
 - (a) Total number of missionaries (including wives)..... *18.*
(3 missionaries, and their wives, 9 children of the missionaries and 3 lady missionaries)
 - (b) Ordained missionaries..... *3.* (see items c and g)
 - (c) Teacher..... *2.*
 - (d) Physicians *nil.*
 - (e) Nurses..... *1.*
 - (f) Other Lady missionaries.... *2.*
 - (g) Other missionaries..... *1.*
 - (h) Wives & Children..... *3 & 9 respectively. Total...12.*

II. Education.

1. Unregistered schools (numbers) *10.*
 - (a) Number of pupils..... *1358.*
 - (b) Number of native teachers..... *49.*

1358
18682
20040

2. Registered schools (number)..... 299.
(a) Number of pupils..... 18,682.
(b) Number of native teachers..... 672.

3. Colleges.

- (a) Names and locations.
(b) Mission or Churches co-operating.
(c) Number of Christian students.
(d) Number of non-Christian students. Nil.
(e) Native Christian teachers.
(f) Native non-Christian teachers.

III. Church-Education.

1. (a) Theological Seminaries, names and location... Lutheran
Theological College at Ranchi (Bihar)
(b) Missions and Churches co-operating..... (i) Swedish Mission
Madhya Pradesh and (ii) Santal Mission Bihar.
(c) Number of students of this church..... 65.
2. (a) Teacher Training School..... 1. Ranchi Bethesda Girls teacher
training school attached to Bethesda Girls' High school.
2. Govindpur Tabitha Girls' Bible training school.
(b) Missions and churches co-operating.....
(c) Number of students..... 17.
3. Sunday schools (number)..... 522.

IV. Medical work.

1. (a) Hospitals..... X
(b) Number of beds..... X
(c) Number of out patients..... 7123.
(d) Dispensaries..... 3.
2. (a) Nurses training schools..... X
(b) Number of students..... X
3. (a) Other works of charity..... X.
(b) Number of patients taken care in these institutions.... X

V. Literature-editorial work of the last year.

1. Periodicals..... "Gharbandhu" monthly Hindi magazine.
(a) Language, Name, Size of edition, frequency.... Hindi monthly.
(b) Missions and churches co-operating...
2. Literature.
(a) Language, Title, Author, Price. See enclosure.
(b) Missions and churches co-operating. x

B.L.16/6/54.

has. 16/6
Secretary,
G.E.L. Church Chotanagpur & Assam,
Ranchi.

LUTHERAN MISSIONS-STATISTICS

Statistical Survey as of December 31st, 19

A. THE MISSION

1. Sending country : Germany
2. Name and address of Missionary Society or Board : Gossner Mission Society, Berlin- Friedenau, Handjerystr. 19/20
3. Director or General Secretary : Mission Director D. Hans Lokies
4. Total number of missionaries on all fields (including wives) : 9
5. Total number of ordained missionaries : 3
6. Churches and fields served : Gossner Evangelical Lutheran Church in Chota Nagpur and Assam, Bengal, Orissa and Madhya Pradesh

B. THE CHURCHES (FIELDS)

I. THE CHURCH OR FIELD

1. Name and Country : Gossner-Evangelical-Lutheran Church in Chotanagpur & Assam, Bengal, Orissa and Madhya Pradesh
2. Societies and Boards cooperating : Gossner Mission Society (Berlin Board)

3. Membership	Number		total	Remarks
	Men*	Women		
a) Baptized membership	196.	240		
b) Number of communicants	100.	214		
c) Number of adults baptized during the last year		985		
d) Number of children baptized during the last year		5.222		
4. Indigenous Staff				
a) Number of pastors		91		
b) Number of other paid church workers**		730		
5. Missionary Staff ***				
a) Total number of missionaries (including wives)		9		
b) Ordained missionaries ****		3		
c) Teachers				
in elementary school work	-	-		
in secondary school work	-	-		
in teachers' training schools	-	-		

	Number		Remarks
	Men*	Women*	
in colleges	-	-	
in seminaries	2	-	
in Bible schools	-	2	
d) Physicians	-	-	
e) Nurses	-	1	
f) Other lady missionaries	-	-	
g) Other lay missionaries	-	-	
h) Wives	-	3	

II. EDUCATION

1. Elementary Schools (elementary & secondary)

a) Unregistered schools (number):	10	total	
Number of pupils		1,358	
Number of indigenous teachers		49	
b) Registered schools (number):	299		
Number of pupils		18,682	
Number of indigenous teachers		672	

2. Secondary Schools

a) Unregistered schools (number):	-		
Number of pupils	-	-	
Number of indigenous teachers	-	-	
b) Registered schools (number):	-		
Number of pupils	-	-	
Number of indigenous teachers	-	-	

3. Teachers' Training Schools

a) Names and locations: 1. Ranchi Bethesda Girls teacher training school attached to Bethesda Girls' High School.
2. Govindpur Tabitha Girls' Bible training school

b) Churches and Missions cooperating:			
c) Number of students of this church			
d) Total number of students		17	

4. Colleges

a) Names and locations:	-		
b) Churches and Missions cooperating:			
c) Number of Christian students			
d) Number of non-Christian students			
e) Indigenous Christian teachers			
f) Indigenous non-Christian teachers			

III. CHURCH EDUCATION

1. Sunday Schools (number): 522

2. Orphanages

a) Names and locations: ---

b) Churches and Missions cooperating: ---

c) Number of inmates

3. Student Hostels

a) Names and locations: ---

b) Churches and Missions cooperating: ---

c) Number of inmates

4. Bible Schools

a) Names and locations: ---

b) Churches and Missions cooperating: ---

c) Number of students

d) Number of indigenous staff

5. Theological Seminaries

a) Names and locations: Lutheran Theological College at Ranchi (Bihar)

b) Churches and Missions cooperating: 1. Swedish Mission Madhya Pradesh
2. Santal Mission Bihar

c) Number of students of this church 65

d) Total number of students

e) Number of indigenous staff

IV. MEDICAL WORK

1. Hospitals

a) Names and locations: ---

b) Churches and Missions cooperating: ---

c) Number of beds: ---

	Men*	Women*	Number	Remarks
d) Number of outpatients				
e) Dispensaries :				
f) Indigenous physicians				
g) Indigenous nurses				
2. Nurses' Training Schools				
a) Names and locations :				
b) Churches and Missions cooperating :				
c) Number of students				
3. Other Works - Charity				
a) Names and locations :				
b) Number of inmates taken care of in these institutions				

V. LITERATURE - EDITORIAL WORK OF THE LAST YEAR

Churches and Missions cooperating :

1. Periodicals

a) Names : **"Gharbandhu" monthly Hindi magazine**
b) Language : **Hindi ~~monthly~~**
c) Size of edition : **monthly**
d) Frequency :

2. Literature

a) Titles and Authors : **Several tractates**
b) Language : **Hindi**
c) Price :

3. Printing Press

a) Name and location : **Ranchi Press**
b) Churches and Missions cooperating :

Remarks

- * This designation is also intended to cover the category of Boys and Girls.
- ** Excluding teachers and nurses.
- *** Only the missionaries of the society mentioned under A 2.
- **** Excluding those in teaching positions.

21. August 1954

President Joel LAKRA
Gossner Evangelical Lutheran Church
in Chotanagpur and Assam
Ranchi / Bihar
India

Dear Brother Lakra,

through Brothers SCHULTZ and BORUTTA I am informed about the last meeting of the Joint Mission Board. I also received the minutes of this meeting.

You will surely understand that I am rather alarmed at the augmented costs for the building in AMGAO. At the meeting in Amgoa which was also attended by Brother SYMANOWSKI, Brother KLIMKEIT and me, quite different figures had been mentioned. The sum stated at the time could have been paid out of the regular money transfers to India. What is now demanded - so suddenly and unexpected - is a sum we cannot raise so quickly. You know yourself that we do everything we can here to support the work in the J.M.B.

Even now Brother GROTHAUS, Brother KLIMKEIT and I am on tour among the congregations preaching and reporting and asking the members for gifts and offerings, and we are convinced that the offerings which had sunk lower and lower after our breakdown in 1945 will now rise again. But we must prevent such sudden attacks which force us to raise absolutely unexpected higher sums. For this time we are able through quite extra-ordinary means to send the required extra sum by September 1st. We too are concerned that the first building section in Amgao should be completed.

We beg you earnestly, however, not to force us into such sudden payments again. At the same time we beg you, in cooperation with Brothers Schultz and Borutta, to carefully watch over the building progress in Amgao.

As to the missionary doctor Dr. HEYDEN we have been sadly disappointed. Until short before my return he had left the Home Board in the belief that he still intended to go to India. Dr. Heyden is engaged to a Swiss clergyman's daughter. It seems that the parents of his fiancée disapprove of their daughter going to India as the wife of a missionary doctor. They also say that their daughter is not fit for the tropics. And this last reason persuaded Dr. Heyden to withdraw - now, at this last moment. We were just going to file in the necessary applications for an entry permit to India. And now we must begin over from the beginning. We have already taken two other doctors into consideration. One of them, Dr. RITTER, was confirmed by Präses Stosch and is highly recommended by him. Dr. Ritter has also consented to accept a call to India as missionary doctor. But we have also another excellent doctor as candidate: Dr. GÜLDENBERG. We had already thought of him for this post before Dr. Heyden. The difficulty at the time was that he was married to a Roman Catholic woman. As I have now heard from Dr. GÜLDENBERG's father who is an important person in the church of East Germany he is divorced. I do not know thereason, but presume that it is for reasons of faith. I shall have a conversation with Dr. GÜLDENBERG this week in which I hope to find out whether he is still prepared to go to India. As soon as the question as to which of the two doctors will be sent to India is decided I will let you know and will send you the personal details so

that the Church Council can file in an application with the Government. I hope that will be soon.

And now one more important matter. You remember that you gave me a letter for Dr. LILJE asking for a theological opinion concerning the "Immortality of the Soul" and "The faith of infants at their christening". Unfortunately I have not been able to contact Dr. Lilje since I have been back. First he went to South America, now he is attending the Conference in Evanston and will then be away on holiday all September. So I cannot send you the theological opinion in time. The most of our Home Board members are also not available till the beginning of September. The most of them are away. So the first meeting of the Home Board at which I can report on my journey in India will be on September 3rd. Therefore it is also impossible to treat the two theological questions on the part of the Home Board before the course for ministers. I am very sorry to have to disappoint you in this matter, but I am actually in a dilemma which I cannot alter. I do not know what programme you have planned for the minister's course. Should it be possible to postpone the treatment of these two problems to a later opportunity that would certainly be the best.

Finally I have a few requests concerning finances. You will understand how strongly we are restricted through the payments for Angao. Then there are the considerable expenses for the medical treatment of the whole family Klimkeit. We are not in concern as to Brother Klimkeit himself, but his wife will need a prolonged medical cure. Then there are the travel costs for Brother Hanuk MINZ and for Hans-Joachim Klimkeit and finally the equipment and travelling costs for the new missionary doctor. For this reason I would be very grateful if the Church Council would transfer the old and still unpaid sum of - if I am right - 2500-3000 Rps. to the Joint Mission Board. For the same reason I would be very grateful if you would pay the price for the car of Br. Klimkeit not in installments as originally planned, but in one sum, and that soon.

Further I would be very glad if you could limit the visiting activity of Brother Hanuk Minz to the chief synods and congregations and keep the costs as low as possible. The chief thing is to make a few visits to become acquainted with the situation of the Church in Chota Nagpur and the new mission field (above all Surguja).

At the same time I beg you to accelerate his and his wife's journey to Germany. Of course we will pay his board till his departure, and also his travelling costs in Chota Nagpur and to Germany, for it was we who requested him from the Gossner Church. I have informed Br. Schultz accordingly. But if I ask you to be as economic as possible, it is because of the financial situation of the Gossner Mission and of our trust in you who are well acquainted with our situation at home.

With the best wishes for your wife and children and with the prayer that God bless the Work of the Gossner Church and the Joint Mission Board

I am

Du. P. Symanowski,
P. Lic. Schultz,
P. Borutta.

yours sincerely

gez. Lokies

21. August 1954

815
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Gossner Evangelical Lutheran Church
in Chotanagpur and Assam
R a n c h i / Bihar

India

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yours sincerely

Du. P. Symanowski,
P. Lic. Schultz,
P. Borutta.

H. L.

845
President Joel LAKRA
Gossner Evangelical Lutheran Church
in Chotanagour and Assam
R a n c h i / Bihar

18. August 1954

Lo/Su.

India

Lieber Bruder Lakra,

durch die Brüder SCHULTZ und BORUTTA bin ich über die letzte Sitzung des Joint Mission Board unterrichtet worden. Ich habe auch das Protokoll dieser Sitzung zugesandt bekommen.

Sie werden verstehen, daß ich über die erhöhten Ausgaben für den Bau in Amgao ziemlich erschrocken bin. In der Sitzung in Amgao, an der auch Bruder Symanowski, Br. Klimkeit und ich teilnahmen, waren ganz andere Zahlen genannt worden; die damals gestellten Forderungen hätten aus unseren regelmässigen Geldüberweisungen nach Indien erfüllt werden können. Was jetzt von uns verlangt wird, völlig überraschend und so plötzlich, ist ein Betrag, den wir nicht so ^{schnell} leicht aufbringen können. Sie wissen ja selbst, daß wir uns hier alle Mühe geben, um die Arbeit im J.M.P. zu unterstützen. Auch jetzt reisen Br. Grothaus, Br. Klimkeit und ich in die Gemeinden, um dort zu predigen, zu berichten und die Missionsfreunde um Gaben und Opfer zu bitten. Und wir sind überzeugt, daß die Gaben und Opfer, die beim dem politischen und wirtschaftlichen Zusammenbruch unseres Volkes 1945 tiefer und tiefer gesunken waren, wieder ansteigen werden. Was wir aber vermeiden müssen, sind plötzliche Überfälle, die uns zwingen, ganz unerwartet höhere Geldbeträge flüssig zu machen. Dieses eine Mal können wir durch eine ausserordentliche Maßnahme die erbetene Extra-Summe von DM 10.000.- bis zum 1. September schicken. Auch uns liegt daran, daß der erste Bauabschnitt in Amgao beendet wird. Wir bitten Sie aber herzlich darum, daß wir nicht noch einmal in ähnlicher ^{zu so} Weise plötzlich überfallen werden. Zahlungen genötigt werden. Zugleich bitte ich Sie, mit den Brüdern Schultz und Borutta dafür Sorge zu tragen, daß alles was möglich ist geschieht, um die Bauten Bauarbeiten in Amgao sorgfältig zu beaufsichtigen.

Was den Missionsarzt, Dr. Heyden, betrifft, so haben wir auch hier eine große Enttäuschung erlebt. Er hat noch bis kurz vor meiner Rückkehr unser Kuratorium in dem Glauben gelassen, daß er nach wie vor bereit sei, nach Indien zu gehen. Dr. Heyden ist mit einer Pfarrerstochter aus der Schweiz verlobt. Es scheint, daß die Eltern der Braut dagegen sind, daß ihre Tochter als Frau eines

Missionsarztes nach Indien geht. Sie erklären auch, dass ihre Tochter nicht tropenfähig sei. Und aus diesem letzten Grunde hat nun Dr. Heyden abgesagt, jetzt, erst ganz im letzten Augenblick. Wir waren schon im Begriff, für ihn die erforderlichen Anträge auf Einreisegenehmigung nach Indien zu stellen.

Und jetzt müssen wir wieder von vorne anfangen. Wir haben schon 2 andere Ärzte in Aussicht genommen. Der eine, Dr. RITTER, ist ein Konfirmand von Präses Stosch und wird von diesem sehr empfohlen. Dr. Ritter ist auch bereit, einen Ruf als Missionsarzt nach Indien anzunehmen. Wir haben aber noch einen anderen Kandidaten, einen ausgezeichneten Arzt ^{als Bewerber} ~~und uns auch menschlich lieb und wert:~~ Dr. GÜLDENBERG. Wir hatten ihn schon vor Dr. Heyden für den Missionsdienst in Aussicht genommen. Das Hindernis damals war die Tatsache, daß er mit einer katholischen Frau verheiratet war. Wie ich jetzt durch den Vater von Dr. Guldemberg erfahren habe, der in der Kirche von Ostdeutschland eine wichtige Persönlichkeit ist, ist diese Ehe geschieden worden. Ich weiß nicht, aus welchem Grunde, nehme aber an, daß es Glaubensgründe sind. ~~So wäre denn dieses Hindernis beseitigt.~~ Ich habe noch in dieser Woche eine Aussprache mit Dr. Guldemberg, in der sich herausstellen wird, ob er nach wie vor geneigt ist, nach Indien zu gehen. Sobald diese Frage geklärt ist, welcher von den beiden Ärzten ausgesandt werden kann, gebe ich Ihnen Nachricht und sende Ihnen auch die erforderlichen Personalien zu, damit Sie vom Church Council aus einen Antrag an die Regierung stellen können. Ich hoffe, daß es bald geschehen kann.

Und nun noch eine wichtige Sache: Sie wissen, daß Sie ^{theol.} mir einen Brief an Dr. Lilje mitgegeben haben, in dem er um ein Gutachten zu den beiden theologischen Fragen: "Unsterblichkeit der Seele" und "Kinderglaube bei der Taufe" gebeten wird. Unglücklicherweise war Dr. Lilje seit meiner Rückkehr unerreichbar. Zuerst fuhr er nach Südamerika, nimmt jetzt an der Konferenz in Evanston und bleibt ~~wahrscheinlich~~ noch den ganzen September fort, weil er auf Urlaub geht. So kann ich Ihnen das Gutachten nicht rechtzeitig schicken. Auch die meisten Mitglieder unseres Kuratoriums sind bis Anfang September nicht zu erreichen. Sie sind zum großen Teil ebenfalls verreist. So wird die erste Kuratoriumssitzung, auf der ich über meine Reise nach Indien berichten kann, erst am 3. September stattfinden. ~~So~~ ist es auch vom Kuratoriums aus unmöglich, bis zum Pastorenkursus zu den beiden theol. Fragen Stellung zu nehmen. Es tut

Darum

mir sehr leid, daß ich Sie in dieser Sache enttäuschen muss; aber ich befinde mich da in einer Zwangslage, die ich nicht ändern kann. Ich weiß nun nicht, welches Arbeitsprogramm Sie für den Pastorenkursus entworfen haben. Sollte es irgend möglich sein, die Behandlung der beiden genannten theologischen Fragen auf eine andere Gelegenheit zu verschieben, so wäre das wohl das denkbar beste.

Zum Schluß möchte ich noch einige finanzielle Bitten aussprechen. Sie werden verstehen, in welchem Maße wir gegenwärtig durch die Zahlungen für Angao in Anspruch genommen sind. Dazu kommen die sehr erheblichen Ausgaben für die ärztliche Behandlung der ganzen Familie Klimkeit. Br. Klimkeit selbst macht uns die geringste Sorge. Aber ^{für} Frau Klimkeit wird eine längere ärztliche Kur erforderlich sein. Dazu kommen die Reisekosten für Br. Hanuk MINZ und für Hans-Joachim Klimkeit und endlich die Ausrüstung und Aussendungskosten für den neuen Missionsarzt. Aus diesem Grund wäre ich sehr dankbar, wenn das Church Council den alten und immer noch nicht bezahlten Betrag von -soviel ich weiß- 2500-3000 Rs. an den Joint Mission Board abführen könnte. Aus demselben Grunde wäre ich sehr dankbar ~~dafür~~, wenn das C.C. auch den Kaufpreis für das Auto von Br. Klimkeit nicht wie beabsichtigt in kleinen Raten, sondern möglichst in einer Summe und bald bezahlen wollte. Ferner wäre ich Ihnen sehr, sehr dankbar, wenn Sie auch die Reisetätigkeit von Br. Hanuk Minz auf die wichtigsten Synoden und Gemeinden beschränken und auch hier die Kosten so gering wie möglich halten würden. Die Hauptsache ist, daß er stichprobenweise die Lage der Kirche in Chotanagpur und in dem neuen Missionsgebiet (vor allem Surguja) kennenlernt.

Zugleich bitte ich, seine und seiner lieben Frau Reise nach Deutschland zu beschleunigen. Die Unterhaltskosten bis zu seiner Ausreise und die Reisekosten in Chotanagpur sowie nach Deutschland übernehmen selbstverständlich wir, weil wir es ja sind, die ihn von der Gossnerkirche angefordert haben. Ich habe Bruder Schultz entsprechend unterrichtet. Wenn ich aber die Bitte um möglichste Sparsamkeit ausgesprochen habe, so ist dies in der finanziellen Lage der Gossner Mission begründet und in dem Vertrauen zu Ihnen, ^{gut} der Sie ja unsere Lage hier in der Heimat kennen.

Mit den herzlichsten Grüßen an Ihre liebe Frau und Ihre Kinder und mit dem Wunsch, daß Gott die Arbeit in der Gossnerkirche und im Joint Mission Board segnen möge,

Ihr getreuer

Ullers

Dear Brother Lakra

Through Brothers Schultz and Borutta I ~~have been~~^{am} informed about the last meeting of the Joint Mission Board. I also received the minutes of this meeting.

augmented You will surely understand that I am ~~considerably~~^{rather} alarmed at the ~~risen~~ costs for the building in Amgoa. At the meeting in Amgoa which was also attended by Brother Symanowski, Brother Klimkeit and me, quite different ~~xxxxxx~~^{figures} had been mentioned. The sum ~~stated~~^{rather} at the time could have been paid out of the regular money transfers to India. What is now demanded - so suddenly and unexpected - is a sum we cannot raise so quickly. You know yourself that we do everything we can here to support the work in the J.M. ~~B(oder B?)~~.

Even now Brother Grothaus, Brother Klimkeit and I am on tour among the congregations preaching and reporting and ~~praying~~^{asking} the members ~~of xxxxxx~~ for gifts and offerings, and we are convinced that the offerings which had sunk lower and lower after our breakdown in 1945 will now rise again. But we must prevent such sudden attacks which force us to ~~make~~^{ask} ~~available xxxxx~~ unexpected us to raise absolutely unexpected higher sums. For this time we are able through quite extra-ordinary means to send the required extra sum by Sept. 1st. We too are concerned that the first building section in Amgoa should be completed. We beg you earnestly, however, not to force us into such sudden payments again. At the same time we beg you, in cooperation with Brothers Schultz and Borutta, to carefully watch over the building progress in Amgoa.

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Dear Brother Lakra!

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x requested

The Gossner Evangelical Lutheran Church in Chotanagpur & Assam

Mission Estd. 1845—Autonomous 1919.

President:—Rev. J. Lakra, M.A., B.D., S.T.M.

G.E.L. CHURCH COMPOUND
RANCHI BIHAR INDIA.

Ref No. 3093/54

Dated the 12th August, 1954..

Edi D. Hans Lokies, Director,
Gossner Missionary Society,
Berlin - Friedenau,
Handjerystrasse 19/20,
Germany.

My dear Director Lokies,

As we were anxiously looking forward for a message from you, your letter dated 3rd August 1954 arrived yesterday and we were very glad to go through it which contained good news of your safe arrival home.

Six weeks were quite a long time to be on the boat, but it was fortunate that you secured a single seated cabin air-conditioned. It was all God's arrangement, for you deserved undisturbed rest after a lightening visit of five large Provinces of tropical India in the hot season.

It was good of the Home Board to extend your leave and offer you an opportunity to go to the Island. That completes your rest for a new start in your work and may God bless you with new strength and will.

We are happy to learn that Mrs. Lokies and Eva-Maria with her husband went to welcome you at Hamburg, but we are just wondering whether you were with your Tohila and Ektarha and if so whether or not they took you for a Sadhu from Banaras. We would like to see your picture with these instruments among the dear ones.

It is hoped they liked those little gifts and the little mistake in Braun and Bruns does not matter. We shall try to send another bag.

We are all in better health by the grace of God. On the Autonomy Day the Governor came to preside over the function and today the Chief Minister of Bihar is coming for the Prize Distribution of Bethesda School. Girls are

P.T.O.

The Gossner Evangelical Lutheran Church in Chotanagpur & Assam

Mission Ltd 1815-1919

G.E.L. CHURCH COMPOUND
RANCHI BIHAR INDIA

President - Rev. J. Laker M.A. D.D.

- 2 -

Ref No. 5033

Dated the 13th August, 1954

dear friends
I am glad to hear that you are all well and happy and hope you are all enjoying the good weather.

Yishushay and love to Mrs. Lokies Eva
Maria and her good husband.

Your most sincerely,

J. Laker

President,
G.E.L. Church, Ranchi.

It was good of the Home Board to extend your leave and allow you to visit the Ranchi area. I hope you will find it very interesting and profitable. I am sure you will have a very good time.

We are all in better health than we were some time ago. I hope you will find the weather very pleasant. I am sure you will have a very good time.

It is good to hear that you are all well and happy. I hope you will find the weather very pleasant. I am sure you will have a very good time.

We are all in better health than we were some time ago. I hope you will find the weather very pleasant. I am sure you will have a very good time.

767
August 9th, 1954

To
The Church Council of the G.E.L.Church
c/o Mr. Niral HORO, secretary,
R a n c h i / Bihar

India

Dear Brother Horo,

I hereby inform the Church Council of the following concerning the Raurkela matter.

I hear from Brother SYMANOWSKY that he is in negotiations with the Kirchliche Außenamt with the result that the German Evangelical Church will send a German Pastor to Raurkela for the spiritual care of the German engineers. Brother Symanowski has suggested a young pastor whom we both know well, and it seems that the Kirchliche Außenamt has accepted his suggestion. It is a young pastor from Berlin who has occupied himself with the labourer-problem from the same point of view as Pastor Symanowski. His name is Pastor J a h n . I have conferred with the church administration of Berlin, and they too are willing to release Brother JAHN for this service in India. Neither the Gossner Mission nor the Gossner Church has a financial responsibility in this case.

We will now try to induce the firm KRUPP-DEMAG to give the money for the building of a chapel and a vicarage, and also for a hospital-building. We on our part would suggest a suitable doctor and "Diakonissen" as personell for the hospital. The salaries for these persons should also be paid by the firm Krupp-Demag. Of course we do not yet know what the firm will say to this idea, but anyway we are going to try.

The Gossner Church and the Gossner Mission on their part will have to provide an Indian pastor and perhaps a missionary for cooperation with Pastor Jahn who in the first place is meant for the German engineers. We will try to secure the funds for the payment of these persons through other sources than ours alone. This includes the attempt to win the National Lutheran Council for cooperation in Raurkela. Yesterday I received a letter from Dr. SCHIOTZ in which he mentions the probability of such cooperation. Of course that is not yet a final promise, but when Pastor Symanowski and I meet Dr. Schiotz at the conference of the Mission Committee of the Lutheran World Federation from 22.-29.th October we will try to get a definite consent from him.

I am enclosing for the Church Council a copy of the letter from Dr. Schiotz which also includes an opinion on the WORLD MISSION PRAYER LEAGUE. This opinion is so positive that I suggest not to give up the connection with the W.M.P.L. Of course it quite depends upon what this League itself thinks about cooperation with the Gossner Church.

Cordial greetings especially also from Präses

STOSCH

yours faithfully

1 encl.

August 9th, 1954

767
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With cordial greetings especially also from Präses Stosch

yours truly faithfully

1 enclosure

Bitte übersetzen !

August,

1954

An das
Church Council
der G.E.L. Church
c/o Mr. Niral HORO, secretary
R a n c h i / Bihar

Grüß Sudan

Lo/Su.

India

Dem Church Council möchte ich in der R o u r k e l a -
Angelegenheit folgendes mitteilen :

Wie ich aus einem Brief von Bruder SYMANOWSKI erfahre, hat er die Verhandlungen mit dem Kirchlichen Außenamt aufgenommen und erreicht, daß die deutsche Evangelische Kirche einen deutschen Pastor nach Rourkela schickt, um die deutschen Ingenieure und Techniker dort geistlich zu betreuen. Bruder Symanowski hatte einen jungen Pastor, der uns gut bekannt ist, vorgeschlagen und es scheint, daß das Kirchl. Außenamt den Vorschlag angenommen hat. Es handelt sich um einen jungen Pastor aus Berlin, der sich im Sinne von Bruder Sym. mit der Arbeiterfrage beschäftigt hat. Sein Name ist Pastor J a h n. Ich habe hier mit der Berliner Kirchenleitung gesprochen, die auch ihrerseits bereit ist, Bruder Jahn für den Dienst in Indien freizugeben. Für diesen kirchlichen Mitarbeiter braucht weder die Gossner Mission noch die Gossnerkirche eine finanzielle Hilfe zu leisten.

Wir werden nun versuchen, die Firma KRUPP-DEMAG zu bewegen, daß sie ihrerseits für eine Kapelle und Pfarrerrwohnung und, darüber hinaus auch für den Bau eines Hospitals in Rourkela die Mittel zur Verfügung stellt. Wir unsererseits würden einen geeigneten Arzt und Evang. Diakonissen als Personal für das Hospital vorschlagen. Die Gehälter auch für sie muss schon die Firma Krupp-Demag bewilligen. Natürlich wissen wir noch nicht, wie sich diese dazu stellen wird, aber wir machen den Versuch.

Die Gossnerkirche und Gossnermission werden ihrerseits die Aufgabe haben, einen indischen Pastor und vielleicht auch einen Missionar für eine Zusammenarbeit mit Pastor Jahn, der ja in erster Linie für die deutschen Ingenieure und Techniker bestimmt ist, zur Verfügung

b.w.

zu stellen. Wir werden bemüht sein, die Mittel zur Finanzierung dieser Kräfte aus anderen als allein aus eigenen Quellen sicherzustellen.

Dazu gehört auch der Versuch, das National Lutheran Council für eine Zusammenarbeit in Rourkela zu gewinnen. Ich habe gestern von Dr.SCHIOTZ einen Brief bekommen, in dem er eine solche Zusammenarbeit in Aussicht stellt. Natürlich bedeutet das noch keine feste Zusage, aber wenn wir vom 22.-29-Oktober auf der Tagung des Miss. Komitees des Lutherischen Weltbundes mit Dr.Schiotz zusammenkommen (Bruder Symanowski und ich) werden wir Dr.Schiotz auf eine Zusammenarbeit in Rourkela festzulegen versuchen.

Ich schicke anbei dem C.C. eine Abschrift des Briefes von Dr.Schiotz zu, in dem auch ein Gutachten über die World Mission Prayer League enthalten ist. Das Gutachten ist so positiv, dass ich empfehlen möchte, die Verbindung mit der W.M.P.L. nicht aufzugeben. Natürlich hängt es ganz davon ab, was diese selbst über eine Zusammenarbeit mit der Gossnerkirche denkt.

Mit den herzlichsten Grüßen, vor allem auch
von Präses Stosch,

Ihr ergebener

L.

Anlage.

GOSSNERSCHE MISSIONSGESELLSCHAFT
Berlin-Friedenau
Handjerystrasse 19/20

3rd of August 1954

749
D. Hans LOKIES

Empfänger :

- 1.) alle Synodalpräsidenten,
- 2.) Pastor S. Kulla, Ranchi
- 3.) " Hemrom, Tezpur,
- 4.) " Daniel LAKRA, Duars.

Dear Brother

at last I have arrived home and begun work.
This letter is one of the first I am writing, and therefore
it is in the first place a letter of thanks. I thank you all,
pastors, catechists and parish-members of your Synod for all
the love you showed me on my visit.

May 13th I left Calcutta on a freighter. But
it took a fortnight before the ship could decide to leave
India. It stopped at Madras, Colombo, Cochin, Calicut and
Mangalore before it definitely steered for Europe. I was on
board 6 weeks before the ship landed in Hamburg. Here I was
met by my wife, my daughter and my son-in-law. The Home Board
granted me a short holiday, which I spent in West-Germany with
my family. So I had much time and leisure to think about my
experiences and the people I met in Chota-Nagpur and Assam. I
do not know what you think about my visits in the synods and
parishes. Perhaps you had awaited more than I was able to give,
perhaps I disappointed you in one or the other matter. I know
myself that many a wish could not be fulfilled. Yet my heart
is full of joy, praise and thanks in remembrance of my visit
to you and your synod. This is true without reserve of every
synod. But the chief thing for me is that I have come to see
our brethren in Chota Nagpur and Assam with my own eyes and
made their personal acquaintance. I can pray and work for them
now in a new way.

Thus this to be only the first letter, and not
the last that I am writing to you. I hope very much that in
future we shall hear more of each other. For to-day just these
short greetings which I beg you to pass on to your congregations,
your women's and youth-groups and especially to your fellow-
workers in the church work.

