

Garbarolla May 1957.

A Statement regarding restoration of Unity in the G. E. L. Church.

After an earnest study of the difficulties that have arisen in our dear Gossner Church, and conversations with persons of differing views I am convinced that the difficulty pointed out do not warrant the present controversies and activities which tend to break Christian fellowship. The Lord's prayer 'that they all may be one' is too compelling a demand for us all to stand together in worship, and under a central administration with one Mahasabha, one Church Council, one policy and united effort to fulfil the common tasks entrusted by the Lord to the Gossner Church.

A careful perusal of the Zonal scheme, also in the light of the division among Uraons in two groups and the sad situation disrupting congregations, establishing two services etc. has convinced me that the scheme has been ill conceived, and the action of the August 15, declaration has been unconstitutional and has sadly broken bonds of fellowship love and mutual regard and adjustment the Lord demands of His people who have to stand as una sancta, one holy catholic church. Continual disunity will end in worse evils and disintegration. The idea of two Mahasabha, two Presidents and a primate is incompatible with the unity of the church, the need for a common policy and for common administration under the authority of one Mahasabha, one Church Council and one President.

The seceding group have been stressing that there is much positive value in the zonal idea. Dr. Strock has in his new constitution provided for the right of any minority group being safeguarded (vide (a) Constitution Article 10 Sections T. Th (b) Bye-laws of the Constitution Article 4 section 4). Still there may be room for any new proposal being considered

by the Church, in a Constitutional way. The Church Council Executive in the Session at Ranchi on 15th May 1957, is willing to receive and study the proposal in the light of my criticism above, and with a single eye to what would be good for the church, safeguarding the aspiration of minorities. On this assurance of the officers and C. C. Executive and in obedience to Christ's call to unity, the seceding party is requested to call off its activities, and restore unity by accepting position in the church as before 15th August 1957.

I am very thankful to the President and the C. C. Executive for their readiness to put aside their actions in respect of Rev. Joel Lakra, who will not hereafter act in contravention of the policy of the ministerium of the authority of the President of the G. E. L. Church in respect of ordination within or outside the G. E. L. Church. With full restoration of the position of Rev. J. Lakra as Principal of the Seminary on receipt of his letter of consent not later than 31-5-1957. I earnestly request restoration of unity in the church and the authority of Mahasabha and the central administration through the Church Council.

This will be a triumph of Christ's desire for unity, and give joy not only to all members of the G. E. L. Church but also to all churches of F. E. L. C. and Lutheran World Federation.

J. D. B. Asirvadam

Dated Ranchi, the 17th May, 1957

Memo No. 1106-1205/57

The Church Council Executive has accepted this statement.

Bh. Lakra.

J. J. P. Tiga

President, 17-5-57

G. E. L. Church, Ranchi.

हिन्दी अनुवाद

हमारे प्यारे गोरसनर कलीशा में जो कठिनाइयाँ उपस्थित हुई हैं उन पर गम्भीरता पूर्वक अध्ययन करने तथा विभिन्न विचार वाले सज्जनों से बातचीत करने के पश्चात् मुझे दृढ़ विश्वास हो गया है कि जो कठिनाइयाँ दर्शायी गयीं, उनसे वर्तमान विवाद की कोई जरूरत नहीं और न कार्यक्रमों की ही आवश्यकता है जो ख्रीष्टीय भ्रातृ-भावना को तोड़ने की ओर सकेत करते हैं। प्रभु की प्रार्थना कि हम सब एक हों, यह एक ऐसी आज्ञा है जो हम सभी को प्रभु की सेवाई में एक होने, तथा एक केन्द्रीय शासन के अधीन एक महासभा, एक चर्च कौंसिल, एक सिद्धान्त तथा प्रभु द्वारा गोरसनर कलीशा को सम्मिलित किया हुआ कार्य की पूर्ति के लिये सम्मिलित प्रत्यन्त करने को हमें बाध्य या विवश करती है।

क्षेत्रीय योजना (Zonal Scheme) का सावधान पूर्वक अवलोकन (परिदर्शन), उर्वाँवों के बीच ही दो भागों में विभक्ति तथा ऐसी परिस्थिति जो कलीशा को तोड़ कर दो आराधना कायम कर रही है, इन सभी से मुझे दृढ़ विश्वास हो गया है कि यह योजना अशुभ विचार से कल्पना की गई है और १५ अगस्त के घोषणा का कार्यक्रम अवैधानिक (अनियमित) हुआ है तथा यह भ्रातृ-भाव, प्रेम, और आपसी मेल-मिलाप, जिन्हें प्रभु चाहता है, उनको इन्होंने बुरी तरह नष्ट कर दिया। प्रभु अपने अनुगामियों से चाहता है कि वे एक मन हो कर ऐसे हों जैसे एक पवित्र ख्रिस्तानी कलीशा। निरंतर भेद-भाव से अत्यन्त बुराई तथा विघटन होगा। दो महासभा, दो प्रेसीडेन्ट तथा एक प्रैमेट (Primate) का विचार कलीशा के संगठन, एक सिद्धान्त तथा एक महासभा एक चर्च कौंसिल और एक प्रेसीडेन्ट के अधीन शासन की आवश्यकता के विरुद्ध और असंगत है।

पृथक होने वाला दल जोर देता है कि क्षेत्रीय विचार (Zoanal Idea) में बहुत सी अच्छी बातें हैं। Dr. Stroock ने अपने नये संविधान (नियमावली) में कोई भी अल्पसंख्यक वर्ग के अधिकारों की रक्षा के लिये व्यवस्था की है [देखिये

(अ) संविधान (नियमावली) की धारा १० भाग T. Th. (ब) नियमावली के उप-नियम का धारा ४, भाग ४] इसमें बज्रूद भी कलीशा में किसी भी नये प्रस्ताव को वैधानिक तौर पर विचार करने की जगह रह ही जाती है। चर्च कौंसिल कार्यकारिणी, ता: १५ मई १९५७ की बैठकी में, जो रांची में हुई थी, उस प्रस्ताव को ऊपर लिखित मेरे अलोचना की दृष्टिकोण से अध्ययन करने को तैयार हैं जिससे कलीशा की मलाई हो एवं अल्पसंख्यकों की आकांक्षाओं की रक्षा हो। चर्च कौंसिल अफसरों तथा कार्यकारिणी के इस आश्वासन पर तथा एकता की खीस्त की आज्ञानुसार, पृथक होनेवाले दल से अर्ज की जाती है कि वे अपने कार्यक्रम को उठा दें और कलीशा में १५ अगस्त १९५६ के पूर्ववत् स्थान लेकर फिर से कलीशा में एकता स्थापित करें।

मैं प्रेसीडेन्ट और चर्च कौंसिल कार्यकारिणी का बहुत धन्यवादी हूँ कि वे रेभे० जुएल लकड़ा के प्रति की गई करवाइयों को उठा देने को तैयार हैं तथा रेभे० जुएल लकड़ा फिर कभी मिनिस्टिरिया के सिद्धान्त के प्रतिकूल नहीं करेंगे तथा जी० ई० एल० चर्च के प्रेसीडेन्ट के पदाभिषेक-सम्बन्धी अधिकारों के विपरीत जी० ई० एल० चर्च के अन्तर्गत या बाहर कोई काम नहीं करेंगे। ता: ३१-५-५७ के पहले रेभे० जुएल लकड़ा की सम्मति पत्र प्राप्त होने पर उनकी सिमनरी का प्रिंसिपल के पद पर पुनः स्थापन कर, मेरी हादिक अनुरोध है कि चर्च में एकता, महासभा का अधिकार तथा चर्च कौंसिल द्वारा केन्द्रीय प्रशासन स्थापित की जाय।

यह प्रभु की इच्छा जो एकता की है उसकी विजय होगी तथा वह न केवल जी० ई० एल० चर्च के सदस्यों को प्रसन्न करेगी, वरन एफ० ई० एल० सी० और लथेरान वर्ल्ड फेडरेशन के सभी चर्चों को भी प्रसन्न करेगी।

सही—जे० डी० बी० आशीर्वादम्



P R E A M B L E .

There has been from time to time some kind of communal disturbances in the church which is natural where large numbers of different communities have come into the Church. But the problem had been tackled carefully and tactfully so that the harmony in the Church was maintained inspite of such disturbances. With the march of time unfortunately secular politics entered into the Church administration and fomented communal feelings to such an extent that the situation became uncontrollable. The walk-out at the April Mahasabha 1955 and the allied acts of the major community brought about a breach in the Church and separated the major community in such a way that there has been a schism in the Church along the communal line. This breach has been maintained and the schism kept up at the October Mahasabha 1955 with an unabated rigor by the major community. The officers elected have been completely in sympathy with the major community which had seceded. They took no care to heal the wound but rather with their action and behaviour they widened the gap and the situation in the Church has deteriorated and become hopeless and beyond repair. There is no way to unify the Church by restoring the communal harmony.

Therefore the hard fact as it stands now must be recognised and the oneness of the Church must be restored and maintained inspite of the existence of different communities in the Church and in order to achieve that end the following clauses are accepted and adopted.

I. Zonal Organisation.

The G.E.L. Church consists of two administrative Units to be called North Zone and South Zone, each being independent, autonomous and self-contained so far as the internal administration is concerned. Each Zone shall have its own Mahasabha and Church Council with separate officers and separate finance. The South Zone shall roughly cover seven Synods, i.e., Burju Synods, Govindpur Synod, Takarma Synod, Koronjo Synod, Singhbhum Synod, Orissa Synod and Assam Synod. The North Zone shall consist of nine Synods, i.e., Manbhum Synod, Hazaribagh Synod, Northern Synod, Western Synod, Khuntitoly Synod, Kinkel Synod, Madhya Pradesh Synod, Bengal Synod and Surguja (when organised).

II. Council of Advisors.

There shall be a Council of advisors consisting of seven members, including the Presiding Officer, each Church Council electing three members. The Presidents of the two Church Councils shall alternately preside over the Council's meetings, one presiding for a year and he shall be called the Primate of the G.E.L. Church.

III. The Primate of the G.E.L. Church.

1. The Primate shall officiate at all Ordinations.
2. The Primate shall maintain the outside relationship of the G.E.L. Church through his office.
3. The Primate shall correspond with the outside bodies, but he shall have no power of his own. He shall only communicate what the two Church Councils decide.
4. The Primate's office shall be honorary.

IV. Board of Management of the G.E.L. Church Properties.

There shall be a Board of Management of the G.E.L. Church properties which shall be formed by the nomination of the two Church Councils, each nominating three.

The Primate shall be the ex-officio Chairman of the Board.

V. Board of Central Institutions.

The Theological College, the Pracharaks' Training School Tabitha School, the Hospitals and other common institutions like Publication, shall be called the Central Institutions of the G.E.L. Church. They shall be administered by a Board consisting of six members, each Church Council nominating three. One of the Presidents of the two Church Councils, who is not the Primate, shall preside over the Board's meetings.

All appointments to the Central Institutions shall be made by this Board, but the two Church Councils shall have power to file objection to any appointment in which case the Board shall reconsider such appointment and revise if the objection is sound and reasonable in Board's consideration.

VI. The Constitution.

The existing Constitution of the G.E.L. Church shall be applied to the two Zones in all respects, except those which are being set forth in these provisions. Any of the Church Councils or Council of Advisors shall initiate amendments which will be effective when simple majority in each Church Council has passed them.

VII. Foreign Subsidy.

The Foreign Subsidy shall be the first charge of the Central Institutions including the office of the Primate. The balance of the subsidy shall be equally distributed between the two Church Councils.

VIII. Representation on the Outside Bodies.

1. Each Church Council shall nominate one member to the Joint Mission Board.
2. The Primate shall be a member of the Surguja Board.
3. Representatives on the outside bodies like the FELC, BCC etc., shall be nominated from both the Church Councils on fifty-fifty basis.

IX. Ranchi Head-quarters Congregation.

The status of the Ranchi Head-quarters Congregation shall be changed according to the wishes of the people of the Congregation. The plebiscite will decide which Zone the Congregation will join.

The High Schools both boys and girls and the L.P. Schools shall come under the control of the Zone which the Congregation will join.



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X. Ranchi Compound.

Both the Church Councils may have their headquarters at Ranchi.

XI. Call of Pastors and other Workers.

Pastors and workers shall be called from one Zone to serve in any Zone and choice shall lie with the person concerned.

XII. Mixed Congregations.

Congregations like Jamshedpur shall be given the privilege of joining any Zone according to the wishes of the people of the Congregation.

XIII. Call of Foreign Missionary.

Both the Church Councils must agree in the call of the Foreign Missionary to either Zone or to a Central Institution. The Terms of Reference shall remain intact.

XIV. Individual and Congregational Rights.

Individuals and congregations shall have their choice to join any Zone they wish.

XV. Duties of the Council of Advisors.

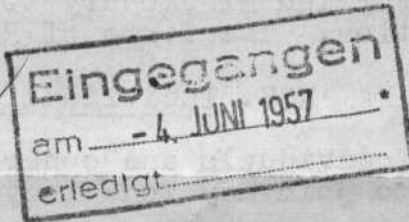
1. All actions of the Council shall be advisory. The acceptance of the advice by the two Church Councils will depend upon the sensibility, soundness and reasonableness of the advice. The two Church Councils will be at liberty to suggest addition, alteration or deletion of the advice and the Council also shall be at liberty to revise, add or delete the advice.
2. When the advice has been accepted by the two Church Councils it will be binding on the G.E.L. Church with effect from the date of acceptance by the two Church Councils.
3. The initiation may be taken by the Council or by the two Church Councils severally on any matter which is proposed to be introduced in the G.E.L. Church. The final form must come from the Council by way of advice. The date of acceptance of the advice should be noted in the office of the Primate.
4. In the manner mentioned above the Council of Advisors becomes the co-ordinating body of the G.E.L. Church, not by the authority of the office, but by their soundness of judgement and reasonableness of the advice.
5. The advice will remain intact until withdrawn by the Council by conviction, but it cannot be introduced in the Church unless the two Church Councils accept it by conviction.
6. The advice will be discussed back and forth until withdrawal by conviction or acceptance by conviction.
7. Thus the Councils' power will lie not in the

authority of the body but in the strength of the appeal
it will command by just, sound and fair judgement.



J. Skujer
President - North Zone.
C.E.L. Church.

721/6



Missionsdirektor D.Hans LOKIES
Berlin-Friedenau
Handjerystrasse 19/20

March 14th, 1957

Lo/Su.

115

Rev. Joel L a k r a
G.E.L. Church

R a n c h i / Bihar

G.E.L. Church Compound - India

Dear Brother Lakra,

You must not think that I have forgotten you. Chotanagpur and Ranchi are constantly in our thoughts here in the Gossner Mission. We pray for the Goßner Church, for their ministers and congregations in the fellowship of faith and love; and we also include you in our prayers. That one thing we do not do: we do not interfere with the internal affairs of the Goßner Church. We do not take sides. For we are of the opinion that our brethren in the Goßner Church must manage their internal affairs alone.

We cannot deny that we are very sad about things that have happened lately. But we hope confidently that the Church Council and the Mahasabha will restore peace and unity to the Church.

I am of the opinion that you too are called to contribute to this. God has blessed you with rich gifts. You have extensive experience and you are highly honoured and have authority among many. And therefore the word of Jesus: "For unto whom soever much is given, of him shall be much required." (St. Luke 12,48) means also you. Much depends upon you and what you do if order is to be restored in the Church. Therefore I beg you must urgently in the name of all brethren who have come to know and love you to do everything that can help to overcome the quarrels in the Goßner Church. Christ said, that one would know his disciples by the love they have for each other.

For the love of Christ I beg you to use your whole influence towards a good conclusion of the present discussions of the Church Council and the Mahasabha in the Spirit of love and peace, that they receive the blessing of God.

With cordial greetings to you, your wife and children

Yours sincerely

L

13. März 1957 Lo/Su.

Lieber Bruder Lakra,

Sie dürfen nicht denken, daß ich Sie vergessen habe. Wir denken hierim Gossnerhaus täglich nach Chotanagpur und nach Ranchi hinüber. Wir beten für die Goßnerkirche, für ihre Pastoren und Gemeinden in der Verbundenheit des Glaubens und der Liebe. Auch Sie und Ihre Familie schließen wir in unsere Fürbitte ein. Eines aber tun wir nicht : Wir greifen nicht in die inneren Angelegenheiten der Goßnerkirche ein. Wir nehmen nicht Partei. Wir glauben nämlich, daß unsere Brüder und Schwestern in der Goßnerkirche mit ihren inneren Angelegenheiten selbst fertigwerden müssen.

Wir können nicht leugnen, daß wir über manche Vorfälle in der letzten Zeit traurig sind, aber wir haben die gute Hoffnung, daß das Church Council und die Mahasabha der Kirche den Frieden und die Einheit wiederschenken werden.

Und nun meine ich, daß auch Sie dazu berufen sind, Ihren Beitrag dazu zu leisten. Sie sind von Gott mit Gaben reich gesegnet worden. Sie haben viel Erfahrung, und Sie haben auch bei Vielen ein großes Ansehen und Autorität. Darum gilt das Wort Jesu von Ihnen : " Wem viel gegeben ist, von dem wird auch viel verlangt werden." Es kommt sehr viel auf Sie und Ihr Handeln an, wenn in der Kirche alles wieder in Ordnung kommen soll. Darum darf ich Sie im ^Namen aller Brüder, die Sie in Deutschland kennengelernt und liebgewonnen haben, herzlich und dringend bitten, alles zu tun, was dazu beitragen kann, alle Streitigkeiten in der Goßnerkirche zu überwinden. Christus hat gesagt, daß man seine Jünger daran erkennen wird, daß sie sich untereinander liebhaben.

Um der Liebe Jesu Christi willen bitte ich Sie, Ihren ganzen Einfluß dahin geltend zu machen, daß die kommenden Beratungen des Church Council und der Mahasabha im Geiste der Liebe und des Friedens geführt werden und von Gott gesegnet werden.

Mit den herzlichsten Grüßen, auch an Ihre liebe Frau und Ihre Kinder,

Ihr

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Director Hans Lokies
Gossner Missionary Society
Berlin.

Ranchi.
24-1-57.

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Eingegangen
am 30. JAN 1957.
erledigt.

My dear Director Lokies

We were delighted to have your Christmas greetings conveyed in your very kind letter of 14th December, 1956. Mrs. Lokies and I whole heartedly offer our thanks to Mrs. Lokies, the whole Gossner House in Berlin and to yourself and our most loving greetings in loving response.

We had a very humble Christmas but a real one. The Gossner Church humiliated was perhaps a better lin for the humiliated Babe who came to seek and save the lost, the frustrated and the hopeless sinners. May He find a place in our heart.

I have not written yet to you anything regarding our beloved Church, but I believe you must have heard of the present situation in the Church through other sources. But I feel sure these sources have given you distorted picture of the real situation. Even Brother Borovetta has gone astray and he no longer commands the confidence of the Church. He missed the mark. The sisters are still worse. They all will give you one-sided views and opinions. For the other side you may write to Rev. J. Toppe, President, North Zone, G. E. L. Church

Gossner Ranchi.
Mission

During the thirteen years I was President I tried my best to keep the balance and carried on the administration to the best of my knowledge and ability, and you all helped me and my wife for which we are thankful to God and to all our friends in Germany, America and elsewhere. Particularly we thank you personally for you stood strong by our side in our weal and woe. The devil had many attacks on us in the past. The present one is another one and it has involved the whole Church, as it always did.

I had already told you of Messrs J. I. P. Tiga and N. E. How. They are full of vindictiveness and will never allow peace in the Church. They have refused to listen to the hitherto

They have refused to listen to the Federation of India. They have dragged the unruly leaders to the Court. There is general oppression and suppression a real persecution in the Church. Too much of officialdom. They have dismissed all the Union leaders from their posts, even me, but thanks to the North Zone, all the dismissed ones have found shelter in the North Zone. With all these dirty acts of Tiga and How, in the Church, there can never be peace in the Church so long as these two men guide the affairs of the Church.

In the face of all these, the North Zone has to point out the real problem of the Church which must be solved before any peace in the Church can be expected,

Very briefly I have told you the situation but the North Zone leaders only can inform you the real problem.

May the Lord guide the affairs of the Church and restore peace in the Church.

Ever in the Lord

Yours very sincerely.
J. Lakra

BY AIR MAIL

हवाई पत्र

AEROGRAMME

NO ENCLOSURES
ALLOWED



Dr. Hans Lokies

Director Gossner Mission Society

Berlin-Friedenau,

Handjerystrasse 19/20.

GERMANY.

Conn - 68

Third fold here

Sender's name and address :-

Rev. J. Lakra, M.A.B.D.S.T.M.

C.T.L. Church

Ranchi.

THE GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR & ASSAM.
(Estd. 1845. Autonomous 1919.)

NORTH ZONE

Estd.—15th August 1956.

President — Rev. J. Toppo,

G. E. L. Church, Kanke, Ranchi.

Secretary — Mr. P. D. Panna,

23, Bandi Road, East, Jamshedpur, Singhbhum.

Treasurer — Mr. Y. S. Y. Topno,

G. E. L. Church, Hospital Compound, Ranchi.

EXECUTIVE COM. MEMBERS—

Rev. B. Minz, Gumla, (Western)

Rev. Z. Khalkho, Rajgangpur, (Orissa)

Mr. O. Minz, Ranchi.

C. C. MEMBERS—

Rev. M. Kindo, - Northern Synod.

Mr. Junathan Minz, - .do.

Mr. Simon Toppo, - M. P.

Rev. Habil Dungdung, - Kinkel.

Mr. Prabhushay Toppo, - Khutitoli.

Rev. Samuel Dungdung, - .do.

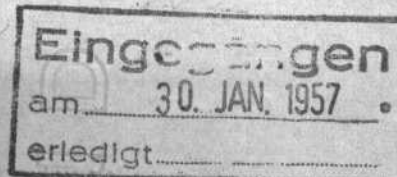
Mr. Lalitmohan Sandil, - Manbhum.

Rev. E. Kiro, - Orissa.

Mr. N. Kerketta - .do.

Ref.

203



Kanke, Ranchi.

D/ 24-1-57.

Dear Director Lokies,

We would like to acquaint you with the present situation of the Gossner Church. For the history of the problem in the Church there will be separate paper.

From April 1955 the Constitution of the Church has been thrown overboard by the Mahasabha and along with everything became Topsy-Turvy. This was possible through the combination of Messrs J.J.P. Tiga and N.E. Horo, who worked on the communally majority party which was carried away by the communal sentiment. Mr. Tiga became the Quistling and went over to the communal majority who could give him votes and elect him President. By secret propaganda at mid-night making each Munda delegate to promise in writing what he should do, the final triumph of Messrs Tiga and Horo was declared at the October Mahasabha. There are concrete proofs of these dirty acts. Thus the present administration was torn in deformity.

At the conclusion of the ~~XXXXXXXXXX~~ election in October 1955, the newly elected officers were told that they should seek the co-operation of all people in the Church and there should be no victimisation or vindictiveness. The three officers got up and declared that there would be no vindictiveness. This happened in the morning, but in the afternoon meeting itself, Mr Tiga and Mr. Horo took vindictive actions throwing dust in the eyes of the other Council members.

The persecuted party remained silent but it became alert. Those in power went from strength to strength, ~~XXXXXX~~ exercising authority, taking vengeance and persecuting individuals and groups under the shelter of the majority votes. Finally it came to be known that there was going to be a regular victimisation of the minority group leaders in order to finish them up, and so the minority leaders started to draft a scheme to prevent the majority group from committing injustice and blind acts as they did in 1955. By June the scheme was completed.

By this time the official action of vindictiveness became more visible. Rev. Z. Khalkho a leader among the minority group was sacked. He was degraded from the Synod Presidentship of Orissa and was suspended from the ministerial services. This pointed out to the minority that the ill-fated time was now come and all the minority leaders were doomed. They would be finished one by one. This was the timely warning and on the 15th AUGUST, 1956, the minority group organised itself for self defence and called itself THE NORTH ZONE of the G. E. L. Church. A copy of the scheme as prepared was sent to Rev. J.J.P. Tiga and other C.C. members. But Mr. Tiga never allowed the

THE GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR & ASSAM.

(Estd. 1845. Autonomous 1919.)

NORTH ZONE

Estd.—15th August 1956.

President — Rev. J. Toppo,
G. E. L. Church, Kanke, Ranchi.
Secretary — Mr. P. D. Panna,
23, Bandi Road, East, Jamshedpur, Singhbhum.
Treasurer — Mr. Y. S. Y. Topno,
G. E. L. Church, Hospital Compound, Ranchi.

EXECUTIVE COM. MEMBERS—

Rev. B. Minz, Gumla, (Western)
Rev. Z. Khalkho, Rajgangpur, (Orissa)
Mr. O. Minz, Ranchi.

C. C. MEMBERS—

Rev. M. Kindo, Northern Synod.
Mr. Junathan Minz, -do.
Mr. Simon Toppo, - M. P.
Rev. Habil Dungdung, Kinkel.
Mr. Prabhusahay Toppo, Khutitoli.
Rev. Samuel Dungdung, -do.
Mr. Lalitmohan Sandil, Manbhum.
Rev. E. Kiro, Orissa.
Mr. N. Kerketta, -do.

Ref.

D/

Director Lokies, 24-1-57. Page 2. (Cont)

scheme to be discuss in his group.

Several Synods withdrew their representatives from the Church Council, but with the remaining members Mr. Tiga began to take unilateral actions against the minority group and its leaders.

Mr. N. E. Horo returned from Germany and has joined hands with Mr. Tiga and the two have become a greater force for evil. The following unilateral actions have been taken by Mr. Tiga and Mr. Horo clique.

