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UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA

Churches Mission Dialogue Session

November 15-19, 1982 Mahabalipuram

GROUP REPORTS

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Introduction

Pending publication of the final report of the consultation held at Mahabalipuram - The Lutheran Churches and Overseas Mission Partners Dialogue Session - during November 15-19, 1982, I am presenting an interim report in order that the reports and recommendations of the consultation as well as the action of the Enlarged Executive Committee of the UELCI on these recommendations are in the hands of the participants in general and the heads of overseas Missions and Lutheran Churches in particular, to facilitate implementation without undue loss of time.

The consultation above all, generated mutual confidence and hope amongst the participants and this is a greatly desired infrastructure for the renewal of partnership and launching new programmes.

The consultation has given a new determination to the Lutheran Churches to continue the existing programmes which give strength to the life of the churches and also encourage the churches to implement many new proposals both with their own resources and with the resources that partner churches and Mission agencies abroad are inspired to share with the Lutheran Churches in India.

The reports and recommendations of the consultation were placed before the Enlarged Executive Committee of the UELCI the very next day of the conclusion of the consultation i. e. on the 20th November in Mahabalipuram itself. The Enlarged Executive Committee was deeply moved by the spirit of the consultation and the UELCI in the first instance was asked to explore implementation of the following programmes that are to be initiated and administered by the UELCI while the churches place recommendations effecting their involvement before their own councils and their priorities are sorted out.

The UELCI programme priorities are as follows :

- African students campus ministry
- Christian women's ashram ministry
- Ministry among youth and women
- Ministry among western visiting young men and women adherent to new religions.
- Christian education
- Indigenous forms of worship
- Cassette ministry

I am taking immediate steps to contact all concerned with the strengthening and expanding of African students campus ministry.

I would like to take this opportunity to once again express the deep appreciation of the UELCI for the whole-hearted participation of the Lutheran Churches and the overseas Mission societies, and churches. In particular I would like to thank all the leaders who presented papers, chaired the group discussions and the secretaries who took pains to write out the reports and the minutes of the

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Plenary Session. I hope and pray that the sense of mutual trust and cooperation renewed at the consultation will continue in great strength and confidence so that the enormous scope of making partnership effective is utilized by the partners which will lead to the ultimate aim of all our endeavours namely - Glorification of God.

Madras
15th December, 1982.

K. RAJARATNAM
Executive Secretary

Gossner Mission

Partnership Relations

Chairman BISHOP I. N. ROBERTS *Secretary* DR. PAUL RAJASEKAR **Indian Participants :** MR. UTTAM KUMAR REV. SAMUEL RAJKUMAR MR. ATHISTAM PICHAI PILLAI REV. B. VIJAYARATNAM MS. KATAKSHAMMA PAULRAJ MS. RACHEL SOREN MS. EDITH LILY MR. G. KRUPADANAM BISHOP DORAIRAJ PETER REV. I. P. SATHIASEELAN REV. A. K. JHA DR. N. ISAAC MR. P. SUNDARAM **Overseas Participants :** MR. JAN AHLANDER DR. HENJE BECKER REV. INGEMAR HOLMQUIST DR. OLAV HODNE MR. LEIF MUNKSGAARD DR. GOTTFRIED RIEGER DR. J.F. NEUDOERFFER MR. ESKIL JONSSON DR. RUDOLF FICKER REV. JOHN VICTOR SALLE DR. SATORU KISHII

Preamble

As men and women gathered here from different nations, representing different churches and agencies of the Lutheran family, at this dialogue session under the auspices of the UELCI we affirm our common humanity as the children of God. While acknowledging our oneness as fellow human beings, we confess that our common bond between one another is enhanced, renewed and recreate by God's saving action in the Cross and resurrection of Jesus Christ. In jointly affirming our faith in Jesus Christ, we are also affirming our unity in Christ, in the Gospel, and in the Body of Christ i.e. Church. Being members of one universal Church we are partakers of one Body of Christ sacramentally. Therefore, we find it appropriate to consider one another as *Partners* in the life and Mission of the church, notwithstanding our socio-cultural, racial, sexual and other differences.

Partnership

In stating that we are *partners* in the life and Mission of the Church, we must also confess that in the past we have been guilty of a distorted understanding of their partnership. For historical and other reasons our partnership relations were very much determined by the dominence of one partner reducing the other to a state of dependence in manifold ways. But thanks be to God that we have reached a new stage in history wherein we are becoming more and more conscious of our mutual dependence or inter-dependence. We believe that our participation in this dialogue session is in itself a sincere expression of our desire to rectify our past errors and blindness and to strive for a meaningful expression of the mutuality of our partnership.

As representatives of the constituent churches of the UELCI, LWF and overseas Mission agencies and churches, we take this opportunity to commit ourselves that in the future our partnership shall be based on the following principles :

1. Our commitment to Christ and the life and Mission of the church.

2. Our desire to participate and share in common concerns, needs, burdens and blessings.

In order to realise these basic principles of partnership in concrete forms of action we

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shall in future (i) engage in periodic dialogues in mutual openness, frankness and genuine concern for one another; (ii) we shall also strive to create an atmosphere of mutual trust, confidence and accountability through sharing information, mutual visitation and consultation.

In making the above affirmations, we are also mindful of the need and urgency to explore, build and strengthen our partnership relations with Christians and others outside the Lutheran family in local, regional and national levels. We also feel the necessity to explore possibilities of mutual partnership between Christians of the same continent (for example, between Christians in Asia, or between Christians in Europe, or in America).

Role of the UELCI

As an organisation of constituent Lutheran churches in India, we believe that the UELCI has been and shall continue to play an important role in promoting partnership among different Lutheran churches in India. UELCI has also functioned as the National Committee in relation to the LWF, WCC. However, we now envisage the possibility of UELCI playing a greater role in promoting partnership among member churches, among Christians in Asia, and between Lutheran churches in India and other overseas Mission agencies and churches including the LWF.

In this regard we consider UELCI to act as the appropriate forum in order to promote dialogue between churches and Mission agencies by drawing their attention to certain national and common concerns which require joint effort and action. In so far as the existing bilateral relationships between a member church of UELCI and its respective overseas Mission partner continues and remains undisturbed. UELCI shall in future attempt to promote relationships between member churches and Mission agencies bilaterally. In this sense we envisage the UELCI playing a coordinating and facilitating role with respect to common national concerns and mutual needs of the member churches and Mission agencies and churches.

Some specific recommendations to all concerned bodies :

1. That UELCI from time to time identify specific common concerns affecting the life and Mission of the member churches and shall aim to promote these concerns in member churches, churches of other denominations, LWF and overseas Mission agencies and churches for joint action.

2. That UELCI shall play the role of establishing channels of communications and dissemination of information between Lutheran churches in India and the various Mission agencies and churches on a multilateral basis, where it is lacking.

3. Requests for funding of UELCI projects at the national and regional level, if such funding is desired from Mission agencies and churches of the member churches, it shall be routed through the member churches to their respective agencies.

4. That UELCI shall facilitate sharing of resources available within India for the benefit of overseas partners, when requested by the latter.

5. We further recommend that UELCI should consider inviting a delegation from China Christian Council to visit the member churches to share their experience in attaining selfhood and maturity. Let this concern be promoted through the NCCI.

(The group also listed a number of common concerns in the life and Mission of the church both in India and overseas. These concerns will be referred to the next Group).

DR. PAUL RAJASEKAR
Secretary

BISHOP I. N. ROBERTS
Chairman

Gossner Mission

New Opportunities for Mission : Cooperation for Implementation

Chairman REV. K. NATHANIEL *Secretary* DR. VICTOR PAUL **Indian Participants** : REV. P. PANGI MRS. S. KARTIK BISHOP M. M. TUDU BISHOP JACOB NAG DR. B. V. SUBBAMMA DR. P. PRABHUDAS MR. G. R. SAMUEL MR. DANIEL RAJAGAMBEERAM MR. J. ISAAC MR. LINCOLN DR. CHOUDHRIE MS. PRASANNA KUMARI MESHAK MS. SUBHASHINI REV. JOSEPH MOHAN **Overseas Participants** : DR. HANS GERTZ DR. JACK REENTZ

Introduction

After a prolonged discussion on the topic of On-going Evangelism Programmes and New Opportunities for Mission, the working group discovered that there are couple of difficulties to list clearly and separately what are the on-going programmes and what are the new opportunities.

The first difficulty is that the on-going programmes in one or some Indian Lutheran churches are found to be new opportunities in the rest of the Lutheran churches and *vice versa*.

Secondly, non-availability of exact information on the on-going programmes and data on the new opportunities, in different church areas caused difficulty in preparing separate lists of on-going programmes and new opportunities.

In view of the above situation the working group recommends the following single list of areas of Evangelism and new opportunities. Each Indian Lutheran church is requested —

1. to identify her own on-going Evangelism programmes and new opportunities from the given list.
2. to list out her own priorities.
3. to decide in which areas the needs mutual cooperation or help from neighbouring or other Indian Lutheran churches or from the UELCI or Overseas partners.
4. The UELCI member churches are urged to identify from the list of on-going projects and new opportunities such projects as they will be able to undertake with their own resources and those for which they may require bilateral or multilateral assistance from overseas Mission agencies/churches.
5. It is recommended that young writers from Lutheran churches be encouraged for the production of challenging Christian literature as well as Bible Study materials.

The working group felt that all the Indian Lutheran churches should critically evaluate their on-going evangelism programmes thoroughly. In this regard the churches are advised to seek the help of experts through UELCI and overseas partners.

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List of Areas of On-Going Programmes and New Opportunities

1. Evangelism among women.

2. Evangelism to the Hill People - important area of recent and mutual concern of all Indian Lutheran churches (see Project : Mission to the Hills People - proposed structure by UELCI).

   The working group recommended to agree in principle the proposal of Chart-I by UELCI with addition of TELC, IELC. ALC, MPELC etc. This proposal in Chart-I be referred to the respective Indian Lutheran churches and related Overseas Missions for study, comments, recommendation and participation.

3. Evangelism through Ashrams (see Appendix-I on Christian Ashrams-UELCI).

4. Campus Ministry - to cover all University areas (special concern for drop-outs here and overseas also - UELCI).

5. Exchange of personnel in Evangelism at a church to church and nation to nation levels.

6. Exchange of experts or technical people in areas of evangelism and institutions - UELCI.

7. Institutional Evangelism (still important need of educational institutions, residential schools and hostels.)

8. Reach-out for the unreached at local, national and international levels.

9. Reach-out to the unchurched members.

10. Special Mission to the migrated people (urban, industrial and project areas).

11. Development and use of Electronic equipment for Evangelism (radio, TV, folk music, tape ministry etc.)

12. Youth Ministry (see UELCI-*Lutheran Youth for Evangelism*) - unemployed, educated, dependents - arrange get-together. Expose them to new experiences, arrange Christian and social issue movies.

13. Christian Education and Nurture Programme - Strength for Evangelism (see UELCI Christian Education and Parish Education).

14. Care and Counselling Ministry.

15. CACS and Suvarthavani to train people in areas of music, dance and other mass communication methods.

16. Through Economic, occupational and welfare programmes.

17. Evangelism to the high caste, educated and rich people (use convert christians, produce literature and books of high standard, study and research into scriptures of other religions and devotees. Specialised studies in religious issues etc., converted volunteers, d i a l o g u e s , indigenous methods and means.)

18. Through revival meetings and campaigns.

19. Musical and mobile evangelism teams to villages.

20. Non-formal education with Evangelism, orientation and out-reach.

21. Reach-out to unbaptized believers (see *Why Baptism after conversion?*)

22. Industrial and slum evangelism.

23. Hospital, sick, healing and evangelism ministry - need of hospital chaplains.

24. Coordination of hospital work (UELCI) at national level.

25. Emergency Relief - to coordinate relief work (UELCI).

26. Disabled Ministry (10% of Indian population are disabled - UELCI).

27. Community Development work be linked with Evangelism - UELCI.

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28. Lay training.

29. Equipping young people through a training centre.

30. Social concerns on justice, peace etc.

31. Radio Evangelism.

32. Mutual exchange of personnel.

Please note you are free to add to the list. New and innovative methods of evangelism are to be designed to suit the context. The working group has identified certain areas in the above list where UELCI could be a source of help. It is upto the individual churches and overseas Missions to decide, the degree of involvement at local, national and levels in any given area.

DR. M. VICTOR PAUL
Secretary

REV. K. NATHANIEL
Chairman

Gossner Mission

Local Congregation in Mission

Chairman DR. M. BAGE *Secretary* MR. K. D. BENJAMIN **Indian Participants :** REV. AUGUSTINE JEYAKUMAR REV. S. SUVISESHARAJ MR. S. MOSHAHARY REV. K. SATHIACHELLAN MR. B. MINZ MRS. JYOTHI KUMAR MRS. ESTHER CORNELIUS REV. G. J. JOHNSON

Definition

Local congregation is a community that worships the Truine God in fellowship, transcending caste and social barriers, serving the fellow-beings, receiving the gifts from the Holy Spirit and witnessing the saving activity of the risen Lord Jesus Christ in word and deeds.

Mission of the church basically depends upon the congregations, their commitment and their sacrifices. The effectiveness of Mission depends upon involvement of the local membership of the congregations in the ministries of worship, witness and service.

The Lutheran churches are therefore called to focus on the local congregations in order to activate the life and Mission of the church in India.

The responsibility and viability

The duel responsibility of the local congregation is :

1. To intercede both individually and corporately for the whole community in the locality before the Lord.
2. To bring the Lord's voice to the whole community both in words and deeds.

The viability of the local congregation

The viability of the local congregation depends upon the maturity of individual members in taking the leadership in the perspective of Priesthood of all believers *(I.Pet.2 : 9)*.

A responsible pastor would see that the congregation carries out the triple functions mentioned above. A local congregation is not an isolated unit but it is a branch that sprouts from the stem which is Christ our Lord. Several local churches (congregations) constitute an organic unit generally called "Church". Christ is the only head of the local congregation. The Church structures should not obscure the local congregation.

The local congregation does not exist for itself alone but mainly for those who are outside the four walls of the church. In order to further the Mission of the local congregation and as a token of global identification, the local congregation needs

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encouragement to develop fraternal relationship not only with the sister congregation around but also with a congregation abroad.

In order to proclaim Christ powerfully the congregation should not hesitate to cooperate with other local Christian denominations.

Dimensions of witness and service

The local church should see that its members are properly equipped for the Christian witness and service in their locality *(Eph. 4:12)*.

The following methods are recommended :

PRAYER : Every individual member should have the concern to pray for unreached non-believers, needy and disabled people, for those who are fighting against injustice and for those who undergo the persecution by being Christians and for propagating the Gospel and also for the overseas Christian companions.

WORSHIP : Our whole life should be a life of worship that leads to witness and service for which Sunday worship is a preparation.

MINISTRY OF WORD AND ACTION : As visiting the sick, consoling the bereaved, encouraging the depressed, upholding the weak, explaining the Biblical passages in order to proclaim the Gospel, sing songs as witness to non-believers *(Matt. 25:36)*.

WITNESS : The faith in our Lord Jesus Christ should give impetus to every congregational member to live as living letters *(2 Cor. 3:2)*.

Presenting the Gospel through these and other media such as short plays, mono actions, katha-kalatchebam and bajans or organising Christian Mela/Jastia (Festival) periodically as instruments of evangelism amongst others and thus create opportunities for fellowship between Christians and people of other faiths.

(for most of these activities, finance is not necessarily involved).

Economic Viability

We recognise the appalling economic conditions of local congregations and our concern for their economic upliftment. To realise this objective, among other things, the churches are encouraged, to start training centres for the drop-outs (men and women) to impart vocational training at these centres in cottage industries and alike in different trades to them so that they may rehabilitate themselves in their respective backgrounds as earning members and better citizens. Towards this end we strongly recommend to the churches to solicit the cooperation and participation of the overseas Christian companions.

List of on-going and new opportunities for witness indentified in the report of "New opportunities : practical cooperation and implementation" as well as other opportunities and challenges of local congregations should be addressed to the local congregations for their choice of programmes to be implemented essentially within the framework of their social, cultural and economic resources.

For list of on-going and new opportunities- please see appended list

K. D. BENJAMIN
Secretary

DR. M. BAGE
Chairman

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List of Areas on On-Going Programmes and New Opportunities

1. Evangelism among women

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29. Equipping young people through a training centre.

30. Social concerns on justice, peace etc.

31. Radio Evangelism.

32. Mutual exchange of personnel.

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Ecumenical Participation

Chairman BISHOP JEYASEELAN JACOB *Secretary* DR. R. R. SUNDARA RAO **Indian Participants:** REV. M. SAMUEL DR. B. J. JACKAYYA MR. N. MUTHIAH MR. N. EZRA REV. B. D. BAGH MRS. MARIEN MINZ MISS SIRON ATHISAYAN REV. TH. CHETTY DR. MADHUSUDHANA RAO **Overseas Participants:** DR. SIEGWART KRIEBEL DR. VON BRUCK DR. INGEMAR HOLMQUIST DR. ROGER KAHLE DR. GUNNAR WEMAN

This committee likes to pronounce that the Lutheran church is basically an ecumenical church and that the very purpose and interest of the Reformation was not to cause any split, as it has often been wrongly thought of the church but to preserve its dignity and unity. All through its history it has in all its ecumenical relations followed the principle that "it is sufficient for the true unity of the Christian church that the Gospel be preached.....that the sacraments be administered in accordance with the divine word *(Augusberg Car. VII. 2)*. Our ecumenical practices in India have been in line with this principle *(ex : Lutheran cooperation in theological education with TTS, ACTC and the merger of B. D. and M. Th. programmes of Gurukul with UTC etc.)*.

To continue this task and to carry on missionary commitment more effectively in religiously pluralistic and socially diversified Indian society, the committee realises that the christian churches functioning here in India need to be aware of the necessity of ecumenical participation. This was one of the basic purposes for which the Federation of Evangelical Lutheran Churches in India (FELCI) was constituted. The United Evangelical Lutheran Churches in India (UELCI) which is the present form of the FELCI is also committed to the same cause and purpose as has been stated in its constitution. Keeping this in view the present committee has recognised and discussed the various levels of ecumenical participation and the ways and means through which the UELCI can achieve its purpose as stated above.

Recommendations

1. The UELCI taking the lead given by the FELCI continue the needed effort to promote unity among its constituent churches in order to move forward in the direction of united witness to Jesus Christ in India and elsewhere and to have meaningful and mutual ecumenical participation.

2. In order to achieve positive results of our prolonged dialogue over many years with the Church of South India, the UELCI take all necessary steps and measures as pointed out by the Committee of Lutheran Unity of the FELCI met in Rajahmundry 1970. In view of our present Lutheran thinking in India on

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union negotiations the UELCI is encouraged to renew and to continue its conversations with CSI towards the goals of conciliary unity and ecumenical participation.

3. The Committee takes cognizance of the involvement of UELCI in dialogue with Orthodox churches, Roman Catholic churches as planned by the Gurukul. The committee recommends that these efforts be extended to other Christian sects and the Baptist churches as well and be continued as far as possible.

4. The present state of ecumenical participation in regional and national ecclesiastical organisations as well as international organisations such as Christian Conference of Asia, Lutheran World Federation, World Council of Churches etc. be continued for furtherance of the task of the Mission of the UELCI in its fullness.

5. The ecumenism in its true sense cannot be restricted to the unity of the churches alone as it includes all mankind, what is known as world-wide ecumenism. It is, therefore, further recommended that the UELCI engage itself in interfaith dialogue and dialogue with the people of other ideologies as Gurukul has already been engaged in such dialogues.

6. The committee wish to draw the attention of the churches to the fact that Gurukul has already begun to function as ecumenical centre - according to the 'Supplementary Report' and recommends that all possible efforts and financial resources made available so that Gurukul may fully be engaged in a field of witness to Chirst enrolling the ecumenical participation of other churches.

7. In order to achieve unity of the church - at different levels such as grass root, regional, national and world-wide - the most fundamental or basic requirement is ecumenical awareness and participation at the grass root level since local congregation or unit constitutes the core of the church or community. This committee, therefore, recommends that UELCI through Gurukul programmes and through the other ways and means at its disposal promote the Christian fellowship, the community life and solidarity with the neighbours at grass root level both in developmental and social justice concerns.

8. The committee notice that there are new opportunities through which UELCI can ecumenically participate with other churches as well as other socio-religious groups. Such opportunities are -

a. African Students Campus Ministry

b. Christian Women's Ministry

c. Work among Youth and Women

d. Ministry among Western visiting young men and women adherent to new religions.

e. Christian Education

f. Indigenous forms of worship

g. Healing ministry through medical institutions

h. Cassette ministry

i. Ministry among disabled etc.

Recommended to explore the possibility making use of these opportunities to the maximum extent for the benefit of the participating churches in particular and for the benefit of the community at large.

R. R. SUNDARA RAO
Secretary

BISHOP JEYASEELAN JACOB
Chairman

Gossner Mission

Proceedings of the Plenary Session

The Plenary Session commenced with prayer by Bishop M.M. Tudu, President-UELCI.

The four group reports were presented before the House by the group Secretaries. After calling for comments by the members of each group, certain alterations and amendments were proposed. Then the reports were passed and approved by the delegates and the following resolutions were made :

Resolutions

1. That we place on record our deep appreciation to the UELCI Executive Secretary - Dr. K. Rajaratnam and the President, Bishop M.M. Tudu for organising the 'Churches-Missions Dialogue Session' at Mahabalipuram during November 15-19, 1982.

2. That we record our appreciation to the overseas partners presence and for their active participation in the dialogue.

3. That we express our joy and appreciation for the presence of the Asia Secretary, Rev. Dr.Satoru Kishii of DCC/LWF and Mr. Roger Kahle, English Editor, Lutheran World Information, Geneva, and for their participation in the dialogue session.

4. That we accept the proposals of the four groups with modifications made at the Plenary Sessions and forward the same to the UELCI constituent churches and the overseas partners for their study and action.

5. That we ask the constituent churches to sort out priorities feasible to them out of the proposals recommended in the reports of the four groups and implement them and communicate their action to the UELCI Executive Secretary for record and follow-up action in their implementation.

6. That the constituent churches be asked to negotiate with their respective Mission Boards for joint action with member churches in implementing the selected proposals where a joint action is needed and feasible.

7. That the constituent churches be asked to select some of their congregations to experiment the suggestions contained in "Local Congregation in Mission" and send a progress report to the UELCI Executive Secretary and to the respective Mission Boards from time to time.

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8. That we authorise the UELCI (Executive Secretary) to undertake a research study of the financial and human resources in respect of services rendered by the rank and file of church members in order to assess the 'real giving' by the church members as well as 'money giving' and work out budget in terms of human resources and money resources.

The Plenary Session came to a close with prayer and benediction.

K. D. BENJAMIN
G. R. SAMUEL
Recording Secretaries

DR. K. RAJARATNAM
Executive Secretary

Gossner Mission

Extract from the Minutes of the Enlarged Executive Committee

Resolutions

Resolved that we approve the Reports and Recommendations of the various groups together with the modifications made in the plenary of Dialogue Session between Lutheran Churches in India and their related Overseas Churches and Mission Agencies.

Resolved that the Executive Secretary-UELCI be authorised to communicate these reports to the constituent churches and related Overseas bodies for due consideration and necessary action.

Resolved that the Executive Secretary be authorised to explore possibilities of implementing the following programmes of 'New Opportunities' in the following order of priority :

- African Students Campus Ministry
- Christian Women's Ashram Ministry
- Ministry among young men and Women.
- Christian Education
- Indigenous forms of worship
- Cassette Ministry

Resolved that UELCI arrange a similar Church-Mission Dialogue Session in the year 1985 as an ongoing process of Dialogue for engagement in Mission.

K. RAJARATNAM
Executive Secretary

Gossner Mission

List of Participants

Indian Participants

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	Rev. M. Samuel	Secretary - CB/ALC Mission compound, Cuddalore - 607 001. TAMIL NADU
	Rev. K. Sathiachellan	Treasurer - ALC P. O. Box 4, Tirukoilur, TAMIL NADU

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	Dr. B. V. Subbamma	Director - Christian Ashrams Luthergiri, Rajahmundry, ANDHRA PRADESH
GELC :	Dr. M. Bage	Pramukh Adhyaksh Gossner compound, Main Road, Ranchi - 834 001. BIHAR
	Mr. B. Minz	Gossner compound, Main Road, Ranchi - 834 001, BIHAR
	Mrs. Marien Minz	Gossner compound, Main Road, Ranchi - 834 001, BIHAR
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	Mr. S. J. Lincoln	Luther Bhavan, Post Box 30, Chhindwara - 480 001, MADHYA PRADESH
	Rev. Samuel Rajkumar	ELC church House Malvia Road, Itarsi - 461 111, MADHYA PRADESH
	Mrs. Jyothi Kumar	Luther Bhavan, Post Box 30, Chhindwara - 480 001, MADHYA PRADESH
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TELC :	Bishop Jeyaseelan Jacob	Tranquebar House, Tiruchirapalli, TAMIL NADU

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	Mr. Muthiah	Treasurer - TELC Tranquebar House, Trichirapalli TAMIL NADU
	Ms. Siron Athisayam	Mission compound - TELC Mayuram - 609 001. TAMIL NADU
SALC:	Rev. B. Vijayaratnam	President - SALC East Mission compound, Tirupathi-517 501, ANDHRA PRADESH
	Mr. K.J. Williams	East Mission compound Tirupathi-517 501, ANDHRA PRADESH
	Mr. N. Ezra	East Mission compound Tirupathi-517 501, ANDHRA PRADESH
	Mrs. Katakshamma Paulraj	Mission compound Nayudupet, Nellore Dist., ANDHRA PRADESH
	Mr. P. Sundaram	East Mission compound Tirupathi-517 501, ANDHRA PRADESH
JELC :	Bishop Jacob Nag	JELC Central Office, Jeypore P. O. 764 001 Koraput Dist., ORISSA
	Rev. Th. Chetty	JELC Central Office, Jeypore P O. 764 001, ORISSA
	Rev. B.D. Bagh	JELC Central Office, Jeypore P.O. 764001, ORISSA
	Mrs. S. Kartik	JELC Girls' Boarding Home Koraput Dist., ORISSA
	Rev. P. Pangi	President - AMB, Tauscher Bungalow, Koraput Dist., 764 020, ORISSA
IELC :	Rev. G. Suvisesharaj	Acting President - IELC Mission compound, Mailpatti P.O. N. Arcot Dist. TAMIL NADU
	Mr. Daniel Rajagambeeram	3. 4th st., Sriramapuram Ambur P.O., N. Arcot Dist., TAMIL NADU
	Mrs. Esther Cornelius	Rehabilitation officer 61, Gopalapuram, Gandhi nagar, Vellore., TAMIL NADU

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Special Invitees

Dr. A.V. Choudhrie	Medical Superintendent, Padhar Hospital, Padhar P.O., Betul Dist., MADHYA PRADESH
Dr. B.H. Jackayya	Bethel Farm, Kusavankundu P.O. Madurai-12, TAMIL NADU
Dr. Victor Paul	Dean, External Studies-ACTC Lower Tank Bund Road, Secunderabad-500 003, ANDHRA PRADESH
Dr. R.R. Sundara Rao	C/O ACTC, Lower Tank Bund Road, Secunderabad-500 003, ANDHRA PRADESH
Rev. Johnson Gnanabaranam	Director - Gurukul, Madras-10, TAMIL NADU
Mr. Philip Devaprasad	13, 4th Main Road, G. Nagar Madras-20. TAMIL NADU
Mr. G. Krupadanam	'Martha Bhavan', Suviseshapuram, Rajahmundry-533 105, ANDHRA PRADESH
Mr. Athistam Pichai Pillai	TELC Mission compound Mayuram-609 001, TAMIL NADU
Dr. Paul Rajasekar	C/O United Theological College 17, Miller's Road, Bangalore-560 046, KARNATAKA
Mr. K.D. Benjamin	West Mission compound, Tirupathi, Chittoor Dist., ANDHRA PRADESH
Dr. N. Isaac	6/13 Brodiepet, Guntur-522 002. ANDHRA PRADESH
Mr. G.R. Samuel	Yuvapuri, New Jail Road, Madurai-10 TAMIL NADU
Mr. J. Isaac	C/O Concordia Teachers' Trg. Institute, Ambur P.O., N. Arcot Dist. TAMIL NADU
Mr. Thirupathiah	C/O DSA office, First st., Haddows Road, Madras-6. TAMILNADU

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Overseas Participants

Danish Missionary Society,	Rev. Leif Munksgaard
Lutheran Church in America, USA.	Dr. J. F. Neudoerffer
American Lutheran Church, USA.	Dr. Jack F. Reents
Lutheran Church-Missouri Synod, USA.	
Vereinigte Evangelisch-Lutherische Kirche Deutschlands (VELKD), Germany.	Rev. Hans Gertz (Nordelbisches Missionszentrum)
	Rev. Henje Becker (Lutheran Church in Brunswick)
Gossner Mission, Germany.	Dr. Siegwart Kriebel Dr. Gottfried Rieger
Church of Sweden Mission, Sweden.	Mr. Jan Ahlander Rev. Gunnar Weman
Swedish Evangelical Mission, Sweden.	Rev. Ingemar Holmquist Economist Eskil Jonsson
Danish Santal Mission, Denmark.	Mr. Jorgen Norgaard Pedersen
Norwegian Santal Mission, Norway.	Rev. John Victor Salle
Lutheran World Federation, Geneva.	Rev. Dr. Satoru Kishii Dr. Roger Kah
ELM representative in India, C/O UTC, Bangalore, Karnataka.	Dr. Rudolf Ficker (Germany)
Director, LWS, Calcutta, West Bengal.	Dr. Olav Hodne (Norway)
C/O Gurukul, Madras, Tamil Nadu.	Dr. Michael Von Bruck (Germany)

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UELCI Staff

Dr. K. Rajaratnam

Mrs. Abraham

Ms. Subhashini

Ms. Vimala Christy

Mr. T.Y. Devaraju

Rev. Augustine Jeyakumar

Mr. Prabhakar

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CHRISTIAN SOCIETY FOR INTEGRATED RURAL DIVELOPMENT PROJECT
Regd. No. 171/78
(Registered Under societies Act XXI of 1860)
3/208 L (4) SIONPURAM, CUDDAPAH A.P. S. INDIA

PRESIDENT
B. Benjaman.

27-1-1983.

SERVICE TO HUMANITY IS BUT SERVICE TO LORD

To

Gossner Mission,
Handjerystrassee 19-20
1000 Berlin 41,
Bundesrepublik Deutschland
W. Germany.

Dear Brother in christ Jesus,

Ours is a voluntary organisation , rendering its services, for the uplift of rural poor. We intended to establish such a society where people can live with mutual understanding, Love and Peace, and work hard for the socio economic upliftment of the Weaker sections. We desired to submit certain planned projects to your goodself, for the financial assistance to the 3rd world countrieslike us, for the developmental programmes like Education (formal and nonformal) and land development , relief, child care, women welfare and other industrial developments.

Kindly send us the application forms guidelines, and other information of your organisation and your country, pahmplets, leaflets, etc. so as to enable us to submit our planned projects.

May we all join our hands toegether in this Devine cause of service to His children fof Eternity.

Looking forward for your kind reply.

With good respects and New Year Greetings.

Yours sincerely,

(B. HENJAMAN)
PRESIDENT

For Christian Society for Integrated Rural Development Project, Regd. 171 INDIA A.P.

B. Benjaman

President.

Christian Society for Integrated Rural Development Project
Regd. 171
INDIA A.P.)

Gossner Mission

SARDS
SLUM AND RURAL DEVELOPMENT SERVICE
P.B. No. 1200
53, THANDAVARAYA STREET, MADRAS-600 021 INDIA

January,22,1983.

GOOSNER MISSION

HANDJERYSTRASSE 19-20

1000 BERLIN 41

WEST GERMANY.

EINGEGANGEN
-3. FEB. 1983
Erledigt .....

Dear sirs,

Our appeal dated 27th November 1982.

We are immensely pleased to note that you have not acknowledged our appeal cited.

We have the confidence in your generosity and timely action and therefore, we would like to remind you to spped up the assistance early so that to meet the needs in time.

Awaiting your early reply with much interest.

With kindest regards.

Yours sincerely,

For The Slum and Rural Development Service

M. Dhanakotty Reddy
Secretary.

Gossner Mission

+

INDEPENDENT CHRISTIAN LEAGUE

(Christian-Educational-Child Welfare and Multi-Service lay Mission)
(Regd. Under Societies Act XXI-1960 of India)
(Under the guarantee of articles 14, 15, 19, 25, 26, 27, 28, 29, 30, & 51 of the Constitution of India)

SOCIAL-EDUCATIONAL-RELIEF INSTITUTIONS
UNDER THIS MISSION

1. Interfaith Boy's Orphanage
2. Interfaith Girl's Orphanage
3. T. M. B. Mc Avoy Rural Middle School
4. Inter Christian Mission School, Tuticorin
5. Interfaith Orphanage Technical Training Centre
6. Children Relief "GIFT FOOD AID" Project
7. Rural Hospital (under construction)
8. Related special projects.

FOREIGN AID BE ADDRESSED TO THE HEAD
"INTERFAITH ORPHNAGE & ALLIED
INSTITUTIONAL PROJECTS"

Ottapidaram, Tirunelveli Dt., India.
Account No. 144 with Tamilnad Mercantile Bank,
Tuticorin-1 INDIA.

Communications to:-

INDEPENDENT CHRISTIAN LEAGUE
MR. A. KOVILPILLAI, B. A., B. T.,
Executive Director
Office : Interfaith Orphanage Buildings
Ottapidaram (Pincode-628401)
Tirunelveli District INDIA

Date:.....

EINGEGANGEN
-3. JAN 19..
Erledigt .....

Christmas Greetings

"Peace of Earth to men of Good will"
For a Child is born to us
"The prince of Peace"
Oh Divine infant, grant
Unto us that peace which
The world cannot give"

We the Managing Board, Staff, Pupils of the schools and inmats of the orphanages and all others in allied Institutions and Projects, Not only convey our Prayerful greetings, and gratitudes for the support and aids rendered and going to render in future and best wishes for the happy **CHRISTMAS** *and* **NEW YEAR,** *But also pray the* **"PRINCE OF PEACE"** *to bless you and keep you and grant you all good cheer and best of health and to Shower His Heavenly Blessings upon you and your quadrilateral--Individual and organizational undertakings and services throughout the new year.*

We remain more Gratefully,
For and on behalf of Institutions,
A. KOVILPILLAI
CHIEF EXECUTIVE DIRECTOR AND CORRESPONDENT

Gossner Mission

UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA

DR.K.RAJARATNAM, MA.,Ph.D.(Lond)
Executive Secretary

Gurukul campus
Kilpauk, Madras-10.

4th December 1982.

To:
The Participants
Overseas Missions-Lutheran Churches Dialogue
at Mahabalipuram

EINGEGANGEN
13. DEZ. 1982
Erledigt .....

Dear Friends,

I am writing to express my deep appreciation for the contribution all of you had made for the fruitful consultation we have had during November. There are many things for which we all have to be grateful, all of which I am not able to recount here.

I want at this time to thank you especially the overseas participants for travelling all the way from your home countries in response to the invitation of the Lutheran churches. There was good fellowship, understanding and exchange of views on the concerns of the Lutheran churches especially on future programmes. I am looking forward to the cooperation of all the churches and Mission Agencies in going forward with the new decisions made at the consultation.

You will also be glad to know that the Enlarged Executive Committee of the UELCI that met on the 20th November at Mahabalipuram, the day after the conclusion of the consultation, wholeheartedly approved the recommendations of the consultation and they will now be transmitted to the constituent churches for their study and action.