In the fellowship of the Lord

Yours sincerely

gez. Hans Lokies

22 x S. Kulla Ranchi
2. Westliche Gruppe
nach Entzug der Mission
in. Briefkasten 3/8. 54

GOSSNERSCHE MISSIONSGESELLSCHAFT
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Yours sincerely

Hans Lokies

Ship

Dear Brother!

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In the fellowship of the Lord

yours sincerely,

an alle Superintendenten !

Lieber Bruder _____ ,

endlich bin ich wieder in der Heimat angelangt und habe die Arbeit hier aufgenommen. Dieser Brief ist einer der ersten, die ich schreibe. Darum soll das vor allem ein Dankbrief sein. Ich danke Ihnen, allen Pastoren, Katechisten und Gemeindegliedern in Ihrer Synode für alle die Liebe, die ich bei meinem Besuch empfangen habe.

Ich fuhr am 13. Mai mit einem Frachtschiff von Calcutta ab. Es dauerte aber fast 14 Tage, bis sich das Schiff von Indien trennen konnte. Es legte noch in Madras, Colombo, Cochin, Calicut und Mangalore an bevor es schließlich Kurs nach Europa nahm. Sechs Wochen war es unterwegs bis es in Hamburg landete. Dort warteten meine Frau, meine Tochter und mein Schwiegersohn auf mich. Das Kuratorium hatte mir noch einen kurzen Urlaub bewilligt, den ich mit meiner Familie in Westdeutschland verlebte. So habe ich viel Zeit und Ruhe gehabt, um über meine Erfahrungen, Erlebnisse und Begegnungen in Chotanagpur und Assam nachzudenken. Ich weiß nicht, wie Sie über meinen Besuch in den Synoden und Gemeinden denken-. Vielleicht werden Sie mehr erwartet haben als ich geben konnte, vielleicht sind Sie in dem einen oder anderen Punkte enttäuscht. Ich weiß selbst, daß mancher Wunsch unerfüllt geblieben ist und doch ist mein Herz mit Freude, Lob und Dank erfüllt, wenn ich auf meinen Besuch bei Ihnen und in Ihrer Synode zurückblicke. Das gilt von jeder Synode ohne Unterschied. Das Wichtigste aber für mich ist dies, daß ich die Brüder und Schwestern in Chotanagpur und Assam mit meinen eigenen Augen gesehen und sie persönlich kennengelernt habe. Ich kann jetzt ganz anders für sie beten und Arbeiten.

So soll denn dies nur der erste und nicht der letzte Brief sein, den ich an Sie schreibe. Ich hoffe sehr, daß wir in Zukunft mehr voneinander hören werden.

Heute nur diesen kurzen Gruß, den ich auch an Ihre Gemeinden, die Frauenvereine und im besonderen an die Brüder im kirchlichen Dienst weiterzugeben bitte.

Es grüßt Sie in brüderlicher Verbundenheit

Ihr

3rd of August 54

83 of 61

M/Su.

President Joel LAKRA
Gossner Evangelical Lutheran Church
in Chotanagpur and Assam

R a n c h i / Bihar

India

Dear Brother Lakra,

at last I have arrived home. I did not leave Calcutta till May 13th, so I had to spend 3 burning hot days in Calcutta. However on board I had a single cabin, air conditioned - all the rooms of the ship were kept cool in this way. When I went into the cabin from the heat outside, I felt like beeing at the North Pole. So the tropical heat in the Red Sea did us no harm. After 6 weeks I eventually landed in Hamburg where my wife, Eva-Maria and my son-in-law welcomed me. The Home Board granted me a further short holiday so that my body could acclimatize itself to Europe again. So we all together went to an Island in the North Sea, where I bathed a lot. So tanned and nicely slimmed down I arrived at home in good Health.

Now I am beginning to take over the burden of work again. This is the first letter I am writing from our mission office. In the first place it is meant as a letter of thanks. I thank you and your wife and also your children with all my heart for the warm welcome you gave me. I shall never forget those days, and I shall also not forget all the things that must be done for the Gossner Church in Chota Nagpur and Assam, and especially for the new mission-fields, from our side. You will soon hear from me again.

For to-day just these short greetings. God bless and guard you and your family. He bless and guard the whole Gossner-Church in India. My wife will write herself. But I want to thank you in her name and Eva-Maria's for the presents you gave me for them. Please tell your wife that I shall forward all the presents I was given before I left to the addressees. I must own, however, that I have made a mistake. In Hamburg I visited Mrs. Braun, formerly Miss Storim, and gave her in the name of your wife one of the handbags, because inside was written: Mrs. Braun. I only found out too late that the bag was meant for Mrs. Bruns in Warsingsfehn. So Mrs. Lakra must not be astonished if she gets a letter of thanks for the bag from Mrs. Braun. We shall send Mrs. Bruns another bag.

Hoping that you and especially your wife are in good health I greet you in the fellowship of our Lord

Yours

... Juli 1954

Präsident Joel LAKRA
Gossner Evangelical Luth.Church
in Chotanagpur and Assam

Lo/Su.

R a n c h i / Bihar
India

Lieber Bruder Lakra,

endlich bin ich zu Hause. Von Calcutta bin ich erst am 13. Mai abgefahren. So musste ich noch 3 glühend heiße Tage in Calcutta zubringen. Auf dem Schiff aber erwartete mich eine Einzelkabine, air conditioned - alle Schiffsräume waren auf diese Weise gekühlt. Wenn ich aus der Hitze draussen in die Kabine trat, fühlte ich mich darinnen wie am Nordpol. So hat uns auch die tropische Hitze im Roten Meer nichts anhaben können. Ich bin nach 6 Wochen Fahrt glücklich in Hamburg gelandet, wo mich meine Frau, Eva-Maria und mein Schwiegersohn in Empfang nahmen. Das Kuratorium hatte mir noch einen kurzen Urlaub beilligt, damit sich mein Körper wieder an Europa gewöhnen konnte. So sind wir alle zusammen noch auf einer Nordseeinsel gewesen, wo ich tüchtig in der See gebadet habe. Braun gebrannt, schön dünn geworden und gesund bin ich in der Heimat angelangt.

Jetzt ist es nun so weit, daß ich die Arbeitslast wieder auf meine Schultern nehmen kann. Dieser Brief ist der erste, den ich vom Missionsbüro aus schreibe. Er soll in erster Linie ein Dankbrief sein. Ich danke Ihnen und Ihrer lieben Frau und auch Ihren Kindern von ganzem Herzen nochmals für den liebevollen Empfang, den Sie mir bereitet haben. Ich werde diese Zeit nicht vergessen, und ich werde auch nicht vergessen, was alles für die Gossnerkirche in Chotanagpur und Assam und im besonderen auch für die neuen Missionsgebiete von hier aus getan werden muss. Sie sollen bald wieder von mir hören.

Heute nur diesen kurzen Gruß. Gott segne und behüte Sie und Ihre liebe Familie, er segne und behüte die ganze Gossner- — kirche in Indien. Meine Frau wird noch selbst schreiben. Aber ich möchte schon jetzt in ihrem und Eva-Maria's Namen für die Liebesgaben danken, die Sie mir für sie mitgegeben haben. Sagen Sie bitte Ihrer lieben Frau, daß ich alle mir noch zuletzt übergebenen Geschenke an die Empfänger weiterschicken werde. Aller-

dings habe ich schon einen Fehler gemacht. In Hamburg besuchte ich Frau Braun, früher Miss Storim, und überreichte ihr im Namen Ihrer lieben Frau eine von den Handtaschen, weil auf der Innenseite: Misses Braun stand. Erst zu spät stellte ich fest, daß die Tasche für Miss Bruns in Warsingsfehn bestimmt war. Ihre liebe Frau soll sich also bitte nicht wundern, wenn ihr nun Mrs. Braun für die Tasche dankt. Für Mrs. Bruns schicken wir eine andere Tasche hin.

In der Hoffnung, daß es Ihnen und vor allem Ihrer lieben Frau gesundheitlich gut geht, grüsse ich Sie in brüderlicher Verbundenheit

Ihr

3rd of August 54

83 ol 61

M/Su.

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Gossner Evangelical Lutheran Church
in Chotanagpur and Assam

R a n c h i / Bihar

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Now I am beginning to take over the burden of work again. This is the first letter I am writing from our mission office. In the first place it is meant as a letter of thanks. I thank you and your wife and also your children with all my heart for the warm welcome you gave me. I shall never forget those days, and I shall also not forget all the things that must be done for the Gossner Church in Chota Nagpur and Assam, and especially for the new mission-fields, from our side. You will soon hear from me again.

For to-day just these short greetings. God bless and guard you and your family. He bless and guard the whole Gossner-Church in India. My wife will write herself. But I want to thank you in her name and Eva-Maria's for the presents you gave me for them. Please tell your wife that I shall forward all the presents I was given before I left to the addressees. I must own, however, that I have made a mistake. In Hamburg I visited Mrs. Braun, formerly Miss Storin, and gave her in the name of your wife one of the handbags, because inside was written: Mrs. Braun. I only found out too late that the bag was meant for Mrs. Bruns in Warsingsfehn. So Mrs. Lakra must not be astonished if she gets a letter of thanks for the bag from Mrs. Braun. We shall send Mrs. Bruns another bag.

Hoping that you and especially your wife are in good health I greet you in the fellowship of our Lord

Yours

Lakra

Dear Brother Lakra !

At last I have arrived home. I did not leave Calcutta till May 13th, so I had to spend 3 burning hot days in Calcutta. However on board I had a single cabin, air conditioned - all the rooms of the ship were kept cool in this way. When I went into the cabin from the heat outside, I felt like being at the North Pole. So the tropical heat in the Red Sea did us no harm. After 6 weeks ~~good~~sailing I eventually landed in Hamburg where my wife, Eva-Maria and my son-in-law welcomed me. The Home Board granted me a further short holiday so that my body could acclimate itself to Europe again. So we all together went to ~~a~~an Island in the North Sea, where I bathed a lot. So tanned and ~~and~~ nicely slimmed down I arrived at home in good health.

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Hoping that you and especially ~~that~~ your wife are in good health ~~I send you my~~ I greet you in the fellowship of our Lord

yours,

3rd of August 54

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Mr.
Niral HORO, B.A.
Secretary of the Church Council
G.E.L. Church in Chotanagpur and Assam
R a n c h i / Bihar
India

Dear Brother Horo,

at last I have arrived in Berlin and have begun my work last week. It is certainly a peculiar feeling to sit down to daily routine work after such a long absence.

My voyage lasted exactly 6 weeks. The boat left Calcutta on May 13th and sailed right round India. It stopped at the following Indian ports: Madras, Colombo (Ceylon), Cochin, Calicut, Mangalore. Only then it sailed away from India steering for Aden - Port Sudan - Suez - Port Said - Antwerp - Rotterdam - Hamburg. During the voyage I saw many fine things. In Hamburg I was met by my wife and my daughter and son-in-law. The Home Board granted me a further short holiday so that I could stay in West-Germany with my family and then I returned to Berlin.

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But the chief thing is: our Home Board has resolved to call Brother Hanuk MINZ to Germany as fellow-Worker in the Gossner Mission for 5 years. Three days ago I visited Präses Stosch in Wannsee and asked him whether the Home Board had formed a definite resolution in this matter, and Präses Stosch affirmed my question. So the Church Council can act and send Brother Hanuk to Germany as soon as possible. In this case we shall carry the travel expenses. Brother Schultz will receive order from us to advance the money for the journey of Brother Hanuk MINZ and his wife out of his account. Please give my kind regards to Brother Hanuk Minz and tell him that we are all looking forward to working with him.

I would also be very grateful to you if we could soon have the filled-in statistics form I had left with you. I would also be very glad if you would send me the minutes and the budget of the Church for the year 1955.

By the way, has a New Testament been published in Kharia? Brother Bage had expected me to bring him one. Unfortunately I know nothing about this. As far as I know there has been no New Testament published in Kharia as yet, but I may be mistaken. Should however anything have been printed in Kharia - even if it were only a Bible part - Brother Bage would be very grateful if he could have it sent to him.

Enough' for to-day. But I shall soon be writing again. Please give my kind regards especially to Brother Suleman KULA,

p.t.o.

to your name's sake and fellow-worker HORO, to the pastors EKKA,
and KUJUR, Nirmal SOY, Julius TIGA and to all, all brethren and
sisters in Ranchi.

Yours sincerely

for. Lokner

... Juli 1954

Mr.
Niral HORO, B.A.
Secretary of the Church Council
G.E.L.Church in Chotanagpur and Assam
R a n c h i (BNRy) - Bihar
India

Lieber Bruder Horo,

endlich bin ich in Berlin angelangt und habe meine Arbeit in dieser Woche wieder aufgenommen. Es ist doch ein merkwürdiges Gefühl, nach so langer Abwesenheit wieder an die Alltagsarbeit heranzugehen.

Meine Fahrt mit dem Schiff dauerte genau 6 Wochen. Das Boot fuhr am 13. Mai von Calcutta ab und um ganz Indien herum. Es legte noch an folgenden indischen Häfen an: Madras, Colombo (Ceylon), Cochin, Calicut, Mangalore. Erst dann löste es sich von Indien und nahm Kurs auf Aden - Port Sudan - Suez - Port Said - Antwerpen - Rotterdam - Hamburg. Unterwegs habe ich noch viel Schönes sehen dürfen. In Hamburg erwartete mich meine Frau mit meiner Tochter und meinem Schwiegersohn. Das Kuratorium hatte mir noch einen kurzen Urlaub gegeben, so daß ich mit meiner Familie noch in Westdeutschland bleiben konnte und erst anschliessend nach Berlin zurückkehrte.

Dieser erste Brief, den ich an Sie schreibe, soll zunächst nur ein Dankesgruß sein. Ich danke Ihnen und allen Brüdern und Schwestern in Ranchi und in der Gossnerkirche für die große Liebe, mit der sie mich aufgenommen haben. Ganz besonders danke ich auch Ihnen für alle Gespräche, die wir miteinander gehabt haben. Diese Zeit in Chotanagpur und Assam ist eine reiche Zeit für mich gewesen. Sie verpflichtet mich, nun auch mit neuer Kraft und Treue für die Arbeit in Indien zu beten und zu arbeiten. So werden Sie bald von mir hören.

Das Wichtigste aber ist dieses, daß unser Kuratorium beschlossen hat, Bruder Hanuk M i n z für fünf Jahre als Heimatarbeiter der Gossnermission nach Deutschland zu rufen. Ich habe vor 3 Tagen Präses STOSCH in Wannsee besucht und ihn gefragt, ob das Kuratorium in dieser Sache einen endgültigen Beschluß gefaßt habe. Präses Stosch bejahte meine Frage. So kann

das Church Council handeln und Bruder Hanuk MINZ so bald wie möglich nach Deutschland schicken. Die Reisekosten tragen in diesem Falle wir. Bruder SCHULTZ wird von uns Anweisung bekommen, das Geld für diese Reise von Bruder Hanuk Minz und seiner Frau zunächst aus seiner Kasse auszulegen. Ich bitte Sie, Bruder Hanuk Minz zu grüssen und ihm zu sagen, daß wir uns alle auf seine Mitarbeit freuen.

Sehr dankbar wäre ich Ihnen auch, wenn ich das bei Ihnen zurückgelassene statistische Formular bald ausgefüllt erhalten könnte. Auch wäre ich Ihnen für Zusendung der Protokolle und eines Etats der Kirche für das Jahr 1955 von Herzen dankbar.

Ist übrigens ein Neues Testament in Kharia erschienen ? Bruder Bage glaubte, daß ich ihm eines mitbringen würde. Leider weiß ich davon nichts. Soviel mir bekannt ist, wurde noch kein Neues Testament in Kharia gedruckt. Aber ich kann mich irren. Sollte doch etwas in Kharia gedruckt worden sein - vielleicht auch nur ein Bibelteil - dann wäre Bruder Bage für Zusendung sehr dankbar.

So, für heute Schluß. Ich werde aber sehr bald wieder an Sie schreiben. Grüßen Sie bitte vor allem Bruder Suleman KULA, Ihren Namensvetter und Mitarbeiter HORO, die Pastoren EKKA und KUJUR, Nirmal SOY, Julius TIGA und alle, alle anderen Brüder und Schwestern in Ranchi.

Ihr getreuer

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Ranchi / Bihar

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Meeting of the Joint Mission Board on 24th of July
1954, at Chaibasa.

Members present:

Rev. Lakra.
Rev. Lie. Schultz.
Mr. P. D. Kandulna.
Rev. H. Borutta.

Visitors:

Rev. Z. Khalkho.
Mr. P. D. Panna.
Rev. M. Topno.

The meeting was opened by prayer, led by the Rev. Lakra.

1. The minutes of the previous meeting (Amgaon, 10. III. 54.) were read and confirmed.
2. Business out of the last meeting.
 - a. Minutes to be circulated in future.
 - b. Government to be requested to grant financial help for the construction of a well for Amgaon.
 - c. Reported that the Catechist School has been opened on the 19th July, 1954.
 - d. C. C. Treasurer to be reminded to pay its contribution to the Joint Board.
 - e. Prayer League Mission to be approached to start the mission work.
3. Sister Ilse Martin to stay at Nowrangapur, Koraput Dt., with Dr. Scheel, till Amgaon is ready as to live at Amgaon all alone will be impossible. We write to Dr. Scheel.
4. Report on Mission Work
 - a. Bamra and Banai: More than thousand applicants for baptism reported. Noted: to be verified by Rev. H. Borutta and the Rev. Z. Khalkho. Amus Aind to act as Head Catechist in Amgaon.
 - b. Keonjhar: The Prayer League Mission to be requested to work in Keonjhar.
 - c. Mayurbhanj: Candidate Christ Hardugan Tuti in charge, noted. Ranganatia: Land is being gifted, one catechist house to be build. Plan to be placed before the Berlin Board.
 - d. Singhbhum: Pastor Junas Soy to be posted at Chaibasa. Jaganathpur: to buy land and to build one catechist house, to be placed before the Berlin Board.
5. Catechist-Training-School.
 - a. Reported that two kitchens are being build in the big bungalow, one for the pastor and one for the school. These must be temporary arrangement.
 - b. Reported that 5 students have come for the class from the Joint Mission Field, three more are expected.
 - c. Candidates from the Autonomous Church are invited, private candidates are expected.
 - d. Expenses will be as follows:
 1. Candidates to bring rice 20 seers and dal 4 seers a month and Rs. 3/-/- only in cash.

2. Joint Mission Board contributes for each Joint Mission Field catechist Rs.5/-/- per month.

3. Similarly the Pracharaks from Synods will pay as above and instead of the Joint Board the sending bodies will pay Rs. 5/-/-.

4. Private candidates will have to pay all the above dues themselves.

5. The sending bodies will pay the travelling expenses to and from Chaibasa.

6. In case candidates will not bring rice and dal, they shall pay cash required to the amount of prices according to the local market rate.

7. Furniture is to be supplied by the Joint Board and Rs.1200/- has already been sanctioned.

c. Salary:

1. Salary for Junas Soy, Pastor, fixed Rs.65/-/- plus allowance of Rs.10/-/- per month. This is not to be taken as precedent or scale.

2. For candidate Ch. Hardugan Tuti and Ch. Hardugan Horo the salary is fixed Rs.35/-/- plus Rs.10/-/- allowance. This is not to be taken as scale.

3. Amus Aind, catechist, salary fixed Rs.30/-/- as basic salary plus Rs.10/-/- as Headpracharak allowance. Total Rs.40/-/- p.m.

6. Workers of the Joint Board are as follows:

a. 1. Rev. Junas Soy: Rs.65/-/- plus Rs.10/-/-	Rs.75/-/-
2. Ch. Hardugan Tuti, Smilipal	" 45/-/-
3. Ch. Hardugan Horo, Katbari	" 45/-/-
4. Headpracharak Amus Aind, Amgaon	" 40/-/-
5. Patras Bage, Amgaon, touring catechist ...	" 30/-/-
6. Simon Logun, Deoghar, " "	" 30/-/-
7. Joshua Samad " " "	" 30/-/-
8. Ismael Murmu, Kurtabera, Anandpur	" 40/-/-
9. Halsan Samad, Gua	" 40/-/-
10. Paulus Puri, Horo-Coilkers	" 35/-/-
11. Mansidh Samad, Panchpala	" 35/-/-

b. Note: No 8 is getting Rs.10/-/- as allowance as he is requisited from outside his home area (Santal Pargana). No. 9. He draws Rs.40/-/- in lump sum as he is an exceptional case, having come to us with that salary, which he was drawing elsewhere.

c. Workers to be appointed:

1. One more Santal catechist from Anandpur to be employed as per previous resolution of the Board on scale Rs.30/-/-
2. One catechist to be appointed at Dhalbhum on Rs.35/-/- p.m.
3. One teacher at Kudikudar (near Amgaon) on Rs.30/-/- p.m.

7. Doctor Heyden for Amgaon.

a. Arrival - application for permission should be made by Dr. Heyden at Bonn immediately. Secretary of the Joint Board should write to the Home Board to this effect.

b. That necessary equipment for the hospital should be collected now in Germany and Dr. Heyden be advised to contact Dr. Scheel, Nowrangapur, Orissa, concerning this matter.

8. Finance:

1. Considered the statement submitted by the Treasurer Lie. Schultz. A copy attached here. Against building of Amgaon Rs. 13 983/5/- is shown. The total amount spent thus far on the building as reported to be Rs. 23 231 (1953 Rs. 1899 and 1954 Rs. 21 332 were spent). Mr. Santosh Topno has to account for Rs. 3949/-/- and Mr. P.D. Panna has to account for Rs. 3400/- Both to be requested to submit the accounts as early as possible.
2. The Secretary is requested to invite Mr. S. Topno to come to Ranchi for the final settlement of the accounts mentioned.
3. Report of Mr. P.D. Panna:
The bungalow will cost further sum of Rs. 7070/-/- to be completed. The kitchen has already cost Rs. 1500/-/-, The servant quarters Rs. 3700/-/- and the hospital Rs. 3000/-/-. Thus out of the total of Rs. 23 231 spent for the building Rs. 8220/-/- has been spent on the out-houses. Also there are 100 000 pieces of burnt bricks, which cost Rs. 1000/-/-. Thus actually so far (23 231 - 9220) Rs. 14 011 has been spent on the bungalow and it is going to cost us Rs. 21 081/-/- (14 011 + 7070/-/-).

The hospital is going to cost Rs. 77 500/-/- out of which work worth Rs. 3000/-/- has already been done. In order to complete 3 rooms Rs. 3000/-/- is to be spent. Also in order to complete the out-houses Rs. 2240 will be required. Thus in order to complete the whole establishment the following sum will be required:

Bungalow	Rs. 7070/-/-
Hospital	" 74500/-/-
Out-houses	" 2240/-/-
Well	" 1200/-/-
Furniture for the bungalow	" 2000/-/-
Furniture for the hospital	" 5000/-/-
Doctor's bungalow	" 23000/-/-
Total.....	Rs. 115010/-/-

Immediate Need.

Bungalow	Rs. 7070/-/-
Servants quarter	" 2240/-/-
Three rooms for the hospital	" 3000/-/-
Well	" 1200/-/-
Furniture	" 2000/-/-
Total Rs....	15510/-/-

Further Mr. Panna recommended that the immediate work of Rs. 15510/-/- be done independently under the direct supervision of Rev. H. Borutta and for the future work tenders may be called.

Resolved: The report be accepted and an appeal be sent immediately for Rs. 15510/-/- to the Home Board to complete the present work and Rev. Borutta be entrusted with the work. The amount should reach here by the 15th of September 1954.

Very hearty vote of thanks be recorded to Mr. Panna for his invaluable services.

The meeting closed with Prayer by Mr. P.D. Kandulna.

H. Borutta
Secretary, Joint Board.

Abschrift:

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at Ch a i b a s a .

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- Meeting of the Joint Mission Board 24.th.of July 54.-

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The bungalow will cost further sum of Rs.7070/-/- to be completed. The kitchen has already cost Rs.1500/-/-, the servant quarters Rs.3700/-/- and the hospital Rs.3000/-/-. Thus out of the total of Rs.23 231 spent for the building Rs.8220/-/- has been spent on the out-houses. Also there are 100 000 pieces of burnt bricks, which cost Rs.1000/-/-. Thus actually so far (23 231+9220) Rs.14 011 has been spent on the bungalow and it is going to cost us Rs.21 081/-/- (14 011-7070/-/-.)

The hospital is going to cost Rs.77 500/-/- out of which work worth Rs.3000/-/- has already been done. In order to complete 3 rooms Rs.3000/-/- is to be spent. Also in order to complete the out-houses Rs.2240 will be required. Thus in order to complete the whole establishment the following sum will be required:

Bungalow	Rs. 7070/-/-
Hospital	" 74500/-/-
Out-houses	" 2240/-/-
Well	" 1200/-/-
Furniture for the bungalow	" 2000/-/-
Furniture for the Hospital	" 5000/-/-
Doctor's bungalow	" 23000/-/-
Total	Rs.115010/-/-

Immediate Need.

Bungalow	Rs. 7070/-/-
Servants quarter	" 2240/-/-
Three rooms for the hospital.	" 3000/-/-
Well	" 1200/-/-
Furniture	" 2000/-/-
Total	Rs. 15510/-/-

-Meeting of the Joint Board 24 th.of July 54.-

Further Mr. Panna recommended that the immediate work of Rs. 15510/-/- be done independently under the direct supervision of Re.H.Borutta and for the future work tenders may be called.

Resolved: The report be accepted and an appeal be sent immediately for Rs.15510/-/- to the Home Board to complete the present work and Rev.Borutta be entrusted with the work.The amount should reach here by the 15th of September 1954.

Very hearty vote of thanks be recorded to Mr.Panna for his invaluable services.

The meeting closed with Prayer by Mr.P.D.Kandulna.

gez.H. Borutta,
Secretary ,Joint Board.

Abschrift!

Meeting of the Joint Mission Board on 24 th of July 1954,
at Ch a i b a s a .

- - - - -

Members present:
Rev Lakra
Rev Lic Schultz
Mr P D Kandulna
Rev H. Borutta.

Visitors:
Rev Z. Khalkho
Mr P D Penne
Rev M. Topno

The meeting was opened by prayer, led by the Rev Lakra.

1. The minutes of the previous meeting (Amgaon, 10. III. 54) were read and confirmed.
2. Business out of the last meeting.
 - a. Minutes to be circulated in future.
 - b. Government to be requested to grant financial help for the construction of a well for Amgaon.
 - c. Reported that the Catechist School has been opened on the 19th July, 1954.
 - d. J.C. Treasurer to be reminded to pay its contribution to the Joint Board.
 - e. Prayer League Mission to be approached to start the mission work.
3. Sister Ilse Martin to stay at Nowrangapur, Koraput Dt., with Dr. Scheel, till Amgaon is ready as to live at Amgaon all alone will be impossible. We write to Dr. Scheel.
4. Report on Mission Work
 - a. Bamra and Banai: More than thousand applicants for baptism reported. Noted: to be verified by Rev. H. Borutta and the Rev. Z. Khalkho. Amgaon to act as Head Catechist in Amgaon.
 - b. Keonjhar: The Prayer League Mission to be requested to work in Keonjhar.
 - c. Majurbhanj: Candidate Christ Hardugan Tuti in charge, noted. Rangamatia: Land is being gifted, one catechist house to be build. Plan to be placed before the Berlin Board.
 - d. Singhbhum: Pastor Jonas Soy to be posted at Chasibasa. Jagannathpur: to buy land and to build one catechist house, to be placed before the Berlin Board.
5. Catechist-Training-School.
 - a. Reported that two kitchens are being build in the big bungalow, one for the pastor and one for the school. These must be temporary arrangement.
 - b. Reported that 5 students have come for the class from the Joint Mission Field, three more are expected.
 - c. Candidates from the Autonomous Church are invited, private

- Meeting of the Joint Mission Board 24.th.of July 54.-

-2-

candidates are expected.

d. Expenses will be as follows:

1. Candidates to bring rice 20 seers and dal 4 seers a month and Rs.5/-/- only in each.
2. Joint Mission Board contributes for each Joint Mission Field catechist Rs.5/-/- per month.
3. Similarly the Pracharaks from Synods will pay as above and instead of the Joint Board the sending bodies will pay Rs. 5/-/-.
4. Private candidates will have to pay all the above dues themselves.
5. The sending bodies will pay the travelling expenses to and from Chaibasa.
6. In case candidates will not bring rice and dal, they shall pay each required to the amount of prices according to the local market rate.
7. Furniture is to be supplied by the Joint Board and Rs.1200/-/- has already been sanctioned.

e. Salary:

1. Salary for Junas Soy, Pastor, fixed Rs.65/-/- plus allowance of Rs.10/-/- per month. This is not to be taken as precedent or scale.
2. For candidate Ch. Hardugan Tuti and Ch. Hardugan Horo the salary is fixed Rs.35/-/- plus Rs.10/-/- allowance. This is not to be taken as scale.
3. Amus Aind, catechist, salary fixed Rs.30/-/- as basic salary plus Rs.10/-/- as Headprachareak allowance. Total Rs.40/-/- p.m.

6. Workers of the Joint Board are as follows:

a.1. Rev Junas Soy:	Rs.65/-/-	plus Rs.10/-/-	Rs.75/-/-
2. Ch. Hardugan Tuti, Smilipal	45/-/-		45/-/-
3. Ch. Hardugan Horo, Katberi	45/-/-		45/-/-
4. Headprachareak Amus Aind, Angaon	40/-/-		40/-/-
5. Petras Baga, Angaon, touring catechist	30/-/-		30/-/-
6. Simon Logan, Deogarh,	30/-/-		30/-/-
7. Joshua Samad	30/-/-		30/-/-
8. Ismael Murmu, Kurtabera, Anandpur	40/-/-		40/-/-
9. Halan Samad, Gua	40/-/-		40/-/-
10. Paulus Puri, Horo-Coilkera	35/-/-		35/-/-
11. Mansidh Samad, Panchpala	35/-/-		35/-/-

- b. Note: No 8 is getting Rs.10/-/- as allowance as he is revisited from outside his home area (Santal Pargana).
 No 9 He draws Rs.40/-/- in lump sum as he is an exceptional case, having come to us with that salary, which he was drawing elsewhere.

c. Workers to be appointed:

1. One more Santal catechist from Anandpur to be employed as per previous resolution of the Board on scale Rs.30/-/-

-Meeting of the Joint Board 24.th. of July 54.-

2. One catechist to be appointed at Dhalbhum on Rs.35/-/- p.m.
3. One teacher at Kudikudar (near Amgaon) on Rs.30/-/- p.m.

7. Doctor Heyden for Amgaon.

- a. Arrival-application for permission should be made by Dr. Heyden at Bonn immediately. Secretary of the Joint Board should write to the Home Board to this effect.
- b. That necessary equipment for the hospital should be collected now in Germany and Dr. Heyden be advised to contact Dr. Scheel, Nowrangapur, Orissa, concerning this matter.

8. Finance:

1. Considered the statement by the Treasurer Lie Schultz. A copy attached here. Against Building of Amgaon Rs.13 983/5/- is shown. The total amount spent thus far on the building as reported to be Rs.23 231 (1953 Rs.1899 and 1954 Rs.21 332 were spent). Mr. Santosh Topno has to account for Rs.3949/-/- and Mr. P.D. Panna has to account for Rs.2400/-/-. Both to be requested to submit the accounts as early as possible.
2. The Secretary is requested to invite Mr. S. Topno to come to Ranchi for the final settlement of the accounts mentioned.
3. Report of Mr. P.D. Panna:

The bungalow will cost further sum of Rs.7070/-/- to be completed. The kitchen has already cost Rs.1500/-/-, the servant quarters Rs.3700/-/- and the hospital Rs.3000/-/-. Thus out of the total of Rs.23 231 spent for the building Rs.8220/-/- has been spent on the out-houses. Also there are 100 000 pieces of burnt bricks, which cost Rs.1000/-/-. Thus actually so far (23 231-8220) Rs.14 011 has been spent on the bungalow and it is going to cost us Rs.21 081/-/- (14 011-7070/-/-.)

The hospital is going to cost Rs.77 500/-/- out of which work worth Rs.3000/-/- has already been done. In order to complete 3 rooms Rs.3000/-/- is to be spent. Also in order to complete the out-houses Rs.2240 will be required. Thus in order to complete the whole establishment the following sum will be required:

Bungalow	Rs.	7070/-/-
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Doctor's bungalow	"	23000/-/-
Total		Rs.115010/-/-

Immediate Need.

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Servants quarter	"	2240/-/-
Three rooms for the hospital.	"	3000/-/-
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Furniture	"	2000/-/-
Total		Rs. 15510/-/-

-Meeting of the Joint Board 24 th.of July 54.-

Further Mr. Panna recommended that the immediate work of Rs. 15510/-/- be done independently under the direct supervision of Re.H.Borutta and for the future work tenders may be called.