1. Suspensions, discharges and dismissals of all the leaders of the minority group.
 - (a) Rev. Z. Khalkho, President of the Orissa Synod was the first.
 - (b) Rev. J. Toppo, Pastor of Kanke, Synod President of the Northern Synod and the Chairman of the Ranchi Illaka, has been ordered to vacate Kanke and a resolution of removal from Illaka Chairmanship and from the Synod Presidentship, has been passed and communicated. Rev. Junul Topno a Munda Pastor has been appointed Illaka Chairman of the Ranchi Illaka. Rev. Heren Tirkey a Munda Pastor has been appointed officiating Synod President of the Northern Synod. All these acts are in contravention of the Gossner Church Constitution, and they can not be carried out. Mr. Tiga and Mr. Horo are dividing the congregations in order to put across their resolutions. Thus there is a double Mandli Panch and double Church services on Sundays at Ranchi.
 - (c) Messrs Tiga and Horo have removed Rev. C. B. Minz the Synod President of the Western Synod, the brother of Rev. Hanuk Minz, and they illegally appointed Rev. P. D. Soreng, a young Kharia Pastor as officiating President of the Western Synod. Even the full Council can not do such acts, but in the name of the so-called Church Council, Messrs Tiga and Horo are doing these in contravention of the Constitution.
 - (d) Rev. Amus Bara, the President of the Kinkel Synod has been removed and Rev. Samuel Bage, a Kharia Pastor has been made Synod President of the Kinkel Synod again illegally. According to Constitution the C. C. has no power to appoint the Synod Presidents.
 - (e) As the actions of Messrs Tiga and Horo are illegal and hence inoperative, all the removed Pastors are continuing in their works inspite of the order of the so-called Church Council. The illegally appointed Pastors are trying their best to divide the Churches in order to establish their illegal authority. They have succeeded in some places slicing away congregations to their side.

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Mr. Prabhusahay Toppo, - Khutitoli.

Rev. Samuel Dungdung, - do.

Mr. Lalitmohan Sandil, - Manbhum.

Rev. E. Kiro, - Orissa.

Mr. N. Kerketta - do.

Ref.

D/

Director Lokies, 24-1-57. Page 3. (Cont).

- (f) Messrs Tiga and Horo with Rev. S. Kula have formed an illegal Church Committee (Mandli Panch) at Ranchi ignoring the regularly constituted Church Committee. The Ranchi Mandli Panch is formed according to Constitution by each Tolla sending its representatives. The regular committee is already there, but it is made of minority ~~xxxxx~~ members, as there is majority of Uraons at Ranchi. So, Mr Tiga formed a bogus Committee by nominations. Mr Tiga's Committee naturally quarrelled with the regular Committee and so the Ranchi congregation is divided into two with the result that separate services for each group are being held at Ranchi.
- (g) Mr. Tiga issued a circular asking all the Church workers to express in writing whether they acknowledged the C.C. and Mahasabha of 1955. On silence about the reply Rev J.J.P. Tiga and Mr. N. E. Horo dismissed Rev. J. Lakra from the Principalship of the Theological College and suspended him from ministry and made Rev. J.J.P. Tiga officiating Principal of the College.
- (h) As the Uraon students refused to sign on the circular above mentioned, Mr Tiga expelled the Uraon students numbering 10 from the College and the Hostel, but as Mr Tiga's order was ineffective Rev. J. Lakra continued to hold the College classes as usual. Thereupon Mr. Tiga took away the Munda students and began to hold their class in the Stocsh Hostel and now at the Church building, thus dividing the College.
- (i) The stipends of the Uraon students and the salary of Rev. J. Lakra were stopped and the Synods of the NORTH ZONE subscribed to maintain the Uraon students and Rev. J. Lakra at the Theological College. It is a big sacrifice on the part of these Synods.
- Thus the programme of Rev. J.J.P. Tiga and Mr. N. E. Horo is complete. All the Uraon leaders have been finished. But because of the timely organisation of the NORTH ZONE all are continuing their respective works under the NORTH ZONE.
2. Messrs J.J.P. Tiga and Mr. N. E. Horo, found out that they could not destroy the leadership of these minority groups, by suspensions, dismissals and discharges as stated above and so, they made up their mind to seek the Police help. They decided to drag the Minority leaders to the Court. They made several approaches to the Police, but the Police officers knew the North Zone leaders too well and this discredited the several allegations of Mr. Tiga. But on the 9th DECEMBER 1956, Messrs Tiga and Horo decided to

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Rev. E. Kiro, - Orissa.

Mr. N. Kerketta - do.

Ref.

D/

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lock the Ranchi Church against the service held by the NORTH ZONE and they requisitioned Police help. They also alleged that the regular Panch members would loot ~~xxxx~~ and rob the offerings at the Church. This time the Police came. Messrs Tiga and Horo tried to lock the Church in the presence of the Police and the congregation present. But the Police intervened and did not allow them to lock the Church. The NORTH ZONE Church service was peacefully held. But the Police reported the matter to the Court and thus the matter of the Church has gone to the Court. December 22nd was fixed for hearing the case, but Mr Tiga was not ready with his statement and prayed for extension of time. The next date was fixed for the 12th January, 57. The Magistrate stated that the case being a Church matter should not have come to the Court. Our advocate said and also stated in writing that in keeping with the Christian Truth and Spirit, we did not bring this case to the Court and we do not want to proceed against Tiga and party. Thereupon the Magistrate advised that the matter be settled mutually and if necessary a third party may be invited to help. We suggested Bishop Manikam's name but Mr Tiga hesitated to accept him. Any how the Magistrate advised mutual agreement and fixed the next date. The next date of hearing is fixed for February 11, 1957. Mr Tiga has lots of money to spend in these Court cases. He has employed five costly lawyers. Dr. Sovik has strongly advised Mr Tiga not to go to Court, but Messrs Tiga and Horo are defying everybody to fulfill their own ends and they have gone to the Court. The L.W.F. subsidy is their strength. With all the above actions of Mr. Tiga and Mr. Horo how can any one expect peace in the Gossner Church?.

3. Rt. Rev. Bishop Manikam offered help in settling the dispute in the Church by sending one or two members of the Federation, but Messrs Tiga and Horo refused his offer. The Executive of the Federation in India also strongly urged that Mr. Tiga should call a "Round-Table" Conference of both parties which has been published in the Gospel Witness of November 1955. But this also they have turned down so far.
4. We are strongly of the opinion that so long as Messrs Tiga and Horo are at the helm of affairs, they will not allow peace in the Church. They have excited Munda Brethern against the NORTH ZONE leaders and so it has been more difficult to move for peace. Messrs Tiga and Horo are determined to reject any constructive suggestion and we do not see any chance of negotiation with them. To introduce the Zonal Scheme as proposed by NORTH ZONE, seems to be the only way to peace in the

THE GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR & ASSAM.

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Mr. N. Kerketta, - do.

Ref.

D/

Director Lokies, 24-1-57. Page 5. (End)

Church. The present Church officers are ruining the Church and no power at present seems to be able to check them. You may send a fatherly exhortation to them.

We have to trust in God and in due course of time He will act. Let us pray earnestly and commit ourselves and the whole Gossner Church unto Him.

We Greet lovingly with Yishusahay.

Ever in the Lord.

Yours sincerely.



N.B. We wish you would advise Messrs Saban Surin and Marshalan Bage not to join the Seminary so long as there is division in the Seminary. They could do much to bring about peace in the Church if they could maintain a neutral position in the Church from the beginning.

Copy to Dr. A. Sovik.

NZ

(North Zone)

L

GOSSNER EVANGELICAL LUTHERAN CHURCH
CHOTANAGPUR AND ASSAM, RANCHI.

No 23/57

Ranchi the Jan, 1957.

The undermentioned documents are forwarded to
Dr. Hans Lokies, Director, Gossner Mission Society,
Berlin-Friedenau, Handjerystr-19/20 for information
and necessar action.

H. Lokies
9.1.57
Secretary,

Documents enclosed:

G.E.L.Church, Ranchi.

- 1) Extract from the C.C.Executive minutes/-5-8Dec, 1956.,
Item -9(a)
- 2) do do do Item 9-(b).
- 3) do do do Item 9-(c)
- 4) do do do Item 9-(f)

.....

11
Eingegangen
am 16. JAN. 1957
erledigt

N. E. HORO
SECRETARY.

GOSSNER EVANGELICAL LUTHERAN CHURCH
COUNCIL OF THE G. E. L. CHURCH
RANCHI, BIHAR.

EXTRACT FROM THE MINUTES OF THE G.E.L.CHURCH EXECUTIVE
COMMITTEE MEETING HELD ON DECEMBER 5-8, 1956.

" ITEM -9 (a) - A MISSIONARY TO REPLACE REV.H.F.BORUTTA:

Noted that Missionary Rev.H.F.Borutta is returning back to Germany early in 1958. A Missionary in his place is required to take up the work in the Joint Mission Board of the G.E.L.Church in Chotanagpur and Assam.

RESOLVED that Rev. Heinz Eckart of the Gossner Mission Society, Berlin, be invited to replace Missionary Rev.H.F.Borutta in the Joint Mission Board's work of the Gossner Evangelical Lutheran Church in Chotanagpur and Assam(India) who returns back to Germany in 1958 for good; and that Missionary Rev. Heinz Eckart should make it a point to arrive in India early in 1957. It is further resolved to request the Gossner Mission Society, Berlin, to make all necessary arrangements for the sending out of Missionary Heinz Eckart in to India "

*certified to be
true copy.
J. B. Jha 9.1.57*

h. Eckart 9.1.57
Secretary,
G. E. L. Church in Chotanagpur
and Assam.



N. E. HORO
SECRETARY.

GOSSNER EVANGELICAL LUTHERAN CHURCH
COUNCIL OF THE G. E. L. CHURCH
RANCHI, BIHAR.

AN EXTRACT FROM THE MINUTES OF THE G.E.L.CHURCH COUNCIL
EXECUTIVE COMMITTEE MEETING HELD ON DECEMBER 5-8, 1956.

" ITEM- 9 (c) : NEED OF A GERMAN ~~SWESTER~~ SCHWESTER IN
THE MISSION HOSPITAL AT AMGAON(ORISSA)

It was pointed out that a German schwester is
needed to help the present staff in the Mission hos-
pital at Amgaon(Orissa).

RESOLVED to invite Schwester Ursula von Lingen
of the Gossner Mission Society, Berlin,
to join the staff of the Mission Hosp-
ital at Amgaon in Orissa. The Gossner
Mission Society be requested to arran-
ge for her sending out to India. "

.....

*certified to be
true copy.
J. Shyja 9.1.57*

W. Horo 9.1.57
Secretary,
G.E.L.Church in Chotanagpur&Assam,
R A N C H I.



THE GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR & ASSAM North Zone

President Rev. J.A. Kujur
G.E.L. Church Compound, Ranchi

26th October, 1957

Ref. No. 134/57

Director Hans Lokies,
Gossner Mission Society,
Berlin-Friedenau,
Handjerystr. 19/20

G E R M A N Y

Dear Director Lokies,

Your letter dated 3rd October 1957 addressed to the Church Council copy of which was sent to Rev. J. Lakra who transmitted the same to the North Zone of the G.E.L. Church. A little reflection upon that letter constrains the North Zone of the G.E.L. Church to come out with the following statement.

1. One of the striking features underlying that letter makes it now evident that the Kuratorium has completely ignored the existence of the North Zone of the G.E.L. Church, one of the signatories of the Agreement dated 17th June 1957. There is no denying the fact that the said Agreement has been entered into between the Church Council and the North Zone of the G.E.L. Church and not between the Church Council and Rev. J. Lakra and his friends as the Kuratorium makes it to read. Conversely, the North Zone of the G.E.L. Church, therefore, feels constrained to take exception to such phrase used as "Rev. J. Lakra and his friends", this task cannot be evaded. It should be noted that in the North Zone of the G.E.L. Church not only the friends of Rev. J. Lakra are the members, but even his opponents and rivals have joined the North Zone of the G.E.L. Church on ideological grounds. It seems that the Kuratorium has committed this error of describing North Zone as "Lakra and his friends" owing to certain misrepresentations made before it by members of the other side who are vitally interested in doing this. It is high time that the Kuratorium should correct itself specially when the existence of the North Zone of the G.E.L. Church has been recognised by the Church Council itself as will be clearly evident by the memorable Agreement dated 17th June 1957.

2. The dignity and status quo of the North Zone of the G.E.L. Church, acknowledged in the Agreement, should be maintained and preserved at all costs and to all intents. A declaration to this effect must be a condition precedent to working out any negotiation in correspondences and discussions for framing or amending the constitution of the G.E.L. Church. This is most important, vital and fundamental.

3. The Agreement is a most important document in the annals of the autonomous Gossner Church. This Agreement should form the basis of all talks. The Gossner Church today consists of the Church Council and the North Zone of the G.E.L. Church according to the Agreement, who met and decided a ceasefire. We have double government in the Church today, and the wisdom of the North Zone of the G.E.L. Church stands amply justified today when we see the developments that have taken place since April Mahasabha 1955. All the Synods are astir. To ignore one or the other will be a blunder of the first magnitude.

4. There is none in the Church today competent enough who could dare convene and conduct the constitution making committee. A void has already been created in the Church and everything is now in suspense.

In the strictest of the term there are no officers, no Church Council, no Mahasabha at present in the Church as they all are not duly and legally elected and constituted according to the constitution of the Church. The North Zone of the G.E.L. Church can never recognise and call Rev. J.J.P. Tiga as the President of the G.E.L. Church in condition prevailing in the Church today. Rev. J.J.P. Tiga himself forfeits the claims of being called the President of the G.E.L. Church. A slight digression may be permitted here that Rev. Tiga brought criminal case against the leaders of the North Zone of the G.E.L. Church in the Law Court of Justice and in his own cross-examination before the Magistrate while deposing evidence on oath admitted, "I had nominated several chairmen of Synod. They took part in the election. The Head-quarters congregation at Ranchi also engage the status of Synod for some purpose. It also sends delegates. The members of the Synod are also elected. I have also nominated some members of Synod. They also took part in presidentship election." This is very revealing. It is not out of place to point out that even many persons in the other side have begun to doubt the validity of election of Rev. J.J.P. Tiga, Mr. N.E. Horo and other Church officers as President, Secretary and the like in view of the above admissions by Rev. J.J.P. Tiga at Simdega.

5. Your letter itself shows and acknowledges that there is communal problem in the G.E.L. Church, Ranchi. This cannot be ignored.

6. Official inefficiency and bungling are rampant. It is very much regretted that Rev. J.J.P. Tiga has not yet handed over charge of accounts and money of Lutheran Theological College and Gossner College Hostel to Rev. J. Lakra, the subsequent Principal of the Seminary and Superintendent of the Gossner College Hostel. It is nothing short of an enigma that the so-called Church Council should be indifferent and indolent in the matter.

7. We now reserve the discussions of your various points for the Commission which should commence its work immediately according to the Agreement.

8. The North Zone of the G.E.L. Church deeply appreciates the kind offer of the Kuratorium to meet the expenses of the Gossner Church in its re-organisational works.

9. Therefore, according to the Agreement Director Lokies must come and start the Commission's work as soon as possible. Dr. Manikam has been invited to help us when he returns from America.

With YISUSAHAY from the North Zone of the G.E.L. Church.

Yours sincerely,
sig.Rev. J.A. K u j u r

President,
North Zone, G.E.L. Church.

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The Gossner Evangelical Lutheran Church in Chotanagpur & Assam

(ESTD 1845 - AUTONOMOUS 1919)

NORTH ZONE

(Estd 15th August 1956)

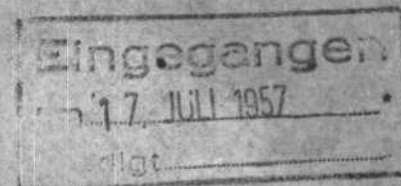
President — Rev. J. A. Kujur
G. E. L. Church Compound, Ranchi.
Vice-President — Rev. J. Toppo
G. E. L. Church, Kanke, Ranchi.
Jt. Secretaries — Mr. P. D. Panna,
23, Bandi Road, East, Jamshedpur.
Mr. M. Khess
G. E. L. Church, Hospital Compound, Ranchi.
Treasurer — Mr. Y. S. Y. Topono
G. E. L. Church, Hospital Compound, Ranchi.

Office —

LAL BUNGALOW
G. E. L. Church Compound, Ranchi
(Bihar)

Date.....9.....7.....1957.

Dr. Hans Lokies,
Berlin-Friedenau,
Handjerystrasse 19/20.



Dear brother Lokies,

We convey to you, and through you to the entire Kuratorium the hearty greetings and best wishes of the whole of the North Zone, G. E. L. Church, who have sincere love and friendship for the Christian brothers and sisters in Germany.

The tension between majority (Munda) group and minority (Uraon) become public for the first time in 1935 and developed gradually upto the present time.

All though these years Rev. J. J. P. Tiga was looking for a time, when could apply his long desired and determined plan to win over the majority group, and thereby to secure the Presidentship of the Gossner Church. Some how or other he got the opportunity to work out according to his selfish plan and achieved to success.

His plans are as follows:-

First:- Mr. Tiga made propaganda against the minority group particularly against Rev. J. Lakra by spreading many lies against Rev. J. Lakra among the public and caused ill-will among certain leaders of the majority party who joined together in

discrediting Rev.J.Lakra in everything and in alienating the Uraons from the majority group.

Second:- He being the Principal of the Theological College, where he had to prepare future workers of the field, showed a bad example to the students by violating the constitution during and after the Mahasabha of 1955.

Third:- He with the help of Mr.N.E.Horo organised the majority group to bring a no confidence vote against the Church Council which only showed their hypocrisy, for after unconstitutionally desolving the Church Council in their communal Mahasabha, they immediatly elected the same members for the Church Council except Rev.J.Lakra.

Fourth:- He and Mr.N.E.Horo prepared the representatives of the majority group of the Mahasabha 1955, and staged ~~a staged~~ a walk-out from the Mahasabha and atonce held the communal Mahasabha of the representatives of the majority group only, under the Chairmanship of Rev.S.Kula, where they re-elected members as mentioned above of the unconstitutional Church Council and the President, Secretary, and the Treasurer of the G.E.L.Church. Thus Rev.J.J.P.Tiga achieved to success in working out according to his long desire plan.

This was not the Mahasabha of the G.E.L.Church but only a Munda Sabha. Here they split the Church and organised themselves. This organisation still continues and they call it the Mahasabha of the G.E.L.Church. Thus throw dust into the eyes of the public.

There are some more fundamental reasons also which I must mention here with humility and apology, e.g. partly the Kuratorium must share the responsibility for the disturbances in the Gossner Church for they were unable to select the right kind of missionaries and sent the wrong type of missionaries who have

done mischief in the Gossner Church and caused disturbances by encouraging the wrong parties in the Church, e.g. Dr. Volf, Dr. Schutz and now Rev. Borutta became the cause of disturbances and trouble in the Church.

Next:- The outsiders visited the Church in the year 1957 namely Dr. Sovik and Rev. J. D. Asirvadam. I dare say, that these Pastors upon whom we have great confidence, never tried to know the real state of situation of the Church and its cause of trouble and also the North Zone. Thus both of them have published wrong opinions regarding the North Zone and its leaders.

Besides above, as soon as Rev. J. J. P. Tiga became the President, he tried to rule the Church with iron hand by victimising the leaders of the minority party, thus trying to crush the whole Uraon community in the Church, he himself tried to be the Principal of the Theological College besides the Presidentship. Fortunately the members differed from him in this matter in 1955 and made Rev. J. Lakra Principal.

However, having his selfish plan in the mind Rev. J. J. P. Tiga never gave charge of the College to Rev. J. Lakra. The most serious causes being that he could not give the financial account of the Seminary for he has no account kept of the Seminary as it appears.

He secured 13 scholarships for the Seminary students from America and drew the money himself direct. He has no account of this money also. He secured several articles like Type-writer, Duplicator and Projector for the Seminary and kept them with himself for his own use.

Mr. Tiga tried to suppress and crush Rev. Lakra for ever and in order to accomplish this he tried to suppress and trample

under feet all the Uraon leaders who have a voice in the Church.

In this way taking shelter under the majority group he began to oppress the minority group which caused the minority leaders to draw up a scheme and declare the North Zone of the G.E.L. Church on the 15th August, 1956.

The scheme of the North Zone, I believe, you have gone through it very carefully which is only an amendment of the constitution for better administration, preserving the existing peace and fellowship in the Gossner Church in India and abroad. We the North Zone leaders have full confidence that this is the best way thus far formulated which solves the problem in the Church and would strengthen us in the fellowship and will guide us to be one in the Church. This is the main object of the leaders of the North Zone and not splitting or dividing the Church at all.

So you can see that North Zone leaders have no idea of splitting the Gossner Church in any way otherwise they would not have framed a scheme of one Church as they have done. The only point to a new way of unity and peace in the Church.

But, Rev. Tiga made a propaganda through out the Church and abroad that Rev. Lakra and the North Zone have split the Gossner Church which is a bare lie.

The fact is that Rev. Tiga and Mr. N. E. Horo with the help of Rev. S. Kula split the Gossner Church in 1955 in the communal Mahasabha and they are throwing the blame on Rev. J. Lakra and minority group. The North Zone is only trying to cure that split which Rev. J. J. P. Tiga, Mr. N. E. Horo and Rev. S. Kula effected through the help of the majority group in 1955.

In the course of acts of victimisation of the minority group Mr. Tiga dismissed almost all the Uraon Pastors and brought several false cases against the leaders of the North Zone before the

Law Court and he refused to give evidence for the charges and so the cases could not stand at the Ranchi Court and at Simdega before the Magistrate he told lies which the whole public heard and they will be found in the record.

In the concluding paragraph I would like to say that you have received / invitation from the Secretary, G.E.L. Church, North Zone, we hope that you will very kindly undertake the troublesome job and establish peace in the Church. Further I would like to tell you the fact that Rev. Tiga went every where with a view to suppress the North Zone and propagated against the North Zone and its leaders and spoke all the nasty things against them and divided the congregation and appointed a newly ordained duplicate Pastors in several small congregations whom he ordained only after three weeks training. The North Zone leaders objected to the same but he did not mind it.

On the other hand the North Zone in its part is paving a way to a bright future for us and all by showing a way of peace and unity in the Gossner Church. You may react in different ways to our ideas. Your conceptions and ours may differ on a number of questions, but we shall make a serious consideration of your ideas too; the main thing is that the age-long problem of majority and minority in the Church must be solved to the satisfaction of all concerned, otherwise the bitter quarrels will reoccur again and again and will torture the future generation in the Gossner Church.

Ever in the service of the Lord

Yours sincerely.

J. A. Kujur
(Rev. J. A. Kujur)

Copy forwarded to:-

1. Rev. Klimkiet, Germany.

2. Mr. P. D. Panna, Secretary, G.E.L. Church, North Zone.

73

Gossner-Mission-Society

Berlin-Friedenau, 11.7.57
Handjerystr. 19/20
Lo./Ja.

To
Rev. Joel L a k r a
G.E.L. Church Compound
R a n c h i (Bihar)
India

Dear Brother Lakra,

By Brother Borutta I have been informed about the negotiations which you and your friends have had in the presence of Bishop Manikam with members of the Church Council. You can hardly imagine how great is our gladness at this good agreement. I hope that the full session of the Church Council will confirm the conclusions made there. But to you all I am thankful that you have found a way leading back our loved Gossner-Church to peace and unity.

Give my kind regards heartily also to your dear wife. I shall also thank Bishop Manikam for the great service he has done for us. Now the most important task is to present the Gossner-Church a new constitution. We all like to help you and co-operate with you in this task; but the responsibility is with the Church Council and with you and your friends.

How far I shall be able to fulfil your wish and come to India when the negotiations will be concluded the Kuratorium has to decide first.

With the heartiest greetings from the Gossner-House at Berlin, specially also from my wife

Yours sincerely,

L

10.7.1957

Rev. Joel L a k r a
G.E.L.Church Compound
R a n c h i (Bihar)
India

Lieber Bruder Lakra!

Durch Bruder Borutta bin ich über die Verhandlungen orientiert worden, die Sie und Ihre Freunde in Anwesenheit von Bischof Manikam mit Mitgliedern des Church Councils gehabt haben. Sie können sich nicht vorstellen, wie groß unsere Freude über dieses gute agreement ist. Ich hoffe, daß das Plenum des Church Councils die dort gefaßten Beschlüsse bestätigen wird. Ihnen allen aber danke ich dafür, daß Sie einen Weg gefunden haben, der unsere geliebte Gossner-Kirche zum Frieden und zur Einheit zurückführt.

Grüßen Sie auch Ihre liebe Frau herzlich von mir. Ich werde auch Bischof Manikam für den großen Dienst danken, den er uns erwiesen hat. Die wichtigste Aufgabe ist nun, der Gossner-Kirche eine neue Verfassung zu schenken. Wir wollen gern alle daran mitarbeiten; aber die Verantwortung liegt beim Church Council und bei Ihnen und Ihren Freunden.

In wie weit ich Ihren Wunsch erfüllen und zum Abschluß der Verhandlungen nach Indien kommen kann, muß erst das Kuratorium entscheiden.

Mit den herzlichsten Grüßen aus dem Gossnerhause in Berlin, im besonderen auch von meiner Frau,

Ihr

Dear Brother Lakra!

By brother Borutta I have been informed about the negotiations, which you and your friends have had in the presence of Bishop Manikam with members of the Church Council. You can hardly imagine how great is our gladness ~~about~~ ^{at} this good agreement. I hope that the full ~~assembly~~ ^{session} of the Church Council will confirm the conclusions made there. But to you all I am thankful that you have found a way ~~which~~ leading back our loved Gossner-Church to peace and unity.

Give my kind regards ^{heartily} also to your dear wife. I shall also thank Bishop Manikam for the great service he has done for us.