I was too anxious in promising to send the full printed reports of the consultation as Christmas Greetings, but I find myself physically unable to do it not only due to physical exhortion but also due to the fact that I have to organise the CDS/LWF Governing Committee with about 45 participants here in India during the middle of January. At the same time we are also calling for a meeting of the Executive Committee of the UELCI to consider the budget and the CDS criteria. For these reasons I will not be able to get the whole report printed as it requires careful personal attention on my part in all the process of printing. However, I am planning to send an interim report containing the four group reports and the resolutions of the consultation and of the EnlargedExecutive Committee of UELCI held on 20th November, 1982 and also the list of participants. Maybe, a full report may come out by about March 1983.

Once again thanking you for the excellent spirit with which all of you participated in the consultation and made our endeavour encouraging.

This is an excellent link in our partnership with overseas Missions and churches and I pray that God may strengthen this partnership and use it for His Glory.

Thank you,

Yours sincerely,

(K. RAJARATNAM)
Executive Secretary

KR/cg

Gossner Mission

CHURCH OF SOUTH INDIA – DIOCESE OF TIRUNELVELI

KULAVANIGARPURAM & PERUMALPURAM PASTORATES

THE REV. G. STEPHEN LIONEL, B. D.
CHAIRMAN & CORRESPONDENT
T. D. T. A. PRIMARY SCHOOLS

CHRIST CHURCH PARSONAGE
KULAVANIGARPURAM
PALAYAMKOTTAI-627002

EINGEGANGEN
2. NOV. 1982
Erledigt

Date 25/10/82 198 .

To

GOSSNER MISSION,
Handjerystrasse 19-20,
1000 BERLIN - 41,
Bundes Republic,
DEUTCHES LAND.

Sir,

Sub: Application for feeding aid in favour of Inter faith orphanage, Ottapidaram.

@@*@*@*

In the name of Christ I have the honour to request your organization for a special favour. I am informed by the Executive Director of Interfaith Orphanage and allied Institutional projects, run by the lay Christian organization called Independent Christian League of Indiam XXI- 1960 of India for which Sri. A. Kovilpillai is the Executive Director I have constant contact with the Interfaith Orphanage where in 500 destituted and orphaned children are fed, sheltered and educated irrespective of caste and creed. Their feeding budget is deficite and in order to make up the budget and to run feeding this Institution have applied to your organization for feeding aid. Their feeding and saving service of Children is the pioneering venture which deserves every encouragement and co-operation.

The scheme is motivated not only alleviating the distress of poor but also to drag as many sould as possible to the Deanary or Christ. Therefore in the name of christ I recommend to help the project in this critical juncture & thus enable to feed and save children.

Yours Faithfully,

The Rev. G. STEPHEN LIONEL, B.D.,
(Church of South India Service.)
KULAVANIGARPURAM,
PALAYAMKOTTAI 627 002

Gossner Mission

EINGEGANGEN
12. NOV. 1982
Erledigt .....

UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA
Church-Mission Dialogue Session
Nov. 15-19, 1982, Mahabalipuram

KEY-NOTE ADDRESS : Bishop M.M.Tudu

Welcome:

As President of the United Evangelical Lutheran Churches in India I would like to add a word to the welcome already extended to you this morning. I deem it a great privilege to extend to you welcome and greetings on behalf of all the Lutherans in India and say how happy we are to have you here as well as to have your continued fellowship with the Lutheran churches over the past 300 years and hope very much that this fellowship will continue as long as the Lord calls us to His Service so that His name may be proclaimed throughout the lands and that He be glorified as Lord and Saviour of all.

First of all I would like to say at the beginning that this Key-note address is not just a personal Presidential address representing the United Evangelical Lutheran Churches in India. The entire thrust of this address, both theological and practical, represent the collective thinking of the official representative leadership of the nine Lutheran churches in India.

In the month of September we gathered twice together from all parts of the country in order to exercise our minds and thoughts to present at this consultation the concerns of the church in relation to 'Mission and the partnership' for carrying out this task. Therefore when I speak on this platform today I am echoing the most sincere longing of the nine Lutheran churches in relation to the strengthening of our various tasks in the furtherance of the proclamation of the Gospel in our country.

Introduction:

We the representatives of God's people from different parts of the world have assembled here with a special aim and purpose. We thank God for the opportunity of fellowship. It is our hope and prayer that this get-together will help create a better understanding between us and will draw us closer to each other. For the sake of unity among God's people, for effective service in His Church, and for the furtherance of His Kingdom this kind of gathering is a must in this age. As His people and servants some of us are better off, whereas others are worse off. We share with each other our experience in His Kingdom - in the life and activities in our respective churches. This will have direct bearing on

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Gossner Mission

the healthy growth of His Church - the body of Christ (I.Cor.12:26; Eph. 4:12). Discussions about our experience in the past and prevailing situation at present will help us to make practical plans for future with better ways and more effective methods. Our consensus in these regards will carry us a long way in the service of our Lord (Mt.18:19).

Chosen with a Purpose:

It is not our choice, but by the guidance of the Spirit of God we are here. God has chosen us and brought us to this place. His Choice is based not an our goodness, worthiness, ability, and right, but it is based on His goodness, love and mercifulness. Indeed He has show us a great favour. We are sinful creatures, and as such we deserve nothing but condemnation. We are empty of all good things. We come to Him empty handed. Our worthiness is in Him. He is our wisdom and strength. He leads us daily according to His will. He has special plans for each and every one of us - as individuals, churches, and Organisations which we are representing. He also has plans for all of us who are here in relation to this meeting. Hence we may ask ourselves about our respective contributions towards the success of this meeting; contributions of individuals, churches, Home Boards and other Organisations. God has chosen us and appointed us to go and bear much fruit, the kind of fruit that endures (Joh.15:16). We all have some kind of experience about planting fruit trees. We are just not happy when we get only one fruit from our tree. We want out tree to be loaded with fruits. God, in the same way wants much fruit from us - from individuals, churches, Home Boards/Mission Boards, and other Organisations. Only one or one kind of good act is not enough for witnessing unto Christ. Our witness is to be strengthened by many and many kinds of good acts. Then, our fruit must also endure; it must stand the test of time. We have been called to proclaim the wonderful acts of God (I Pet.2:9). When a man hears our message and believes, he is saved. We are also satisfied. But we forget that his soul is saved, not body. We should try to save his body too. When only his soul is saved, he oftenbecomes a victim (at least in this country) of a strong temptation of physical needs. We have seen people, sometimes quite a few at a time, fall back from our church just because they were not helped in their physical needs. Therefore we must try to have the wholeman - soul and body. There are millions of people who are to be saved. It is a tremendous task when we think about the population of the whole world. But God can do it; nothing is impossible with HIM. Ofcourse, we need not start our work everywhere at the same time. We make a humble beginning at a chosen place. From there we continue. God will make our work flourish. From us are needed willingness, obediance and total submission to His will.

Mandate with Promise:

Jesus Christ came to this earth to save mankind. He completed the work of sanvation, and then returned to heaven to come back again on the last day. In the mean-time His disciples are to continue to preach the Gospel so that every generation gets an opportunity of hearing the Good News and accepting Jesus Christ as their Lord and Saviour. The Salvation

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of Jesus Christ is for the whole human race. Therefore He is asking His disciples to preach the Gospel to all the nations in all the countries of the world (Mt. 28:18-20). The eleven disciples must have felt themselves very little and totally inadequate before this giganitic task. It was, of course, not an easy job for them. There would be all kinds of troubles, problems, difficulties, obstacles, eg. opposition, apathy, persecution, question of funds, administration, etc. etc. But the people have to be saved (I Tim. 2:4). And for this the Gospel has to be preached. And who will preach the Gospel? These chosen and appointed (ie.) the disciples. Jesus Christ knew their limitations. Therefore He is encouraging them giving them promise that they would not be alone; but He will be with them all the time. It means, He will help them in their task, bless their work, and will give them guidance and protections. He assures them that He can do it, because He has been given all authority in heaven and on earth. The disciples simply need to obey their Lord and put everything into His hand. There are ample examples that the Lord is faithful; He keeps His words and fulfils His promises.

Today it is our task to bring the Good News to all the nations in all the the countries of the world. But we are just a handful of people with meagre resources; how can we do it? Humanly speaking it is an impossible task. But we have to remember that it is God's task; not ours. God is Lord. He is over all. He is omnipotent. And number and quantity do not count before him. (Jud. 7:4-7; Mt.14:16-21). He can do wonders even today through us who are His disciples. We only have to joinhands and pray to Him for help (cp.Mt.18:19).

Urgency of the Task:

The Gospel has been preached from the very first century. But only a few have been saved. A vast majority are still outside the fold (Joh.10:16). Some have heard the the Gospel, but have not accepted Jesus Christ as their Saviour. A few have heard the Gospel, have accepted Jesus Christ in their heart as their saviour; but have not confessed Him as such in the open. However, a big number have never heard the Gospel in their life. They do not know the Way of life. They do not know the life giver. They do not know God as loving Father. But they want life. Therefore they have invented and developed their own way of getting salvation. They have no peace. They are often frustration. On top of it they suffer from hardships of daily life, (eg) illness, poverty, exploitation, oppression, injustice, corruption etc. They are groaning under the burden. They have no one to speak for them. They have no one to look to for help and salvation. Jesus came from heaven to save and help all such (cp. Mt. 11:28-30). They need Good News more than anything else. Of course, they need our help and sympathy too.

At the same time there are people who ignore the existence of God. They are concerned only with the life on this earth. This idea is gaining ground in many countries of the world. And the number of these who hold this idea is increasing rapidly. Churches have been complacent about it. It has

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not bothered them much. Further morality has gone down. Integrity is fast disappearing. Lawlessness has become rampant. "Might is right" has become the order of the day. Darkness has got the upper hand in the life of all those who have side-tracked themselves from the right path. Only the Word of God can give light and bring change in their heart. Door is open in most of the countries to bring the Gospel in. There is freedom to preach and teach the Word of God and also to sell and distribute the Bible and other Christian literature. People are at liberty to change their conviction in respect of faith and worship. Many are receptive to the Word of God. One even, sometimes, get "Macedonian call". We will have no excuse if we do not preach the Gospel when God has given us such a wonderful opportunity. It is a changing world. Things change rapidly. If we do not wake up to the opportunity and do not take prompt action, we may miss the opportunity, and then it will be too late to regret.

There is so much sin, wickedness, and uncertainty that life has become a burden for many. In fact all creation of God is groaning under this burden. And it eagerly awaits the day when the son of man will come and give freedom to all from this slavery (Rom. 8:19-22). The son of man would have already come, but since we have not preached the Gospel to all the nations in all the countries of the world, His coming has been delayed (Mt.10:23). We are responsible for the delay.

The Purpose of this Consultation:

In the year 1973 the nine Lutheran churches without any expatriate participation, but with the funds provided by the Department of Church Cooperation/LWF, met in a consultation at this same place - Mahabalipuram, to examine what we as Lutheran churches were and what we should be in the service of our Lord. Various papers were presented covering every aspect of the life and Mission of the church and that proved an excellent consultation with equally excellent papers and reports. A number of copies were printed and lo, behold what has happened to these recommendations. Perhaps, they are useful only to a research scholar. A copy of that report is also available to you today. However we tried to pick up the thread and organised another consultation on 'Mission' in the year 1980 at Delhi. Again good papers were presented, good decisions were made, but then we do not have even the copy of the report anywhere.

However, we are not discouraged by this kind of a routine response to serious thinking and so here we are today and with this difference:

(1) This consultation is under the initiative of the UELCI. We have not asked forany external assistance for this consultation. The nine Lutheran churches have agreed to contribute towards the expenditure of this consultation except that we are very happy that the overseas partners are travelling at their own cost.

(2) Another important difference of this consultation is, we are not discussing any theoretical papers because we have had enough of theory and theological analysis of our task. The importance in the purpose and methodology of this consultation is that we are going to

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discuss practical and concrete avenues of partnership. Hopefully this consultation must lead to concrete working relationships, programmes and structures and for this reason we have prepared for this consultation an Agenda of practical proposals in almost every area that we may discuss at this consultation.

The main emphasis is on the Mission programme of the churches. We, as churches are prepared to admit that to a very great extent we have got into a vicious circle of power and control and the churches have become are as for building up status, opportunities for groups and individuals including for those from outside the country centred around money and personalities. We feel that this style of functioning has gone on for so long that this kind of church life has become accepted in all circles and money and personality have become the channels of church control and leadership. Unless we break this vicious circle we do not see in the near future any hope for the churches even with overseas partnership becoming real churches. One way of breaking this vicious circle is to go back to the alphabets of the churches namely, preach the Word and back to the Bible. Even in ordinary circles this ought to be the foundation of the churches but in the extraordinary circumstances of having forgotten this fundamental dimension of the church, we, the Lutheran churches in India have come to this realisation that the only and the best way is to emphasise on the Mission of the Church.

In this emphasis on 'Mission' where should we go to take council and to seek a spiritual and moral support? We rightly go to our Mission partners whose avowed objective is to be in partnership with the churches for Mission and therefore here we are and we are grateful to God that all of us have accepted this call for God's Mission in general and in particular we have accepted our call for a dialogue at this time, today, in Mahabalipuram.

The basic first step that all of us must take in order to make a dialogue of this kind fruitful is for all of us to be prepared to move forward from our entrenched historical, missiological traditional positions, that is to say, both the Lutheran churches in India and the Mission partners must be prepared to move from their own psoitions towards a new working dynamic relationships, This calls for, in other words, basically mutual understanding, mutual trust and mutual change in attitudes. Given this purpose of our dialogue here I am quite sure, weak and poor in spirit we may be, the Lord will bless our endeavours as He promised: 'Blessed are the poor in Spirit, for their's is the Kingdom of Heaven'.

UELCI tends to move forward:

The UELCI is prepared to move forward in furtherance of the Mission task. The Rewa Mission was an inspiring part of the history of the UELCI. Now that the Rewa Mission has become part of the church, we have together moved into a new fidld, a virgin soil in Madhya Pradesh. We feel that this new field represents a real challenge and we are happy that the nine Lutheran churches are able to support this new Mission effort our of their own resources. We want this We do not like this

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to be a piece of decoration in our sitting room. We want this to be a pace setter for the on going commitment on the part of the nine Lutheran churches both collectively and individually.

New Thrust for Mission:

Accordingly we have also plans to challenge our overseas partners to join in the new Mission ventures in areas where the call is clear. We do not want these new venture as private properties in our bilateral relations but we want to share the Mission task together in certain areas and work together, both with more Indian churches and more overseas partners.

Women in Mission:

We have given serious thought and worked out practical proposals for engaging the women of our churches in Mission. The women in our churches given the opportunity and encouragement are prepared for committed sacrifices. Many women are willing to be engaged in this Mission endeavour and indeed we are drawing upon a successful experiment of Women in Mission in one of our churches namely Andhra Evangelical Lutheran church through what is known as the 'Christian Ashrams'. We would like to engage and involve women of all the churches through this programme. We have already started a national experimental demonstration centre in Madras.

Mission through and to Foreign Students:

We have atleast 10,000 foreign students from Africa in the Lutheran church areas most of whom are Christians, but are subjected to various disabilities. They are spending their youth in this country without Christian challenges and involvement. We recognise our responsibilities to this section of God's people and we would like to be involved in an action ministry so that the Indian youth and the African yout may mutually benefit and grow in Christ.

Communication:

In the field of communication and ministry among young people through Christian Education and youth programmes we have decided to engage in working ministries. Our youth leaders today have penetrated into the ranks of young people in all the nine Lutheran churches and they need to be strengthened, further.

Healing Ministry:

In the Healing Ministry of our churches we have found that which was once a ministry glorifying God without parallel in this country has now fallen on decadent days. In the future this is one of the ministries, if strengthened, can go on unhindered. Many of our hospitals need staff and equipment. Some of our hospitals have been closed for reasons other than lack of resources. This is a specialised ministry which has a national appeal and character and therefore the member churches are agreeable to the creation of a National Healing Ministry bringing under one national administration the church hospitals so that staff resources and expertise may be available and transferrable to places where they need it. We want to make a start with Lutheran

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hospitals and this is indeed an area for ecumenical cooperation and participation.

Focus on Local Congregation:

We would also like to re-discover the importance of congregation as a focul point of the church - worship, witness and service. We would like to strengthen the programme of strengthening the congregation, which we commenced when we restructured Gurukul in the year 1970 and we regard the local congregation as the ultimate, effective unit of the church and that would stand the trials and tribulations if the church is put to test as it has stood triumphant in China. All other structures based on funds, good will from abroad and intelligent leadership from within and without may all vanish at one time of history or other. But God's people gathering together in one place committed to the Lordship of Christ and to His Service can never be destroyed and that is the congregation. All our attempts therefore should not forget this important foundation of the church- the foundation that will be firm in all time to come.

Ecumenical Participation:

We are also challenging ourselves these days with the need for ecumenical participation in whatever forms that are feasible and possible. In this area all of us have different positions and convictions and in this area as well, all of us have to be moved from our own positions and to accommodate one another. For us Lutherans, ecumenism as such is no anathema. Our concern is effectuve participation in the ecumenical life, promoting truly the concerns of the church. More forming an ecumenical structure does not ensure Mission of the church, but on the other hand, we have unfortunately evidence that ecumenical experience has only shown a scramble for funds and any concern promoted for the sake ofor with the aid of money is bound to end in disaster. We therefore have to workout ecumenical participation that ensures Mission of the church and the Lutherans of India have demonstrated their capacity to work in ecumenical structures. The best example is Gurukul which is open to all churches in India and perhaps it is unique in India if not in the world, in terms of its programmes and ecumenical involvement. If some ecumenical protagonists are turned away from it because it is called Lutheran Theological Institute, they have not understood what ecumenism is and by destroying the 'LUTHERAN' you do no service to ecumenism because ecumenism is not an idol which some people have made it to be, and in the course, ecumenism has become literally the Golden Calf. It should be remembered that Lutherans in India are very much a part of the ecumenical church and we do so with great conviction.

Lutheran Fellowship:

The Lutheran churches also are trying to come closer together through UELCI. Thanks to UELCI and LWF, the Lutheran churches have become very active in Stewardship, in Self-examination, leadership development, ecumenical participation, innovative programmes for proclamation and development, publication of new literature in all these areas and above all sensitizing churches to new

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challenges. The UELCI therefore has become one single positive factor that would enable the nine Lutheran churches to function as church called to worship, witness and serve Jesus Christ. Any force that enables the service and glorification of God will survive and that is what UELCI is now experiencing.

Therefore we are grateful to God for all the bilateral and multilateral partners, represented here through UELCI and we seek to improve it for the sake of strengthening the churches.

The Structure and Methodology of this Consultation:

The UELCI has convened this consultation but all participants have equal rights and obligations in this consultations. The recommendations of this consultation will be placed before the Enlarged Executive Committee meeting of the UELCI next day after this consultation is concluded and the churches will take them to their respective churches for discussion and approval. We are prepared even for the constitutional amendment in order to implement some of the recommendations of this consultation which may require such amendment.

The most important aspect at this consultation is the informal fellowship that this place provides. The table-talks at breakfast, lunch and dinner and the free-time spent on the beach is part of the structure of this consultation to ensure mutual understanding and trust in an atmosphere of fellowship and friendship.

The papers presented at the plenary meant to stikulate one's thinking and a real preparation for certain concrete decisions to be reached at the time of the working group sessions. One full day is set apart for working group sessions and two half days are set apart for plenary sessions. Provision is also made to do some sight-seeing in this historical place. Mahabalipuram is a place of typical South Indian culture and history. The sculpture of this place is one of the most outstanding in the world and the opportunity will be provided for understanding the history and culture of this place.

I do hope therefore the consultation here will prove a great blessing to the church and to our overseas partrers.

Conclusion:

The foregoing paragraphs clearly show that our achievements in respect of our Mission enterprise in the past have been very limited, and that there is a great challenge before us today. As disciples of Christ it becometh not for us to be complacent, to sit back, and to take things easy. What shall we do? How shall we go about it? In the past we laboured individually- individual churches, Mission Boards, and Organisations - independent of each other. It could not have been otherwise at that time. And the Lord blessed our work. But the time has changed, and it is changing daily. The situation is so different now. Missionary personnel from Home Boards are fast disappearing (at least in this country), foreign funds

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are rapidly diminishing (in most cases). At the same time programmes and activities of churches are multiplying. How shall we cope up with this situation? To do it individually, is very difficult, it is almost impossible. The only alternative before us is that we (churches, Mission Boards and other Organisations) join hands and work together. Let all our resources - personnel, skill, funds etc. - be geared to the needs of the hour. Let us face the challenge in a constructive and effective way.

We are God's people, It is His work that we are here. He will certainly bless and carry on the good work He has started (cp. Phil.1:6).

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UELCI

"Role of Gurukul - Equipping the Congregation for Witness and Service."

GNANABARANAM JOHNSON

The Importance of this subject

"Jagadguru Shankaracharya of Bodi Ashram said here on November 6, 1,200 converted Christians had been taken back into Hinduism recently in Bihar and another 15,000 were brought back to Hindu religions earlier." (Deccan Herald, Nov.5, 1981; Dalit Voice, Dec.15, 1981). One finds in the Gazettes of Government, people with Christian names regularly changing their religion.

Why should it be so? What is wrong with the Christian faith? The answer is very simple. Local congregations are neglected. Individual Christians are not properly equipped for the task of witness and service.

What is Local Congregation ?

Though Jerusalem was the place of Christ's crucifixion, resurrection, asscension and the first Pentecost and it was the place where problems like the distinction between Law and Gospel were settled (cf. Acts 15:1-29), the Church in Jerusalem never exercised any kind of hegemony over the other local congregations.

The New Testament does not know any two churches existing in the same locality. While translating the word "ekklesia" into "die Kirche" (the Church) and "die Gemeinde" (the congregation) Luther preferred the latter word. The local congregation is the "church of Christ" (cf. Rom.16:6).

If the local congregation is not interested in keeping up the koinonia (fellowship as sharing community) diakonia (service) and martyria (witness), then the local congregation exists only as a form without any content in it.

The Lutheran churches in India have noted the importance of the local congregations much earlier. In "The Gospel Witness", organ of the Federation of Evangelical Lutheran Churches in India we read about the importance of local congregation already in December, 1968.

The Gospel Witness wrote:

> "Churches may encourage congregations (and help them) to assess their total resources for evangelism and stewardship" (p.46)

With regard to the local congregations, the Federation Evangelical Lutheran Churches in India (FELCI) made detailed recommendations for action, already in 1968 (pp.47f). The gist of them are the following:

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1. Priority should be given to suitable Bible class programmes in congregations.
2. Special meetings should be conducted to the officers of the local congregations.
3. Training for selected elders.
4. Regular monthly congregation meetings to hear reports, assess progress, needs, and adjust programme of following months accordingly.
5. Keeping all members informed on what God has done through the congregations.

In December 1970, Dr.K. Rajaratnam wrote in "The Gospel Witness" (p.63) the importance of the local congregations by quoting and commenting on the report of the "Structure of the Congregations in Mission." This report emphasized the development of the local congregation in its life with relation to its witness and service.

What is Witness ?

The matter whom we witness is more important than how we witness. Similarly the point why we witness is to be analysed more than where we witness. Now we find particularly among the established churches less interest in witnessing Christ. In a paper "Mission, Conversion, Baptism, their Inter-relation" Rev.Fr. Anto Karokaram, C.M.I., while dealing the approach of the contemporary missionaries, writes;

> "In the interview I employed a set of questions to guage the missionary attitude to the Non-Christian religions and their understanding of the indispensibility of church membership. The overwhelming majority felt that adherents of other religions are saved by their own religions."

This understanding makes the witness to Christ superflous. In the monthly letter on Evangelism No.7 July 1982, (a WCC Publication) we find liberal attitudesin the article written by Rev. Wesley Aringarajah, with regard to evangelisation.

We, Indian Lutherans like any other genuine believers witness not our pet dogmas and doctrines, but the saving activity of the God in Christ. "Evangelism beyond the church is often called Mission. Evangelism within the church is often called Renewal. Both are essential for the life of the Church, and both are indissolubly linked together"(The Gospel Witness, Dec.68, p.19).

What Is Service?

Service maybe divided into three parts, viz., material, educational and spiritual. By serving the people through material helps and through educational institutions we do not compete with other philanthoropic organizations. The Church was once the avant garde in pioneering such services. Service also includes the spiritual help rendered to others.

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The Interaction between Witness and Service

The faithful witness that Jesus is the Saviour of the sinners is the greatest service that one can render to others. The humble service that we do to mankind in the material, intellectual and spiritual spheres is the powerful witness that introduces Jesus to others. It is Jesus, who inculcates in us the desire to witness and to serve others. Witness and service are the two sides of the same coin. Whether people accept our witness or not, we do that. There are many who advise us that we should not preach, but spread the gospel by our chaste life and good works. They say that the Gospel should spread just as the Rose that silently spreads its fragrance. What shall we answer? Whereas God made Rose mute and dumb He created the human-being with the faculties of speech and hearing. Paul did not say, "Woe unto me, if I do not spread the Gospel just as the Rose spreads its fragrance. But Paul did say, "woe unto me if I do not preach the Gospel." (I Cor. 9:16).

Our service is not the bait to bring the outsiders unto the Church. We see Christ Himself in every suffering human being. We do not have any other ulterior motive to serve, except to alleviate human suffering.

The Hinderances for Witness and Service

There are people who do not like to witness because they do not want to provoke their non-Christian neighbours. For the sake of false peace they forsake the commandment to preach the Gospel. One should learn to witness Christ without any tinge of fanatisicism and without ignoring the spirituality that exists already in others.

There are people who refuse to see the demonic structures in the unjust society and the diabolical preparation of the Third World wars, but are more concerned with the other worldliness. Thereby the impact of the Gospel in this life of human being is neglected.

There are people who justify the existence of different manipulations of the true revelution of the Triune God. They say that each race or nation is given the religion that it needs. Such people's indifference is a big hindrance to the mission. Some think that the ultimate goal of all religions is the same. If this were true, there is no need for witness. The credibility of those who witness in a serious matter.

On 18th September, 1982 one Scholarly professor of Tirupati University asked me "What right have the Christians to preach Christ, when some of them swindle the foreign aid given to the poor?"

Some of the Christians are pessimistic and defeatistic. These attitudes should disappear from them. Inspite of the humaness of the messenger, the divine message that one transmits in powerful and is capable of penetrating in the hearts of the listeners. God's word never returns to Him empty without accomplishing His purpose (cf. Is. 55:11).

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The Role of Gurukul in the past in equipping the congregation for witness and service:

Gurukul conducts the TAFTEE (The Association For Theological Education by Extension) course for the benefit of the Christians who are in and around Madras.

The regular Gurukul programmes such as Workshop on Preaching, In-service Training for Pastors, women church workers and lay-preachers and refresher courses have often had the emphasis on witness Christ and serving mankind. Our dialogue with RSS, a Hindu militant organizatior and the study on the non-Baptized Believers in Christ helped us to understand the tasks involved in witness and service. The subject "Local Congregation and its Involvement in Mission" is dealt in many seminars in Gurukul in 1982.

The Role of Gurukul in Future

The Gurukul can conduct the following programmes for equipping the local congregations.

1. There are so many individuals who witness and serve without expecting any reward or remuneration. Such ones should be gathered in Gurukul and given training to do the witnessing and serving more efficiently. This training should be done both at local and regional levels.

a) In 1983 Gurukul intends to conduct a workshop for five days in English. This one should serve as a preparatory workshop for the regional and local training courses in different Indian languages.

Approximate expenses for 25 participants -

Travel	...	25 x 150 ...	Rs. 3,750/-
Food	...	25 x 12 x 5 days	3,600/-
Sundry expenses on special speakers & leaders			500/-
		Total ...	Rs.7,850/-

b) There should also be training camps for such individuals in the regional languages such as Hindi, Oriya, Telugu and Tamil. Here such individuals can be asked to stay for one week at least and be given training in witness and service.

Approximate expenses - 25 participants

Travel	...	25 x 50	Rs. 750/-
Food	...	25 x 12 x 7 days	2,100/-
Sundry expenses		... ...	250/-
For Four regional camps - Rs.3100/- x 4 = Rs.12,400/-			Rs. 3,100/-

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c) Gurukul can also conduct two-day seminars on the same subject in certain local congregations.

The local congregations maybe asked to bear the expenses.

2. Gurukul can also train full time evangelists of both sexes for the task of leading the local congregations in Witness and service. This course should be of two years duration, including six months of internship in the congregations. This course should be conducted in the regional languages. The following main subjects will be taught for the candidates:

1) Old Testament
2) New Testament
3) Catechism
4) Comparative Religions
5) Training in Communication and Counselling
6) Training in Indigenous Music and rural arts
7) Basic Principles of Sociology.

The Gurukul will encourage honorary evangelists. When the Churches need full time evangelists, Gurukul will train such ones.

Additional staff in Gurukul should be appointed to carry out these programmes. The churches maybe expected to bear the expenses for such training. However, for some evangelists who cannot get the financial support of their churches, Gurukul should bear the cost of training such people.

Stiphend per year - 15 candidates for 1983 and 1984	...	Rs.400 x 12 x 15	Rs.72,000/-
Books and other allowances		400 x 15	6,000/-
Travel expenses	...	200 x 15	3,000/-
Sundry expenses	...	...	9,000/-
		Total ...	Rs.90,000/-

3. Dr. Subbamma conducts Christian Ashrams for Women. Such Ashrams can be established in more places and also the inmates of such Ashrams maybe given additional training. Married people also maybe invited to such Ashrams to stay there and to get impetus in witness and serving. Gurukul should collaborate with such Ashram movements. The members who stayed in such Ashrams for some period will be of much use in the witness and service of the local congregations.

4. Gurukul will arrange for more Inter-Faith Dialogues. It can well use the Dialogue Centre (Congress of World Faiths) Tirupati, run by the South Andhra Lutheran Church. One can also understand the strength and the weaknesses of our methods of proclamation and service through such dialogues.

Five Dialogues in a year at the cost of Rs.4000/- each) Rs.20,000/-

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5. In India the fine arts are also divinised. Not to use the fine arts in Witness and Service tends to almost an offense against the Church.

   Gurukul already conducts training camps and workshops in paintings and music. Gurukul will be a source of encouragement to more people in composing songs and melodies, in writing novels and dramas, in painting pictures, etc.

6. Gurukul will publish books to encourage both the individual members and local congregations in witnessing and serving.

7. In places, where more than one denomination exists, the local congregations can combine their efforts with others. It paves way to local ecumenism. Gurukul invites the non-Lutherans also both as speakers and participants in its on-going programmes. Those the non-Lutherans, who attend seminars and courses in Gufukul return, according to my opinion, with the experience of all being One in Christ and the Lutheran theology is the forerunner of the genuine unity in Christ.

Conclusion

Any congregation that does not witness Christ and serve mankind is already stale and dead. Such a congregation can be revived and it can grow only when that congregations start their witness and service. The Lutheran Leaders in India have already in 1968 envisaged the importance of the local congregations and assigned tasks for them.

Now Gurukul actively involves itself for the programmes that are needed for the growth and strength of the local congregations.

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Case Study:(Part: 1)

PEER GROUP DEVELOPMENT PROJECT

INTRODUCTION

The Peer Group Development Project was started in Kherwara Development Block by Seva Mandir, Udaipur in 1975.

Seva Mandir is a non-governmental organisation working in the field of Adult Education and Rural Development. It aims at:

a. Providing opportunity and atmosphere for understanding human values and dispassionate study of the trends, needs and problems of the society and wherever possible, place the results of such study before the people:

b. Seeks to be a dynamic, positive and action-oriented endeavour on the part of a devoted, disciplined and dedicated group of people with an attitude of meeting challenges by seeking and applying solutions to social problems and maladies rather than merely engaging in complaint or criticism.

In short it undertakes practical measures for promoting social, economic, educational, intellectual and spiritual development of the community, both rural and urban.

Seva Mandir has made a start towards fulfilling its objectives of promoting development amongst the rural and urban communities, especially for the weaker sections.

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THE AREA

The peer Group Project was launched in Kherwara Development Block. Kherwara, the headquarters of the Seva Mandir field projects, and of the government offices of the Block Development area of Kherwara Panchayat Samiti, is situated on National Highway No. 8, 80 Kilometers to the south of Udaipur, in the state of Rajasthan.

The total area of the Block is 2,69,101 acres, of which 53,449 acres are under cultivation. Because this region is situated in the Arawali Mountain Range, the area is hilly, and only the valleys can be cultivated, small trees and shrubs are found on the hillsides.

The area is economically backward and usually suffers from a shortage of rain(drought), Most of the people depend on Agriculture, for part of their income, besides agriculture many people depend on the wooded areas for their income. Beedi leaves (used in making cheap local cigarettes), white radishes, gum. bamboo, mahua (country liquor base), charcoal and honey are forest products that supplement the income of the people of the Block.

Though this area is backward and disadvantaged in many ways, the culture is rich with folk songs, and dances, but life is hard, and the constant threat of the shortage of water, and drought periods, play havoc with the family life of the poor rural people. Men and boys from the areas regularly migrate for 6-8 months a year to Gujarat and Maharashtra in search of work. The monsoon crop on small holdings of land is often the main source of local income and production. The forests are being quickly devastated. The tenacity and nature of the people may be the richest resource of the area.

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BAKCGROUND OF THE PROJECT

The Peer Group Development Project is basically a people's project. In the past it has been the experience in the tribal areas that the development programme have not produced any significant change in tribal communities.

The government is administering a Community Development Programme. The Programme is providing at present extension services to all areas through a gramsevak. The concept behind this programme is that economic incentives of different kinds can speed up the transition of a traditional society to a modern one. Hence, the approach has been to promote the development schemes approved by the government. This may or may not have an education component built into it. None or very little effort is made by the development machinery to provide adequate knowledge to the people about development so that they may organise and act for their own development. With the exception of a few well-to-do and well-connected individuals, the people in rural areas have no knowledge about development programmes, nor about the processes that are underway in their area, and they do not know the opportunities that exist for them to benefit from these schemes. The people also lack the know-how, the means and often the will to organise themselves and to act to gain access to these opportunities. Not only this but there are several reasons for lack of development in tribal areas. These may include: macro-level planning with very little flexibility at the field level, the lack of understanding of tribal social culture and their eco-systems, the non-involvement of the tribals in administering local self-governments, the feelings and attitudes of field-level functionaries towards tribals, the lack of coordination between different official and non-official agencies leads to a differing approach to development by the different agencies, and the financial allocations are too meagre. More specifically:

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a. The Government development programmes seem to exist, in complete isolation from the poorer rural population.

b. The institutional framework for development, be it the Panchayat Raj Institutions, Co-operative Societies, Khadi and Village Industries Institutions etc.are complex and the benefits from them are limited to a select few;

c. The local groups are inarticulate and unfamilier with the intricate planning and administrative processes of the government. The line of communication is long and imperfect.

d. The cultural background and habits of living of the tribals seem to act as a restrictive factor in their economic development, for example, the habit of liquor consumption and upproductive use of resources on social customs and rites.

This analysis leads to the basic point that the tribal has to develop and learn skills, and a sense of control vover the processes of change, this means that a whole educational process needs to be initiated which may:

a. provide basic knowledge and understanding about the development programmes so that he may actively participate

b. create a feeling that he is not alone and that his community as a whole would be able to stand against exploitation.

c. help in creating such institutions of tribals within the community which on the one hand can deal with their own people, and on the other,can effectively deal with the outside world.

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THE CONCEPT (Peer Group Approach)

Our approach to 'Development'is based on our experience of working with the people.

The approach is people development through people ıparti -cipation . The process has to be based on an educational effort which may generate self-confidence, self-esteem and greater self-sufficiency-

This educational process is not based on formal learning methods but on a cycle of learning,experiencing, reflecting analysing, new learning etc.so that further action may be better.