Resolved: The report be accepted and an appeal be sent immediately for Rs.15510/-/- to the Home Board to complete the present work and Rev.Borutta be entrusted with the work.The amount should reach here by the 15th of September 1954.

Very hearty vote of thanks be recorded to Mr.Panna for his invaluable services.

The meeting closed with Prayer by Mr.P.D.Kandulna.

gez.H. Borutta,
Secretary ,Joint Board.

abschrift!

Meeting of the Joint Mission Board on 24 th of July 1954,
at Chhailbasa.

Members present:

Rev Lakra
Rev. M. Schultz
Mr. P. D. Mandal
Rev. H. Borutta.

Visitors:

Rev Z. Khalkho
Mr. P. D. Penna
Rev. A. Topno

The meeting was opened by prayer, led by the Rev Lakra.

1. The minutes of the previous meeting (Amgaon, 10. III. 54) were read and confirmed.
2. Business out of the last meeting.
 - a. Minutes to be circulated in future.
 - b. Government to be requested to grant financial help for the construction of a well for Amgaon.
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 - d. C. S. Treasurer to be reminded to pay its contribution to the Joint Board.
 - e. Prayer League Mission to be approached to start the mission work.
3. Sister Ilse Martin to stay at Nowrangapur, Koraput Dt., with Dr. Scheel, till Amgaon is ready as to live at Amgaon all alone will be impossible. We write to Dr. Scheel.
4. Report on Mission work
 - a. Bamra and Rani: more than thousand applicants for baptism reported. Noted to be verified by Rev. H. Borutta and the Rev. Z. Khalkho. Amis and to act as Head catechist in Amgaon.
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 - c. Majurabanj: Candidate Christ Hardugen Tuti in charge, noted. Rengamatia: Land is being gifted, one catechist house to be build. Plan to be placed before the Berlin Board.
 - d. Singhbhum: Pastor Jonas Soy to be posted at Chaibasa. Jaganathpur: to buy land and to build one catechist house, to be placed before the Berlin Board.
5. Catechist-Training-school.
 - a. Reported that two kitchens are being build in the big bungalow, one for the pastor and one for the school. There must be temporary arrangement.
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- Meeting of the Joint Mission Board 24.th.of July 54.-

-2-

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4. Private candidates will have to pay all the above dues themselves.
5. The sending bodies will pay the travelling expenses to and from Chalbasa.
6. In case candidates will not bring rice and dal, they shall pay each required to the amount of prices according to the local market rate.
7. Furniture is to be supplied by the Joint Board and Rs.1200/-/- has already been sanctioned.

e. Salary

1. Salary for Juma Soy, Pastor, fixed Rs.65/-/- plus allowance of Rs.10/-/- per month. This is not to be taken as precedent or scale.
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3. Juma Aind, catechist, salary fixed Rs.30/-/- as basic salary plus Rs.10/-/- as Headpracharak allowance. Total Rs.40/-/- p.m.

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1. Rev Juma Soy	Rs.65/-/- plus Rs.10/-/-	Rs.75/-/-
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11. Mansidh Samad, Panchpala	"	65/-/-

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-Meeting of the Joint Board 24.th. of July 54.-

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Total	Rs.115310/-/-

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-Meeting of the Joint Board 24 th. of July 54.-

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Very hearty vote of thanks be recorded to Mr. Panna for his invaluable services.

The meeting closed with Prayer by Mr. P. D. Kandulna.

gez. H. Borutta,
Secretary, Joint Board.

P.t. Welsh Mission,
Mawkhar, Shillong,
25th May, 1954.

To
The Rev. Joel Lakra,
President, Gossner E.L. Church,
Ranchi.

Dear Brother Lakra,

Attached hereto you will find a suggested draft of a few articles which if completed should lead to a constitution joining our two churches into one church body. I feel sure that you will look it over both with interest and care.

If you think it worth while to pursue this matter any further, I will ask you to indicate that by appointing members of a drafting committee. I hope you yourself will be one of them, as you are the best person to know of everything to be taken into consideration on your side in this connection. How many members there should be on such a committee, I do not know; probably four or six, not more I think. But what is your suggestion? If you agree to appoint members, I will do the same.

If you let the matter rest, I will do the same.

In case a ~~fix~~ drafting committee is appointed, my further suggestion is that it shall start work by scrutinizing what I have put down on paper, and when that has been done complete the work according to its best judgement. Texts should simultaneously be worked up in

ENGLISH - HINDI - SANTALI

so that when the proposal is to be placed before the churches for consideration copies can be freely distributed not only to interested individuals but ~~in~~ also to congregational committees and executive bodies.

The interested Missions should also then be officially informed and their opinion asked for before the draft is finalized.

Both the Lutheran Federation in India and the Lutheran World Federation would be interested in this move, I think; but meanwhile we have better find out whether we want a drafting committee or not.

Having done this much, I consider that I have completed the initial duty: That some one raise the matter in such a way that it is open for discussion.

Now it remains with you to respond if anything more is to happen.

Yours sincerely

Copies sent to
✓ Mission Director Dr. H. Lokies, Berlin.
Santal Mission Secretary, Dumka, with
copies for the Home Boards.

Dear Lokies, - Thanking you for your visit and for your letter dated 28. April, which found me on tour, - I send you these sheets for study. May the Lord's will be done! I have tried to be a servant only. With greetings from my wife as well to you all. I am yours sincerely
Johannes Clausdal

Dear Reader!

When Church President Lakra ~~and~~ of Ranchi and Mission Director Lokies of Berlin paid a short visit to Benagaria, the latter repeatedly looked earnestly into my eyes and asked: "How can we come together?"

At the time I felt unable to say anything. I have not, however, been able to forget that question and those searching looks, and therefore at times considered the problem so far as to put down on paper suggestions relating to this matter.

The attached sheets contain such suggestions. Much more has to be drafted in order to get a complete Church Constitution, and much more thought, prayer and scrutiny has to be brought to bear on what has been drafted. But the attached should in my opinion be sufficient to show that it is possible so to work up a frame that our whole work - extending from Orissa and Madhya Pradesh across Chota Nagpur, Santal Parganas, West Bengal, East Pakistan, Lower Assam to Upper Assam - can grow and develop to the glory of our Lord. In order to stimulate thought I therefore place this before you.

P.t.Welsh Mission, Mawkhar, Shillong,
May 25th, 1954.

Yours sincerely

(Johannes Gausdal)

S U G G E S T I O N S

for a Constitution joining the Gossner Evangelical Lutheran Church of Chota Nagpur and Assam and the Ebeneser Evangelical Lutheran Church into one united Church Body.

XXXXXXXXXXXXXXXXXXXX

P R E A M B L E

WHEREAS in God's infinite mercy the Gospel of our Lord Jesus Christ was brought to Chota Nagpur by devout missionaries of the German Evangelical Lutheran Mission ~~whiskix~~ later called Gossner Mission and the living faith kindled souls and spread far and wide and congregations were founded in many places so that in the days of great travail in 1919 the autonomous Gossner Evangelical Lutheran Church of Chota Nagpur and Assam was instituted, and

WHEREAS in God's infinite mercy the Gospel of our Lord Jesus Christ was brought to Santal Parganas and Lower Assam by the Reverends H.P. Boerresen and L.O. Skrefsrud, and their action so inspired Christians that first the Indian Home Mission to the Sonthals and later the Santal Mission of the Northern Churches were formed and the work prospered and grew so that the Ebeneser Evangelical Lutheran Church was instituted in 1950, and

WHEREAS after due consideration it has been deemed proper and profitable by both these churches of the same Evangelical Lutheran confession and of contiguous regions for the greater glory of our Lord and Saviour and for the strenghtening of His body on earth to join into one organized church under the terms of this constitution,

WE, the undersigned constitutionally elected and responsible leaders have on behalf of our respective bodies signed and set our seals to this constitution on the day of ,,,,,... in the year of our Lord

ARTICLE 1: NAME.

The name and title of this united church body organized by this constitution shall be the

UTTAR EVANGELICAL LUTHERAN CHURCH
NORTHERN EVANGELICAL LUTHERAN CHURCH
MARANG EVANGELICAL LUTHERAN CHURCH

ARTICLE 2: DOCTRINE.

A. This church receives and holds the Canonical Scriptures of the Old and New Testaments as the inspired word of God, and the only infallible rule and standard of faith and practice, according to which all doctrines and teachers are to be judged.

B. It accepts as important testimonies in conformity with the Holy Scriptures the three ecumenical creeds, the Apostles', the Nicene, and the Athanasian.

C. It receives and holds the unaltered Augsburg Confession together with Luther's small Catechism as a correct exhibition of faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God.

On this doctrinal basis the church recognizes church-fellowship with all Evangelical Lutheran churches in India, Pakistan and throughout the world. It also acknowledges Christian fellowship with all believers in Christ as Saviour and Lord, and desires and works for cooperation and mutual understanding with all such.

ARTICLE 3: OBJECT.

The object of the Church is to provide in every way for the spiritual need of members of the Church till they 'attain unto the measure of the stature of the fullness of Christ', by preaching the word of God and administering the Sacraments, and

building further on the evangelical foundation laid in times past by the missions, work for its ~~growth~~ own growth in grace and knowledge, and also to extend the Kingdom of God by energetic evangelistic efforts among all people within the reach of the Church.

ARTICLE 4: MEMBERSHIP.

Church members are those who have received baptism in any one of the two churches.

Communicant membership is attained on admission to the Lord's supper.

Christians baptized in other churches may be enrolled as members when accepted by the Church according to rules.

ARTICLE 5: ACTIVITIES.

The activities of the Church shall be:

- A. To preach the Word of God.
- B. To administer the Sacraments.
- C. Pastoral care of the flock.
- D. Training of congregational workers.
- E. Religious instruction of the children.
- F. Work among young people.
- G. Care of the ~~w~~ sick and poor.
- H. Collections and distribution of funds and administration of property.
- I. Education and all other activities that will promote a sound and moral life.

ARTICLE 6: RITUALS.

the

We mutually recognize/rituals prepared and used in the different languages, and there shall be no other changes in such than those desired and approved by the users of the same or a majority of them as expressed through the responsible church bodies.

ARTICLE 7: TRUSTS.

We mutually respect Trust obligations regulating temporal affairs for defined purposes as inviolable as long as administered in conformity with law.

The Episcopal Synod is empowered to demand retirement of a Trustee or a Trust Body and appointment of new Trustees or Trust Bodies when deemed necessary for the carrying out of the terms of the respective Trust.

ARTICLE 8: ORGANIZATION.

It is recognized that all power in the Church belongs to our Lord Jesus Christ, the head of the Church, and that all just duties and powers exercised by the Church are committed to her for the furtherance of the Gospel through the Word and the Sacraments among all people as far as possible in their own language.

For the purposes of the administration of the Church the following units are recognized:

A. THE LOCAL CONGREGATION consists of those local members of the Church who ordinarily meet together for Divine service and administration of the Sacraments in one church building or place of worship. It has for its guidance a pastor and

an elected Congregational Committee.

B. THE CIRCLE is composed of a number of Congregations within a certain area. A Circle Conference with an Executive shall be established.

C. THE CHURCH DISTRICT consists of a number of Circles composed as a geographical or linguistic unit under one Church Council with several important standing committees.

In every Church District Circle Conferences shall elect their Church Council members for a period of three years. This Council shall consist of at least one pastor and one lay member from every Circle of the District.

The duly elected and installed President of a Church District is the ex officio chairman of the District Church Council. He calls the members together for meetings whenever needed. It shall ordinarily meet twice a year and record all its decisions in writing.

A newly elected Church Council elects from among their own number a Secretary and a Treasurer.

D. THE CHURCH is the united body of all Congregations and all Circles and all Church Districts upon the terms of this declaration.

ARTICLE 9: THE EPISCOPAL SYNOD.

A. The Episcopal Synod shall consist of all District Church Council Presidents in office supplemented by the Principal of the Theological College at Ranchi and the Managers of the Trust Bodies within the Church.

B. At the first session and in cases of vacancy the senior Church Council President acts as chairman of the Episcopal Synod until the head

of the Central Church Office is elected.

C. When the head of the Central Church Office has been elected, he is the ex officio Chairman of the Episcopal Synod.

D. The head of the Central Church Office ~~at~~ located at Ranchi shall be a District Church Council President elected by the Episcopal Synod by ballot for 5 years. He can be re-elected.

BYE - LAWS

1. At the time of union this Church comprises all congregations and groups of Christians of the former Gossner Evangelical Lutheran Church of Chota Nagpur and Assam and the Ebeneser Evangelical Lutheran Church arranged into the following District Church Council areas:

1. The Urao Church District with Lohardaga as seat.
2. The Munda Church District with Govindpur as seat.
3. The Orissa Church District with Chaibasa as seat.
4. The Santal Church Council ~~XXXX~~ with Benagaria as seat.
5. The Bengal Church ~~XXXXXX~~ District with as seat.
6. The Lower Assam Church District with as seat.
7. The Upper Assam Church District with Tezpur as seat.

2. Voters and Elections:

All communicant members who are more than 18 years of age and make regular contributions to the Church funds, have the right to vote and are eligible to membership of committees and governing bodies in the Church.

SIGNED, sealed and delivered on behalf
of the former Gossner Evangelical Lutheran Church
of Chota Nagpur and Assam on the date above set
by us members of the Church Council in office on
the date of union:

SIGNED, sealed and delivered on behalf
of the former Ebeneser Evangelical Lutheran Church
on the date above set by us members of the Synod
in office on the date of union:

Kuratorium
der
Goßnerschen Missionsgesellschaft

Berlin-Friedenau, am May 14th, 1954
~~Simeonstrasse 12~~ Handjerystr. 19/20
Telefon:

To the
Council of the Gossner Lutheran E
R a n c h i / Bihar
India

Dear Brethren,

We are in receipt of "The V
the MAHASABHA on March 31st, 195
Lokies' visit. Thanks be to our L
Lokies' work. We are also grateful
reception you gave him, for all t
chiefly for the fine spirit which
with him.

The "Terms of Reference" pa
March are at hand. We accept them
changes in their wording only, viz :

- § 1 should read "Daughter and Mother" in accordance with the logical sequence of the sentence.
- § 4 Instead of "The Kuratorium ... shall undertake to support the Missionaries on the Gossner field " we should say "The Kuratorium ... will undertake to support t h e i r Missionaries in the Gossner field ".
- § 5 It seems to us preferable saying "alternately" instead of "in rotation according to their alphabetic order", leaving the decision to the C.C. which Missionaries' presence or counsel would be desirable at the particular case.

The "Resolutions" annexed to "Terms of Reference" should be transformed into paragraphs 11 and 12, as shown in our revised draft of these "Terms of Reference."

Two Copies of them duly signed by the Kuratorium are enclosed. If the slight alterations proposed by us are agreeable to the C.C., we suggest that both copies should be signed by the C.C. authorities and one of them returned to us.

With our cordial "Jisu Sahay "

the K u r a t o r i u m of Gossners Mission

encl.

Dr. Möller Dr. Böhm f. Stosch
Chr. Berg Pfr. Otto Dr. Kandeler Mühl nickel Dzubba

Bitte sorgfältig aufbewahren!
Der Absender wird gebeten, den umrandeten Teil selbst auszufüllen!

Einlieferungsschein

Gegenstand (z. B. E-B)	(Abkürzungen s. umseitig unter A)			
an- gegebener Wert oder eingezahlter Betrag	DM (in Ziffern)	ℳ	DM (in Ziffern)	ℳ
	Nach Bemerkung			
Empfänger	Council of the Gossner Ev. Luth. Church			
Bestim- mungsort	R a n c h i / Bihar India			

Postvermerke

Einlieferungs- Nr.	Gewicht	
	kg	g
863		

Tagestempel



Postannahme

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Kuratorium
der
Goßnerschen Missionsgesellschaft

Berlin
Straße
Telefon

To the
Council of the Gossner Lutheran Evangelical Church
Ranchi / Bihar
India

Dear Brethren,

We are in receipt of "The Vote of Thanks" passed by the MAHASABHA on March 31st, 1954 relating to Director Lokies' visit. Thanks be to our Lord for blessing Director Lokies' work. We are also grateful to you for the cordial reception you gave him, for all the expenses incurred and chiefly for the fine spirit which prompted all your meetings with him.

The "Terms of Reference" passed by the Mahasabha in March are at hand. We accept them, suggesting a few slight changes in their wording only, viz :

- § 1 should read "Daughter and Mother" in accordance with the logical sequence of the sentence.
- § 4 Instead of "The Kuratorium ... shall undertake to support the Missionaries on the Gossner field " we should say "The Kuratorium ... will undertake to support their Missionaries in the Gossner field ".
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With our cordial "Jisu Sahay "

the Kuratorium of Gossners Mission

encl.

Dr. Möller Dr. Böhm f. Stosch
Chr. Berg Pfr. Otto Dr. Kandeler Mühl nickel Dzubba

120
30
40
0.6
B. Die Post bittet.
1. für Postgeschäfte möglichst nicht die Haupt-
verkehrsstunden zu wählen;
2. auf alle freizumachenden Sendungen die Marken
vor der Einlieferung aufzukleben; bei Brief-
sendungen, Postanweisungen und Zahlkarten besteht
eine Verpflichtung hierzu;
3. die Einlieferungsscheine vorher selbst aus-
zufüllen; bei Wertsendungen, Postanweisungen und
Zahlkarten muß Tinte, Schreibmaschine oder Druck-
benutzt werden;
4. das Geld abgezählt bereit zu halten, größte
Mengen Papiergeld stets vorher zu ordnen und
bei gleichzeitigem Ein- oder Auszahlen von drei
und mehr Postanweisungs- und Zahlkartenbeträgen
Wertzeichen im Betrag von mehr als 5 Mk eine
aufgerechnete Zusammenstellung der zu zah-
lenden Beträge vorzulegen;
5. bei eigenem stärkehem Verkehr die besonderen
Einrichtungen (Einlieferungsbücher, Selbst-
verbreiten von Paketsendungen, Einschreibbriefen
usw.) zu benutzen.

Copy

K u r a t o r i u m
der

Gossnerschen Missionsgesellschaft

Bln.-Friedenau, 14.5.54
Handjerystrasse 19/20

To the
Council of the Gossner Lutheran Evangelical Church
R a n c h i / Bihar
India

Dear Brethren,

we are in receipt of the "Vote of Thanks" passed by the MAHASABHA on March 31st, 1954 relating to Director Lokies' visit. Thanks be to our Lord for blessing Director Lokies' work. We are also grateful to you for the cordial reception you gave him, for all the expenses incurred and chiefly for the fine spirit which prompted all your meetings with him.

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- § 5 It seems to us preferable saying "alternately" instead of "in rotation according to their alphabetic order ", leaving the decision to the C.C. which Missionary's presence or counsel would be desirable at the particular case.

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the K u r a t o r i u m of Gossners Mission

encl.

sd. Dr.Möller

Dr. Böhm

J. Stöckh

Copy

K u r a t o r i u m
der

Gossnerschen Missionsgesellschaft

Blm.-Friedenau, 14.5.54
Handjerystrasse 19/20

To the
Council of the Gossner Lutheran Evangelical Church
R a n c h i / Bihar
India

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With our cordial "Jisu Sahay"

the K u r a t o r i u m of Gossners Mission

encl.

sd. Dr.Möller

Dr.Böhm

J.Stösch

The Gossner Evangelical Lutheran Church in Chotanagpur & Assam

Mission Estd. 1845—Autonomous 1919.

President:—Rev. J. Lakra, M.A., B.D., S.T.M.

G.E.L. CHURCH COMPOUND
RANCHI BIHAR INDIA.

Ref No.

Dated the 3rd May 1954.

G. Sch.

1. Cannot leave his party - splits the Church ^{wherever he is.}
2. Attacks the ^{authority and} constitution of the Church along with his party.

3. Wrong teachings in which he has carried his party.

1. Race and denominations are results of sin.

2. Soul dies with the body at death.

3. No relation between the Christian life and material life.

4. Suffering is not of God.

5. No separate Confession for the Pastor who celebrates the Holy Communion.

6. Satan is not responsible for our sin.

7. Pastors are not exclusively empowered to do ministerial work.

8. Men cooperate with God in the act of their salvation.

9. To pray the Lord's Prayer again and again is sin against the third Commandment.

10. He does not teach positive Christian doctrines but just raises problems for which himself has no solution.

Übersetzung.

Die Generalsynode (Mahasabha) der Gossner Evangelical Lutheran Church in Chotanagpur und Assam dankt für die Erklärung des Kuratoriums der Gossnerschen Missionsgesellschaft vom 3.11.1950 und die Vereinbarung vom 3.11.1950, die wie folgt lautet :

- " Das Gossner Kuratorium ist erfreut, daß die G.E.L.C. selbständig geworden ist, sodaß für die Missionare keine Notwendigkeit besteht, wieder eine verwaltungsmässige Verantwortung zu übernehmen und erklärt, daß es seine Missionare entsprechend unterrichten wird" , ferner :
- " daß das Kuratorium der Gossnerschen Missionsgesellschaft davon überzeugt ist, daß es bei der gegenwärtigen Lage der autonomen G.E.L.C. nicht länger erforderlich oder wünschenswert erscheint, Missionare mit verantwortlichen Verwaltungsaufgaben zu betrauen und ihnen Stimmrecht zu geben. "

Die MAHASABHA der G.E.L.C. schlägt dem Kuratorium der Gossnerschen Missionsgesellschaft folgende Richtlinien vor :

R i c h t l i n i e n :

- 1) Das Verhältnis zwischen der G.E.L.C. und dem Kuratorium der Gossnerschen Missionsgesellschaft soll das von Tochter und Mutter sein.
- 2) Das Kuratorium der Gossnerschen Missionsgesellschaft wird auf Ansuchen der G.E.L.C. Missionare zur Arbeit in der G.E.L.C. entsenden.
- 3) Die Missionare auf dem Feld arbeiten mit als Freunde und Helfer bei der Entfaltung der G.E.L.C für eine bestimmte Zeitdauer und erkennen persönlich die jedem Einzelnen durch das Kuratorium bekanntgegebenen Richtlinien der G.E.L.C. an.
- 4) Das Kuratorium der Gossnerschen Missionsgesellschaft übernimmt es als Tat christlicher Liebe, für den Unterhalt seiner Missionare auf dem Gossnerfeld aufzukommen. Es ist vorgesehen, daß diese Bezüge durch die Kasse der G.E.L.C. zur Auszahlung gelangen sollen.
- 5) alle Missionare sollen eingeladen werden, an der MAHASABHA teilzunehmen. Die männlichen Missionare werden - einer nach dem anderen in alphabetischer Reihenfolge - zu den Sitzungen des C.C. eingeladen. Die Missionare werden ferner zur Teilnahme an den Sitzungen ihrer eigenen Synoden aufgefordert. Sie dürfen alle Gemeinden besuchen und sollen, soweit es ihnen möglich ist, an den kirchlichen Veranstaltungen teilnehmen. Dem zuständigen Synodal-Präsidenten ist von solchen Besuchen Mitteilung zu machen.
- 6) Alle Missionare, die in der G.E.L.C. arbeiten, werden ordentliche Mitglieder der Gossnerkirche.
- 7) Alle ordinierten Missionare werden Mitglieder der Pastorenkonferenz (Ministerium) der Gossnerkirche.
- 8) Jeder Missionar bekommt eine bestimmte Aufgabe innerhalb der Kirche zugewiesen, wie Evangelisation unter Nicht-Christen, Unterrichtstätigkeit am Theologischen Seminar, Herausgabe christlicher Literatur, Tätigkeit in karitativen Einrichtungen etc.

- 9) Die G.E.L.C. sorgt für angemessene Unterbringung der auf dem Felde arbeitenden Missionare.
- 10) Diese Richtlinien (Terms) können im gegenseitigen Einvernehmen der beteiligten Körperschaften abgeändert werden.

Es wird beschlossen, dass durch die hier dargebotenen Richtlinien alle anderen, bisher dem Kuratorium der Gossnerschen Missionsgesellschaft vorgelegten, für überholt erklärt werden.

Es wird ferner beschlossen, daß die MAHASABHA anerkennt, daß ausserdem ein gemeinsames Missionsfeld (J.M.F.) besteht, welches innerhalb der G.E.L.C. von einem J.M.BOARD verwaltet wird, das nach Vorschriften arbeitet, die von der MAHASABHA und dem Kuratorium gemeinsam festgelegt sind. (Vgl. Protokoll der Mahsabha 1953, Seite 49-52). Diese Vorschriften lauten wie folgt (s. J.M. Bd. Satzung.)

31.3.1954.

D a n k w o r t .

Es wird beschlossen, daß die Generalsynode (Mahasabha) der G.E.L.C. mit besonderem Dank an das Kuratorium Berlin, G.E.L.C., den Lutherischen Weltbund und Missionsdirektor D. Hans Lokies den überaus fruchtbaren Besuch von Herrn D. LOKIES bei der G.E.L.C. einschliesslich des vereinten Missionsfeldes und des Missionsgebietes Surguja verzeichnet.

Es wird ferner zum Ausdruck gebracht, daß die Besuche von Herrn D. Lokies in diesen Gebieten und auf der MAHASABHA unschätzbaren Segen und Stärkung für die Arbeit der G.E.L.C. gebracht haben.

Dieses Besuches wird von den kommenden Generationen in der Kirche stets ~~ste~~ dankbar gedacht werden.

31.3.1954.

Der Deutlichkeit halber gebe ich hier
noch einmal die Fassung von

§ 4

3

Das Kuratorium der Goss. Miss. Gesellschaft
übernimmt ^{es} als Tat christlicher Liebe,
~~für~~ für den Unterhalt seiner Missionäre
auf dem Gossnerfeld aufzukommen.

Es ist vorgesehen, daß diese Bezüge
durch die Kasse der G. E. L. C. zur
Auszahlung gelangen sollen.

Übersetzung.

Die Generalsynode (Mahasabha) der G.E.L.C. in Chotanagpur und Assam dankt für die Erklärung des Kuratoriums der Gossnerschen Missionsgesellschaft vom 3.11.1950 und die Vereinbarung vom 3.11.1950, die wie folgt lautet :

- " Das Gossner Kuratorium ist erfreut, daß die G.E.L.C. selbstständig geworden ist, sodass für die Missionare keine Notwendigkeit besteht, wieder eine verwaltungsmässige Verantwortung zu übernehmen und erklärt, daß es seine Missionare entsprechend unterrichten wird " , ferner :
- " daß das Kuratorium der Gossnerschen Missionsgesellschaft davon überzeugt ist, daß es bei der gegenwärtigen Lage der autonomen G.E.L.C. nicht länger erforderlich oder wünschenswert erscheint, Missionare mit verantwortlichen Verwaltungsaufgaben zu betrauen und ihnen Stimmrecht zu geben. "

Die MAHASABHA der G.E.L.C. schlägt dem Kuratorium der Gossner-Missionsgesellschaft folgende (~~verbindlichen~~) Richtlinien vor :

R i c h t l i n i e n :

- 1) Das Verhältnis zwischen der G.E.L.C. und dem Kuratorium der Gossnerschen Missionsgesellschaft soll das von Tochter und Mutter sein.
- 2) Das Kuratorium der Goss.Miss.Gesellschaft wird auf Bitte (~~Ansuchen~~) der G.E.L.C. Missionare zur Arbeit in der G.E.L.C. entsenden.
- 3) Die Missionare auf dem Feld arbeiten mit als Freunde und Helfer bei der Entfaltung der G.E.L.C. für eine bestimmte Zeitdauer und erkennen persönlich die jedem Einzelnen durch das Kuratorium bekanntgegebenen Richtlinien der G.E.L.C. an.
- 4) Das Kuratorium der Goss.Miss.Gesellschaft übernimmt es, ^(als Tat christlicher Liebe) ~~die~~ Missionare auf dem Gossnerfeld in christlicher Liebe zu unterstützen und für ihren Unterhalt aufzukommen. ^{Bezüge} Es ist vorgesehen, daß diese Unterstützung (Beihilfe) durch die Kasse der G.E.L.C. zur Auszahlung gelangen sollen.
- 5) Alle Missionare sollen eingeladen werden, an der MAHASABHA teilzunehmen. Die männlichen Missionare werden - einer nach dem anderen in alphabetischer Reihenfolge - zu den ^{Zusammen-} ~~Sitzungen~~ Sitzungen.

*für den Unterhalt
Stimmrecht*

fünf barrels

künften des C.C. eingeladen. Die Missionare werden ferner zur Teilnahme an den Sitzungen ihrer eigenen Synoden aufgefordert. Sie dürfen alle Gemeinden besuchen und ^{sollen, soweit es ihnen möglich ist,} an ~~allen~~ ^{an den kirchlichen Veranstaltungen teilnehmen.} Zusammenkünften der Kirche teilnehmen, möglichst mit Unterrichtung des Synodal-Präsidenten. ^{Dem zuständigen Synodal-Präsidenten ist von solchen Besuchen Mitteilung zu machen.}

- 6) Alle Missionare, die in der G.E.L.C. arbeiten, werden ordentliche Mitglieder der Gossnerkirche.
- 7) Alle ordinierten Missionare werden Mitglieder der Pastorenkonferenz der Gossnerkirche (Ministerium).
- 8) Jeder Missionar bekommt eine bestimmte Aufgabe innerhalb der Kirche zugewiesen, wie Evangelisation unter Nicht-Christen, Unterrichtstätigkeit am Theol.Seminar, Herausgabe christl. Literatur, ^{Tätigkeit in} Errichtung charitativen Einrichtungen etc.
- 9) Die G.E.L.C. sorgt für angemessene Unterbringung der auf dem Felde arbeitenden Missionare.
- 10) Diese Richtlinien (Terms) können im gegenseitigen Einvernehmen der Beteiligten ^(Körperschaften) ~~ergänzt~~ ^{abgeändert} werden.

Es wird beschlossen, daß durch die ^{hier darzulegenden} vorstehenden Richtlinien alle anderen Bedingungen, die bisher dem Kuratorium der Goss.Miss.Ges. ^{vorgelegt} bekanntgegeben worden sind, für überholt erklärt werden.

Es wird ferner beschlossen, dass die MAHASABHA anerkennt, daß ausserdem ein ^{gemeinsames} JOINT MISSIONS ^{feld} besteht, welches innerhalb der G.E.L.C. von einem J.M.Board verwaltet wird, das nach Vorschriften arbeitet, die von der MAHASABHA und dem Kuratorium gemeinsam festgelegt sind. (vgl. Protokoll der Mahasabha 1953, Seite 49-52.) Diese Vorschriften lauten wie folgt (s. J.M. Bd. Sitzung.)

31.3.1954

Übersetzung.

D a n k w o r t .

Es wird beschlossen, daß die Generalsynode (Mahasabha) der G.E.L.C. mit besonderem Dank an das Kuratorium Berlin, die G.E.L.C., den Lutherischen Weltbund und Missionsdirektor D.Hans LOKIES den überaus fruchtbaren Besuch von Herrn D.Lokies bei der G.E.L.C einschliesslich des vereinten Missionsfeldes und des Missionsgebietes Surguja verzeichnet. Es wird ferner zum Ausdruck gebracht, daß die Besuche von Herrn D.Lokies in diesen Gebieten und auf der MAHASABHA unschätzbaren Segen und Ansporn für die Arbeit der G.E.L.C. gebracht haben. Dieses Besuches wird von den kommenden Generationen in der Kirche stets dankbar gedacht werden.

31.3.1954

Copy.

The MAHASABHA of the GOSSNER EVANGELICAL LUTHERAN CHURCH in Chotanagpur and Assam receives with gratitude the declaration of the Kuratorium of the Gossner Mission Society, dated 3.11.50 and the statement dated 3.11.50 which read as follows :

" The Gossner Kuratorium is happy that the G.E.L.C. has become autonomous, that there is therefore no need for the missionaries to resume administrative responsibility, and that they will instruct their missionaries accordingly" and "the Kuratorium of the Gossner Mission Society is convinced that in the present situation of the autonomous Gossner Evangelical Lutheran Church, it is no longer necessary or desirable to charge missionaries with responsible administrative posts, and to give them a vote. "

The Mahsabha of the G.E.L. Church offers the following terms of reference to the Kuratorium of the Gossner Mission Society.

TERMS OF REFERENCE.

(1) The relationship between the G.E.L.C. and the Kuratorium of the Gossner Mission Society shall be that of Mother and Daughter.

(2) The Kuratorium of the Gossner Mission Society will send missionaries to work in the G.E.L.C. on the request of the G.E.L.C.