Now the most important task is to ~~give~~ ^{present} the Gossner-Church a new constitution. We ~~like~~ all like to help ^{you} and ~~co~~ co-operate with you in this task; but the responsibility is with the Church-Council and with you and your friends.

How far I shall be able to fulfil your wish and come to India, when the negotiations will be concluded, the Kuratorium has to decide first.

With the heartiest greetings from the Gossner-House at Berlin, specially also from my wife

Yours

Berlin-Friedenau, 2nd July, 1958
Lo/Me.

D u p l i c a t e

Rev. Joel L a k r a
G.E.L. Church

Theological College
R a n c h i / Bihar

INDIA

Dear Brother Lakra,

Thank you very much for your letter of 19-5-58. I regret that I must refrain from dealing with its contents, as I do not wish to interfere with the inner matters of the Gossner Church. I hope sincerely that the day will come when neither you nor we will have to complain of the conditions in the Gossner Church.

In order to approach this aim at least to some degree our Kuratorium has passed important resolutions of which I wish to inform you and Brother Kujur. This meeting was preceded by discussions with: 1. Bishop Dr. M a n i k a m who was our guest for a week and with whom we discussed the situation of the Gossner Church in India in detail in a small committee of our Kuratorium, 2. Dr. L u n d - Q u i s t and Dr. S o v i k of Geneva and Bishop M e y e r of Luebeck who since Minneapolis is the President of the Commission of World Missions of the Lutheran World Federation. Bishop Manikam and the other brothers too thought that by all means I should visit the Gossner Church in India. I do not know what you think of me now; but the men I mentioned believe that both the Church Council and the North Zone still have confidence in me. They all pointed out that both the representatives of the Church Council and the North Zone had suggested me as chairman of the commission provided for in the Agreement of June 17th, 1957. Since then much has changed in the Gossner Church. We have the impression that the differences have grown. For this reason the brothers thought I should not come to India as chairman of a commission but should simply come as a visitor of the old Gossner Mission to the young autonomous Gossner Church. And this visit is to be one to the whole Gossner Church, and not to the one or the other church party. And so I am to visit the North Zone also. So I am writing to you and Brother Kujur to ask whether you want me to visit you or not.

The Kuratorium in its last meeting decided that my wife and I, accompanied by Brother Borutta as interpreter, should depart from Genoa end of September and arrive in Ranchi middle of October. I intend to stay in India for 3 months and during this period to carry out two schemes: 1. a pastors' course, 2. an evangelisation throughout the parishes, regardless to whether they adhere to the Church Council or the North Zone.

Bishop Manikam as well as the representatives of the Lutheran World Federation unanimously were of the opinion that it was not my duty to discuss matters concerning the church differences either

with the Church Council or the North Zone officially. That was to be done in a commission which was to convene later on together with the Lutheran World Federation in Ranchi. My sole duty was to visit the brethren and parishes of both groups, to contact them and above all to say God's word in the pastors' conference and the church meetings. We expect of course that pastors of both groups attend the Pastors' Conference and that the evangelisation covers the whole of the church area. That means that we ask you and Brother Kujur whether the North Zone is willing to attend a conference together with pastors who adhere to the Church Council, and in which I intend mainly to do Bible work. The church quarrel is not to be on the agenda. The Kuratorium has decided to finance the Pastors' Conference as well as the evangelisation-touring of the parishes. Therefore, a representative of the Church Council will have to make preparations for the Pastors' Conference and the evangelisation in the parishes. The two men charged with this task would also have to administer the money we intend to send you for this purpose. The sum will amount to about 14.000 to 16.000 Rs.

I entreat you to discuss the matter with Brother Kujur and the other brethren of the North Zone and to answer me very soon what you think of this plan. If you should agree, please write me a letter in which you invite me, my wife and Brother Borutta to visit the Gossner Church.

I am writing to Brother Kujur and the Church Council simultaneously and would be very glad if all of you found the inner strength to overcome all your differences and to reach hands to us and promise us your cooperation in an enterprise that in the first place has no other aim than to unite us under the Word of God.

With cordial greetings also to your wife,

yours sincerely,

L.O.

/the North Zone together with a representative
of the Church Council/

2nd July, 1958
Lo/Me.

Rev. Joel Lakra
G.E.L. Church

Theological College
Ranchi / Bihar

INDIA

Dear Brother Lakra,

Thank you very much for your letter of 19-5-58. I regret that I must refrain from dealing with its contents, as I do not wish to interfere with the inner matters of the Gossner Church. I hope sincerely that the day will come when neither you nor we will have to complain of the conditions in the Gossner Church.

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Bishop Manikam as well as the representatives of the Lutheran World Federation unanimously were of the opinion that it was not my duty to discuss matters concerning the church differences either with the Church Council of the North Zone officially. That was to be done

p.t.o.

in a commission which was to convene later on together with the Lutheran World Federation in Ranchi. My sole duty was to visit the brethren and parishes of both groups, to contact them and above all to say God's word in the pastors' conference and the church meetings. We expect of course that pastors of both groups attend the Pastors' Conference and that the evangelisation covers the whole of the church area. That means that we ask you and Brother Kujur whether the North Zone is willing to attend a conference together with pastors who adhere to the Church Council, and in which I intend mainly to do Bible work. The church quarrel is not to be on the agenda. The Kuratorium has decided to finance the Pastors' Conference as well as the evangelisation-touring of the parishes. Therefore a representative of the North Zone together with a representative of the Church Council will have to make preparations for the Pastors' Conference and the evangelisation in the parishes. The two men charged with this task would also have to administer the money we intend to send you for this purpose. The sum will amount to about 14.000 to 16.000 Rs.

I entreat you to discuss the matter with Brother Kujur and the other brethren of the North Zone and to answer me very soon what you think of this plan. If you should agree, please write me a letter in which you invite me, my wife and Brother Borutta to visit the Gossner Church.

I am writing to Brother Kujur and the Church Council simultaneously and would be very glad if all of you found the inner strength to overcome all your differences and to reach hands to us and promise us your cooperation in an enterprise that in the first place has no other aim than to unite us under the Word of God.

With cordial greetings also to your wife,

yours sincerely,

L

2.VII.58 XXXX In its last session
(12. June 58) 25/III

Dear Brother Lakra,

Thank you very much for your letter of 19.5.58. I regret that ~~xxxxxxx~~
I must ~~refrain~~ from dealing with ~~xxxxxxx~~ its contents, as I do not
wish to interfere with the inner matters of the Gossner Church. I hope
sincerely that the day will come ^{when} that neither you nor we will have to
complain of the conditions in the Gossner Church.

In order to approach this aim at least ~~a few steps~~ ^{to some degree} ~~little~~ our Kurator-
ium has ~~formed~~ ^{passed} important resolutions of which I wish to inform you and
Brother Kujur.. This meeting was preceded by discussions with:

1) Bishop Dr. Manikam who was our guest for a week and with whom we dis-
cussed the situation of the Gossner Church in India in detail in a
small committee of our Kuratorium.

2) Dr. Lundquist and Dr. Sovik of Geneva and Bishop Meyer of Lübeck
who since Minneapolis is the President of the CWM of the Lutheran
World Federation. Bishop Manikam and the other brothers too thought
~~it~~ that by all means I should visit the Gossner Church in India. I
do not know what you think of me now; but the men I mentioned believe
that both the CC and the North Zone ~~have faith in me~~ still have ~~faith~~
confidence ^{in me} towards me. They all pointed out that both the representati-
ves of the CC and the North Zone had suggested me as chairman of the
commission provided for in the Agreement of 17.6.57. Since then much
has changed in the Gossner Church. We have the impression that the ^{differ-}
~~discussion~~ ^{division} ~~has been~~ ^{has} ~~become~~ ^{different}. For this reason the brothers thought
I should not come to India as chairman of a commission but should
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Church, and not to ~~one or the other~~ the one or the other church party.
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the parishes, regardless to whether they adhere to the CC or the North
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Bishop Manikam as well as the representatives of the Lutheran World Fe-
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discuss matters concerning the church ^{differences} ~~either~~ ^{officially} with the
CC or the North Zone. That was to be done in a commission which was
to convene later on together with the Lutheran World Federation in
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sides
groups

2

say God's word

parties, to contact them and above all to ~~preach~~ ^{meetings} in the Pastors' Conference and the church ~~assemblies~~. We expect of course that *all* ^{without difference} pastors of both groups attend the Pastors' Conference and that the evangelisation covers the whole of the church area. That means, that we ask you and Brother Kujur ~~if they~~ whether the North Zone is willing to attend a conference together with pastors who adhere to the ~~CC~~ ^{E.C.}, and in which I intend mainly to ~~hold Bible study~~ do Bible work. The church quarrel is not to be on the agenda. The Kuratorium has decided to finance the Pastors' Conference as well as the evangelisation-touring of the parishes. ~~It will therefore be necessary that~~ ^{E.C.} Therefore a representative of the North Zone together with the representative of the ~~CC~~ ^{North zone} will have to make preparations for the Pastors' Conference and the evangelisation in the parishes. The two men charged with this task would also have to administer the money we intend to send you for this purpose. The sum will amount to about 14 000 to 16 000 Rs.

I entreat you to discuss the matter with Brother Kujur and the other brethren of the North Zone ^{the available members of the E.C.} and to answer me very soon what you think of this plan. If you should agree, please ~~write me a letter in which~~ ^{answer at once} you invite me, my wife and Brother Borutta to visit the Gossner Church. I am writing to ~~the Brother Kujur and the CC simultaneously~~ ^{you and the representatives of the North zone} and would be very glad if all of you found the inner strength to overcome ~~all~~ ^{grant} your differences and to reach hands to us and promise us your cooperation in an enterprise that ^{in the first place} has no other aim ~~but to unite us together~~ than to unite us under the Word of God.

With cordial greetings also to your wife,

yours sincerely,

Gossnersche Missionsgesellschaft
Berlin-Friedenau
Handjerystraße 19/20

June, 12th, 1957

Lo/Su.

Rev. Joel LAKRA
G.E.L. Church
R a n c h i / Bihar
G.E.L. Church Compound

498

Dear Brother Lakra,

just after posting my letter of 6. VI. to you I received the records of the North Zone Synod from Brother Kujur. I am going to read everything thoroughly, then give an account to our Kuratorium. But this very day I will write to you quite personally as follows : In no Church of the world the question of a new constitution can bemade the cause of a struggle and split of the church.

You know that I agree to the old constitution by no means either, and the Kuratorium, too (especially Brother Stosch) wants the Gossner-Church in India to have a different constitution; that we all are agreed on. But it is absolutely impossible to bring a new constitution of the church successfully about in simultaneously splitting and destroying the whole church.

In any other church of the world the proceeding is a different one, if a constitution must be altered. A committee is to be instituted with representatives of different, even opposing conceptions belonging to it. They work together under God's word and with prayers. Many sessions may be necessary. The work of finding a new constitution for the church can last years, but never can a church be suffered to get into struggle and tensions through it. This would be a sin against the Holy Spirit that, as you know, gathers the Christians and does not scatter them.

So I would like to ask you, for Christ's sake, to abolish the whole struggle in the Church, and to sit down together with your opponents at one table, in order not to bring shame upon His name before Hindus, Moslems, Romans and Anglicans.

We are unspeakable sad for what is happening in the Gossner Church through you and Brother Tiga. Here in Germany you are a well-known and popular personality. And Brother Tiga, too, is well-known in the German parishes that have prayed and sacrificed for the Gossner Church for a hundred years. Nobody who got to know you here can understand that both of you brought such a distress, inwardly and outwardly, upon the Gossner Church; so with all my heart I pray you : Overcome your inner resistance and be ready to negotiate once again with President Tiga and the Church Council. Invite Bishop Dr. M a n i k a m to Ranchi as the representative of the Federation and return to peace and unity in the church before the great Lutheran meetings in America.

At least I wish to tell you that we here in Germany have got to love you when you were our guests and have loved you since, and we rely on you doing everything that can help the Gossner Church in Chotanagpur and Assam and that you will leave everything that can hurt it. Please don't think little of this our confidence in you, but listen to the advice of your German brothers and follow them.

With hearty greetings, for your dear wife too

Yours

L

Rev. Rev. Borutta
P. Symanowski

(D.Hans Lokies)

5. Juni 1957 Lo/Su.

Rev. Joel L a k r a
G.E.L. Church
R a n c h i / Bihar
G.E.L. Church Compound

Lieber Bruder Lakra,

eben als ich meinen Brief vom 6. VI an Sie abgeschickt hatte, erhielt ich von Bruder Kujur die Unterlagen der North Zone Synod. Ich werde alles gründlich durchlesen und darüber unserem Kuratorium Bericht erstatten. Aber schon heute möchte ich Ihnen ganz persönlich folgendes schreiben: In keiner Kirche der Welt kann die Frage einer neuen Konstitution zum Anlaß für einen Streit und eine Spaltung der Kirche gemacht werden.

Sie wissen, daß auch ich mit der alten Konstitution keineswegs zufrieden bin, und auch unser Kuratorium (im besonderen Bruder Stosch) wünscht der selbständigen Goßnerkirche in Indien eine andere Verfassung; darüber sind wir alle einig. Nur ist es völlig unmöglich, eine neue Verfassung der Kirche in der Weise durchzusetzen, daß dadurch die ganze Kirche gespalten und zerstört wird.

In jeder anderen Kirche der Welt geht man anders vor, wenn es sich um die Änderung der Konstitution handelt. Man setzt eine Kommission ein, zu der die Vertreter der verschiedensten, ja entgegengesetzten Auffassungen gehören. Man arbeitet miteinander unter Gottes Wort und mit Gebet. Das kann viele Sitzungen erfordern. Diese Arbeit, für die Kirche eine neue Verfassung zu schaffen, kann jahrelang dauern, aber niemals darf darüber eine Kirche in Streit und Zwietracht gestürzt werden. Das ist eine Sünde wider den Heiligen Geist, der - wie Sie wissen - die Christen sammelt und nicht zerstreut. ~~Wenn dann sogar die eine Partei die Forderung erhebt, wie die North-Zonen Partei es tut, daß der Kirche eine finanzielle Hilfe, die sie dringend notwendig braucht, gesperrt wird, dann muß sich der Antragsteller darauf gefaßt machen, daß außenstehende Stellen, wie z.B. der Lutherische Weltbund, die Hilfe überhaupt versagen; denn wem soll das Geld für eine Kirche anvertraut werden, wenn die Kirche selber nicht weiß, wo die Leitung der Kirche liegt.~~

Ich möchte Sie ~~daher~~ um Christi willen bitten, den ganzen Streit in der Kirche abzublasen und sich mit Ihren Gegnern an einen Tisch zu setzen, um nicht Seinem Namen vor Hindus und Mohammedanern, Römern und Anglikanern Schande zu machen.

Wir sind unsagbar traurig über das, was jetzt durch Sie und Bruder Tiga in der Goßnerkirche geschieht. Sie sind hier in Deutschland eine bekannte und beliebte Persönlichkeit, und auch Bruder Tiga ist in den deutschen

Gemeinden, die für die Goßnerkirche seit 100 Jahren beten und opfern, bekannt. Niemand, der Sie hier kennengelernt hat, kann begreifen, daß Sie beide die ganze Goßnerkirche in eine solche innere und äußere Not gebracht haben, und darum bitte ich Sie von ganzem Herzen: überwinden Sie alle persönlichen inneren Hemmungen und seien Sie bereit, nochmals mit Präsident Tiga und dem Church Council zu verhandeln. Rufen Sie Bischof Dr. MANIKAM als Vertreter der Federation nach Ranchi und kehren Sie noch vor den großen lutherischen Tagungen in Amerika zum Frieden und zur Einheit der Kirche zurück.

Zum Schluß möchte ich Ihnen noch schreiben, daß wir Sie hier in Deutschland nachdem wir Sie als unseren Gast in unserer Mitte gehabt haben, nach wir vor liebhaben und es Ihnen zutrauen, daß Sie alles tun werden, was der Goßnerkirche in Chotanagpur und Assam helfen kann und von allem lassen werden, was ihr schadet. Bitte, achten Sie dieses Vertrauen, das wir zu Ihnen haben, nicht gering, sondern hören Sie auf die Stimmen Ihrer Brüder in Deutschland.

Mit den herzlichsten Grüßen, auch an Ihre liebe Frau

Ihr

Ylse Martin

Dar Camp

Pohalgam

Kashmir - India

-7. JUN 1957

Dear Brother Lakra:

Just after posting my letter of..... to you I received the records of the North Zone Synod from Brother Kujur. I am going to read everything thoroughly, then give an account to our Kuratorium. But this very day I will write to you quite personally as follows:

In no church of the world the question of a new constitution can be made the cause of a struggle and split of the church.

You know that I agree to the old constitution by no means either, and the Kuratorium, too, (especially Brother Stosch) wants the Gossner* Church in India to have a different constitution; that we all are agreed on. But it is absolutely impossible to bring a new constitution of the church successfully about in simultaneously splitting and destroying the whole church.

In any other church of the world the proceeding is a different one, if a constitution must be altered. A committee is to be instituted which represents representatives of different, even opposing conceptions belonging to it. They work together under God's word and with prayers. Many sittings may be necessary. The work of finding a new constitution for the church can last years, but never can a church be suffered to get into struggle and ~~disorder~~ through it. This would be a sin against the Holy Spirit that, as you know, gathers the Christians and does not scatter them. If then the one party (as the North Zone Party does) wants the church to be refused ~~of~~ financial aid which it badly needs, this party must be prepared that places standing outside as e.g. the Lutheran World Federation refuse any help at all. For Money can not be trusted to a church if this very church does not even know ~~what~~ where there is the leadership of the church.

So I would like to ask you, for Christ's sake, to abolish the whole struggle in ~~our~~ church and to sit down together with your opponents at one table, in order not to bring shame upon His Name before Hindus, Moslems, Romans and Anglicans.

We are unspeakably sad for what is happening in the Gossner Church through you and Brother Tiga. Here in Germany you are a well-known and popular personality, and Brother Tiga, too, is well-known in the German parishes that have prayed and sacrificed for the Gossner Church for a hundred years. Nobody who got to know you here can understand that both of you brought such a distress, inwardly and outwardly, upon the Gossner Church; so with all my heart I pray you: Overcome your inner resistance and be ready to negotiate once again with President Tiga and the Church Council. Invite Bishop Dr. Manikam to Ranchi as the representative of the Federation and return to peace and unity in the church before the great Lutheran meetings in America.

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With hearty greeting, for your dear wife, ~~Love~~

with

Letters

BLATT

TAG

STADTSELBENBAU UND BODENBAU

763
June 6th, 1957

Lo/Su.

Reverend Joel L a k r a
G.E.L. Church
R a n c h i / Bihar

G.E.L. Church Compound - I n d i a

Dear Brother Lakra !

As we have heard by brother BORUTTA you have brought together after the Mahasabha of the Gossner Church an own special assembly at Ranchi. I am sorry to say that I am not informed about the resolutions made there. But I have heard by brother Borutta that splitting is going on in the Church. He writes to me that this whole struggle in the Gossner Church has attracted much attention as well with the Hindus as with the Christians. The Roman-Catholic and the Anglican Church begin to meddle in this tentions and finally he told me that Julius TIGA has started a fasting to lead back the Gossner Church to peace and unity.

For us in the Kuratorium there is not at stake the question: who is guilty of this split and who not. We only take aim at that the autonomous Gossner Church built up within 100 years by God's mercy should not be destroyed inside from itself.

Therefore we have the opinion that you and brother Tiga should meet once more to negotiate with one another. It would be desirable, if as soon as possible you and your friends meet once more with brother Tiga and the Church Council for a "round-table" conference in which nobody sits below and nobody above but in which everybody is a sinner before the Lord and must get forgiven his fault by the Lord. It is important that such a last attempt will be made still before the conference of the Commission of World Missions and of the Assembly in America. The Gossner Church needs urgently the help of the Lutheran World Federation. Shall it not obtain this help because the Church is split? All group-interests and personal wishes must be put aside here, all must look at the one Jesus Christ who has died for the sins as well of the Northern Zone as for the sins of the whole Gossner-Church and also for our own sins. In his Name I beseech you and your friends to seek once more the speaking with brother TIGA and the Church Council. Of course I have the opinion, that now this discussion must not take place among you all alone. You must ask for the advice and the help of the Lutheran Federation of Churches in India and that together with brother Tiga. I am convinced, that Bishop Dr. Manikam still before his travel to America will be ready to come to Ranchi. Please put aside all scruples speaking against that, show the Lutheran World Federation, whose member is the Gossner Church, that you are ready to hear its advice. I have asked our brother BORUTTA to negotiate with brother Tiga and you in this way and would be very thankful to you if you would hear him.

As for the constitution of the Church, so, I think, we are all of the same opinion, that is to say the old constitution is not sufficient and must be altered. But that must not at any case be the reason for a splitting in the Church. In every church in the world a new constitution, if necessary, is worked out by a team, whose members can have the most different and contradictory conceptions. Such a work lasts years and must finally be discussed by and passed through the Church Council and the Mahasabha. That is the normal way.

The Kuratorium of the Gossner-Mission is very well ready, to help in working out a new constitution. Besides the Lutheran World Federation has edited terms of reference just for the young autonomous churches which can be put as a foundation for a church-constitution. If neces-

p.t.o.

ly sary our Kuratorium is willing to support financially conferences or travels for this aim.

Pentecost is before the door. May the spirit of the Lord direct and lead you and your friends, so that the prayer of our Lord Jesus Christ may be fulfilled: "that they may all be one".

In fraternal love

Yours

As we have heard by Brother BOLL that you have brought together at the Kuratorium of the Gossner Church an own special assembly at present. I am sorry to say that I am not informed about the resolutions made there. But I have heard by Brother BOLL that you are going on in the Gossner Church. He writes to me that this whole assembly in the Gossner Church has suggested much attention as well with the Gossner Church to the Gossner Church. The Gossner Church and the Gossner Church begin to meet in this conference and finally he told me that this Gossner Church is starting to lead back the Gossner Church to peace and unity. For us in the Gossner Church there is not at present a question: who is guilty of this split and who not. We only take aim at that the Gossner Church should be built up within 100 years by God's mercy and not be destroyed from inside.

Therefore we have the opinion that you and Brother BOLL must once more be together with one another. It would be desirable, if as soon as possible you and your friends meet once more with Brother BOLL and the Gossner Church for a "round-table" conference in which nobody sits alone and nobody moves but in which everybody is a member before the Lord and may not be given his fault by the Lord. It is important that such a last attempt will be made until before the conference of the Gossner Church and of the Assembly in America. The Gossner Church needs urgently the help of the Lutheran World Federation. Shall it not obtain this help because the Gossner Church is split? All good interests and personal wishes must be put aside here, all must look at the one Jesus Christ who has died for the sins as well of the Gossner Church as for the sins of the whole Gossner Church and also for our own sins. In his name I beseech you and your friends to seek once more the speaking with Brother BOLL and the Gossner Church. Of course I have the opinion that now this situation must not take place among you all alone. You must ask for the advice and the help of the Lutheran Federation of Churches in India. And that together with Brother BOLL. I am convinced that Brother BOLL will before his travel to America will be ready to come to Barmen. Please get advice all together speaking against that, show the Lutheran World Federation whose member is the Gossner Church, that you are ready to hear his advice. I have asked our brother BOLL to negotiate with Brother BOLL and you in this way and would be very thankful to you if you would hear him.

As for the constitution of the Gossner Church, so, I think, we need all of the same opinion, that is to say the old constitution is not sufficient and must be altered. But that must not be the reason for a split in the Gossner Church. In every church in the world a new constitution, if necessary, is worked out by a team, whose members can have the most different and contradictory conceptions. Such a work lasts years and must finally be discussed by and passed through the church council and the members. That is the normal way.

The Kuratorium of the Gossner Church is very well ready, to help in working out a new constitution. Besides the Lutheran World Federation and other bodies of reference that for the young Lutheran churches which can be put as a foundation for a church-constitution. It is

Juni 1957

Lo/Su.

Reverend Joel L a k r a
G.E.L. Church

R a n c h i / Bihar

G.E.L. Church Compound - India

Lieber Bruder Lakra,

wie wir durch Bruder Borutta erfahren haben, haben Sie nach der Mahasabha der Goßnerkirche eine eigene besondere ~~Mahasabha~~ in Ranchi durchgeführt. Leider bin ich über die dort gefaßten Beschlüsse nicht orientiert.

Ich habe aber durch Bruder Borutta erfahren, daß der Spalt in der Kirche weitergeht. Er schreibt mir, daß dieser ganze Streit in der Goßnerkirche sowohl bei den Hindus wie bei den Christen großes Aufsehen erregt. Die römische und die anglikanische Kirche fangen an, sich in diesen Streit einzumischen, und zuletzt teilte er mir mit, daß Julius Tiga in ein Fasten eingetreten ist, um die Goßnerkirche zum Frieden und zur Einheit zurückzuführen. ~~Ich kann Julius Tiga gut verstehen und bitte Sie, ihn von mir zu grüßen.~~

Für uns hier im Kuratorium geht es gar nicht um die Frage, wer an diesem Streit schuldig oder unschuldig ist. Uns kommt es einzig und allein darauf an, daß die in 100 Jahren durch Gottes Barmherzigkeit aufgebaute selbständige Goßnerkirche nicht von innen her zerstört wird. Darum sind wir der Meinung, daß Sie und Bruder Tiga noch einmal zusammenkommen müssen, um miteinander ~~im Geiste brüderlicher Liebe~~ zu verhandeln. Es wäre wünschenswert, wenn Sie und Ihre Freunde ~~sich~~ sobald wie möglich noch einmal mit Bruder Tiga und dem Church Council zu einer "round table-" Konferenz zusammenkommen wollten, wo keiner unten und keiner oben sitzt, sondern wo alle vor Gott Sünder sind und sich von Gott ihre Schuld vergeben lassen müssen. Es wäre gut, wenn ein solcher letzter Versuch gemacht würde, noch vor der Konferenz der Commission of World Missions und der Assembly in Amerika. Die Goßnerkirche braucht die Hilfe des Lutherischen Weltbundes dringend nötig. Soll sie diese Hilfe nicht erhalten, weil die Kirche gespalten ist? Hier müssen alle Partei-Interessen und alle persönlichen Wünsche zurückgestellt werden, hier müssen alle nur auf den einen Christus blicken, ~~der sowohl für die Sünden der Nordzone wie für die Sünden der~~ ^{ganzen} Goßnerkirche und auch unsere Sünden hier gestorben ist. In seinem Namen beschwöre ich Sie und Ihre Freunde, nochmals das Gespräch mit Br. Tiga und dem Church Council zu suchen. Ich bin allerdings der Meinung, daß dieses Gespräch jetzt nicht mehr unter Ihnen ~~allein~~ stattfinden darf. Sie müssen den Rat und die Hilfe der Lutheran Federation of Churches in India erbitten - und zwar gemeinsam mit

b.w.