The first stage is to develop a team of young people who will be able to give leaddrship for personal and community development in their own villages. These young people will be given training in the skills and techniques needed to improve conditions (agriculture,sanitation, animal care/etc), in their own villages, and will be given support and enouragement to try new things on their own land, in their own homes. These "Peerleaders" will be encouraged to carry out what they have learned and to communicate their knowledge and skill to their peers.

The second state is that the peer leader would help other young farmers and young people in the village in trying out the new practices that has been learned. In this way, a group of village young people would be brought together by the desire to learn and to improve their lives. This group would form the basis of the peer group in the vilhge.

The third stage is that the peer leader and the Peer Group, supported by the Inter disciplinary staff, would

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move from trying improvements on their own land and in their own houses, to trying to work on a community problem, At this stage, training is given to the group to give them the ability to understand their situation and to plan effective ways to overcome the difficulties inherent in their community life. Information and knoeledge about development schemes for the areas, and tools for analysis planning, organising, and action would be developed.

The fourth stage envisaged is that there are some issues that can only be worked on by a cluster or group of villages, in a Panchayat area or even larger. Members of several villages peer groups would come together for this kind of areas and planning action, around issues like health, crop storage and marketing, social extravagences at the time of marriages and death etc. They together would work out strategies of taking support from different sources.

It is clear that the success of the approach outlined above depends on a fair degree of experties and sophistication in the art of organisation, planning and management of development strategies and ofprojects, As things stand today, it cannot be assumed that communities possess these skills. However, this very situation defines the magnitude and complexity of the educational task for the development of the community by the community.

THE PROJECT

To test our approach the peer group project was launched in Kherwara as a action research project. The objectives of the project were as follows:-

a. To test the assumption that involvement of rural population for economic development takes place better through peer groups.

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b. To examine the possibility of developing an institution set-up comprising a number of peers leaders who combine to inculcate a desire for economic betterment among the groups of which they are a part.

c. To test the effectiveness of peer groups in bringing about change of attitude and behaviour connected with their present life-style and abstention from alcohol consumption and extravagence in social events.

IMPLEMENTATION OF THE PROJECT

(a) Selection of the Inter-disciplinary Staff

The project began in April 1975 with the recruitment of the inter-disciplinary staff, an agriculture worker, a cooperative organiser and a rural engineer, the team member were chosen because the area needed improvement in agri-culture, the development of efficient credit facilities (non-exploitative in character) as well as improvement of land fertility. This team worked with the project leader in devising a self-learning programme about the area, its people and the various development programmes underway in the area, especially the organisation and activities of DPAP and Block activities. The preparation of the team members was done so that they would be able to maintain close liasion with the functionaries of these agencies, indeed, leaders, However, the role of the team was seen as that of field level trainers, who could provide effective training and guidance to the peer groups through the peer leaders for the purpose of initiating andsustaining agricultural improvement maximum participation in cooperative institutions and home, land and water resource development. It was conceived that through resource working on these agricultural and community projects, the people invplved would grow in their self confidence,ability to organise themselves and in their understanding about the world around them.

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(b) Selection of the area

A cluster of 25 villages away from the highway was chosen, some of the factors considered in selecting the area were as follows:-

1. Contiguous area
2. Low previous intervention by development agencies.
3. Some receptivity to the project. These factors were tested by the then project officer of the functional literacy project and the inter-disciplinary team. A village resource centre was established in a central village, Bawalwara.

(c) Selection of the Peer Leadrs

In selecting the Peer Leaders for the programme, the following were the considerations:-

1. residence in the village and work in the village area.
2. self-employed and engaged in farming.
3. had shown interest in doing some work for the community.
4. a moderate level of literacy.

All the peer leaders selected were from poor families, but whose families owned some land. Most of them have shown their interest in working for their communities by being literacy teachers in earlier Seva Mandir work. During their tenure as literacy teachers they have helped the village by organising several development activities.

The test of the peer leader was seen as a person who would first understand an innovation, and then he would test it, then once this innovation has been understood by him, he would be the communicator of the innovation to his group and the community. The innovation has to be related to the need of the community.

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Right from the beginning, it was made clear to the peer leader that he is our colleaques and partner in the programme of developing an active, alert, ongoing, self-reliant and prosperous community, and is not a paid employee of Seva Mandir. A small honorarium is paid for his valuable services.

(d) Training of the Peer Leaders and Peer Groups

1. First Phase:Training of peer leaders:

The training of the peer leaders was considered as a conti-nuous cycle. In the initial stages a training programme was organised for a fortnight in collaboration with the Block Development Staff, DPAP, the Extension Directorate of the University of Udaipur. The following topics were part of the discussion:-

- Cooperative societies- principles, organisation, administration.
- Existing scheme of cooperative societies.
- Soil and water conservation practices,
- Modern concepts of agriculture and animal husbandry
- Dry land agriculture-package of practices of crops,
- Survey techniques
- Major diseases of the area and their preventive measures
- How to make puppets and how to develop puppet plays with a social message,
- Some already existing development schemes for Kherwara area and how can they benefit the villagers.

After the initial training the peer leaders were sent to study the area. They were asked to come back after a fortnight. In this meeting they were asked to prepare such projects which they could do themselves after the study of the area and its resources, and their 15 day's training. For each peer leader initial projects were their 'minimum achieveable projects.'

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As the main occupation in this area are agriculutre, animal husbandry and farm labour, they planned a maize (corn) demonstration on their own land and several other small projects. The Inter-disciplinary(ID) staff helped them in planning the demostration projects. The peer leadders met every Tuesday to discuss their projects. Also the I.D. Staff visited field based training of peer leaders.

2. Second Phase- Training of Peer Groups

Once the PEER LEADERS were trained the next step in training was to organised peer GROUP trainings. The objectives of these trainings was to enable to the growth of strong, viable unit of people which may be able to take up village level projects. By these trainings and through these projects, the goal was that the persons involved would grow in maturity and self determination. These trainings are two days long. On the first day members of the group are exposed to trust building and team building exercises Adult Learning methods such as role-playing, socio-drama, simulations games are used to build mutual trust among the peer group members. The next day the group is given expercisees in community goal setting and problem identification. This is followed by problem solving sessions. Here a ∅ hypothetical exercises is not taken, but members are asked to think of a real problem and planning, organisation of resources and scheduling is done.

Afther this training the I.D. staff checks on the development of the problem taken up by the peer group. Follow-up meetings are organised on the request of peer group members.

The emphasis during types of training is to increase the awareness about their own reality and to prepare them to be more effective in dealing with the other members of the community, and with their own work,

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ACHIEVEMENTS AND EXPERIENCES

1. First two years (1975-77)

In implementing the project, consideration was given to priorities in economic and people development of the area are agriculture, animal husbandry and farm labour. Special efforts were made to take up projects in these areas. The approach taken to develop the projects was to create awareness about credit facilities and for farm inputs, about improvement of land and water resources, husbandry practices and about a variety of new agricultural practices. These were taken as priority activities of the project. It was felt that subjects to be dealt with should not be only on economic fronts, hence some social issue(drinking, superstition, extravagance, social justice etd) were discussed in the village communities with the help of cultural media eg. Bhajan Meetings, puppet shows and drama. Along with these economic activities, another priorities objective was people development. Right from the beginning each peer leader was encouraged to create a group of young adults in his village, and develop with them new ideas of socio-economic development. The new ideas of knowledge and the existence traditional barriers to development.

The first step taken in starting the project was to establish the peer leader as an important member of his community who would contribute to the socio-economic development of that community. In an Indian village, the best way to communicate one's intention is to show by doing what one says. Hence, the projects were of two types- village level and individual level. The individual level projects were demonstration of Kharif Group of his own farm based on modern agriculture, preparation of compost manure, bunding on his farm etc. Similarly some of the village level projects were reviving the village cooperative society, surveying the village community, formation of a group of young people who will join in starting individual level projects. poor or rich?

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DETAILS OF MINIMUM ACHIEVABLE PROJECTS UNDERTAKEN BY THE PEER LEADERS(1975-77)

(a) Individual level projects

1. Adoption of High Yielding Varieties of Crops

The peer leaders and some peers in each village took maize and sunflower as the demonstration. They request their parents to let them try a crop demonstration on a small plot of their land. Therefore the staff gave them all help and advice.

During the prpject period, the farmers training programmes were organised seasonally to develop awareness about agri-technology. Similarly five farm women's camps were also organised in Udaipur with the helo of the directorate knowledge about balanced diets, health and hygiene.

The high yielding varieties/hybrids had been introduced during the project period in this area. These are Ganga-6 of Maize, Ratna of Paddy, EC- 68414 of Potato and Pusa phalguni of coupea. Except Sonalika of wheat and S-555 Potato all were well suited to dryland farming.

The yield data of the year 1975-76 showed that with the introduction of Ganga-and Kalyanasona/Sonlika,production increased by 233% and 374% respectively as compared to local varieties in the year 1974-75. Likewise production also increased in the rest of the crops.

As a result ,a total of 50 demonstrations of Ganga-5 a dry land corn variety, were taken-up. This project was a tremendous success. The villagers had never seen a crop like this in their life. In orddr to possess this variety of maize seeds, some villagers stole the crops of corn from the field. Insome case villagers gave dharna to buy seeds of this particular crop at some peer leaders farm.But these seeds bring a hybrid variety could not be used

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for the next crop.

The peer leader convinced the vilhagers that they would help in getting good seeds of this variety at the next crop time. The success can be easily seen of this development in that for the Rabi crop, 100 people joined the wheat programme, taking the advice of the peer leaders and core staff. The high yielding variety recommended for dry land farming (i.e. 'Kalyan Sona') is being taken as part of these demonstrations. This project was able to introduce a package of practices for high yielding varieties of some cereal crops, e.g. maize, wheat and cash crop like sun-flower etc. Those included soil treatement seed treatment concept of line sowing, use of fertilizers,plant protection measures etc.

2. Compose Pit :

Another project was taken by peer and peer leaders was the preparation of compost manure. The idea behind this project is to promote the habit of preparing better manure, fertilizer from cow dung.

3. Bunding and Water Management

Out core staff has gone and shown proper bunding system so that in this drought-prone area,one crop production could be assured. The bunding process will help to minimise the erosion and to improve the moisture retention capacity of the soil of this area. With the help of DAPAP,Block,CARE, 4 anicuts and 1 drinking water well were taken up by the peer leaders, and other members.

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COORDINATION WITH GOVERNMENT AND NON-GOVERNMENT AGENCIES

As reported earlier in describing the project unddr-taken by peer leaders and peer groups, several agencies are coordinating with the programme. Tribal development, Cooperative corporation, DPAP,Block,authorities, Directorate of Extension,University of Udaipur, Forest Department (Kadna Project). Oxfam, Medical department are all working very closely with the I.D.Staff of the project.

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CA54

WORKSHOP ON DEVELOPMENT
during Oct-1-2.'82

ESSENTIAL ELEMENTS IN A DIFFERENT KIND OF DEVELOPMENT

What form might a concept of development which abandoned current Western ideas take ? An extensive literature is now available on this. Countless groups in the ecumenical movement are trying to contribute to this discussion on the basis of the biblical understanding of this world and of the people who live in it. An attempt is also being made to translate theory into practice within the framework of concrete development programmes.

All who are involved in the formulation of an alternative understanding of development have this in common, that they all start from specific basic assumptions.

Among these are:

a) the conviction that what was introduced into the Third World by the colonial process was not development but underdevelopment.

b) the thesis that the relationship of industrial to developing countries cannot be described as a relationship between those who already have what is good, right and worth striving for (industrial countries) and those who are on the road to what is good, right and worth striving for (developing countries), but is in fact a relationship of dependence and domination:

c) and finally, that the goal to be aimed for in development is the elimination of relative and absolute poverty, and that a change of political and social structures is an absolute necessity for this.

What then are the essential elements in a counter strategy .

1. In the first place, foreign orientation must be eliminated : what is to be produced and consumed must be determined primarily by the needs of the country's own population. Procurement of foreign currency can no

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longer figure at the top of the list of economic priorities and objectives. The needs of the indigenous population must come first. In practice this could mean, for example, that rubber, tea or coffee plantations should be reorganised to produce food for the home market.

2. This would automatically affect the market in consumer goods. Lack of foreign currency would prevent the importance of expensive consumer goods or luxury articles, i.e. there would,be fewer cars and refrigerators, but instead adequate basic foods, textiles, simple houses...probably no Coca-Cola, but clean drinking water instead.

3. Emphasis on production for the home market would not necessarily mean autrachy, There could certainly be some production for the world market but it would be determined by the country's own interests and not based on decisions about investment and production made by the head offices of companies in distant countries.

4. The elimination of foreign orientation must go hand in hand with the mobilization of the countries'own resources. The English term "self-reliance" has come to be used for this. In the political programme of Tanzania's President Julius Nyerere,it has become the central concept of his political theory and practices. For him it means: "Organizing society in such a way that each person can control everything himself, and tries to achieve whatever he cannot manage by himself by working together in solidarity with people who think like himself."

   - "All citizens have an obli-gation to work hard and to adopt a modest personal life style so that capital can be set aside for the modernization of the production apparatus."
   - "The stimulus to economic activity should be not personal advantages but the improvement of the quality of life of the community or group. The previleges of the leading

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group should be restricted, for example, no one may posses more than one house or income from non-productive work if he draws a salary as a state official."

5. Especially important in this concept is decentralization of the political and the economic decision-making power. This will avoid the concentration of political and economic power in urban centres which then act as a pole of attraction for the rural population, as can be observed, for example, in many Latin American and Asian Countries. According to this concept each local community should be in a position to regulate all the essential matters for itself. Only certain political function such as national planning, foreign, policy, defence, etc, should be the responsibility of the central authorities. In this way the over-complexity of social mechanisms is avoided and the autonomy of small political units such as villages and districts is strengthened.

6. Decentralisation would also mean priority for rural development programmes. This includes not only the increase of agricultural production but also the development of local markets, the promotion of small industries and handicrafts processing mainly local raw materials and agricultural products.

7. A counter-balancing rural development policy of this would also have to ensure that the quality of life in rural areas is improved, in particular through the provision of adequate medical and educational facilities and better housing.

8. Finally, part of the alternative development policy would be a halt to the introduction of highly technical means of production which can only be financed by exports or by incurring debts and lead to long-term dependency because they constantly require the delivery of spares and replacements

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and the employment of foreign experts. The motto is the development of appropriate technology which is labour-intensive, which can be afforded and which is geared to the special conditions in each given case.

9. The crucial point is the creation of jobs. Whenever labour resources are left unused this contributes to poverty, whereas every additional person employed increases the national product. The re-orientation in this field can be summed up in the formula: "Development through the creation of jobs" instead of "creation of jobs through development" as it has been in the past.

10. A country can only achieve development using its own resources if there is a conscious and concerted effort by all the people directly concerned. In the past many mistakes have been made because people thought they could tell others how to set about improving their lot. Grandiose development plans were worked out, and experts were trained to supervise their implementation. Again and again we were forded to recognize that the real beneficiaries of such efforts either could not be won over to cooperate, or even opposed the "experts" sent put by the Government. Autonomous development therefore requires much time, powers of persuation and the ability to teach, and a great deal of tact and sensitivity.

Ref: Wealth Does not Trickle Down
by Manfred Drewes, Church Alert No. 15, July-Aug. 1977
pp. 6-7.

d/Sept.30,'82

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WORKSHOP ON DEVELOPMENT
during Oct.1-2,'82

PARTICIPATIVE DEVELOPMENT PROCESS IN TRIBAL AREA
A SYNOPSIS

by Kishore Saint*

The problem of weakness and vulnerability of communities in tribal areas has many facets. The environmental, technical and social factors are here locked into a spiral of degradation of resources and quality of life. These regions are constantly drained of their surplus in produce and deprived of their educated and skilled manpower. Progress to the extent it takes place, proceeds along lines of individual gain preserving or improving the status of the well-off and further improverishing the weak. For the rich and poor alike, the population pressure on land, water, pasture and forest resources have assumed proportions which are intolerable in terms of the future viability of these communities.

In human development terms, the most crucial factors concern the knowledge, the people have about development and their capacity to organise and act for their own development. With the exception of a few well-to-do and well place individuals, the people of tribal areas have very little right knowledge about the development processes that are under way in their area and the opportunities that exist for them to benefit from these. They also lack the know-how, the means and often the will to organise themselves and to act so as to gain access to these opportunities. In general, it could be said that the community at any particular village or small area level lacks self-concept as a development group which could mobilise itself and undertake sustained development at its own level.

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* Seva Mandir, Udaipur, Paper presented at NIRD, Hyderabad in 1977

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It is the contention here that the way out of the present impass and stagnation is the development of this self-concept as development entities at particular group, village and area levels. In a sense this is what community development in an earlier, more hopeful, era, was all about.

However, community development was overtaken and discarded in favour of agricultural development and extension, with its preference for the individual entrepreneur farmer, supported by the packages of inputs for exploitative farming. Thus, while agriculture and the better off agriculturists have prospered, the tribal community has failed to evolve any contemporary character, self-confidence or concern for its own future.

Yet, within the tribal communities both among the farmers and other groups there are individuals usually young adults with some schooling, who show some sense of concern and responsibility beyond their own family. They have a realistic perception of the problems that confront the community. They are familier with the 'official' ropes and quite adept at pulling them for their own benefit. Some of them feel that much more could be done for their communities if the people acted in an organised and concerted manner. These young adults in tribal areas might be viewed as potential leaders and 'vanguard groups'. Through appropriate education, co-operative organisation and institutional support they can mobilise its own and external resources to move beyond the prevailing constraints and to initiate a process of all-round development of the villages and areas in which they live.

The development sequence following the above approach may be visualised as follows:-

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The first stage is the formation, reorganisation or consolidation of community organisations for development at the village, village cluster and area level. These might be single-function or multi-purpose organisations. Their role might be operational or co-ordinative or supportive. The particular mix and pattern would depend on the prevailing situation.

The second stage involves the education through discussion, analysis, information and skill inputs of these groups in terms of villages and area development problems, possibilities and planning processes.

At the third stage, planning and development strategies at the particular group, village and area level can be worked out.

This includes the deciding of priorities, identifying resources and defining tasks for development.

The fourth stage concerns the negotiations and obtaining of commitment for financial, technical and other support for projects from local government bodies, banks, houses, business and industrial, voluntary agencies in the context of or in addition to the local, state and national level planning.

The fifth stage involves the launching of group, village and area level projects for development e.g. in irrigation, social forestry, animal husbandry, nutrition, preventive health, small industries, communications, appropriate technology.

It is clear that the success of the approach outlined above depends on a fair degree of expertise and sophistication in the arts of organisation, planning and management of development strategy and projects. As things stand today the tribal communities cannot be assumed to possess these skills. However, this very situation defines the magnitude and complexity of the educational task for the development of the community, by the community.

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Here a vital role has to be performed by a supportive catalyst institution staffed by a team of development workers. The team would comprise men and women, with training and background in community education, sociology, agriculture, engineering and family life. The group has to initially under take for itself a programme of self-education in the setting of the area. This would involve organisational work in the community as a means to learning the nature of the task, the development potential and the problems to be faced, and to prepare the material for the training of community leaders and organisers for development amongst the young adults. At a later stage these development workers have to be actively involved as promoters, co-ordinators, supporters and monitors of the organisational and educational process for development. Even as they assist the community organisation at group, village and area level in gaining self-recognition and self-confidence as active agents of development and reconstruction at the local level, they have to maintain the stance of co-learners and partners in the process.

The catalyst institution and development group 's support have to go beyond the educational and organisational work. As the developmental planning and project implementation get under way, the catalyst unit will have to provide institutional back-up and intermediary support for project preparation, negotiation and management of finance and project management. However, these support arrangements have, built into them, the educational dimension to prepare for the taking over of these functions by the local leadership.

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The approach outlined here has been developed on conviction based on empirical knowledge that the young r generation of working adults in the tribal areas have the capacity to comprehend, take held of and transform their existing situation towards possibilities for a better future for the generations to come. They cannot do it alone. They need assistance and guidance from the present generation of the educated young adults who are prepared to work with them. The initiative can and has to come from us.

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d/Sept.30, '82

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WORKSHOP ON DEVELOPMENT
during Oct.1-2'82

"VOLUNTARY ROLE IN RURAL DEVELOPMENT"

THE GANDHIAN IMPERATIVE

Let us not judge history in terms of the limited perspectives of our own generation.

Let not the future be foredoomed for want of will and imagination on our part.

We keep on talking about revolution because not long ago with much fewer resources at our command we dared to challenge the mightiest Empire World had known and, simultaneously, made bold to take the first steps towards the creation of new social order in accordance with our own genius. Only thirty years ago a revolution of hope and self-confidence was extent in this land which, utilised properly, would have laid the basis for an alternative order of society. But at that crucial moment the helmsman was removed from our midst and we lost our sense of direction.

It is necessary to remind ourselves about these things not only to save ourselves from despair but also to draw inspiration and guidance from that historic struggle. There has been a lop-sided emphasis on the political achievements of the Indian freedom movement. The parallel efforts in social change and innovation have not received adequate attention.

Perhaps the most important aspect of the pre-independence socio-economic transformation of thought and task was its deep concern with rural reconstruction in order to achieve gramswaraj'a, In the mind of the Father of the Nation this task had the highest priority, apparent from his proposal that the major moral, social and political force in the country at the time of independence- the Indian National Congress transform itself into Lok Sewa Sangh, a cadre of village level workers of the highest calibre, to undertake regeneration of the

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rural society from the grass-roots. If that had happened, in India there would have emerged a socio-political force based on moral values comparable to the Party in Communist China. That historic opportunity was lost and in the dissipation of that focus and momentum all kinds of reactionary pressures have reasserted themselves. There have been various attempts to revive the moral,revolutionary impulse under the aegis of the State system and outside it, for instance in the institution and movements of Community Development,Bharat Sewak Samaj, Bhoodan and Gramdan,Sarva Seva Sangh and other Sarvodaya organisations as well as various voluntary and religious organisations' work. While these have kept alive the concern for the task of rural regeneration and to some extent the vision of the alternative future,for the most part they have failed to emerge as an effective countervailing force. Rural reconstruction became rural and agricultural development, initially in the bureaucratic and,later, in the technocratic mould with underlying production-raising and welfarist perspective. The rural situation ceased to be seen as having any generative potential of its own and became a complex of problems known as poverty, backwardness, ignorance, sickness, to be solved by various combinations of State-sponsored relief, welfare technological extension, credit mobilisation, marketing and infrastructural development measures, subserving the dominant,urban,organised interests in the public as well as private sectors.

How is 'rural development' to be viewed today? Why the bureau technocratic, welfarist,relief framework are inadequate and even inappropriate ? Firstly,these are pretentious and false since the State does not have the resources to launch a relief-welfare measure of this magnitude. Secondly, it would require even a larger super-structure than the present bureaucracy

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to man these operations and would add to the public expenditure. It would accentuate the dependence of the people on the State undermining further their self-confidence and capacity for self-help. The 'relief-welfarist' perspective on poverty derives from situations where poverty is a limited, manageable problem. In India poverty is pervasive and structural, and inherent in the socio-psychological situation of the people. In thirty years of its efforts the State has failed to establish identification with the people, especially the poor. On the contrary, it has betrayed and hoodwinked them again and again. The solution to poverty and injustice cannot be found through paternalist-statism, it has to be sought through the awakened consciousness and aroused will of the people, the poor, to take their destiny in their own hands and become organised as a democratic force to begin planning and working for their own development. Only then will be in a position to take advantage of the opportunities the State programmes are supposed to offer them, and exert pressures for the better functioning of the system in their interests and for its modification to suit their needs. Only as an organised force with a defined value-basis they can enhance the scope of self-help and mutual aid towards a better future.

How is this organised force of the people to be created? Who is to do it? Clearly, it cannot be the task of the State. There is no historical precedent where the State, that is the administrative machinery,has succeeded in mobilising people in this manner. This is where the Community Development Programme was basically wrong in its conception. Ithas to be a task which is totally free of bureaucracy. In the socialist countries this task was undertaken by the committed party cadres outside the Government both during and after the revolutionary struggles. As indicated above, Gandhiji proposed the Lok Sewa Sangh for this value-based, people motivation and community generation effort.

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It is noteworthy that there is a common denominator in the Gandhian,Marxist,anarcho-syndicalist and liberal approaches to spcial reconstruction and that is the limited role they assign to State intervention in this process to the extent of some visualising its ultimate demise or withering away. In India,a peculiar combination of Imperial Historical circumstances and the interests of the ruling middle classes has conspired to put exclusive emphasis on the role of the bureacutratic state power for development using borrowed models, with generally disastrous consequences. This has not been perceived by the intelligentia and even by the voluntary and Gandhian organisations since their interests too are often interlinked with that of the State establishment. They should learn a lesson from the experience of the last thirty years and especially of the Emergency which was a massive assertion of State power. There is a danger that they will succumb to the temptation of making new equations with the new regime in power and in the process compromise their independent character and distinctive mission, as happened earlier.

Is there a potential for a non-state value-based,people motivation, community regeneration effort in India today? If so where does one look for this and how can this process get under way?

First of all let it be made clear that this kind of organisation and movement from below does not happen of its own accord. These phenomena are a product of conscious and intelligent choices and decisions by those who have a will and a capacity to perceive and analyse a given historical situation and the interplay and alignment of forces within it, When these choices and decisions by those who are free enough from the constraints of the Status que are combined with the lives and circumstances of the last man in society and translated into a strategy of action and programme, then a potential for transformational action appears. However, this kind of action can remain fragmentary and

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ephemeral unless it is underdirded by value framework that is indigenous to the character of the particular society and unless it is led by a vision of a preferred future. In other words, social action in order to be revolutionary has to be radical (emanting from the roots of the particular culture), has to involve the last man and has to be prophetic.

From the standpoint of these three criteria,it is clear that it is to the Gandhian and kindred ideologies, movements,organisations and individuals that one has to look for this kind of revolutionary potential in India. Gandhian thought and action reflects the inner most values of the Indian cultural experiences. Gandhian social and political action was at its best and most precise when backed by the the life straggles of the last men and women e.g.,the peasants in Champaran. Only Gandhian thought has a contemporary prophetic character that has meaning not only for India, but as is being increasingly recognised,for the whole of mankind.

However, it is one thing for a movement and organisational context to have an appropriate value basis and an inspiring vision. It is quite another matter for these to be embodied in the personal lives, organisational forms, strategies of action and the programmes of the movement. On these counts there is a vast gulf between the Gandhian ideals and the practice of the Gandhian and kindred institutions. Most of them at different levels and to different degrees have become client organisations, dependent on state patronage and co-opted in the system. Many are isolated,in different to the broader movements of history and engaged in esoteric pursuits. Some have tried to preserve their independence through foreign aid. Invariably, the lack any vital links with the local community they are supposed to serve and are quite often in league with local power interests.

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Many suffer from the same kind of institutionalisation and bureaucratisation as the State, usually forced into it by the grant-in-aid requirements. They are led by the older generation of leaders who have failed to prepare the next line of leadership, are reluctant to share power and are frequently manipulative in their style albeit in a loving, non-violent manner. As a movement the Gandhian field lacks coherence. At the local level it is controlled by mediocracies and opportunities who seldom get on with each other and are forcely individualistic. Gandhian values and precepts when adhered to are done so ritualisatically and symbolically. With the community the relationship is at best paternalistic.

Yet in all this disarray there remained life, impulse and clarity of perception in terms of the national political issues and human values. The light did not go out completely. As the awareness of the inadequacy and excesses of the system grew, there emerged pockets of resistance building up into protest and political activism. After a long period of indecision and know-how with the establishment it was accepted that an active role in politics could not be shunned and that the corrupt power of the state bad to be struggled against. This set into motion the complex of processes that ultimately resulted in the demolition of the Congress system that controlled the Indian policy for thirty years.

This is the historic juncture in the creation which Gandhian voluntary movement has played a crucial role and which it is now confronted by in terms of its own future. It is a moment of victory and a moment of danger. Gandhian organisations have regained their respectability and are once again in a position to wield influence with the state power. That presents an opportunity but this will be vitiated if there is no attempt to carry out a thorough self-scrutiny

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and an overhaul of the structures that have gone mouldy and become rickety. The danger is that the old 'darbari-voluntarism' and 'sarkari Gandhism' style will continue. With all and sundry in power chasing Gandhian institutions and voluntary bodies for advice and ideas, there will be no occasion to have a close look at the internal weaknesses and errors and to gain fresh sense of own distinctive identity and role in the present situation. The power play with the State will again mean that the revolutionary potential of Gandhian voluntary effort will remain still born.

What is to be done then?

First of all there has to be a thorough self-scrutiny by these in key positions and a strategy of overhauling the old structures has to be undertakdn. Dead wood has to be shed. New leadership has to be helped to emerge.

Next there has to be a clear definition of the role of the movement in the present situation in the varied domain of public life. The stance and attitude of the movement towards state power-political parties, private interests and community have to be clearly defined. The interlinkages amongst the organisations and support systems such as information, consultancy, planning, training have to be revitalised and made more effective. Above all, the immediate task priorities and action strategies have to be worked out.

Let is be re-emphasised that the generative strength of the Gandhian movement in India-inherent in its concerns for and its links with 'the last man' the weakest and the poorest sections in socidty. To the extent these links are real and to be degree that the Gandhian organisations serve the cause of 'the last man', to that measure they will have vitality and purpose. Although the bulk of Gandhian organisation are located close to the people and their programme cater to the weaker sections, there is very little organisational base amongst the

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people. In the affairs of Gandhian organisations the leadership is usually provided by the urban do-gooders from the the upper section in a welfarist, pastime, paternalist manner.

The present situation offers some unique opportunity to the Gandhian movement to get out of the out-sider patron role and to forge effective links with the people to provide leadership in a grass-roots developmental thrust. As pointed out earlier the defeat of the Congress in the Lok Sabha and State Assembly elections in which the Gandhian impulses played a crucial role, has led to the break-down of the Congress system of interlinkages and control through which its political hegemony was maintained.

The nexus that had been built up from Panchayati Raj upwards through State and national level power structures and had included patronage links with elements in administration, trade unions, co-operatives etc., today lies shattered, or at least shaken. For the first time after independence people especially in the rural areas have experienced a sense of their own power and choice in relation to who is to run the affairs of the State. Here is an area of possibility for building up people's power from below through educating, mobilising and organising to ensure that in the Panchayati Raj institutions the peasants, labourers, artisans, tribals and scheduled castes have a major role in electing representatives in whom they have confidence and who would serve them on a non-party political basis. The Gandhian and voluntary organisations can undertake major programmes of preparatory education and organisation in relation to this task. In the same manner there are tasks in relation to cooperative education and organisation, rural labour movement, rejuvenation of rural industries, basic education and land reform measures. It can

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be expected that the working young adults in the rural population will play a vanguard role in this movement to gain control over their immediate situation. After they have achieved power at the local level free from the statist party politics upheld by their own support organisations, then they will be in a position to generate ideas and pressures for a more meaningful revolution of power to the local bodies and greater allocation of resources to them.

The Gandhian and voluntary organisations can play a crucial activities and catalyst role in these tasks of empowering the people in the economic,social and political spheres at the grass-roots. In order to do this effectively they have to clarify their contemporary role as a movement and overhaul their existing structures and modes of functioning to perform this role in the present day situation. They have to leave behind the obscurantist,self-serving and backward-looking traits. That might be termed 'scientific Gandhism' has to be brought to the fore demanding objectivity in analysis and planning and competence in performance. The basic Gandhian values of non-violence, non-ownership,insistence on truth,decision by concensus, non-exploitiveness towards fellow beings and towards nature and personal responsibility are as valid today as when they are forged in the epochal struggle for India's political independence. A faith in these has to be renewed by the Gandhians themselves,organisational regeneration undertaken on the basis of these links created with the weakest sections and a movement, a course of action evolved which is broad-based, emanates from the roots and is distinct from the prevailing,overarching determinants of the statist-capitalist system. Only this kind of a New Democratic Force can leaven the Indian society towards a new future. There is no doubt that this Force will emerge sooner or later. Whether it will be shaped and led by Gandhian or any other values is what needs to be decided. !----

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BIHAR'S NEW SCHEMES DURING 1981-82.

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Bihar Budget, 1981-82, is a bold attempt to accelerate the growth of all sectors of the State economy, particularly Industry and agriculture. A close study of the budget proposals clearly indicates six main directionstowards which the budget leads : (1) Substantial encouragement to industry for setting up new units as also for expanding existing units by incorporating the financial aspects of the Indsustrial Policy Resolution of the State Government announced in Novembery 1980; (ii) Massive encouragement to farmers for investment in agriculture through concessions in Government and Co-operative loans and handsome subsidies on fertilizers, pesticides and minor irrigation and sales tax concessions on certain inputs; (iii) Strengthening of infra structure including power, irrigation, roads and general services like Education and Health ; (iv) A determined attack on unemployment ; (v) Reduction in rural peverty and upgradation of the standard of life of the rural people ; and (vI) Redistribution of wealth for social justice.

Bihar Budget proposal provide a massive employment scheme under which two lakhs idle educated youth would be provided with a token unemployment allowance of Rs. 50 per month. 3,000 unemployed technical personnel would be absorbed under self-employment programme by providing loans up to Rs. 10,000 and rural unemployed would be given four-crore man-days of work during this financial year.

Besides, the state Govt. has cast its net of development andwelfare measures wide in the new financial year and into its fold have come men andwomen of all sections of society with a variety of new schemes like Employment Guarantee scheme, Group Insurance scheme Crop Insurance scheme and schemes connected with Beggar homes, Death of Injury benefit to Kisans, Welfare of Rickshaw-pullers, Enquiry Committee for agriculture labourers, workers participation in management, play centre, increased subsidy on Minor Irrigation, grants to Panchayat Samitis, establishment of Indira Gandhi Institute of Medical Science, Leprosy home and Leprosy Control Board, additional facilities to Hospitals, Ayurvedic Unani-Homeopathy systems of treatment, increase in rate and number of Scholarships, private investment in Education and Health , Minimum educational facilities, scholarships for students study outside the State, Facilities for Post Graduate Education at certain places, Establishment of Kala Academy, Hostel facilities for University students, Book banks for schools and colleges, Residential schools for adivasi and Harijans, Increased subsidy on Gover Gas Plant, Construction of 50,000 houses for landless poor, Journalists Welfare Fund, Administrative Reorganisation, Block Reorganisation Commission, Facilities to Policemen, Chowkidars and Dafadars, Increase in interest rate of Govt. servant G.P.F., Facitlities for the Disabled, New Public Distribution System, steps for migrant labour and provision of Legal aid to the poor. Details are as follows :-

EMPLOYMENT GUARANTEE SHCEME.

In this scheme, 67 blocks will be covered where an average of 6,000 unemployed rural labourers and agricutural -

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labourers will be employed under guarantee which means that no person who comes to seek work will be refused work. The workers will be deployed on works of community value, already identified. Payment will be at the rate of Rs. 5 per day only. The rules under the Minimum Wages Act shall be duly amended. The scheme will cost about Rs. 20.5 Crores out of which Rs. 3.5 crores will be met from the funds available under the National Rural Employment Programme. This Scheme will supplement the National Rural Employment Programme. Under this programme all the 587 blocks of the State have been allotted Rs. 5 lakhs each.

GROUP INSURANCE.

The State Government feel that the workers, small farmers etc. of unorganised sctors should be encouraged to take advangage of Group Insurance Schemes. The State Government shall pay premium for the first 2 or 3 years. The General Insurance Corporations help will be taken in the implementation of the scheme.

BEGGAR HOMES.

The Following the introduction of the social security scheme which entitles most beggars to a pension of Rs. 30 per month, the State Government want to eradicate beggary in this State. With this end in view a Beggar Home will be set up in each district which will look after the beggars. Besides the pension any additional amount required will be provided by the Government.