(3) The missionaries on the field will work as friends and helpers in the development of the G.E.L.C. for specific periods by personally accepting the terms of reference offered by the G.E.L.C. to the individual missionaries through the Kuratorium.

(4) The Kuratorium of the Gossner Mission Society in Christian love and charity shall undertake to support the missionaries on the Gossner field. The policy is to receive such help through the G.E.L.C. Treasury.

(5) All Missionaries shall be invited to attend the meeting of the Mahasabha. The men missionaries will be invited to attend the meetings of the Church Council, one by one, in rotation according to their alphabetical order. The missionaries will also be invited to attend the meetings of their respective synods. They shall be free to visit the congregations in any part of the Church and to attend the Church meetings as they find it possible with the information of the synod president.

(6) All missionaries working in the G.E.L.C. shall be regular members of the Gossner Church.

(7) All ordained missionaries shall be members of the Gossner Church Ministerium.

(8) Each Missionary will be given a specific work in the church such as, evangelistic work among non-Christians, teaching in the Theological Seminary, production of Christian literature, help running of charitable institutions etc.

(9) The G.E.L.C. provide suitable accomodation for the missionaries working in the field.

(10) These terms of Reference can be amended by the mutual consent of the bodies concerned.

Resolved that in view of the above mentioned offer of these Terms of Reference, any other Terms of Reference which may have been given to the Kuratorium of the Gossner Mission Society are thus superseded by these terms.

It is further resolved that the Mahasabha recognises that there is however, a Joint Mission Field administered by a Joint Mission Board incorporated in the G.E.L.C. in accordance with the regulations adopted jointly by the Mahasabha and the Kuratorium (vide Mahasabha minutes 1953 pp 49-52). The regulations are as follows : (see J.E.Ed.Reg.)

31.3.1954.

VOYE OF THANKS.

Resolved that the MAHASABHA of the G.E.L. Church expresses and records grateful thanks to Home Board Berlin, G.E.L.C., the L.E.F. and Director Hans LOKIES for the most fruitful visit of Dr. Lokies to the G.E.L. Church including Joint Mission Field and Surguja Mission Field. It further records that visits of Dr. Lokies to these areas and the Mahasabha in session have brought invaluable blessings and encouragement to the G.E.L. Church. This visit will ever be remembered by the coming generations in the Church.

31.3.1954.

Übersetzung

Die Generalsynode (Mahasabha) der G.E.L.C. in Chotanagpur und Assam dankt für die Erklärung des Kuratoriums der Gossnerschen Missionsgesellschaft vom 3.11.1950 und die Vereinbarung vom 3.11.50, die wie folgt lautet :

- " Das Gossner Kuratorium ist erfreut, daß die G.E.L.C. selbständig geworden ist, sodaß für die Missionare keine Notwendigkeit besteht, wieder eine verwaltungsmässige Verantwortung zu übernehmen und erklärt, daß es seine Missionare entsprechend unterrichten wird " ferner :
- " daß das Kuratorium der Gossnerschen Missionsgesellschaft davon überzeugt ist, daß es bei der gegenwärtigen Lage der G.E.L.C. nicht länger erforderlich oder wünschenswert erscheint, Missionare mit verantwortlichen Verwaltungsaufgaben zu betrauen und ~~(s)~~ ihnen Stimmrecht zu geben."

Die Mahasabha der G.E.L.C. schlägt dem Kuratorium der Gossn. Missionsgesellschaft folgende Richtlinien vor :

- 1) Das Verhältnis zwischen der G.E.L.C. und dem Kuratorium der Gossnerschen Missionsgesellschaft soll das von Tochter und Mutter sein.
- 2) Das Kuratorium der Goss.Miss.Ges. wird auf Bitte (Ansuchen) der G.E.L.C. Missionare zur Arbeit in der G.E.L.C. entsenden.
- 3) Die Missionare auf dem Feld arbeiten ^{mit} als Freunde und Helfer ^{beim d. Entfaltung} der G.E.L.C. für die ^{dauer} Dauer bestimmter Zeitabschnitte und erkennen persönlich die jedem Einzelnen durch das Kuratorium bekanntgegebenen Richtlinien der G.E.L.C. an.
- 4) Das Kuratorium der Goss.Miss.Ges. ^{soll} übernimmt es, die Missionare auf dem GossnerFeld in christlicher Liebe zu unterstützen und für ihren Unterhalt aufzukommen.
Es ist vorgesehen, daß diese Unterstützung (Beihilfe) durch die Kasse der G.E.L.C. ~~empfangen werden~~ (zur Auszahlung gelangen.) ^{soll}.

5) Alle Missionare sollen eingeladen werden, an ~~(dem Treffen)~~ der Mahasabha teilzunehmen. Die männlichen Missionare werden - einer nach dem anderen in alphabetischer Reihenfolge - zu den Zusammenkünften des C.C. eingeladen. Die Missionare werden ferner zur Teilnahme an den Sitzungen ihrer eigenen Synoden aufgefordert. Sie dürfen alle ~~kirchlichen Versammlungen~~ besuchen und an allen Zusammenkünften der Kirche teilnehmen, ~~soweit sich dies mit den Weisungen (?) des Vorsitzenden der Synode vereinbaren läßt.~~ *möglichst mit Unterstützung des Synodal-Repräsentanten.*

Gemeinden

6) Alle Missionare, die in der G.E.L.C. arbeiten, *müssen* ordentliche Mitglieder der Gossner-Kirche sein.

Vollversammlung der Pastorenkonferenz

7) Alle ordinierten Missionare *müssen* Mitglieder des Gossner Kirche (Ministerium) *sein.*

werden

8) Jeder Missionar bekommt eine bestimmte Aufgabe innerhalb der Kirche zugewiesen, wie Evangelisation unter Nicht-Christen, Unterrichtstätigkeit am Theol. Seminar, Herausgabe christlicher Literatur, *Bewachung*

Bewachung

christlicher Bewachungen etc.

9) Die G.E.L.C. sorgt für angemessene Unterbringung der auf dem Felde arbeitenden Missionare.

10) Diese Terms können im gegenseitigen Einvernehmen der Beteiligten ergänzt werden.

Es soll beschlossen, dass

Durch die vorstehenden Richtlinien ~~werden~~ alle anderen Bedingungen, die bisher dem Kuratorium der Goss.Miss.Ges. bekanntgegeben worden sind, für überholt erklärt *werden.*

Es wird ferner *beschlossen* erklärt, dass die Mahasabha anerkennt, daß ausserdem *welches* (neben ihr) ein Joint Mission Field *an* besteht, das innerhalb der G.E.L.C. von einem J.M.Board verwaltet wird, das nach Vorschriften arbeitet, die von der Mahasabha und dem Kuratorium gemeinsam *festgelegt* ~~anerkannt~~ sind. (vgl. Protokoll der Mahasabha 1953 Sätze 49-52).

Diese Vorschriften lauten wie folgt (s. J.M.Bd. Satzung 1),

Copy.

The MAHASABHA of the GOSSNER EVANGELICAL LUTHERAN CHURCH in Chotanagpur and Assam receives with gratitude the declaration of the Kuratorium of the Gossner Mission Society, dated 3.11.50 and the statement dated 3.11.50 which read as follows :

" The Gossner Kuratorium is happy that the G.E.L.C. has become autonomous, that there is therefore no need for the missionaries to resume administrative responsibility, and that they will instruct their missionaries accordingly" and "the Kuratorium of the Gossner Mission Society is convinced that in the present situation of the autonomous Gossner Evangelical Lutheran Church, it is no longer necessary or desirable to charge missionaries with responsible administrative posts, and to give them a vote. "

The Mahsabha of the G.E.L. Church offers the following terms of reference to the Kuratorium of the Gossner Mission Society.

TERMS OF REFERENCE.

(1) The relationship between the G.E.L.C. and the Kuratorium of the Gossner Mission Society shall be that of Mother and Daughter.

(2) The Kuratorium of the Gossner Mission Society will send missionaries to work in the G.E.L.C. on the request of the G.E.L.C.

(3) The missionaries on the field will work as friends and helpers in the development of the G.E.L.C. for specific periods by personally accepting the terms of reference offered by the G.E.L.C. to the individual missionaries through the Kuratorium.

(4) The Kuratorium of the Gossner Mission Society in Christian love and charity shall undertake to support the missionaries on the Gossner field. The policy is to receive such help through the G.E.L.C. Treasury.

(5) All Missionaries shall be invited to attend the meeting of the Mahasabha. The men missionaries will be invited to attend the meetings of the Church Council, one by one, in rotation according to their alphabetical order. The missionaries will also be invited to attend the meetings of their respective synods. They shall be free to visit the congregations in any part of the Church and to attend the Church meetings as they find it possible with the information of the synod president.

(6) All missionaries working in the G.E.L.C. shall be regular members of the Gossner Church.

(7) All ordained missionaries shall be members of the Gossner Church Ministry.

(8) Each Missionary will be given a specific work in the church such as , evangelistic work among non-Christians, teaching in the Theological Seminary, production of Christian literature, help running of charitable institutions etc.

(9) The G.E.L.C. provide suitable accommodation for the missionaries working in the field.

(10) These terms of Reference can be amended by the mutual consent of the bodies concerned.

Resolved that in view of the above mentioned offer of these Terms of Reference, any other Terms of Reference which may have been given to the Kuratorium of the Gossner Mission Society are thus superseded by these terms.

It is further resolved that the Mahasabha recognises that there is however, a Joint Mission Field administered by a Joint Mission Board incorporated in the G.E.L.C. in accordance with the regulations adopted jointly by the Mahasabha and the Kuratorium (vide Mahasabha minutes 1953 pp 49-52). The regulations are as follows : (see J.M.Bd.Reg.)

31.3.1954.

.....

V O T E O F T H A N K S .

Resolved that the MAHASABHA of the G.E.L. Church expresses and records grateful thanks to Home Board Berlin, G.E.L.C., the L.M.F. and Director Hans LOKIES for the most fruitful visit of Dr. Lokies to the G.E.L. Church including Joint Mission Field and Surguja Mission Field. It further records that visits of Dr. Lokies to these areas and the Mahasabha in session have brought invaluable blessings and encouragement to the G.E.L. Church. This visit will ever be remembered by the coming generations in the Church.

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31.3.1954.

From:-

M. Topno. E/ee @
Shirakud Dam Project
Burla via Sambalpur

r Lokies Berlin
urch
an Stubenrauch Str.12,

Dated: the 7/5 May '54

Thro'

The Secretaty
G.E.L.Church Compound
Ranchi

470
Eingegangen

am 12 MAI 1954

erteligt

Sub: Application for apprenticeship.

Sir,

With reference to your verbal instruction in various G.E.L. mission stations of Chotanagpur and Orissa synod at the time of your tour to India I beg to submit my application for for your favourable and sympathetic consideration.

As regards my qualification, experience and other particulars asked for therein I beg to submit as below:-

1. Name Mansukh Topno
2. Home Address Mamabhgina P.O.Kolebera Distt: Ranchi (old)
C/o Mrs. M. Barla H.No. 1464A Sonari Christian
Bustee P.O.Kadma ,JAMSHEDPUR. (New)
3. Present address Q. No. G.49/3 Burla Colony P.O. Burla
Via Sambalpur (Orissa)
4. Age & Health A young man of smart body with good physique
and active habit. Age according to Christian
era will be completed 24 years 3 month on the
20th April '54 (Date of birth 20-1-1930)
5. Community Scheduled Tribe (munda) Certificate of
Scheduled Tribe is enclosed herewith.
6. Academic Qualification As regards my educational qualification I have
passed the Matriculation Examination as well
as know writting and can type at the rate of
36 words accurate. (Copy enclosed).
7. Previous experience Served a Mechanical fitter Helper in Tata Iron
& Steel Co., Ltd. Jamshedpur. Besides mechanic
al Helper I have served with a Gas Cutter &
Welder, Driller and Electric Welder too. (Copy
of certificate worked as Helper is enclosed
herewith please)
8. Present occupation At present I am working as a Lower Division
Clerk in the office of the Superintending
Engineer, Electrical Circle carrying on the wor
of Dairy, Despatch and typewriting work also.

If I am given a chance I may assure you sir, I am prepare to serve any where under your kind control and assure that I will give full satisfaction to my superiors regarding my work as well as honesty

Encl:
Copy of Certificate
5. Nos.

I beg to remain
Sir,
Yours faithfully

sd/-
(M. Topno)

Copy in advance submitted to Director, Lokies Berlin
Freidenan Stubenrauch Str.12, Germany.

Yours faithfully

M. Topno

To

Director Lokies Berlin
G.E. Church
Freidenan Stubenrauch Str.12,
Germany

Dated: Thu 7/5 May '54

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If I am given a chance I may assure you sir, I am prepare to serve any where under your kind control and assure that I will give full satisfaction to my superiors regarding my work as well as honesty

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Sir,
Yours faithfully

sdh

(M. Topno)

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Freidenan Stubenrauch Str.12, Germany.

Yours faithfully

M. Topno

TATA IRON & STEEL CO., LTD.

Certificate of service.

No.

(For Temporary employees only)

Name Mansukh Jafno T.No. 104111

Designation Helper. Department R M. East.

Date of employment 27-6-49. Rate Rs 1/8/- P.d.

Date of discharge 1-1-50.

Remarks Temporary

Sd/- Illegible
Supdt. Labour Bureau.

Departt.	Designation.	T.No.	Rate.	From.	to.	Remark.
Gen. Maint.	Helper.	161387	1/12/-	28.11.1950	28.10.1951	Temp.
"	"	161166	1/12/-	12-12-1951	9-3-52	"
"	"	161515	1/8/-	19.11.1952	5.1.53	"

TRUE COPY

Certified that Mansukh Topno of Sonari P.S.
Bistupur, Town Jamshedpur, District Singhbhum, is a member
of the Schedule Tribe as learnt from the report of the
S.I. Police Bistupur.

Sd/- B. Mander

City Magistrate
Jamshedpur
Distt:- Singhbhum

Dated:
Jamshedpur
the 26th March, 1953

Seal of the Court
of the City Magistrate
JAMSHEDPUR
with
ASOKA PILLAR

TRUE COPY

PA TNA UNIVERSITY

I certify

Mansukh Topno.

Hazaribagh St. C. Collegiate school born on the 20th Jan. 1930

son of Joseph Johan Topno passed the matriculation
Examination, held in the month of April 1948

and was passed in the Third Division.

Subject of Examination:-

- | | |
|------------------------|-------------------------------|
| 1. English | 4. Modern Indian Language () |
| 2. Mathematics | 5. Mathematis () |
| 3. History & Geography | 6. Extra subject xx |

PA TNA UNIVERSITY

The 10th Jan. 1950

Sd/-

Jagatnandan Sahay
Registrar.

UNIVERSITY MARKS.

English	I	...	33
English	II	...	34
M.L.	I	...	56
M.L.	II	...	37
Maths.		...	76
History		...	33
Geography		...	46
Addl. Mathes		...	34
			349
			III Division.

Sd/- F.C.Park
For Principal
St. Columba's Collegiate School
HAZARIBAGH.

COMMERCIAL ACADEMY
JAMSHEDPUR

Ref No.

Date Oct 21, 1952

This is to certify that M. Tepno has undergone training in Typwriting for the last one year. He has been tested and found fit for the same. He can manipulate the machine at the rate of 38 words per minute.

He is a smart young man with good physique and regular habits.

He bears a good conduct and character.

Sd/-
C.N. Rao
PRINCIPAL

Rev.
Klimke

Nov. 54

CARING FOR THE BLIND

By Betty Gaukroger

RANCHI is a fairly large town in Bihar, (diocese of Chota Nagpur), and is fast gaining renown for its Blind School. The India of today is becoming more conscious of the need to cater for its deprived and under-privileged sons and daughters, and we should be proud of the part the Christian Church is playing in the present scheme of Social Welfare. Work amongst the blind has been going on here in Ranchi, under Christian auspices since 1898, which took



SEEING HANDS: Blind School, Ranchi

its root from the deep concern and caring of two missionaries for a handful of poor, neglected blind folk.

Beware of pity. Blind people in India tend to fall between two stools, as they do elsewhere; only here, because of the absence of a Christian foundation to society, the attitudes stand out more clearly. Some people utterly disregard them and act as though they don't exist. Others, whom I believe are the majority, not so obviously cruel, but nevertheless are, I think, even more hurtful because they think they are kind. They don't think a blind person can do anything whatever for himself, and worse, by their comments in front of the blind would indicate that the blind are also mentally defective. Surely in all our dealings with people we need to help them to be individuals; not to make them dependent on us and allow them to become soft spiritually, so that no fresh breeze of challenge blows on their spirits to stir them to live the sort of life Christ asks of us all.

Our family today consists of 79 people, ranging from our baby of fifteen months, Daud Dayal, to the small group of elderly men and women who have lived most of their lives in our Home here. In truth the title "Blind School" is somehow a misnomer. In the confines of this compound we find not only the school, but two big hostels, two workshops, a selling organisation to cope with their products (cane work and knitting), and an office. In fact this is home to all our people! The only one about sixty per cent. of them have in the world.

Music is greatly enjoyed by many of the children, and the School is well known for its four-part singing. There is a percussion band and a few of the boys are learning to play the piano. Nearly all the children are proud of the fact that they can "play the gramophone" and they often borrow it in their free time. It is interesting to see what records appeal to them for most of our records are English. Brass bands are popular and choirs singing well-known hymns and anthems, but some of the most popular records are those of Harry Lauder! The lilt of all Scottish and Irish tunes seems to attract these children and they pick up the words of the Harry Lauder songs and sing them for the sheer joy of imitation even though they may have no idea what the words mean.

We are working hard to get increasing financial support from inside India. But we find that parents of blind children are so very rarely willing to pay anything towards their child's keep, education and clothing costs. However, we are gradually getting more response. Meanwhile we often wonder how much folk in England, with their sight or blind, realise how much they have to be thankful for and how far they are willing to support the Church's work overseas by service or giving.

Blind through neglect. But there is more: a real pioneering job to be done. In the villages off the beaten track there are hundreds of children with trifling eye ailments, so small that parents sweating in the fields to keep body and soul together cannot and will not make time to take the child to a doctor or a hospital. So slowly the condition worsens, until there is a helpless and hopeless child to be cared for.

(continued foot next column)

FROM SUGAR TO CATTLE

By the Rev. F. W. M. Lee

(Chaplain of Plumtree School, S. Rhodesia)

THERE is a significant contrast in moving from the densely packed West Indian islands to the open miles of African high veld, from sugar to cattle, from an old plantocracy, (domination of planters) giving place to West Indian nationhood, to an European population in South Africa anxious to maintain and develop its identity and influence. The significance lies in this: in the one area, from the racial view, there is a past resulting in a confused and frustrated present; whereas out here the future has still to be formed.

Since my present work lies entirely among European boys and the farming community in this area, (in the diocese of Matabeleland), it would not be fitting for me to write on the details of African affairs. But to the new-comer one fact is immediately apparent. Mau Mau has already changed Africa, just as the French Revolution redirected the course of European history. The European cannot put off for an indefinite period the question of race relationships, even though in the older generation there may be the memory of the ox-waggon, the building of the railway, the opening up of the land and the founding of towns. The African is rapidly approaching that vital and awkward stage between tribal organisation and a realisation of his economic worth. Where less than ten years ago open veld could be seen outside Bulawayo, for instance, there are now miles of factories. And the drift is from the reserves to the industries of Central Africa and the Union. Everyone is aware of the problem: Mau Mau has emphasised its urgency. The Federal Parliament has indicated its policy in including three African members.

Threefold problem. The African problem is fundamentally theological, but it is also social and economic. What was the average Tory Englishman's reaction to the growth of Trades Unionism? And what did the landed population of the South of England, trained in the older schools, think of the industrial cities of the North? How hard have the producers of England's wealth had to struggle for a share in its profits, with the reactions which convulse English industrial life today? There is a colour question here. But it must not confuse the point that we are also in the age of England after the Reform Bills. The same prejudices exist, the same upward surge of the non-privileged is evident, the same expansion of industry is with us.

A young country like Rhodesia does not have the long tradition of parish life that one found in the West Indies. The European here is, for the most part, frankly materialistic. This is indicated by a very unstable home life, caused in some measure by the high cost of living and the need in many cases of both man and wife to earn an income, and also by the high divorce rate. This is a real problem when trying to mould the boys' characters. The work among Europeans is a missionary task, and the Christian environment has still to be created. It is the position of the average parish in England made more obvious by force of circumstances. Here we are at least spared the delusion that a parish tradition carries us along!

Work in a new diocese, in a new Federation, is an invigorating experience. As you know, a recent Harvest Festival raised £2,000 for the Bishop's Appeal Fund. Farmers in one part of this area are themselves building a church for the use of Methodists, Dutch Reformed and ourselves (in order of rotation, not of merit!). To build one's house is quite a usual undertaking. And that is indicative of the work to be done out here. We have to gather the spiritual cement, and bake the bricks. Then we build, remembering the advice of wise master-builders who know the country.

And who wants it when it is hard enough to keep alive the ones who can and will work one day? There are hundreds too, of blind children leading the life of animals, unwanted, crawling around in the dirt unclothed, unknown and unknowing. If the parents could once be shewn what that child might become; how he or she could learn to earn a living.

WHEN YOU PRAY

Give thanks:

For the power and grace of God released upon the Church overseas through the faithful keeping of St. Andrew's-tide.

For the great work accomplished by the S.P.G. Braille Department in the last fifty years; for the self-effacing service of Miss Dora Blyth and her successors, and for all the blind people who have been encouraged in the Faith through this opportunity of contact with the life and work of the world Church.

For the new vision of the purpose and work of the Church experienced at the Anglican Congress; for the encouragement of fellowship between Christians of different races; and the far reaching effect and influence of the decisions of the Congress upon local churches throughout the Anglican Communion.

Pray:

At this St. Andrew's-tide especially for more men and women to staff vacant posts in the Church overseas (see September and October issues of *Oversea News*); that God the Holy Spirit may call and guide men and women in their vocation to serve Him in the world Church.

That the Christian hope of life after death may become a joyful reality to Jamaican Christians.

OVERSEA NEWS

Tribute: Gabrielle Hadingham, S.P.G. 1927-1954. In September Gabrielle Hadingham retired from the staff of S.P.G. which she has served in different capacities for more than 27 years. Her keen devotion to the Church overseas had to be satisfied through a home job, as long as domestic circumstances tied her to this country. But when she became free from these obligations, the urge to go abroad revived, and S.P.G., however reluctant to lose her, could not stand in her way. So she has gone forth with our blessing to bring her zeal and experience to the aid of the Australian Board of Missions.

It was under her leadership and inspiration that the S.P.G. Fellowship was launched, and Miss Hadingham, who had already proved her worth as an Area Secretary, had exactly those gifts which were calculated to bring the new movement to success. And a success it has undoubtedly been, with its network of groups and individuals spread all over the world.

Miss Hadingham would be the last to claim that the remarkable progress made has been due to any one person or body of persons. For she has always insisted that the secret of achievement is prayer and the power of the Holy Spirit in response to that prayer. Nevertheless she has humbly and diligently placed at the disposal of that Spirit all that has been given to her of organising ability, singleness of purpose, and persuasiveness of speech, and above all she has infused a spiritual quality into the work which has set the tone of the whole enterprise. This record fills us with thankfulness for her service and influence and makes us confident that we are releasing to the Church in Australia a reinforcement which is of greater value than any monetary gifts.

BISHOP B. C. ROBERTS.

ALL IN ONE BOX. S.P.G. is producing a series of study boxes, containing notes on use, sets of study notes, maps, film-strips, photographs, background books, suggestions for books, prayer, and action: everything a Group needs for studying.

Study Box No. 1 will be on **Black Man's Burden**. (Colour bar in S. Africa).

The rate of hire will be 10/- per box for a period of two months. Book your Study Boxes now! From Education Dept., S.P.G. House, 15 Tufton St., S.W.1.

OBITUARY

Hilda Saunders. 8th September, 1954.

Hilda Saunders belonged to the "old school": discipline, loyalty, obedience and respect for authority were the keynote to her character and she expected the same standards from others. She had a post of great responsibility for many years, as Overseas Secretary for the Women's Work. In the same spirit of obedience, she accepted the invitation of the Bishop of Kobe, after retiring from the S.P.G. staff, to go out to Japan with her elder sister. There she taught in the English School for boys for some years, though she had had no previous experience of teaching. When she returned from Japan, she was in charge of the Church Needlework Department for several years. No one who knew her well, could fail to be struck by her integrity and justice in all her dealings with others. They realised that her inner life was based on a selfless devotion to Our Lord and His Church: for above all she had that rare and beautiful virtue—true humility. For those of us who have had the privilege of her understanding friendship, which was never tinged with sentimentality, her death has left a gap in our lives which it will be hard to fill.—R.I.P.

Christmas Cards. A varied, inexpensive selection now available (not on sale or return). Also three new Chinese designs, 4d. each. Shop early in S.P.G. Bookroom.

S.P.G. RECEIPTS

January to September

1953 1954

General Fund	£56,215	£60,231
Medical General Fund	£8,451	£9,181

South India Separate Account:—

1954: £1,875.

Please make cheques payable to "The S.P.G.," not to any individuals, and send them to The S.P.G., 15 Tufton Street, London, S.W.1

Seeing Hands: An Adventure in Christian Service. (S.P.G., price 6d.).

This year the S.P.G. Braille Department celebrates its Jubilee and any reader who did not realise that the scope of S.P.G.'s work extended to the blind, is urged to order a copy of **Seeing Hands** in which the moving story of this voluntary, self-effacing work is told. In addition to transcribing *Q.I.P.* for the blind, it was decided in 1904, to produce a Braille edition of *The Mission Field* (Overseas News predecessor). Today *Overseas News*, *Q.I.P.* and *Challenge* are published in Braille editions, as well as transcriptions of simple booklets being sent to Australia, India and British Guiana, S. Rhodesia and the Transvaal.

A Braille edition is also available.

For Braille publications and other information about this work please write to the Braille Secretary, 15 Tufton Street, S.W.1.

Mighty River. An informal account of the Anglican Congress at Minneapolis, 1954, by the Bishop of Stepney (Church Information Board, price 1/-).

In 33 brief pages the Bishop of Stepney gives a stirring and lucid account of the Congress. *Overseas News* readers will be especially interested in chapter five, **The Church's Missionary Responsibility**. Read in conjunction with Bishop Roberts' article, this account is a vital asset to our thinking and praying for the world Church to which we belong. Recommended for your Church bookstall.

For the Blind. The title of the S.P.G. Braille Calendar for 1955 is "Charity". Copies, price 9d. each; also Christmas Cards with Braille words (pressed flowers 6d., ordinary cards 3d. each), may be obtained from the S.P.G. Braille Secretary, Miss D. Hare, Coverdale, 113 Westmoreland Road, Bromley, Kent. There are also a few Braille books for sale. Please order early.

BOOK IT NOW!

S.P.G. ANNIVERSARY, 1955

April 26th, 27th and 28th

Wanted for Tristan da Cunha: indoor games for the children, e.g. draughts, dominoes, playing cards, etc. Also cricket bats of any size or condition. Please send gifts direct to Mr. R. J. Harding, Schoolmaster, Tristan da Cunha, South Atlantic Ocean, and not to S.P.G. House.

Wanted: for missionary-architect; a set of drawing instruments, a good-sized drawing board, T-square, set squares, scales (Armstrong), and compasses. Please write to the Overseas Secretary, S.P.G. House, 15 Tufton Street, S.W.1.

Wanted: Magazines—*Illustrated London News; Theology.* Write to Miss C. M. Peterken, 21 Bethune Road, London, N.16, for an address to which to send them, but please do not send them to her.

Orders wanted: by the missionary working party of St. Mary the Virgin, Reading, for hand-made gloves, lined or unlined, fur-backed or garden gloves. All profits given to S.P.G. Price lists from Miss Stanford, 18 Castle Crescent, Reading.

For sale: Lavender bags at 1/- each plus postage. Address: Miss Kempthorne, 14 Moreton Street, Pries, Whitchurch, Salop.

Appeal from British Honduras. The Dean of Belize is appealing for a sanctuary lamp for the Cathedral. Would any reader who could meet this need send the lamp to the Overseas Secretary, 15 Tufton St., S.W.1.

Missing word competition, entitled "The Ideal Home", in aid of medical missions, by Miss L. M. Dean, is now ready. Copies may be obtained from Miss A. Atkins, 45 Friends Road, Croydon. Price 1/- and please enclose a stamped addressed envelope (1½d.). Closing date, January 31st, 1955.

Wanted: Clerical attire of various types, and Church plate for the clergy and churches overseas. Please write first to Mr. K. Hughes, 15 Tufton Street, S.W.1.

For your sale: Miss A. Craddock, 86 Shorncliffe Road, Folkestone, will send a gift of blotters, Christmas cards and Calendars to any sale in aid of S.P.G. funds.

Wanted: Gramophone records (not jazz): folk dance, classical and light music, would be very welcome for the Station School, Lahore diocese. Please send to Miss A. de Sausmarez, 15 Tufton Street, S.W.1.

Fellowship Meeting, on Monday, November 29th, at 8 p.m. at Rickmansworth Vicarage. A welcome to all who are interested. Speaker: Rev. R. W. Clayton from Delhi (formerly curate at St. John's, Watford).

HOSPITAL NEEDS—November

Nasik. Dr. Quilley writes that Dr. Salve, her new young Indian assistant doctor at **Ahmadnagar**, is a very good pathologist and greatly needs a microscope for his work. A good secondhand one can be obtained in India for £52 10s. and would be a tremendous help to him. Many of us have cause for great thankfulness for treatment in illness, directed by pathological tests. So could we all rally round and contribute something towards this big need? **Damaraland.** Miss May Simpson writes that a good midwifery book, costing £1 15s. would be invaluable in her isolated work. There is still no doctor in **Ovamboland** and Miss Simpson often has to cope with difficult cases single-handed.

Lebombo. £1 is needed to pay the cost of re-plating and repairing some much-needed instruments, asked for by Miss Susan Andrew of **St. Monica's, Maciene.** She would also like some money to spend on dried milk, 9/- a tin. **Zululand.** Dr. Barker urgently requires an electric centrifuge for pathological investigations at **Ngutu.** The cost is £20.

Contributions towards the cost of these needs will be most thankfully received by Miss Mosse, S.P.G. House, 15 Tufton Street, London, S.W.1.

Stamps. Mr. Butler has regretfully had to give up the work of selling stamps on behalf of the medical missions fund owing to lack of time. Mr. A. Blackmun, 18 Hillside Avenue, Canterbury, Kent, has kindly agreed to take over this work, so please send all used overseas stamps, in good condition, to him, and write to him for stamps on approval. Stamps from the West Indies are in special demand. Mr. Blackmun has recently moved house so apologises for any delay in answering enquiries and he is now under way.

Hospital Bales. Women's nightdresses and men's pyjamas are urgently needed: new, or second hand if in good condition. Write about bales to Miss S. E. Tollett, 15 Tufton Street, London, S.W.1.

Medical Papers. Miss K. Davis, 1 Hall Bank Drive, Bingley, Yorks., would be very glad to hear of anyone willing to post their copies of *The Nursing Times* and *The Nursing Mirror* out to the missionfield as these have been specially asked for.

MISSIONARY NOTICES

November

Sailings

Rev. H. W. Figgess and family, to Polynesia, 2nd.
Rev. V. Fielding Smith, to Lucknow, 6th.
Winifred Forbes, to Zululand, 14th.
Maisie Spendlove, to Lahore, 16th.
Mrs. P. Challenger, to Delhi, 16th.
Rev. P. Yohan, to Nagpur, 17th.
Rev. C. Hayward, to Lebombo, 25th.

Arrivals

Ann Deens, from Hong Kong.
Geraldine Jay, from Brandon (Canada).
Marion Jarvis, from Chota Nagpur.
Ven. E. Aldington Hunt, from Matabeleland (coming to live in England, not returning).

K.M. LEADERS—HOLIDAY SCHOOL

It is proposed, subject to adequate support, to hold a Holiday School for K.M. Leaders and K.M.s, probably during the first week in August at a school in Bournemouth. Leaders will, of course, be welcome without children.

If you are keen to come would you please write to Miss H. Campbell Baugh as soon as possible and not later than December 1st, so that definite arrangements for booking may be made.

Asia Christian Colleges Association. A Public Meeting of unusual interest is to be held on Thursday, 4th November, at 6 p.m. in the Livingstone Hall, Broadway, Westminster. The Chair will be taken by the Bishop of London and the speakers will be Mr. Ranjit Chetsingh, formerly of Baring Union College, Batala, N. India; Canon H. A. Wittenbach, East Asia Secretary of the Church Missionary Society, who has recently toured the Far East; and the Ven. Archdeacon Woods of Singapore.