Br.Tiga. Ich bin überzeugt, daß Bischof Dr.Manikam noch vor seiner Reise nach Amerika bereit ist, nach Ranchi zu kommen. Bitte, stellen Sie alle Bedenken zurück, die dagegen sprechen könnten, zeigen Sie dem Lutherischen Weltbund, der ~~W~~Gliedkirche die Gossnerkirche ist, daß Sie bereit sind, auf seinen Rat zu hören.

Ich habe unseren Bruder Borutta gebeten, in diesem Sinne auf Br.Tiga und auf Sie einzuwirken und wäre Ihnen sehr dankbar, wenn Sie auf ihn hören wollten.

Das Pfingstfest steht vor der Tür. Möge Gottes Geist Sie und Ihre Freunde lenken und leiten, damit das Gebet unseres Herrn Christus in Erfüllung gehe: " auf daß sie alle eins seien. "

Es grüßt Sie in brüderlicher Liebe

Ihr

Nachtrag zu den Briefen an President Tiga und Joel Lakra :

Was die Konstitution der Kirche betrifft, so sind wir, glaube ich, alle derselben Meinung: daß nämlich die alte Konstitution nicht genügt, sondern geändert werden muß. Das darf aber niemals der Anlaß zu einem Spalt in der Kirche sein. In allen Kirchen der Welt wird eine neue Konstitution, wo sie notwendig wird, in einem team sorgfältig erarbeitet, dessen Glieder die verschiedensten, ja einander entgegengesetzten Auffassungen haben können. Solch' eine Arbeit dauert Jahre und muß zuletzt im Church Council und in der Mahasabha verhandelt und verabschiedet werden. Das ist der normale Weg, der manchmal einen Zeitraum von mehreren Jahren in Anspruch nimmt.

Das Kuratorium der Gossner-Mission ist gern bereit, an einer neuen Verfassung mitzuarbeiten. Außerdem hat der Lutherische Weltbund Richtlinien, gerade auch für die jungen, selbständigen Kirchen herausgegeben, die einer Kirchenverfassung zugrundegelegt werden können.

4. Juni 1957
Lo/Su.

*Gossnersche Missionsgesellschaft
Berlin-Friedenau
Handjerystraße 19/20*

Dear brother Lakra !

As we have heard by brother Borutta you have brought together after the Mahasabha of the Gossner Church an own special assembly at Ranchi. I am sorry to say that I am not informed about the resolutions made there.

But I have heard by brother Borutta that ^{splitting} splitting is going on in the church. He writes to me that this whole ^{struggle} contention in the Gossner Church ^(much) as well with the Hindus as with the Christians has attracted attention.

^{the ambitious} The Roman-Catholic and the Anglican Church begin to meddle in this ~~con-~~ ^{contention} contention and finally he told me that Julius Tiga has started a fasting to lead back the Gossner Church to peace and unity.

For us in the Kuratorium there is not at stake the question :who is guilty of this ^{split} ~~contention~~ and who not. We only take aim at that the ~~Gossner Church~~ ^{Gossner Church} within 100 years by God's mercy built up autonomous Gossner Church built up within 100 years by God's mercy should not be destroyed ^{inside} from its ~~inner~~ self. Therefore we have the opinion that you and brother Tiga should meet once more to negotiate with one another. It would be desirable, if you as soon as possible you and your friends meet once more with brother Tiga and the Church Council for a "round-table" conference ~~in which~~ in which nobody sits below and nobody above but in which ^{everybody} is a sinner before the Lord and must ^{not} have forgiven his fault ~~before him~~ by the Lord. It is important that such a last attempt will be made still before the conference of the Commission of World Missions and of the Assembly in America. The Gossner Church needs ~~the help~~ urgently the help of the Lutheran World Federation. Shall it not obtain this help because the Church is split? All group-interests and personal wishes must be put aside here, all must look at the one Jesus Christ who has died for the sins as well of the Northern Zone ~~as for~~ as for the sins of the whole Gossner Church and also for our own sins. In his Name I beseech you and your friends to seek once more the speaking with brother Tiga and the Church Council. Of course I have the opinion, that ^{now} ~~this conversation should~~ ^{discussion} must not take place among you all alone. You must ask for the advice and the help of the Lutheran Federation of Churches in India - and that together with brother Tiga. I am convinced, that Bishop Dr. Manikam still before his travel to America will be ready to come to Ranchi. Please put aside all scruples speaking against that, show the Lutheran World Federation ^{whose} ~~w, the member of which~~ is the Gossner Church, that you are ready to hear its advice.

I have asked our brother Borutta, to ^{negotiate with} ~~operate upon~~ brother Tiga and you in this way and would be very thankful to you, if you would hear him.

Pentecost is before the door. May the Spirit of the Lord direct and lead you and your friends, so that the prayer of our Lord Jesus Christ may be fulfilled: "that they may all be one".

In fraternal love Yours

P. S.:

As for the constitution of the Church, so, I think, we are all of the same opinion, that is to say the old constitution is not sufficient, ^{and} ~~but~~ must be altered. But that must not at any case be the reason for a splitting in the Church. In every church in the world a new constitution, if necessary, ~~is~~ is worked out by a team, whose members can have the most different and contradictory conceptions. Such a work lasts years and must finally be discussed by and passed through the Church Council and the Mahasabha. That is the normal way, which ^{has} ~~takes~~ sometimes a duration of several years.

The Kuratorium of the Gossner-Mission is very well ready, to help in working out a new constitution. Besides the Lutheran World Federation has edited terms of reference just for the young autonomous churches which can be put as a foundation for a church-constitution.

If necessary our Kuratorium is willing to support ^{financially} conferences or travels for this aim.

June 4-

June, 4th, 1957

Lo/Su.

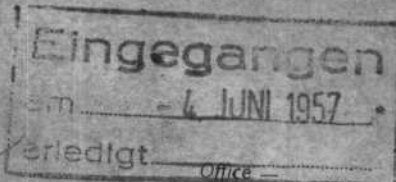
**The Gossner Evangelical Lutheran Church
in Chotanagpur & Assam**

(ESTD 1845 - AUTONOMOUS 1919)

NORTH ZONE

(Estd 15th August 1956)

President — Rev. J. A. Kujur
G. E. L. Church Compound, Ranchi.
Vice-President — Rev. J. Toppo
G. E. L. Church, Kanke, Ranchi.
Jt. Secretaries — Mr. P. D. Panna,
23, Bandi Road, East, Jamshedpur.
Mr. M. Khess
G. E. L. Church, Hospital Compound, Ranchi.
Treasurer — Mr. Y. S. Y. Topono
G. E. L. Church, Hospital Compound, Ranchi.



LAL BUNGALOW
G. E. L. Church Compound, Ranchi
(Bihar)

Date 22nd May 1957

Ref No. 114 /57

Dr. Hans Lokies, Director,
Gossner Mission Society,
Handjery Strasse,
Friedenau 19/20
Berlin, Germany.

Dear Dr. Lokies,

I am desired to enclose herewith Extracts of the Resolutions passed by the Mahasabha of the North Zone of the G.E.L. Church in their sittings on 8th and 9th April 1957 for your information and necessary action.

J. A. Kujur
(J. A. Kujur)
President, North Zone, G. E. L. Church.

- Encls : Extracts from the resolutions passed by the Mahasabha of the North Zone of the G. E. L. Church, held on 8th and 9th April 1957.
- 1)
 - 2) 2. Resolution of the Mahasabha of the North Zone of the G. E. L. Church re : LWF subsidy.

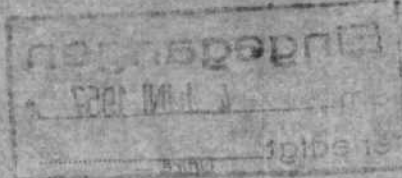
The Problems in the Gossner Church (Toppo)
Copy in file.

The Gossner Evangelical Lutheran Church in Chotanagpur & Assam

(ESTD 1815 - AUTONOMOUS 1950)

NORTH ZONE

(ESTD 17th August 1950)



DATE: 20th Nov 1950
G. E. L. Church Compound, Ranchi
(Bihar)

President—Rev. J. A. Kumar
G. E. L. Church Compound, Ranchi
Vice-President—Rev. J. Toppo
G. E. L. Church, Kanke, Ranchi
Secretary—Mr. P. D. Panua
23, Bahadur Road, Jamshedpur
Mr. M. Khosla
G. E. L. Church, Hospital Compound, Ranchi
Treasurer—Mr. Y. S. Y. Topono
G. E. L. Church, Hospital Compound, Ranchi

Mr. J. A. Kumar, Secretary
Gossner Evangelical Lutheran Church
Ranchi, Bihar
Jamshedpur, Bihar

Rev. J. A. Kumar
I am pleased to enclose herewith a copy of the
Resolution of the North Zone of the Gossner Evangelical Lutheran Church
in their meeting on 17th Nov 1950 for your information
and action.

Yours faithfully,
Rev. J. A. Kumar, Secretary

Enclosed for the Gossner Evangelical Lutheran Church
of the North Zone of the Gossner Evangelical Lutheran Church
in their meeting on 17th Nov 1950.

Enclosed for the Gossner Evangelical Lutheran Church
of the North Zone of the Gossner Evangelical Lutheran Church
in their meeting on 17th Nov 1950.

EXTRACT FROM THE RESOLUTIONS PASSED IN THE MAHASABHA OF THE NORTH ZONE
OF THE G.E.L. CHURCH IN THEIR SITTINGS ON 8th & 9th APRIL 1957
AT RANCHI.

RESOLUTION NO.XIV : DIRECTOR LOKIES' LETTER TO REV.J.LAKRA DATED 14th
MARCH 1957, WHICH WAS READ BEFORE THE MAHASABHA.

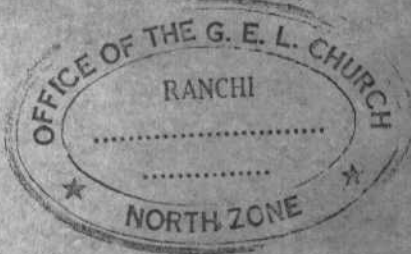
(a) Grateful thanks be recorded to Director Lokies and the Gossner Mission Society for their kind letter dated 14th March 1957 addressed to Rev.J.Lakra.

(b) It is noted that the Gossner Mission Society is interested in the healthy growth of the autonomous spirit in the G. E. L. Church.

(c) Further, the Mahasabha brings to the notice of the Gossner Mission Society that the LWF subsidy monopolised by one section of the Church as at present seriously prejudices the peaceful settlement of the differences of the Church and so it is resolved that the Gossner Mission Society may use its good office to move the LWF to stop the LWF subsidy to the Gossner Church until settlement is reached.

Sd/-J.Toppo
President,
North Zone, G.E.L. Church.

Sd/-P.D.Panna,
Secretary,
North Zone, G.E.L. Church.



721/Jul. 7

EXTRACT FROM THE RESOLUTIONS PASSED IN THE MAHASABHA OF THE NORTH
ZONE OF THE G.E.L. CHURCH IN THEIR SITTINGS ON 8th & 9th APRIL 1957
AT RANCHI.

I. This Mahasabha of the North Zone of the G.E.L. Church held on the 8th and 9th April 1957 considered the status and jurisdiction and the legal and constitutional propriety of the so-called Mahasabha, held on 23th to 29th March 1957 under the presidentship of Rev. J.J.P. Tigga, as well as the status of the Church Council which called the said so-called Mahasabha and declares them both unconstitutional, irregular and ultravires and their resolutions and actions ineffective and inoperative and condemns them as they lack in Christian spirit, love and co-operation.

II. This Mahasabha of the North Zone of the G.E.L. Church regrets that the so-called Mahasabha mentioned above did not consider the details of the administrative Reforms already introduced and implemented by a large section of the G.E.L. Church.

III. All the resolutions passed and actions taken by the so-called Mahasabha are without authority and jurisdiction. We take no note of them and ignore them completely as without right, power and authority.

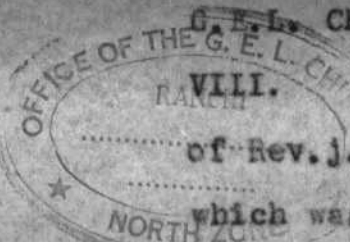
IV. This Mahasabha further re-iterates its faith upon the solemn Declaration dated the 15th/^{of} August 1956 and the constitution and working of the North Zone of the G.E.L. Church.

V. This Mahasabha of ours prays to God to grant them good sense to realise their mistakes.

VI. We in this Mahasabha advise them to constitute themselves into South Zone without any further delay in order to establish peace and harmony in the G.E.L. Church.

VII. This Mahasabha of the North Zone of the G.E.L. Church re-iterates the Declaration of the 15th August 1956 and as the South Zone, envisaged in the Zonal Scheme, has not been implemented it resolves that the President of the North Zone of the G.E.L. Church be empowered to take such necessary and emergent actions as the Primate of the G.E.L. Church is entitled under the Zonal Scheme (New Scheme).

VIII. Therefore in respect of the matter embodied in the annexure of Rev. J.J.P. Tigga's Memo No. 603/57 dated 29th March 1957 (a copy of which was placed before this Mahasabha) after careful consideration



Page Two.

and due deliberation of the same, it is solemnly declared that-----

(a) Those who have accepted the Zonal Scheme to promote better administration of the G.E.L. Church bringing in Reforms in the Constitution continue to be the members of the G.E.L. Church under Articles II and III of the Constitution of the G.E.L. Church read with Para Six of the Zonal Scheme (New Scheme).

(b) Rev. Joel Lakra, Rev. John Toppo, Rev. C. Bimal Minj, Rev. Johan A. Kujur, Rev. Zakaria Khalkho, Rev. Amus Bara and Rev. Sharan Purty did not violate the Constitution of the G.E.L. Church.

(c) The Pastors above-named have in no way alienated themselves from the Gossner Evangelical Lutheran Church in Chotanagpur and Assam.

(d) The introduction of the zonal scheme in the Church is for the promotion of peace and unity in the G.E.L. Church and for its upbuilding.

(e) The zonal system is neither communal nor tribal but it aims at harmony among various communities in the G.E.L. Church and at safeguard of the different interests in the Church.

(f) The zonal scheme is meant definitely to purge the Gossner Church of selfishness in the groups and in the individuals in the Church by promoting broader interests.

IX.

Consequently-----

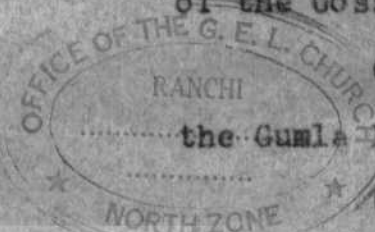
(1) Rev. Johan A. Kujur is the Pastor and Chairman of the Ranchi Headquarters Congregation. He is also in charge of the Jamselapur Parish under the Singhbhum Synod. He also enjoys the Presidentship of the North Zone of the G.E.L. Church.

(2) Rev. John Toppo is the Pastor of Kanke and Chairman of the Ranchi Ilaka and President of the Northern Synod. He also enjoys the Vice-Presidentship of the North Zone of the G.E.L. Church.

(3) Rev. Joel Lakra is a Pastor of the G.E.L. Church and Principal of the Lutheran Theological College, Ranchi, and Superintendent of the Gossner College Hostel, Ranchi.

(4) Rev. C. Bimal Minj is the Pastor of Gumla and Chairman of the Gumla Ilaka and President of the Western Synod.

(5) Rev. Zakaria Khalkho is the Pastor of Bourkela and Evan-



Page Three.

Evangelistic Missionary of the Orissa Synod and Superintendent of Church Schools in Orissa, headquarter being at Rajgangpur, and President of the Orissa Synod.

(6) Rev. Anus Bara is the Pastor of Kinkel and Chairman of the Kinkel Ilaka and President of the Kinkel Synod.

(7) Rev. Sharan Purty is the Pastor and Chairman of the Jaratoly Parish under the Northern Synod. He is also in charge of the Lali Parish under the Northern Synod.

The seven Pastors named above are full-fledged Ministers of the G.E.L. Church, and as such, they possess the full rights and privileges of the Ministers of the G.E.L. Church.

X. Similarly, if any direct or indirect action is taken against any of the existing Ministers in the North Zone of the G.E.L. Church by Rev. J.J.P. Tigga and his so-called Church Council, such orders are hereby declared inoperative and not binding upon any of the members of the North Zone of the G.E.L. Church.

Therefore-----

(8) Rev. Christ Bilokan Ekka is the Pastor of Rajgangpur and Chairman of the Rajgangpur Ilaka, Orissa. He is also in charge of the Nimdihi Mission field, Orissa.

(9) Rev. Christochit Minj is the Pastor of Ratoberkera and Chairman of the Jarakudar Ilaka, Orissa.

(10) Rev. Masihdas Lakra is the Pastor of Simdega and Chairman of the Khuntitoly Ilaka and President of the Khuntitoly Synod. He is also in charge of the Takarma Synod.

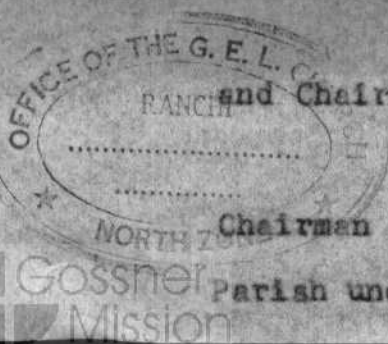
(11) Rev. Hsibil Dungdung is the Pastor of Konjoba Parish under the Kinkel Synod. He is also in charge of the Koronjo Synod.

(12) Rev. Eliazar Kiro is the Pastor of Kochedega Parish under the Kinkel Synod.

(13) Rev. Immanuel Kujur is the Pastor of Kondra and Chairman of the Kondra Ilaka under the Western Synod.

(14) Rev. Laurentius Lakra is the Pastor of Ichkela Parish and Chairman of the Ichkela Ilaka under the Madhya Pradesh Synod.

(15) Rev. Immanuel Bara is the Pastor of Lohardaga and Chairman of the Lohardaga Ilaka. He is also in charge of the Kuru Parish under the Northern Synod.



Page Three.

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(10) Rev. Masindas Lakra is the Pastor of Simdega and Chairman of the Khuntitoly Ilaka and President of the Khuntitoly Synod. He is also in charge of the Takarma Synod.

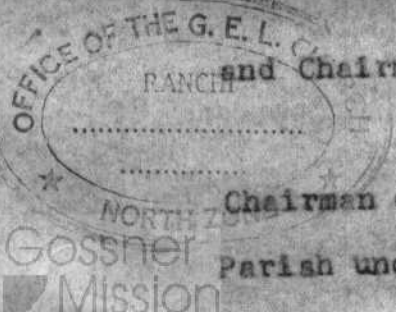
(11) Rev. Habil Dungdung is the Pastor of Konjoba Parish under the Kinkel Synod. He is also in charge of the Koronjo Synod.

(12) Rev. Eliazar Kiro is the Pastor of Kochedega Parish under the Kinkel Synod.

(13) Rev. Immanuel Kujur is the Pastor of Kondra and Chairman of the Kondra Ilaka under the Western Synod.

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Page Four.

(16) Rev. Purn Prasad Toppo is the Pastor of Burda Parish under the Manbhum Synod.

(17) Rev. Patras Bage is the Pastor of Chainpur and Chairman of the Chainpur Ilaka under the Western Synod. He is also in charge of the Jashpur-Khudia Mission field.

(18) Rev. Sadrak Ekka is the Pastor of Amgaon Parish under the Western Synod.

(19) Rev. Premoday Kujur is the Pastor of Jaddi Parish under the Western Synod.

(20) Rev. Paul Winifred Lakra is the Pastor of Serhapani and Chairman of the Serhapani Ilaka and President of the Madhya Pradesh Synod. He is also in charge of Udaipur in Madhya Pradesh.

(21) Rev. Mansidh Kindo is the Pastor of Ranikhatanga Parish under the Northern Synod.

(22) Rev. Eliazar Ekka is the Pastor of Chatti Parish under the Northern Synod.

(23) Rev. C.P. John Toppo is the Pastor of Sikwar Parish under the Northern Synod.

(24) Rev. Dharamdas Tigga is the Pastor of Mandar Parish under the Northern Synod.

(25) Rev. Dharamdas Toppo is the Asstt. Pastor of the Ranchi Headquarters Congregation.



Sd/-J. Toppo,
President,
North Zone, G.E.L. Church.
9-4-57.

Sd/-P. D. Panna,
Secretary,
North Zone, G.E.L. Church.
9-4-57.

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To,

Dr. Arne Sovik, Assistant Director,

Department of World Missions, Lutheran World Federation.

The humble Representation of the North Zone of the
G.E.L. Church, Chotanagpur and Assam.

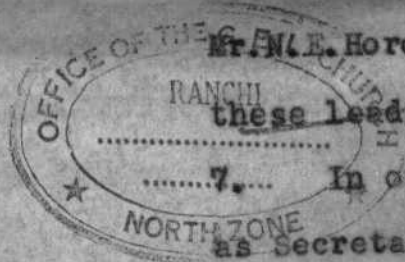
Most respectfully sheweth :-

1. That under the leadership of Messrs J.J.P. Tigga and N.E. Horo in 1955 the majority community staged a walk-out, removed the President of the Church and flouted the Constitution and by unfair means handed over the reign of the administration of the Church to the present officers of the Church. Mr. J.J.P. Tigga belongs to the minority, but he has played the part of the Quistling having gone over to the majority for the sake of votes and power and now he is leading it along with Mr. N.E. Horo.
2. The walk-out, referred to above, split the Church mercilessly into two communal groups, the majority and minority roughly the Munda and the Uraon.
3. This division was never cured. Even the Mahasabha of October 1955 stood firm, at the division and the votes were cast according to that communal division. Thus the present administration was born in deformity.
4. Even at the inception, the administration started out on the vindictive campaign. On the very first day of election, Ranchi Mandli Panch was flouted. The officers usurped the Managing Committees of the two high schools. Individuals of the minority were slighted and abused. Later on, all appointments where Tigga and Horo are concerned, were given only to the candidates of the majority community.
5. The Tigga-Horo clique acted secretly but most dangerously, even the members of the so-called Church Council could not perceive/ it. Almost devastating policy was followed which cryptically took account of the leadership of the minority. They determined to destroy the minority leadership entirely so that they could rule unhindered.
6. A secret but sure list of the minority leaders was prepared before Mr. N.E. Horo left for Germany and the removal by hook or by crook of these leaders from their posts, was determined.
7. In order to keep the clique intact no substitute for Mr. N.E. Horo as Secretary was appointed during Mr. Horo's absence in Germany. Mr. Ti

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Eingegangen
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Mr. Tigga was President, Secretary, Head-Supervisor of Schools and at time also Treasurer as if there was no fit person^s in the whole of the Gos-
sner Church. This stupid thing has already happened in this Church be-
fore as a result of moral fall of the Church.

8. Mr. Tigga though alone, during Mr. Horo's absence, steadily followed the unwise policy as previously chalked out throwing dust into the eyes of other leaders. The first victim was Mr. N. Toppo, the Asstt. Manager of the Board of Management. A proposal to sack him was brought before the meeting but Mr. P. D. Kandulna threatened to resign if Mr. Toppo was removed. Due to this threat Mr. Toppo was allowed to continue in his service even today when the whole bloody list of Mr. Tigga and Horo clique has been cruelly and mercilessly almost worked out and the im-
portant leaders have been finished. At the moment the resolution to dispense with Mr. Toppo's service has already been passed but not yet communicated.

9. Failing with Mr. Toppo, attack was made on Rev. Z. Khalkho, the Synod President of Orissa. Rev. Khalkho was degraded from his Synod President-ship and was suspended from ministerial work. In order to give the appearance of fairness Rev. Sharan Purty of majority group a friend and supporter of Rev. Z. Khalkho also was suspended. The clique will certainly offer a cause for these evil deeds but Pilate also gave a cause for his bloody actions and to be sure Nero must have had a "Good Cause" for crucifying Peter and Paul.

10. The above act of victimisation gave a rude shock to the leaders of the minority and caused a commotion among them. They woke up to the reality of the situation and realised that the "Doomsday" of every minority leader was coming. They saw that a regular persecution within the Church had begun.

11. The minority leaders assembled and resolved to organise the defence. A scheme was drawn up and discussed piecemeal and before the turn of next victim came, scheme was adopted and a strong defence was set up against the persecution and oppression of the powers that be, and this was named "NORTH ZONE" of the G.E.L. Church.

A solemn declaration in the Church was made of the defence or-
ganisation (North Zone) and along with it civil disobedience was declar-
ed against the present officers, Church Council and the Mahasabha on
the 15th of August 1956 and virtually declared them illegal and unlaw-



unlawful.