DEATH OR INJURY MENEFIT TO KISANS

The State Government would pay a sum of Rs, 2,000 for grievous injury or death caused by accident during mechanised farm operations.

WELFARE OF RICKSHAW PULLERS

The scheme for owning Rickshaw by the Rickshaw-pullers has been revived. The Rickshaw-pullers will also be provided with more Rickshaw-stands including night shelters. They will also be essisted in insuring their rickshaws. They will be encouraged to join group insurance scheme for which the State Government will meet 50 per cent of the cost of insurance in the first year, 40 percent in the 2nd year and 30 percent in the 3rd year.

ENQUIRY COMMITTEE FOR AGRICULTURAL LABOURERS?

The State Government desires to set up Agriculutural Labour Enquiry Committee to study the economic and social life of the labourers. This committee will be set up in the new financial year (1981-82).

WORKERS' PARTICIPATION IN MANAGEMENT.

It is proposed to implement effectively the scheme of participation of workers in all private and public undertakings where number of workers im 200 or above.

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SELF EMPLOYMENT WCHEME.

This scheme aims at encouraging the technically educated unemployed to get self employment on their own with State Government's help. The medical graduate, the veterinary graduate, the agricultural graduate, the Engineering graduate and the diploma holders in various technical fields, who are unemployed, shall be eligibelefr for loans ranging from seven to ten thousand rupees for setting up dispensaries, workshop, agricultural input sale points, agricultural extension services etc. The rate of interest would be only 2 per cent. The scheme simultaneously aims at reducing unemployment raising the standard of services and life in the rural areas. The loans under this scheme will not be availabel for urban areas.

RURAL ANDURBAN WARD VOLUNTEER FORCE.

The scheme aims at deploying the educated unemployed in rural areas and municipal wards for rendering community service. The volunteers will be expected to assist in such activities as rural and urban sanitation, family planning health, assistance to farmers and agricultural extension etc. The volunteers will be paid a nominal allowance of Rs. 50.00 per month, 2,00,000 volunteers are expected to join. There are restrictions for joining the volunteer force. Only those who are at least matriculates of diploma holders and have discontinued their studies for 5 years and are registered with any Employment Exchange will be eligible for joining. The scheme is estimated to cost Rs. 22 crores annually.

PLAY CENTRES.

The State Government propose to set up play centres for the rural children in all Panchayats. These centre would be of moderate nature. A sum of Rs. 1,200 per Panchayat would be spent on each centre. 50 per cent cost will be met by the Central Government. The scheme was not being taken advantage of so far.

INCREASED SUBSIDY ON MINOR IRRIGATION.

The State Government want quick and massive exploitation of underground water resources. For this purpose quantum subsidy given to farmers has been revised and raised to 25 percent in case of big farmers, to 10 percent in case of farmers owning between 5 and 10 acres, to 50 percent in case of those owning between 2½ acres of land. In case of Harijans and Adivasi 15 percent additional grant has been allowed raising the limits to 40 percent, 55 percent, 65 percent and 80 per cent. It is cent per cent for digging big diametere well in case of Adivasis of Chotanagpur and Santhal Parganas possessing land up to 7½ acres.

GRANT TO PANCHAYAT SAMITIS.

The State Government have revised the scheme of spending Rs. 1 lakh for petty development schemes on the recommendation of local ligislators in their pespective constituencies. This scheme had not been very successful. The State Government will, now, give Rs. 1 lakh to each -

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Panchayat Samiti which operates at the level of block for the purpose of carrying out those petty works which are of local nature and of highly productive value. This will cost a sum of Rs. 5.87 crores annually.

Crop Insurance.

Crop insurance will be introduced on the pattern of some other States. General Insurance Corporation shall be requested to prepare a scheme for its implementation.

Indira Gandhi Institute of Medical Sciences.

The State Government propose to set up a high level post-graduate medical institute on the pattern of All India Institute of Medical Sciences at Patna. Work on this project starts this year. It involves a total expenditure of Rs. 10 crores.

LEPROSY HOME AND LEPROSY CONTROL BOARD.

Some of the districts in the State have homes for lepers while others don's have this facility. The State Government propose to set up Leprosy Homes in all such districts which have high incidence of leprosy; The Government also proposes to set up a Leprosy Control Board. Funds will be provided in the current year.

ADDITIONAL FACILITIES TO HOSPITALS.

It has been experienced that in the major hospitals of the State either proper and adequate equipments are not available or the same a re in disrepair. Facilities for patients like bed sheet, mattresses, blankets are also lacking. State Government porpese to provide a sum of Rs. 100 lakhs, 75 lakhs and 80 lakhs for Medical College Hospitals to Patna, Darbhanga, Ranchi and Bhagalpur respectively. Other medical college hospitals taken over by the State Government would be provided with a token sum of Rs 5 lakhs for the same purpose. A sum of Rs. 3 lakhs each would be provided for the district hospitals. The indoor poor patients would be given a cash amount of Rs. 1 to supplement their diet or to meet petty expenses. The cost will be Rs. 5 crores.

AYURVEDIC, UNANI AND HOMEOPATHIC SYSTEMS OF TREATMENT

In the premises of each district hospital (under one roof) Allopathic, Ayurvedic, Unani and Homeopathic system of treatment will be made available.

INCREASE IN NUMBER AND RATE OF SCHOLARSHIPS.

The number ofscholarships granted by Education Department was almost doubled to 63,000 in 1980-82. For scheduled casts and scheduled Tribes the number of scholarship which rose from 208410 to 310117 in the last financial year is proposed to be raised to 4,36,249 in the present year. It is also proposed to enhance by 20 p.c. the rate of scholarship in order to compensate for the rise in prices benefiting 5 lakh students.

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Private investment in Education and Health.

The State Government have decided to take advantage of the desire of generous private individuals in the matter construction of school and dispensary buildings. Any person who puts up such building will have the option of the school or dispensary being named after him.

Minimum Educational Facilities

The State Government propose to put up a minimum of 4 High Schools in each block, including at least one school for girls. In such blocks where these facilities are not available i.e number of high schools is less than four including a Girl's High School the dificiency will be met and fund provided by the State Government. The execution of thin scheme will start this year in Chotanagpur and Santhal Parganas and by the end of 6th plan period this will cover the whole State.

Scholarships for students studying outside the State.

Students from Bihar studying at the Air Technical Training Institute, Calcutta will be paid a Scholarship of Rs. 200 per month.

Post-Graduate Education.

The State Government have been concerned at the limited educational facilities in some areas, Accordingly it is proposed to provide grants for startingpost-graduate education in Dumka Chaibasa and Saharsa.

Establishment of Kala Academy.

The State Government propose to establish a Kala Academy for the encouragement of fine arts in the State.

Hostel facilities for University students

To increase hostel facilities for University students an additional sum of Rs. 1 crore will be provided.

Book Banks for all Schools and Colleges.

During the financial year 1981-82 Book Banks will be established in all Schools and Colleges for which Rs. One ~~one~~ crore will be provided.

Residential Schools for Adivasis And Harijans.

The Adivasis and Harijans have been long neglected. Some of them have benefited from special reservation in services. There are others, however, who are so poor that they would never be able to send their children to school unless the State helps them in a big way . STate Government have decided to set up a residential Middle School in each block and a High School in each destrict where only poor Adivasi and Harijan children will be admitted. Entire cost of education, including boarding and lodging, will be met by the State Government.

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New Concessionsin loans to farmers,

The State Government had already made major concession to farmers in payment of loans. Taccavi loans were totally remitted. Interest on loans up to Rs. 1,000 repaid by small farmers in remitted if the principal amount is paid by 30th June, 1981- This facility is being extended to short term co-operativex loans upto 5,000 rupees. Loans taken from Central Co-operative Banks for minor irrigation works, including tube-well boring, pumping set etc. will also earn the facility of this concersion. The facility has now been extended to Adivasi farmers in Chotanagpur in respect of loans taken for wells, soil conservation, land levelling and contour bunding also from the Land Development Bank.

Gobar Gas Plant

The present subsidy on Gobar gas plant varies from 25 per cent to 33⅓ per cent for small and marginal farmers. It has been enhanced to 50 per cent and all farmers have been covered. The State Government want to encourage the setting up of gobar gas plants in the State because these will relieve the loadon power sector and also improve the standard of life in rural areas.

Houses and House Sites.

Under this Scheme house sites would be provided and houses constructed for landless Agricultural labourers who have no houses of their own. By 1984-85 fifty thousan one-room tonements would be constructed. This year 10625 units would be completed. Work has already started under this scheme.

Journalists' Welfare Fund.

To promote the welfare of journalists a journalists welfare fund is being set up. State Government would initially provid a sum of Rs. 3 lakhs for the purpose of investment by the management committee. The needy journalists would be helped from the proceeds of interest. The State Government would give contributions annually for a few years till the fund becomes self-sufficient.

Administrative Re-organisation

To improve the administrative machinery two new devisions will be set up one at Gaya and the other at Chapra. There is also a proposal to upgrade Khagaria and Madhepura Subdivisions to the level of districts. The State Government also propose, after ascertainingg local public opinion to re-organise Ranchi, Sathal Parganas and Singhbhum districts which are rather large.

~~Institutions of Religious and Charitable Endowments.~~
Block Re-organisation Committee

There is considerable variation in the size and population of blocks in Bihar which is the basic administrative unit. The State Government will set up a Commission to enquire into the re-organisation of the blosck.

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Facilities to Policemen, Chaukidars and Dafadars

The promotional avenue to the police constables and ministerial officials will be enlarged. Selection grade posts in the cadre will be increased from 20 per cent to 25 per cent This has been done taking into account the hazards of their duties. The police force shall be divided into 2 wings - naming the investigation unit and the law and order wing. The programme will be implemented gradually by constituting the two wings at Patna, Muzaffarpur, Bhagalpur and Ranchi Districts. The compensation for a policeman losing his life in confronation with dacoits, etc. is being increased from Rs. 10,000 to Rs, 20,000. The State Government have decided to create two posts of Police Commissioners at two major district headquarters. The daffadars and Chaukidars will be given regular pay in accordance with the I.N. Thakur Committee.

Increase in interest rate of GPF.

The interest on the Government Servants General Provident Fund, which vary from 7.5 per cent to 8.5 per cent are being increased to 10 per cent. This will encourage Government servants to increase contributions to G.P.F. and will also discourage the tendency to withdraw money from G.P.F. for investment outside. It would also compensate those Government servants who keep their money in G.P.F. against inflationary pressures.

Grant on authorised and certified seeds.

Grants of Rs. 30 per quintal on authorised seeds and Rs. 20 per quintal on certified seeds will be sanctioned. In addition to this a grant of Rs. 150 per quintal on gram seeds will be santioned.

Facilities for Disabled.

It is proposed to reserve 3 per cent of post for disabled persons in certain class of Government serveces. Reservation on seats in educational institutions and free facility of journey for disabled persons in Bihar State Transport Corporation with Buses will be provided.

New Distribution System.

The Government have decided to make available consumer goods at concessional rates to the general public. For this a new distribution system will be created. To avoid middlemen profit and hardship to consumers, the State Food Corporation will sell consumer goods directly to the people.

For proper distribution of coal the Government have decided to create coal dump in every district. Consumers will be distributed coal directly from the dump.

To co-ordinate and monitor the distribution work, control rooms are being set up at district level. Vigilance committees are being set up at block levels to keep watch on their working.

Steps for Migrant Labourers

The Government have decided to take steps to rescue Bihar migrant labourers from exploitation outside the State. It has

Gossner Mission

come to the notice of the State Government that labourers specially from Adivasi areas and weaker sections are kept bounded by contractors outside Bihar. The conditionsof women labourers are even worse. The State Government have decided to form 'rescue squads' to get them released whether they are kept bonded.

Where there is concentration of Bihari labourers, Labour Officials will be appointed to look after their welfare. Proper conditions will be created so that women labourers get jobs within the State.

LEGAL AID

The Government have decided to exempt Harijans and Adivasi from court fees. People whose annual income is less than Rs. 4,000 will also get this exemption. Apart from this free legal aid will be provided to the poor.

Gossner Mission

Phone : 89052

JAMES E. BALRAJ

EXECUTIVE DIRECTOR

COUNCIL FOR TECHNICAL & VOCATIONAL TRAINING

Office :
7, AVENUE ROAD, NUNGAMBAKKAM,
MADRAS-600 034. S. INDIA.

Residence :
NO. 4, CHURCH ROAD,
VEPERY, MADRAS-600 007.

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OM SAI RAM

CLASSICAL BHARATHANATYAM RECITAL

by

SAI VANDANA

(Disciple of Kalaimamani Pandanallur C. Subbaraya Pillai)

in honour of the delegates to the

International Conference of

United Evangelican Lutheran Churches

Mission Consultations

at Mamallapuram on the 18th of November 1982

PROGRAMME

		Ragam	Talam
Prayer			
1.	Alarippu	Nattakurinji	Thisram
2.	Varnam (Mohamana)	Bairavi	Rupakam
3.	Thikkutheriyata Katil	Ragamalikai	Chatusram
4.	Natanam Seyyum Padanar	Ketharagowlam	Thisram
5.	Thillana	Sindubairavi	Adi
	Mangalam		

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ABOUT THE ARTIST :

Sai Vandana, daughter of M.S. Sambamurthy and Dr. Sushila Sambamurthy, is the Disciple of Pandanallur C. Subbaraya Pillai who is a direct descendent of the "Thanjavur Quartet" of Ponnaiah, Chinnaiah, Sivanandam and Vadivelu who were responsible for giving Bharatha Natyam the "Concert Shape" as we know it today. The Pandanallur School has trained famous Dancers like Indirani Rahman, Mrinalini Sarabhai, and Kalakshetra Rukmini Devi. Ten year old Sai Vandana has been under the Tutorship of Sri Subbaraya Pillai for five years now. She gave her maiden performance on 22nd April 1982 and has since given several public performances. She is also being trained in classical vocal music.

ORCHESTRA :

Nattuvangam : Kalaimamani Pandanallur
C. SUBBARAYA PILLAI

Vocal Music : Smt. G. P. KAMALA

Mridangam : Sri P. RAMDOSS

Flute : Sri T. K. VISWANATHA RAO

With Best Compliments from :

M. S. SAMBAMURTHY
'Prasanthi'
No. 12, SBI Officers' Colony,
Poonamallee High Road,
MADRAS-600 106.
Phone : 422552

Gossner Mission

2dA

INTERFAITH ORPHANAGE AND ALLIED INSTITUTIONAL PROJECTS.

(Christian Social - Educational - Child Welfare and Multi - Service lay - Mission)

UNDER THE MANAGEMENT OF INDEPENDENT CHRISTIAN LEAGUE

(Regd Under Societies Act XXI-1860 of India)

(Under the guarentee of articles 14, 15, 19, 25, 26, 27, 28, 29, 30 & 51 of the Constitution of India)

SOCIAL-EDUCATIONAL-RELIEF INSTITUTIONS UNDER THIS MISSION.

1. Interfaith Boy's Orphanage
2. Interfaith Girl's Orphanage
3. T.M.B. McAvoy Rural Middle School
4. Inter Christian Missi on School
5. Interfaith Orphanage Technical Training Centre
6. Children Relief "·FOOD AID " Project
7. Rural Hospital (Under Construction)
8. Related Special proj-cts

FOREIGN AID BE ADDRESSED TO THE HEAD INTERFAITH ORPHANAGE & ALLIED INSTITUTIONAL PROJECTS

Ottapidaram, Tirunelveli Dt., India.
Account No. 144 with Tamilnad Mercantile Bank, Tuticorin-1 INDIA.

Clearing International Bank:
GRINDLAY'S BANK Tuticorin-1. INDIA

Communications to :-
INTERFAITH ORPHANAGE & ALLIED INSTITUTIONS.
Mr. A. KOVILPILLAI, B.A., B.T.,
Executive Director
Office : Interfaith Orphanage Buildings
Ottapidaram (Pincode-628401)
Tirunelveli District, INDIA.

EINGEGANGEN
16. NOV. 1982
Erledigt .....

16. 11. 1982

To

GOSSNER MISSION,
HANDJERYSTRASSE 19 - 20,
1000 BERLIN - 41
BUNDES REPUBLIC DEUTSCHLAND

Sir,

Sub: India - Feeding and saving humanitarian project of inmates children in Interfaith orphanage, Ottapida ram - Application for feeding aid - Final reminder submitted - Regarding.

@@*@*@*@*@*@*@*

1. The Interfaith orphanage submitted an application on 25/4/82 with annexures of documents, photos, certificates bro chure and feeding budget, requesting your organization to same tion feeding Relief aid either recurring or Non - recurring basis. Subsequently also due to deficite reasons that caused oppression, depression and suppression we were forced to submit reminders again and again. But we are sorry to represent that we have neither received acknowledgement of application filed nor aid from your organization.

2. Perhaps we think that our application and reminders may have been filed in the priority list or waiting list for inclusion of Aid. If it is the nature of the case we pray your organization to respond accordingly.

3. Now the copy of our applicatien submitted to you and the critical financial situation make us remind your organiza tion to di spose of the pending file by your award of gracious aid.

4. We are sure and in utmost hope that your organization will surely show your merey for the suifering third world chil dren by a relief Aid at least recurring or Non-recurrent basis an d in this connection we have to remind your organization UNTIL YOUR ORGANIZATION RESPOND in this connection.

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5. Feeding and saving of children is concerned with the life - Problem of destituted and orphaned children for which your philanthropic organization is to show mercy on these orphaned and destituted children in emergency of need.

Therefore we humbly request your organization to show your utmost sympathy by sanctioning aid to feed children and to tide over the critical financial defieite situation. Soli citing your immediate reply,

Yours Most Gratefully,

For Interfaith Orphanage and Allied
Institutional Projects.

A. Kovilpillai

(A. Kovilpillai)
Exe. Director & Correspondent,

Gossner Mission

EINGEGANGEN
18. OKT. 1982
Erledigt .....

UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA

Dr.K.RAJARATNAM, MA.,Ph.D.(Lond)
Executive Secretary

Gurukul campus
Kilpauk, Madras-10.

6th October 1982.

To:

The Participants
Church-Mission Dialogue Session - November, 1982

Dear Friends,

Please find enclosed tentative programme of the sessions as well as a list of papers and other preparatory materials that will be available for the consultation in order to give an idea of the frame-work of our discussions.

The papers will be sent to participants in advance as and when they are ready by the end of this month.

If they are not ready by the end of this month, they will not be sent to you later as some of you may be already travelling and will miss them. It is safe to assume that all these papers will be available on arrival.

Please inform exact time of arrival.

Thanking you and looking forward to seeing you soon,

Yours sincerely,

K Rajaratnam

(K. RAJARATNAM)
Executive Secretary

ENC:

KR/cg

Gossner Mission

UELCI : Church-Mission Dialogue Session
November 15-19, 1982 at Mahabalipuram

P R O G R A M M E

November 14th, 1982 (afternoon) - (*) Arrival and Registration
Sunday

15th (Monday)

7.30 - 8.30 a.m. - Breakfast
8.30 -10.00 - Devotion and Bible Studies-I : Dr.Paul Rajasekar, UTC., Bangalore
10.00 -10.30 - Coffee
10.30 - 1.00 p.m. - Inaugural session :

President Mrs.B.L.Gopal Ratnam from NCCI

- Introduction and Welcome:

Dr.K.Rajaratnam, Executive Secretary-UELCI

- President's Opening Address
- Inaugural Address: Rev.M. Azariah, General Secretary-CSI
- Key-note Address: Bishop M.M.Tudu, President-UELCI

1.00 - 3.00 p.m. - LUNCH BREAK
3.00 - 3.30 - Tea
3.30 - 6.00 - Presentation-I: Explorations and Expectations :

Mr.Uttam Kumar, Executive Secretary, ELC in MP

Rev.Leif Munksgaard, India Secretary-DMS, Denmark.

7.00 p.m. - DINNER

16th Nov. (Tuesday)

7.30 - 8.30 a.m. - Breakfast
9.00 - 10.00 - Bible Studies-II
1.0.00 - 10.30 - Coffee

contd....

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Programme .....

10.30 - 12.00 noon - Presentation-II : Models of Partnership : Bishop Dorairaj Peter
Bishop Jacob Nag

12.00 - 1.00 p.m. - Role of LWF : Rev.Satoru Kishii

1.00 - 3.00 - LUNCH BREAK

8.00 - 3.30 - Tea

3.30 - 6.00 p.m. - Presentation-III: Ecumenical participation

- Presentation-IV : New Opportunities for Mission:
Dr.K.Sangeetha Rao

7.00 p.m. - DINNER

8.00 p.m. - Cultural Entertainment

17th (Wednesday)

7.30 - 8.30 a.m. - Breakfast

9.00 -10.00 - Bible Studies-III

10.00 -10.30 - Coffee

1.00 - 3.00 p.m. - LUNCH BREAK

3.00 - 6.00 p.m. - Working Groups
(Coffee served at Group Session)

7.00 p.m. - DINNER

(late evening sessions of working groups if found necessary)

18th (Thursday)

Morning - Preparation of Group Reports

- Sight seeing

3.00 - 6.00 p.m. - Plenary

7.00 p.m. - DINNER

contd....

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Programme .....

19th (Friday)

7.30 - 8.30 a.m.	-	Breakfast
9.00 - 11.30	-	Plenary (contd.)
11.30 - 12.00	-	Coffee
12.00 - 1.00 p.m.	-	Closing Service : Bishop M.M.Tudu
1.00 p.m.	-	LUNCH
	-	DEPARTURE

= = = =

WORKING GROUPS

Group I : Partnership Relations

Related papers:
1) President's key-note address
2) Explorations and Expectations
3) Models of Partnership
4) LWF Role

Group II : New Opportunities and practical cooperation and implementation

Related Papers:
1) On-going Evangelism programmes
2) New opportunities for Mission

Group III : Local Congregation in Mission

Related Papers:
1) 'The Local Congregation'
2) Training personnel and equipping local congregation for Mission (paper on Gurukul)

Group IV : Ecumenical Participation

Related Papers:
1) New opportunities
2) Local congregation in Mission
3) Gurukul
4) Paper on Ecumenical participation
5) Ecumenical Dialogues

NOTE:
1. Overseas partners are requested to opt for working groups of their preference.
2. Chairman and Rapporter of working groups will be appointed later.

cg/

Gossner Mission

UELCI : Church-Mission Dialogue Session : November 15-19, 1982 at Mahabalipuram.

P A P E R S:

Partnership Models
Role of L.W.F.
Ecumenical Participation
Report on Ecumenical Dialogues
Training personnel and equipping local congregation
Key-note Address
Partnership - Explorations and Expectations
Youth for Evangelism
New Opportunities for member churches for Mission:

- i) On-going Evangelistic programmes
-ii) New opportunities for Mission of member churches :

(a) Mission to Hills people
(b) African students Campus Ministry
(c) Women for Evangelism (Christian Ashrams)
(d) Cassettee Ministry
(e) National Healing Ministry
(f) Christian Education in Member Churches
(g) Bhind and Morena project
(h) Individual Church Mission projects - joint or individual

B O O K S:

- Church and Self Reliance
- NCCI publication - Local Congregation in Mission
- UELCI publication - Local Congregation
- Stewardship
- Mahabalipuram report (1973)
- Self Study Consultations report
- UELCI : Ongoing Evangelistic programme
- National Women's Ecumenical dialogue report
- Rev.Hoefer's papers - i) Why baptism after conversion
  -ii) A sample of general statistics (of the place of Christ in the faith and practice of Hindus & Muslims).
  -iii) Book : on Unbaptised Believers.

cg/

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Dr. K. Rajaratnam
Gurukul Campus - UELCI
98, Purasawalkam High Road
Kilpauk, Madras - 600 010
S. India

Berlin, 14.10.1982

Dear Brother Raja,

coming back to my letter of 21.4.1982 re. a visiting programme in and around Madras in connection with our meeting 15.-19.11. I have to inform you now, that our schedule has been changed a bit due to flights available from Bambay home.
Rev. Rieger and I therefore come to Madras by train from Rourkela on 15.11. We start from Rourkela on 14.11. around 2 a.m.

We shall proceed to Bombay on 23.11., so that we have a few days after our meeting for an information programme.

I hope that it will be possible even at this short notice to change the programme accordingly. I am very sorry for the inconvenience caused hereby.

Looking forward to the meeting and to see you in Madras,
yours in Christ,

Siegwart Kriebel

Gossner Mission

October 7, 1982

Church of South India
P.O. Box 4906, Cathedral
Madras 600 086
INDIA

Dear Brothers and Sisters,

Gossner Mission is a member body of United Mission to Nepal (UMN). We are very much interested in a decision of UMN's Board Meeting, to increase the number of Asian missionaries in UMN to a level of 25 % as a fist step towards Asianization of UMN.

We asked the Christian Conference of Asia (CCA) whether they are interested in supporting the Asianization of UMN and we proposed several possibilities to put into practice this idea. But we didn't get any answer from CCA. That's why we put directly this question before you, as you are one of the Indian Churches:

What ist your opinion about the above mentioned plan to asianize UMN? If you are interested in supporting this idea by sending one of your missionaries to UMN, but in case that your church cannot effort the salary for the missionary, we could offer to you to take one Indian missionary under contract and to pay for him while working in Nepal.

As we are very much in favour of the approach of UMN towards "grass-roots oriented projects" we would especially be interested to find an Indian missionary for the following posts:
a person who is educated in

a) agriculture, afforesty, or irrigation for a post in a rural integrated project, or

b) appropriate technology for a post in a research center, or

c) nutrition or medicin for a post in a community health programm.

It is important that the missionary in question has practical experiences and is ready to work in a remote erea. As there are almost enough well educated Nepali doctors, nurses and teachers it is not useful to send a person of this profession.

What do you think about our ideas and proposals? We should be very thankful if you could let us know your opinion in this matter.

Yours in Christ

B Barteczko-Schwedler

Bärbel Barteczko-Schwedler (Mrs.)
(Nepal-Secretary)

bcc: UMN, C. Johannson

Gossner Mission

Ev.-luth. Missionswerk in Niedersachsen

Missionswerk der Ev.-luth. Landeskirche Hannovers, der Ev.-luth. Landeskirche in Braunschweig und der Ev.-luth. Landeskirche Schaumburg-Lippe. Zusammenarbeit mit ev. Kirchen in Hessen und im Elsaß und ev.-luth. Gemeinden und Freundeskreisen.

Missionsanstalt Hermannsburg · Ev.-Luth. Mission (Leipziger Mission)

Arbeitsgebiete in Übersee: Äthiopien · Südliches Afrika · Indien · Lateinamerika. Deutschland: Missionsseminar · Gemeindedienst für Weltmission/Volksmission · Bildungsarbeit · Niedersächsische Lutherische Volkshochschule · Missionshandlung (Buchhandlung, Druckerei)

EINGEGANGEN
- 2. AUG. 1982
Erledigt .....

Herrn OLKR H. Becker
LKA Braunschweig

Pastor H. Gerdts
NMZ, Hamburg

Dir. P.S. Kriebel
Gossner Mission

Außenstelle Hildesheim:
Weinberg 57
D 3200 Hildesheim
Telefon (05121) 81041/42

Missionszentrale:
Georg-Haccius-Straße 9
Postfach 1109
D 3102 Hermannsburg
Telefon (05052) 3305/06
Telex 925194 elm d

- Asienreferat -

Hildesheim, den 30. Juli 1982
Gr./Wu.

Sehr geehrte, liebe Brüder!

Durch ein Mißverständnis ist seinerzeit das kurze Gesprächsprotokoll vom 5. Mai zwar nach Hannover, aber nicht an Sie gegangen. Bruder Christian Krause bat mich gestern darum, Ihnen Kopien davon zukommen zu lassen, was in der Anlage geschieht.

Mit herzlichen Grüßen
Ihr

H. Grafe

(Dr. Grafe)

Anlage

Gossner Mission

R E P O R T

on a meeting with Dr. K. Rajaratnam, General Secretary of UELCI, on May 5th, at Lutherisches Kirchenamt, Richard-Wagner-Str. 26, Hannover.

Present: OKR C. Krause, Dr. K. Rajaratnam, OLKR H. Becker,
P. H. Gerdts, P. Dr. H. Grafe, Dir. P.S. Kriebel

The meeting took place at the suggestion of AKZMD mainly as a prior consultation to the Dialogue Session of the Lutheran Churches in India arranged at Mahabalipuram November 15th to 19th, 1982.

OKR Christian Krause took the chair and welcomed Dr. K. Rajaratnam.

Dr. Rajaratnam described the present general state of the Lutheran Churches in India as dominated by internal factions, court cases and leadership struggle rather than zeal for the mission of the Church. The thrust of the All-Asia Lutheran Conference at Manila (1977) and the All-India Lutheran Conference at Delhi (1979) must be preserved. To that end the Dialogue Session at Mahabalipuram in Novebber 1982 will focus on

a) missions as carried out at the grass root level

b) effective partnership with missions overseas

In activating these concerns the UELCI will provide for the fills, not for the essentials. In preparation field studies are being conducted to list

a) effective mission programmes that are happening today in Lutheran Churches in India,

b) exciting possibilities and prospects of mission in the future

Whereas no union with non-Lutheran Churches is possible, it is possible to have ecumenical involvement and cooperation in missionary and social endeavours.

The discussion centred around various concepts of partnership, the status of the Mahabalipuram Conference, alternative or supplementary strategies to it at the grass root level and the UELC "mission desk" for which Dr. Rajaratnam desires an expatriate teacher (at Gurukul) to be associated with an Indian colleague,

Kriebel plans to attend the Mahabalipuram Conference,Becker will decide in June. It is recommended to NMZ and ELM that either Gerdts or Grafe will attend, either representing the other and his travel being paid in equal parts by VELKD, NMZ and ELM.

Krause informed the participants on projects pertaining to India to be discussed at the forthcoming meeting of the Committee of Church Cooperation at Stavanger.

Dr. Grafe

Hildesheim, 24. Mai 1982

Gossner Mission

GOSSNER MISSION
Handjerystraße 19/2o

1ooo Berlin 41,
June 6, 1982

To the
National Christian Council
Head Office
Nagpur 44oo1
I N D I A

Dear brothers and sisters in Christ,

a friend of the Gossner Mission asked me about the work of missionaries in Kashmir, Buthan and Sikkim. For I do not know anything about missionaries in these areas I would be very glad if you could help me in this issue. If you know some details about missionaries working in Kashmir and Sikkim I would appreciate it very much if you could write to me

a) which mission-organisations are working in these countries,

b) how many missionaries are working there,

c) what sort of work are they doing?

Thank you very much for your help.

Yours sincerely,

in the name of

(Mrs. Bärbel Barteczko-Schwedler)
Nepal secretary of Gossner Mission,
who is departed after dictation

(G. Lischewsky, secretary)

Gossner Mission

Office : 664266/811676
Resi : 614621

UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA

(Registered under Societies Act, XXI of 1860)

Dr. K. RAJARATNAM, M.A., Ph.D. (London)
EXECUTIVE SECRETARY

EINGEGANGEN
26. MAI 1982
Erledigt .....

Gurukul Campus,
98, Purasawalkam High Road,
Kilpauk, Madras-600 010,
S. India.

Date 17th May 1982.

To:

The Rev.Siegwart Kriebel
Gossner Mission
1 Berlin 41 (Friedenau
Handjerystrafse 19/20
GERMANY.

Dear Bro.Kriebel,

I was so glad to see you at Hannover the other day and I am further glad that you would be attedding the Mission Dialogue session in November this year accompanied by Rev.Gottfried Rieger. You both are welcome to Madras in S.India and I will be happy to arrange a programme for you to visit places of interest as you indicated in and around Madras during that week.

Welcome again.

Thanking you,

Yours sincerely,

(K. RAJARATNAM)
Executive Secretary

KR/cg

Gossner Mission

Gossner Mission

1381

INTERFAITH ORPHANAGE
TIRUNELVELI DIST.
INDIA.
OTTAPIDARAM.

Gossner Mission

Gossner Mission

INTERFAITH ORPHANAGE
TIRUNELVELI DIST.
INDIA.
OTTAPIDARAM.

Gossner Mission

INTERFAITH ORPHANAGE AND ALLIED INSTITUTIONAL PROJECTS

(Christian Social – Educational – Child Welfare and Multi – Service lay – Mission)

UNDER THE MANAGEMENT OF INDEPENDENT CHRISTIAN LEAGUE

(Regd. Under Sooieties Act XXI-1860 of India)

(Under the guarantee of article 14, 15, 19, 25, 26, 27, 28, 29, 30 & 51 Of the Constitution of India)

SOCIAL-EDUCATIONAL-RELIEF INSTITUTIONS
UNDER THIS MISSION.

1 Interfaith Boy's Orphanage
2 Interfaith Girl's Orphanage
3 T. M B. McAvoy Rural Middle School
4 Inter Christian Mission School
5 Interfaith Orphanage Technical Training Centre
6 Children Relief "FOOD AID" Project
7 Rural Hospital (Under Construction)
8 Related Special projects

FOREIGN AID BE ADDRESSED TO THE HEAD:
INTERFAITH ORPHANAGE & ALLIED
INSTITUTIONAL PROJECTS
Ottapidaram, Tirunelvelli Dt., India.
Account No 144 with Tamilnad Mercantile Bank,
Tuticorin-1 INDIA

Clearing International Bank:
GRINDLAY'S BANK Tuticorin-1. INDIA

Communications to :-
INTERFAITH ORPHANAGE & ALLIED INSTITUTIONS
Mr. A. KOVILPILLAI, B. A., B. T.,
Executive Director
Office: Interfaith Orphanage Buildings
Ottapidaram (Pincode-628401)
Tirunelveli District: INDIA

To

GOSSNER MISSION,
Handjerystrasse 19 - 20,
1000 BERLIN - 41
BUNDES REPUBLIC: DEUTSCHLAND

EINGEGANGEN
- 5. MAI 1982
Erledigt .....

25.4.1982

Sir,

Sub: India - Child Welfare service in Interfaith orphanage under the management of Independent Christian League feeding and saving of orpha ned and destituted children feeding deficite budget application for feeding financial aid submitted - Regarding.

££*£*£*£*

1. The Independent Christian League as Managing organi zation of Interfaith orphanage and its allied Institutions. a Non-Partisan Non-Partisan - Non Profit Interdenominational Christian Educational Child Welfare and Multi - Human deve lopment service organization registered as a Interdenomina tional Christian religious minority Rural Institution duly under Societies Registration Act XXI - 1860 of India with in the meaning of article 19 (1) (f) (g) 25, 26, 27, 30 of the constitution of India is RUNNING the following Educa tional Children Welfare Project Institutions which are duly recognised Individually by Governmental acts and regulations.

S.No	NAMES AND ADDRESS		BENEFICIARIES
1.	T.M.B. McAvoy Rural Middle School, Ottapidaram	-	1800 studying roll
2.	Inter Christian Mission School, Tuticorin	-	300 ...
3.	Interfaith boys orphanage, Ottapidaram	-	650 ...
4.	Rural Hospital Under Construction	-	For benefit of 100 V ill-
5.	Interfaith orphanage rural technical center	-	Train orphaned childrenge
6.	"Relief food aid project"	-	To feed abandoned childre

Gossner Mission

2.. Among the above Institutions in operation Inter faith orphanage is the Relief home of children where is 500 orphaned and destituted children are fed, sheltered and Educated..

Every year the feeding project needs Rs. 480000/- as described in the feeding budget and the deficite is to be made out by refundable loan which is also rare and hard up surmountable to raise. Therefore we submit the enclosed application to the mercy of your feeding Relief aid..

Feeding is concerned with life problem of children which cannot be postponed or stopped but to be continued at any cost. You are the philanthropic body, entrusted to the welfare of human beings..

Therefore in review of our application we humbly pray your organization to show your utmost sympathy and mercy by sanctioning any Relief feeding aid and thus enable to feed and save children.