The Association invites all friends to come to hear more of the important part the Christian Colleges are playing in the training of the future leaders of Asia and of the great opportunity now before them.

OVERSEA NEWS

NOVEMBER 1954

Eingegangen

am 15. NOV. 1954

erledigt



The emblem for the Anglican Congress centres in the Cross of Saint George, traditional symbol of the Anglo-Saxon Christianity which originally gave the leadership which brought the Anglican Communion into being.

This shield is surrounded by a circular band bearing the words "The truth shall make you free." This quotation, most characteristic of the churches within the Anglican orbit of loyalty, has been kept in the original New Testament Greek because that is a language studied by all scholars in our Communion.

MINNEAPOLIS, 1954

By Bishop B. C. Roberts

THE long-awaited Anglican Congress is over, leaving behind it a memory, a vision and challenge. It was planned by the Lambeth Conference of 1948 to give more official and continuing shape to the only previous Pan-Anglican Congress of 1908, inspired by S.P.G.'s great Secretary, Bishop Montgomery. Its purpose was to provide an opportunity for the Clergy and laity to share with the Bishops in expressing the mind of the Anglican Communion. Some were doubtful whether the expenditure of considerable sums of money could be justified. Indeed, if it had not been for the arduous labour and immense generosity of our hosts, the Protestant Episcopal Church of the United States, the good intentions of the promoters might have miscarried. But the verdict of the members of the Congress at least must be that it was triumphantly worth while.

The chief value of the Congress lay in the mere fact of getting together. The subconscious awareness, which has been growing upon us in recent years, of the range and variety of the Anglican Communion was here translated into concrete shape. Representatives of every rank and of every shade of colour within the fellowship intermingled without reserve or embarrassment. Happy contacts were made with old friends and new, and the exchange of personal experiences shed fresh light upon the complex problems and diverse conditions with which the one Body has to contend. A feeling of solidarity was at once established, and a common purpose dominated

the whole proceedings. This feeling was enhanced by the corporate occasions of worship, the daily offering of the Holy Eucharist in the Cathedral, the thronged opening service in the Minneapolis Auditorium, and the Mass Meeting of Missionary Witness at St. Paul. The Presiding Bishop of the United States gave a splendid lead in his inaugural address when he said: "We are united not by compulsion but by a common faith and heritage as well as by ties of mutual affection": and the Archbishop of Canterbury followed with a rousing call on the theme "The Truth shall make you free," and exclaimed "It is a grand thing to be called at this moment of history to battle for the one Lord of Freedom and Truth."

With this refreshing start the Congress proceeded to deal in general session with the four topics of its agenda—Our Vocation, Our Worship, Our Message, Our Work. Each subject was introduced by two or more masterly addresses, and with the text of these in their hands the delegates dispersed into twenty fully mixed groups to discuss the papers and to make their several contributions to the drafting of the ultimate report. Their conclusions were drawn together by a very able Editorial Committee, whose summary was subsequently debated by the full Congress and accepted almost without amendment.

It is this document by which the value of this experiment must be judged, and through which whatever virtue it has achieved will be communicated to the Church at large. Admittedly the studies made by the groups were hasty and incomplete, and no claim was advanced that the findings were oracular in character. But in retrospect the text of the message excites astonishment at the number of vital issues which were considered.

(a) There was a remarkable absence of controversy both in the presentation of the topics and their discussion. Reference was constantly made to the familiar tensions between the Catholic and Evangelical traditions within the Anglican Communion. But the possibility, and even merit, of their "peaceful co-existence" was not questioned, and indeed the ideal was commended that these balancing elements should be manifest in every Diocese and in each individual Church member. Even the delicate problem of the Church of South India provoked no bitterness, and all were content to follow the lead of the English Houses of Convocation in expressing sympathy with it and the hope that the way to full communion with it might be found.

(b) From our point of view a most satisfactory feature was the repeated stress which was laid upon the missionary and evangelistic duty of the Church. Over and over again the word "witness" appears in the report, and this was proclaimed to be a universal function of the Church and of each individual member of it. A gathering of this kind could hardly have failed to be aware of the greater or lesser number of men, women and children in their own countries who were still unconverted, and speaking for the conscience of the whole fellowship the delegates called for a fuller and more concerted effort on the part of the laity as well as the Clergy, of women as well as men, of young as well as old, to give bolder and clearer expression to their Christian faith. "A Church which lives for itself" it was said, "denies its Lord."

(c) It was recognised that our sense of unity demanded a lively and sacrificial partnership throughout the body. The distinction between the "older" and "younger" Churches was already felt to be growing out-of-date, and, without coining any new terms, quality and condition rather than age were taken to be the marks of differentiation. Thus it was laid down that "any advantages of resources on either side in spiritual experience, manpower, or material means must be used for mutual aid."

These and other recommendations were of an intensely practical nature. They were the constructive outcome of the theoretical principles which had been expounded. They constitute a blue-print of creative action. The members of the Congress have bound themselves by their agreements to a new covenant of service and sacrifice, and it is to be hoped that this resolve will be echoed from east to west, and from north to south. We in S.P.G. will give thanks to God for the encouragement of our labours which has come from Minneapolis and will not be slow to apply the challenge to our own lives and opportunities.

CALL TO PRAYER

By the Ven. F. W. J. Boatwright

The problems which face the Church in different places vary considerably. In Lebombo there are difficulties which fortunately do not frequently occur. (This is the only diocese supported by S.P.G. which is in an officially Roman Catholic country.)

MUCH of the Diocese of Lebombo (Portuguese East Africa) is very hot and wild. When trekking through some such part of the diocese as Naputo, which is solid Elephant, the missionary tries to take a disinterested view of the wrenched-up trees and the trumpeting around his path, and the catechist's chatter about taking off your coat and throwing it at the charging elephants, by reflecting that, by all the odds of probability, somewhere, somebody is praying for him.

Speaking for myself, I never refuse money for the work of the Gospel. But it is a pity that for many people the work of a missionary and the collection plate are considered the most complete and final unit invented. All the money in the world will not help me or other missionaries in the Church overseas when in trouble, or wrestling with some problem larger than human frailty.

For us in Lebombo, prayer is our most urgent need. One subject for your prayers is the strained relationship which exists between the Roman Catholic Church and ourselves. In a country largely given over to heathenism and Mohammedanism, that is plainly wicked. While the Government just tolerates us, the official Church pursues a policy of unrelenting intolerance and opposition. I am not afraid for our Church: we grow exceedingly and there is real need of our witness in this country so there is no doubt we shall continue to grow. But we do yearn for some peace.

Lebombo is probably the only diocese in the Anglican world where the "vulgar tongue" is prohibited, and we are compelled to worship in the Anglican way in Portuguese, a language which is practically unknown to the majority of our people. The difficulties of propagating the Gospel and being true ministers and stewards of the grace of God in such a circumstance can be well imagined. The obvious remedy is to teach all our people the official language: but apart from the few schools we have (and for which we get no government grants), we are not permitted to open schools of a rudimentary nature, for all such work has been given to the Roman Catholics. It is a bit hard to be told to propagate Portuguese culture, and then be refused all means of teaching it.

Will you pray? The missionary is constantly faced with problems and yearns for some intercessors. Will you help? One wrote to me recently, "You will be amused to know that at 8 p.m. last night I had an urge to pray for you. It was most inconvenient for I was at a whist-drive! Were you up to anything?" I had been called to the house of a heathen family, and found the witch-doctor in full pursuit of a poisoner. It seemed inevitable that the one Christian girl, wife of a man in the mines at Johannesburg, would be "named". The witch-doctor's speech to a departed grandmother put it into my head to pray out loud and invoke my friend (very much alive, but equally as potent) to give a hand. The outcome was most satisfactory for everything went wrong: no name was mentioned after all and I was permitted to take the poisoned one to the Maciene hospital.

Appeal to the laity. Many problems arise simply through shortage of staff. In most dioceses the problems cannot be solved by adding to the staff of native Africans. There is no doubt that the white man—and woman—must continue to take all work of responsibility for many years to come: and our African friends, at least here, know it to be true. What is a pity is the way we are of necessity using the staff we have. *The Church overseas needs not only the ordained man, but also the specialist layman.* Too many clergy are having to do jobs for which they are not really fitted, and though it may sound most amusing to be known as the priest-cum-printer-builder-carpenter-principal-dean-archdeacon-surveyor-agriculturalist - teacher - mechanic (to mention a few jobs this one does), it would be better for Lebombo if laypeople would take over.

Since starting this article I have had the following interruptions: I have ploughed a six-acre field, sold twenty slate-pencils, fifty exercise books, two pen-nibs, four prayer books; changed three pounds S.A. for escudos; visited one sick man; heard one discipline case; had lunch; taken forty winks, school prayer, my wife's temperature; sold two readers, marked four galley proofs, shown a boy how to bind a book, addressed the Mothers' Union, had tea, said Evensong, marked out the paddy field, the foundations for the hospital bathrooms; rowed the painter for using engine oil instead of linseed; and am now writing again. Meanwhile Church Council waits, to say nothing of my dinner.

Seconded. The most urgent need is helpers. Here, and everywhere, mission churches, hospitals and schools are struggling along with a miserably inadequate staff. It is impossible to do two people's work efficiently however hard one tries. We need more people. Our church here has over a thousand communicants; there are three hundred and sixty children attending school; but we have *one* priest and no European teacher.—SUSAN ANDREW, Lebombo.

IF LIFE SPARE

By the Rev. J. Redmayne

MANDEVILLE claims to be the third town in Jamaica. It is a county town by English standards, somewhere in size between Church Stretton in Shropshire, and Farnham in Surrey. As a parish (or "Cure", as we call it here), it includes an undefined area of country, anything up to ten miles radius, with a number of "districts", or small villages, several scattered small-holdings, and a few fairly large estates.

The following incident read in the context of All Saints' and All Souls' tide is a simple illustration of the Jamaican outlook.

The rector's station-waggon bumps slowly over piles of earth and stone where the road is at last being widened. A quarter of a mile further on, a knot of people, women in white dresses, men in jackets, are waiting. The coffin is lifted out of the back of the car: (the widow of this old member could not afford a taxi as hearse back to the burial spot on the family land). The rector puts on his surplice, and leads the way: up a grass bank, through a field and a few trees, to a group of graves set in the middle of a crop of seven-foot corn. There is a pause, because the rope has been forgotten. Someone goes to borrow one from a neighbour who has a cow. The sun beats down hotly. Morning funerals are generally at 7 a.m. but this morning is a feast day, and there has been a celebration in the church, so now it is 9.30. At last, the rope comes and the service starts. There is a short address: the committal: and then hymns while the earth is shovelled back: "Rock of Ages," "Peace, perfect peace," and (since one cannot sing "Abide with me" in the morning) "O God our help in ages past."

Farewells are cut short: the widow has stayed at home. A big cloud has suddenly blown up. As the rain starts there is a clamour of "Beg you a drop, rector," and half a dozen members climb in for a lift to the village. The conversation makes no pretence at solemnity. Death is a release from poverty and pain and a matter of course, sometimes sudden but never surprising. One makes no arrangement for the future without taking at least formal account of it. So when the rector says, on parting, "See you at the members' meeting next week," the answer is, as usual, "If life spare."



ROOM FOR GOD: Worship in a Jamaican shack

ST. ANDREW'S-TIDE.

One of the privileges of a priest is to see the faces of the communicants. Coloured people have extremely expressive faces. Sometimes the priest sees expressions of joy and adoration which belong to the life of heaven itself. Yet if only we had more priests! How can Christ's flock be fed?

If it were not for the grace of God, the priest himself would often be overcome by disappointment and despair. Perhaps your prayers have helped him and his people. You *are* praying, aren't you?

Ven. R. W. TAYLOR, British Honduras.

1954

London area to nearly 35,000.

'Dravidians' Broke Dolls, Not Sacred Images, Says Judge

MADRAS, Oct 13.—Mr Justice N. Somasundaram of the Madras High Court today upheld the decision of lower courts in dismissing a complaint against Mr E. V. Ramaswami Naicker, leader of the Dravidian Federation, and two others for offences under Sections 295 and 295 (A) of the Indian Penal Code for breaking Ganesh images.

The relevant provisions of the code deal with injuring or defiling a place of worship with intent to insult the religion of any class and deliberate and malicious acts intended to outrage the religious feelings of any class by insulting its religion or religious beliefs.

An Additional First Class Magistrate of Trichinopoly had dismissed the complaint and later the Sessions Judge of the same place had upheld that decision.

The complaint was preferred by one Mr S. Veerapathiran Chetty against three Dravidian Federation leaders, including Mr Ramaswami Naicker, for breaking images of Ganesh as part of the Federation's iconoclastic campaign.

Dismissing the criminal revision petition against the Lower Court's decision, the Judge said that in modern society there were images of deities in the drawing rooms. It could not be suggested that such images were held sacred. They had to be distinguished from objects held sacred, i.e., when they were duly installed in a temple and from which they were subsequently taken out in procession on festive occasions. What was broken by the respondents was nothing more than a doll taken either from a shop or made for the occasion, and it could not be called an object held sacred.

His Lordship, however, observed it was "certainly imprudent and inconsiderate" on the part of the respondents to have broken the images in public. It was difficult for anyone to conceive that the gentlemanly feelings of any person belonging to the better class of the community to which the accused belonged would ever permit doing an act in violation of considerations of religious feelings and prejudices of those members of that community. An act like that, beyond producing a certain amount of prejudice against the doer, did not serve any useful purpose.—P.T.I.

18. Dez. 1954

Lo/Su.

The Lutheran World Federation
Department of World Missions
c/o Director Dr. Fridtjov BIRKELI
G e n e v a
Route de Malagnou 17

Sehr verehrter Herr Dr. Birkeli,
in der Anlage sende ich Ihnen das Schreiben zu, das ich von
Herrn Pastor TIGA erhalten habe.
Wie ich Ihnen versprach, habe ich P. TIGA sofort nach der
Tagung in Hoekelum gebeten, Ihnen die Unterlagen dafür zuzu-
schicken, daß 2 unserer Theologiestudenten aus Ranchi zum
Studium nach den U.S.A. eingeladen sind. Ich erhielt die
beigefügten Blätter als Antwort und sende sie Ihnen hiermit
zu.

Mit den herzlichsten Grüßen und Segenswünschen zum Christ-
fest und Neuen Jahr

Ihr

for L.

Anlagen.

Oekumenische Tagungen in I n d i e n .

Indien ist diesen Winter der Schauplatz einer Reihe oekumenischer Veranstaltungen, die hier an verschiedenen Orten zwischen dem 8. Dezember 1952 und dem 4. Februar 1953 stattfinden.

Die Tagungen sind wie folgt vorgesehen:

Dez.	11.- 25.	Dritte Weltkonferenz Christlicher Jugend	Travancore
Dez.	27.- 30.	Oekumenische Studien-Konferenz der Studien= abteilung des Weltkirchentages	Lucknow
Dez.	28.-Jan.4.	Jahres-Studententagung des Christ= lichen Studentenweltbundes	Tamparam Madras
Dez.	29.- 30	Tagung der Exekutive des Weltkirchen= rates	Lucknow
Dez.	29.-Jan.2	Tagung des Ausschusses der Jugendabtei= lung des Weltkirchenrates und des Welt= rates für Christliche Erziehung	Alwaye/ Travancore
Dez.	31.-Jan.9.	Tagung des Zentralkomitees des Weltkir= chenrates	Lucknow
Jan.	9.- 21.	Versammlung des General-Komitees des Christlichen Studentenweltbundes	(im Umkreis von Bombay)
Jan.	9.-Febr.4.	Oekumenisches Arbeitslager	Parapani/ Assam

Regierungsausschuß für Missionsfragen.

(Bombay)

Die indische Regierung hat einen 10-köpfigen Untersuchungsausschuß für Missionsfragen eingesetzt, dem u.a. das Parlamentsmitglied SETH GOVIND DAS und der frühere Sprecher der Nationalversammlung, G.S.GUPTA, angehören. Der ehemalige oberste Richter des Nagpur Gerichtes, Dr. Bhawani Shankar NIYOGI, wurde zum Vorsitzenden des Ausschusses bestellt.

Der Ausschuß soll Missionsfragen von historischen und verschiedenen anderen Gesichtspunkten aus untersuchen und der Regierung entsprechende Empfehlungen unterbreiten. In einer Begründung zur Einberufung dieses Untersuchungsausschusses heißt es, dass der indischen Regierung Beschwerden von und über christliche Missionare vorlägen. Den Missionaren werde vorgeworfen, dass sie "schlichte, des Lesens und Schreibens unkundige Eingeborene und andere in ihrer Entwicklung zurückgebliebene Personen zur Bekehrung zwingen und ihnen alle möglichen Vergünstigungen in Aussicht stellen. Eine solche Handlungsweise verletze die Gefühle der Nicht-Christen." Es würde auch behauptet, fährt die Erklärung fort, daß man unter dem Mantel der Mission, direkt oder indirekt, "politische oder andere nicht-religiöse Ziele" verfolge. Die christlichen Missionare weisen diese Beschuldigungen zurück, heißt es in der Erklärung weiter, und betonen, dass ihre Arbeit ausschliesslich religiös sei und lediglich sozialen, medizinischen und erzieherischen Zwecken diene. Die christlichen Missionare beschwerten sich ihrerseits darüber, dass sie von Nicht-Christen und verschiedenen örtlichen Dienststellen in der Ausübung ihrer Arbeit behindert würden. Die Erklärung folgert abschliessend: "Da die Beunruhigung auf beiden Seiten zugenommen hat, betrachtet es die Regierung im öffentlichen Interesse als wünschenswert, den ganzen Fragenkomplex einem unparteiischen Ausschuss zur gründlichen Prüfung zu übergeben. "

Oek PD Genf

Abschrift

In d i e n .

Der Staatspräsident zur Missionsarbeit.

- " Die BAGAVADGHITA lehrt uns zu dienen und Gott das Weitere zu überlassen. Sie lehrt uns, nicht dem Erfolg nachzujagen, sondern schlicht zu dienen. Ein Dienst aus solchem Geist ist uns sehr willkommen ", sagte der indische Staatspräsident Dr. Rajendra PRASAD, als man ihm in Tura (Assam) die Bitte vorlegte, der Arbeit der Missionare in Assam keine Beschränkungen aufzuerlegen, da eine solche Maßnahme den Fortschritt auf allen Lebensgebieten beeinträchtigen würde.

Der Präsident sagte, die Verfassung garantiere der Ausübung jeden Glaubens und jeder Religion volle Freiheit, und die Regierung sei entschlossen, sich nach diesem Grundsatz zu richten. Er freue sich, daß er von der guten Arbeit berichten könne, die die christliche Mission in vielen Teilen des Landes geleistet hätte, aber er möchte in diesem Zusammenhang doch einen Punkt zu bedenken geben. " Wir alle ", fuhr der Präsident fort, " ob Christen oder Nichtchristen, erkennen ihren Dienst an. Gandhi pflegte zu sagen, daß dieser Dienst eine noch grössere Anerkennung finden würde, wenn e i n e Bedingung erfüllt wird, daß nämlich dieser Dienst aus reiner Liebe zu den Menschen getan wird und nicht in der Absicht einer Bekehrung. Daran müssten die christlichen Missionare immer denken. "

" Indien achtet die ~~Gra~~ Christen ebenso wie die Hindus oder Moslems und alle anderen Menschen, " sagte Dr. Prasad. " Wir wissen auch, daß die Christen sich als ebenso gute Inder betrachten wie die Hindus. Das ist schon seit undenklichen Zeiten eine unserer ausgeprägtesten Eigenschaften und nicht erst seit heute. Aber ich brauche Ihnen, die Sie hier in einem Hügelland wohnen, nicht zu sagen, daß man die Berggipfel auf verschiedenen Wegen erreichen kann. Und wir möchten, daß jeder in Indien das Gefühl hat, dass er die Spitze auf dem Weg erreichen kann, den er für richtig hält. Darum wäre nichts dagegen einzuwenden, wenn das Christentum den indischen Christen oder auch Nichtchristen verkündet wird.

Abschliessend betonte Präsident Prasad: " Ich weiß, daß vor einiger Zeit Vorwürfe gegen die Christen laut geworden sind. Wir haben nichts dagegen, wenn ein Christ seinen Glauben predigt. Wenn gegen die Tätigkeit der Christen Einspruch erhoben worden ist, so richtete sich dies nicht gegen die Verkündigung des Christentums, sondern gegen die besondere Art von Tätigkeit, die einige Leute damit verknüpft haben. Noch weniger läßt sich gegen den sozialen Dienst einwenden, den ein Mensch an seinen Mitmenschen tut. Aber wir erwarten, dass die, die zu diesem Zweck nach Indien kommen, ihre Tätigkeit auch auf den sozialen Dienst beschränken. Wenn man diese Bedingungen einhält, wird und kann es keine Schwierigkeiten geben. "

Oek PD Genf

aus Oekum. Pressedienst, Genf
Nr. 12 - 26.3.1954

Abschied von Indien

Ranchi, die neben Patna die zweite Hauptstadt der Provinz Bihar, hat trotz der hunderttausend Einwohner einen ausgesprochen ländlichen Charakter. Auch die Evangelisch-lutherische Gossnerkirche von Chota Nagpur und Assam - so lautet der förmliche Titel - verfügt dort über einen nicht unbeträchtlichen Grund- und Hausbesitz. Ich wohnte im sog. "Roten Bungalow", das Generationen von Missionaren mit ihren Familien beherbergt hat, und fühlte mich zuletzt darin ganz heimisch.

Nun muß ich vom "Roten Bungalow", von Ranchi und von Indien Abschied nehmen. Mein Auftrag ist erfüllt.

Offiziell hat mich die Kirche schon am vorausgehenden Sonntag verabschiedet - in einem Gottesdienst, in dem ich die Abschiedspredigt hielt. Als ich auch an diesem letzten Sonntag am Gottesdienst in der hundertjährigen Christuskirche teilnahm, bin ich nicht mehr und nicht weniger als das schlichteste Gemeindeglied. Als darum vor dem Schlußgebet eine ganze Familie - das Elternpaar mit vier Kindern - vor den Altar tritt, damit ihr besonderes Gebetsanliegen in das allgemeine Kirchengebet mit hineingenommen werde, schließe ich mich ihr, einer Eingebung folgend, einfach an. Ich habe das herzliche Verlangen, Gott in der Gemeinde für den Reichtum dieser Indienreise zu danken, die ich im Rückblick als ein ganz großes Gottesgeschenk erkenne. Mit Gottes Hilfe ist es gelungen, den Auftrag in den mir gezogenen Grenzen auszurichten.

Ich hatte den Auftrag, das Vertrauensverhältnis zwischen der deutschen Mutterkirche und der indischen Tochterkirche zu stärken und zu vertiefen, im besonderen den Missionar aus seiner isolierten Stellung in der selbständigen indischen Kirche herauszulösen und ihm eine größere Bewegungs- und Handlungsfreiheit zu verschaffen. Dieses Ziel ist erreicht. Ferner war mir aufgetragen, die Isolierung, in die die Gossnerkirche selbst sich begeben hatte, zu lockern und sie wieder in eine enge Fühlung mit den anderen lutherischen Missionskirchen, im besonderen der ihr benachbarten Santal- und Jeypurkirche, zu bringen. Darum habe ich auch diese Kirchen besucht und eine Zusammenarbeit mit ihnen auf ganz bestimmten Gebieten, z.B. in der Ausbildung der Pastoren und in der Hospitalarbeit, eingeleitet.

Grund genug, um Gott in der Gemeinde zu loben und ihm zu danken. Und während ich so vor dem Altar dastehe, fühle ich hinter meinem Rücken das ganze Gewicht der versammelten Gemeinde und weiß, sie betet und dankt mit mir mit.

Nach diesem Abschied von der Kirche bleibt mir nichts zu tun übrig, als mich auch von Ranchi zu verabschieden. Es wird ein heiterer

Abschied. Als ich aus dem Bahnhofsgebäude auf den Bahnsteig hinaustrete, lächeln plötzlich alle: nicht nur die Vertreter der Kirchenleitung und der Ranchi-Gemeinde, die gekommen sind, mir ein letztes Lebewohl nachzuwinken, sondern auch die Nichtchristen, die sich, auf die Scene aufmerksam geworden, als Zuschauer um uns drängen. Sobald ihr Blick auf mich fällt, lächeln sie. Ich kann nicht leugnen, daß den Anlaß zu dieser Heiterkeit der Aufzug bildet, in dem ich mich bei der Abfahrt von Ranchi der Öffentlichkeit präsentiere. Mein ganzes anderes Gepäck habe ich den Kulis (nicht im verächtlichen Sinn gebraucht) überlassen. Sie verstauen es gerade im Abteil. Was ich jedoch um alles in der Welt nicht aus den Händen geben würde, ist eine wundervoll gewölbte, bauchige Kürbisflasche, die meinen Tastsinn entzückt, sobald ich sie nur berühre. Ich habe sie an meinen linken Arm gehängt. Mit der rechten Hand aber trage ich, zu einer Traube zusammengebündelt, lauter andre zerbrechliche Kostbarkeiten, die ich nur dann heil und unbeschädigt nach Hause zu bringen hoffe, wenn ich sie selbst wie meinen Augapfel hüte. Es sind das ein paar Musikinstrumente, wie man sie nur im Dschangel zu sehen bekommt: der Resonanzboden - ein ausgehöhlter, getrockneter Kürbis, das "Griffbrett" - ein hohler Bambusstab, an der Spitze mit Pfauenfedern geschmückt. Darunter befindet sich auch eine "Tehilla", ein Instrument, das nur ein Meister seines Faches zu spielen versteht. Bei ihr ist im Kürbis ein kreisrundes Loch ausgeschnitten, das der Spielmann beim Spielen fest auf sein Herz preßt, so daß nicht nur seine Brust, sondern sein ganzer Körper zum Tonträger wird. Erstaunlich, welch ein starker, voller Klang der zierlichen "Tehilla" entlockt werden kann, wenn sie von einem wirklichen Künstler gehandhabt wird.

Es war in den Dschangeln des Distrikts Singbhum, im Dorfe Christbari. Die Gemeinde hatte uns ein "Bhara Khana", d.h. ein großes Gastmahl, gerichtet, an dem das ganze Dorf teilnahm. Während wir speisten, trat das greise Oberhaupt des Dorfes und zugleich ein Rajah seines Stammes, die Tehilla in Händen, vor mich hin und bat mich, mir Lieder seines Volkes vortragen zu dürfen. Und dann sang er meist geistliche Lieder, aber auf meine Bitte auch einige Volkslieder und begleitete, die Tehilla auf seine nackte Brust gedrückt, sich selbst dazu, so meisterhaft, daß ich seitdem es nicht mehr wage, von primitiver Musik zu sprechen; sie ist in ihrer Art vollkommen. Ein Rajah der Mundas, der zu Ehren seiner Gäste die Tehilla spielt; ich werde dieses Bild unter den Urwaldbäumen und angesichts jenes weltverlorenen Dorfes nicht vergessen. Zum Schluß wandte sich der ehrwürdige Sänger an mich mit den Worten: "Wir spielen nur auf einer Saite, und unsere Geige hat nur einen Ton; aber unser ganzer Herr liegt darin eingeschlossen."

Und damit überreichte er mir seine eigene Tehilla zum Geschenk. Man wird jetzt verstehen, was mir dieses Bündel Musikinstrumente bedeutet. Ihr Außerer Wert gleich Null, ihr Sinngehalt nicht zu ermessen! Ich habe einen Schatz in meinen Händen ... Mit dem behutsamen Griff meiner Finger umspanne ich nichts Geringeres als das Herz des indischen Dschangels, das ich mit mir forttrage - nach Hause trage - - -

Ein weißer Sahib mit einer Kürbisflasche am Arm und den primitiven Musikinstrumenten der Urwälder in der Hand bietet wirklich einen lächelnden Anblick. Schon die lustigen Pfaunefedern reizen zum Lachen. Aber niemand lacht. Alle, die mich sehen, lächeln - gut und freundlich. Sie lächeln nicht nur mit dem Munde, sondern auch mit den Augen, und ich gebe ihnen dieses Lächeln wieder. Unter uns ist eine Atmosphäre der Vertraulichkeit. Sie verstehen, daß ich sie verstehe. Die Art, wie ich mit den Dingen umgehe, die auch ihnen wert und teuer sind, empfinden sie als eine Abschiedshuldigung für ihre Art. Kurz bevor der Zug anrollt, springen der jüngste Sohn des Kirchenpräsidenten und das jüngste Töchterchen des Leiters unseres theologischen Seminars ^{auf mich zu} und hängen mir zwei Blumenkränze und den Hals - die letzten, allerletzten. Und so - einander zulächelnd und zuwinkend ^{nehmen wir} ~~Wirk~~ Abschied voneinander. Es ist ein fröhlicher Abschied.

^{/bewegt} Im Hafen von Calcutta erwartet mich am King-George-Dock das Schiff, das mich in die Heimat tragen soll. Es ist ein deutsches Schiff indem ich meine Kabine betrete, befinde ich mich schon auf deutschem Boden. Langsam und unbeholfen ^{/es} sich an den Pieren entlang, durch die knapp bemessenen Hafenkanäle hindurch, um endlich in den breiten Houghli einzulenken. Hinter uns liegt der Howrahbahnhof, dessen Name allein schon schicksalsträchtig klingt. Dicht daneben die hochragenden Konturen der Howrah-Hängebrücke, über die das kochende Leben Calcuttas hin- und zurückflutet. Das Schiff beschleunigt seine Fahrt. An beiden Ufern löst ein bengalisches Dorf das andere ab. Sie gleiten wie Schatten vorüber. Am nächsten Morgen ist die Mündung erreicht. Der Houghli hat sich zum Meer geweitet. Seine Ufer sind nicht mehr zu erkennen. Dann nimmt das Schiff Kurs auf offene See. Die indische Küste versinkt.

Ich nehme Abschied von Indien.

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Report on visiting tour (continuation)

17.2.54

Our visiting tour was carried through without pause except for two days in Ranchi. The last journey which lasted 3 weeks led through the mission-fields and was concluded last week with general church meetings at the centre of the church administration, in Ranchi. I was accompanied on all these visits by President Joel Lakra, the President of the respective synod and one or two missionaries. This cooperation proved very favourable for the relationship between Church and Mission. Our visits were evangelisation visits with special stress on the appeal to the congregations to mission on their own initiative.

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In these small industrial parishes a rising standard of life and education can be perceived. Here the Adhivasis (aboriginals) find chances of rising which they grasp with great keenness. Thus a thin stratum of Adhivasi intelligentsia has formed to which belong drivers, clerks, engineers, manager assistants and in very seldom occasions also managers as e.g. in the Tata-Works of Jamshedpur. But also the life of the common workman is visibly changing. The ties with his village community are loosening, and he seeks new ties, e.g. in clubs. He has to work by the time-control, and learns the meaning of time and punctuality. In the dwellings erected by the mining companies he often has electric light and running water, and although these are outer influences they perceptibly alter his manner of living and thinking. Some of our Christian workman who are under these influences feel a little estranged to their rural church environments somewhat like the European workman feels a stranger in our bourgeois church. They want a clergyman who himself undergoes this change and understands their situation. This distanciationx estrangement between industrial parish and rural parish is only just in its beginning, but the church administration cannot overlook it. Principes obsta.

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Everybody talks about the great ROURKELA project, which is to be realised in cooperation between the Indian Government and the German firm KRUPP & DEMAG. All religious societies including the Gossner Church have applied for land in the Rourkela-area for the building of temples, Mosques and churches. It would be very desirable for the German Protestant Church to form a German congregation under a German Pastor for the German engineers, technicians and skilled labourers who will be coming to India with their families. The pastor could look after the Germans in Jamshedpur and keep the contact with the Gossner Church.

It is said that Krupp & Demag wants to select 300 capable Indian students for training in Germany. The Catholic mission has already suggested suitable applicants. It would greatly depress our Lutheran Christians if only Hindus and Catholic ~~Christians~~ Adhivasis, and not their sons too would be considered, ^{provided} if they fulfill the demands.

2. The mission-fields

The visits on the mission-fields in Orissa, Surguja and Udaipur revealed three different methods of mission work. In Surguja they work with a certain extensive sweep. The money is given by the Lutheran World Federation through the so-called Surguja-Committee. The missionaries (ministers and catechists) are sent by the Gossner Church. Pastor KRUPADANAM of the Telegu-Church directs this work from AMBIKAPUR. He is a very active and far-seeing man. The organisation and financial problems are excellently looked after under his care.