12. On the other hand Tigga and his advisors virtually recognising the defence organisation of the minority party now called NORTH ZONE OF THE G.E.L. CHURCH lightened up their own party organisation which has the following origin and development :-

(a) In April 1955 Mr. Tigga and his party had a walk-out from the Mahasabha and having gone out, they held a meeting of their own under the chairmanship of Rev. S. Kula. This was joined by other Munda delegates and thus it became a conference of the whole of the majority party and as it was more than the quorum, the party claimed and even appropriated the status of the mahasabha of the G.E.L. Church and elected Rev. J. J. P. Tigga, Mr. N. E. Hore and Mr. Mukut Hore the present officers as President, Secretary and Treasurer respectively.

(b) The above conference and its actions including the election was later declared by the Federation Commission to be illegal and fresh election at a special Mahasabha was decided. Accordingly, the extra-ordinary Mahasabha was held in October 1955 on the 19th. On 18th October 1955 at midnight 78 (seventy eight) delegates belonging to the majority party were secretly organised pledging themselves to confirm the illegal election of the illegal majority conference of April 1955 which had been claimed to be the Mahasabha of the G.E.L. Church. Thus the special Mahasabha of October 1955 only confirmed the illegal election of April 1955, by foul play and still stuck to the claim that the majority group conference was the Mahasabha of the G.E.L. Church. This idea still persists in the majority group. Even without the other community, the Munda group with exceptional Uraon and Kharia elements appropriate the rights and privileges of the whole G.E.L. Church even today.

(c) When the minority party set up the defence organisation and declared civil disobedience, the majority also tightened its organisation of April 1955, with the extra privilege of calling itself the G.E.L. Church, the Mahasabha and the Church Council of the G.E.L. Church due to the Mahasabha of October 1955, whereas actually they are only majority party organisation, having vitiated the election of October 1955 as described above by foul play.

13. In order to give a semblance of strengthening themselves the majority party claiming to be the Church Council took the following unlawful, harmful and most objectionable public actions :-



(a) They declared the lawfully constituted Ranchi regular committee null and void because the members of the North Zone are in majority at Ranchi, and against the constitution by random nomination, got up a body which they called Ranchi Church Committee and set it up against the regular committee, thus causing two Church services on Sundays. Both committees are active. The regular committee is constituted by each Tola sending its representatives. But Mr. Tigga with the help of Rev. S. Kula formed the bogus committee by random nomination.

(b) Arbitrarily they dissolved the Synod Council and the Ilaka committees of the Northernⁿ Synod, for, here also the North Zone members are in vast majority and by random nomination against the constitution got up a bogus Synod Council and bogus Ilaka committees for the Northern Synod and are exercising mock administration over the Northern Synod. At Lohardaga they got up a bogus Church committee again by random nomination against the constitution, and started a friction with the regular Church committee.

(c) Similar arbitrary force was used to dissolve the Synod Council and Ilaka committees of the Western Synod, where also the North Zone members are in vast majority and by the same "Nomination at Random" method the majority party got up a bogus Synod Council and bogus Ilaka committees which are trying to create factions in the Western Synod with the help of few disgruntled families and very few Munda and Kharia families.

(d) Also at Khuntitoly Synod the Mundas and the Kharis have been separated and a separate organisation has been set up, as against the minority. Wherever there are one or two Munda or Kharia families, they have been separately organised as against great members of the North Zone members.

(e) In the Kinkel Synod, the few Kharia congregations have been separated and were organised into a mock Kinkel Synod ignoring the existence of the great bulk of congregations consisting of North Zone members who constitute the regular Kinkel Synod and Ilaka.

(f) Inspite of earnest entreaty not to touch the Theological College Rev. J. J. P. Tigga turned out 13 (thirteen) students belonging to the North Zone, from the College and the Hostel, stopped their stipends and tried to ruin their whole career.

(g) When the North Zone of the G. E. L. Church came to the rescue



**The Gossner Evangelical Lutheran Church
in Chotanagpur & Assam**

(ESTD 1845—AUTONOMOUS 1919)

NORTH ZONE

(Estd 15th August 1956)

President—Rev. J. A. Kujur
G. E. L. Church Compound, Ranchi.
Vice-President—Rev. J. Toppo
G. E. L. Church, Kanke, Ranchi.
Jt. Secretaries—Mr. P. D. Panna,
23, Bandi Road, East, Jamshedpur.
Mr. M. Khess
G. E. L. Church, Hospital Compound, Ranchi.
Treasurer—Mr. Y. S. Y. Topono
G. E. L. Church, Hospital Compound, Ranchi.

Eingegangen	
am	- 4. JUNI 1957
erledigt	

Office —

LAL BUNGALOW

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

Date 27th May 1957.

Ref No. 92/57.

Dr. Fridtjov Birkeli, Director,
Department of World Missions, LWF,
Geneva.

Dear Dr. Birkeli,
Ø

Dr. Sovik was on the Gossner field for nearly ten days and it is sure that a report of the visit must have been submitted to you by this time. We were at a loss to know the exact aim and object of Dr. Sovik's visit. During his stay here he was under the shadow of one group which naturally and carefully guarded Dr. Sovik from free contact with the leaders of the North Zone of the G. E. L. Church. Rev. J. J. P. Tigga prepared the itinerary of Dr. Sovik himself ignoring the North Zone area and accompanied Dr. Sovik all the time and so the influence of one group was too much on Dr. Sovik. The North Zone of the G. E. L. Church also ~~extended~~ offered welcome to Dr. Sovik every where.

On the last day of the programme at Ranchi the Council of the North Zone of the G. E. L. Church met and submitted to Dr. Sovik three documents, i.e.

1. The problem in the Gossner Church.
2. The Memorandum to Dr. Arne Sovik.
3. The Zonal Scheme.

These three papers clearly set forth the present situation of the Gossner Church. Please find enclosed a copy of each of the documents.

Now, Rev. J. J. P. Tigga and Mr. N. E. Horo definitely reject any help

from outside including F. E. L. C. (I) and L. W. F. in settlement of the dispute now going on in the Church. On the other hand, their high-handedness, oppression and victimisation in the Church has so split the Church that the two



groups are simply unable to come together. The Tigga party has gone too far in its high-handedness, officialdom and persecution as may be seen in the memorandum.

The Tigga party is sending its agents to the North Zone area of the G.E.L. Church and are trying to split the Church every where causing factions and unrest, and all the agents are supported by the subsidy of the L.W.F. In fact these agents who are Pastors should have been supported by the congregations where they work, for the Church is autonomous. But as congregations belong to North Zone the agents are not supported by congregations. So they must be kept up by the L.W.F. subsidy which is an abuse of the subsidy. In fact, the Pastor-agents are trying to win away the North Zone members by openly preaching that those leaving congregations of the North Zone area need not give any offering to the Church for they are supported by the L.W.F. subsidy. In this way, the Tigga group is breaking the autonomy of the Church through the help of the subsidy.

At the end of the ten days visit when Dr. Sovik met the Church Council of the North Zone of the G.E.L. Church at Ranchi he expressed his final verdict and said, "Fault lies on both sides". If so, we expect from the L.W.F. equal treatment to both parties. Thus far the L.W.F. has given weight to the Tigga-Horo group by giving the subsidy to them only and they are being strengthened to persecute and oppress the minority leaders and to continue their high-handed actions.

But allow us to state that the North Zone of the G.E.L. Church is well-established in ten Synods, some wholly and some in part. Peace can be established only by adopting the Zonal scheme with necessary amendments, if any, But any suppression of the North Zone of the G.E.L. Church will perpetuate the bitterness in the Church.

The subsidy to one group means widening the gap. It amounts to helping one party in a civil war. It is like giving foreign aid to a high-handed and oppressive nation. The continuance of the LWF subsidy to one party will raise serious problems on the field, the evil effects of

groups are simply unable to come together. The Tigga party has gone too far in its high-handedness, officialdom and persecution as may be seen in the memorandum.

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Dr. Fridtjov Birkeli, page three :

which can not be estimated at this stage.

Under the circumstances we pray that :-

1. The Zonal Scheme for the G.E.L. Church may be sympathetically considered.
2. As first step towards peace in the Church the LWF subsidy may be stopped for the period while dispute is in the Church.

With kind regards.

Yours sincerely,

SA/-

(J. A. Kujur),
President,
North Zone, G.E.L. Church.

Copy to :

1. Dr. Fredric A. Schiots, President, ELC, Minneapolis, Minnesota, U.S.A.
2. Dr. Rev. Hans Lokies, Director, Gossner Mission Society, Berlin.
3. Dr. Carl E. Lund-Quist, Executive Secretary, LWF, Geneva.
4. Rt. Rev. Bishop Manikam, President, FELC(I).
5. Rev. E. Raman, Vice-President, FELC(I).
6. Mr. Henry Martin, Financial Secretary, LWF(I).
7. Rev. C. Devasanayam, President, AELC.
8. Rev. J. D. Asirvadam, Lutheran Church, Tambaram, S.I.
9. Dr. A. N. Gopal, Principal, Theological College, Rajahmundry, S.I.
10. Mr. Anantham, Nayadupetta, S.I.

Memo No. 92 /57

Dated Ranchi, the 27th May 1957

Copy to Director Hans Lokies, Director, Gossner Mission Society,
Berlin, Germany, for information.



J. A. Kujur
(J. A. Kujur),
President,
North Zone, G.E.L. Church.

Das Problem in der Goßnerkirche

Die Goßnerkirche besteht aus Neubekehrten, die von ungefähr zehn verschiedenen Religionsgemeinschaften kommen. Der Hauptzuwachs kam von den Mundas und Oraos, 16.000 Gläubige, auch noch von der Kharia-Gemeinschaft (von Mundas 110.000, von den Oraos 70.000). Mit den Bengalen, den Hos, den Santalen und anderen, die die kleineren Gemeinschaften bilden, stellen sie insgesamt etwa 200.000 lutherisch getaufte Christen dar.

Es ist natürlich, daß soziale Unterschiede im kirchlichen Leben in Erscheinung treten, was Anpassung und christliche Geduld verlangt. Als unsere Vorfahren klein an Zahl waren, paßten sie sich an, so gut sie konnten. Der verehrte Dr. Nottrott war als großer Munda-Patriot bekannt, so wie es der verehrte Rev. Hahn für das Orao-Gebiet war. Probleme, die in jenen alten Tagen existierten, wurden durch friedliches Verfahren beigelegt. Als die Zahl wuchs, wurden die zu lösenden Probleme schwieriger. Nachdem die Missionare 1915 das Gebiet verließen, sanken jedoch die sozialen und andere Probleme durch den Existenzkampf der Kirche, den sie auf Tod und Leben führte, in den Hintergrund. Als dann die Kirche nach der Freiheitserklärung 1919 anfang, sich wieder einzurichten, begannen auch soziale, ökonomische und andere natürliche Problem, manchmal in häßlicher Form hervorzutreten. Das erste ernsthafte soziale Problem in der Kirche, in welches deutsche Missionare auch verwickelt waren, ereignete sich 1935. Es handelte sich um den Munda-Orao-Gegensatz, und man klagte die Missionare an, für die Mundas Partei zu nehmen. Präsident John Topono wurde angeklagt, Parteigänger der Oraos zu sein. Die Minderheit legte der Mahasabha eine Erklärung des Dissensus vor, als die Mundamehrheit Rev. Topono des Präsidiums enthob. Die Mahasabha wurde gespalten, und die protestierende Minderheit erklärte das Ende des bürgerlichen Gehorsams. Eine Folge war, daß einige Missionare das Gebiet zu verlassen hatten. Präsident Topono wurde pensioniert und die Herren P. Hurat und L. Lakra wurden je nach Klakutta und Guntur überwiesen. An der Goßnerschule wurden Orao-Lehrer durch Munda-Lehrer ersetzt. Aber diese Absetzungen lösten nicht das Problem, das unter der Oberfläche brodelte. Und so wurde Rev. Lic. D. J. Stosch von der Mahasabha berufen und 1938 auf 5 Jahre als Präsident gewählt. Rev. Stosch als Lehrer von fast allen 10 Kirchenführern, wurde von allen gut empfangen. Zu dieser Zeit waren erneut einige Missionare in Parteipolitik verweben. Bei Ausbruch des 2. Weltkriegs 1939 hatten die deutschen Missionare wieder das Land zu verlassen, was in gewisser Weise die Lage und die Bitterkeit ~~klärte~~ ^{klärte} zwischen den Parteien schwächte. 1941 entschlossen sich die Mahasabha, Rev. J. Lakra von Südindien zurückzurufen, nachdem die Minderheit zur Ernennung des Munda J. Barla als Präsident der Goßner-Oberschule zugestimmt hatte. P. Hurat hatte schon Kalkutta verlassen, um eigenen Wegen nachzugehen.

1942 wurde Rev. J. Lkara einstimmig zu Burju zum Präsidenten erwählt. 3 Jahre lang war der Parteigeist nicht sichtbar. 1945 versammelte sich die Ev.-Luth. Goßnerkirche zu Burju zur Mahasabha. Es erhob sich erneut das Gemeinschaftsbewußtsein zwischen den Gruppen der Oraos und der Mundas. Diesmal ging der Streit um Geld, das Rev. J.J.P. Tiga ein Orao, behauptete, an Rev. J.L. Jojowar, dem kirchlichen Geschäftsführer, einem Munda, gezahlt zu haben. Rev. Tiga brachte eine angeblich von Rev. Jojowar unterzeichnete Rechnung bei, welcher die Rechnung leugnete. Rev. Jojowar erklärte, daß die Rechnung von Rev. Tiga gefälscht sei. Der Fall ging 1945 überan die Mahasabha in Burju. Alle Delegierten, einer nach dem andern, prüften die von Tiga beigebrachte Rechnung, die auf dem Tisch ausgestellt war. Schließlich fiel die Mahasabha eine Entscheidung, die weitlich von der Prüfung der Rechnung

selbst ausging. Demgemäß wurde Tiga bestraft, desgleichen Jojowar, was von den Orao-Delegierten abgelehnt wurde. Außer zweien von ihnen und dem Präsidenten reichten sie eine Erklärung ihres Dissensus ein und zogen sich von der Mahasabha zurück. Diese Erklärung belastet die Mehrheit (Mundas), indem das Wort "Dabaw" (Gewalt) gebraucht wurde. Hiermit wurde auf das unglückliche Ereignis von 1935 Bezug genommen, welches als gleiches beschrieben wurde (s. S. 33 der Mahasabha minutes 1945).

Auf diese Weise entstand 1945 eine Spaltung unter der Mahasabha auf der Basis der gruppengemeinschaftlichen Unterschiede. Und die Lage wurde sehr ernst, da die Oraos unter Leitung von Tiga eine eigene Synode formten, welche sich Jubilee-Synod der GELC. nannte.

Große Führer wie Dr. I. Cannaday und Rev. J. Stosch beschäftigten sich mit der Lage, der sogenannte Jilo-Jojo-Fall kam jedoch bis zum Gerichtshof. Das Gericht in 1. Instanz entschied gegen Rev. Jojowar, der die Entscheidung ablehnte und in Ranchi einen Widerruf einlegte, aber vor Wiederaufnahme seines Falls bei Gericht gleich nach dem Widerruf starb. Der Gruppengemeinschaftsgeist ging unter der Decke weiter. Dr. J. Roy Strock wurde 1946 bei seinem Eintreffen vom Gemeinschaftsproblem informiert, das ihn auf die Jubilee-Synod hinwies, die bereits bekannte Tatsache war. Er studierte alle Mahasabha-minutes, um die gegenwärtigen Probleme der Kirche zu finden. Um der Situation gerecht zu werden, bildete Dr. Strock 15 Synodenkreise:

1. Assam 2. Bengal 3. Hazaribagh 4. Manbhum 5. Singhbhum
6. Orissa 7. Central Province (Jashpur Upar and Mich Ghat)
8. Khuntitoly 9. Kinkel 10. Koronja 11. Western Synod 12. Takarma
13. Govindpur 14. Burju 15. Northern Synod,

welche vollständige lokale Autonomie besitzen. Jede Synode hat ihren Präsidenten, Glieder der Kirchenleitung, Ministerium und Aam Sabha (?) und jede wählt ihre eigene Kirchenleitung. Die Grenzen der Synoden folgen mehr oder weniger den Gemeinschaftsgrenzen. Dabei sind natürlich unvermeidliche Ausnahmen eingeschlossen.

Das synodale System verlegte den Gemeinschaftskampf auf die Wahl der Mitglieder der Kirchenleitung. Früher wurden jene bei der Mahasabha gewählt, und die stärkste Gemeinschaft trug alle Wahlen, sogar der Minderheiten davon. Diese Situation gab den Minderheiten beinahe jedes Jahr, an jeder Wahl, die stattfand, großen Kummer. Nunmehr, muß die Kirchenleitung gemäß dem Synodal-System durch jede Synode gewählt werden, welche, obgleich geographisch, doch gleichzeitig den Gemeinschaftslinien nachgeht. Auf diese Weise löste das Synodalsystem glücklich das Gemeinschaftsproblem bei der Wahl der Mitglieder der Kirchenleitung.

Die Erfinder des synodalen Systems konnten nicht vorhersehen, daß auch die Wahl der Ämter in der Mahasabha die Gemeinschaftsschwierigkeit einschloß. Dieses Problem wurde deutlich 1953 fühlbar, als die ersten Wahlen für die Ämter sich unter dem synodalen System ereigneten. Hier zeigte sich die aggressive Haltung der Mehrheitsgemeinschaft mit deutlicher Klarheit. Der verborgene Strom der gemeinschaftlichen Gezeiten trat an die Oberfläche. In Jahre 1953 und 54 vergingen ohne irgendein Ereignis, hauptsächlich verursacht durch den Besuch von Dir. Lokies, obgleich sich am Horizont Wolken zusammenballten. Die geheime Bewegung 1954, die Dir. Lokies in einer besonderen Mahasabah, auf Veranlassung der interessierten Partei berufen, für sich zu gewinnen suchte, wurde durch Dir. Lokies im Keime erstickt.

Das Jahr 1955 brachte der Wiederbelebung des Parteiwesens neue Möglichkeiten. Die reguläre Mahasabha wurde im April 1955 berufen und die ^{Zeichen} Antworten der ungestümen Mehrheit konnten bereits im Treffen der Kirchenleitung erkannt werden, das der Mahasabha vorausging.

Zwei Glieder der Kirchenleitung der Mehrheitsgemeinschaft traten aus der Kirchenleitung aus. Die Mahasabha war die Scene bittersten Gemeinschaftsbewußtseins, vor allem, als 61 Delegierte, fast ausschließlich Mundas, sich zu einer geheimen Liga verbanden, um einen gewissen Entschluß zu erzwingen nämlich, die Kirchenleitung aufzulösen. Auf Ablehnung des Präsidiums, um ~~man~~ nämlich die Haltung auf rechtlichem Boden zu rechtfertigen, inszenierten die 61 Delegierten ~~den~~ fatalen Auszug, dem Tiga sich auch anschloß. Damit war die Mahasabha ein drittes Mal innerhalb von 20 Jahren auf demselben alten Gemeinschaftsgrund gespalten, indem diesmal die Mehrheitspartei aus der Mahasabha austrat. Nach diesem Austritt hielten die Munda-Delegierten ihre getrennten Treffen ab und gaben sich die Gesetze der Mahasabha, wählten Kirchenämter, obgleich die Oraos fehlten, da die Munda-Delegierten selbst eine Wählergemeinschaft bilden konnten. Die Mehrheitsgruppe organisierte sich selbständig von Rev.S. Kula. Diese Organisation ist noch in Geltung, und hier liegt die Wurzel allen Übels heute in der Kirche.

Durch Vermittlung der F.E.L.C.(I) wurde am 19. Oktober 1955 eine besondere Mahasabha für neue Wahlen berufen, die organisierte Mehrheitsgruppe blieb jedoch intakt, indem sie jeden Delegierten am 18. um Mitternacht aufforderte, das Festhalten an der illegalen Wahl vom April 1955 zu geloben. 78 Gelöbnisse wurden versichert, außer einem, der es ablehnte, und das schmutzige Spiel der Mehrheitspartei bekannt machte. Auf diese Weise war die Wahl vom Oktober 1955 verdorben durch den Parteigeist der Mehrheit, und das Gift der schmutzigen Handlung rinnt durch jede Ader der gegenwärtigen Mahasabha und der Ämter. Die Minderheit betrachtet die Wahl vom Oktober 1955 als pervers, verschuldet durch schwarzes Spiel des Parteigeistes der Mehrheit.

Die obige Geschichte beweist klar die Existenz zweier Dinge in der Kirche, die feste Tatsachen sind. ~~Erstens~~

1. Es existiert in der Kirche durch das Munda-Element eine Gemeinschaftsmehrheit. Diese Mehrheit beherrscht die Kirchliche Verwaltung; die zivilen Rechte der Minderheit sind unterdrückt. Alle gemeinsamen Handlungen und Wahlen sind der Entscheidung dieser Gemeinschaftsmehrheit unterworfen. In anderen Worten: eine Gemeinschaft, die Munda-gemeinschaft, soll das Schicksal der ganzen Kirche entscheiden und alle Interessen der Kirche müssen, zu Recht oder zu Unrecht, allein durch diese Gemeinschaft gepflegt werden. Alle Minderheiten, kleine oder große, bleiben mit ihren Interessen in der Kirche beständig auf die Gnade der Munda-Gemeinschaft angewiesen. Um des Anstandes und der Gerechtigkeit willen sollten nicht allein die Minderheiten, sondern genauso die Mehrheitsgemeinschaft nicht erlauben, daß sich solch eine Situation in der Kirche fortsetze. Die Demokratie schlägt eine Partei-regierung vor, was in der Kirche nicht Gebrauch sein sollte, wir haben jedoch sogar Gemeinschaftsregierung, was für die Kirche entschieden schlecht ist. Nach außen gesehen mag es den Anschein von Demokratie haben, aber es ist anti-demokratisch, da es gruppengemeinschaftlich ist.

2. In der Kirche existiert ein Gruppengemeinschafts-Bewußtsein. Diese Tatsache zu leugnen, bedeutet, die Existenz von Gemeinschaften in der Kirche zu leugnen. Während jeder Krise in der Kirche 1935, 1945, 1955 ist die Gemeinschaftsleidenschaft heftig erweckt worden, wie in der obigen Geschichte zu sehen ist. Auch Abstimmungen haben sich gruppengemeinschaftlich vollzogen. Ohne Zweifel, man hat auch andere als Mundas in der vergangenen Zeit gewählt, aber immer nach Laune und gutem Willen der Mundas. Immer sind, ^{oder} wenn einer nicht gern gesehen war, Vorschrift oder Konstitution hin und her, Mehrheitsabstimmungen benutzt worden, um den Betreffenden so oder so zu entfernen. Während der

letzten 20 Jahre hat sich alle 10 Jahre der Kopf der Hydra erhoben. Kleine Minderheiten sind keine zurechnungsfähigen Körperschaften, sie sind nicht der Mühe wert. Die Oraos bilden jedoch einen genügend starken Organismus, was mit ihnen allein die Reibungen hervorrief. Diese Schwierigkeit wird mit Sicherheit mit jeder neuen Gemeinschaft hervortreten, die in die Lage der Konkurrenz kommt. Die obigen zwei Probleme sind in der Goßnerkirche nackte Wahrheiten und harte Tatsachen. Jeder für diese Kirche Gutgesinnte kann sie nicht leugnen. Sie stellen jeglichem zukünftigen Fortschritt der Goßnerkirche ihre Forderung. Sie müssen bei jeder Neubildung der Grundordnung der Goßnerkirche in Rechnung gestellt werden. Wenn diese zwei Probleme nicht befriedigend gelöst sind, werden in der Kirche ständig Bitterkeit, Reibungen und Streitigkeiten herrschen.

Das zonale System ist ein ehrlicher Versuch, die beiden Probleme zu lösen.

Sd/ -J. Toppo,
(Rev. John Toppo),
President, North Zone, G.E.L. Church.
23-2-57.

Sd/ - P.D. Panna,
Secretary, North Zone, G.E.L. Church.
23-2-57.

Sd/-Y.S.Y. Topono,
Treasurer, North Zone, G.E.L. Church.
23-2-57.

Eingegangen:
4. Juni 1957

THE PROBLEM IN THE GOSSNER CHURCH.

The Gossner Church consists of converts coming from about 10 different communities, but large accessions came from the Munda and the Oraon communities, also the Kharia community has contributed about 16,000 converts. There are about 110,000 Munda and over 70,000 Oraons. The Bengalees, the Hos, the Santhals and others form the smaller communities, thus totalling over 200,000 baptised Lutheran Christians.

It is natural that social differences make their appearance in the Church life which needs adjustment with Christian forbearance and patience. When our forefathers were few in number, they adjusted themselves as best they could. Venerable Dr. Notrott was looked upon as a great Munda patroniser and so Venerable Rev. Hahn was for the Oraon area. Problems then were in those old days and they were settled by negotiations peacefully. As the members grew, problems became more intricate and more difficult to be dealt with. After the Missionaries left the field in 1915, there was the life and death struggle of the Church for existence and so the social and other problems sank in the back ground. But as the Church began to settle down after the declaration of Autonomy in 1919, social, economic and other natural problems began to appear on the scene, sometimes in their ugly forms.