Yours Most Gratefully,
For Interfaith Orphanage and Allied
Institutional Projects,
A. Kovilpillai
(A. Kovilpillai)
Exe. Director & Correspondent,

Gossner Mission

FORM OF APPLICATION FOR FINANCIAL - FOOD AID - RELIEF ASSISTANCE FOR INSTITUTIONAL FEEDING AND SAVING PROJECT OF CHILDREN

1. Name and Address of Applicant Organization Executing the Project?

INDEPENDENT CHRISTIAN LEAGUE OF INDIA

(Regd. Under Act 1860 of India)

HEAD OFFICE: **INTERFAITH ORPHANAGE BUILDINGS.**
OTTAPIDARAM. Pin Code 628401.
TIRUNELVELI DISTRICT, INDIA.

Administrative Location :

Headquarter	.....	Ottapidaram
District	.....	Tirunelveli
State	.....	Tamilnad
Country	.....	India
Nearest Port	.....	Tuticorin

The Undersigned as Executive Director of Managing Board Independent Christian League - in charge of children Relief Project of INTERFAITH ORPHANAGE, requests and appeals to :-

2 Specify here the name and address of organization to whom applied for aid.

GOSSNER MISSION,
HANDJERYSTRASSE - 19-20,
1000 BERLIN - 41
BUNDES REPUBLIC DEUTSCHLAND

for recurring / Non recurring financial assistance with the execution of the project described hereunder.

3. Title of Project to whom aid intended and applied for?

Interfaith Orphanage children feeding and saving project

4. What is the legal position of the applying organization?

The Independent Christian League is a Non-Partisan, Non Profit Interdenominational Child Welfare/Social/Educational Medical Relief Association comprising of responsible school managers, Directors of orphanages and Social workers, teachers of both sexes as Executives and same Board is duly registered under societies Registration Act XXI - 1860 of Indian Government under the guarantee and in the meaning of article 19 (1) (f) (g) 25, 26, 27, 29, 30 of the constitution of India.

b) What are the major functions of the applicant Association ?

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Its aims and objects are focussed on rehabilitation of orphaned, destituted and refugee children, Educational Development and offering the rehabilitated children technical & mechanical training of youngsters along with the following 32 Divisions of Christian service.

DIVISIONS OF SERVICE

1 Religious Service
2 Co-operation with clergy
3 Social Service
4 Educational Service
5 Parent teacher co-operation
6 Medical Relief Service
7 Children Welfare Service
8 Co-operation with Government
9 Indian National Patriotism Solidarity Service
10 Democratic action Service
11 Multi - Economical service
12 Multi - Purpose development
13 Multi - Voluntary action service
14 Multi - Recreation Service
15 Inter National Co-operation Service
16 Inter National Peace Service
17 War resistance service
18 Associational Service
19 Audio visual service
20 Multi - Purpose Publicity Service
21 Gandhian Sarvodya Movement
22 Christian Unity and Interfaith co-operation
23 Religious (Humanist Service) Service
24 Multi - Relief Service
25 Clearing Service
26 Book aid and Library Service
27 Liberal Movement
28 Red cross service
29 Scripture Translation Service
30 National (Reformation) Service
31 Christian Multi Research Service
32 Women Development Service

c) What are the Practical Administrative Instituions run by Applicant Organization?

S. No.	NAME & LOCATION OF THE INSTITUTIONS		PRACTICAL IMFLEMENTATION
1	T.M.B. McAvoy Rural Middle School, Ottapidaram	....	1200 Children Educated upto VIII Std by 25 staff
2	Inter Christian Mission School, Tuticorin	....	400 poor children studying taught by 5 staff
3	Interfaith Boy's Orphanage, Ottapidaram	....	Average Boys 400 orphaned & Destituted children rehabilitated & saved
4	Interfaith Girls Orphanage, Ottapidaram	...	Average 200 Girls orphaned & destituted children are rehabilitated & saved
5	Intefaith Orphanage Rural Technical Trained Centre	....	Various Job-oriented technical courses are proposed to be taught for which 30 acres got ready.

Gossner Mission

7	"Relief Food aid Project"	.....	Free gift food distributed got from Gift food donor organizations abroad
8	32 Divisions of Christian Service	.....	Social Educational Multi Purpose Service under 32 heads
9	Women development service	....	Rnral Women - Girls Education - Women counselling craft service etc.

5. **The aims and objects of the Project :** The major aim of the rehabilitation — orphanage is to rehabilitate, feed, save and educate the abandoned children, left out of natural disasters, migratory living, marital conflict, divorce, desertion; death of parents and left out uncared by poverty stricken parents, and to offer them social security by providing small scale mechanical and technical courses since passing their educational career just to make them attain self — standing in life.

6. **How many children are rehabilitated in the Interfaith Orphanage?**

There are 600 children (Categories of which referred in question 5. Rehabilitated in this orphanage.

7. **Is the project of rehabilitation of orphaned and unwanted children more than local significance (need for the project) ?**

The category of children as referred there in para 5 are reflection and replica of parental divorce, desertion, marital — conflict, poverty, refugee problems, natural disasterous and other poor conditions. It is the sworn duty of your humanitarian philanthropic organization to rehabilitate, save educate and offer Social security to such kind of abandoned children. The Interfaith orphanage is the rehabilitation center where such categories of children referred in para 5 and 6, are duly fed, educated, and rehabilitated.

8. **Whether the Interfaith Orphanage feeding saving and rehabilitation project qualify the salient features and characterastics of Welfre Rehabilitation Centre:**

Yes, by fully providing the following aminities.

a) Detailed planning
b) Cadre formation
c) Responsible legally registered Management
d) Well administration
e) Trained supervison
f) Good psychological calimate
g) Legal handling of finance and maintenance of accounts.
h) Offering of Socialization
i) Health Care
j) Good Hygenical condition
k) Caloric and vitamin balanced diet
l) Adequate accommodation as per rules
m) Good play facilities
n) Routine time table of work of home life and education
o) Good education I std to VIII through teaching of curriculmn
q) Provision of book and seholastic facilities
r) Provison of clothing and all living aminities
s) Adequacy of safety measures.
t) Training in weaving, gardening etc in outside school hours
u) Government recognition for Institutios, Inspection and auditing

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"INTERFAITH ORPHANAGE AND ALLIED INSTITUTIONAL PROJECTS"
OTTAPIDARAM - 628401
TIRUNELVELI DISTRICT : INDIA
Account No. 144 With TAMILNADU MERCANTILE BANK. TUTICORIN-1
INDIA.

APPEAL OF THE APPLICANT ORGANIZATION

In the circumstances stated therein above, the applicant organization requests your organization to show your utmost sympathy on these orphaned and destituted children in the Interfaith Orphanage by sanctioning recurring or Non-recurrent feeding aid and thus save the children.

For Interfaith Orphanage and Allied
Institutional Projects,
A. Korilpillai
(A. Korilpillai)
Exe. Director & Correspondent,

Station :

Date :

Signature of the Applicant

RECORDS ANNEXED FOR PERUSAL

Annexure : 1) The Auditor's feeding budget — Estimate

2) Feasibility and desirability certificate issued on feeding scheme by Governmental block development office

3) Bonafide of the rehabilitation service certified by Governmental Executive Magistrate

4) Certificates from dignitories

5) Photos of children rehabilitated under Interfaith Orphanage children rehabilitation scheme

6) Brochure on children feeding scheme.

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INDEPENDENT CHRISTIAN LEAGUE OF INDIA.

(Registered Under Societies Registration Act XXI of India)

S. No. 46 of 1972.

CHRISTIAN SERVICE PILOT PROJECT – SCHEME UNDER DIVISIONS OF SERVICES.

1. Christian Educational Service.
2. Christian Religious Service.
3. Christian Social Service.
4. Christian Parent and Teachers Service.
5. Christian Service for Children.
6. Christian Relief Service.
7. Christian Multipurpose development Service.
8. Christian Recreation Service.

APPEAL.

India is a Secular democratic country, where Christians of various denominations are minority in number. In those days christianity was fostered in India by various Missions by founding churches, Educational, medical and other social charitable institutions. But the follow up work is not properly regulated and based. Subsequently after the dawn of freedom to India, present circumstances and prevailing conditions in Society and lack of christian leadership have necessitated to form this powerful separate lay organization of Indian Christian Citizens to spread the message of christ (Evangelization) and at the same time to work for the solidarity, up lift and welfare of Indian christians in General and to safeguard the interests and lawful rights of multisided christian institutions that are already founded and functioning and serving the public irrespective of caste and creed and democratic christian social, political and religious rights. It studies, propagate and apply Christian Social doctrine in economic social. educational, medical and relief matters. So Independent christian league of India is founded duly comprised of christian intelligentia of all denominations just like a Christian Interdenominational united front spiritual junta as Executives, as an autonomous organizing and advisory lay christian independent body having no control of churches solely aimed at developing Indian christians of all denominations in the religious, Social Educational, Political, Governmental, Medical, Industrial, Economical Technical and other related development fields and the same independent association is legally registered under societies Registration Act XXI. 1860 of India.

Gossner Mission

The total frame work of this organization are subdivided into 27 services. They run as follows:- (1) Christian Religious service, (2) Christian service to clergy, (3) Christian Social Service, (4) Christian Educational Service, (5) Christian parent and teacher service, (6) Christian medical service, (7) Christian service for children, (8) Christian Relief Service, (9) Christians and Government, (10) Christians and politics, (11) Christian Anti-Communism Crusade, (12) Christian Economical Service, (13) Christian Voluntary Action Service, (14) Christian multi-purpose development service, (15) Christian Recreation Activities, (16) Christian National and world contact, (17) Christian Associational Service, (18) Christian Radio and audio visual service, (19) Christian Publicity Service, (20) Christian Technical advice Service, (21) Christian labour-workers and professional movement, (22) Christian - Ghandian Sarvodya Service, (23) Christian clearing service, (24) Christian World peace movement, (25) Christian Unity Service, (26) Christian Interfaith Co-operation Service, (27) Christian Humanist Service.

Under the above banner divisional services of the frame work of this organization in order to experiment and implement practically the various aims envisaged in,

(a) Christian Religious Service (Evangelization)

(b) Christian Social Service,

(c) Christian Educational Service,

(d) Christian parent and teacher service,

(e) Christian Service for children

(f) Christian multipurpose, development service.

(g) Christian Relief service,

(h) Christian recreation service, as a pioneer pilot-model project the league has selected the following rural Social, Educational, Relief, and multipurpose institutions situated in the heart of rural area remote from glamour of hectic city life, covering big area of five community development Blocks, where the voice and message of christ are not heard and where people are back-ward socially, educationally and economically

The aims, objects and working condition of these christian rural institutions devised under the above christian pilot project service Divisions are sketched below.

Gossner Mission

Christian Rural Social Educational Childwelfare Relief - Multipurpose Project Institutions At Ottapidaram.

INDIA.

INTRODUCTION: India marches towards democratic Education. Naturally the Educational Pattern must make its contribution to the development of habits, attitudes and qualities of character, which will enable her citizens to bear worthily the responsibilities of democratic christian citizenship. The general aim of education have to be formulated in more specific terms and with the special economic, Industrial and spiritual progress of India hinges on adequate multipurpose educational foundation and full proper utilisation of immense trained man power. Under the banner and quarantee of Indian constitution a limited number of multipurpose christian Institutions play a reputed and dominant role in the field of Education, Relief and other philanthropic activities.

As such this McAvoy Rural Middle School and Interfaith Orphanage are two such christian rural institutions which are designed on the bases of christian principles to serve in rural areas as a Non-Partisan, Non profit multipurpose christian educational and relief, child welfare, school and orphanage.

EDUCATIONAL ACTIVITIES

NAME OF THE SCHOOL: McAvoy Rural Middle School,
OTTAPIDARAM.

AIMS AND OBJECTS OF RURAL MIDDLE SCHOOL: The Educational School is designed as a Non partisan Non profit Christian Educational repository in order to educate children of rural area with due offering of, not only academical education but also vocational, trade and junior technical multipurpose units irrespective of caste and creed.

EDUCATIONAL COURSES: Children are taught from I to VIII Grades in (1) English, (2) Native Language, (3) Mathematics, (4) Sciences, (5) Social Studies, (6) Christian Citizenship Training, (7) Geography, (8) Technical Courses Apart from the worldly courses, Bible Studies, Training of young christian Turks and gospel projects are taught and practised out of school hours.

MULTIPURPOSE TECHNICAL COURSES: At present weaving and agriculture are under our technical Education operation. But subsequently various units of technical courses will be introduced upon the availability of additional funds received from any interesting donor organisations or individuals who will sponsor them.

Gossner Mission

STRENGTH OF STAFF AND PUPILS: At present there are 700 pupils (of whom)

INTERFAITH G RLS ORPHANAGE	...	100
Interfaith Boys Orphanage	...	250
Dayscholars ...	...	350

duly taught by 25 christian interdenominational teaching staff.

CO-CURRICULAR ACTIVITIES OF THE INSTITUTION

ASSOCIATIONS: The following are educational cultural Social associations well functioning with specific aims. Under the banner of this institutions (1) Youth Scout Movement, (2) Girls guides, blue birds and camp fire girls, (3) Christian Literary and debating society, (4) Cultural Association, (5) Red cross association, (6) Christian Multipurpose technical Association, (7) Christian Boys club, Athletics Association, (8) School clinic, (9) Christian Scout Troop movement, Each Unit have direct contcat with similar international groups and its sponsors through the head of the Institution, (10) Young christian movement, (11) Bible classes and camps.

LIBRARY: These institutions have set up a good library to be useful for the reference of rural school teachers, educationists and pupils. This library needs a lot of christian books, periodicals and magazines.

SCIENCE LABORATORY: The institutions possess minimum laboratory equipments and it needs a lot of equipments-Audio visual and other teaching Aids.

CHILD WELFARE AND RELIEF ACTIVITIES
INTERFAITH ORPHANAGE FOR BOYS AND GIRLS

AIMS AND OBJECTS: Its over all aims and objects are focussed on administering to the physical, mental, spiritual educational and relief needs of the destituted orphans in accordance with christian principles irrespective of religious, social. political, caste, national or racial differences. and to strive to give each orphan sturdy body, well informed mind and above all good christian character and to help the orphans whose needs cannot be fulfilled by their families alone because of parents physical or mental illness, death, separation. Divorce, desertion, marital conflict, low and unstable income and to help the orphans with special needs such as physical, mental, minority status and migratory living and to help the destituted orphans, under - nourished,. insufficiently clothed and lack of schooling, guidance, protection and medical attention and to save the children left out uncared due to variety of emergencies arising from war, civil disorders, famine and natural disasters.

The apparent aim of the orphanage is to protect the orphans beyond and above all considerations of race, nationality or creed and to give them full means requisite for the normal development and to feed the hungry, to nurse the sick, to help the handicapped and to re-educate the mal adjusted.

Gossner Mission

This particular orphanage, apart from taking the traditional and conventional methods of taking care of orphans children, has introduced some extreme form of initiative to provide the orphans full benefits under social welfare and social security schemes and to give them a best technical and mechanical training which will enable them against every form of exploitation in life.

The ultimate aim of the orphanage is that the orphanage should, not only bring up the orphans during their teen age period of stay in the orphanage, but also they must be well educated up to the middle school final course of general education which is precedent for all technical training.

MULTI - PURPOSE DEVELOPMENT PROGRAMS

As soon as they pass the middle school final course of Education proper and systematic elementary technical and mechanical training such as

Small scale mechanism in workshop training
Small parts making
Cycle and car repairing
Tile making,
Matches
Mat making-bee keeping
Cattle breeding
Poultry
Building trade
(Brick laying- Masonary) soap-making
Book binding
Dairy farming
Animal husbandry, training in improved methods of agriculture
Spinning,
Weaving
Carpentary,
Training
Junior poly technics
Sewing
Embroidary
Dress making
Home science
Aloe, Coconut, Palmyrah, fibre extraction
Bamboo Work
Candle manufacturing
Chalk and crayon Cottage Industry
Foot wear
Fruit Jam manufacture
Lock making
Lime burning
Pith Industry
Blacksmithy
Bell metalware Industry
Brush, button making

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Ratten Industry
Slate – Selling Industry
Rexine and plastick utility articles
Agriculture implements
Acids
Boat building
Card Board manufacturing
Chemical fertilisers
Drugs and medicine other than basic drugs
Junior Leather Technology
Equipments and appliances making
Mechanished Industry
Paints
Radio and its parts
Salt based industry.

and similar any one or two of such important life-earning job oriented courses shall be provided as per their individual taste talent and potentiality.

When the orphans leave the orphanage and school, after passing their academical and technical courses, they should be able to start and lead an ideal life of self support, self defendant and self help which are vital to success in community development.

By this way the orphans should be made to stand at all costs on their own legs in leading their future life. The orphan youths thus trained in this institution should be snapped by big industries in outside world.

Modern India needs millions of such educated and technically qualified youngsters than university degree holders whose potentiality is only useful for clerical works.

All the above courses shall be taught under systematic programme by technically qualified specialist instructors. Certificate of proficiency shall also be given to those who have passed the course.

FEEDING PROGRAM AND FEEDING NEED OF ORPHANED CHILDERN

At present the above category of 350 destituted children are fed, educated, sheltered and protected in this Relief Home. This number both in the Boys and girls sections of the orphanage may increase year after year. In order to run the feeding program this feeding home needs monthly recurring aid of atleast 6 dollars or equivalent value of other money per child permonth which includes food stuff, clothing, schooling, supervisory charges and other layout expenditures. Also food aid such as wheat milk egg powder and oil and study Aid such as books and equipments and used clothing will be received with gratitudes.

The locally available sources per boy child permonth is only Rs. 12/-. The remaining expenditure for Boys children and full feeding expenditures of girls children are to be met only depending on the voluntary donations to be received from christian donors and christian philanthropic

Gossner Mission

organizations. So the feeding institution INTERFAITH ORPHANAGE FOR BOY'S AND GIRLS requests all sorts of christian philanthropic organizations groups and generous christian individuals to contribute financially either recurring or Non-recurring basis for the regular feeding program of children as per instruction given below till the institutions attain self standing and self support.

ENDOWMENT: An income yielding Cash Endowment is to be created to make the feeding program self standing and self support, for which Non-recurring grants and aids solicited.

Feeding is a continuous process concerned with the life and death problem of children, which cannot be postponed or stopped due to fluctuating Social, Financial natural and commercial reasons, but to be continued at any cost to save lives of children. When aid is not forth coming feeding is to be adjusted on refundable loan and the same be repaid when aid is coming and this vice versa – loan raising and repaying proceedure are always impossible as it tightens and doubls the quantom burden and responsibility.

Hence the Endowment is the only best legally advisable solution for making the feeding program self support and self dependency which standing arrangement alone will avert the worried persuasive always expectative hunting for donations to run the feeding program, without giving continous pressure of appeals to Donors and organizations.

BANKING AND POSTAL INSTRUCTIONS

a) The financial Aid from foreign countries may be sent to us directly through Air postal duly addressed in cheques and bank drafts as.

"INTERFAITH ~~GIRLS~~ ORPHANAGE"
OTTAPIDARAM P. O
Tirunelveli District, INDIA.

taken from any Bank and mail transfers in the above name and address be sent (via) any Bank to the following Bank in India.

NATIONAL AND GRINDLAYS BANK,
TUTICORIN-1. INDIA.

b) COMMUNICATIONS: Whole postal transactions and correspondences of this Rural Relief school and Interfaith Orphanages concerned and be sent by Airmail to the following address.

"INTERFAITH ORPHANAGE,"
Mr. A. KOVILPILLAI, B A., B. T.,
Correspondent,
OTTAPIDARAM Post,
Tirunelveli District,
INDIA.

GOVERNING BOARD: The Independent Christian league of India is the Governing Board which is duly registered under Societies Registration Act XXI. 1860 of India.

Gossner Mission

S. Sundaram & Co.,

CHARTERED ACCOUNTANTS.

S. SUNDARALINGAM, B. Com., F. C. A.,
(M. No. F 5986)

76, East Renganathapuram,
TUTICORIN-628 002.

Date : 20—1—1982

AUDITED FINANCIAL STATEMENT OF INTERFAITH ORPHANAGE, OTTAPIDARAM.

(UNDER THE MANAGEMENT OF INDEPENDENT CHRISTIAN LEAGUE)

(FEEDING AND LIFE ACCOUNT)

RECEIPTS AND PAYMENT ACCOUNT FROM 1/1/1981 to 31/12/1981 Year 1981

Receipt Side			Utilization Side		
CASH BALANCE AS ON 31/12/1980.			1 Food stuff & Groceries Vegetables, tiffin, items & food contingencies such as fuel, Matches, grinding cooking Vessels, tinning etc, (Roll of children inmates in 1981 = 898)	463485	52
In account - Hand	80	60			
Bank	189	36			
Government feeding Aid	59000	00			
Swiss Redcross Aid	107147	00	2. Educational Aid, text books-writing & Exercise notes-examination-Test & question papers-all Educational materials supplied to inmates in 1981.	34276	60
DEUTSCHES WELTHUNGER HILFE NUTRITION AID. — October 80 to Sep. 81 apart from included in Ac 1980	32069	00			
DEUTSCHES WELTHUNGER HILFE NUTRITION AID. — October 81 to September 82 (Part) Included.	37255	00	3. Medical Expenses-Medical fees & Medicines	3265	30
			4. Clothing for inmates	8228	20
German Mennonistiche Organization.	36450	00	5 Sundry & layout expenses such as repair & white washing of Refectory - Dormitory, Kitchen and other living buildings-New installation of latrines-taxes-Electricity charges, Freight Audit fees Sanitation, pumpset-oil motor repair & drinking and bathing water arrangement (Items not falling under head 1 to 5 of above stated)	10411	53
Sweden Agni ORJANSGARDEN	16241	00			
Foreign Individuals & Groups	3500	00			
Spalding Trust England	4225	00			
Novib Holland	74300	00			
By sale of orphanage land and waste tins	5000	00	6. LOAN & REFUND PARTICULARS		
			1980 Loan balance refundable ...	199200	00
			1981 Loan refunded ...	149618	60
Income from Interfaith orphanage self-help and training farm 1981.	38000	00	Balance yet to be refunded in the loan Ac of 1980.	49581	40
Duyvendak Memorial Building rent	1800	00	(loan raised in 1981 to make deficite & adjustment not settled)	149618	60
Refundable loan got to meet deficite or when in absentia of other sources in the year 1981.	280195	00	7. Interest for Bank loan paid	3749	40
			8. Staff & Servants	17160	00
			9 Balance : Cash in Hand	5255	81
TOTAL ...	695450	96	TOTAL ...	695450	96

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We have examined, checked and verified the above receipts and payments of Interfaith orphanage feeding account of the year 1981 with reference to documents mentioned below and found them well maintained.

The Interfaith orphanage (Boys and Girls) Attached with T. M. B Mc Avoy Rural Middle School duly recognized by Government of Tamilnad is functioning as a charitable children Relief feeding home under the Mission of Independent Christian League, Ottapidaram where in 898 orphaned and destituted children are enrolled and fed irreepective of caste and creed as per admission and with-drawl register, but average roll fixed only is 500 for feeding budget and the resources are well utilized. I have visited the orphanage several times and found their functioning commendable. Also pleased to comment this is the only rural orphanage where ceylon repatriate children and others affected are admitted without time and other limits and implementing Government rehabilitation scheme. A slight deviation of feeding budget 1981 accrues due to ad nission of few more repatriate children and rise of price of food articles and fuel & new latrine arrangements which is unexpected and unavoidable which may be carefully delt in future. The farm income be raised by adequate further irrigation arrangements.

LOANS AND REFUNDING PROCEEDUR SINCE DEFICITE BUDGET

Due to in absentia of required resources, the feeding budget continues to be deficite & hence feeding is adjusted by a refundable loan of Rs 280195 - still to be refunded. This is raised partly because of the delay of Government, final grant of 1980-81 & advance of 1981-1982 usually payable hetween June to December and hence quantom of loan be reduced when Government grants received in this year.

In order to avoid loan proceedures the management is hereby advised to create endowment fund and to increase farm income and till this is achieved, the present proceedure of applying & getting funds from foreign philanthropic bodies under the provisions of India's foreign contribution Act 1976 be continued

BUILDING LOAN : Since orphanage and school have no separate wings of buildings, as per rules of Governmental recognition, in order to avoid congusted position the Management has constructed five ground floor buildings in the size of :

	LENGTH	X	BREADTH IN FEET
1st Block	148		20
2nd Block	135		20
3rd Block	132		20
4th Block	115		20
5th Block	90		20

of which IIIrd block is completed at the full aid of Swiss Redcross & I block is partly aided by Agni orjansgarden, Sweden, The remaining buildings with stages completed and incomplete position constructed on credit bill basis mentioned below

S. No.	Block size proposed LB in feet	Estimation of Block Rs.	Block constructed LB In feet	Balance to be constructed LB in feet	Aid Received and paid	Building Co done on credit bill basis & cost of construction yet to be paid to building co.	Aid needed still for completion	Total aid needed for settlement of loan to building co & for remaining completion 7-8
1st Block	148 x 20	123848 00	148 x 20	Nil	56304 00	67544 00	-	67544 00
2nd Block	135 x 20	127600 00	62 x 20	73 x 20	Nil	75600 00	52000 00	127600 00
3rd Block	132 x 32	164280 00	132 x 32	Nil	164280 00	Nil	Nil	Nil
4th Block	115 x 20	141751 00	Building completed except roofing & plastering		23639 00	47186 00	70926 00	118112 00
5th Block	90 x 20	124000 00	Basement alone		Nil	25521 00	98479 00	124000 00
						215851 00	221405 00	437256 00

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Total loan to be paid	...	...	Rs.	193411 00
Amount of loan paid in this year 1981.	...	...	Rs.	Nil
Balance amount of loan yet to paid.	...	...	Rs.	193411 00

In general the regular working condition of the orphanage & its pioneering service of feeding program is commendable, sacificial and maintenance of recerds and registers in all aspects are GOOD.

ITEMS OF RECORDS VERIFIED AND FOUND CORRECT

1. Interfaith orphanage inmates admission Register.
2. Interfaith orphanage inmates attendance Register.
3. School admission Register.
4. Poverty or destitution certificates of inmates issued by Government.
5. Interfaith orphanage cash book.
6. Stock and issue ledger.
7. Interfaith orphanage voucher file.
8. Interfaith orphanage sanitary Certificate.
9. Interfaith orphanage inspection book.
10. School inspection book.
11. Receipts counter foil.
12. Interfaith orphanage staff and menials records.
13. Foreign contribution Account.
14. Grant orders of state Government under Grant-in-aid-code.
15. Loan and refund register.
16. Interfaith orphanage building licence issued by Government.

(Audited in between 2/1/1982 to 20/1/1982)

Station : TUTICORIN
Date : 20-1-1982.

(Sd.) S. SUNDARALINGAM
(Chartered Accountants).

Gossner Mission

OTTAPIDARAM

INTERFAITH ORPHANAGE

FEEDING PROJECT BUDGET

FOR THE YEAR 1982

AND

INSTITUTIONAL ASPECTS

Gossner Mission

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FEEDING PROJECT BUDGET YEAR 1992.....

Budget - Estimate along with report of origin, working condition and financial position of Interfaith (Boys and Girls section) Orphanage functioning under the management of Independent Christian League :

OTTAPIDARAM: TIRUNELVELI DISTRICT: INDIA.

(As per National Statistics)

As we are the auditors of accounts of Governing Board 1. Independent Christian League and its Sub committee Social Educational Relief League (Registered Under Central Act XXI - 1960 of India, under the guarantee of article 19 (1) (g) (f) 25, 26, 27, and 30 (1) of the constitution of India, and through its (by laws) legally affiliated Governmentally recognised (2) T. M. B. McAvoy Rural Middle School. 3. Inter Christian Mission School, Tuticorin, 4. Interfaith Boys Orphanage, 4. Interfaith Girls orphanage and their allied temporary timeual projects and 6. Rural Hospital (Under construction), we confirm that we have visited these Institutions several times and found their working condition are appreciable and hereby further confirm the existance of the above Institutions. The orphanage fully satisfy the various characterastics and salient features of Welfare Home for destituted and orphaned children and schools fully satisfy the educational needs of those destituted and orphaned children as well as Educational area in which they are situated. So they all serve as Rural Social Development and Relief Centers in these areas and hence their existance are inevitable.

TENTATIVE FEEDING BUDGET ESTIMATE FOR THE YEAR...1992.....

Average boys orphaned and destituted children fixed to be fed and sheltered in the plan of saving children - ceiling roll fixed in conformity with formula for the year.....1992.....	350
Average girls orphans and destitutes fixed to be fed and sheltered in the plan of saving children - ceiling roll fixed in conformity with formula for the year...1992.....	150
Total	500

1 Principles of Preparation of feeding budget and fixation of average children in the year 1992

In the process of preparing principles of yearly budget, some Institutions and officials query and enquire as to how the average feeding roll is devised in a calender year, out of running roll of admissions and lefts in the orphanage and how the cost of feeding and living are arrived and also clarify why the rolls enrolled never tally the roll of fixation of average in the feeding budget.

The Interfaith orphanage is a permanent and regular charitable feeding home of orphaned and destituted children and hence children, recommended and certified as destituted or orphaned by the Block Development Officers, Thasildar, Officials of Social Welfare Departments and Relief organizations, village authorities and missionary groups of all religion, are admitted in this home without time limit as per aim "Destituted and orphand child first be saved at all costs". So on due to admissions in the register of admission, the roll will be going on increasing An orphanage cannot keep and scintilate-such poverty stricken children for the life-long time in the feeding programme of ihe orphanage. When an inmate attain - say - the age of 18, becomes capable of doing either work or train him self in junior technicals and to earn his or her livelihood and when they pass both middle and high school education, are sent to work in the outside world or to get trainng else-where by proper systematical arrangement. So destituted and orphaned childen on routine are entertained as "ADMISSIONS" and those leave are marked as "LEFTS" as per proceedure explained above.

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FIXATION OF AVERAGE NO. OF CHILDREN : In the feeding project the preparation of average feeding number in a particular calender year is arrived and fixed out of admission and lefts of the previous calender year in verification of admission and left register of the feeding orphanage. The ranged roll may not never tally with roll of children fixed for yearly budget. According to usual formula envisaged approximately 75 percent of total No. of previous calender year will be taken as average no. for feeding in the subsequent and consequent calender year. Once calculation of average is fixed in a particular year it will continue throughout the year without any rivision with in the same year As convention, the auditor's fixation stands final.

In these years the children are over crowded due to unexpected admission of Ceylon refugee children and other destituted children from backward rural area. Since this orphanage alone situated in the heart of backward rural area, the Institution is forced to admit the destituted children without time-limit and there is no alternative ways or similar homes for the protection of children Additional aid is to be arranged if the present average strength exceeds 500 or expenditure is to be carefully adjusted with in the the ceiling fixed in order to tide over abnormal situation though the humanitarian policy and aim of this welfare home is that the starving child should be given aid first and saved. As per this standing formula feeding average roll fixedfor the year .... 1982 .... is 500 (Boys 350 girls 150 = 500)

FIXATION OF PRICE, COST OF LIVING IN FEEDING PROGRAMME

The cost of feeding and other living charges are divised in consideration of three formulas:

1. On the basis of expenditure INCURRED in the previous calender year.
2. On the basis of Indian standard of living.
3. On the basis of national statistics of prices of feeding food stuff and living standard.

1. In fixation of cost of feeding and living, the charges incurred in the previous calender year also is taken into consideration for fixation of life cost for the subsequent year. Usually the auditors will check and scrutinise the prices of food stuff and other routine expenditures with referenee to market rate of the locality or town from which the food stuff are procured through cash payment and daily rate of feeding & dietic calculation with reference to medical advice also, are taken into consideration, The schedule of daily rate of meal is given below:

FINANCIAL ACCOUNT OF MEALS - for average fixed - 500

Meals duration with Hours	Kind of food served daily	Grams per meal	Rate per meal
Break Fast	a) Indian Rice	200 Grams	0-40
8 'O Clock morning	b) One curi stuff with groceries with pepper water	110 Grams	0-25
		300 Grams	0-60
Lunch Dinner 1-O- Clock Midday	a) Indian Rice b) Two curi stuff toasted with groceries & cooking contingencies	115 Grams	0-35
		50 Grams	Gift milk supplied
Milk Drink 5-O-Clock evening	Milk Drinking	per drink	cost of transport etc. met from feeding account
Night supper 8'O Clock	a) Indian Rice	200 Grams	0-40
	b) One curi stuff toasted with groceries and cooking contingencies	110 Grams	0-25

YEARLY ABSTRACT

Meals rate perday per child - 2-25

Yearly feeding cost - $\frac{\text{PER DAY}}{2\text{-}25} \quad \frac{\text{No}}{500} \quad \frac{\text{YEAR}}{365}$ 410625-00

COST OF OTHER LIVING AMINITES BOOKS - CLOTHING - MEDICINES - & OUT LAY ETC.

PER CHILD PER DAY 38 PAISA

Yearly cost 38 P X 500 X 365 days 69350-00

Total life cost per year for 500 average children 410625 + 69350 + 25 = 80000-00

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2. According to Indian standard rate of living and feeding and as per Madras Civil supply rates prevailing in Tamilnadu, the cost of living and feeding for one child needs Rs. 100/- Per month for living and feeding inclusive of all items of costs, mentioned in the utilization side of the budget. But in this particular feeding project Rs. 80/- is devised as average living and maintenance cost per month per child. Even this rate too is clubbed with over all total roll during audit average mess and living rate will come to Rs. 50/- This is the lowest rate in comparison with rates prevailing in Tamilnadu which includes quadrilateral feeding, clothing, Institutional supervision and medical sundry layout clothing and educational expenses.

3 The National statistical Board devises every year the rates for foodstuff of all sorts and other layout expenditures. But the rates once quoted is flexible from place to place and due to varieties and depend on standard of living devised by the Management of orphanages. In these 15 years the rates of food stuff and other living aminities are increasing gradually year after year and according to which budget of feeding also is to be revised with every price spirals in abnormal circumstances, to run feeding.

In India living standard in residential homes and hostels are classified into 5 heads

According Indian Civil supplies standard rate, the cost of feeding and living ranges into five divisions per month per head.

		Rs.		Rs.
a)	First class mess Boarding	— 120	to	150
b)	Second class mess Boarding	— 100	to	120
c)	Sponsorship orphanages gets 35 DM permonth	— 150 to its value		
d)	Fourth class ordinary living orphanages	— 80	to	100
e)	Fifth class ordinary living orphanages (which is the lowest)	— 70	to	80

As per legal version of Indian orphanage charitable home Act, cost of life includes two major items.

a) Cost of feeding food stuff (of all sorts)

b) Lay out living aminities with educational expenses

The Interfaith orphanage according to factum of implemented meals and its expenditure data incurred already has devised as advised by us. the fifth rate mess for living which is the lowest of all other rates. Feeding budget is prepared in the begining of the calender year in accordence with fixation of average children and on the prices of standard rate of commodities.

RECEIPTS AND DEFICIT IN THE FEEDING BUDGET

In the process of preparation of Feeding budget, resources of receipt in the particular year, play accountable role and without which the budget will be of no avail and hence receipt side of particular calender year with approximate flexible Exchange value of foreign money is brought in the subsequent year as tentative receipt of budget If the foreign organization who was rendering aid in a particular year fail to renew their size of the aid, the budget deficit will increase further. The receipt side is thoroughly verified with reference to Government aid sanction orders, faam account of Interfaith orphanage, foreign contribution for feeding and loan - refund Register raised to meet the deficit in the feeding account.