I had no opportunity of judging his spiritual qualities. President Joel Lakra works together with him, and takes a special interest in Surguja, as the Adhivasis in Surguja are Oroans. 15 villages have applied for baptism-instruction. Hitherto 1800 Oroans in all have been baptized. Also the Non-Christians regard Joel Lakra as one of the leaders of their tribe, and are prepared to follow him.

At first I was not favourably impressed by the small Christian community in AMBIKAPUR. Outwardly the baptized looked just like the heathens. They had neither been asked to give away their charms, nor was their plait cut off - and this was done with the express reason that one did not want to provoke the Hindus in AMBIKAPUR. I afterwards visited 3 further congregations in the country. The first was, as it were, in the mouldering from paganism to Christianity, but the other two, which are both comparatively young, but led by excellent pastors showed astonishing maturity. In one of them I actually felt something of the breeze of a mission movement and went away from Surguja with the conviction that here really good work was being done.

The second method I observed President Lakra himself calls the

"mission method of the Autonomous Church". This work is done by the separate congregations and synods on their initiative. Thus e.g. the congregation "Sarhapani" in Jaspur has set itself the task of missioning the neighbouring UDAIPUR by its own people and its own means. In this case - in contrast to Surguja where ministers and catechists are well paid - the missionaries have to bring personal sacrifices. Where money is scarce it may be that for the sake of the mission work all salaries of church workers are reduced. In this way the work is also carried out from BURJU. I can only approve of this method, although it is my opinion that mission work is the duty of the entire church and that the church administration should not burden the weakest member (which Sarhapani is) with the heaviest task. I am also somewhat uneasy about the tension between the Protestant RAIPUR-Mission which also works in Udaipur, and the Gossner Church. I was not able to check the things which President Joel Lakra reproaches the Raipur-Mission for.

The third mission-field is that of the Joint Mission Board in Orissa. The method that Missionary Borutta, who works here with 10 catechists applies is to contact very small congregations ~~xx~~ and single Christians and Christian families. He strengthens them by very faithfully visiting them and tries to extend the network. It is a narrow trail that the mission-workers follow here and ends in a Christian village which lies in absolute isolation in the jungle. The district to which it belongs (Simlipahar) is described on the map as "unpopulated".

One has the feeling that all efforts and means are useless unless a miracle happens - yet this miracle has happened; for from this village the Gospel has sprung over like a spark across the forest hills into the thickly populated plain of Mayurbhanj. Three villages have already applied for baptismal instruction.

Here all the Adhivasis are Mundas and Hos who are related to the Mundas.

Our newly founded missionstation in AMGAO on the River Brahmani is a second very far out outpost. In two months a bungalow for a woman - missionary and a mission doctor and 3 hospital wards will be ready for use. But there is a great gap between Amgao and the old church area. For between them lie the former States Keonjhar, Rallahara and Bamra, in which as yet no mission work has been done (with the exception of Bamra). Tests have shown, however, that among the Adhivasis living there, there is a willingness to hear the Gospel. Many of them Hinduised, but this fact - contrary to other places - does not seem to be a hindrance for missioning.

It was a great joy for us that Pastor SYMANOWSKI who was assigned by the World Council of Churches as leader of a work camp in Thailand could interrupt his journey and see this mission-field together with us.

On the whole I have the impression that the Gossner Church really has an enormous mission task ahead of it - within as well as without the old church area. As church of the Adhivasis it realises ~~it knows~~ that its duty is towards the Adhivasis wherever it comes in to contact with ^{them} through its work. Think alone of the 2 million Adhivasis in the DUARS and in ASSAM. This mission task is like a far too large dress that the Gossner Church has put on. It will have to suffer much trouble, toil and sacrifice before it has grown into this dress.

On our journey to AMGAO we were accompanied by a representative of the WORLD PRAYER LEAGUE, Mr. HJELMERWICK whom we had accidentally met. He was deeply impressed by what he saw, and asked whether he might work together with the Gossner Church. His work-group has its centre in Darjeeling. So it is natural to ask them to cooperate with the Lutheran communities which have gathered in the tea-plantations of Duars. The invitation must be given by the Gossner Church. Whether cooperation would also be in question on the Joint mission Board depends on the information we hope to obtain from Dr. Schiotz concerning the Lutheran World Prayer Mission.

3. Conclusion of the visiting-tour in Ranchi

The central meetings in Ranchi began with a session of the Church Council where I reported on our visiting-tour and its results.

The most important task of the Church at the present moment (especially in view of its missionary obligation), I said, was a thorough training of catechists. This is to be launched by Missionary Borutta in Chaibassa. Further I discussed and made suggestions about:

- a defined task for the students Bage and Surim at present in Germany;
- special care for the industrial congregations;
- promotion of lay-work within the Church;
- a statement concerning better exploitation of their church property;
- the calling of an Indian pastor as "Home-worker" in Germany by the Gossner Mission;
- invitation to Germany of two young women for training in parish and youth work;
- the drawing of the missionaries out of their isolation in the Church and greater freedom for their evangelistic work in the congregations.

After the Church Council was held the plenary session of the ministers (ministerium) of which 104 were present.

Subject of the agenda was: "Minister and Politics."

After a lively discussion the following statements were agreed on:

The minister may not be member of a party.

The Church must remain in close contact with the Christian politicians and hold them in the Church.

Beyond this the Church itself has an obligation towards public life. She must fight for truth and justice" but the only weapon she has is the Word. If the Word of God is preached as it should be its effect will be felt in political life.

The extra-ordinary general synod (Mahasabha) was astonishingly well attended. There were 160 present. The meetings lasted two days. According to the opinion of the missionaries who had attended the Mahasabha in former years the spirit and temper of these meetings was surprisingly good.

Chief item of the agenda was: "the new regulation of the relations between Church and Mission". The best report I can give on the results of the very long discussions which were held in a real spirit of fellowship were the revised "Terms" for the missionaries, and the findings concerning my visiting-tour by the general synod which are here enclosed.

On the last day the ministerium had to meet again in order to discuss a matter of doctrine. The examination of candidates on the previous evening had revealed that concerning mortality or immortality of the soul the candidates held views in variance with the valid doctrine of the Church. The examination was acknowledged as passed, but the candidates were not to be appointed in the church until they had revised their views in a course on the matter in question.

Pastor Lic. SCHULTZ who had taught the candidates took the whole responsibility for the view the candidates had expressed. On the other hand President Joel Lakra felt himself responsible as President of the Church

to watch over the doctrine of the Church, and to ward off heresy which he believed Pastor Lic. Schultz supported (mortality also of the soul). A whole day long the ministerium was occupied by the question whether the soul was mortal or immortal. However the effort was successful to prevent an immediate authoritative answer to this question and to subject it to deliberation. The ministerium resolved that the Church Council and the staff of the Theological College should be commissioned to continue the discussion of this theological problem and to prepare a course for ministers for September in which the findings concerning this problem should be thoroughly worked out on the basis of the Scripture.

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and to prepare a course for ministers for September in which the findings concerning this problem should be thoroughly worked out on the basis of the Scripture. -

sg. 1 o k i e s

Ranchi, 31st of March 1954

Report on visiting tour (continuation)

17.2.54

Our visitations tour was carried through without pause except for two days in Ranchi. The last journey which lasted 3 weeks led through the mission-fields and was concluded last week with general church meetings at the centre of the church administration, in Ranchi. I was accompanied on all these visits by President Joel LAKRA, the President of the respective synod and one or two missionaries. This cooperation proved very favourable for the relationship between Church and Mission. Our visits were evangelisation visits with special stress on the appeal to the congregations to mission on special stress on the appeal to the congregations to mission on their own initiative.

The following report concerns my visits to :

1. the industrial area,
2. the mission-fields of the CHURCH and the JOINT MISSION BOARD
3. the concluding meetings at the headquarters of the Church in Ranchi.

1. The industrial area.

Here we are concerned with the congregations in the TATA-Works in Jamshedpur and the various iron-ore mines of the District of Singhbhum (Province of Bihar), and the Province of Orissa. Characteristic for all these congregations is the active lay element. In most cases the laymen are the leaders of the congregations, whereas the clergy (minister or catechist) assigned by the church administration keep in the background. Occasionally one can perceive a slight tension between laymen and clergy, however the energy and above all the will to mission deserves acknowledgement. Nearly in all places we visited, land had been bought for the building of churches and schools. A churchbuilding had been planned, because the chapel had become too small. The mining companies - also the non-Christian ones - are very helpful and give land and building material for this purpose, as they have found out that the founding of congregations is the only effective way to keep at least the Christians at their job within the constant fluctuations of labour.

In these small industrial parishes a rising standard of life and education can be perceived. Here the Adhivasis (aboriginals) find chances of rising which they grasp with great keenness. Thus a thin stratum of Adhivasi intelligentia has formed to which belong drivers, clerks, engineers, manager assistants and in very seldom occasions also managers as e.g. in the Tata-Works of Jamshedpur. But also the life of the common workman is visibly changing. The ties with his village community are loosening, and he seeks new ties, e.g. in clubs. He has to work by the time-control, and learns the meaning of time and punctuality. In the dwelling erected by the mining companies he often has electric light and running water, and although these are outer influences they perceptibly alter his manner of living and thinking. Some of our Christian workmen who are under these influences feel a little estranged to their rural church environments somewhat like the European workman feels a stranger in our bourgeois church. They want a clergyman who himself undergoes this change and understands their situation. This estrangement between industrial parish and rural parish is only just in its beginning but the church administration cannot overlook it. Principes obsta.

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Fortsetzung des Visitationsberichtes (Zwischenbericht
vom 17.2.1954.)

Die Reise durch die Gemeinden wurde pausenlos, mit einer nur 2-tägigen Pause in Ranchi durchgeführt. Die letzte Reise, die 3 Wochen dauerte, führte durch die Missionsgebiete. Den Abschluss brachte die vergangene Woche mit gesamtkirchlichen Tagungen am Sitz der Kirchenleitung, Ranchi. Auf allen Reisen war ich von Präsident Joel LAKRA, dem jeweiligen Präsidenten der Synode und 1-2 Missionarsbrüdern begleitet. Diese Zusammenarbeit hat sich für das Verhältnis von Kirche und Mission überaus günstig ausgewirkt. Der Besuch in den Gemeinden trug evangelistischen Charakter. Im besonderen wurde überall der Ruf zu eigener Missionsinitiative an die Gemeinden weitergegeben.

Im folgenden berichte ich über den Besuch :

1. im Industriegebiet,
2. auf den Missionsfeldern der Kirche und des Joint Missions-Boards und
3. über die abschliessenden zentralen Veranstaltungen im Headquarter der Kirche, Ranchi.

1. das Industriegebiet:

Es handelt sich dabei um die Gemeinden in den TATA-Werken in Jamshedpur und in den verschiedenen Eisenerzminen des Distrikts Singbhum (Provinz Bihar) und der Provinz Orissa. Kennzeichnend für alle diese Gemeinden ist das aktive Laienelement, das meist die Leitung der Gemeinden in den Händen hat, während der von der Kirchenleitung beauftragte Geistliche (Pfarrer oder Katechist) in den Hintergrund tritt. Hier und da ist sogar eine leichte Spannung zwischen Laien- und Pfarrerschaft spürbar; aber die Energie und im besonderen auch der Missionswille der Laien verdient Anerkennung. Fast an allen Stellen, die wir besuchten, war Land für Kirchen- und Schulbau angekauft. Man plante den Bau einer Kirche, weil die vorhandene Kapelle zu klein geworden war. Die Bergwerksgesellschaften, auch nichtchristliche, zeigen für diese Pläne großes Entgegenkommen und stellen Land und Baumaterial zur Verfügung, weil sie die Bildung einer Gemeinde als das einzig wirk-same Mittel erkannt haben, bei der sonst fluktuierenden Arbeiter-schaft wenigstens die Christen am Arbeitsplatze festzuhalten.

In diesen kleinen Industriegemeinden ist eine Steigerung des Lebens- und Bildungsstandards festzustellen. Hier findet der Adhivasi (Ureinwohner) eine Aufstiegsmöglichkeit, die er begierig ergreift. So hat sich dort eine dünne Schicht Adhivasi-Intelligenz gebildet, zu der der Driver, Clerk, Engineer, Manager Assistant und in ganz seltenen Fällen auch ein Manager gehört (z.B. in den TATA-Werken in Jamshedpur.) Aber auch das Leben des gewöhnlichen Industriearbeiters verändert sich zusehends. Er wächst aus der Bindung an die Dorfgemeinschaft heraus und sucht nach neuen Formen des Gemeinschaftslebens, z.B. im Klub. Er muss nach der Stechuhr arbeiten und lernt, was Zeit und Pünktlichkeit bedeuten. Er hat in den von den Bergwerksgesellschaften geschaffenen Wohnstätten vielfach elektrisches Licht und fließendes Wasser. Das sind zwar Einflüsse, die von außen kommen, aber dennoch seine Lebens- und Denkweise merklich verändern. Stellenweise kommen sich unsere christlichen Arbeiter, die diesen Einflüssen ausgesetzt sind, schon ein wenig fremd in ihrer im ganzen bäuerlich eingestellten

Kirche vor - so wie der europäische Arbeiter sich in der verbürgerlichten Kirche als Fremdkörper empfindet. Sie wünschen sich einen Pfarrer, der an ihrem Wandlungsprozeß teilhat und ihre Situation versteht. Diese Distanzierung der Industrie-Gemeinde von der Bauern-Gemeinde ist erst keimhaft da; sie darf aber von der Kirchenleitung nicht übersehen werden, Principiis obsta !

Das bisher übersehene Stammland der Adhivasis in den Provinzen BIHAR und ORISSA steht gegenwärtig im Mittelpunkt des allgemeinen Interesses. Es ist kein Geheimnis mehr, daß es die für Indien wichtigsten Erdschätze, Kohle und hochprozentiges Eisenerz, birgt. BIHAR und ORISSA werden zum Industriezentrum Indiens. Eine große Unruhe hat die christliche und auch nichtchristliche Adhivasi-Bevölkerung ergriffen. Fremde kommen ins Land und bereichern sich - so wird das von ihnen allgemein empfunden - an ihrem Eigentum. In der Jugend ist ein neuer Lerneifer festzustellen. Auch die Heiden wachen auf und erkennen, daß die Christen ihnen weit voraus sind. Die ältere Generation fühlt sich zu alt und hat resigniert; aber ihre Kinder will sie in Schulen, auch in christliche Schulen, schicken.

Das große Projekt ROURKELA, das durch eine Gemeinschaftsarbeit zwischen der indischen Regierung und der deutschen Firma KRUPP & DEMAG verwirklicht werden soll, ist in aller Mühe. Alle Religionsgemeinschaften, auch die Goßnerkirche, haben in dem Rourkela - Gelände Land für den Bau von Tempeln, Moscheen und Kirchen beantragt. Es wäre wünschenswert, daß die deutsche evangelische Kirche für die zu erwartenden deutschen Ingenieure, Techniker und Facharbeiter, die mit ihren Familien nach Indien herauskommen, eine Auslandsgemeinde unter einem Auslandspastor bildet. Er könnte die Deutschen auch in Jamshedpur betreuen und müßte die Verbindung mit der Goßnerkirche aufnehmen.

Es verlautet, daß die Firma Krupp & Demag 300 befähigte indische Studenten sucht, die sie in Deutschland ausbilden möchte. Von der katholischen Mission sollen schon geeignete Bewerber vorgeschlagen sein. Es würde auf unsere lutherischen Christen einen niederschmetternden Eindruck machen, wenn nur Hindus oder katholische Adhivasis und nicht auch ihre Söhne, soweit sie die Voraussetzungen erfüllen, dabei berücksichtigt würden.

2. Die Missionsgebiete.

Bei dem Besuch der Missionsfelder in ORISSA, SURGUJA und UDAIPUR zeichneten sich 3 verschiedene Methoden der Missionsarbeit ab. In SURGUJA wird die Arbeit mit einem gewissen Elan in breiter Front vorgetragen. Die Geldmittel stellt der lutherische Weltbund durch das sogenannte Surguja-Committee zur Verfügung. Die Missionare (Pastoren und Katechisten) werden von der Goßnerkirche entsandt. Pastor KRUPADANAM von der Telegu-Kirche leitet die Arbeit von AMBIKAPUR aus, ein überaus umsichtiger und aktiver Mann. Die organisatorischen und finanziellen Fragen liegen bei ihm in den besten Händen. Über seine geistlichen Gaben zu urteilen, hatte ich keine Gelegenheit. Mit ihm arbeitet Präsident Joel LAKRA zusammen, der an Surguja ein starkes persönliches Interesse hat. Die Adhivasis in Surguja sind URAUN. Auch die Nichtchristen unter ihnen sehen Joel Lakra als einen der Führer ihres Stammes an und sind bereit, seinem Ruf zu folgen. Bisher sind insgesamt 1800 Uraun getauft worden. 15 Dörfer haben um Taufunterricht gebeten. Zunächst machte die kleine Christengemeinde in AMBIKAPUR selbst einen zweifelhaften Eindruck auf mich. Äusserlich sahen diese

Getauften ganz wie die Heiden aus. Man hatte ihnen weder die Amulette abgenommen noch den Zopf geschnitten. - und das mit der ausdrücklichen Begründung, man wolle die Hindus in AMBIKAPUR nicht reizen. Ich besuchte darauf 3 weitere Gemeinden auf dem flachen Lande. Die erste stand gewissermassen in der Mäuser zwischen Christentum und Heidentum; aber schon die beiden anderen Gemeinden, die auch noch verhältnismässig jung sind, aber von ausgezeichneten Pastoren geleitet werden, zeigten eine erstaunliche Fröhreife. Bei der einen Gemeinde spürte ich geradezu so etwas wie den Wind einer Missionsbewegung und schied von Surguja mit der Überzeugung, daß hier wirklich gute Arbeit geleistet wird.

Die zweite Arbeitsweise, die ich beobachten durfte, nennt Präsident Joel Lakra selbst "die Missionsmethode der autonomen Kirche." Es geht dabei darum, daß Arbeit von einzelnen Gemeinden und Synoden aus eigener Missionsinitiative heraus geleistet wird. So hat sich z.B. die Gemeinde SARHAPANI in JASPUR zur Aufgabe gemacht, mit eigenen Kräften und aus eigenen Mitteln das benachbarte UDAIPUR zu missionieren. Die Missionare müssen dabei - anders als in Surguja, wo Pastoren und Katechisten gut besoldet werden - persönliche Opfer bringen. Bei Geldknappheit kommt es vor, daß man zugunsten der Missionarbeit die Gelder aller kirchlichen Arbeiter kürzt. In dieser Weise wird außer von SARHAPANI auch von BURJU aus gearbeitet. Ich kann diesen Weg nur begrüßen, obwohl ich der Meinung bin, daß die Missionsarbeit eine gesamt kirchliche Aufgabe ist und die Kirchenleitung nicht auf das schwächste Glied (das ist Sarhapani) die schwersten Lasten legen sollte. Ein gewisses Unbehagen bereit-et mir auch die Spannung, die zwischen der evangelischen RAIPUR-Mission, die auch in Udaipur arbeitet, und der Goßner-Kirche besteht. Die Vorwürfe, die Präsident Joel Lakra gegen die Raipurmission erhebt, nachzuprüfen, war mir nicht möglich.

Das dritte Missionsfeld ist das des Joint-Mission-Boards in ORISSA. Hier arbeitet Missionar BORUTTA mit 10 Katechisten in der Weise, daß er an einzelne Christen, christliche Familien und ganz vereinzelter, kleine christliche Gemeinden anknüpft. Er stärkt sie durch einen treuen Besuchsdienst und sucht das Netz auszuweiten: eine ganz schmale Spur, auf der sich hier die Missionsarbeit bewegt und schließlich bei einem Christendorf endet, das völlig isoliert mitten im Dschungel liegt. Das Gebiet, zu dem es gehört (Simlipahar) ist auf der Karte als unbevölkert bezeichnet.

Man hat das Gefühl, daß der ganze Aufwand an Kraft und Mitteln an dieser Stelle versickern müßte - wenn nicht ein Wunder geschieht. Das Wunder ist geschehen: denn von diesem Dorf ist das Evangelium wie ein Funke über die Waldberge hinweg in die dichtbevölkerte Ebene MAYURBHANJ überggesprungen. Aus 3 Dörfern kam die Bitte um Taufunterricht.

Überall hier handelt es sich um Adhivasis, die zu den MUNDAS gehören. Dazu kommen Ho's, die mit den Mundas verwandt sind.

Unsere neugegründete Missionsstation in AMGAO am Brahmanifluß ist ein zweiter, weit vorgeschobener Außenposten. Ein Bungalow für eine Missionsschwester und einen Missionsarzt sowie 3 Räume des Hospitals werden in 2 Monaten bezugsfertig sein. Aber zwischen Amgao und dem alten Kirchengebiet klafft eine ungeheure Lücke. Dazwischen liegen die ehemaligen Fürstenstaaten KEONJHAR, FALLAHARA und BAMRA, in denen überhaupt noch keine Missionsarbeit geleistet worden ist (mit Ausnahme von Bamra). Stichproben zeigen aber, daß unter den dort wohnenden Adhivasis Willigkeit

vorhanden ist, das Evangelium zu hören. Sie sind vielfach hinduisiert; aber dieser Zustand scheint hier - anders als anderswo - keine Hemmung für die Missionsarbeit zu bedeuten.

Es war für uns eine große Freude, daß Pastor SYMANOWSKI, der vom Weltrat der Kirchen als Leiter eines Arbeitslagers nach Thailand entsandt worden ist, seine Fahrt unterbrechen und gemeinsam mit uns wenigstens dieses Missionsfeld kennenlernen durfte.

Aufs Ganze gesehen stehe ich unter dem Eindruck, daß die Goßnerkirche in der Tat vor überwältigenden Missionsaufgaben steht - innerhalb und außerhalb des alten Kirchengebietes. Sie weiß sich als Adhivasikirche zu den Adhivasis gerufen, wo immer sie mit ihnen durch ihre Arbeit in Berührung kommt. Man denke allein an die 2 Millionen Adhivasis in den DUARS und in ASSAM. Diese Missionsaufgabe der Goßnerkirche ist wie ein viel zu großes Kleid, daß sie sich angezogen hat. Es wird sie viel Not, Arbeit und Opfer kosten, bis sie in dieses Kleid hineingewachsen ist.

Auf der Reise nach AMGAO begleitete uns auch ein Vertreter der WORLD PRAYER LEAGUE, Mr. HJELMERWICK, der zufällig unsere Bekanntschaft gemacht hatte. Er war durch das, was er sah, tief beeindruckt und äußerte den Wunsch, mit der Goßnerkirche zusammenarbeiten zu dürfen. Der Sitz seiner Arbeitsgruppe in Nordindien ist DARJEELING. So liegt es nahe, sie zu einer Mitarbeit in den Luth. Gemeinden aufzufordern, die sich in den Teeplantagen DUARS gesammelt haben. Die Einladung dazu kann nur von der Goßnerkirche ausgehen. Ob eine Zusammenarbeit auch in dem Missionsgebiet des Joint-Mission-Boards in Frage kommt, hängt ganz von den Informationen ab, die wir durch Dr. Schiotz über die "lutherische World Prayer League" zu erhalten hoffen.

3. Der Abschluß der Visitation in Ranchi.

Die zentralen Veranstaltungen in Ranchi begannen mit einer Sitzung des Church-Councils, in der ich über die Visitationsreise und ihr Ergebnis berichtete.

Als die gegenwärtig wichtigste Aufgabe der Kirche, vor allem auch im Blick auf ihre Missionsaufgaben, bezeichnete ich die gründliche Ausbildung von Katechisten. Sie soll durch Missionar Borutta in Chaibassa in Angriff genommen werden. Weitere Punkte, zu denen ich Stellung nahm und Anregungen aussprach, sind folgende:

- Ein klares Arbeitsziel für die in Deutschland weilenden Studenten BAGE und SURIN,
- besondere Betreuung der Industriegemeinden,
- Förderung der Laienarbeit in der Kirche,
- ein Statement über die Möglichkeit, das Churchproperty noch besser auszunützen,
- Berufung eines indischen Pastors durch die Goßnersche Mission als Homeworke in Deutschland,
- Einladung von 2 jungen Mädchen nach Deutschland zur Ausbildung für die Gemeinde- und Jugendarbeit.
- Herauslösung der Missionare aus ihrer Isolierung in der Kirche und größere Bewegungsfreiheit für sie im besonderen zum evangelischen Dienst in den Gemeinden.

Nach dem Church-Council tagte die Vollversammlung der Pastoren (Ministerium), von denen 104 erschienen waren.

Punkt der Tagesordnung: " Der Pastor und die Politik."

Nach einer lebhaften Diskussion einigte man sich auf folgende Grundsätze:

Der Pastor darf nicht Mitglied einer Partei sein.
Die Kirche bleibt in enger Fühlung mit den christlichen Politikern und hält sie in der Kirche fest.

Darüberhinaus hat die Kirche selbst eine Verantwortung für das öffentliche Leben. Sie setzt sich für Wahrheit und Gerechtigkeit ein; aber das einzige Mittel, das ihr dafür in die Hand gegeben ist, ist das Wort. Von dem recht gepredigten Wort Gottes gehen Wirkungen auch auf das politische Leben aus.

Die außerordentliche Generalsynode (Mahasabha) war überraschend zahlreich besucht (160 Anwesende). Ihre Sitzungen nahmen 2 Tage in Anspruch. Nach dem Urteil der Missionare, die an den Tagungen der Mahasabha in früheren Jahren teilgenommen hatten, war der Geist und die Haltung dieser Versammlung überraschend gut.

Hauptpunkt der Tagesordnung: "Neuordnung des Verhältnisses zwischen Kirche und Mission." Das Ergebnis der langen, in einem sehr brüderlichen Geiste durchgeführten Aussprachen gebe ich am besten durch die Beifügung einer Anlage wieder, die die neuformulierten "Terms" für die Missionare und einen Befund der Generalsynode über meine Visitationsreise enthält.

Am letzten Tage musste noch einmal das Ministerium zusammentreten, um eine Lehrfrage zu behandeln. Bei der Prüfung der Kandidaten durch das Church-Council am Vorabend der Mahasabha hatte sich herausgestellt, daß die Prüflinge in der Frage der Sterblichkeit oder Unsterblichkeit der Seele eine von der in der Kirche gültigen Lehre abweichende Auffassung vertraten. Ihr Examen wurde für bestanden erklärt, jedoch wurde davon abgesehen, sie in den kirchlichen Dienst zu übernehmen, solange, bis sie in einem Sonderkursus in den strittigen Fragen umgelernt hätten.

Pastor Lic.SCHULTZ, der die Kandidaten unterrichtet hatte, nahm alle Verantwortung für die von den Kandidaten vertretene Lehrauffassung auf sich. Andererseits fühlte sich der Präsident der Kirche, Pastor Joel Lakra verpflichtet, über die Lehrüberlieferung der Kirche zu wachen und eine Irrlehre, wie sie nach seiner Meinung von Pastor Lic.Schultz vertreten werde (Sterblichkeit auch der Seele), abzuwehren. Einen vollen Tag beschäftigte sich das Ministerium mit der Frage, ob die Seele sterblich oder unsterblich sei. Es gelang, eine sofortige, rein autoritative Entscheidung in dieser Frage zu verhindern und die Diskussion auf ein ruhigeres Gleis zu schieben. Das Ministerium faßte den Beschluß, daß das Church-Council und das Collegium des theologischen Colleges damit beauftragt werden sollten, das Gespräch über dieses theologische Problem fortzusetzen und zugleich einen Pastorenkursus für den Monat September vorzubereiten, in dem eine Entscheidung über diese Frage gründlich aus der Schrift erarbeitet werden soll.

gez. L o k i e s

Ranchi, 31.März 1954

Microfilm

This is a first report of my journey. It began where once the Protestant mission in India altogether began: in Trankebar. I arrived just in time for the New-Year's service of the congregation there and afterwards gave an address. The congregation is astonishingly small. The reason is that Trankebar is a perishing town and its survival is due only to the fact that both the Tamil Church and the Roman Catholic mission have school centres there. In the holidays both town and church seem dead. The Tamil Church as well as the Government have made attempts at reviving it with methods which appear rather romantic yet are understandable; for Trankebar is brimfull with history, and I am grateful that my journey began there.

Sunday after New Year I had to preach in Madras. Bishop Sandegreen himself did the translating into Tamil. Then Bishop Sandegren, his brother and I drove to the Triannual Conference of the FELC in Rajahmundry. The journey gave us a good opportunity for discussing all questions of importance concerning Indian mission-work. The problems of the G.E.L. Church of Chota Nagpur and Assam were also discussed, including details of finance and personnel, and we found that we agreed in most points.

At the conference in Rajahmundry from 4. - 7.1. my only active contribution was a lecture on the church situation in East-Germany which I held the first evening; but I was very glad of the opportunity of hearing a great deal about the present situation of the mission in India. The items of the agenda which were of the greatest importance to me were:

1. The Calcutta-scheme, financed by the Federation and carried through by the Gossner Church.

The work concerns the gathering of the Lutherans living in Calcutta into a congregation.

2. The Surguja-Committee which finances the missioning of the former monarchy of Surguja by some 100 Oran pastors and catechists of the Gossner-Church. As far as I can see things go smoothly there. The only question which is not yet decided is whether the new Christians are to be joined to the Gossner Church or to form their own church.

3. The question of a Lutheran Church Union throughout India, or a church federation including all Protestant denominations working in India. The resolution concerning this question has the following text: "We keep in mind the final goal and believe that every step leading us nearer to it should be carefully considered, whether it be a Federation of all Protestant Churches in India or otherwise." However, I had the impression that the very first step: the founding of a united Lutheran Church in India which also includes the question of an episcopal constitution, meets with difficulties. Thus Bishop Sandegren complained that his Tamils had very little understanding for this matter. The Santal-Church is of the opinion - not unlike the Gossner-Church - that first the Lutherans in North-India and also those in South-India should unite. That would be the organic way as opposed to the mechanical one which would disregard the language barriers.

The Gossner Church had delegated 4 persons. It created some surprise that in contrast to all other churches there was no missionary among them. Bishop Sandegren suggested that in future also one of our missionaries should be delegated to the conferences of the Federation. That would not mean reducing the number of the Indian delegates. It would be possible to give one more delegate membership and vote. The travel costs should be paid by the Gossner Mission. I am willing to take up this suggestion and shall submit this proposal of Bishop Sandegren

to the Church Council in Ranchi. On account of my own impressions I would consider the attendance of our missionaries at such conferences as very good for drawing them out of their isolation which is neither profitable for themselves, nor for the Gossner Church.

I myself took the opportunity of making the acquaintance of the delegates of the various Lutheran churches in India. It seems that between the Tamil and the Telegu church there exists a similar rivalry as between the Oroans and Mundas in our own Gossner Church. Inferiority complexes of one group toward the other ~~xxxxxx~~ play a certain part. That also seems to me the reason why the question of the union of all Lutheran Churches in India makes so little progress. One group fears it might be overridden by another. That is certainly not dictated by the Holy Spirit, but it is a fact which must be certainly taken into account and must be overcome in some way.

We made arrangements for visits to the Santal- and the Jaipur-Church.

January 9th I visited part of the Calcutta-parish which mainly consists of the higher classes of the Adivasis (Oroans, Mundas, Oriyas and some single South-Indian Lutherans). This time I was guest of the Christian railwaymen. The host was a dining-car manager. The meals was a triumph to the dining-car. Among the members of the parish was a former engineer of the Tata-Works.

Here for the first time I came into contact with the new generation of the Adivasis, the generation which I was constantly to meet in Chota Nagpur (clerks, teachers, politicians, drivers, railwaymen and others) the bearers of progress. It is of greatest concern to keep them in the church and give them a say within the Lay-groups.

January 10th I arrived in Ranchi and was received there with overwhelming cordiality. These receptions recurred on all larger stations. Even after deducting all the effusiveness belonging to Indian politeness, there remained an amount of honest love and affection for the old mission. In all the addresses and especially in all the bhajans (hymns) sung by the congregations Gossner and Gossner missionaries played a great part. The coming of the missionary meant for this tribe the end of prehistoric times and the beginning of history; the missionary of course as messenger of Jesus Christ. As I know the most of the old missionaries and could tell the congregations about them I had the best possible beginning. My idea that only someone who was closely connected to the life and history of the Gossner-Church could carry through a visitation with success was everywhere confirmed.

I am enclosing the programme of my journey that the Church Council worked out for me. It is a far too full programme and hardly leaves me time to write and meditate. Every time I find out that also the rest days are fixed for visits. For this reason the Church Council at my request has asked for a prolongation of my stay for a fortnight. At the end of my visit I must have time to sum up the results of my observations at the head-quarters of the Gossner Church, i.e. at Ranchi, and to discuss them with the leading men of the Church.