The first serious social problem in the Church occurred in 1935 in which the German Missionaries also were involved. It was really the Munda - Oraon trouble and the Missionaries were accused of siding the M Mundas. President Johan Topono was accused of siding the Oraons. A Note of Dissent was submitted to the Mahasabha by the minority when the Munda majority removed Rev. Johan Topono from Presidentship. The Mahasabha was split and civil disobedience was declared/ by the dissenting minority. As a result, some Missionaries had to leave the field. President Johan Topono was pensioned and Messrs P. Hurad and L. Lakra were transferred to Calcutta and Guntur respectively. Oraon teachers were substituted by the Munda teachers/ at the Gossner High School. But these removals did not solve the problem which remained bubbling beneath the surface and so the Mahasabha called Rev. Lic. J. Stosch who was elected President of the Church in 1938 for five years. Rev. Stosch as the teacher of almost all the then Church leaders was welcomed by all. By this time again some Missionaries were involved in party politics. The second World War started in 1939 and again the German Missionaries had to leave the country. This cleared the atmosphere to some extent

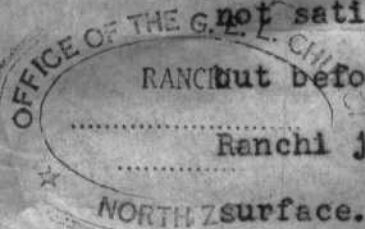


and the bitterness of the parties subsided. The Mahasabha in 1941, resolved to call back Rev. J. Lakra from South India the minority having agreed to the appointment of Mr. J. Barla, a Munda, to the Principalship of the Gossner High School. Mr. P. Hurad had already left Calcutta to pursue his own programme.

In 1942 Rev. J. Lakra was elected President unanimously at Burju. For three years the party spirit was not visible. In 1945 the G.E.L. Church assembled for Mahasabha at Burju. There again the communal feeling flared up between the two communities, the Oraons and the Mundas. This time the dispute was over some money claimed by Rev. J. J. P. Tigga, an Oraon, to have paid to Rev. L. Jojowar, the then the Church Treasurer, a Munda, Rev. Tigga produced a receipt alleged to have signed by Rev. L. Jojowar, who on the other hand denied the receipt. Rev. Jojowar declared the receipt to have been forged by Rev. Tigga. The matter went up to the Mahasabha 1945 at Burju. All the delegates one by one standing in queue examined the receipt produced by Rev. Tigga which was displayed on the table. At the end the Mahasabha passed a resolution mostly guided by the receipt. Accordingly, Mr. Tigga was penalised along with Mr. Jojowar which the Oraon delegates objected. At the passage of the resolution the Oraon delegates, except two excluding the President, submitted a Note of Dissent and absented themselves from the Mahasabha. The Note of Dissent charged the majority (Munda) with using "Dabaw" (Force). Here reference was made to the unfortunate event of 1935 which was described to be similar (see page 33 of the 1945 Mahasabha Minutes).

Thus there occurred a split of the Mahasabha on a communal line in 1945, and the situation became very grave, for the Oraons under the leadership of Rev. J. J. P. Tigga formed a separate Synod which was named "JUBILEE SYNOD" of the G.E.L. Church.

Great leaders like Dr. I. Cannaday and the Rev. J. Stosch handled the situation yet the "Jilo-Jojo" case, as it came to be known, went up to the Court. The lower Court decided against the Rev. Jojowar who was not satisfied with the decision and came to Ranchi and filed an appeal, but before the case was taken up by the Court, Rev. L. Jojowar died at Ranchi just after the appeal. The communal feeling continued under the surface. Dr. J. Roy Strock came in 1946 and he was informed of the communal problem reminding him of the "JUBILEE SYNOD" which was already a



The Problem in the Gossner Church :

Page Three.

stern fact. He studied all the Mahasabha Minutes in order to find out the actual problems of the Church. In order to meet the situation Dr. Strock curved out fifteen Synods namely (1) Assam (2) Bengal (3) Hazaribagh (4) Manbhum (5) Singhbhum (6) Orissa (7) Central Province (Jashpur Upar and Nich Ghat) (8) Khuntitoly (9) Kinkel (10) Koronjo (11) Western Synod (12) Takarma (13) Govindpur (14) Burju (15) Northern Synod, which enjoy complete local Autonomy. Each Synod has its Presidents, Councils, Ministerium and Aam Sabha, each Synod electing its own Church Council members. The boundaries of the Synods are demarcated more or less along the community line. Unavoidable exceptions are there.

The Synodical system removed the communal fight at the election of the members of the Church Council. Formerly, the Church Council members were elected at the Mahasabha and the majority community carried all elections, even of the minorities. This situation gave a heart-ache to the minorities at every election which used to take place almost every year. Now, according to the Synodical system the Church Council members have to be elected by each Synod which though geographical is more or less demarcated along the community line. Thus the Synodical system happily solved the communal question in the election of Church Council members.

The framers of the Synodical system could not foresee the communal difficulty involved in the election of the officers in the Mahasabha. This problem became keenly felt in 1953 when the first election of the officers took place under the Synodical system. Here, the aggressive attitude of the majority community at the election of the officers was perceived with telling clearness. The under-current of the communal tide began to come to the surface. The years 1953 and 1954 passed without any event, the main reason being the visit of Director Lokies to the field, though there was a gathering up of clouds in the horizon. *to the majority communal side was ripped in it had by Director Lokies* The cryptic move in 1954 to win over Director Lokies at a special Mahasabha called at the instance of the interested party.

The year 1955 was the "Red-letter Day" for the revival of the communalism in the Gossner Church. The regular Mahasabha was called in April 1955 and the symptoms of the unruly majority could be discovered even in the Church Council meeting preceding the Mahasabha. Two Church Council members of the majority community had already a walk-out from the Church Council meeting. The Mahasabha was the scene of the



The Problem in the Gossner Church :

Page Four.

bitterest communal feelings particularly so when 61 (sixty one) delegates, all Munda with few exceptions, made a secret league to force certain resolution to dissolve the Church Council. On the refusal of the Chair on the constitutional ground to introduce this motion, the sixty one delegates staged the fatal walk-out, Rev. J.J.P. Tigga joining in. Here, the Mahasabha was split for the third time within twenty years on the same old communal ground, this time the majority communal party going out of the Mahasabha. Having gone out of the Mahasabha the Munda delegates held their own separate meeting and gave it the status of the Mahasabha, electing the Church officers, though the Oraon members were absent, because by themselves the Munda delegates could form the quorum. Here the majority group under the Chairmanship of Rev. S. Kula organised itself. This organisation is still intact and here lies the root of all evils to-day in the Church.

At the intervention of the F.E.L.C. (I) special Mahasabha was called on the 19th October 1955 for fresh voting, but the organised majority group remained intact as mentioned above, asking ~~xxx~~ each Munda delegate at midnight on the 18th to pledge himself to stand firm by the illegal election of April 1955. Seventy eight pledges were secured but the last one did not give his vote, on the other hand he divulged the foul play of the majority party. Thus the voting of October 1955 was vitiated by majority communalism and the poison of the foul act runs through every vein of the present Mahasabha and that of the officers. The minority considers the election of October 1955 as perverted due to foul game of communalism played by the majority.

The above history clearly proves the existence of two things in the Church which are stern facts :-

1. There is a communal majority of the Munda element in the Church. This majority dominates the Church administration. The civic rights of the minority are suppressed. All joint actions and elections are subject to the decision of this communal majority. In other words one community, i.e., the Munda community must decide the fate of the whole Church, and all interests of the Church, rightly or wrongly, must be served by this community alone. All minorities small or large and their interests in the Church perpetually remains at the mercy of the Munda community. For the sake of fairness and justice, not only the

The Problem in the Gossner Church :

Page Five.

minorities, but more so the majority community, should not allow such a situation to continue in the Church. Real democracy can not admit of this situation. Democracy presupposes a party Government which ~~xxxxx~~ ~~xxxxx~~ should not obtain in the Church, but we have communal Government which is decidedly bad for the Church. In appearance it may have the garb of democracy, but it is anti-democratic for it is communalistic. The situation is unbearable and the majority also ought to feel ashamed of it.

2. There is communal feeling in the Church. To deny this fact is to ignore the existence of communities in the Church. At every ~~xxxx~~ crisis in the Church in 1935, 1945 and 1955, the communal passion has ~~xx~~ been roused violently as seen in the above history. Votes also have been passed ~~communally~~. No doubt, other persons than Mundas have in the past been given choice at elections but all at the pleasure and the good-will of the Mundas. Whenever they did not like any one, rule or no rule, constitution or no constitution, majority votes have been used to remove the persons by hook or by crook. Every ten years the Hydra-Head has been rising during the last ~~xxx~~ twenty years. Small communities are not competing bodies and so no trouble with them. But the Oraons formed a big enough constituency and so rub has been with them only and this trouble will surely come up with any community which will be in a position to compete.

The above two ~~xxxx~~ problems are naked truths and hard facts in the Gossner Church. Any well-wisher of this Church can not ignore them. They present a challenge to any future progress of the Gossner Church. They must be taken into account in the framing of any constitution of the Gossner Church. If these two problems are not satisfactorily solved, there will always be bitterness, frictions and quarrels in the Church.

The Zonal Scheme is an honest attempt to solve the two prob-

lems.
OFFICE OF THE G. E. L. CHURCH
RANCHI
.....
.....
NORTH ZONE

Sd/- J. Toppo,
(Rev. John Toppo),
President, North Zone, G. E. L. Church.
23-2-57.

Sd/- P. D. Panna,
Secretary, North Zone, G. E. L. Church.
23-2-57.

Sd/- Y. S. Y. Tonono

Eingegangen
am 4. JUNI 1957
erledigt

Gossner
Mission

108

Eingegangen

am 15. MRZ 1957

erledigt

J. L. Church
Ranchi
9. 3. 1957

Dear Director Lohies,

I thank you for your letter of the 16th Feb.

1. Yes, Dr. & Mrs. Brischoff arrive quite safe and we had the pleasure and privilege of welcoming them in the Church at Ranchi on the 24th Feb. when Dr. Lohie was also here with us. We are very happy to have them with us. They left for Amfaon the same day and Rev. Bornitta has left them at Amfaon last week.

2. I have authorized Brother Bornitta to arrange for the passage for Sisters Bage and Hapadga and he has taken it up with the Intermission Business Office in Bombay.

3. I am writing an extract from your letter to Miss Bodra and I am asking her to correspond with you direct in connection with her trip to Germany.

4. Dr. Lohie has visited the Church widely - and I am sure the Gossner Church has been very much blessed by his visit.

5. The Mahasabha meets on the

BY AIR MAIL

हवाई पत्र

AEROGRAMME

NO ENCLOSURES
ALLOWED



Dr. Hans Folber, Director,
Gossner Mission Society
Berlin - Friedenau,
Haudrystrasse 1970
Berlin, Germany

Corr - 68

Third fold here

Second fold here

Dr. Hans Folber,
Gossner Mission Society,
Berlin - Friedenau,
Haudrystrasse 1970,
Berlin, Germany.

Sender's name and address:-

To open cut here

25th to 28th March 1957. We need
your prayers and good wishes
just now leaving for Gornidpur
to have Tabitha School Committee
meeting
With kindest regards,
Yours sincerely
J. Hegar

427
Berlin-Friedenau, 27th of February 57
Lo/Su.

Church Council of the Gossner Evangelical Lutheran Church
of Chotanagpur and Assam
c/o Secretary Mr. N. E. H o r o , B.A.
G.E.L. Church
R a n c h i / Bihar - I n d i a

Dear Brother Horo,

thank you very much for your letter of February 16th (No. 291/57 C.C. 78). -
We are very much obliged to you for your willingness to undertake every-
thing possible to obtain entry-permission for Brothers ECKART and KLOSS
from the Indian authorities.

As to the journey of the Indian Sisters Seteng HAPADGARA and Bahalen BAGE
President TIGA now has all the documents in hand. I hope that the 3000 Rs.
from Geneva to the account of Brother BORUTTA have in the meantime arrived.
The travelling costs and board-money that exceed this sum will be advanced by
Brother Borutta and later arranged with him. I have informed him accordingly.

I am expecting your further information concerning the sending of a lady mis-
sionary for womens' work (Tabita-School). Concerning this matter I am also
in correspondence with sisters Anni DILLER and Hedwig SCHMIDT but am under-
taking nothing before I receive news from the Church Council.

Thank you for giving me the exact dates of the meetings of the Church Council
and the Mahasabha. We are willing to send the Mahasabha a message of fellow-
ship. I have ^{also} heard that the congregations in Ostfriesland, Westphalia and
Berlin are ^{also} sending greetings to the Mahasabha.

I am sorry that Brothers Marsalan BAGE and Saban SURIN will not be able to
attend the Mahasabha. The reason is that Brother Bage needs some more time
to finish his exam. We have booked passages for the two brothers for the
beginning of June.

In your letter of February 16th you suggested that the two brothers should
return to India together with Miss BODRA. But we have been told that Miss
Bodra will not have finished her studies in England before the beginning of
July, and then she intends to stay in Germany for a month, and our two
brothers thought they could not wait so long for personal and for objective
reasons. We understand their reasons very well, and therefore booked their
passages for June. In any case Miss Bodra will visit us in Germany, and we
are looking forward to her visit. After all she is the head-mistress of the
Bethesda-School and will remain so as long as the Gossner Church has no qua-
lified teacher. Thus we ourselves are eager that she should learn something
about Church work in Germany. Incidentally I want to say that we are very keen
that the Gossner Church should one day produce her own head-mistress. Should
you know of any qualified student or teacher who could be trained for this
post we would willingly contribute to her studies.

I am sorry, as I say, that owing to the earlier departure of Bage and Surin
Miss Bodra will have to return to India alone, but I am sure that she will
be able to travel back to India just as independently as she travelled to
England.

With many thanks for all your greetings to the Gossner House in Berlin and
with all good wished for you

I am

Yours sincerely

1x Borutta
1x Mainz

L

(D. Hans Lokies)

428
Berlin-Friedenau, 27th of February 57

Lo/Su.

Church Council of the Gossner Evangelical Lutheran Church
of Chotanagpur and Assam

w/o Secretary Mr. N.E. Horo, B.A.

G.E.L. Church

Ranchi / Bihar - India

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I am

Yours sincerely

L

(D. Hans Lokies)

Dear Brother Horo

Thank you very much for your letter of Febr. 16th (No 291/57 C.C.78). We are very much obliged to you for your intention to undertake all the ^{steps} necessary steps with the authorities ~~concerning~~ ^{to obtain} the entry-permissions for Brothers Eckart and Kloss.

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As to the journey of the Indian Sisters Seteng.... and Bah..... President Tiga now has all the documents in hand. I hope that the 3000 Rs from Geneva to the account of Brother Borutta have in the meanwhile arrived. The travelling costs and board-money that exceed this sum will be advanced by Brother Borutta and later arranged with him. I have informed Brother Borutta accordingly.

V. Thabala School
I am expecting your further information concerning the sending of a ~~further~~ lady missionary for women's work. Concerning this matter I am also in correspondence with Sisters Anni D... and Hedwig... but am undertaking nothing before I receive news from the Church Council.

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Visit us

looking forward to her visit ~~whatever the opposition may say~~. After all she is the head-mistress of the Bethesda School and will remain so as long as the Gossner Church has no qualified teacher. Thus we ourselves are eager that she should learn something about Church work in Germany. Incidentally I ~~should~~ want to say that we are very keen that the Gossner Church should one day produce her own head-mistress. Should you know of any qualified student or teacher who could be trained for this post we would willingly contribute to her studies.

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With many thanks for all your greetings to the Gossner House in Berlin and with all good wishes for you

I am

yours sincerely,

Berlin-Friedenau, 22. Februar 1957

Lo/Su.

Church Council of the Gossner Evangelical Lutheran Church
of Chotanagpur and Assam
c/o Secretary Mr. N.E. H o r o , B.A.
G.E.L. Church
R a n c h i / Bihar - I n d i a

Lieber Bruder Horo,

herzlichsten Dank für Ihren Brief vom 16. Februar d.J. (NO 291/57 C.G.78). Wir sind Ihnen sehr dankbar dafür, daß Sie alle denkbar möglichen Schritte bei den indischen Stellen unternehmen wollen, um die Einreiseerlaubnis für die Brüder E o k a r t und K l o s s zu erwirken.

Was die Reise der beiden indischen Schwestern Seteng HAPADGARA und Bahalen BAGE betrifft, so hat Präsident TIGA jetzt alle Unterlagen in der Hand. Ich hoffe, daß auch die 3000 Rupies von Genf auf dem Konto von Br. Borutta eingegangen sind. Die darüber hinausgehenden Fahrtkosten und Bordgelder soll Br. Borutta vorschußweise auszahlen. Wir werden diese Beträge mit ihm verrechnen. Ich habe Br. Borutta schon entsprechend informiert.

Eine weitere Mitteilung betreffend Aussendung einer "lady missionary for womens work" warte ich noch ab. Ich stehe in dieser Frage auch in Korrespondenz mit den beiden Schwestern Anni DILLER und Hedwig SCHMIDT, unternehme aber in dieser Sache nichts, bevor ich nicht nochmals vom Church Council einen Bescheid erhalten habe.

Herzlichen Dank für die Mitteilung der genauen Daten, an denen das C.C. zusammenkommt und die Mahasabha tagt. Wir werden der Mahasabha gern eine "Message of fellowship" zusenden. Ich höre, daß auch die Gemeinden in Ostfriesland, Westfalen und Berlin einen Gruß und Segenswunsch an die Mahasabha schicken wollen.

Es tut mir sehr leid, daß die beiden Brüder Marsalan BAGE und Saban SURIN an der Mahasabha nicht teilnehmen können, aber das liegt einfach daran, daß Bruder Bage noch etwas Zeit für seine Abschlußprüfung braucht. Wir haben für Anfang Juni 2 Schiffsplätze für die beiden Brüder belegt.

Sie haben in Ihrem Brief vom 16. Februar den Wunsch ausgesprochen, daß die beiden Brüder am besten zusammen mit Miss BODRA nach Indien zurückfahren sollten. Wie wir aber gehört haben, beendet Miss Bodra ihr Studium in England erst Anfang Juli, um sich dann noch einen Monat in Deutschland aufzuhalten. Solange glaubten die beiden Brüder nicht mehr warten zu dürfen, und zwar aus sachlichen und persönlichen Gründen. Wir haben für diese Gründe ein gutes Verständnis und haben darum beiden Brüdern die Rückreise schon für den Monat Juni versprochen.

In jedem Falle wird Miss Bodra von uns nach Deutschland eingeladen. Und wir freuen uns auf ihren Besuch, mag die Opposition dazu sagen, was sie will. Sie ist nun einmal die Leiterin der Bethesda-Schule und wird es bleiben solange die Goßner-Kirche keine qualifizierte Lehrkraft besitzt. So liegt uns selbst daran, Miss Bodra etwas von der kirchlichen Arbeit in Deutschland zu zeigen.

Ich möchte aber bei dieser Gelegenheit doch auch zum Ausdruck bringen, daß wir sehr daran interessiert sind, daß aus der Goßner-Kirche selbst einmal eine Schul-Leiterin hervorgeht. Wenn Sie eine qualifizierte Studentin oder Lehrerin wissen, die durch weiteres Studium für ihre künftige Aufgabe zugerüstet werden kann, so sind wir von hier aus gern bereit, zu den Studienkosten beizutragen.

Ich bedauere es wie gesagt, daß durch die frühere Abreise unserer beiden Brüder Bage und Surin dann Miss Bodra allein nach Indien zurückfahren muß; aber ich bin gewiss, daß sie so selbständig, wie sie nach England gefahren ist, auch nach Indien zurückfahren kann.

Mit herzlichem Dank für alle Ihre Grüße an das Gossnerhaus in Berlin und mit allen guten Wünschen für Sie und die Ihren

Ihr

L

Gossner Evangelical Lutheran Church in Chotanagpur and Assam.

Ref: NO 291 /57-C.C.-78.

G.E.L.Church Compound, Ranchi.
The 16th February, 1957.

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

To

Dr. Hans Lokies,
Director,
Gossner Mission Society,
Kuratorium,
Berlin-Friedenau,
Handjerystrasse-19/20
W. Germany.

365
Eingegangen
am 20. FEB. 1957
erledigt

Dear Brother Lokies,

Many thanks for your letter and enclosures of Feb:11, 1957, which reached me yesterday.

Seteng Hapadgara and Bahalen Bage have applied for their passports and I understand that President Tiga is arranging for their passage.

We shall take all possible steps here for the entry of Bros Eckart and Kloss.

In connection with the return of Sister Anne earlier and our invitation for a lady missionary for women's work, I think I should get a clear statement from the Church Council; which will be communicated to you in time.

Now, the final dates of our Church Council and Mahasabha are 21st-23rd March and 25th -28th March 1957 respectively. We shall be expecting a message of fellowship from the Kuratorium as usual. Thank you for informing me of Bro Saban's success in his second examination; we are expecting similar results from Bro Bage. Now we already know that they will come possibly before the next academic session.

A word or two about Miss S.M. Bodra. She will complete her studies this summer and will return back to India. The Church Council thought that if the Kuratorium could extend her ever helping hands Miss Bodra could visit Germany for a month or so. The LWF is paying her return fare from England to India, - expenses of her visit to Germany not included. I have asked her to contact you in this respect. If you can invite her to Germany she can book her passage to Mainz-Kastel by train. Next she can board her boat to India in Genoa - if it can be arranged from Berlin or Mainz-Kastel. She can accompany Bros Bage and Surin. I shall talk over this matter with Dr. Sovik next week when he is visiting us and shall ~~xxxx~~ let you know.

With greetings to you and to Gossner family in Berlin.

I am your sincerely,

N. E. Horo
Secretary,
G.E.L.Church, Ranchi.

P.S.- Miss Bodra is at
56, High Field Street,
Leicester,
England.

Goßnersche Missionsgesellschaft
Berlin-Friedenau
Handjerystr. 19/20

Vogel
272
11th February, 1957.
Lo/Me.

To the Church Council of the
G.E.L. Church
c/o Secretary Mr. N.E. Horo

R a n c h i
Dt. Bihar - India

Dear Brother Horo,

As I was on a mission-tour in Bavaria through the whole of January I am afraid my correspondence has suffered delay. For the same reason there was also no meeting of the Kuratorium during this period in which I could have submitted your letters. So I must ask you to forgive me that I have not yet answered your various questions. I am now at home and will deal with the items of your letter one after the other.

- / First of all the most important thing: here is a statement for the two teachers of the Tabita-School Hapadgara SETENG and Bahalen BAGE that we are prepared to bear the costs of their journey to Germany and back and also the expenses of their stay in Germany.
- / As to brothers KLOSS and ECKART here are the requested personal details. I believe we should attack the matter of their entry in India from both ends. I shall consequently very soon file in an application with the Indian Embassy in Bonn.

It is a different affair with Ursula v. LINGEN whom we have sent to England first for a year's training. It will take a year before we can send her to India.

I am glad to hear from you that Sisters Anni Diller and Hedwig Schmidt have decided to stay till Sisters Hapadgara Seteng and Bahalen Bage have returned from Germany. Does that mean that we are not to look for any other German teacher for the Tabita-School? You wrote in your letter of December 1956 that "another lady for the Tabita-School" was to come. Sisters Anni Diller and Hedwig Schmidt had also written that Anni Diller intended to return to Germany earlier than Hedwig Schmidt, and that for that reason we should send another Sister in the place of Anni Diller, so that Hedwig Schmidt could introduce her into the work. It seems that there is some change in this point, and I would be very grateful to you for giving me further information about it.

To sum up: The question of the sending out of Brothers Kloss and Eckart and the coming here of Sisters Hapadgara Seteng and Bahalen Bage has priority; all other matters can be dealt with later.

Thank you for telling me the date of the next plenary session of the Church Council. As soon as possible I will assemble the Kuratorium so that we can draft a message of fellowship but also including a word concerning our mutual responsibility before God for the Church of Chota Nagpur.

And now, above all, many thanks for your last letter in which you tell us about your cousin Notrott KERKETTA. Both Brother Symanowski and I are willing to help him wherever we can. It would, however, be important for us to learn from him whether he has already made a plan for his studies in Germany. We shall then assist him by advice and deed with great pleasure.

I have again to excuse my long silence. All questions between us which have not yet been dealt with, I shall answer very soon. There is only one thing I want to let you know officially: Brother Saban Surin has passed the second part of his exam too on 21st January. He qualified in Philosophy and Ethics. The summary mark for the whole exam was "good". Besides he received the certificate that by this exam he was exhibited the same knowledge required for the degree "Master of Theology". Brother Bage is now also going in for his exam and working hard at his paper and his oral exam. It is much harder for him than for Saban Surin and we therefore beg you to understand, that they both cannot come to the Mahasabha. But we have booked passages for them for June from Genoa. I have also written to Mrs. Bage and begged her to understand this last delay. I beg you and the Church Council to consent to this delay and to understand it.

Yours very sincerely

L

Encl.

Wm. Brant

11th Febr. 1957

Lo/Su.

Certificate

The Gossner-Mission in Berlin-Friedenau, Handjerystrasse 19/20
herewith declares that it is prepared to pay the passage from
India to Germany and back for the two teachers of the Tabitaschool
in Govindpur Hapadgara Seteng and Bahalen Bage
as well as the expenses of their stay in Germany.

K u r a t o r i u m
of the
GOSSNERSCHE MISSIONSGESELLSCHAFT

D. Hans Lorenz

Berlin-Friedenau, 7. Febr. 1957

Mr.N.E. Horo
Secretary
G.E.L. Church
R a n c h i
Dt. Bihar/India

Lieber Bruder Horo!

Dadurch, daß ich im Monat Januar eine Missionsreise durch ~~xxx~~ Bayern durchgeführt habe, bin ich mit der Erledigung meiner Post in Verzug ~~gekommen~~ geraten. Wir haben deswegen auch keine Kuratoriumssitzung halten können, in der ich Ihre Briefe vorgelegt hätte. So bitte ich Sie um Verzeihung, daß ich Ihnen auf die verschiedensten Anfragen noch nicht geantwortet habe. Ich bin jetzt wieder zu Hause und werde auf Ihre Schreiben Punkt für Punkt ein gehen.