In the feeding budget the deficit is marked as the deficit, and this actual deficit in the feeding budget shall be adjusted, and to be made out either by applying for aid to other organizations. If no aid is forthcoming the deficit is to be met out by raising refundable loan, since feeding cannot be postponed or stopped due to deficit reasons.

With the above observations the following budget for the year ....1992..... .... is devised and related aspects of the budget runs after budget.

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BUDGET

FROM ALL SOURCES AID EXPECTED IN 1982 FEEDING & SERVING COST PER CHILD PER MONTH } Rs. 80 00

Total aid need for 500 children (500 x 80 x 12) 480000 00

Income Expected		Living Expenditure to be incured in the year 1982 to feed children	
LOCAL RESOURCES AVAILABLE		1. Food stuff & Groceries vegetables, tiffin items, & food contingencies such as fuel, matches, grinding, cooking, vessels, tinning etc., (Roll of children inmates in 1981 to 83 average 500)	392000 00
1. Government aid Per Head : Per Month 13 No 500 Year 12	78000 00		
2. Rent from small houses belong to orphanage 150 x 12	1800 00	2. Educational Aid, text books| writing & Exercise Notes - Examination Test & question papers, all Educational materials to be supplied to inmates in 1982	30000 00
3 Farm income (Exclusive of all cost of production)	30000 00	3. Medical Expenses - Medical fees & Medicines	10000 00
FOREIGN AID			
4. Swiss Redcross Aid promissed for the year 1982.	100000 00	4. Clothing for inmates	10000 00
5. Aid of Deutsches Welthungerhilfe under 130 Nutrition voucher (Renewed for the year 1982	140000 00	5. Sundry & layout Expenses such as repair & white washing of Refectory-Dormitory, Kitchen & other living buildings - taxes - Electricity charges, Fright - Audit fees- Sanitation - Pumpset - Oil motor repair & drinking & bathing water arrangement (items not falling under head 1 to 5 of above stated)	20000 00
6 AGNI ORJANSGARDEN feeding aid expected for 1982	20000 00		
7. Foreign individuals & groups	2000 00		
8. DEFICIT IN THE FEEDING BUDGET			
Actual deficit in the feeding budget, which is to be adjusted and made out by applying for aid to other organizations. Till then to be raised in the form of refundable loan	108200 00	6. Supervisory staff & menials	18000 00
Total	480000 00	Total	480000 00

N. B : The above is the vulnerable back bone of budget. Hence if any expected income is not forthcoming the budget head may be revised in the interium period itself without changing other features of budget - report.

Seal :

Date : 12.2.1982

SUNDARAM & CO. CHARTERED ACCOUNTANTS TUTICORIN-2

(Signature of Auditor)
SUNDARAM & Co.,
Chartered Accountants

Gossner Mission

HISTORY AND ORIGIN OF THE CHRISTIAN MISSION INSTITUTIONS INVOLVED IN THE BUDGET

Historical records of this Institute reveal that Ottapidaram in S. India is a historical place where after the exit of European Missions English regime fought with local Raja Kattapoo man at Panchalamkurichi between the period 1900 to 1920. During before the exit of English people the local Hindus changed the name of Alagia Veerapandiapuram and re-named the village as Ottapidaram in view of their deity Goddess "Ottompidari"

The influence of European Christians at Ottapidaram had converted few local Hindus into Christianity and have established a small Christian school with Relief home of Children in 1918 in order to propagate Christianity. Later the Management of the Institutions have been handed over in 1935 to the forefather of the present executive Director and Correspondent Sri A. Kovilpillai. The Christian Minority local Christians, even after exit of the European Missionaries too, out of past contact & Missionary zeal of co-operation, had contact with those foreign Missions. who in turn: continue to aid these Institutions as ever lasting emporium and friendship of the Mission. Still an Interdenominational Missionary Rev. Mr. T. M. B. McAvoy in whose name the school functions at Ottapidaram since 1918, is honorarily working as International representative of this Mission, having Head quarters at England for the uplift of these Institutions.

One Rev. Mr. Bryant who was connected in these Independent Christian League Mission lived in Tuticorin and in whose name the Brayant Nagar area is named as "BRYANT NAGAR" and in which area the Inter Christian Mission School duly established by him but now is functioning under this Christian Mission in his long memory.

The present minority posterity including the present Executive Director and Correspondent Sri A. Kovilpillai, who are the local inheritant of this small Christian Mission are continuing and keeping up the traditional services of "INDEPENDENT CHRISTIAN LEAGUE" Mission by getting it registered under relevent laws of the country to manage the affairs of the institute and the same managing mission and their schools and orphanages "FOUR IN NUMBER" are declared as Christian religious Minority Institutions with in the meaning of article 30 (1) of the constitution of India by the competent Civil court of law.

CATEGORIES OF CHILDREN BENEFICIARIES :- According to the above plan and principle of saving children, the over all aims and objects of this orphanage are focussed on administering to the physical, mental, spiritual, Educational needs of orphaned and destituted children irrespective of caste and creed & Strive to give each orphan - child, sturdy body, well informed mind and above all good character and to help and save the orphans, whose needs cannot be fulfilled by their families alone, because of parents physical or mental illness, death, separation, divorce, desertion, marital conflict, to help the orphans and destitutes with special needs such as physical, mental, minority status and migratory living and to save the destituted orphans, under nourished insufficiently clothed and lack of schooling, guidance, protection and medical attention and to save the children left out uncared due to veriety of emergencies arising from war, civil disorders, famine and natural disasters and to protect the orphans beyond and above all consideration of race, nationality or creed and to give them full means requisite for the normal development of the child and to feed the hungry, to nurse the sick, to help the handicapped and to re-educate the mal-adjusted.

The Institutions are Christian Minority with in the meaning of article 30 (1) of the consitution in the ambit of article 19 (1) (f) (g) 25, 26, 27, 29 and 30 (1) of the constitution of india in character and foundation. Though managed by Registered Christian religious organization, the orphanages are Non Profit, Non-Sectarian Charitable Child Welfare and human Relief Institutions where all the Indian children without distinction of race, caste and creed are admitted, sheltered, saved and educated. Though have religious motive of propagation of their Christian faith, tolerance and Interfaith co-operation are

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chalked out behind running the Institution. Only voluntary and wilful conversion to Christiantity are welcome. The institution have no political involvement either in national or International level & the foreign organizations stated above in the receipt side who are giving Relief, feeding aid to the specific feeding project and allied projects and with whom this Institutions are having contact, are Non-Political but Philanthropic organizations duly aimed at saving children irrespective of caste and creed and nationality under their policy and principles of saving human race in the third world.

SALIENT FEATURES OF WELFARE ORPHANAGE

1. Its aim in nutshell is to (1) Save (2) Educate (3) Train (4) Develop to stand on self Reliance, (5) make them fit for better life.
2. Detailed planning
3. Cadre formation
4. Responsible legally registered Managing Organization
5. Well - Sound administration under Governmental control
6. Good Supervision
7. Psychological climatic — calm — Rural condition
8. Strict handling of finance and accounting and auditing
9. Well equipped scholastic teaching
10. Ample provision for Socialization
11. Well arranged daily schedule of working
12. Health care
13. Provision of Caloric and Vitamin Balanced diet
14. Play facilities
15. Religious facilities of their respective Religion with Interfaith Co-operation
16. Clothing adequacy
17. Adequacy of safety measures
18. Office and storage facilities
19. But lack of scolastic accommodation

5 A. ''FEEDING PROJECT - APPLICABILITY TO GENERAL PROJECT''

a) The Interfaith orphanage feeding project is developmental and productive in nature, as it saves most affected and orphaned and destituted children from vast rural backward area and hence it is the origin of community development project

b) It centres round human development, providing self help and self-reliance and guarantees mutual continuation.

c) It is economically viable by producing 100 percent education and bringing up better citizens relieving them from eternal power, and ensures continuity of humanitarian shelter service.

d) It forms Sociological link in the development of poverty stricken children at community level

e) The project trains and prepares the children in helping them fit into surrounding occupations of the area and thus qualifies and satisfies the various features of general development project also.

6 FIANCIAL AND FOOD AID IN THE FEEDING PROJECT: In the process of feeding project of orphaned children two kind of aids are needed.

a) FINANCIAL AID: From which alone things that cannot be cultivated such as Educational materials, books, medicines, groceries, clothing, food contingencies, stationaries and payment of menials, can be purchased for saving children.

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FINANCIAL AID ARE OF TWO KINDS : GOVERNMENT AID: The state Government under grant-in-aid code grants a meagre financial aid of Rs. 13/- per child per month. But this is standing aid given at the and of particular financial year sanctioned and paid only after audit proceedute. In order to obtain this Government aid prescribed Registers and records by Government are to be maintained.

FOREIGN CONTRIBUTION (Financial Aid) The feeding project hinges and needs foreign financial aid from philanthropic organizations to run the feeding project until a period substituted by creation of permanent cash Endowment fund and other capital investment.

b. FOOD AID : Things that cannot be produced such as Milk Cheese, Oil, Vitamin tablets, Egg powder are always needed But cornmeal or staples needed till the production of the same from purposed orphanage farm.

GIFT FOOD AID: Certain world gift food aid philanthropic organizations supply free gift food such as Milk & staples for feeding children in the orphanages. If staples such as Wheat cornmeal etc. are received they can be substituted for breakfast or dinner or supper and such staples if received the approximate local value of staples will be noted in the receipt and expenditure side of the feeding budget. But for the past years no such staples are received to ease the burden of feeding deficite. But if milk consignment alone received it will be utilized for drinking, butter milk and curd and such usages of the children are to increase the nutrition aspects of children which cannot be accounted in the receipt expenditure side of feeding budget The Managing organization has obtained standing duty exemtion certificate under notification 84 of Government of India for the duty free import of gift ariicles and the Institution is maintaining prescribed stock and issue registers duly verified, visited, inspected and given certificate of distribution and utilization by state civil supply officials and this mode of food aid receipt and contribution and utilization accounting proceedure are real servicable and sacristicial.

But importing proceedure of gift articles by produing bank quarantee bonds upon pledging institutional properties & cash security seems to be hard proceedure and hence we advise donors to give financial aid rather than food aid at the discretion of donors.

D. CREATION OF PERMANENT ENDOWMENT FUND : Feeding cannot be stopped or postponed despite fluctuating, commercial, marketing, natural disasters, Social, Economical, Monsoon & financial reasons as it is concerned with life and death problem of children. It most years in India the seasonal rain fail and hence expected and required farm is created. For evolving permanent, solution of this long standing problem we suggest the Managing organization of this feeding project orphanage to create PETMANENT ENDOWMENT FUND with the aid of philanthropic foundations and organizations, from which interest of the fund, feeding can be continued and this will avoid the Management from wavering and appealing organisations one after another for fund. Till the creation of sueh permanent fund, the present method of raising financial and food aid from organizations may be continued. We finally confirm monthly interest yielding Permanent Endowment Fund is essential for the long run feeding program of orphaned children.

7 SPECIAL PROJECTS : Also this particular, orphanage apart from taking traditional and conventional methods of feeding and saving children along with academical education, has proposed to implement Social security schems by according best technical and mechanical Training, in various small scale technical Industries. In this way the following proposed special projects are to be implemented urgently for the Medical welfare and Educational uplift of orphaned inmates.

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a. INTERFAITH ORPHANAGE RURAL TECHNICAL TRAINING CENTRE

(Which INCLUDES FEEDING FARM PROJECT ALSO)

Apart from taking the traditional and conventional methods of taking care of children the ultimate aim of this orphanage is to save and educate during their teenage period of stay in the orphanage up to secondary school final course of Education and then to train them in proper and systematical Elementary technical training in small scale mechanism such as:

Training in Modern methods of agriculture
Sewing
Embroidery
Weaving
Carpentary
Small scale mechanism in workshop training
Small parts making
Cycle and Car repairing
Tile making
Matches
Mat making - bee keeping
Cattle breeding
Poultry
Building trade
(Brick laying - Masonary) soap - making
Book-binding
Dairy farming
Animal husbandry
Spinning
Training
Junior polytechnic
Dress making
Home Science
Coconut, Palmyrah, Finre Extraction
Bamboo work
Candle manufacturing
Chalk and crayon cottage Industry
Foot wear
Furit Jam manufacturing
Lock making
Lime burning
Plinth Industry
Blacksmithy
Bell metalware Industry
Brush, Button making
Ratten Industry
Slate - Industry
Rexine and plastic utility articles
Agriculture implements
Acides
Boat building
Card Board manufacturing
Chemical fertilisers
Junior Leather Technology
Equipments and appliances making
Mechanised Industry
Paints
Radio and its parts
Salt based Industry

and similar any one or two of such important iife - Earning Job oriented - courses shall be provided as per their individual taste, talent and potentia ity.

When the orphans leave the orphanage after passing academical course they should be made to stand on their own legs to start and lead an ideal life of self support, self dependent and self help which are vital to success in communtity life. If the orphans and destitutes are not trained in such life earning courses they will become once again orphaned since unemployed.

In order to implement the above schemes and projects the following programme is worked out

1) The management have no fund to implement the whole courses at one time. So at first instance the management tried to send all school leaver-orphans to various technical and industrial centers in outside unit of the Institutions in this region, so that they may get training in various courses as stated above,

2) Secondly this kind of arrangement is instituted in order to limit the numbers in feeding programme. But this scheme of sending orphanage-leavers to other technical Institutions, to the great surprise and shock and grief of the Management, proved 30% successful and 70% failure.

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3) It is pity to note that some time in the absence of any such rooms, Management is either forced to keep major number of orphan school-leavers in the orphanage till they are roomed in any outside work or to find out some courses, under their care to solve their life earning problem and hence, the Management is advised to start few courses at least in their technical training center of its own to scope up the major number of children when funds available.

Evan in the midst of financiai difficulties the Institution has purchased little by little vacant - fallow plot of 30 acres of which 20 acres fit for cultivation and 10 acres fit for other technical puposes. Seperate plan and estimate may be devised for implementing agricultural and technical training project in (a) improved methods of agricultue (2) Carpenary (3) Weaving and (4) Sewing Centre in order to get double purpose (1) to get produce for feeding children and (2) to train yougesters in small scale technicals, to make them selves standing in iife for which schemes, funds are needed as per estimate of project Engineers

b. INTERFAITH ORPHANAGE AND SCHOOL BUILDING PROJECT :

The orphanage and school have no separate wings of buildings as per rules of their respective Governmental recognition The limited existing school space alone so far daily rotated during dining hours as refectory, during teaching hours as school and during sleeping hours as dormitory without provisions of separate apartments. Hence the Managing Board have proposed to construct five ground floor buildings in the following size:

	LENGTH		BREATH IN FEET
1st Block	148	X	20
2nd Block	135	X	20
3rd Block	132	X	32
4th Block	115	X	20
5th Block	90	X	20

of which IIIrd block is completed duly paid fully by Swiss Red Cross. In order to adhete to the rules of recognition and in order to avoid hygenical implication and in order to provide minimum space separately for inmates - living and schooling, the Managing Board started construction through contract of building companies under law of contract 1882 in anticipation of specific building project aid from certain aiding organizations to whom applied As the result of which, under special project scheme the Institution have to settle accounts to the buildings etc., who have built new orphanage school buildings in stages mentioned below ON CREDIT BILL BASIS and they have stopped continuation of work due to Non-payment of agreed amount since not received expected aid from organizations.

S. No. of Block	Block Size proposed LB in feet	Estimation of Block	Block constructed LB in feet	Balance to be construted LB in feet	Aid received & paid	Buiding co. done on on credidit bill basis and cost of construction yet to be paid to building co.	Aid needed still for completion	Total aid needed for settlement of loan to building co. & for remaining completion
1	2	3	4	5	6	7	8	9
					Rs	Rs.		Rs.
1st Block	148X20	123848-00	148X20	Nil	56304-00	67544-00	-	67544-00
2nd Block	135X20	126500-00	62X20	73X20	Nil	75600-00	52000-00	127600-00
3rd Block	132X32	164280-00	132X32	Nil	164280-00	Nil	Nil	Nil
4th Block	115X20	141751-00	Building completed except roofing & Plastering		23639-00	47186-00	70926-00	118112-00
5th Block	90X20	124000-00	Basement alone laid		Nil	25521-00	98479-00	124000-00
TOTAL AID NEEDED FOR SETTLEMENT OF DUES TO BUILDING CONTRACTING COMPANY FOR WORK DONE CREDIT BILL BASIS AND FURTHER FOR COMPLETION OF						215851-00	221405-00	437256-00

As per column 9 amount to be paid for the work done on credit bill basis - Rs. 215851/-

Amont paid in the year..1982..... - 22440

Ba'ance to be paid - 193411

N.B : The estimate of construction is set forth as per rates in 1980 which may increase in subsequent years in the case of incomplete.

Gossner Mission

It is the sworn duty of Institution to protect children from rain and sun, free of hygenical complication by providing ample living and scholastic spece with equal provision of belly feeding Nutrition aspects). Hence arrear payable to building company and further needed aid for the completion of incomplete and remaining buildings, may be paid and met by applying and getting aid from philanthropic organizations under special project scheme & if any such aid separately for these building project is not accorded, the dues is to be paid in Instalment basis from feeding account, as feeding and provision of living shelter space •• ARE IN SEPARABLE PART TO PARCEL OF LIFE OF INMATES CHILDREN OF THE ORPHANAGE.

(c) TEACHING AID FOR THE DEVELOPMENT OF EDUCATION :

Provision of science equipments, furniture teaching aids appliances are to be provided at the cost of Rs. 50000/- in order to give effective cocaching and teaching for inmates. All these special projects are to be aided by philanthropic development aid organizations to whom specially applied for Non recurrent aid by the Managing Institutions.

8. MODE OF RUNNIG FEEDING PROGRAMME: According to features of bndget 75 percent of feeding budget hinges on foreign aid either in the form of cash aid or food aid from philanthropic organizations We advise the Managemenr to arrange 80 percent local standing through implementation of self-help projects like farming & creation of cash endowment with help of foreign philanthropic organizations

(b) RAISING OF TEMPORARY REFUNDABLE LOAN PROCEEDURE : Whenever the required amount for the feeding project is not forthcoming the Management is forced to raise loan to run feeding. In nutshell in review of feeding account for the past years the deficit is always the deficit and the loan is always rhe loan though "give and get" policy is adopted. Hence the Management is hereby advised to seek funds from organizations to make up the deficit, Since loans are not easily available and burdensome.

(c) RESERVE FUND :- Apart from permaneat Endowment fund a reserve running fund of atleast Rs. 100000/- are to be ready to advance the Government aid, as it is given subsequently after 6 months of previous financial year.

9. (a) MAINTENANCE OF RECORDS AND ACCOUNTS :

The following are the basic records and registers maintained by the Christian Mission and its Institutions which are periodically audited and returns submitted to Government and Donor Missios:

IN VERIFICATION OF FOREIGN CONTRIBUTION UNDER FOREIGN CONTRIBUTION ACT

1) Foreign contribution Account cash book
2) Foreign contribution separate Bank account Book No. 144 with Tamilnad Mercantile Bank Tuticorin-1
3) Receipt and utilization ledger
4) Foreign contribution Acknowlegement receipt book
5) Foreign contribution receipt Bank advices
6) Foreign contribution receipt intimation file in conformity with rule 4 (a) and S 6 (1) of F/C act 1976.

IN VERTIFICATION OF THE INDEPENDENT CHRISTIAN LEAGUE AS A MISSION

1) Memorandum of Association and rules and regulations
2) Cash book of the Society
3) Receipt counter foil
4) Voucher file
5) Ledger of receipt and expenditure
6) Monthly register of receipts and disbursement
7) Register of members
8) Resolution - minites book
9) Inspection and visit book of the society
10) Court declaration confirming Independent Christian League of India as a Christian religious Minority Mission with in meaning of article 30 (1) of the constitution of India

Gossner Mission

IN VERIFICATION OF INTERFAITH (BOYS AND GIRLS) ORPHANEGE AS FEEDING INSTITUTION OF CHILDREN

1) Interfaith (Boys and Girls) orphanege admission - roll register
2) Interfaith (Boys and Girls) orphanage attendance register
3) Interfaith (Boys and Girls) orphanage school admission register
4) Interfaith (Boys and Girls) orphanage school attendance register
5) Interfaith orphanage (Boys and Girls) orphanage staff and servants attendance register
6) Interfaith orphanage (Boys and Girls) orphanage Menials acquittance roll
7) Interfaith orphanage (Boys and Girls) food stock and issue Ledger
8) Paid voucher file
9) Interfaith (Boys and Girls) orphanage Inspection and visitors book
10) Bank pass book
11) Receipt acknowlegement book
12) Interfaith orphanage (Boys and Girls) destitution certificates
13) Interfaith (Boys and girls) orphanage loan - refund register
14) Interfaith (Boys and Girls) orphanage sanitary certificates
15) Grant orders of State Government under grant-in-aid-code
16) Court declaration as a Christian religious Minority Mission.

IN VERIFICATION OF GIFT FOOD AID PROGRAMME

1) Shipping documents
2) Gift food article stock and issue ledger
3) Stock receipt at godown verification register
4) Issue voucher - counter foil
5) Daily stock and issue Register
6) Collector's standing approval
7) Free gift article utlization certificate file

9: (B) GOVERMENTAL AND OTHER CONTROLE OVER INSTITUTIONS

The Managing Independent Chtistian League is duly registered under Societies Registration Act XXI - 18t0 of India & this Christian Minority religious Institution, enjoys option for registration as per chapter II read with S 5 of the Tamilnadu societies Registration Act 1975 and also religious societies act (Central Act) of 1908 is operated upon. Every year the registration is renewed as per rules. The following Educational schools and orphanages run by the league are Governmentally recognized in permanent nature.

S. No.	Names and Locations	Recognition order of Government
1.	T.M.B McAvoy Rural Middle School -	Dr. Pro L. Dis. No. 93 Dated 4/2/1918
2.	Interfaith Boys Orphanage, Ottapidaram	G. O. Ms. No. 1377 Home Dept Dated 3/6/69 communicated in Dr. Pro. R. Dis 76648 J1 - 69 Dated 9/6/69
3.	Interfaith Girls orphanage, Ottapidaram	
4.	Inter Christian Mission School Tuticorin	Dis 1953/52 Dt. 9/11/52 of Divisional Inspecter of Schools Tirunelveli and dis. No. 84/61 Dated 11/2/61 of Divisional Inspector.

The above Institutions are periodically visited and Inspected by officials and dignitories of following departments and Missions.

a) Educational department
b) Societies Registration Department
c) Revenue Department
d) Social Welfare Department
e) Health Department
f) Central foreign aid controlling officers under foreign contribution act 1976
g) Clergy of all denominations
h) Dignitories and representatives of Social Welfare organizations
i) Representatives of foreign aid organizations

Gossner Mission

j) Annual and financial returns under foreign contribution act 1976 of India read and S 6 (1) and 13& rule 4 (1) (8) of the same act, submitted periodically to to state and Central Government

k) Audit under State Education Department

i) The district Munsiff court Tuticorin have declared the Managing organization Independent Christian League and their Institutions as religious minority Institutions within the meaning of article 30 (1) of the constitution of India.

10 A. Renewal and continuancc of foreign financial and food aid. With reference to feeding budget referring "Receipt side budget htnges on 75 percent foreign aid and Hence the same is to be continued till substituted by local aid.

ADJUSTMENT OF DEFICIT IN THE BUDGET: The deficit in the feeding budget may be made out by approaching and applying philanthropic Child Welfare Organizations. This is the only present solution to escape from the fance of loan, later of which also is made hard nowadays. When deficit is not met by adequate aid loan may be as usual raised as last resort of adjusting feeding.

b) According to "RECEIPT SIDE" of the budget the financial aid from Agni-Sweden, Swiss Redcross and deutschwelt hungerhilfe and other groups are to be continued till substituted through creation of permanent Endowment fund. Milk food aid from Swiss Red cross is to be continued till equal produce got legally through implemention of self help farm project. If any one of the present financial - aid organization namely the Agni-Sweden, Swiss Red cross and Deutsche Welthungerhilfe decline to codtinue or reduce their aid on any reasons and if food aid from swiss Red cross or from other organizations be stopped on any reasons, the feeding programme will further be suffocated and children will be doomed. If such critical circumstances araise and happen by one or other reasons, as precautionary step some other suitable funding philanthropic organizations are to be approached and be applied for, for such aid through the recommendation of these already aiding organizations.

c. THE RECLAMATION OF FARM : Though 20 acres farm is got ready, the cost of production seems devouring the profit due to raise of wages under minimum wages act. Further standing crops auch as lemon, Mango Chillies, Koya, be planted in order to avoid higher cost of production. Further improvement also be made for irrigation.

11. RULE OBSERVANCE OF THE INSTITUTION UNDER FOREIGN CONTRIBUTION ACT - 1976

In addition to the observance and adherance of national regular Institutional laws, rules and regulations, implementation of foreign contribution regulation act 1976 and its rules read with S (1) and 8 the Institution is maintaining ample accounts to the satisfaction of the Central Government of India.

BANKING INSTRUCTION : Foreign remittance be transferred to the following account (via) any donor's foreigin bank.

INTERFAITH ORPHANAGE AND ALLIED INSTITUTIONAL PROJECTS
OTTAPIDARAM: TIRUNELVELI DISTRICT: INDIA.
Account No. 144 with Tamilnad Mercantile Bank, Tuticorin-1.
INDIA

CERTIFICATE OF GENERAL WORKING CONDITION

The general working condition of the orphanages to whom budget is prepared and other Educational and Relief Institutions functioning under Independent Christian League and maintenance of records and accounts and in all other aspects ARE GOOD AND their child welfare and other services are sacrificial and commendable.

Station: TUTICORIN
Date: 12.1.19

S. SUNDARAM & CO. ★ CHARTERED ACCOUNTANTS ★ TUTICORIN-2

(S. SUNDARALINGAM)
Chartered Accountants

Gossner Mission

GOVERNMENT OF TAMIL NADU.

Certificate of Registration of Societies

ACT XXI OF 1860

S. No. 46 of 19 72

I hereby certify that "INDEPENDENT CHRISTIAN LEAGUE OF INDIA" has this day been registered under the Societies' Registration Act XXI of 1860.

Given under my hand at Palayamkottai, this Third day of October one thousand nine hundred and Seventy two.

Registrar of Assurances.
Palayamkottai *District.*

Regn. D.(37)-2.05-14-3-69.

3/10

IDENTIFICATION CERTIFICATE.

This is to certify that Independent Christian League of India which is registered as Christian minority corporated body under societies Registration Act XXI - 1860 of IndiaS.No. 46 of 1972 is running different categories of Educational Schools and Relief Orphanages and hospital under its body Management. The T.M.B. McAvoy Rural Middle School, Ottapidaram is one among schools run by the League for which Sri. A. Kovilpillai B.A.B.T., is the authorized correspondent acting on behalf of the said League.

DATE:

STATION:

Headquarters Deputy Tahsildar.

Thasildar or Deputy Thasildar.

Gossner Mission

CERTIFICATE OF RECOGNITION

This is to certify that Interfaith Orphanage,

Ottapidaram is a charitable Child Welfare residen

tial home of children, functioning under the Manage

ment of registered Christian Minority organization

called Independent Christian League at Ottapidaram

The above said home is duly recognized by the Go-

vernment of Madras as per Government order Ms. No.

1377 Home Department, dated 5/6/1969, which is com

municated in Director's proceedings R. Dis. 76648

J 1/ 69 Dated 9/6/1969.

S. Chelliah

DEPUTY INSPECTOR OF SCHOOLS
OTTAPIDARAM RANGE

12/11/74 2/3

Stations:

OFFICE OF THE
DEPUTY INSPECTOR OF SCHOOLS
OTTAPIDARAM RANGE.

DATE:

Gossner Mission

CERTIFICATE OF RECOGNITION.

This is to certify that T.M.B. McAvoy Rural Mid dle School, Ottapidaram functioning under the Chris tian Religious Minority Management of Independent Christian League is duly recognised by the Director of School Education, Tamilnadu Government. Under Ref L. Dis. 93 Dated 4/2/1918 with Educational Standards I to VIII for which Sri. A. KOVILPILLAI, B.A.B.T., is the recognized Executive Director and Correspondent acting on behalf of the Board of Board of Management of the said League.

Station: Ottapidaram

DATE: 12.9.80

S. Chelliah
12/9/80

DEPUTY INSPECTOR OF SCHOOLS
Deputy Inspector of Schools
Ottapidaram Range

R/12.9.80

Gossner Mission

CERTIFICATE TO SHOW INTER CHRISTIAN MISSION SCHOOL BRAYANT NAGAR, TUTICORIN AS RECOGNIZED BY GOVERNMENT.

@@@@@@@@@@@@@@

This is to certify that Inter Christian Mission School, Brayantnagar, Tuticorin functioning under the Christian religious Minority Management of Independent Christian League, is permanently recognized by Govern ment under Madras Educational Rules in Ref Dis. 84/61 Dated 11/2/1961.

Station: TUTICORIN.

Date: 10.12.79.

Deputy Inspector of Schools,
Tuticorin-628101.

DEPUTY INSPECTOR OF
SCHOOLS
TUTICORIN

Gossner Mission

TAMILNAD MERCANTILE BANK LTD.,

Estd: 1921

Phone:
Office: 21940
Resi : 20480
Telex: 0444 242
Tel: TEEYEMBANK

56, Beach Road,
TUTICORIN - 628 001.

Date 21.10.80

TO WHOM IT MAY CONCERN

BANK ACCOUNT No. 144,
Account Holder Interfaith Orphanage & Allied Institutional Projects,
(Under the Auspicious of Independent Christian League of India),
O T T A P I D A R A M,
TIRUNELVELI DISTRICT,
I N D I A.

This is to certify that Independent Christian League of India is a registered Christian Minority Mission charitable Child Welfare Social Educational Medical and multi - Purpose human developement lay Organization under societies Registration Act XXI - 1860 of India comprising of Directors of orphanages Schools, Social workers and teachers in the meaning and under the guarantee of article 19 (1) (f) (g) 25, 26, 27, 28, 29, and 30of the constitution of India running the following schools and orphanages in the heart of rural area enjoying legal status of Governmental recognition also.

1. T.M.B. McAvoy Rural Middle School, Ottapidaram
2. Interfaith Boys orphanage, Ottapidaram
3. Interfaith girls orphanage, Ottapidaram
4. Inter Christian Mission School, Tuticorin
5. Interfaith orphanage tecimical Training Center, Ottapidaram
6. Relief gift food aid project
7. Rural Hospital Under construction at Pasuvanthanai.

The above said Institutions are the regular reputed customer of our Bank for the past so many years, operating and maintaining accounts regularly and filing audited financial statement of accounts & returns as per foreign contribution act 1976 and other national laws. Also the Institutions are then and there observing allcustoms formalities in connection with our Bank guarantees accorded to customs.

As we are the Bankers of the above Institutions. We have verified and visited the Institutions especially the working condition of pioneering venture of feeding project of Interfaith orphanage and found their quadrilateral functioning serviceable and commendable.

In review and view of its charitable nature of all Institutions they deserve every aid, co-operation and encouragement.

T. M. B. LTD.
TUTICORIN 628001.
21 OCT 1980

For Tamilnad Mercantile Bank Ltd.,

Manager (Tuticorin)

Gossner Mission

CHURCH OF SOUTH INDIA — DIOCESE OF TIRUNELVELI

KULAVANIGARPURAM & PERUMALPURAM PASTORATES

The Rev. G. Stephen Lionel, B.D.
CHAIRMAN & CORRESPONDENT
T. O. T. A PRIMARY SCHOOLS

CHRIST CHURCH PARSONAGE
KULAVANIGARPURAM
PALAYAMKOTTAI — 627002

Date..10/10/.....1980

CHILDREN-RELIEF AND MULTIPURPOSE DEVELOPMENT AID - NEED CERTIFICATE

This is to certify that Registered Christian Lay Organization called INDEPENDENT CHRISTIAN LEAGUE is running the following educational schools, and Relief feeding orphanages situated in remote rural backward area along with their various Christian Evangelization and Social service, for which Sri A. Kovilpillai is the Executive Director

S.No	NAMES AND LOCATIONS	ROLL OF BENEFICIARIES
1.	T.M.B. McAvoy Rural Middle School, Ottapidaram	- 1300 in studying roll
2.	Inte faith Boys orphanage, Ottapidaram	- 350 average (in feeding Roll)
3.	Interfaith Girls orphanage, Ottapidaram	- 150 average (in feeding Roll)
4.	Inter Christian Mission School, Tuticorin	- 217 in studying Roll
5.	Interfaith orphanage Technical Train ing Center, Ottapidaram.	- For training inmates

The above schools and orphanages are duly recognized by Government of Tamilnad and the special significance of these Institution according to history is that century age they were being established by European lay Missionaries and handed over to the above Christian Minority League, in 1938 and at the result of which shining as the emblum of contact and friendship between India and western countries in the field of Christian and Social service with the guidance of contact Western group under the leadership of Mr. T.M.B. McAvoy in England.

The above Institutions need financial aid for building, book aid, furniture and especially recurring feeding project of orphaned and destituted children in the Interfaith Orphanage under their quadrilateral Development projects. It is a pity to note the feeding program is continously deficite for many years in absentia of adequate resources but adjusted vice versa by never and ever ending burden some loan raising and refunding. Since the feeding project is highly essential, desirable and unavoidable for the welfare and uplift of rural orphaned and destited children.

Hence as acquainted with the well functioning and working condition of the Institutions especially the orphanage, I certify and recommend that the feeding orphanage deserve every support and aid from philandhtopic bodies.

Station: PALAMCOTTAI,
D A T E: 10/10/80

(Rev. G. STEPHEN LIONEL B.D)
DIOCESAN CHAIRMAN
KULAVANIGARPURAM.

GREAT THINGS INDEED THE LORD DID FOR US AND WE REJOICE

Bicentenary Year 1980

Gossner Mission

RELIGIOUS MINORITY COMMUNITY CERTIFICATE.

(To be signed by the Revenue officer not below the rank of Thasildar on verification of Society Registration and other Documents)

This is to certify that:

1. Recognised T.M.B. McAvoy Rural Middle School
2. Interfaith Boys Orphanage and
3. Interfaith Girls orphanage,
4. Other related Institutions

situated at Ottapidaram in the Revenue jurisdiction of this taluk are functioning under the Management of Independent Christian League of India duly established and administered by the same league which is duly registered as a christian Religious minority corporated body institutions under societies Registration Act XXI 1860 of India.

I hereby certify that the different categories of Institutions owned and run by the said league as stated above are Christian religious minority Institutions in character and in foundation within the meaning of article 30 (1) of the constitution.

Omni Kuppam
V.A.O
Ottapidaram

REVENUE INSPECTOR
OTTAPIDARAM

THASILDAR
1750
Taluk Ottapidaram

D A T E:

District. Tirunelveli.

S. Sundaram & Co.,

CHARTERED ACCOUNTANTS

S. SUNDARALINGAM, B. Com., F. C. A
(M. No. F. 5986)

76, East Renganathapuram,
TUTICORIN - 628002.

Date

CHILDREN - RELIEF AND MULTIPURPOSE DEVELOPMENT AID - NEED CERTIFICATE

This is to certify that Interfaith (Boys and Girls) orphanage attached with T.M.B. McAvoy Rural Middle School, Ottapidaram is the Child Welfare and Governmentally recognized feeding and saving residential Relief Institution at Ottapidaram functioning under the Management of registered Christian Mission organization Independent Christian League, wherein at present 500 average (for whom 100 inmates are Ceylon repatriate Children rehabilitated in this orphanage) orphaned and destituted children from backward rural areas, are fed, sheltered and educated in the school attached.

The above feeding Child Welfare Orphanage needs aid:

a. For running feeding
b. Buildings
c. Furniture
d. Every year study aids books-notes etc.,
e. Furniture and for other allied Institutional projects.

among which feeding is the pioneering venture whose yearly budget is continously deficite for many years, duly adjusted through loan raising and refunding proceedure.