The programme has been carried through in the order planned. Thus I first saw the Oroan country and then the Munda country. Then President Joel Lakra and I visited Missionary Gausdal of the Santal-Church in Benagaria. Here closer cooperation between the two churches was agreed on. The Santal-Church promised to provide two Santal-catechists for the missionary work of the Gossner Church among the Hos. It intends to send girl-pupils to our Tabita-school in Govindpur. Besides it is prepared to send a teacher for our theological school in Ranchi, and this is to take in Santal-students. Further cooperation has been taken into consideration for the future.

In Serampur-College the annual Convocation to which representatives of all Protestant churches in India had come was being held. I was asked to report on the situation of theological research and church life in Germany during the Sunday service. I exchanged views on what I had hitherto seen with Bishop Sandegren who had also come to Serampur. We both had the impression that the visiting tour had been a success.

After a second visit to the Calcutta-parish where I held the service, we started on the journey to the Duars and to Assam. Here the Gossner-Church follows up the emigrated Christians from the Chota Nagpur homeland who have gone into the tea-gardens. The work in Assam began in 1901, and in the Duars (the hills below the Himalaya, south of Darjeeling) the work has begun recently. In Assam the ~~Oroans~~ Mundas, and in the Duars the Oroans first go as workers on the plantations and then seek and find a new home as free settlers. The Christian Oroans in the Duars had hitherto been looked after by the Scotch Reformed Mission but they felt neglected and asked to be joined to their native church. After several debating an agreement was reached with the Scotch Mission, according to which every Christian who definitely ~~wishes~~ makes an application can be dismissed from the Scotch Mission and join the Duar Synod without further formalities. The same procedure takes place for those who conversely wish to become members of the Mission of the Church of Scotland.

We visited a teagarden and a village-parish. In the teagardens we quite naturally had the impression that here in the North of India the last remnants of the old imperialism were deliberately clung to. "The fact is" the British Teagarden-manager whose guests we were said "the capital is in our hands and so are the teagardens and the workers. Here we still are the lords." Kind as he was to us, he did not agree with our ~~relationship to~~ the Indian Christians, and gave us practical examples for his methods which contrasted with our attitude. He wanted to demonstrate before all eyes that Kulis must be treated as Kulis: a difficult situation for the Indian pastor whose task it is to gather the Christian workers in the tea plantations. At the same time it is quite clear why the workers want to buy a plot of Government land as soon as they have saved enough, and to settle as free peasants. That is the same for Christians and Non-Christians. To the Christian workers the teagardens are like "Egypt" and the new peasant-settlements "Canaan" We had a good illustration of this transition from one world to another on our next visit to such a Christian settlement village. The house in which we lived was quite newly built - without a nail or a synthetic bind: a masterpiece of thousand year old handicraft. The congregation had also already purchased a plot for the church and built a temporary ~~and~~ airy and brightly coloured church of bamboo and paper for our visit.

The Adivasis love for their soil is a power that must be respected in the building of the Church. After our visit to the teagardens we well understood their sense for liberty. We brought our food with us from the teagardens, and it shows the sense of humour among the ~~Christians and their pastor~~ Adivasis, when the pastor and the Christians spoke of "meat from Egypt".

The situation in the teagardens of Assam is quite different. The Work there dates 50 years back. The relationship between teagarden-manager and pastor is excellent everywhere. The workers who ~~live there for generations~~ have lived there for generations have long joined in a settlement and have become rich. We visited a Christian village where they had crops of 100 cwt ~~rice~~ from 1 cwt ~~rice~~. Here the biblical measure of the hundredfold fruit had actually been attained. There is no question however that the spiritual life in Assam has suffered.

There is no question however that the spiritual life in Assam has suffered. The parish is secure and saturated, and only the fact that it has excellent pastors saves them from further harm. The pastors have seen to it that churches and chapels are built everywhere. Thus since the missionaries have been away 3 large new churches and 5-5 chapels have been built. But there is one thing missing in Assam which is there in Chota Nagpur: the small stratum of the new intelligencia. For this reason the President and the Secretary of the church who accompanied me on my whole journey are especially keen on founding Christian schools in Assam.

The second thing which had to be pointed out everywhere is the missing sense for missioning. In the Duars there are 3000 Oroan Christians attached to the Gossner Church. 1000 Christians belong to the Scotch Mission, but there are about 300000 non-Christian Oroans, and nobody does evangelisation-work among them.

In Assam there are 1.900.000 non-Christian Oroans emigrated from Chota Nagpur, but our 20 000 Assam-Christians do not care about them.

There is no question that here the Gossner-Church fails if it only receives the Gospel for itself without passing it on to others, and quite by itself it came into our minds to point to the example of the old missionaries who untiringly went from teagarden to teagarden first to single out the Christians there and then to preach to the Heathens, but the word was not spoken by me, but by the President and the Secretary.

I will now summarise my observations giving certain suggestions for the Church Council:

1. The School-problem

When I came here I inclined to take the exaggerated founding of schools, especially colleges, as an expression of secularism fatal for the church. I no longer think so, and believe one cannot view these things dogmatically. They must be seen as a vital, material concern of the Adivasis, and especially of the Christian Adivasis. In the Adivasi-Province of Bihar, i.e. their native country, they are a minority in respect to the Hindus where political and economic position and influence is concerned. In numbers they should be a majority. But in the Bihar government there is not one Adivasi. The Bihar parliament numbers among the 350 delegates 40 Adivasis of which 10 are Christians. Bihar is a rich country, the immense resources of which are exploited only to a very small extent. The

greatest iron-works of India are here in Jamshedpur. A second plant is being planned. Coal is hewn above ground in Ramgarh and in the coal-centre of Assansol. In Lohardga Bauxite is won. Gold and silver is to be found too; only the Adivasi-peasants keep it secret. When they found a gold vein, they immediately built huts over it to hide it. In digging a well they came on a large lump of silver and dug it away immediately, so as not to let the police or the government know that there were such things in their soil. The motive for these doings is the fear of the Adivasi-peasants of being expropriated. It is clear, however, that these sly and yet childish methods to keep the land untouched must in the long run fail before the planned industrialisation led by the government. Then a new Hindu-invasion will come over the Adivasi realm. Whereas formerly it was the Zamindars who oppressed the small peasant settlers, it will now be the Hindu industrialists and Hindu clerks who do so, simply because they excel have more culture and knowledge. If the Hindus really come over the country as the new possessing and politically influential people, the church also will have trouble if it has no leaders who are in a spiritual position to match the Hindus. That is why the Christian Adivasis want higher education for their children.

The Church itself now owns that it has begun more than it can carry through, in respect to money as well as personnel (there are not enough suitable Christian teachers.) And the ~~financial~~ very delicate ~~financial~~ financial question will correct itself quite automatically. ~~But as to the matter itself, after what I have~~ But as to the matter itself, after what I have seen of the situation I can only give my assent, all the more as the Hindus have already started a counter-action. This concerns the so-called "Adam jati sewa mandal (cooperative service; joint service ?) led by Narain ji, Ranchi. Mr Narain ~~xxxxxx~~ whose acquaintance I have made is a very clever, determined Hindu who has begun the Hinduisation of the Adivasi by founding Adivasi schools: a sort of Hindu counter-mission. It is peculiar that these schools, mostly in temporary buildings are only erected in places where there are Christian schools. Mr Narain has large funds at his disposal and can afford free education so that poor Christians can send their children to school there too. According to the law his schools are religiously neutral, but as the teachers are mostly Hindus the children are unperceptively drawn into the Hindu influence. Thus the heightened school activity of the church can be understood from this point of view.

2. the religious instruction of the children.

On my visits in the parishes we always held discussions in the various parish-groups (catechists, teachers, women, youth).

The question concerning religious instruction played a great part everywhere. This concerns not only the school-children, but also the much greater number of children who do not go to school. The Indian Constitution does allow the Christian churches to maintain schools, but where these schools are dependant on government subsidies the local authorities try to neutralise them. ~~xxxxxx~~ It is made more and more difficult for religion teachers to give lessons in school-rooms and school hours. Here too the growing influence of Hindu orthodox Hindus is making itself felt. In the school-books Hinduism

creeps in, ~~xxxxxx~~ in the guise of myths. Discussions with teachers resulted in the church ~~xxxxxx~~ finding it necessary to arrange a Christian Education scheme "along the schools" and to train active Christian teachers for ~~xxx~~ it, but also special church teachers. This would be a field for the activities of laymen. The two Indian students Surin and Bage are to be commissioned for this work when they return from Germany but it should be immediately seen to that Children's service ~~xxxxxx~~ is held regularly and that Sunday schools are arranged where they do not yet exist.

3. Gathering of Laymen

The new Secretary of the church, Horo, belongs to the young intelligencia of the Adivasi, of which we have already heard. To this group belongs also a lay-movement which is led by Mr. Kandulna of Jamshedpur. Beyond the Province of Behar are also small educated Adivasi circles ~~what~~ blong to our church. They must be gathered for cooperation in church work. We do not want to happen what generally happens in the old churches, that the educated distance themselves from the church. The willingness to work actively in the church is especially visible among the young representatives of these circles, and this ~~xxxxxx~~ must not be missed, even if the younger generation opposes chance in many questions. The Church Council must be made willing to listen to these voices.

4. Church property.

on my visits I only received a very general idea of the church property that the old missionaries made over to the young church; but it seems to me that the church is so rich in landed property that it could easily overcome its financial difficulties if it ~~made~~ proper use of the

land. As I am no expert I cannot criticise, but I have a suggestion to make. Bishop Sandegren told me that the Tamil church was expecting a German agriculture-expert back, who had already worked in the Leipzig Mission. He would agree to lend him to the Gossner Church for 2 or three months in order to work out an expert opinion ~~xxxxxxxxxxxxxxxx~~ in this matter. President Lakra with whom I discussed the question gladly accepted this suggestion.

5. The isolation of the missionaries in the church, which really exists, must be overcome in some way if their work is to bear fruit. A beginning was made through ^{came out} my journey on which the missionaries accompanied me in turns. We discovered ~~ed~~ that many parishes did not know anything at all about them. After they had addressed the congregations they were asked to come again. This observation leads me to ~~the suggestion that~~ suggest to the Church Council that they should regularly employ ~~the missionaries in visiting the congregations~~ ~~xxxxxxx~~ for cooperation on their visiting tours. This make their visiting tours together with missionaries. This kind of cooperation of our missionaries with leading personalities of the church seems to me the best way to learn to know each other and to eliminate tensions.

6. I cannot report on the mission work of the church before I have visited the fields in Surgguja, Singbhm and Bamra.

As to Assam I feel that beyond the general appeal for mission it would be necessary and possible to ~~win~~ ^{use} 4-5 of the richest Assam-congregations ~~to pay the salary for one catechist~~ to maintain one catechist each for full-time ~~work in the teagardens~~ mission-work in the teagardens by paying their salaries.

7. Finally I only want to mention that the question of the new constitution of our church is being discussed lively among pastors and above all in the lay-group. It was for good reasons that the originator of this constitution, Dr. Struck, suggested ~~decentralisation~~ ~~xxxxxxx~~ decentralisation of the central ~~administ~~ ~~xxxxxxx~~ administ and conferring ~~their~~ its powers to 15 synods. That seems to me rather too much; it would mean 16 presidents instead of one. I am rather disquieted about the article according to which the President and the Secretary of the church are to be re-elected every 4 years (after the pattern of the American Constitution). This order contributes largely to the danger of the church splitting into parties and creating rivalries. What could a President and a secretary achieve in 4 years that would have permanent value. As far as I have heard there are voices who demand a revision of the Constitution. I was asked to provide German church constitutions for comparison. This question seems to me to need very delicate treatment. Only the church itself and its leading authorities can decide in this matter.

Before I close I feel I should point out ~~xxxxxxxxxxxx~~ ~~which rather disquiet~~ ~~disquiet~~ ~~our Christians~~ in Chota Nagpur and Assam which rather disquiet our Christians. American Missions sell mission property either to the Government or, as eg. the Mission of Disciples in Chota Nagpur (Lohardaga), even to the Roman-Catholic Mission. I do not ~~know~~ ~~xxxxxxx~~ know for what reasons the American Missions do this, They may be justified, but the Indian Christians cannot understand it, and feel ~~xxxxxx~~ ~~xxxxxx~~ somehow betrayed.

Ranchi, den 17.2.54

Hiermit möchte ich Ihnen einen Zwischenbericht über meine Reise geben. Sie begann, wo einmal die evangelische Mission in Indien überhaupt begann: in Trankebar. Ich traf gerade zum Neujahrs-Gottesdienst der Gemeinde dort ein und hielt im Anschluß daran eine Ansprache. Die Gemeinde ist erstaunlich klein. Der Grund dafür ist einfach darin zu sehen, daß Trankebar eine sterbende Stadt ist. Sie lebt davon, daß sowohl die Tamulenkirche wie auch die römisch-katholische Mission dort ein Schulzentrum besitzen. In den Ferien ist die Stadt und auch die Kirche wie ausgestorben. Sowohl die Tamulenkirche wie auch die Regierung haben Wiederbelebungsversuche unternommen, die ein wenig romantisch anmuten, aber verständlich sind; denn Trankebar ist gesättigt von Geschichte. Ich bin dankbar dafür, daß meine Reise dort begann.

Am Sonntag nach Neujahr hatte ich in Madras die Predigt zu halten. Bischof Sandegren selbst übernahm die Übersetzung ins Tamulische. Dann fuhren Bischof Sandegren, sein Bruder und ich zusammen zu der Triannual Conference der FELC nach Rajahmundri. Wir hatten auf der Fahrt eine gute Gelegenheit, über alle für die indische Missionsarbeit wichtigen Fragen zu sprechen. Auch die Probleme der Evang.-Luth. Goßnerkirche von Chota Nagpur und Assam wurden bis in die Finanz- und Personal-Fragen hinein diskutiert. Es stellte sich dabei heraus, daß unsere Meinungen weitgehend übereinstimmen.

An der Konferenz in Rajahmundri, die vom 4. - 7.1. stattfand, war ich aktiv nur durch einen Vortrag über die kirchliche Lage in Ostdeutschland beteiligt, den ich gleich am ersten Abend hielt. Ich war aber sehr dankbar für die Gelegenheit, recht viel über die gegenwärtige Lage der Mission in Indien zu sehen und zu hören. Die für mich wichtigsten Punkte der Tagesordnung waren folgende:

1. Das Calcutta - Werk, das von der Federation finanziert und von der Goßnerkirche durchgeführt wird.
Es handelt sich um die Sammlung der in Calcutta lebenden Lutheraner zu einer Gemeinde.
2. Das Surguja - Committee, das die Missionierung des ehemaligen Fürstenstaates Surguja durch rund 100 Uraun-Pastoren und -Katechisten der Goßner-Kirche finanziert. Soweit ich sehen kann, vollzieht sich jetzt die dortige Arbeit reibungslos. Nur die Frage, ob die dort gewonnenen Christen der Goßner-Kirche angeschlossen werden oder eine eigene Kirche bilden sollen, ist noch ungeklärt.
3. Die Frage einer lutherischen Kircheneinheit in Indien und eines Kirchenbundes mit allen in Indien arbeitenden protestantischen Denominationen. Der zu dieser Frage gefaßte Beschluß lautet wörtlich: "We keep in mind the final goal and believe that every step leading us nearer to it should be carefully considered, whether it be a Federation of all Protestant Churches in India or otherwise." - Ich hatte aber den Eindruck, daß schon der erste Schritt, die Bildung einer geeinten lutherischen Kirche in Indien, mit der auch die Frage einer bischöflichen Verfassung zusammenhängt, auf Schwierigkeiten stößt. So beklagte sich Bischof Sandegren darüber, daß ihm in dieser Frage gerade seine Tamulen wenig Verständnis entgegenbrächten. Die Santal-Kirche vertritt - ähnlich wie die Goßner-Kirche - die Auffassung, daß sich zuerst die Lutheraner in Nordindien, ebenso wie die in Südindien zu Kirchen zusammenschließen sollten. Das wäre der organische Weg im Gegensatz zum mechanischen, der ohne Rücksicht auf die Sprachgrenzen durchgeführt würde.

Die Goßner-Kirche hatte 4 Delegierte entsandt. Es fiel auf, daß sich unter ihnen im Gegensatz zu allen anderen Kirchen kein Missionar befand. Bischof Sandegren machte den Vorschlag, die Goßner-Kirche darum zu bitten, daß in Zukunft auch einer unserer Missionare zu den Konferenzen der Federation entsandt werden solle. Die Zahl der indischen Delegierten brauche nicht verkürzt zu werden. Es sei technisch möglich, einem weiteren Delegierten Sitz und Stimme zu geben. Die Reisekosten solle die Goßnersche Missionsgesellschaft übernehmen. Ich werde dieser Anregung gern nachkommen und dem Church Council in Ranchi das Angebot Bischof Sandegrens unterbreiten. Auf Grund meiner eigenen Eindrücke halte ich die Teilnahme unserer Missionare an solchen Missionskonferenzen für geeignet, sie aus ihrer Isolierung herauszulösen, die weder für sie selbst, noch für die Goßner-Kirche fruchtbar sein kann.

Ich selbst nahm die Gelegenheit wahr, die Vertreter der verschiedenen lutherischen Kirchen in Indien persönlich kennenzulernen. Es scheint, daß zwischen der Tamulen- und der Telegu-Kirche eine ähnliche Rivalität besteht, wie die zwischen den Urauns und Mundas in unserer eigenen Goßner-Kirche. Es spielen da gewisse Minderwertigkeitskomplexe der einen Gruppe gegenüber der anderen eine Rolle. Das scheint mir auch der Grund dafür zu sein, daß es mit der Frage der Einigung aller lutherischen Kirchen in Indien nicht recht vorwärts geht. Eine Gruppe fürchtet dann, von der anderen überfahren zu werden. Das ist zwar keine Begründung aus dem Heiligen Geist, aber ein Faktum, mit dem man rechnen und auf irgendeine Weise fertig zu werden versuchen muß.

Mit der Santal- und Jaipur-Kirche wurden Besuche vereinbart.

Am 9. Januar besuchte ich einen Teil der Calcutta-Gemeinde, die zu einem erheblichen Teil aus der gehobenen Schicht der Adivasis (Urauns, Mundas, Oriyas und einzelnen südindischen Lutheranern) besteht. Ich war diesmal bei den christlichen Eisenbahnern zu Gast. Der Gastgeber war ein Diningcar-Manager. Das Essen machte einem indischen Diningcar alle Ehre. Unter den Gemeindegliedern war auch ein Ingenieur, der früher in den Tata-Werken gearbeitet hatte.

Hier stieß ich nun zum ersten Mal auf die neue Generation der Adivasi, der ich später in Chota-Nagpur immer wieder begegnen sollte (Clerks, Teachers, Politicians, Drivers, Railwaymen und andere), die die Träger des Fortschritts sind. Es wird sehr darauf ankommen, sie bei der Kirche festzuhalten und ihnen die Stellung einer mitbestimmenden Laiengruppe einzuräumen.

Am 10. Januar traf ich dann in Ranchi ein und wurde dort mit einer überwältigenden Herzlichkeit empfangen. Diese Empfänge wiederholten sich dann auf allen größeren Stationen. Zieht man davon alles Überschwengliche ab, das zur indischen Höflichkeit gehört, so bleibt doch noch ein wirklich ehrlicher Rest von Liebe und echter Anhänglichkeit an die alte Mission. In allen Ansprachen und vor allem auch in den von den Gemeinden gesungenen Bhajans (geistliche Lieder), spielen Goßner und Goßners Missionare eine große Rolle. Die Begegnung mit dem Missionar war das Ende der prähistorischen und der Anfang der historischen Periode dieses Volkes: der Missionar natürlich als der Bote Jesu Christi. Da ich nun mit den meisten alten Missionaren persönlich bekannt bin, konnte ich in allen Gemeinden Auskunft über sie geben: die beste Anknüpfung, die ich überhaupt finden konnte. Meine Auffassung, daß die Visitation der Goßner-Kirche nur durch jemand in fruchtbarer Weise durchgeführt werden könne, der mit der Geschichte und dem Leben der Goßner-Kirche aufs engste verbunden ist, wurde überall bestätigt.

Ich füge das Programm meiner Reise, das das Church Council aufgestellt hat, bei. Es ist ein überbürdetes Programm und läßt mir kaum Zeit zum Schreiben und Nachdenken. Jedes Mal stellt sich heraus, daß auch die Rasttage mit Besuchen belegt sind. Aus diesem Grunde hat das Church Council auf meine Bitten eine Verlängerung meines Aufenthalts um 14 Tage erbeten. Es muß am Ende meiner Reise noch etwas Zeit sein, um im Headquarter der Goßner-Kirche, also Ranchi, die Schlüsse aus meinen Beobachtungen zu ziehen und ein entsprechendes Gespräch mit den leitenden Männern der Kirche zu führen.

Das Programm ist so, wie es aufgestellt ist, abgewickelt worden. So habe ich zunächst das Uraun- und dann das Munda-Land gesehen. Im Anschluß daran machten Präsident J. Lekra und ich Besuche in Benagaria bei Missionar Gausdal in der Santal-Kirche. Hier wurde eine engere Zusammenarbeit zwischen beiden Kirchen vereinbart. Die Santal-Kirche versprach, 2 Santal-Katechisten für die Missionsarbeit der Goßner-Kirche unter den Ho's zu stellen. Sie ist bereit, Schülerinnen in unsere Tabika-Schule nach Govindpur zu schicken. Außerdem hat sie einen Dozenten für unser theol. College in Ranchi in Aussicht gestellt. Es sollen dann auch Santal-Studenten dort Aufnahme finden. Ein weiteres Zusammengehen beider Kirchen wurde für die Zukunft ins Auge gefaßt.

Im Serampur-College fand die jährliche Convocation statt, zu der Vertreter aller protestantischen Kirchen aus Indien erschienen waren. Ich selbst erhielt den Auftrag, im Sonntagsgottesdienst über den Stand der theologischen Forschung und das kirchliche Leben in Deutschland zu sprechen. Mit Bischof Sandegren, der auch in Serampur erschienen war, tauschte ich die bisher gemachten Erfahrungen aus. Wir beiden hatten den Eindruck, daß die Visitationsreise einen guten Verlauf nimmt.

Nach einem weiten Besuch der Calcutta-Gemeinde, in der ich den Gottesdienst hielt, begann die Reise nach den Duars und nach Assam. Hier geht die Goßner-Kirche den aus dem Stammland Chota Nagpur in die Teegärten ausgewanderten Christen nach. Die Arbeit in Assam datiert von 1901, die in den Duars (Vorbergen des Himalaja, südlich Darjeeling) ist neuesten Datums. In Assam sind es die Mundas, in den Duars die Urauns, die zuerst als Plantagenarbeiter und dann als freie Siedler eine neue Heimat suchen und finden. Die christlichen Urauns in den Duars waren bisher von der reformierten schottischen Mission betreut worden. Sie fühlten sich aber vernachlässigt und baten ihre Heimatkirche um Anschluß. Nach mancherlei Hin und Her ist es nun zu einem agreement mit der schottischen Mission gekommen. Darnach wird jeder Christ, der einen ausdrücklichen Antrag stellt, ohne weiteres aus dem Verband der schottischen Mission entlassen und der Duar-Synode angeschlossen, die der Goßner-Kirche affiliated ist. Die gleiche Behandlung erfahren auch alle Christen, die sich umgekehrt um die Mitgliedschaft bei der Mission der Kirche von Schottland bemühen.

Wir besuchten eine Teegarten- und eine Dorf-Gemeinde. In den Teegärten drängte sich ganz unwillkürlich der Eindruck auf, daß hier, im Norden Indiens, noch ein letzter Rest des alten Imperialismus bewußt festgehalten wird: "Was wollen Sie," sagte zu uns der britische Teegarten-Manager, der uns als seine Gäste aufgenommen hatte, "das Kapital ist in unseren Händen, die Teegärten und die Arbeiter; hier sind wir noch die Herren." - So freundlich er zu uns war, so wenig war er mit unserem Verhältnis zu den indischen Christen einverstanden und gab uns handgreifliche Beispiele für seine, unserem Verhalten entgegengesetzte Pädagogik. Er wollte vor aller Augen eindrücklich

1. Die Schulfrage

Als ich herkam, war ich geneigt, den forcierten Aufbau von Schulen und im besonderen Hochschulen als eine Äußerung des die Kirche bedrohenden Säkularismus aufzufassen. Ich tue es nicht mehr und glaube auch nicht, daß man diese Frage dogmatisieren darf. Man muß sie als ein lebensnotwendiges, sachliches Anliegen der Adivasis, und gerade auch der christlichen Adivasis, ansehen. Sie sind auch in der Adivasi-Provinz Bihar, also ihrer Heimat, den Hindus gegenüber eine Minderheit, was den politischen Einfluß und die wirtschaftliche und soziale Stellung betrifft. Ihrer Zahl nach müßten sie die Mehrheit bilden. Zur Bihar-Regierung gehört aber kein Adivasi. Das Bihar-Parlament zählt unter 350 Delegierten 40 Adivasis, darunter 10 Christen. Bihar ist ein reiches Land, dessen unermessliche Bodenschätze nur zu einem sehr geringen Teil ausgenutzt werden. Das größte Stahlwerk Indiens befindet sich hier in Jamshodpur. Ein zweites wird geplant. Kohle wird in Ramgarh und im Kohlenzentrum Assansol über Tag abgebaut. In Lohardaga wird Bauxit gewonnen. Auch Gold und Silber findet sich; nur daß die Adivasi-Bauern es verheimlichen. Als eine Goldader gefunden wurde, baute man gleich einige Hütten darauf, um sie zu verbergen. Beim Brunnengraben stieß man auf einen großen Silberklumpen und vergrub ihn sofort, um ja nicht der Polizei und der Regierung zu verraten, daß es etwas derartiges im Lande gäbe. Das Motiv für solches Handeln ist die Angst des Adivasi-Bauern vor der Enteignung. Es ist aber klar, daß diese bauernschlau und doch kindischen Methoden, das Land in seiner Unberührtheit zu erhalten, auf die Dauer vor der zielbewußten, von der Regierung geleiteten Industrialisierung versagen müssen. Dann beginnt eine neue Hindu-Invasion in das Adivasi-Reich. Waren es früher die Zamindare, die die kleinen bäuerlichen Siedler unterdrückten, so werden es jetzt die Hindu-Unternehmer und Hindu-Angestellten sein - einfach deswegen, weil sie den Adivasis an Bildung überlegen sind. Kommen aber die Hindus wirklich über das Land als die Neu-Besitzenden und politisch Einflußreichen, dann gerät auch die christliche Kirche in eine Notlage, wenn sie keine den Hindus gewachsenen und geistig ausgerüsteten Führer hat. Aus diesem Grunde suchen auch unsere christlichen Adivasis für ihre Kinder eine höhere Schulbildung. Daß sich die Kirche dabei sowohl finanziell wie auch personell (es fehlen die geeigneten christlichen Lehrer) übernommen hat, sieht sie selber ein. Auch die Korrektur in den empfindlichen finanziellen Fragen erfolgt automatisch. Aber das Anliegen selbst muß ich nach Lage der Dinge persönlich bejahen, und das umsomehr, als auch schon die Hindus zu einem Gegenstoß angesetzt haben. Es handelt sich da um die sogenannte "Adam jati sewa mandal" (Dienstgemeinschaft), die von Narain ji, Ranchi, geleitet wird, den ich persönlich besucht habe. Mr. Narain ist ein sehr kluger zielbewußter Hindu, der die Hinduisierung der Adivasis durch Gründung von Adivasi-Schulen eingeleitet hat: eine Art hinduistischer Gegenmission. Seltsamerweise nämlich werden die Schulen, die meist einen provisorischen Bau darstellen, nur an solchen Orten einge-

richtet, an denen sich auch schon christliche Schulen befinden. Mr. Narain verfügt über große Geldmittel und ermöglicht eine kostenlose Schulerziehung, so daß auch arme Christen ihre Kinder in seine Schulen schicken. Dem Gesetz gemäß sind auch seine Schulen religiös neutral; aber da die Lehrer meist Hindus sind, werden die Schüler unmerklich in den Bann des Hinduismus hineingezogen.

Die gesteigerte Schultätigkeit der Kirche wird auch von hier aus verständlich.

2. Die religiöse Unterweisung der Kinder

Bei meinen Besuchen in den Gemeinden fanden überall auch Besprechungen in den verschiedenen Gemeindeguppen statt (Katechisten, Ältesten, Lehrer, Frauen, Jugend).

Eine große Rolle spielte überall die Frage der christlichen Unterweisung der Kinder. Es handelt sich dabei nicht nur um die Kinder, die Schulen besuchen, sondern um die weit größere Anzahl der nicht eingeschulten Kinder. Zwar ist auf Grund der indischen Verfassung den christlichen Kirchen gestattet, christliche Schulen zu halten, aber soweit diese Schulen auf Regierungszuschüsse angewiesen sind, sucht die örtliche Regierung auch diese Schulen religiös zu neutralisieren. Es wird den Lehrern auch technisch immer schwieriger gemacht, den Religionsunterricht in der Schule und während der Schulzeit zu geben. Auch hier spürt man seit den letzten Wahlen den stärkeren Einfluß der orthodoxen Hindus. In die Textbücher schleicht sich der Hinduismus in Form des Mythos ein. Gespräche mit Lehrern führten zu dem Ergebnis, daß die Kirche ein kirchliches Unterrichtswerk "An der Schule entlang" ("along the schools") einrichten müsse und dazu die aktiven christlichen Lehrer, aber auch besondere kirchliche Lehrkräfte, schulen müsse. Hier sei auch Raum für eine Betätigung der Laien. Die beiden indischen Studenten Surin und Bage sollen nach ihrer Rückkehr aus Deutschland mit dieser Aufgabe beauftragt werden; aber schon jetzt sollte auf ein regelmäßiges Abhalten der Kindergottesdienste und die Einrichtung von Sonntagschulen, wo sie noch nicht bestehen, der stärkste Nachdruck gelegt werden.

3. Sammlung der Laien

Der neue Sekretär der Kirche, Horo, gehört zu der jungen Adivasi-Intelligenz, von der schon die Rede war. Zu dieser Gruppe rechnet auch eine Laienbewegung, die von Mr. Kandulna in Jamshedpur geführt wird. Auch außerhalb der Provinz Bihar gibt es eine kleine gebildete Adivasi-Schicht, die zu unserer Kirche gehört. Sie muß gesammelt und zur kirchlichen Mitarbeit herangezogen werden. Es darf nicht das eintreten, was in den alten Kirchen meist der Fall ist, daß sich die Gebildeten von der Kirche distanzieren. Die Willigkeit zur aktiven Mitarbeit in der Kirche ist gerade bei den jungen Vertretern dieser Schicht offenkundig. Diese Stunde darf nicht verpaßt werden, auch wenn die junge Generation in vielen Fragen opponiert. Das Church Council muß willig gemacht werden, auch auf diese Stimmen zu hören.

4. Das kirchliche Eigentum

Durch meine Besuche habe ich nur einen ungefähren Begriff von der Größe des kirchlichen Eigentums bekommen, das die alten Missionare der Jungen Kirche übereignet haben. Darnach scheint mir die Kirche so reich an Landbesitz zu sein, daß sie ihre finanziellen Nöte leicht beheben könnte, wenn sie das Kirchenland recht auszunützen verstünde. Aus Mangel an Sachkenntnis maße ich mir hier keine Kritik an, habe aber einen bestimmten Vorschlag zu machen. Bischof Sandegren berichtete mir, daß die Tamulenkirche einen schon früher in der Leipziger Mission tätigen landwirtschaftlichen Sachverständigen aus Deutschland zurückerwarte. Er ist bereit, ihn für 2 - 3 Monate der Goßner-Kirche auszuleihen, um ein Gutachten zu dieser Frage zu erarbeiten. Präsident J. Lakra, mit dem ich darüber sprach, willigte gern in diesen Vorschlag ein.

5. Die Isolierung der Missionare in der Kirche, die zweifellos besteht, muß irgendwie aufgehoben werden, wenn ihr Dienst wirklich fruchtbar sein soll. Ein Anfang dazu wurde durch meine Reise gemacht, auf der mich die Missionars-Brüder abwechselnd begleiteten. Es zeigte sich, daß sie vielen Gemeinden völlig unbekannt waren. Nachdem auch sie zu den Gemeinden gesprochen hatten, wurden sie zur Wiederkehr eingeladen. Aus dieser Beobachtung heraus möchte ich dem Church Council den Vorschlag machen, die Missionare zu dem Besuchsdienst der Gemeinden ständig heranzuziehen. Eine solche praktische Zusammenarbeit unserer Missionare mit den führenden Persönlichkeiten der Kirche scheint mir auch der beste Weg zu sein, sich gegenseitig kennenzulernen und Spannungen auszuschießen.