Zunächst das Allerdringendste: eine Bescheinigung für die beiden Lehrerinnen der Tabita-Schule HAPADGARA UND BAHALEN BAGE, daß wir die Kosten für ihre Hin-und Rückreise nach Deutschland und auch ihren Gesamtaufenthalt hier tragen werden.

Was nun Bruder ~~Koß~~ und Eckart betrifft, so füge ich die von Ihnen erbetenen Personalangaben bei. Ich glaube, daß wir ihre Einreise nach Indien gleichzeitig von beiden Enden her anpacken sollten. Ich werde darum sehr bald bei der indischen Botschaft in Bonn einen entsprechenden Antrag stellen.

Anders ist es mit Schwester Ursula v. Lingen, die wir nun doch zuerst zur Ausbildung nach England geschickt haben. Wir werden erst in 1 Jahr soweit sein, daß sie nach Indien einreisen kann.

Ich freue mich sehr darüber, daß Sie schreiben, daß die beiden Schwestern Anni Diller und Hedwig Schmidt solange bleiben wollen, bis die beiden Schwestern Hapadgara und Bahalen Bage aus Deutschland zurückgekehrt sind. Bedeutet das, daß wir jetzt nach keiner anderen deutschen Lehrerin für die Tabita-Schule suchen sollen? Sie schrieben in Ihrem Brief vom Dezember 1956, daß noch "another lady for the Tabita-school" herauskommen sollte. Auch die Schwestern Anni Diller und Hedwig Schmidt teilten mir mit, daß Schw. Anni Diller früher als Schw. Hedwig Schmidt nach Deutschland zurückzukehren be-

beabsichtige. Wir sollten darum eine deutsche Schwester an die Stelle von Anni Diller schicken, damit sie noch durch Schw. Hedwig Schmidt in die Arbeit eingeführt werden könne. Es scheint, daß in diesem Punkt eine Änderung eingetreten ist; ich wäre Ihnen aber sehr dankbar, wenn Sie mir gelegentlich darüber etwas schreiben wollen.

Zusammenfassend möchte ich sagen; daß es jetzt zunächst ^{um} ~~um~~ die Ausreise der beiden Brüder Kloß und Eckart und um die Einreise der beiden Schwestern Hapadgara und Bahalen Bage geht. Alle anderen Fragen können später verhandelt werden.

Ich danke Ihnen, daß Sie uns die Termine für die nächste Vollsitzung des Church Council und für die Mahasabha angegeben haben. Ich werde jetzt sobald wie möglich unser Kuratorium ~~zusammen~~ zusammenrufen, damit wir ein Wort der brüderlichen Verbundenheit, aber auch der gegenseitigen Verantwortung vor Gott für die Kirche in Chotanagpur schreiben können.

Und nun danke ich Ihnen endlich auch für Ihren letzten Brief, in dem Sie uns von Ihrem Vetter Mr. Notrott Kerketta schreiben. Sowohl Bruder Symanowski wie auch ich werden Ihrem Vetter jede Hilfe zuteil werden lassen. Es wäre für uns aber wichtig, wenn er uns einmal schreiben wollte, ob er sich schon einen Studienplan für Deutschland gemacht habe. Ich werden ihm dann gern mit Rat und Tat zur Seite stehen.

Und nun nochmals herzliche Entschuldigung für mein langes Schweigen. Alle Fragen, ^{die} zwischen uns und Ihnen noch offenstehen, werde ich sehr bald beantworten. Nur eins will ich jetzt schon offiziell mitteilen. Br. Saban Surin hat am 21. Januar auch den zweiten Teil seines Examens, Philosophie und Ethik, bestanden. Damit ist sein Studium zum Abschluß gekommen. Er erhielt für seine Leistungen im Examen die Gesamtzensur "gut". Außerdem wird ihm bescheinigt, daß er durch diese Prüfung dieselben Kenntnisse nachgewiesen hat, die für den Degreetitel Master of Theology nötig sind. Auch Bruder Bage geht nun mit letzter Kraft an seine Arbeit und an sein mündliches Examen heran. Er hat es sehr viel schwerer als Saban Surin, und darum bitten wir Sie zu verstehen, daß beide Brüder zur Mahasabha noch nicht erscheinen können. Wir haben aber für beide ein Schiff ab Genua für den Monat Juni gebucht. Auch an Frau Bage habe ich einen Brief geschrieben und sie gebeten, diese letzte Verzögerung zu verstehen. Ich bitte auch Sie und das C.C. der Verlängerung des Aufenthalts beider Brüder Ihr

freundliches Verständnis und Ihre Zustimmung zusschenken.

Mit den herzlichsten brüderlichen Grüßen

Ihr

Bescheinigung.

Die Goßner-Mission in Berlin-Friedenau, Handjerystr. 19/20, gibt hiermit die Versicherung ab, daß sie für die beiden Lehrerinnen der Tabita-Schule in Govindpur, Prov. Bihar, HAPADGARA und BAHALEN BAGE die Passagekosten für die Hin-und Rückreise von Indien nach Deutschland und zurück sowie die gesamten Aufenthaltskosten in Deutschland übernimmt.

K u r a t o r i u m
der

Goßnerschen Missionsgesellschaft

Berlin-Friedenau, 7.2. 1957

Goßnersche Missionsgesellschaft
Berlin-Friedenau
Handjerystr. 19/20

272

11th February, 1957.
Lo/Me.

To the Church Council of the
G.E.L. Church
c/o Secretary Mr. N.E. Horo

R a n c h i
Dt. Bihar - India

Dear Brother Horo,

As I was on a mission-tour in Bavaria through the whole of January I am afraid my correspondence has suffered delay. For the same reason there was also no meeting of the Kuratorium during this period in which I could have submitted your letters. So I must ask you to forgive me that I have not yet answered your various questions. I am now at home and will deal with the items of your letter one after the other.

- / First of all the most important thing: here is a statement for the two teachers of the Tabita-School Hapadgara SETENG and Bahalen BAGE that we are prepared to bear the costs of their journey to Germany and back and also the expenses of their stay in Germany.
- / As to brothers KLOSS and ECKART here are the requested personal details. I believe we should attack the matter of their entry in India from both ends. I shall consequently very soon file in an application with the Indian Embassy in Bonn.

It is a different affair with Ursula v. LINGEN whom we have sent to England first for a year's training. It will take a year before we can send her to India.

I am glad to hear from you that Sisters Anni Diller and Hedwig Schmidt have decided to stay till Sisters Hapadgara Seteng and Bahalen Bage have returned from Germany. Does that mean that we are not to look for any other German teacher for the Tabita-School? You wrote in your letter of December 1956 that "another lady for the Tabita-School" was to come. Sisters Anni Diller and Hedwig Schmidt had also written that Anni Diller intended to return to Germany earlier than Hedwig Schmidt, and that for that reason we should send another Sister in the place of Anni Diller, so that Hedwig Schmidt could introduce her into the work. It seems that there is some change in this point, and I would be very grateful to you for giving me further information about it.

To sum up: The question of the sending out of Brothers Kloss and Eckart and the coming here of Sisters Hapadgara Seteng and Bahalen Bage has priority; all other matters can be dealt with later.

Thank you for telling me the date of the next plenary session of the Church Council. As soon as possible I will assemble the Kuratorium so that we can draft a message of fellowship but also including a word concerning our mutual responsibility before God for the Church of Chota Nagpur.

And now, above all, many thanks for your last letter in which you tell us about your cousin Notrott KERKETTA. Both Brother Symanowski and I are willing to help him wherever we can. It would, however, be important for us to learn from him whether he has already made a plan for his studies in Germany. We shall then assist him by advice and deed with great pleasure.

I have again to excuse my long silence. All questions between us which have not yet been dealt with, I shall answer very soon. There is only one thing I want to let you know officially: Brother Saban Surin has passed the second part of his exam too on 21st January. He qualified in Philosophy and Ethics. The summary mark for the whole exam was "good". Besides he received the certificate that by this exam he was exhibited the same knowledge required for the degree "Master of Theology". Brother Bage is now also going in for his exam and working hard at his paper and his oral exam. It is much harder for him than for Saban Surin and we therefore beg you to understand, that they both cannot come to the Mahasabha. But we have booked passages for them for June from Genoa. I have also written to Mrs. Bage and begged her to understand this last delay. I beg you and the Church Council to consent to this delay and to understand it.

Yours very sincerely

L

Encl.

Rev. Donnetta (18.1.)

3-fach

11th Febr. 1957

Lo/Su.

Certificate

The Gossner-Mission in Berlin-Friedenau, Handjerystrasse 19/20
herewith declares that it is prepared to pay the passage from
India to Germany and back for the two teachers of the Tabitaschool
in Govindpur Hapadgara S e t e n g and Bahalen B a g e
as well as the expenses of their stay in Germany.

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

GOSSNERSCHE MISSIONSGESELLSCHAFT

D. Hans Lotars

Übersetzung

Dear Brother Horo!

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It is a different affair with Ursula v. Lingen whom we ~~are sending~~ have sent to England first for a year's training. It will take a year before we can send her to India.

Hedwig Schmidt
I am glad to hear from you that Sisters Anni Diller and Hedwig Schmidt have decided to stay till Sisters Hapadgar Seteng and Bahalan Bage have returned from Germany. Does that mean that we are not to look for any other German teacher for the Tabitha School? You wrote in your letter of Dec. 1956 that "another lady for the Tabitha-School" was to come. Sisters Anni Diller and Hedwig Schmidt had also written that Anni Diller intended to return to Germany earlier than Hedwig Schmidt, and that for that reason we should send another Sister in the place of Hedwig Schmidt, so that Anni Diller could introduce her into the work. It seems that there is some change in this point, and I would be very grateful to you for giving me further information about it.

To sum up: The question of the sending out of Brothers Kloß and Eckart and the coming here of Sisters Hapadgar (us.w.) ~~has priority~~ has priority; all other matters can be dealt with later.

Thank you for telling me the date of the next plenary session of the Church Council. As soon as possible I will assemble the Kuratorium so that we can draft a message of fellowship but also including a word concerning our mutual responsibility before God for the Church of Chota Nagpur.

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harder for him ~~than~~ than for Saban Surin and we therefore beg
you to understand, that they both cannot come to the Mahsabha. But
we have booked passages for them for June from Genoa. I have also
written to Mrs Bage and begged her to understand this last delay.
I beg you and the CC to consent to this delay and to understand it.

yours very sincerely,

Certificate

The Gossner-Mission in Berlin-Friedenau.....

herewith declares that it is prepared to pay the passage from
India to Germany and back for the two teachers of the Tabita-
School in....., Hapadgara.....
as well as the expenses of their stay in Germany

Kuratorium etc

Berlin-Friedenau, 7. Febr. 1957

Mr.N.E. Horo
Secretary
G.E.L. Church
R a n c h i
Dt. Bihar/India

Lieber Bruder Horo!

Dadurch, daß ich im Monat Januar eine Missionsreise durch ~~xxx~~ Bayern durchgeführt habe, bin ich mit der Erledigung meiner Post in Verzug ~~xxxxxxx~~ geraten. Wir haben deswegen auch keine Kuratoriumssitzung halten können, in der ich Ihre Briefe vorgelegt hätte. So bitte ich Sie um Verzeihung, daß ich Ihnen auf die verschiedensten Anfragen noch nicht geantwortet habe. Ich bin jetzt wieder zu Hause und werde auf Ihre Schreiben Punkt für Punkt ein gehen.

Zunächst das Allerdringendste: eine Bescheinigung für die beiden Lehrerinnen der Tabita-Schule HAPADGARA SETENG UND BAHALEN BAGE, daß wir die Kosten für ihre Hin-und Rückreise nach Deutschland und auch ihren Gesamtaufenthalt hier tragen werden.

Was nun Bruder Koß und Eckart betrifft, so füge ich die von Ihnen erbetenen Personalangaben bei. Ich glaube, daß wir ihre Einreise nach Indien gleichzeitig von beiden Enden her anpacken sollten. Ich werde darum sehr bald bei der indischen Botschaft in Bonn einen entsprechenden Antrag stellen.

Anders ist es mit Schwester Ursula v. Lingen, die wir nun doch zuerst zur Ausbildung nach England geschickt haben. Wir werden erst in 1 Jahr soweit sein, daß sie nach Indien einreisen kann.

Ich freue mich sehr darüber, daß Sie schreiben, daß die beiden Schwestern Anni Diller und Hedwig Schmidt solange bleiben wollen, bis die beiden Schwestern Hapadgara Seteng und Bahalen Bage aus Deutschland zurückgekehrt sind. Bedeutet das, daß wir jetzt nach keiner anderen deutschen Lehrerin für die Tabita-Schule suchen sollen? Sie schrieben in Ihrem Brief vom Dezember 1956, daß noch "another lady for the Tabita-school" herauskommen sollte. Auch die Schwestern Anni Diller und Hedwig Schmidt teilten mir mit, daß Schw. Anni Diller früher als Schw. Hedwig Schmidt nach Deutschland zurückzukehren be-

beabsichtige. Wir sollten darum eine deutsche Schwester an die Stelle von Anni Diller schicken, damit sie noch durch Schw. Hedwig Schmidt in die Arbeit eingeführt werden könne. Es scheint, daß in diesem Punkt eine Änderung eingetreten ist; ich wäre Ihnen aber sehr dankbar, wenn Sie mir gelegentlich darüber etwas schreiben wollen.

Zusammenfassend möchte ich sagen; daß es jetzt zunächst ^{um} ~~xxx~~ die Ausreise der beiden Brüder Kloß und Eckart und um die Einreise der beiden Schwestern Hapadgara *Seteng* und Bahalen Bage geht. Alle anderen Fragen können später verhandelt werden.

Ich danke Ihnen, daß Sie uns die Termine für die nächste Vollsitzung des Church Council und für die Mahasabha angegeben haben. Ich werde jetzt sobald wie möglich unser Kuratorium ~~zusammenrufen~~, damit wir ein Wort der brüderlichen Verbundenheit, aber auch der gegenseitigen Verantwortung vor Gott für die Kirche in Chotanagpur schreiben können.

Und nun danke ich Ihnen endlich auch für Ihren letzten Brief, in dem Sie uns von Ihrem Vetter Mr. Notrott Kerketta schreiben. Sowohl Bruder Symanowski wie auch ich werden Ihrem Vetter jede Hilfe zuteil werden lassen. Es wäre für uns aber wichtig, wenn er uns einmal schreiben wollte, ob er sich schon einen Studienplan für Deutschland gemacht habe. Ich werden ihm dann gern mit Rat und Tat zur Seite stehen.

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freundliches Verständnis und Ihre Zustimmung zusschenken.

Mit den herzlichsten brüderlichen Grüßen

Ihr

Bescheinigung.

Die Goßner-Mission in Berlin-Friedenau, Handjerystr. 19/20, gibt hiermit die Versicherung ab, daß sie für die beiden Lehrerinnen der Tabita-Schule in Govindpur, Prov. Bihar, HAPADGARA und BAHALEN BAGE die Passagekosten für die Hin-und Rückreise von Indien nach Deutschland und zurück sowie die gesamten Aufenthaltskosten in Deutschland übernimmt.

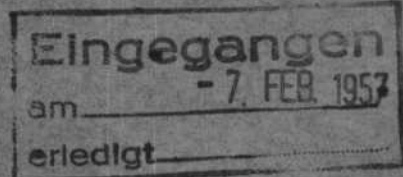
K u r a t o r i u m
der

Goßnerschen Missionsgesellschaft

Berlin-Friedenau, 7.2. 1957

247 - January 30, 1957.

From : Mr. N. E. Horo,
Secretary,
G. E. L. Church, Ranchi.



To : Dr. H. Lokies,
Director,
Gossner Mission Society,
Berlin-Friedenau.

Pastor Horst Symanowsky,
Gossner Haus,
Eleonorenstr -64.,
Mainz-Kastel.

Dear Brothers :

I was looking forward for an opportunity to write you with a special request, and that is this: that my cousin brother Mr. Notrott Kerketta, B.Sc., (Electric) is desirous of going abroad for further training, and he was actually trying to obtain a government scholarship for this purpose. It seems that no govt. help ~~is~~ will be available in the near future, and so he has requested me to help him in any way I could. I thought of writing to you both with a view to explore possibilities, if any. I have given him your addresses and he will write to you what he wants.

Mr. Kerketta is a young man and a married one. He has one child. He comes of a respectable family; his father being one of the oldest teachers in the service of the Gossner church. He is a graduate of the Patna University, Bihar (India). He is now an employee of the State of Bihar in the Public Works Department. He is there for the last five years. His career during his college days was brilliant. He is a very capable engineer and is at present holding a very responsible and key position.

I think that you can help him by furnishing him necessary information that he may require, for which, he will write to you. I have asked him to arrange for his journey expenses, unless of course, some other help is ~~seeing~~ forthcoming. I do not think that we as the church can help send our people for such technical training abroad when our finances are not sound, at least for the present.

Mr. Kerketta is known to Bros Bage and Surin; you can refer to them. I trust that you will let him know the possibilities that he can avail himself of.

Many greetings to you both and to your families.

Yours brotherly in Christ,

c.c. Notrott Kerketta,
Assistant Engineer, P.W.D.,
Ramgarh, Hazaribagh, Bihar,
INDIA.

(N. E. Horo.)

Gossner Evangelical Lutheran Church in Chotanagpur & Assam.

Ref: No. 157-53 /57, C.C.-33.

G.E.L. Church Compound, Ranchi.
The 29th January, 1957.

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

The undermentioned document is forwarded to Rev.Hanukh Minz now in Germany working under the Gossner Mission Society (Kuratorium) and (2) the Kuratorium, Gossner Mission Society, Berlin and (3) the Treasurer, G.E.L.Church, Ranchi for information and needful.

W. Horo 29/1/57
Secretary,
G.E.L.Church, Ranchi.

Extract from the minutes of the C.C.Executive Committee held from 5th to 8th December, 1956.

X X X X X X X

14. Finance. (8) Provident Fund of Rev.Hanukh Minz.

Rev.Hanukh Minz will be allowed Manager's contribution on the scale of salary he was getting while in the Gossner Church even if he contributes on the salary he is getting from the Kuratorium. But if the Kuratorium pays the Manager's contribution in full on the scale of salary now he is getting from the Kuratorium the Church Council will have no objection. In this case, then, the Church will not pay its contribution.

X X X X X X X

No. 24/57-CC-78.

N. E. HORO
SECRETARY.

GOSSNER EVANGELICAL LUTHERAN CHURCH
COUNCIL OF THE G. E. L. CHURCH
RANCHI, BIHAR.
January 8, 1957.

109
Dr. Hans Lokies,
Director,
Gossner Mission Society,
Berlin-Friedenau.

Eingegangen
am 15. JAN. 1957
erledigt

Dear Brother Lokies,

Many thanks for your kind letter of December 14, 1956 and the good wishes you sent to me and to my family. It is God's providence that Dr. Bischoff & family could sail out from Germany well in time. The freighter "Lindfels", I gather from papers, is arriving at Calcutta on 25 th. January. We shall be happy to have him here. I believe that they were and are safe throughout the long tedious journey.

The trouble in our church has not eased. You must have received some informations from Bro. Borutta about the recent situation. On 9 th. December, on the day of harvest festival here, there was an apprehension of the breach of peace and we had but to take help of the police. Now the matter is pending before the local magistrate. The next date is 12 th. inst. It is not a case as is usually supposed. From our side we never wanted to go to the court but situation was made such that we were forced to seek help of the government officers.

You probably know that we made a last attempt to settle up by inviting them for discussions on 7 th. Dec '56. I am again suggesting and we officers have agreed to invite them again for a discussion on one of these days. In the meantime they are creating much trouble in the congregations outside. We have to devote much time on this matter and most of our office works are suffering. However, we are confident that a solution will be found out now or to-morrow. The dissenters pretty well know that they are mistaken and they cannot go the second mile out, it has become very hard and humiliating for them to return back. They are at the crossroad. They are taking time to see their game over.

We are convening the next Mahasabha to meet from March 25 th. to 28 th., 1957. The full Church Council session will be from March 21 st. to 23 rd., 1957. These will be after the General Elections in India are over. We are expecting Dr. Sovik and Prof Freytag to visit us in February or March April. We want them to attend the Mahasabha, if they can.

We shall try to show them our work in the congregations.

We are very pleased to know that Bro. Surin has done excellently well in his exams. Our heartfelt thanks goes to him and to the Gossner Mission Society and all those who in various ways have contributed towards his success. We hope similar things for Bro. Bage too.

With many christians greetings

I am Yours sincerely,

h. Euron
- 9.15.7

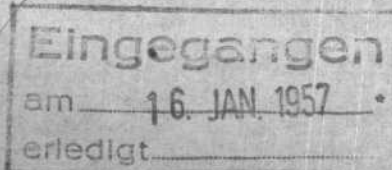
N. E. HORO
SECRETARY.

No. 25/57-CC-78.

GOSSNER EVANGELICAL LUTHERAN CHURCH
COUNCIL OF THE G. E. L. CHURCH
RANCHI, BIHAR.

January 8, 1957.

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



Dear Brother Lokies,

I am addressing this letter to you in continuation of mine of December 20, 1956 (No. 2763/56) In that letter I said that the G. E. L. Church Council invites Brothers Eckart, Kloss and Sister Ursula Von Lingen. I sent you extracts from the C. C. Executive meeting dated 5-8 th. Dec, 1956. I am again sending you in separate papers those resolutions which you require at the time of applying for visas in favour of the above.

May I know if you have already submitted applications for Bros. Eckart and Kloss to the Indian Embassy at Bonn for their entry in to India or do you want us to apply here. Last time in the case of Bro. Bishoff the application originated at your end. We supported the application through the National Christian Council.

MADE IN SWEDEN

Kindly favour me with the following particulars regarding Bros. Eckart and Kloss : their full names and addresses, age, dates and places of birth and general and ~~partic~~ special qualifications. The names and other particulars of their wives and children may also be given. Thanks. This is required for answering the questionnaire of the N. C. C which will be requested to move the Indian Government here for allowing entry of the two missionaries and their wives and children.

Regarding the two ladies invited to Germany : their application have already been submitted to authorities for passport and visas. Kindly send a letter saying that the cost of their education and stay in Germany will be borne by the Gossner Mission. Thanks. Sisters Diller and Schmidt informed us that they are willing to stay here until these two ladies return from Germany. We shall be writing you shortly regarding other matters.

With many good wishes in the service of the Lord,

Yours sincerely,

Gossner
Mission

W. H. 9.1.57

An extract from the minutes of the meeting of the Executive Committee of the G.E.L.Church, Ranchi, dated the 5th December, 1956.

9. Matters from the Kuratorium of the Gossner Mission Society :-

Secretary Mr. Horo placed his written report before the house which he had read before the Kuratorium in October 19, 1956 (see appendix). He also gave a verbal explanation of the talks he had with Dr. Lokies, Dr. Lokies' letter dt. — was also placed for consideration.

(a) A Missionary to replace Rev. H.F. Borutta.

Noted that missionary Rev. H.F. Borutta is returning back to Germany early in 1958. A missionary in his place is requested to take up the work in the joint mission Board.

Resolved that Rev. Eckert of the Gossner mission Society, Berlin be invited to replace missionary Rev. H.F. Borutta in the joint Mission Board's work of the Gossner Evangelical Lutheran Church in Chotanagpur and Assam (India) who returns back to Germany in 1958 for good, and that Missionary Eckert should make it a point to arrive in India early in 1957. It is further resolved to request the Gossner Mission Society, Berlin to make all necessary arrangements for the sending out of missionary Eckert into India.

(b) Theological Professor for the Lutheran Theological College, Ranchi in place of Dr. G. Schultz :

Noted that Dr. G. Schultz a missionary Professor of the Lutheran Theological College Ranchi has returned back to Germany in April 1956 for good. A German Lutheran Theological is needed in his place who will also teach language like greek, Hebrew, Latin and German which is essential for the teaching of general Lutheran Theology and research work.

Resolved that we invite Rev. P. Kloss through the Gossner Mission Society, Berlin to replace Dr. Schultz in the Lutheran Theological College Ranchi in order to teach among other things foreign languages like Greek, Hebrew, Latin and German.

(c) Need of a German Scheyvester in the mission Hospital Amgaon.

It was pointed out that a German Scheyvester is needed to help the present staff in the Mission Hospital at Amgaon (Orissa)

Resolved to invite Scheyvester Ursula vonlingen of the Gossner Mission Society, Berlin, to join the staff of the mission Hospital at Amgaon in Orissa. The Gossner Mission Society be requested to arrange for her sending out to India.

(d) Industrial expert for the Gossner church:

Noted that Mr. N.E. Horo proposed to the Kuratorium of the Gossner Mission Society for the sending out to India in the Gossner Church of an industrial expert.

The Kuratorium suggested submission of a detailed plan in respect of the Economic Development plan of the Church and assured to find out a suitable man in this connexion.

(e) Noted that the Kuratorium /Gossner Mission Society, would like to invite an Indian Pastor in place of Rev. Hanuk Minz, and two Theological Students after Messrs Bage and Surin return from Germany.

(f) President Tiga informed the House that Director Dr. M. Porkson of the Schleswig-Holstein Mission Society, introduced Pastor John Gaus, an American who wants to come out to India as a missionary. Resolved that correspondence be made with Director Dr. M. Porkson suggesting to him that if Pastor John Gaus wants to come out to India he should do so through the Gossner Mission Society.

Eingegangen

am — 4 JAN 1957

erledigt

Gossner
Mission

h. E. Horo
20/1/56

Copy.

N.E. HORO
Secretary.

GOSSNER EVANGELICAL LUTHERAN CHURCH
Council of the G.E.L.CHURCH
RANCHI, BIHAR. INDIA.

EXTRACT FROM THE MINUTES OF THE G.E.L.CHURCH COUNCIL EXECUTIVE
COMMITTEE MEETING HELD ON DECEMBER 5-8, 1956.