Hence the above multi - purpose projects especially the feeding project deserve every support and aid from Non-Governmental development-aid-human philanthropic bodies and the above children Welfare feeding project is highly essential, desirable & feasiable for the welfare & uplift of rural town-trodden orphaned and destituted children.

Station:

D A T E: 5/31

A U D I T O R.
(S. SUNDARALINGAM)

Gossner Mission

31 JUL 1980

BONAFIDE AND DESIRABILITY CERTIFICATE

(Issued and Renewed Periodically)

This is to certify that Independent Christian League a registered Christian Mission Minority Organization under Societies Registration Act XXI - 1860 of India, with in the meaning of article 30 (1) of the constitution of India, is running the following Educational and Relief Feeding orphanages at Ottapidaram and Tuticorin, for which Sri. A. Kovilpillai, B.A.B.T., is the recognized Executive Director and Correspondent on Behalf of the League and Institution.

S.No	NAMES AND LOCATIONS	No. OF ROLL OF BENEFICIARI
1.	T.M.B. McAvoy Rural Middle School Ottapidaram	1200 students in roll
2.	Interfaith (Boys and Girls) orphanage, Ottapidaram	800 in feeding roll
3.	Inter Christian Mission School, TUTICORIN	217 in Food aid Roll

The above Educational schools and orphanage are duly recognized by the Government of Tamilnad, wherein in the feeding orphanage No. (2) 800 average destituted and orphaned inmates are fed, sheltered, & protected duly educated in the schools attached, irrespective of caste and creed, whose feeding and saving pioneering humanitarian service is bonefide and feasiable in the interest of children.

The Collector of this district in his Ref R/13/182364 Dt. 31/10/77 has approved the gift f od aid program of this Institution on standing basis.

The above Managing organization and their institutions deserrve every co-operation and feeding aid. This certificate is issued on spot inspection and verification of Institutional records and registers.

Station:

D A T E: 31.7.80

Firka Ottapidaram

Station: Ottapidaram

D A T E: 31-7-1980

G. Sivasubramanian
VILLAGE MUNSIFF

REVENUE INSPECTOR
REVENUE INSPECTOR.
OTTAPIDARAM.

Station: Ottapidaram

D A T E:

TALUK SUPPLY OFFICER
Taluk Supply Officer.

E.No.139/80

Station:

d a t e:

SEAL:

TAHSILDAR
OTTAPIDARAM.

Gossner Mission

BONEFIDE AND DESIRABILITY CERTIFICATE.

This is to certify and identify that Interfaith Boys and Girls orphanage attached withT.M.B. McAvoy Rural Middle School, Ottapidaram is the child Welfare and Governmentally recognized feeding and saving residential Relief Institution locat l at Ottapidaram in the headquarter of this developmen tal Block, functioning under the Management of registered Christian Mission by name Independent Christian League where in at present 500 average (of whom 100 inmates are ceylon - repatriate inmates rehabilitated in this orphanage) abandoned, orphaned and destituted children from ~~back~~ backward rural areas, are fed, sheltered and educated in the attached education al school.

The above feeding child welfare orphanage needs all sorts of assistance for running feeding, study aid, and building- shelter aid, furniture aid and for other allied institutional developmental projects concerned with inmates children and as such they deserve every encouragement and aid from Non - Governmen tal philanthropic development aid and human welfare organiza tions.

Station:

D A T E: 31.1.18

G. Srinivasan
VILLAGE MUNSIFF

STATION:

D AT E:

GRAMMA SAVAK OR REVENUE OFFICER
REVENUE INSPECTOR,
OTTAPIDARAM.

STATION:

DATE:

BLOCK DEVELOPMENT OFFICER.

Gossner Mission

GOSSNER MISSION

Handjerystraße 19/2o
1ooo Berlin 41,
den 26.4.1982

Herrn OKR Christian Krause
Lutherisches Kirchenamt
Richard-Wagner-Str. 26
3ooo Hannover 1

Sehr geehrter Herr Krause!

Wir danken Ihnen für Ihr Schreiben '11o24/IV/8233' vom 21.4.1982 und teilen Ihnen mit, daß Herr Kriebel an dem Treffen mit Dr. Rajaratnam am 5.5. in Hannover teilnehmen wird.

Mit freundlichem Gruß

G. Lischewsky, Sekr.

Gossner Mission

Vereinigte
Evangelisch-Lutherische Kirche
Deutschlands

velkd

Lutherisches Kirchenamt
Richard-Wagner-Straße 26
3000 Hannover 1

Postanschrift: Postfach 51 04 09
3000 Hannover 51

Telefon: (0511) 62 61-1
Telex: 09 22673
Telegrammadresse: VELKD

NEUE TELEFONNUMMER
(0511) 62 61-1
Durchwahl (0511) 62 61-224
224

Tagebuch-Nr.: 11o24/IV/8233
Es wird gebeten, bei Antwort obige Nummer anzugeben

Datum 21. April 1982

Herrn OLKR Henje Becker
Wolfenbüttel

Herrn Pastor H. Gerdts
Nordelbisches Missionszentrum
Hamburg

Herrn P.Dr. H. Grafe
Ev.-Luth. Missionswerk in
Niedersachsen
Hildesheim

Herrn Dir. P.S. Kriebel
Gossner-Mission
Berlin

EINGEGANGEN
23. APR. 1982
Erledigt .....

Betr.: Treffen mit Dr. Kunchala Rajaratnam, Indien

Sehr geehrte Herren und Brüder,

anläßlich einer Tagung des Lutherischen Weltbundes in Genf wird Herr Dr. Rajaratnam vom 3.-5. Mai 1982 Hannover besuchen. Da die Zeit nur sehr kurz bemessen ist, erscheint es kaum möglich, daß Herr Dr. Rajaratnam die mit indischen Kirchen verbundenen Stellen hier einzeln wird aufsuchen können. Wir möchten Sie deshalb zu einem gemeinsamen Gespräch mit Herrn Dr. Rajaratnam für Mittwoch, den 5. Mai 1982 um 1o.3o Uhr ins Lutherische Kirchenamt der VELKD, Richard-Wagner-Str. 26, nach Hannover einladen. Wir halten dieses gemeinsame Gespräch vor allem im Blick auf die von den United Ev.-Luth. Churches in India (UELCI) geplante Konferenz mit den überseeischen Missionen (15.-19.11.1982 in Indien) für besonders wichtig. Damit wäre auch für uns Gelegenheit gegeben, uns über die Zielsetzungen dieser Konferenz und unsere eigenen Vorstellungen dazu abzusprechen sowie ggf. eine gemeinsame Vertretung zu überlegen.

Darf ich Sie bitten, daß Sie mir kurz mitteilen, ob Sie unsere Einladung zum 5.5. um 1o.3o Uhr nach Hannover annehmen können.

ja

Mit freundlichen Grüßen,

Ihr

(gez. Christian Krause,
Oberkirchenrat)

bitte kurze Mitteilung machen.

(nach Diktat abgereist;
in Abwesenheit abgesandt)
Sekunde Hopp

Gossner Mission

Dr. K. Rajaretnam
U.E.L.C.I.
Gurukul Campus
Kilpauk
Madras - 1o
India

21.4.1982

Dear Raja,

Many thanks für your letter of 2.3.82 about the Dialogue Session in Madras during November, 1982.
From Gossner Mission two persons plan to participate: Rev. Gottfried Rieger, Berlin, and myself. We shall visit the GELC in November and include the visit to Madras into our programme. Since we have not yet been to South India yet, it would be interesting for us to add about one week before the meeting starts, so that we can have a look around places of interest in and around Madras. Academic as well as social activities of churches would interest us very much. We shall appreciate your advice concerning a programme for us.

With best wishes
yours in Christ,

Siegwart Kriebel

Gossner Mission

Office : 664266/811676
Resi : 614621

UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA

(Registered under Societies Act, XXI of 1860)

Dr. K. RAJARATNAM, M.A., Ph.D. (London)
EXECUTIVE SECRETARY

Gurukul Campus,
98, Purasawalkam High Road,
Kilpauk, Madras-600 010,
S. India.

Date 22nd April, 1982

Rev. Horst Becker,
Director,
Evangelical Lutheran Church in Bavaria,
Hauptstrasse 2,
Postfach 68,
8806 Neuendettelsau,
Federal Republic of Germany

Dear Rev. Becker,

I am writing to invite you to participate in the Church-Mission Dialogue sponsored by the UELCI that will take place during November 15th to 19th 1982 in Madras (Mahabalipuram). Most of the Mission Societies have agreed to participate and as you already know the Asia Secretary, Pastor Kishi of DCC is also invited.

For the past many years I have regarded you as not only a friend of India but also a source of inspiration and strength to all those who are interested in the Mission of the Church and therefore whether you have direct bilateral relationship with any Church in India or not, as a friend of India I will be happy if you could accept this invitation and participate in the dialogue.

The object of the dialogue is to activate the concerns of partnership of Indian Churches with Overseas Mission Societies. We would like to explore effective means of strengthening the Mission of the Church in India and to strengthen this concern, in terms of active, innovative and effective partnership of overseas Missions.

Indian Lutheran Churches have reached a stage where new effective efforts have to be made and the basic concern of the Church have to be reviewed and renewed. As I am dictating this letter from DSA office and as the UELCI office Secretary is sick in hospital I am not able to send you immediately the original letter of invitation I sent to Mission Boards.

...2/-

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S. India.

Date .....

My concern as far as Indian Lutheran Churches are as follows:

We have had a confrontation over the past ten to 12 years from one Dr. F. Neudoerffor representing the Division of World Mission/LCA. He represents the basic policy that Mission Boards should not be related bilaterally to any Church even with their historically related Church. They also take the position that Lutheranism in India is no longer relevant and it should be wound up and in any case they are not going to support any Lutheran enterprise. For these reasons they worked hard for the closure of Gurukul Theological College in India and in the wake of their efforts the B.D. and M.Th. have been shifted to U.T.C., Bangalore. They believe the Lutherans of South could join South India and of the North could join the Church of North India. In persuance of the same concerns they also do not want UELCI to be effective and they are aware that since I came to leadership of FELC/UELCI the unity of Lutheran Churches has been strengthened and so their approach is that after they weaken my leadership they can succeed in weakening the UELCI. For 15 years Neudoerffer has been campaigning along these lines but unfortunately his activities have only helped us to come together. The NELC and the TELC have the same experience with this man. The AELC is facing the brunt of his destructive activities and they are all together with the UELCI in our concern that Lutheran Churches have to be strengthened.

You would be surprised to know Dr. Neudoerffer has set up several independent agencies in India. Two of them in Madras which operate with his funds. One of them is Inter Church Service Agency which is a private registered Society and the second is known as Development Education and Research Agency which is a private agency registered Society but funded by Neudoerffer. It is headed by a C.S.I. laymen, educated in History at Cambridge. It is this Development Agency Dr. Neudoerffer uses to train pastors, pastor's wives and youth from AELC although Gurukul is half a k.m. away from this Development Agency. The Lutherans from AELC are diverted by Neudoerffer to this Development Education Agency for Theological and other kinds of education but at the same time the AELC with their own funds sends their people to Gurukul.

...3/-

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98, Purasawalkam High Road,
Kilpauk, Madras-600 010,
S. India.

Date .....

This is the same agency which is funding the dissident group led by Dr. Nirmal Minz in Ranchi, Bihar. He is one of our good men and the UELCI was deeply concerned and tried to bring reconciliation between Gossner Church and Dr. Nirmal Minz. Dr. Nirmal Minz was anxious to have our reconciliation efforts. In these three years we made two attempts but each time Dr. Neudoerffer intervened and supported Dr. Nirmal Minz with personnel and funds. The last serious attempt was in March 1980. Gossner Mission Director and India Secretary came for this purpose to work for reconciliation. I went with other UELCI Officers with the same purpose. Dr. Nirmal Minz wrote to me asking me to come and help but one week prior to this effort Dr. Nirmal Minz was in Madras and he collected funds from this Development Agency in Madras and then took an indifferent attitude to the reconciliation and in fact declined to negotiate. The Gossner Mission was anxious to support his work after reconciliation but Dr. Nirmal's group refused to negotiate with Gossner Mission with Dr. Neudoerffer's money in his pocket.

It is these kinds of activities we have been opposing but Dr. Neudoerffer has joined hands with some people even in LWF to weaken us. I would therefore like you to kindly understand our situation as we in India experience it. In such a situation we in India believe it is the German Missions that could be of great value to us in India. You may recall that over more than a decade UELCI and VELKD have been operating in close cooperation and many German Missions have always upheld the Lutheran cause in India. You may also perhaps know that out of this confidence in the usefulness of German participation I had worked closely with Rev. Christian Krause to extend German participation in Hongkong and in Japan. We both are proud of this achievements and I was also glad you extended support to these efforts and have related your Mission activities to the Far East. Therefore we have confidence in the German Missions and all the Lutheran Churches in India especially those who have had the German Mission background are anxious to strengthen these relationships and also strengthen the Lutheran cause and contribute to the Ecumenical life.

...4/-

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98, Purasawalkam High Road,
Kilpauk, Madras-600 010,
S. India.

Date .....

Yet another concern is German leadership in LWF. We felt and still feel the absence of it and there are several qualified and enlightened German Churchmen and Missiologists who enjoy the confidence of Africa and Asia and whom I shall like to see in real leadership of LWF so that their leadership participation may promote real partnership.

I would therefore request you to view my concerns in India in this context and come to India to see for yourself our genuine efforts to strengthen the Mission of Lutheran Churches in India. There are several more concerns I would like to share with you especially as we face them today in India but I do hope that we will meet in India and you will be able to know them personally for yourself.

Thanking you.

Yours sincerely,

Dr. K. Rajaratnam,
Executive Secretary

c.c. Director Butler, NMZ, Hamburg.
Director, Gossner Mission, Berlin.
Director Muller, Evangelical
Lutheran Mission, Herrmansburgh.
OBKR Christian Krause, VELKD.

KR/ed

Gossner Mission

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UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA

Dr.K.Rajaratnam, MA.,Ph.D. (London)
Executive Secretary

Gurukul campus
Kilpauk, Madras-10.

2nd March 1982.

To:

The Heads of constituent churches of UELCI
and Directors/India Secretaries of related
Mission Societies Overseas.

Dear Friends,

I want to gratefully acknowledge the receipt of your positive responses to my circular letter dated 7th November 1981 suggesting that in accordance with the decisions of the Enlarged Executive Committee of UELCI, 1981, a Dialogue Session between representatives of the Lutheran churches in India and their related Mission Societies may be convened sometime during this year.

The leaders of the UELCI that met on January 18th, 1982 in Madras were appraised of the positive responses of the Mission Societies and in consultation with the church leaders and also with some of the representatives of the Mission Societies who were in India during this period we have finally decided that this consultation take place

at Madras - MAHABALIPURAM
during November 15-19, 1982.

This circular letter is to confirm these dates and request all the invitees to participate in this important event in the life of the Lutheran churches in India.

While the detailed programme will be worked out and sent to you in due course, the broad concerns of this Dialogue Session are the same as indicated in the first circular on the subject dated November 7th, 1982. They are:

(1) The ways and means of making the partnership of member churches with overseas Mission/churches more effective and also responsive to the new opportunities and challenges in India.

(2) To discuss plans and programmes of new Mission/Evangelistic programmes in each of the member churches.

(3) To review and plan ecumenical cooperation in promoting the contemplated programmes in India.

/2...

Gossner Mission

Delegates are requested to arrive in Mahabalipuram, Madras, on the morning of the 15th so that after taking lunch and some rest we begin the session at 4.00 p.m. in the afternoon and go on till the evening of Friday, the 19th. All delegates are therefore requested to arrange for their departure on the 20th, Saturday and not prior to that date.

Mahabalipuram is about 40 kms away from Madras city and the intention of taking this conference to this place is to ensure full participation and undivided attention to the concerns of the conference and therefore it would be appreciated if the delegates fix no engagements between 15th and 19th November in the city. There will be enough time, ofcourse, to enjoy the beach and swimming in the sea !

The representatives of Mission Societies are kindly requested to meet their own travel expenses and the UELCI will have the privilege of taking care of the lodging and boarding expenses of the delegates. We invite atleast one representative from each of the Mission Societies/ Boards and if any of the additional representatives of the Mission Boards/Societies are visiting India at that time and are interested in participating in this session, they are most welcome.

The constituent churches of the UELCI may be represented by atleast four delegates - one of whom atleast must be a leading woman leader of the church.

The Officers of the UELCI are also invited to this conference.

The representatives of the constituent churches, it is hoped, will be the decision-makers, and therefore it is advisable to have the Bishops/Presidents and Secretaries of the churches as the representatives of the constituent churches.

We do intend to have some preparatory papers ready especially on 'MISSION' and as soon as they are ready, we will be sharing copies of the same with the delegates prior to the conference itself.

Any other information needed by the prospective delegates to the conference will be provided upon request.

The UELCI views this event with great interest and expectations and I therefore request all of you to make this conference a subject for your serious prayers and I personally hope and pray that God's blessings will abound in this endeavour to enable the churches to be in Mission.

Thanking you and looking forward to hearing from you,

Yours sincerely,

(K. RAJARATNAM)
Executive Secretary

KR/cg

Gossner Mission

25 years old young

1955-1980

XAVIER INSTITUTE OF SOCIAL SERVICE
PURULIA ROAD, POST BOX 7, RANCHI-834 001 (India)

Gossner Mission

TWENTY FIVE YEARS OLD

TWENTY FIVE YEARS YOUNG

1955 - 1980

XAVIER INSTITUTE OF SOCIAL SERVICE

Purulia Road, Post Box 7

RANCHI 834 001, (India)

Tel : 22769 **Telegram : AXIS**

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Foreword...

Whilst reading through the Historical Conspectus of the Xavier Institute of Social Service, three reactions come to the fore.

First of all there is the feeling of admiration because so much has been accomplished by so few. When one thinks of the tremendous variety of activities undertaken by this Institute, the innumerable and fruitful contacts with so many organizations and industrial undertakings, the amount of service rendered to various classes of people, then one gets truly astonished at the tremendous work-load carried by a small band of dedicated persons.

The second reaction is a song of gratitude for all the good this Institute has been able to do from the beginning of its existence till today. This Institute has not only given to young men and women the opportunity to take their place in the Industrial world, it has also had the courage and sincerity to re-orient its policies in view of the crying needs of the poorer sections of society, especially of the rural masses It has thrown itself wholeheartedly into the service of the rural population and has the courage to uphold before society the duty of becoming "Persons for Others".

The third reaction is a growing feeling of hope. I do believe that the commitment made to the uplift of the rural masses together with the firm purpose to spread that awareness and commitment among those who do influence the life of the people, is the beginning of the building up of a new society in which justice and love reign supreme. We wish that the Xavier Institute may courageously follow the path it has chosen, a path which is a mission of love and service

My hearty congratulations to the Director and the members of the Staff for their splendid achievement in the service of the people of our country.

Pascal Topno, S. J.
Jesuit Provincial and Chairman of
the Governing Body of XISS

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Dedication...

On 29th November 1980 the Xavier Institute of Social Service is celebrating its Silver Jubilee.

This brochure summarizes the main activities of the Institute during the past 25 years. It explains the programmes in which the XISS is engaged at present, and gives a glimpse of how the organization may evolve in the future.

The booklet is offered to ex-staff members, old students, friends of the Institute, the present staff and faculty, and the many persons and agencies who have helped us to reach the point where we are today, and on whose assistance we count to grow further.

It is with a deep sense of gratitude to God, the Heavenly Father, that we celebrate this occasion. Without his gracious kindness all that is described in this brochure, would not have been possible.

While a jubilee is a time for rejoicing, we can not forget the poor, whose numbers are growing, and who are struggling to survive. It is to their service that the Institute wants to rededicate itself, and those it trains within its walls. We want to identify ourselves more closely with their struggles, accepting the consequences that this commitment may entail.

Michael V. d. Bogaert s. j.
Director

Ranchi, 3rd Octoder 1980

Gossner Mission

Message from **Fr. Pedro Arrupe s. j.,**
Superior General of the Society of Jesus

Rome, 15 September 1980

The Director
Xavier Institute of Social Service
Ranchi

Director, Staff and Students,

With profound joy I am sending to all of you my hearty congratulations on the occasion of the Silver Jubilee Celebrations of your Institute. It is a source of rightful pride that this Institute, started in 1955 in the premises of St. Xavier's College as a humble venture with the purpose of imparting to post-graduate students the knowledge of social sciences and of instilling in them the right social attitudes together with a spirit of service, has grown into a widely known Institute with a great variety of courses and activities.

The two years' course in Personnel Management as well as the three years' course in Business Management have prepared hundreds of young men to go into the industrial world with the desire of bringing to that world a spirit of brotherly love based on the principles of human dignity and social justice.

The variety of seminars and training programmes - especially the training in Entrepreneurship - has helped many less privileged people to find a new purpose in life and to take with confidence their place in Society. Through its research teams, the Xavier Institute of Social Service has helped various factories in South Bihar to initiate development schemes for the villages situated around those factories.

Realising its special responsibility towards the rural population, the Institute has started a few years ago a course in Integral Rural Development which prepares young men and women to work efficiently for the uplift of the village people. Besides this the Xavier Institute has undertaken various schemes for development work and adult education in order to serve better the uneducated and less privileged groups of the population.

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Chapter One : Twenty-five Years Old a historical conspectus

Origins of the Institute

Somewhat surprisingly, the exact date on which the Institute began its existence is shrouded in mystery. Was it 1954 or 1955 ? Written documents are extant from the middle of 1955 and therefore 15th July 1955, the beginning of the academic year, can be accepted as the starting date.

In 1949 **Fr. J. Janssens s.j.**, Superior General of the Society of Jesus in Rome had addressed a letter to the Jesuits in the world to urge them to engage in social action. Each of the Jesuit Provinces was asked to see whether a social centre could be started, in order to undertake research on social problems, and to train students to play an active role in the social and economic changes which were taking place in the post World War era This call had special relevance for the Jesuits in India, a nation to whose welfare thousands of members of the order had dedicated their lives ever since **St. Francis Xavier** had landed in Goa in the middle of **16th Century.**

The Ranchi Province responded to this call for action, engagement in social action being a tradition of the Province from the time when the first Jesuit missionaries had come to Chotanagpur more than a hundred years ago.

Fr. J. B. Moyersoen s. j., Superior of the Ranchi Province requested **St. Xavier's College, Ranchi** to start a social centre, and **Fr. Schockaert s.j.**, Principal of the College, accepted the mandate.

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He asked **Fr. Michael Windey s.j.**, a lecturer in the History Department to find out what could be done. It was decided to start with a *social service league* to enable students of the College to engage in social work in the slums of Ranchi and the villages in the neighbourhood.

The Social Service League had a humble beginning. It's first office was housed in a store room below a staircase in the College, with a borrowed table, a chair, a typewriter and a part-time director. **Fr. Windey** could not be released for the work on a full-time basis, but continued to teach in the History Department and to look after the College Library as well.

The first Director of XISS was a man of great drive. He was an inspiring teacher, and showed particular interest in social work camps He also had wide contacts with local government officials.

Occasions to be of assistance to persons in need abounded in Ranchi during the early fifties It was the time when **Heavy Engineering Corporation** was under construction at Dhurwa. Thousands of engineers, technicians and unskilled workers had flocked to Ranchi from all over India, drawn by the prospect of finding employment. The local population, especially the tribal people were bewildered. Many of them had lost their lands and their roots, and were turning into an urban and rural proletariate.

Besides taking students for weekly social work to the slums and to rural camps during the holidays, **Fr. Windey** also began to offer a training course in social work. There was need for such training. Early in the fifties the *Community Development Programme* had been launched by the Government of India. Trained personnel was needed to man the Blocks, and also as labour officers for the factories and mines which were being developed

This training course did not come under the authority of the **Ranchi University**, but prepared students for a Diploma, issued in the name of the **Indian Social Institute, New Delhi** of which **Fr. Jerome D'Souza s.j.** one-time member of the *Constituent Assembly*, was then Director. Jesuit Colleges in other parts of India had started similar courses, which were affiliated to the ISI. Thanks to the efforts of **Fr. D'Souza**, formal recognition of the Diploma issued by the ISI, was granted by the Government of India in 1960.

The fact that the Institute was an autonomous body, and enjoyed the official recognition of the Government, has proved to be one of its strengths It made for great capacity to respond to needs for training, as and when they arose in society, at the same time maintaining sonnd academic standards.

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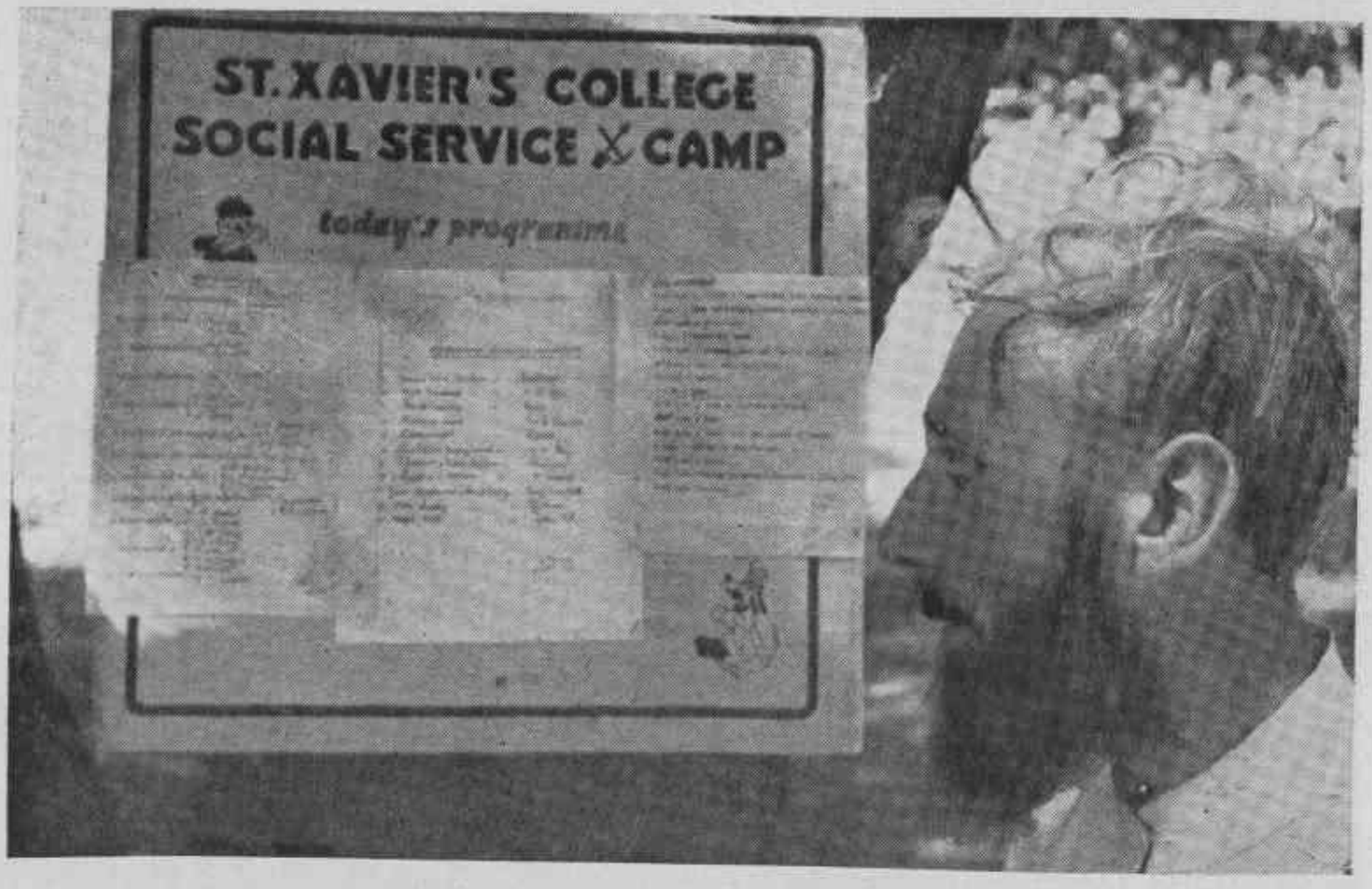

Fr. M. Windey s. j., first Director of the Institute at one of the early camps, organized in the name of St. Xavier's College.

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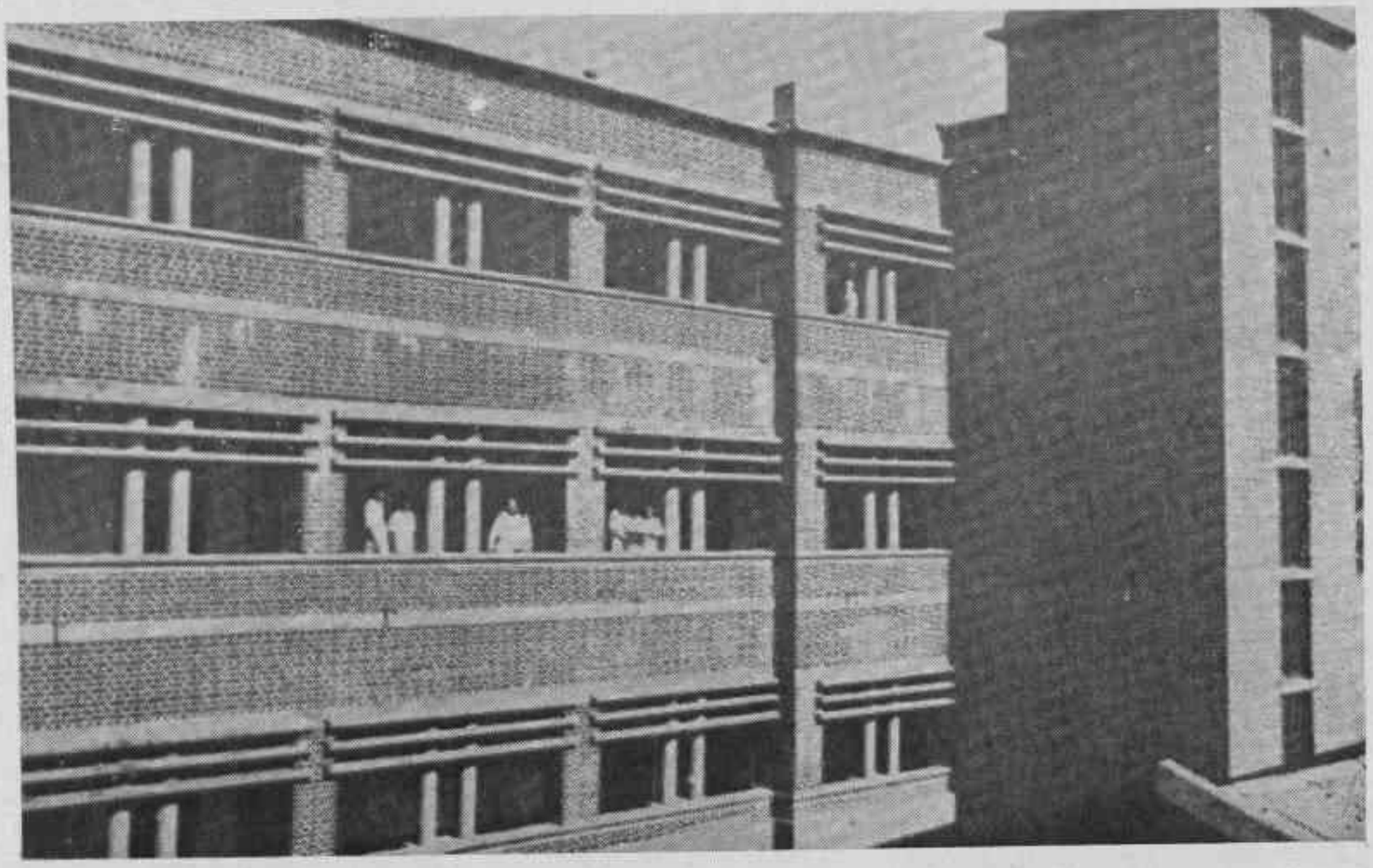

The wing of St. Xavier's College, where the Institute was housed till 1978 and a view of the central corridor which has witnessed the joys and woes of several generations of XISS students

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Rural work camps are the core activity with which the Institute started, and remain a very important method for training and motivating the students of the post-graduate programmes.

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Fr. Windey was not alone in his task of nurturing the fledgling Institute. He was assisted by **Fr. J. Sleurs s.j.**, a lecturer in St. Xavier's College, who functioned as Director whenever **Fr. Windey** was absent, **Fr. G. P. Lawlor s.j.**, who headed the English Department, and who took occasional lectures, and **Fr. St. Van Winckel s. j.**, bursar of the College, who looked after the accounts of the Institute, and still does. The successive Rectors and Principals of the College, specially **Fr. W. Proost s. j.**, lent advice and assistance. During the first 15 years of its existence the Institute was not legally different from the College. Separate registration under the *Societies Registration Act XXI of 1860* took place only in 1973. Even today nearly one half of the members of the *Governing Body* of XISS is constituted by Jesuits who are working in *St. Xavier's College.*

The Institute drew also on the assistance of the *Indian Social Institute.* The late **Fr. C. C. Clump s. j.** officiated as Director for some time, and **Fr. A. Fonseca s j**, a well-known labour economist came to Ranchi to deliver lectures on economics. This close relationship with the ISI still persists today and is one of the strengths of XISS.

The Social Service Course, which was first of one year duration, grew into a two-year post-graduate course, and specializations were offered in Labour Welfare, Rural Development and Family Welfare. The two latter specializations, however, failed to draw many students.

During the early sixties the State Governments of Bihar, West Bengal, Orissa and Maharashtra also granted recognition to the Diploma in Social Service with specialization in Labour Welfare.

The intake of students did not exceed 20 to 25 and the full-time staff consisted of the Director, two faculty members, and an office clerk. Shri J. Ashraf, now Director of Administration and Shri V. P. Lakra, Office Superintendent worked at that time in the Institute and are at present our two seniormost employees. The Institute relied on part-time lecturers from academic institution in the town and specially from industries which have their own training institutions in Ranchi.

Space was originally not a problem as the College was kind enough to make office space available and to permit the use of class rooms during evening hours, without charging rent.

But finances were at times a problem. Not being part of the University system, the Institute could not count on grants from the UGC. It had to manage with the fees paid by the students and donations received from friends and agencies inside and outside India. Because the postgraduate course was recognised, however,

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students of the scheduled castes and tribes did receive Government scholarships, and their participation in the students' body has always been considerable.

Consolidation and Diversification

Having launched the Institute, *Fr. Windey* longed to take up more challenging work. After leaving the Institute in 1963, he was assigned to different social works in the Ranchi Province. He got a great opportunity when in 1969 catastrophic floods ravaged areas of Andhra Pradesh. *Fr. Windey* went to the area, took up relief work, and started the *Village Reconstruction Organization* of which he is still the Director.

In 1963 *Fr. Michael V. d. Bogaert s. j.* was appointed Director of the Institute and in 1964-65 *Fr. L. Francken* s. j. came to help him, while working at the same time in the College. He would join the Institute as Assistant Director in 1973.

It was felt that if the Institute was to grow, and live up to its name, it had to diversify its activities. Two needs were identified : the training of trade union leaders on the one hand, and of young managers, on the other. In 1964, XISS in cooperation with the *Ranchi Productivity Council* and later with the *Central Board of Workers' Education* ran a series of short programmes for trade unionists and workers. In this it was assisted by *Fr. E. H. McGrath s. j.* a faculty member of *Xavier Labour Relations Institute, Jamshedpur* and later also by the staff of the *Shri Ram Centre for Industrial Relations and Human Resources, New Delhi.*

In the same year, a six—month course in Business Management,—the first of its kind in Ranchi—was offered and was partly financed by a grant of the *Rotary Club of Ranchi.* This programme fulfilled a felt need. It became a one-year programme and in 1969, at the request of young executives, was converted into a three-year post-graduate course leading to a *Diploma in Business Management*, which was recognised in 1975 by the Government of India as qualifying students for appointment to higher posts where an MBA was a requirement.