6. Über die Missionsarbeit der Kirche kann ich erst berichten, wenn ich die Gebiete in Surguja, Singbhum und Bamra besucht habe.

Für Assam scheint mir über den allgemeinen Missionsappell hinaus die konkrete Weisung notwendig und durchführbar zu sein, daß die 4 - 5 reichsten Assam-Gemeinden das Gehalt für je einen Katechisten zahlen, der hauptamtlich Missionsarbeit in den Teegärten treiben soll.

7. Endlich möchte ich nur kurz andeuten, daß die Frage der neuen Constitution unserer Kirche bei den Pastoren und vor allem in der Laiengruppe eifrig diskutiert wird. Es geschah aus guten Gründen, daß der Urheber dieser Constitution, Dr. Struck, eine Dezentralisierung der Vollmachten von der zentralen Leitung der Kirche auf 15 Synoden vorschlug. Nun ist aber vielleicht des Guten zuviel geschehen. Statt eines Präsidenten gibt es jetzt 16! Mir selbst macht die Bestimmung, daß der Präsident und der Sekretär der Kirche alle 4 Jahre wiederzuwählen sind (ganz nach dem politischen Vorbild der amerikanischen Verfassung), viel zu schaffen. Diese Ordnung trägt viel dazu bei, bei jeder Wahl die Kirche in Parteien zu spalten und Rivalitäten hervorzurufen. Was können ein Präsident und ein Sekretär der Kirche schon in 4 Jahren Bleibendes schaffen? Soweit ich gehört habe, erheben sich Stimmen für eine Änderung der Constitution. Man hat mich gebeten, deutsche Kirchenordnungen zum Vergleich zur Verfügung

zu stellen. Mir scheint bei der Behandlung dieser Frage größte Behutsamkeit am Platz zu sein. Sie kann nur von der Kirche selbst und ihren leitenden Organen entschieden werden.

Zum Schluß möchte ich nur noch auf einen, unsere Christen beunruhigenden Vorgang hinweisen, der sich sowohl in Chota Nagpur, wie auch in Assam abspielt. Amerikanische Missionen verkaufen ihr Missions-Eigentum entweder an die Regierung oder, wie z.B. die Mission der Disciples in Chota Nagpur (Lohardaga), sogar an die Römisch-Katholische Mission. Ich weiß nicht die Gründe, die die amerikanischen Missionen dazu veranlassen. Sie mögen durchaus berechtigt sein; aber die indischen Christen haben für ein solches Verfahren kein Verständnis, sondern fühlen sich dadurch irgendwie im Stich gelassen.

gez. Hans L o k i e s

Wiersbe

Ranchi 17th Febr. 1954

This is a first report of my journey. It began where once the Protestant Mission in India altogether began: in Trankebar. I arrived just in time for the New-Year's service of the congregation there and afterwards gave an address. The congregation is astonishingly small. The reason is that Trankebar is a perishing town surviving only because both the Tamil Church and the Roman Catholic Mission have school centres there. In the holidays both town and church seem dead. The Tamil Church as well as the Government have made attempts at reviving it with methods which seem rather romantic but can be understood; for Trankebar is brimfull with history, and I am grateful that my journey began there.

Sunday after New Year I had to preach in Madras. Bishop Sandegren himself did the translating into Tamil. Then Bishop Sandegren, his brother and I drove to the Triannual Conference of the FELC in Rajahmundry. The journey gave us a good opportunity for discussing all questions of importance concerning Indian mission-work. The problems of the G.E.L. Church of Chota Nagpur and Assam were also discussed, including details of finance and personnel, and we found that we agreed in most points.

At the conference in Rajahmundry from 4.-7.1. my only active contribution was a lecture on the church situation in East-Germany which I held the first evening; but I was very glad of the opportunity of hearing a great deal about the present situation of the mission in India. The items of the agenda which were of the greatest importance to me were:

1. The Calcutta-scheme, financed by the Federation and carried through by the Gossner Church.
The work concerns the gathering of the Lutherans living in Calcutta into a congregation.
2. The Surguja-Committee which finances the missioning of the former monarchy of Surguja by some 100 Uroan pastors and catechists of the Gossner Church. As far as I can see, things go smoothly there. The only question not yet decided is whether the new Christians are to join the Gossner Church or to form their own church.
3. The question of a Lutheran Church Union throughout India, or a Church Federation including all Protestant denominations working in India. The resolution concerning this question has the following text: "We keep in mind the final goal and believe that every step leading us nearer to it should be carefully considered, whether it be a Federation of all Protestant Churches in India or otherwise." However I had the impression that the very first step: the founding of a united Lutheran Church in India which also includes the question of an episcopal constitution, meets with difficulties. Thus Bishop Sandegren complained that his Tamils had very little understanding for this matter. The Santal-Church is of the opinion - not unlike the Gossner-Church - that first the Lutherans in North-India and also those in South-India should unite. That would be the organic way as opposed to the mechanical one which would disregard the language barriers.

The Gossner Church had delegated 4 persons. It created some surprise that in contrast to all other churches there was no missionary among them. Bishop Sandegren suggested that in future also one of our missionaries should be delegated to the conferences of the Federation. That would not mean reducing the number of the Indian delegates. It would be possible to give one more delegate membership and vote. The travel costs should be paid by the Gossner Mission. I am willing to take up his suggestion and shall submit this proposal of Bishop

Sandegren's to the Church Council in Ranchi. After what I have seen and heard I would consider the attendance of our missionaries at such conferences as a means of drawing them out of their isolation which is neither good for them nor for the Gossner Church.

I took the opportunity of making the acquaintance of the delegates of the various Lutheran churches in India. It seems that between the Tamil and the Telegu Church there exists a similar rivalry as between the Uroans and Mundas in our own Gossner Church. Inferiority complexes of one group towards the other play some part. That also seems to me the reason why the question of the union of all Lutheran Churches in India makes so little progress. One group fears to be ridden over by the other. Certainly such is not dictated by the Holy Spirit, but it is a fact which must be certainly taken into account and must be overcome in some way.

We made arrangements for visits to the Santal- and the Jaipur-Church.

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The new secretary of the church, Horo, belongs to the younger intelligencia of the Adivasi, of which we have already heard. To this group belongs also a lay-movement which is led by Mr. Kandulna of Jamshed-pur. Beyond the Province of Bihar are also small educated Adivasi circles which belong to our church. They must be coordinated for church work. We do not want to happen, what generally happens in the old churches, that the educated distance themselves from the Church. The willingness to work actively in the church is especially visible among the young representatives of these circles, and this chance must not be missed, even if the younger generation opposes in many questions; The Church Council must be made willing to listen to these voices.

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discussed the question gladly accepted this suggestion.

5. The isolation of the missionaries in the church, which really exists must be overcome in some way if their work is to bear fruit. A beginning was made through my journey on which the missionaries accompanied me in turns. We discovered that many congregations knew nothing about them. This observation leads me to suggest to the Church Council that they should regularly make their inspection tours together with the missionaries. This kind of cooperation between our missionaries and leading personalities of the church seems to me the best way of learning to know one another, and to eliminate tensions.

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7. Finally I would mention that the question of the new constitution of our church is being lively discussed among pastors, and, above all, in the lay group. It was for good reasons that the originator of this constitution, Dr. Struck, decentralisation of the central administration and conferring its powers to 15 synods. That seems to me rather too much; it would mean 16 presidents instead of one. I am rather disquieted about the article according to which the president and the secretary of the church are to be re-elected every 4 years (after the pattern of the American Constitution). This order contributes largely to the danger of the church splitting into parties and creating rivalries. What could a president and a secretary achieve in 4 years that would have permanent value? As far as I have heard there are voices demanding a revision of the Constitution. I was asked to get them German church constitutions for comparison. The question seems to me to need very delicate treatment. Only the church itself and its leading authorities can decide in this matter.

Before I close I feel I should point out proceedings in Chota Nagpur and Assam which rather disquiet our Christians. American Missions sell mission property either to the Government or, as e.g. the Mission of Disciples in Chota Nagpur (Lohardaga), even to the Roman Catholic Mission. I do not why the American missions do so - they may be justified but the Indian Christians cannot understand it, and feel somehow betrayed.

signed: Hans Lokies

Ranchi 17th Febr. 1954

This is a first report of my journey. It began where once the Protestant Mission in India altogether began: in Trankebar. I arrived just in time for the New-Year's service of the congregation there and afterwards gave an address. The congregation is astonishingly small. The reason is that Trankebar is a perishing town surviving only because both the Tamil Church and the Roman Catholic Mission have school centres there. In the holidays both town and church seem dead. The Tamil Church as well as the Government have made attempts at reviving it with methods which seem rather romantic but can be understood; for Trankebar is brimfull with history, and I am grateful that my journey began there.

Sunday after New Year I had to preach in Madras. Bishop Sandegren himself did the translating into Tamil. Then Bishop Sandegren, his brother and I drove to the Triannual Conference of the FELC in Rajahmundry. The journey gave us a good opportunity for discussing all questions of importance concerning Indian mission-work. The problems of the G.E.L. Church of Chota Nagpur and Assam were also discussed, including details of finance and personnel, and we found that we agreed in most points.

At the conference in Rajahmundry from 4.-7.1. my only active contribution was a lecture on the church situation in East-Germany which I held the first evening; but I was very glad of the opportunity of hearing a great deal about the present situation of the mission in India. The items of the agenda which were of the greatest importance to me were:

1. The Calcutta-scheme, financed by the Federation and carried through by the Gossner Church.
The work concerns the gathering of the Lutherans living in Calcutta into a congregation.
2. The Surguja-Committee which finances the missioning of the former monarchy of Surguja by some 100 Uroan pastors and catechists of the Gossner Church. As far as I can see, things go smoothly there. The only question not yet decided is whether the new Christians are to join the Gossner Church or to form their own church.
3. The question of a Lutheran Church Union throughout India, or a Church Federation including all Protestant denominations working in India. The resolution concerning this question has the following text: "We keep in mind the final goal and believe that every step leading us nearer to it should be carefully considered, whether it be a Federation of all Protestant Churches in India or otherwise." However I had the impression that the very first step: the founding of a united Lutheran Church in India which also includes the question of an episcopal constitution, meets with difficulties. Thus Bishop Sandegren complained that his Tamils had very little understanding for this matter. The Santal-Church is of the opinion - not unlike the Gossner-Church - that first the Lutherans in North-India and also those in South-India should unite. That would be the organic way as opposed to the mechanical one which would disregard the language barriers.

The Gossner Church had delegated 4 persons. It created some surprise that in contrast to all other churches there was no missionary among them. Bishop Sandegren suggested that in future also one of our missionaries should be delegated to the conferences of the Federation. That would not mean reducing the number of the Indian delegates. It would be possible to give one more delegate membership and vote. The travel costs should be paid by the Gossner Mission. I am willing to take up his suggestion and shall submit this proposal of Bishop

Sandegren's to the Church Council in Ranchi. After what I have seen and heard I would consider the attendance of our missionaries at such conferences as a means of drawing them out of their isolation which is neither good for them nor for the Gossner Church.

I took the opportunity of making the acquaintance of the delegates of the various Lutheran churches in India. It seems that between the Tamil and the Telegu Church there exists a similar rivalry as between the Uroans and Mundas in our own Gossner Church. Inferiority complexes of one group towards the other play some part. That also seems to me the reason why the question of the union of all Lutheran Churches in India makes so little progress. One group fears to be ridden over by the other. Certainly such is not dictated by the Holy Spirit, but it is a fact which must be certainly taken into account and must be overcome in some way.

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As to Assam I feel that beyond the general appeal to mission it would be necessary and possible to urge 4-5 of the richest Assam congregations to maintain one catechist each for full-time mission work in the tea-gardens by paying their salaries.

Suggested
7. Finally I would mention that the question of the new constitution of our church is being lively discussed among pastors, and, above all, in the lay group. It was for good reasons that the originator of this constitution, Dr. Struck, decentralisation of the central administration and conferring its powers to 15 synods. That seems to me rather too much; it would mean 16 presidents instead of one. I am rather disquieted about the article according to which the president and the secretary of the church are to be re-elected every 4 years (after the pattern of the American Constitution). This order contributes largely to the danger of the church splitting into parties and creating rivalries. What could a president and a secretary achieve in 4 years that would have permanent value? As far as I have heard there are voices demanding a revision of the Constitution. I was asked to get them German church constitutions for comparison. The question seems to me to need very delicate treatment. Only the church itself and its leading authorities can decide in this matter.

Before I close I feel I should point out proceedings in Chota Nagpur and Assam which rather disquiet our Christians. American Missions sell mission property either to the Government or, as e.g. the Mission of Disciples in Chota Nagpur (Lohardaga), even to the Roman Catholic Mission. I do not why the American missions do so - they may be justified - but the Indian Christians cannot understand it, and feel somehow betrayed.

signed: Hans Lokies

Ranchi, den 17.2.54

Hiermit möchte ich Ihnen einen Zwischenbericht über meine Reise geben. Sie begann, wo einmal die evangelische Mission in Indien überhaupt begann: in Trankebar. Ich traf gerade zum Neujahrs-Gottesdienst der Gemeinde dort ein und hielt im Anschluß daran eine Ansprache. Die Gemeinde ist erstaunlich klein. Der Grund dafür ist einfach darin zu sehen, daß Trankebar eine sterbende Stadt ist. Sie lebt davon, daß sowohl die Tamulenkirche wie auch die römisch-katholische Mission dort ein Schulzentrum besitzen. In den Ferien ist die Stadt und auch die Kirche wie ausgestorben. Sowohl die Tamulenkirche wie auch die Regierung haben Wiederbelebungsversuche unternommen, die ein wenig romantisch anmuten, aber verständlich sind; denn Trankebar ist gesättigt von Geschichte. Ich bin dankbar dafür, daß meine Reise dort begann.

Am Sonntag nach Neujahr hatte ich in Madras die Predigt zu halten. Bischof Sandegren selbst übernahm die Übersetzung ins Tamulische. Dann fuhren Bischof Sandegren, sein Bruder und ich zusammen zu der Triannual Conference der FELC nach Rajahmundry. Wir hatten auf der Fahrt eine gute Gelegenheit, über alle für die indische Missionsarbeit wichtigen Fragen zu sprechen. Auch die Probleme der Evang.-Luth. Goßnerkirche von Chota Nagpur und Assam wurden bis in die Finanz- und Personal-Fragen hinein diskutiert. Es stellte sich dabei heraus, daß unsere Meinungen weitgehend übereinstimmen.

An der Konferenz in Rajahmundry, die vom 4. - 7.1. stattfand, war ich aktiv nur durch einen Vortrag über die kirchliche Lage in Ostdeutschland beteiligt, den ich gleich am ersten Abend hielt. Ich war aber sehr dankbar für die Gelegenheit, recht viel über die gegenwärtige Lage der Mission in Indien zu sehen und zu hören. Die für mich wichtigsten Punkte der Tagesordnung waren folgende:

1. Das Calcutta - Werk, das von der Federation finanziert und von der Goßnerkirche durchgeführt wird.
Es handelt sich um die Sammlung der in Calcutta lebenden Lutheraner zu einer Gemeinde.
2. Das Surguja - Committee, das die Missionierung des ehemaligen Fürstenstaates Surguja durch rund 100 Uraun-Pastoren und -Katechisten der Goßner-Kirche finanziert. Soweit ich sehen kann, vollzieht sich jetzt die dortige Arbeit reibungslos. Nur die Frage, ob die dort gewonnenen Christen der Goßner-Kirche angeschlossen werden oder eine eigene Kirche bilden sollen, ist noch ungeklärt.
3. Die Frage einer lutherischen Kircheneinheit in Indien und eines Kirchenbundes mit allen in Indien arbeitenden protestantischen Denominationen. Der zu dieser Frage gefaßte Beschluß lautet wörtlich: "We keep in mind the final goal and believe that every step leading us nearer to it should be carefully considered, whether it be a Federation of all Protestant Churches in India or otherwise." - Ich hatte aber den Eindruck, daß schon der erste Schritt, die Bildung einer geeinten lutherischen Kirche in Indien, mit der auch die Frage einer bischöflichen Verfassung zusammenhängt, auf Schwierigkeiten stößt. So beklagte sich Bischof Sandegren darüber, daß ihm in dieser Frage gerade seine Tamulen wenig Verständnis entgegenbrächten. Die Santal-Kirche vertritt - ähnlich wie die Goßner-Kirche - die Auffassung, daß sich zuerst die Lutheraner in Nordindien, ebenso wie die in Südindien zu Kirchen zusammenschließen sollten. Das wäre der organische Weg im Gegensatz zum mechanischen, der ohne Rücksicht auf die Sprachgrenzen durchgeführt würde.

Die Goßner-Kirche hatte 4 Delegierte entsandt. Es fiel auf, daß sich unter ihnen im Gegensatz zu allen anderen Kirchen kein Missionar befand. Bischof Sandegren machte den Vorschlag, die Goßner-Kirche darum zu bitten, daß in Zukunft auch einer unserer Missionare zu den Konferenzen der Federation entsandt werden solle. Die Zahl der indischen Delegierten brauche nicht verkürzt zu werden. Es sei technisch möglich, einem weiteren Delegierten Sitz und Stimme zu geben. Die Reisekosten solle die Goßnersche Missionsgesellschaft übernehmen. Ich werde dieser Anregung gern nachkommen und dem Church Council in Ranchi das Angebot Bischof Sandegrens unterbreiten. Auf Grund meiner eigenen Eindrücke halte ich die Teilnahme unserer Missionare an solchen Missionskonferenzen für geeignet, sie aus ihrer Isolierung herauszulösen, die weder für sie selbst, noch für die Goßner-Kirche fruchtbar sein kann.

Ich selbst nahm die Gelegenheit wahr, die Vertreter der verschiedenen lutherischen Kirchen in Indien persönlich kennenzulernen. Es scheint, daß zwischen der Tamulen- und der Telegu-Kirche eine ähnliche Rivalität besteht, wie die zwischen den Urauns und Mundas in unserer eigenen Goßner-Kirche. Es spielen da gewisse Minderwertigkeitskomplexe der einen Gruppe gegenüber der anderen eine Rolle. Das scheint mir auch der Grund dafür zu sein, daß es mit der Frage der Einigung aller lutherischen Kirchen in Indien nicht recht vorwärts geht. Eine Gruppe fürchtet dann, von der anderen überfahren zu werden. Das ist zwar keine Begründung aus dem Heiligen Geist, aber ein Faktum, mit dem man rechnen und auf irgendeine Weise fertig zu werden versuchen muß.

Mit der Santal- und Jaipur-Kirche wurden Besuche vereinbart.

Am 9. Januar besuchte ich einen Teil der Calcutta-Gemeinde, die zu einem erheblichen Teil aus der gehobenen Schicht der Adivasis (Urauns, Mundas, Oriyas und einzelnen südindischen Lutheranern) besteht. Ich war diesmal bei den christlichen Eisenbahnern zu Gast. Der Gastgeber war ein Diningcar-Manager. Das Essen machte einem indischen Diningcar alle Ehre. Unter den Gemeindegliedern war auch ein Ingenieur, der früher in den Tata-Werken gearbeitet hatte.

Hier stieß ich nun zum ersten Mal auf die neue Generation der Adivasi, der ich später in Chota-Nagpur immer wieder begegnen sollte (Clerks, Teachers, Politicians, Drivers, Railwaymen und andere), die die Träger des Fortschritts sind. Es wird sehr darauf ankommen, sie bei der Kirche festzuhalten und ihnen die Stellung einer mitbestimmenden Laiengruppe einzuräumen.

Am 10. Januar traf ich dann in Ranchi ein und wurde dort mit einer überwältigenden Herzlichkeit empfangen. Diese Empfänge wiederholten sich dann auf allen größeren Stationen. Zieht man davon alles Überschwengliche ab, das zur indischen Höflichkeit gehört, so bleibt doch noch ein wirklich ehrlicher Rest von Liebe und echter Anhänglichkeit an die alte Mission. In allen Ansprachen und vor allem auch in den von den Gemeinden gesungenen Bhajans (geistliche Lieder), spielen Goßner und Goßners Missionare eine große Rolle. Die Begegnung mit dem Missionar war das Ende der prähistorischen und der Anfang der historischen Periode dieses Volkes: der Missionar natürlich als der Bote Jesu Christi. Da ich nun mit den meisten alten Missionaren persönlich bekannt bin, konnte ich in allen Gemeinden Auskunft über sie geben: die beste Anknüpfung, die ich überhaupt finden konnte. Meine Auffassung, daß die Visitation der Goßner-Kirche nur durch jemand in fruchtbarer Weise durchgeführt werden könne, der mit der Geschichte und dem Leben der Goßner-Kirche aufs engste verbunden ist, wurde überall bestätigt.

Ich füge das Programm meiner Reise, das das Church Council aufgestellt hat, bei. Es ist ein überbürdetes Programm und läßt mir kaum Zeit zum Schreiben und Nachdenken. Jedes Mal stellt sich heraus, daß auch die Rasttage mit Besuchen belegt sind. Aus diesem Grunde hat das Church Council auf meine Bitten eine Verlängerung meines Aufenthalts um 14 Tage erbeten. Es muß am Ende meiner Reise noch etwas Zeit sein, um im Headquarter der Goßner-Kirche, also Ranchi, die Schlüsse aus meinen Beobachtungen zu ziehen und ein entsprechendes Gespräch mit den leitenden Männern der Kirche zu führen.

Das Programm ist so, wie es aufgestellt ist, abgewickelt worden. So habe ich zunächst das Uraun- und dann das Munda-Land gesehen. Im Anschluß daran machten Präsident J. Lakra und ich Besuche in Benagaria bei Missionar Gausdal in der Santal-Kirche. Hier wurde eine engere Zusammenarbeit zwischen beiden Kirchen vereinbart. Die Santal-Kirche versprach, 2 Santal-Katechisten für die Missionsarbeit der Goßner-Kirche unter den Ho's zu stellen. Sie ist bereit, Schülerinnen in unsere Tabita-Schule nach Govindpur zu schicken. Außerdem hat sie einen Dozenten für unser theol. College in Ranchi in Aussicht gestellt. Es sollen dann auch Santal-Studenten dort Aufnahme finden. Ein weiteres Zusammengehen beider Kirchen wurde für die Zukunft ins Auge gefaßt.

Im Serampur-College fand die jährliche Convocation statt, zu der Vertreter aller protestantischen Kirchen aus Indien erschienen waren. Ich selbst erhielt den Auftrag, im Sonntagsgottesdienst über den Stand der theologischen Forschung und das kirchliche Leben in Deutschland zu sprechen. Mit Bischof Sandegren, der auch in Serampur erschienen war, tauschte ich die bisher gemachten Erfahrungen aus. Wir beiden hatten den Eindruck, daß die Visitationsreise einen guten Verlauf nimmt.

Nach einem zeiten Besuch der Calcutta-Gemeinde, in der ich den Gottesdienst hielt, begann die Reise nach den Duars und nach Assam. Hier geht die Goßner-Kirche den aus dem Stammland Chota Nagpur in die Teegärten ausgewanderten Christen nach. Die Arbeit in Assam datiert von 1901, die in den Duars (Vorbergen des Himalaja, südlich Darjeeling) ist neuesten Datums. In Assam sind es die Mundas, in den Duars die Urauns, die zuerst als Plantagenarbeiter und dann als freie Siedler eine neue Heimat suchen und finden. Die christlichen Urauns in den Duars waren bisher von der reformierten schottischen Mission betreut worden. Sie fühlten sich aber vernachlässigt und baten ihre Heimatkirche um Anschluß. Nach mancherlei Hin und Her ist es nun zu einem agreement mit der schottischen Mission gekommen. Darnach wird jeder Christ, der einen ausdrücklichen Antrag stellt, ohne Weiteres aus dem Verband der schottischen Mission entlassen und der Duar-Synode angeschlossen, die der Goßner-Kirche affiliated ist. Die gleiche Behandlung erfahren auch alle Christen, die sich umgekehrt um die Mitgliedschaft bei der Mission der Kirche von Schottland bemühen.

Wir besuchten eine Teegarten- und eine Dorf-Gemeinde. In den Teegärten drängte sich ganz unwillkürlich der Eindruck auf, daß hier, im Norden Indiens, noch ein letzter Rest des alten Imperialismus bewußt festgehalten wird: "Was wollen Sie," sagte zu uns der britische Teegarten-Manager, der uns als seine Gäste aufgenommen hatte, "das Kapital ist in unseren Händen, die Teegärten und die Arbeiter; hier sind wir noch die Herren." - So freundlich er zu uns war, so wenig war er mit unserem Verhältnis zu den indischen Christen einverstanden und gab uns handgreifliche Beispiele für seine, unserem Verhalten entgegengesetzte Pädagogik. Er wollte vor aller Augen eindrucklich

machen, daß Kulis eben als Kulis zu behandeln seien: eine schwierige Situation für den indischen Pastor, der die christlichen Arbeiter in den Teegärten zu sammeln hat. Zugleich wird der Wunsch der Arbeiter verständlich, sobald wie möglich mit dem ersparten Geld ein Stück Regierungsland zu erwerben und sich dort als freie Bauern anzusiedeln. Das gilt für Christen und Nichtchristen! Der christliche Arbeiter empfindet die Teegärten als "Ägypten" und die neue Bauernsiedlung als "Kanaan". Wir haben diesen Übergang aus einer Welt in die andere deutlich bei dem sich unmittelbar anschließenden Besuch eines solchen christlichen Siedlerdorfes erlebt. Das Haus, in dem wir wohnten, war ganz neu errichtet - ohne einen Nagel oder ein künstliches Bindemittel: ein Meisterwerk jahrtausendealter Handfertigkeit. Die Gemeinde hatte auch schon ein Grundstück für die Kirche erworben und darauf eine, nur für den Augenblick unseres Besuches bestimmte, luftige bunte Kirche aus Bambus und Papier hingezaubert.

Die Liebe der Adivasis zum Boden ist eine Macht, die auch bei dem Aufbau der Kirche nicht übersehen werden darf. Das Gefühl für Freiheit wurde uns nach unseren Besuchen in den Teegärten nur zu verständlich. Den Proviant hatten wir uns freilich aus den Teegärten mitgebracht. Daß der Pastor und die Christen ihn als "Fleisch aus Ägypten" bezeichneten, zeigt zugleich den urwüchsigen Sinn für Humor, den die Adivasis haben.

Die Situation in den Teegärten Assams ist völlig anders. Die Arbeit ist dort schon über 50 Jahre alt. Das Verhältnis zwischen den Pastoren und den Teegarten-Managern ist überall denkbar gut. Die alteingesessenen Arbeiter haben sich längst zu Siedlungen zusammengeschlossen und sind reich geworden. Wir besuchten ein Christendorf, in dem für 1 Ztr. Reis im Jahr 100 Ztr. geerntet werden. Hier war das biblische Maß der hundertfältigen Frucht wirklich erreicht. Ohne Zweifel aber hatte zugleich das geistliche Leben in Assam gelitten. In die Gemeinden ist Sicherheit und Sittlichkeit eingekehrt. Nur dadurch, daß Assam über wirklich vorzügliche Pastoren verfügt, ist größerer Schaden verhütet worden. Die Pastoren haben dafür gesorgt, daß überall Kirchen und Kapellen gebaut wurden. So sind seit dem Weggang der Missionare 3 große neue Kirchen und 5 - 6 neue Kapellen entstanden. Aber eine fehlt Assam, was Chota Nagpur hat, die kleine Schicht einer neuen Intelligenz. Darum legten der Präsident und der Sekretär der Kirche, die mich zusammen mit einem Missionsbruder auf allen Reisen begleiteten, gerade in Assam ganz besonderen Nachdruck auf die Gründung christlicher Schulen.

Der zweite Mangel, auf den überall hingewiesen werden mußte, war der Mangel an Missionssinn. Wir haben in den Duars 3000 Urauschristen, die sich zur Goßner-Kirche halten. 1000 Urauschristen gehören zur schottischen Mission; aber an nichtchristlichen Uraus zählt man rund 300.000. Unter ihnen treibt niemand Mission.

In Assam sind es 1.900.000 aus Chota Nagpur ausgewanderte nichtchristliche Uraus, um die sich unsere rund 20.000 Assam-Christen auch nicht kümmern.

Es steht außer Frage, daß hier die Goßner-Kirche versagt, wenn sie das Evangelium nur für sich empfängt, ohne es an andere weiterzugeben. Der Hinweis auf die Vorbildlichkeit der alten Missionare, die unermüdlich von Teegarten zu Teegarten gingen, um zunächst die Christen ausfindig zu machen, dann aber auch den Heiden das Evangelium zu predigen, drängte sich unwillkürlich auf. Er wurde nicht von mir, sondern von dem Präsidenten und Sekretär der Kirche ausgesprochen.

Ich fasse meine Beobachtungen, aus denen sich bestimmte Anregungen für das Church Council ergeben, zusammen:

1. Die Schulfrage

Als ich herkam, war ich geneigt, den forcierten Aufbau von Schulen und im besonderen Hochschulen als eine Äußerung des die Kirche bedrohenden Säkularismus aufzufassen. Ich tue es nicht mehr und glaube auch nicht, daß man diese Frage dogmatisieren darf. Man muß sie als ein lebensnotwendiges, sachliches Anliegen der Adivasis, und gerade auch der christlichen Adivasis, ansehen. Sie sind auch in der Adivasi-Provinz Bihar, also ihrer Heimat, den Hindus gegenüber eine Minderheit, was den politischen Einfluß und die wirtschaftliche und soziale Stellung betrifft. Ihrer Zahl nach müßten sie die Mehrheit bilden. Zur Bihar-Regierung gehört aber kein Adivasi. Das Bihar-Parlament zählt unter 350 Delegierten 40 Adivasis, darunter 10 Christen. Bihar ist ein reiches Land, dessen unermeßliche Bodenschätze nur zu einem sehr geringen Teil ausgenutzt werden. Das größte Stahlwerk Indiens befindet sich hier in Jamshedpur. Ein zweites wird geplant. Kohle wird in Ramgarh und im Kohlenzentrum Assansol über Tag abgebaut. In Lohardaga wird Bauxit gewonnen. Auch Gold und Silber findet sich; nur daß die Adivasi-Bauern es verheimlichen. Als eine Goldader gefunden wurde, baute man gleich einige Hütten darauf, um sie zu verbergen. Beim Brunnengraben stieß man auf einen großen Silberklumpen und vergrub ihn sofort, um ja nicht der Polizei und der Regierung zu verraten, daß es etwas derartiges im Lande gäbe. Das Motiv für solches Handeln ist die Angst des Adivasi-Bauern vor der Enteignung. Es ist aber klar, daß diese bauernschlau und doch kindischen Methoden, das Land in seiner Unberührtheit zu erhalten, auf die Dauer vor der zielbewußten, von der Regierung geleiteten Industrialisierung versagen müssen. Dann beginnt eine neue Hindu-Invasion in das Adivasi-Reich. Waren es früher die Zamindare, die die kleinen bäuerlichen Siedler unterdrückten, so werden es jetzt die Hindu-Unternehmer und Hindu-Angestellten sein - einfach deswegen, weil sie den Adivasis an Bildung überlegen sind. Kommen aber die Hindus wirklich über das Land als die Neu-Besitzenden und politisch Einflußreichen, dann gerät auch die christliche Kirche in eine Notlage, wenn sie keine den Hindus gewachsenen und geistig ausgerüsteten Führer hat. Aus diesem Grunde suchen auch unsere christlichen Adivasis für ihre Kinder eine höhere Schulbildung. Daß sich die Kirche dabei sowohl finanziell wie auch personell (es fehlen die geeigneten christlichen Lehrer) übernommen hat, sieht sie selber ein. Auch die Korrektur in den empfindlichen finanziellen Fragen erfolgt automatisch. Aber das Anliegen selbst muß ich nach Lage der Dinge persönlich bejahen, und das umsomehr, als auch schon die Hindus zu einem Gegenstoß angesetzt haben. Es handelt sich da um die sogenannte "Adam jati sewa mandal" (Dienstgemeinschaft), die von Narain ji, Ranchi, geleitet wird, den ich persönlich besucht habe. Mr. Narain ist ein sehr kluger zielbewußter Hindu, der die Hinduisierung der Adivasis durch Gründung von Adivasi-Schulen eingeleitet hat: eine Art hinduistischer Gegenmission. Seltsamerweise nämlich werden die Schulen, die meist einen provisorischen Bau darstellen, nur an solchen Orten einge-