"ITEM-9 (f):

President Tiga informed the house that Director Dr.M. P o r k s o n
of the Schleswig-Holstein Mission Society, introduces Pastor John
G a u s , an American who wants to come out to India as a missionary.

RESOLVED that correspondence be made with Director Dr.M.Porkson
suggesting to him that if Pastor John Gaus wants to come
out to India he should do so through the Gossner Mission
Society."

.....

Certified to be
true copy.
J.J.P. Tiga
9.1.57

N.E. H o r o , 9.1.57
Secretary,
G.E.L.Church in Chotanagpur and Assam,
R A N C H I.

Copy.

GOSSNER EVANGELICAL LUTHERAN CHURCH
CHOTANAGPUR AND ASSAM, RANCHI.

Ranchi the Jan, 1957.

No. 23/57

The undermentioned documents are forwarded to Dr. Hans Lokies,
Director, Gossner Mission Society, Berlin-Friedenau, Handjerystr.19/20
for information and necessar action.

N.E. H o r o , 9.1.57
Secretary

G.E.L.Church, Ranchi.

Documents enclosed:

1) Extract from the C.C.Executive minutes d/-5-8Dec,1956.,
Item -9 (a)

2)	do	do	do	Item 9-(b)
3)	do	do	do	Item 9-(c)
4)	do	do	do	Item 9-(f)

.....

beiterbezirken, wie Neukölln, Spandau und Reinickendorf, lagen, zeigte den echten volksmissionarischen Charakter dieses Weges. Wenn eine Kirche mit Recht meint, evangelische Kindergärten unterhalten zu müssen, dann sollte sie auch ausser einem evangelischen Gymnasium einige Grund- und Oberschulen verschiedener Art für notwendig halten, um deutlich zu machen, dass ihr Erziehungswille sich auf alle Volkskreise richtet, nicht nur auf eine dünne Bildungsschicht.

Dass diese 5 Schulen mit heute 48 Klassen, 1.526 Kindern und 53 Lehrern einem lebhaften Bedürfnis evangelischer Elternkreise entsprechen, beweist die Tatsache, dass in steigendem Umfange mehr Kinder angemeldet wurden als aufgenommen werden konnten. Ostern 1954 konnten von allen 5 evangelischen Schulen nur 274 Schulanfänger eingeschult werden gegenüber 461 Anmeldungen. Allein in Neukölln mussten 135 Kinder zurückgewiesen werden! Bedenkt man dem gegenüber, dass es in Westberlin 7 katholische Privatschulen gibt, die teilweise bis zu 50% von evangelischen Kindern besucht werden, und dass die sehr angesehene private Waldorf-Schule wohl überwiegend von evangelischen Schülern besucht wird, so kann es sich die Evangelische Kirche einfach nicht leisten, ihre 5 Schulen eingehen zu lassen. Es wäre zu fürchten, dass ein grosser Teil unserer Kinder nach katholischen Schulen abwandern würde. Eine Schliessung oder ein Abstossen unserer 5 evangelischen Schulen, die in 6 Jahren segensreicher Arbeit einen guten Ruf erworben haben, wäre nicht zu verantworten. Mit Recht schrieb Superintendent a.D. Pf. Friedrich vor einem Jahr, als diese Schulen bedroht schienen: "Es wäre für weiteste Kreise in der Öffentlichkeit unverständlich, wenn ein so verheissungsvoll begonnenes Werk plötzlich abgebrochen würde."

Eine andere Frage ist, welchen Umfang ein evangelisches Schulwesen haben darf, um die finanziellen Kräfte einer Kirche nicht zu überfordern und nicht andere ebenso wichtige kirchliche Aufgaben zu gefährden. Der Aufbau der evangelischen Schulen muss in Rücksicht auf die Finanzkraft der Kirche so begrenzt werden, dass er auf die Dauer tragbar erscheint. Wir müssen endlich aus dem Improvisieren, aus dem unsicheren Tasten von Jahr zu Jahr, dem "Moratoriumszustand" heraus, weil Schulkanzlei und Schulen von dem quälenden Zweifel befreit werden müssen, ob und inwieweit die Kirchenleitung die 5 Schulen aufbauen und tragen will. Nur bei einer klaren Vorstellung von dem endgültigen Aufbau unseres kirchlichen Schulwesens ist ein Arbeiten auf weite Sicht möglich.

Die Schulkanzlei unterbreitet deshalb der Kirchenleitung einen Plan mit einem klaren, organischen, rationellen Aufbau der 5 Schulen, der sogar hinter dem zurückbleibt, was 1948 ursprünglich geplant war und hoffentlich die finanzielle Kraft der Kirche nicht übersteigt, zumal von Jahr zu Jahr mit steigenden Staatszuschüssen gerechnet werden darf.

Goßnersche Missionsgesellschaft
Berlin-Friedenau
Handjerystr. 19/20

332

16th February, 1957.

Lo/Me.

The Church Council of the
G.E.L. Church of Chotanagpur & Assam
c/o President J.J.P. T i g a

R a n c h i / Bihar
India

Dear Brother Tige,

Dear Brother Tige,

Thank you very much for your letter of February 8th. I will hasten to answer it.

1. We have heard that Brother Bischoff has arrived in Calcutta with his wife and was fetched by Brother Borutta and his wife. We hope the duty-affairs have been arranged satisfactorily. In the meantime Brother Bischoff will have arrived in Ranchi and have been introduced into the service of the Gossner Church, and we pray God that he bless Brother Bischoff's work in the Gossner Church.

2. In my last letter to Mr. Horo I wrote that we were very much looking forward to the arrival of the two school-mistresses of the Tabita-School, Seteng Hapadgara and Bahalen Bage. I have also sent Mr. Horo a statement saying that the Gossner Mission will pay all costs of the voyage here and back to India, as well as the costs of their stay in Germany.

In the meanwhile Dr. Birkeli in Geneva had already sent 3.000 Rs. for the passage of the two, but unfortunately to the account of Brother Günther Schultz. I immediately wrote to Dr. Birkeli and asked him to transfer the sum to the account of Brother Borutta. The sum will arrive in short time. I am writing to Brother Borutta asking him to forward it to you. I shall also ask him to provide the teachers with a sufficient sum for their expenses on board. We would be glad if the teachers if possible arrived in Germany in the hot period, i.e. about July/August. I hope they will get passages for that date. We propose that the two Indian sisters go to Mainz-Kastel first. Our sisters Anni Diller and Hedwig Schmidt will inform Brother Symanowski about the date of their arrival and give to our Indian sisters all instructions they need.

3. As to Miss Bodra, she is welcome to us after she has finished her studies in England, and we are willing to pay the expenses of her travels and her stay in Germany. Please, let her know this and ask her to contact us early. We are eager to show her something of Church Life in Germany. Do you think she would agree to talk before the women and youth of our congregations? Also in schools? I would be grateful if you would ask her that, too.

4. And now the most important thing: the present trouble in the Gossner Church. Dear Brother Tige, you cannot imagine how sad all clergymen and congregations in Germany who love the Gossner Church are about the quarrels and factions in the Indian congregations. We pray God that he restore unity and peace among you in the Mahasabha. We hope that the presence of Dr. Sovik will contribute to this. Our Kuratorium will send the Mahasabha its greetings and blessings. I have heard that the congregations in Ostfriesland, in Westfalen and Berlin

P.T.O.

also intend to send greetings. Here in our Berlin Church we shall pray for the Mahasabha in our congregations. From this you can gather with what interest we are accompanying the events in the Gossner Church. For the things that are happening in Ranchi and Chotanagpur do not happen in secret, but under the eyes of all mission-friends and congregations in Germany which for a hundred years have prayed for the mission-work in Ranchi and Chotanagpur. Please, let the members of the Church Council know this and greet all brethren from us and entreat them to do everything in their might to serve the cause of peace in the Church.

Warm greetings to you from

Yours sincerely,

Thank you very much for your letter of February 28th. I will hasten to answer it.

1. We have heard that Brother Bischoff has arrived in Calcutta with his wife and was fetched by Brother Bortz and his wife. We hope the busy-affairs have been arranged satisfactorily. In the meantime Brother Bischoff will have arrived in Ranchi and have been introduced into the service of the Gossner Church, and we pray God that he please Brother Bischoff's work in the Gossner Church.

2. In my last letter to Mr. Hore I wrote that we were very much looking forward to the arrival of the two school-mistresses of the Tabia-School, Setong Hapagars and Bahaler Baga. I have also sent Mr. Hore a statement saying that the Gossner Mission will pay all costs of the voyage here and back to India, as well as the costs of their stay in Germany.

In the meanwhile Dr. Birkell in Geneva had already sent 5,000 Rs. for the passage of the two, but unfortunately to the account of Brother Günther Schultze. I immediately wrote to Dr. Birkell and asked him to transfer the sum to the account of Brother Bortz. The sum will arrive in short time. I am writing to Brother Bortz asking him to forward it to you. I shall also ask him to provide the teachers with a small amount for their expenses on board. We would be glad if the teachers if possible arrived in Germany in the hot period, i.e. about July/August. I hope they will get passages for that date. We propose that the two Indian sisters go to Mainz-Kastel first. Our sisters Ann and Doris and Ludwig Schmidt will inform Brother Symonowicz about the date of their arrival and give to our Indian sisters all instructions they need.

3. As to Miss Bodur, she is welcome to us after she has finished her studies in England, and we are willing to pay the expenses of her travels and her stay in Germany. Please, let her know this and ask her to contact us early. We are eager to show her something of Church life in Germany. Do you think she would agree to talk before the women and youth of our congregations? Also in schools? I would be grateful if you would ask her that, too.

4. And now the most important thing: the present trouble in the Gossner Church. Dear Brother Thea, you cannot imagine how sad all clergy-men and congregations in Germany who love the Gossner Church are about the quarrels and factions in the Indian congregations. We pray God that he restore unity and peace among you in the Mahasabha. We hope that the presence of Dr. Birkell will contribute to this. Our translation will send the Mahasabha its greetings and blessings. I have heard that the congregations in Durrland, in Westfalen and Berlin

Gossner'sche Missionsgesellschaft
Berlin-Friedenau
Handjerystr. 19/20

332

Übersetzung.

16th February, 1957.

To/Me.

The Church Council of the
G.E.L. Church of Chotanagpur & Assam
c/o President J.J.P. T. I. G. a

Ranchi / Bihar

India

Warm greetings to you from

Dear Brother Tiga, *sehr geehrter Herr*

Thank you very much for your letter of February 8th. I will hasten to answer it.

1. We have heard that Brother Bischoff has arrived in Calcutta with his wife and was fetched by Brother Borutta and his wife. We hope the duty-affairs have been arranged satisfactorily. In the meantime Brother Bischoff will have arrived in Ranchi and have been introduced into the service of the Gossner Church, and we pray God that he bless Brother Bischoff's work in the Gossner Church.

2. In my last letter to Mr. Horo I wrote that we were very much looking forward to the arrival of the two school-mistresses of the Tabita-School, Seteng Hapadgara and Bahalen Bage. I have also sent Mr. Horo a statement saying that the Gossner Mission will pay all costs of the voyage here and back to India, as well as the costs of their stay in Germany.

In the meanwhile Dr. Birkeli in Geneva had already sent 3.000 Rs. for the passage of the two, but unfortunately to the account of Brother Günther Schultz. I immediately wrote to Dr. Birkeli and asked him to transfer the sum to the account of Brother Borutta. The sum will arrive in short time. I am writing to Brother Borutta asking him to forward it to you. I shall also ask him to provide the teachers with a sufficient sum for their expenses on board. We would be glad if the teachers if possible arrived in Germany in the hot period, i.e. about July/August. I hope they will get passages for that date. We propose that the two Indian sisters go to Mainz-Kastel first. Our sisters Anni Diller and Hedwig Schmidt will inform Brother Symanowski about the date of their arrival and give to our Indian sisters all instructions they need.

3. As to Miss Bodra, she is welcome to us after she has finished her studies in England, and we are willing to pay the expenses of her travels and her stay in Germany. Please, let her know this and ask her to contact us early. We are eager to show her something of Church Life in Germany. Do you think she would agree to talk before the women and youth of our congregations? Also in schools? I would be grateful if you would ask her that, too.

4. And now the most important thing: the present trouble in the Gossner Church. Dear Brother Tiga, you cannot imagine how sad all clergymen and congregations in Germany who love the Gossner Church are about the quarrels and factions in the Indian congregations. We pray God that he restore unity and peace among you in the Mahasabha. We hope that the presence of Dr. Sovik will contribute to this. Our Kuratorium will send the Mahasabha its greetings and blessings. I have heard that the congregations in Ostfriesland, in Westfalen and Berlin

P.T.O.

Gossner Mission
Berlin-Friedrichsberg
Handwritten: 19/20

Handwritten: 23

also intend to send greetings. Here in our Berlin Church we shall pray for the ~~Mahabha~~ in our congregations. From this you can gather with what interest we are accompanying the events in the Gossner Church. For the things that are happening in Ranchi and Chotanagpur do not happen in secret, but under the eyes of all mission-friends and congregations in Germany which for a hundred years have prayed for the mission-work in Ranchi and Chotanagpur. Please, let the members of the Church Council know this and greet all brethren from us and entreat them to do everything in their might to serve the cause of peace in the Church. India

Warm greetings to you from

Dear Brother ~~Thy~~ sincerely yours

Thank you very much for your letter of February 8th. I will hasten to answer it.

1. We have heard that Brother Bischoff has arrived in Calcutta with his wife and was welcomed by Brother Boruta and his wife. We hope the duty-affairs have been arranged satisfactorily. In the meantime Brother Bischoff will have arrived in Ranchi and have been introduced into the service of the Gossner Church, and we pray God that he please another Bischoff's work in the Gossner Church.

2. In my last letter to Mr. Hero I wrote that we were very much looking forward to the arrival of the two school-mistresses of the Tabita-School, Gertraud Hapdegger and Barbara Bago. I have also sent Mr. Hero a statement saying that the Gossner Mission will pay all costs of the voyage here and back to India, as well as the costs of their stay in Germany.

In the meanwhile Dr. Birkeli in Geneva had already sent 3,000 Rs. for the passage of the two, but unfortunately to the account of Brother Guenther Schuler. I immediately wrote to Dr. Birkeli and asked him to transfer the sum to the account of Brother Boruta. The sum will arrive in short time. I am writing to Brother Boruta asking him to forward it to you. I shall also ask him to provide the teachers with a sufficient sum for their expenses on board. We would be glad if the teachers if possible arrived in Germany in the hot period, i.e. about July/August. I hope they will get passages for that date. We propose that the two Indian sisters go to Madras-Kattel first. Our sisters Anna Diller and Hedwig Schmidt will inform Brother Symonowski about the date of their arrival and give to our Indian sisters all instructions they need.

3. As to Miss Bodre, she is welcome to us after she has finished her studies in England, and we are willing to pay the expenses of her travels and her stay in Germany. Please, let her know this and ask her to contact us early. We are eager to show her something of Church life in Germany. Do you think she would agree to talk before the women and youth of our congregations? Also in schools? I would be grateful if you would ask her that, too.

Handwritten: Rev. Boruta 19/20

4. And now the most important thing: the present trouble in the Gossner Church. Dear Brother, you cannot imagine how sad all clergymen and congregations in Germany who love the Gossner Church are about the quarrels and factions in the Indian congregations. We pray God that He restore unity and peace among you in the Mahabha. We hope that the presence of Dr. Bodo will contribute to this. Our Kuratorium will send the Mahabha the greetings and blessings. I have heard that the congregations in Ostfriesland, in Westfalen and Berlin

Dear Brother Tiga!

Thank you very much for your letter of Febr. 8th. I will hasten to answer it.

1. We have heard that Brother Bischoff has arrived in Calcutta with his wife and was fetched by Brother Borutta and his wife. We hope the duty-affairs have been arranged satisfactorily. In the meantime Brother Bischoff will have arrived in Ranchi and have been introduced into the service of the Gossner Church, and we pray God that he bless Brother Bischoff's work in the Gossner Church.

2. In my last letter to Mr. Horo I wrote that we were very much looking forward to the arrival of the two school-mistresses of the Tabita-School Seteng Hapadgara and Bahalen Bage. I have also sent Mr. Horo a ~~letter~~ statement saying that the Gossner Mission will pay all costs of the voyage here and back to India, as well as the cost of their stay in Germany.

In the meanwhile Dr. Birkeli in Geneva had already sent 3.000 Rs for the passage of the two, but unfortunately to the account of Brother Günter Schulz. I immediately wrote to Dr. Birkeli and asked him to transfer the sum to the Account of Brother Borutta. **The sum** will arrive ~~receive the sum~~ in short time. I am writing to Brother Borutta asking him to forward ~~the sum to you~~ it to you. I shall also ask him to provide the teachers with a sufficient sum for their expenses on board. We would be glad if the teachers if possible arrived in Germany in the hot period, i.e. about July/August. I hope they will get passages for that date.

3. As to Miss Bodra we ~~would welcome her here~~ after she has finished her studies in England, and we are willing to pay the expenses of her travels and her stay in Germany. Please let her know this and ask her to contact us early. We are eager to show her something of Church Life in Germany. Do you think she would agree to talk ~~with~~ before the women and youth of our congregations? , also in schools? I would be grateful if you would ask her that, too.

4. And now the most important thing! the present trouble in the Gossner Church. Dear Brother Tiga, you cannot imagine how sad all clergymen and congregations in Germany who love the Gossner Church, are about the quarrel and factions in the Indian congregations. We pray God that he restore unity and peace among you in the Mahasabha. We hope that the presence of Dr. Sovik will contribute to this. Our Kuratorium will send the Mahasabha its greetings and blessings. I have ~~also~~ heard that the congregations in Ostfriesland, in Westfalen and Berlin also ~~intend~~ to send greetings. Here in our Berlin Church we shall pray for the Mahasabha in our congregations, we shall exhort them to do so in our Church magazine. From this you can gather with what interest we are ~~following~~ accompanying the events in the Gossner Church Ranchi & Chotanagpur.

~~For~~ the things that are happening in ~~the Gossner Church~~ do not happen in secret, but under the eyes of all Mission-friends and congregations in Germany which for a hundred years have prayed for the mission-work in Ranchi and Chota Nagpur. Please let the members of the CC know this and greet all brethren from us and entreat them to do everything which may serve the cause of peace in the Church in their might.

Warm greetings to you
from

yours sincerely

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332 *Frau Marg. Michels in der Gossner Mission
in der Gossner Mission in der Gossner Mission
16/II. 57*

Lieber Bruder Tiga!

Haben Sie meinen herzlichsten Dank für Ihren Brief vom 8.2.

Ich beeile mich, darauf zu antworten:

1. Wir haben die Nachricht erhalten, daß Bruder Bischoff mit seiner Frau in Kalkutta eingetroffen ist und von Bruder Borutta und seiner Frau abgeholt wurde. Wir hoffen, daß die Zollfrage eine gute Lösung gefunden hat. Inzwischen wird Bruder Bischoff sicher in Ranchi eingetroffen und von Ihnen in den Dienst der Gossnerkirche übernommen worden sein. Wir bitten zu Gott, daß er den Dienst unseres Bruder Bischoff in der Gossnerkirche segnen möge.
2. Ich schrieb in meinem letzten Brief an Mr. Horo, daß wir der Ankunft der beiden Lehrerinnen an der Tabita-Schule, Seteng Hapadgara und Bahalen Bage mit großer Freude entgegensehen. Eine Bescheinigung darüber, daß die Gossnermission alle Fahrtkosten von Indien hierher und zurück und auch die gesamten Kosten während ihres Aufenthaltes in Deutschland übernimmt, habe ich bereits an Bruder Horo gesandt.

Inzwischen waren auch 3.000 Rupien von Dr. Birkeli in Genf für die Schiffspassage der beiden Lehrerinnen abgeschickt worden, leider auf das Konto von Bruder Günther Schultz. Ich habe Dr. Birkeli umgehend gebeten, den Betrag auf das Konto von Bruder Borutta zu überweisen. Der Betrag wird in der nächsten Zeit dort eintreffen. Ich schreibe noch einmal an Bruder Borutta, daß er diese Summe an Sie weiterleitet. Auch werde ich ihn bitten, einen ausreichenden Betrag, den die beiden Lehrerinnen für ihre Reise als Bordgeld usw. brauchen, zur Verfügung zu stellen. Wir würden uns freuen, wenn die beiden indischen Lehrerinnen möglichst noch in der heißen Zeit in Deutschland ankämen, also etwa im Juli/August. Hoffentlich bekommen sie dafür noch Schiffsplätze.

3. Was Miss N. ^{Bodra} ~~Bodra~~ betrifft, so würden wir uns freuen, wenn Studiums in England sie uns nach Abschluß ihres ~~Englandstudiums~~ besuchen würde. Wir sind gerne bereit, die ihr in Deutschland entstehenden Reise- und Aufenthaltskosten zu übernehmen. Ich bitte Sie, ihr das mitzuteilen und sie zu bitten, daß sie sich rechtzeitig mit mir in Verbindung setzt. Es liegt uns sehr daran, ihr etwas vom kirchlichen Leben in Deutschland zu zeigen. Ob sie bereit wäre, auch in unseren Gemeinden vor Frauen, und vor der Jugend zu sprechen und auch in Schulen. Ich wäre Ihnen dankbar, wenn Sie sie danach befragen wollten.
4. Und nun kommt das wichtigste: die gegenwärtige Not der Goßnerkirche. Sie können sich, lieber Bruder Tiga, garnicht vorstellen wie traurig alle Pastoren und Gemeinden hier in Deutschland, die die Goßnerkirche liebhaben, über den Streit und die Spaltung in den indischen Gemeinden sind. Wir bitten zu Gott, daß die Mahasabha der Kirche den Frieden und die Einheit zurückschenken möchte. Möge dazu auch die Anwesenheit von Dr. Sovik viel beitragen. Unser Kuratorium wird der Mahasabha einen Gruß und Segenswunsch senden. Ich höre aber, daß auch die Gemeinden in Ostfriesland, in Westfalen und in Berlin ein brüderliches Wort an die Synode ^{schicken} ~~schicken~~ werden. Hier in der Berliner Kirche wird für die Mahasabha in den Gemeinden gebetet werden. Dazu wird in unserem Kirchenblatt aufgerufen. Sie sehen daraus, wie gespannt wir auf die Ereignisse in der Goßnerkirche blicken. Was dort in Ranchi und Chotanagpur geschieht, geschieht nicht in der Verborgenheit, sondern unter den Augen aller Missionsfreunde und -gemeinden in Deutschland, die seit 100 Jahren für die Missionsarbeit in Ranchi und Chotanagpur beten. Ich bitte Sie, das alles auch im Church Council zu sagen, alle Brüder von uns zu grüßen und sie zu bitten, daß sie alles tun möchten, was zum Frieden der Kirche dient.
- Mit den herzlichsten brüderlichen Grüßen Ihr

15/2.57
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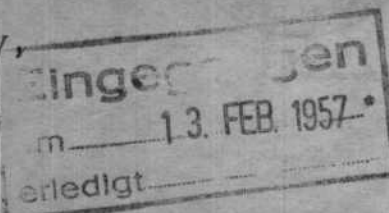


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No. 426/57

Ranchi, the,
The 8th. Feby. 1957

The Revd. Dr. Hans Lokies,
Director, Gossner Mission Society,
Berlin



295

Dear Director Lokies,

I thank you very much for your ~~letter~~ letters bringing greetings for me and others and also for official informations on various matters. May I write to you as follows:

1. We are indeed very happy to know that Dr. Bischoff and his family have or are about to arrive in Calcutta. Brother Borutta and his memsahiba went to Calcutta on the 2nd. of this month to receive them. We are expecting them to arrive in Ranchi any of these days.

2. I have applied for the passport for the two teachers of the Tabitha school, namely ^{Miss} Seteng Hapadgara and ^{Miss} Bahalen Bage. It is now already a month. Today I went to the office of the Deputy Commissioner to find out the progress made. Unfortunately these days, all the employees of the Court are busy with Election affairs and no one was interested in anything but the papers connected with elections.

Now I must apply for their passage, but for that, I must have a letter of assurance for their passage money either from you or from Rev. Borutta. I asked Rev. Borutta about it but he appears to be quite ignorant about this and as such he cannot stand for the money wanted for the purpose. May I request you to kindly advise me as to who will be responsible for the passage ticket money and for other incidental charges in connection with their travel from here to Germany. Further I would like to know when you want them to arrive in Germany and to which place in Germany to stop in the first instance. I shall apply for passage accordingly.

3. Miss S.M. Bodra is finishing her course in England sometime in the end of July this year. May I know if you have considered about her visit to Germany and whether she should first go to you before she sails for home. The L.W.F. has already set apart a sum of money for her boat ticket from England to India. If she goes to Germany she will need to be paid her travel inside Germany and all her hospitality charges.

^{from} Hoping to hear from you soon and with best wishes me and Mrs. Tiga.

Yours Sincerely,

Singer



BY AIR MAIL

हवाई पत्र

AEROGRAMME

NO ENCLOSURES
ALLOWED

The Rev. Dr. Hans Lohies,
Director, Gossner Mission Society

Berlin - Friedland,

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Berlin, W. Germany

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Sender's name and address:

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I think you have heard from Mr. Nelson our Secretary that we are going to have the Mahasatha meeting on the 25th to 28th of March this year. We should be happy to have our two German friends visit us during that time. Dr. Lohies is visiting us from the 15th to 24th of this month. The case in the court regarding the separate service in the church by the separatists is fixed for the 11th inst. We made several attempts to arrive at a compromise, but we have failed because of their determined attitude to have a separate administration for the so-called Prussians and so-called North-Germans. Let us hope that God will intervene and things will be set right in His own way.

With very kindest regards,
Yours sincerely
Dr. Lohies

Rückseife zum Brief Präs.Tiga, Ranchi vom 8.2.57

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