From the mid sixties the Institute offered also each year a dozen of extension programmes for managers, students, church personnel and village leaders, ranging from poultry rearing to organization development and industrial relations. Such programmes were usually offered in cooperation with other organisations.

At that time, it had become an established policy of the Institute to work together as much as possible with other professional social, and; academic organizations at Ranchi. The Institute was also instrumental in starting local branches of some of these organizations, such as : The National Institute of Personnel Management, Ranchi Branch, Vikas Maitri, Ranchi Council of Social Welfare,

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Tribal youth, succesfully trained as village entrepreneurs at the Institute, and now earning their living through self-employment

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Project Officers of the Institute on their way to visit village entrepreneurs. Crossing rivers with a motorbike is not a sinecure

Tribal Youth performing a dance on the occasion of the inauguration of the Community Forestry Programme at Bero in '78.

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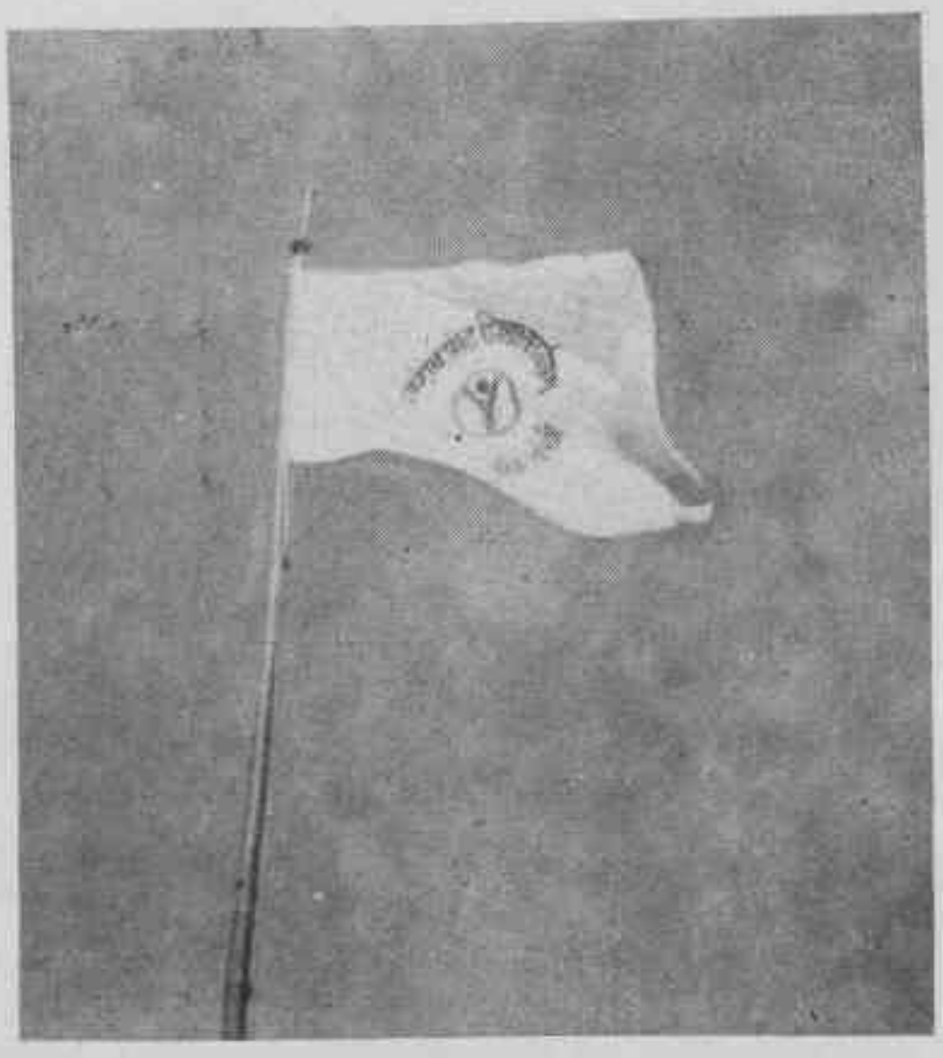

Dr. K. S Singh, then Commissioner of the South Chotanagpur Division, raising the NAEP flag on the occasion of the inauguration of the adult education programme of XISS at Bero.

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Speeches, cultural items and a drama enacted by students of the Institute, conveyed the message of adult education.

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Ranchi Management Association, the Ranchi YMCA and the Ranchi Chapter of the Indian Society for Training and Development.

Amongst the Institutions with which XISS has good working relationships, the following may be mentioned: Management Training Institute of the Steel Authority of India, Administrative Training Institute of the Government of Bihar, Bihar Tribal Welfare Research Institute, Birla Institute of Technology, Ranchi Agricultural College, Ranchi Veterinary College, Management Development Centre of the Heavy Engineering Corporation, The Forest Department, GOB, The National Council of Educational Research and Training (NCERT), New Delhi, Ramakrishna Mission Ashram, Ranchi, Adimjati Seva Mandal, Ranchi, Centre for Agrarian Research and Training and Education (CARTE), Ghaziabad, Development Banking Centre, Management Development Institute, New Delhi and others.

By the end of the sixties, the annual intake of students in two postgraduate courses in Personnel Management (earlier Labour Welfare) and Business management, averaged one hundred per year. The full-time staff had grown to ten.

The Seventies — Attention to Rural Problems

Good as all these programmes were, doubts arose whether they were the best thing to do, or whether the Institute should not pay more attention to the problems of the small man, specially rural people.

The success of the programmes, described above, entailed the danger that the efforts and services of the Institute would be monopolized by the urban and industrial centres and the middle classes.

A major shift in the policies of the Institute occurred in 1974-75 when as a result of a structural analysis of the society in which we are living, we realised that this was indeed taking place, and that the rural masses were not receiving their due share in the services of the Institute.

Not that the Institute had entirely neglected them. As a matter of fact interest in rural action continued to play in the background of the programmes of the Institute right from its beginnings. In 1968, for instance, the Xavier Institute was instrumental in the launching of **Vikas Maitri**, an organization of different Christian Churches in Chotanagpur, for the development of rural people. This organization has grown into one of the best people-servicing agencies in the Ranchi District. XISS and Vikas Maitri continue to work in close co-operation and understanding with each other.

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Another illustration of the Institute's concern about rural development was the launching, in co-operation with **Vikas Maitri**, of training programmes for village entrepreneurs. More than ten such courses of six months' duration have been run till now, and some 200 village boys and girls, mostly tribals, have been enabled to set up their tiny businesses, as tailores, cycle repairers, watch repairers etc. in the villages, growth centres and way-sides of Ranchi Dt. Nearly 60% of these boys and girls have succeeded in this venture, a novelty for the local population specially the tribal people.

In 1974-75 then, what had been a secondary interest now assumed central importance. As an outcome of the exercise in organizational planning, the Institute decided to open a new specialization in the social service programme, a specialization in Integral Rural Development.

This programme was started in 1975 itself with ten students on the rolls. Today we have more than a hundred students in this programme and good progress has been made in having the diploma in Integral Rural Development recognized by the Government of India as qualifying students for appointments to higher posts dealing with rural development.

During the latter half of the seventies considerable expansion took place in the research activities of the Institute, most of the research being oriented towards rural problems. A growing number of industries interested in rural development, voluntary organizations and other organizations now draw on the services of the research department of XISS for undertaking surveys and preparing project proposals.

Consistent with the change in orientation in 1974-75, the Institute has during the last three years also taken up the challenge of community forestry. A new organization has been started, the Ranchi Consortium for Community Forestry which promotes studies and pilot projects in community forestry. Encouraging results have been achieved in pilot projects in Bero Block, undertaken by XISS, Getalsud area, undertaken by Ramakrishna Mission, Patamda Block undertaken by TELCO, and at Madhupur in Santhal Parganas, thanks to the leadership of Shri Vinay Singh, a retired army man, who has earned the confidence of the Santhals. All these organizations are members of the RCCF.

In 1978 the Institute, at the suggestion of the Government of India took up adult education in right earnest. Pilot projects were started in Bero and Kanke Blocks and the Institute became an officially recognised training centre for the NAEP, for the training of supervisors for the six Districts of Chotanagpur. Training programmes succeed each other in quick succession and are interspersed with

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Writers' Workshops for preparing suitable reading material for learners and neo-literates. More than a dozen booklets have seen the light. On the occasion of the Jubilee the Institute will bring out the first issue of a Monthly Wall Paper that will be sent to all adult education projects and villages where people ask for them.

In order to promote horizontal and informal communications between projects run by Government or voluntary organizations, the Ranchi Consortium for Adult Education was launched in 1978. This Consortium meets every month at XISS Some 30 projects are using it as a forum for exchange of information and experience.

The most recent outgrowth of the Institute's commitment to rural development is increased attention to the emancipation of rural women. Their problems can only be solved by women workers. The Institute is therefore increasing its intake of women in the course in Rural Development. On the 1st of September it launched an experimental programme for training women village level workers, who will work along with the post-graduate trained ladies. We call them Gram Didis (Elder Sisters of the Village) and hope to develop a model of training that is well adapted to the cultural and social structures of Chotanagpur, and that can be duplicated by others.

Construction of a Building

During more than 20 years of its existence the Institute managed to function without a building of its own. The Proposal of constructing a building had however exercised the minds of Jesuit authorities since the time of *Fr. Windey*. It was felt that such a building was necessary to lessen the mounting pressure on space in the College, and to permit the Institute to grow into an identity of its own, and also to provide better services to the community.

Negotiations for the lease of land, and for obtaining the necessary funds were initiated at the beginning of the seventies. Two donnor agencies: MISEREOR, the organization of the Catholic Bishops of West Germany, and CEBEMO, an organization that channels funds of the Government of the Netherlands agreed to contribute 75% of the cost of the building, the Institute was expected to raise the remaining 25%. Some contributions by old students, and specially by friends and relatives of the Director made the raising of this 25% possible.

The first sod was turned at the beginning of 1976, and by April 1978 the main building was ready for use. The wing containing the library, Hall and guestrooms became ready for Occupation in 1979. The Institute as it is today is worth 22 Lakhs of Rupees.

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The occupation of the new building has entailed a considerable expansion of programmes and increase in the number of students and other persons who make use of the Institute. At present some 500 persons pass through the portals of the Institute every day as students, staff or faculty, or persons who seek other forms of assistance. The shortage of space begins to be felt and this is a sign of organizational vitality. Otherwise it might mean that the Laws of Parkinson have begun to operate, and that decline has set in.

We can not end this historical section without mentioning two Jesuits, who functioned as Directors for some time. They are **Fr. J. Boel s. j.** who was director from 1965 till 1967 and **Fr. V. Kamath** s j. who functioned as head of the Institute during the better part of 1975.

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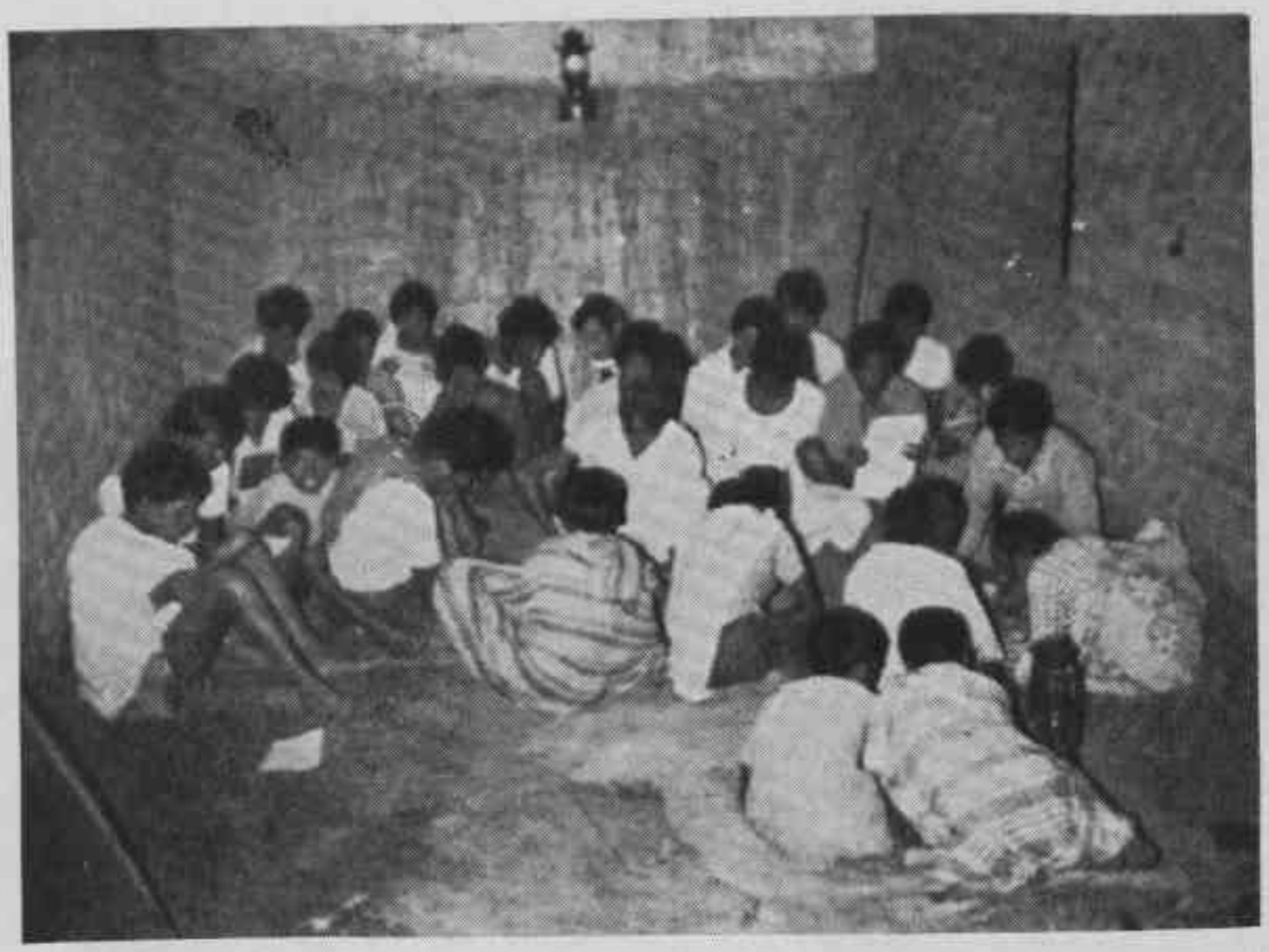

Adult education sessions in progress in village Chuttu of Kanke Block near Ranchi.

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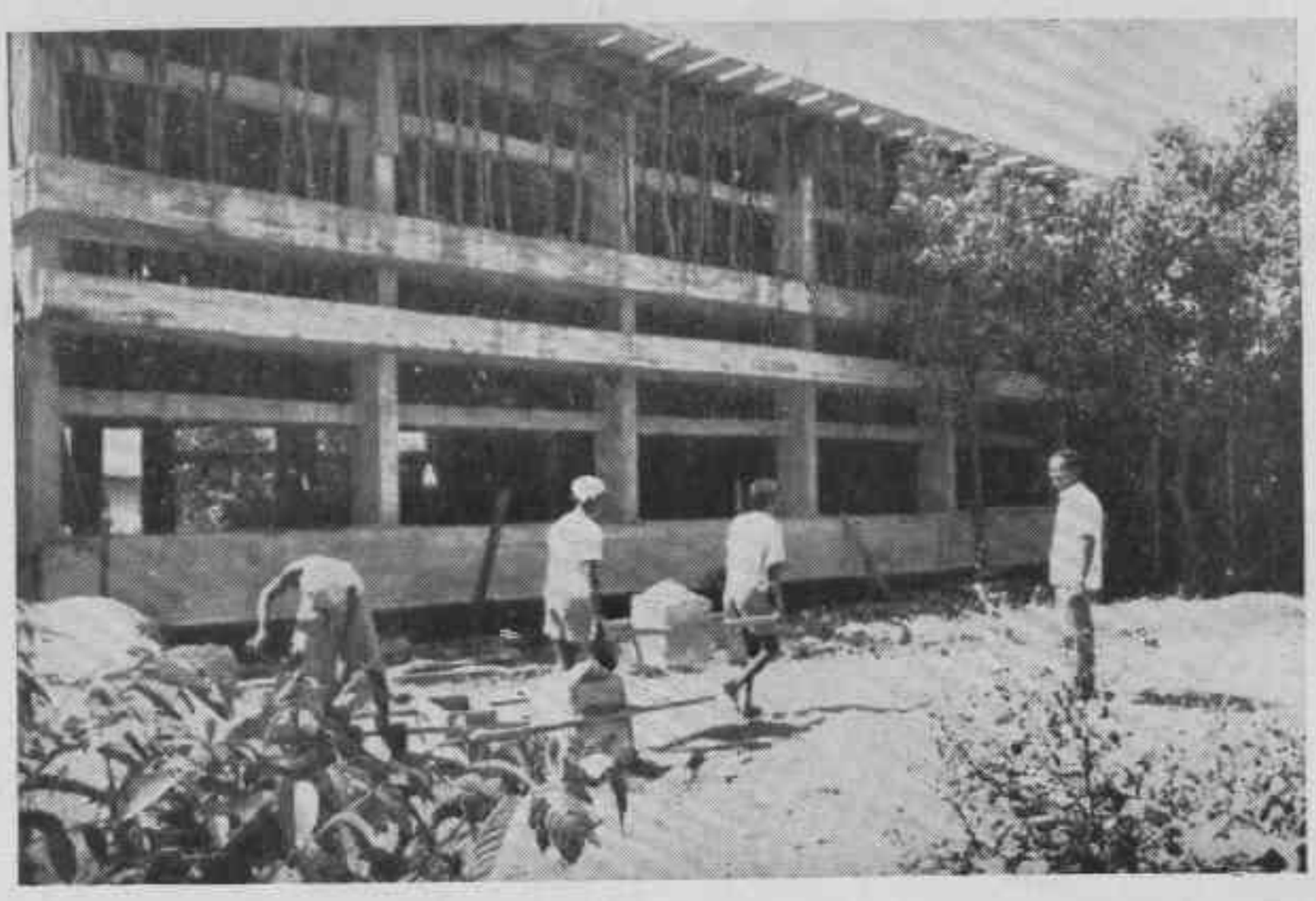
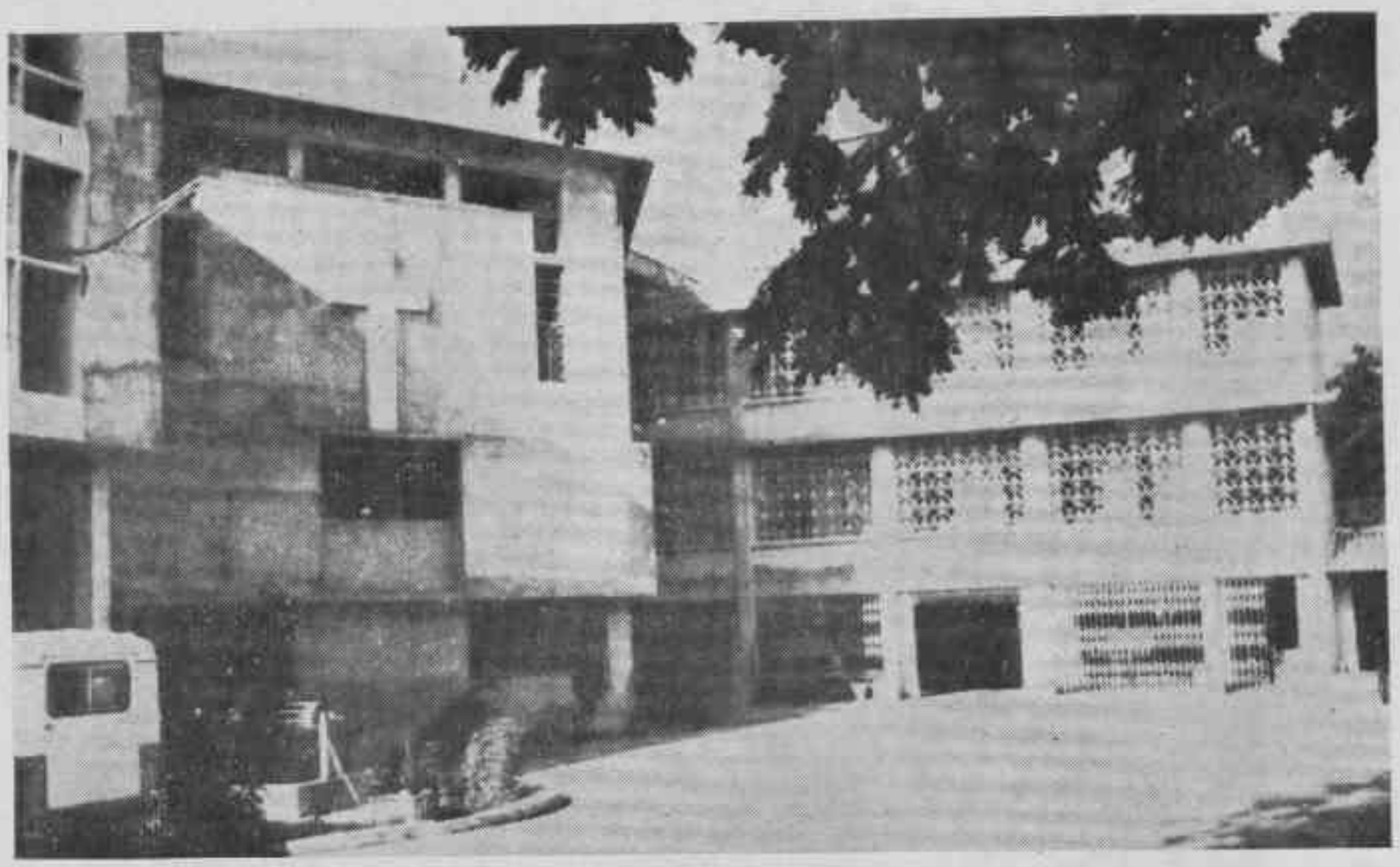


The new building of the Institute under construction.



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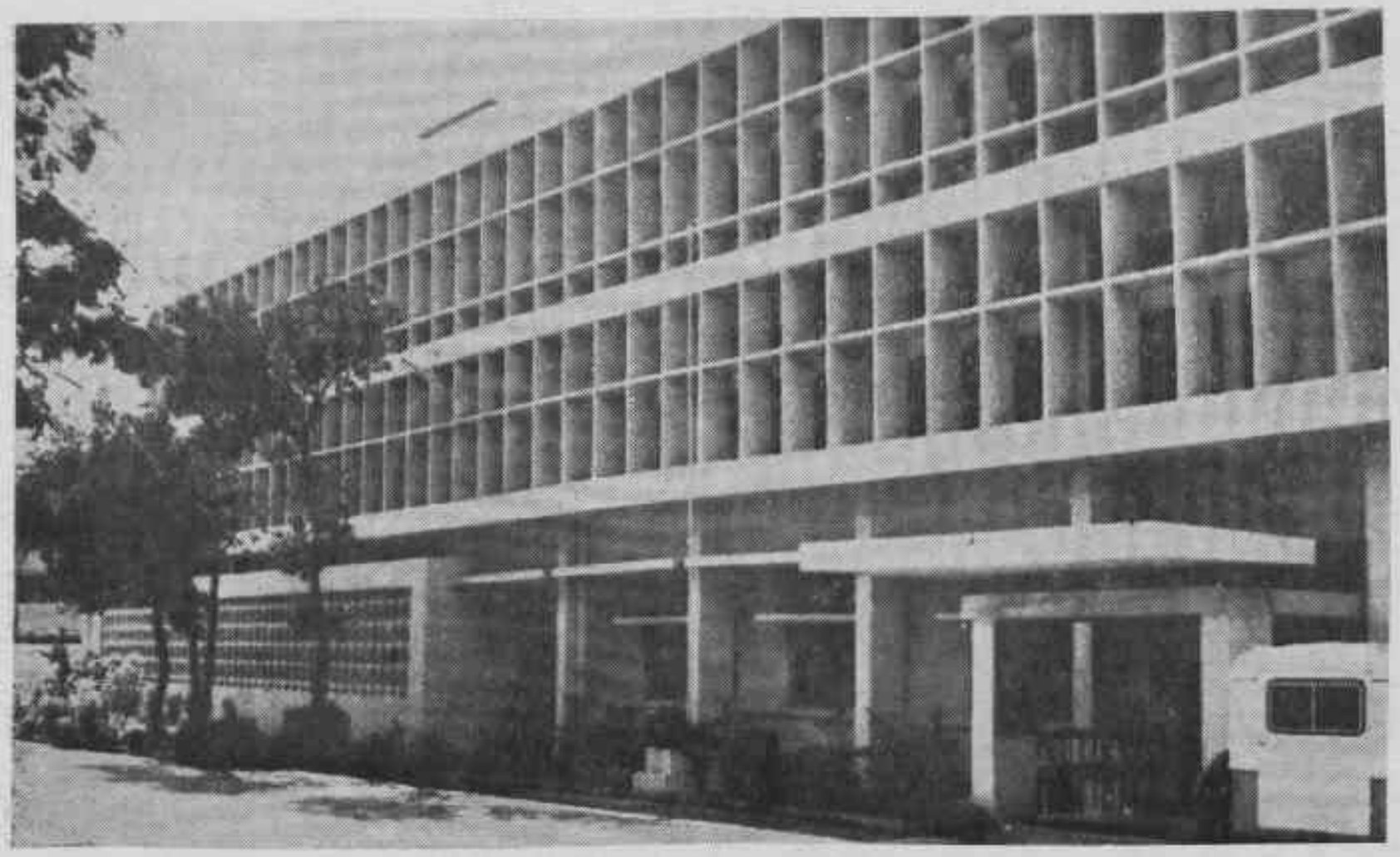
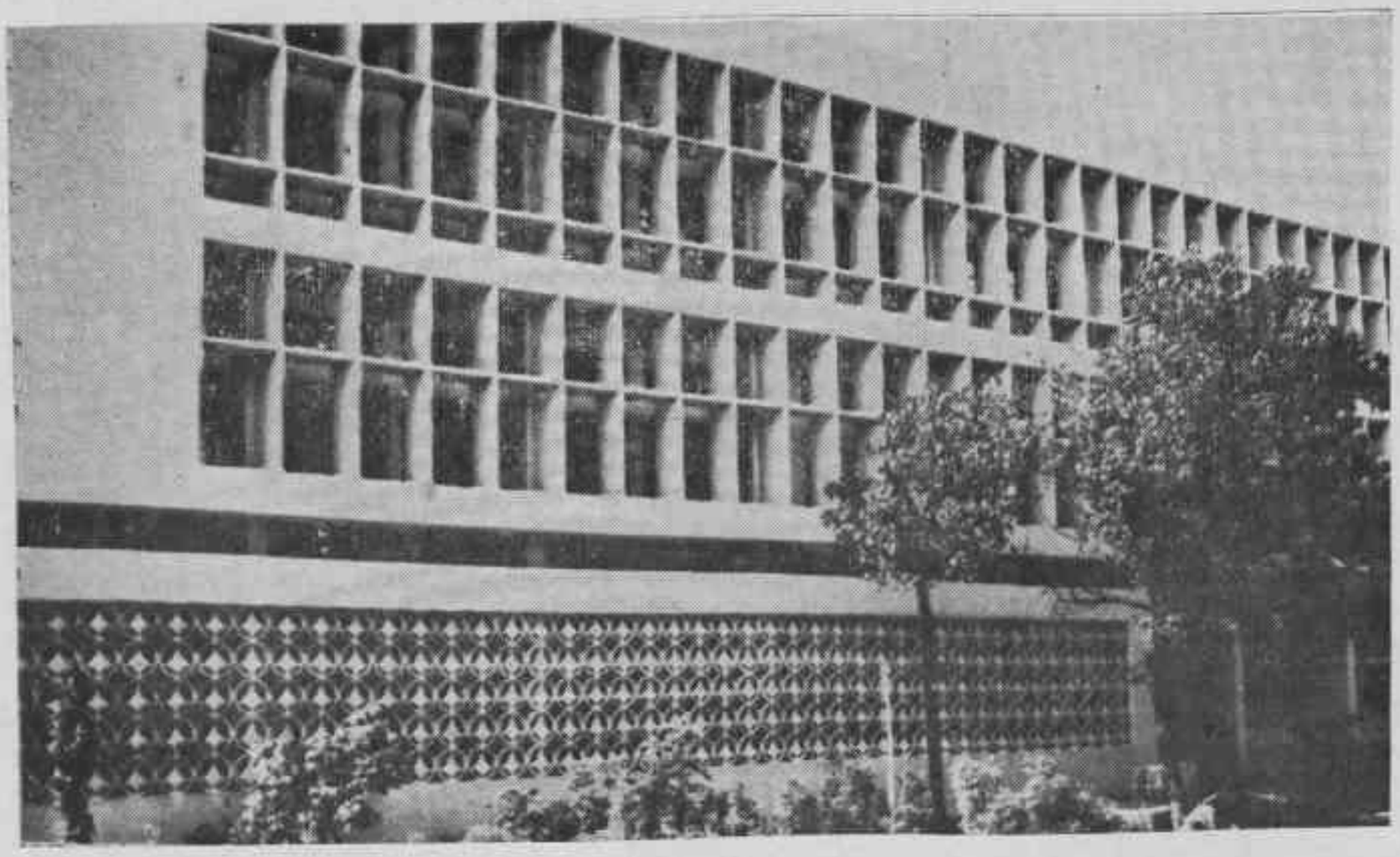


Some angles of the new building in which the Institute is now housed.



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Chapter Two : Twenty-five Years Young, the Present

In the first chapter an overview was given of what happened during the past twenty five years. In human beings 25 is the golden age of the full blossoming of vitality. This is also the case with XISS. The Institute is burgeoning with life. In this chapter the present programmes of the organization are described.

1. Post-graduate Programmes

a. PG Course in Social Service with specialization in Personnel Management and Industrial Relations.

The oldest of the PG courses, it also remains very popular, so popular in fact that admissions have become a problem, because the large number of persons who apply. This year 76 new students joined, and a total of 143 students are at present studying in the PM programme.

The placement of students after completion of their studies is another problem because industries are cutting down their recruitment and are not expanding as expected. The Placement Cell has made considerable efforts during the past few years to help the students to find employment. It now publishes a Directory of outgoing students : The Person You are Looking For. Most students do eventually find employment but the waiting time has become longer than in earlier times.

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b. PG Course in Social Service with specialization in Integral Rural Development.

This programme started with 10 students in 1975. The intake this year was 62 and there are at present 102 students in the programme. The new academic year saw the introduction of a new syllabus, which tries to impart experiential learning, based on prolonged exposure to field situations in the form of camps by groups of students in panchayats around Ranchi, lasting upto 14 days at a time.

On 16th and 17th September 1980 an Expert Committee of the Government of India visited the Institute in view of recognition. We hope that this will be granted soon, so that our students can join banks and other Governmental organizations engaged in rural development. In the meantime earlier batches of students have given a good account of themselves, by working as field officers in industries and voluntary organizations, engaged in rural development.

c PG Course in Business Management

During the seventies this programme was given much importance, but is now receiving lower priority. This is because of the shift in orientation and our focussing attention on rural development. In view of the fact that the Birla Institute of Technology is now offering a similar programme at Ranchi, catering to the same market, we have not recruited new students this year. For the time being there are 86 students in the second and third years of the course.

We may replace this programme with another programme in which managers can be related meaningfully to rural development.

All together then, there are 331 students in the three PG courses, the largest number XIISS has ever handled.

2. Regular Extension Programmes

a. Village Entrepreneur Development Programme

In August, the 10th EDP was completed and the next one will begin in January 1981. We need breathing time to follow-up the students who have completed the course and to plan certain improvements in the syllabus so that it can become even more adjusted to the felt needs of the villagers than has been the case till now. Besides training individuals, we plan to train groups for self-employment.

Other organizations in India and abroad draw on the expertise which XISS has developed in this domain. We have conducted training courses for trainers

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of entrepreneurs, and on the occasion of the Jubilee, Skills for Progress, Bangalore will be publishing a book: Training Village Entrepreneurs, Guidelines for Development Workers, which is the outcome of a national workshop on the topic, held at XISS in 1979.

The Bihar State Finance Corporation and Industrial Development Bank of India are associated with the training of village entrepreneurs. The Government of India is consulting us in connection with the TRYSEM Programme (Training Rural Youth for Self-Employment) which has been launched some time ago.

b. National Adult Education Programme

During the past year, the Institute undertook 11 training programmes at Ranchi or in field projects, in which a total of 460 persons participated. This year the number of programmes will be larger as the Government of Bihar is asking us to run one supervisory training course after another, so that sufficient manpower is available for the 62 new NAEP programmes witch Dr. Jagannath Mishra, Chief Minister, has promised to launch in the Chotanagpur area.

A total of 15 booklets have been published and before the calendar year is over there will be 20. The first issue of the Wall Paper is also being published on the occasion of the Jubilee.

c. Programme for Women Village Level Workers (Gram Didis)

This programme was started on 1st September with a group of 12 village girls, all tribals. They will be under training for a period of 2 years, spending most of their time in ongoing projects, and coming to Ranchi for short training modules of not more than one week

It is too early to predict the outcome of this experiment, but we hope that within a period of two or three years, we can develop a model of training that is suited to the needs of village women in this plateau region.

3. Occasional Extension Programmes

The Institute continues a tradition which was started in 1963-64. Every year eight to twelve programmes are conducted at Ranchi or elsewhere in which 250 to 300 persons participate each year. The programmes deal with a variety of topics, according to the needs as they surface in the environment. At present there is heavy emphasis on rural development, community forestry and research methods.

These extension courses are usually run in cooperation with other professional or social organisations in Ranchi.

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4. Research and Project Planning

In a matter of three years, especially after the Institute moved to its new premises in 1978, a great expansion of research activities has taken place. Most of these projects deal with rural problems. Last year the Institute completed 11 projects, consisting of bench-mark surveys, project proposals, and evaluation studies. A growing number of industries and voluntary organizations call on the services of the Institute. The contacts, once established, are maintained through refresher courses or sharing seminars, and also by frequent visits of the Research Director and the staff to the areas where projects are in progress.

The Institute is moving into the field of action research and participatory research, and we have been asked to undertake the monitoring and evaluation of a UNICEF programme and also of TRYSEM.

5. Rural Development Field Projects

Rural development can only be learned by practising it in the field. Since 1978 the Institute has opened several rural projects of its own in Development Blocks in the Ranchi District, where adult education is combined with other IRD activities. The following projects are now in operation.

a. **Bero Project** In the Bero Block, 35 Km from Ranchi, where adult education is being combined with community forestry and other IRD activities. Two full-time project officers are posted there and are assisted by 4 village level workers, two of whom are gram didis.

b. **Mesra Project** in Kanke Block, 15 Km from Ranchi. Here adult education is combined with rural development. Two project officers are posted, and are assisted by a lady development worker.

c. **Arki Project** In Arki Block, 65 Km from Ranchi is situated in a forested and isolated area of the District. The Institute with the assistance of CARTE (Ghaziabad) is setting up an Action Research Project in a cluster of villages. One Project Officer is posted, and is helped by an Assistant PO. Two Gram Didis, selected from the area have begun working there since the beginning of September.

d. **Kuchchu Project** in Ormanjhi Block, 25 Km from Ranchi is essentially a Community Forestry Project, combined with adult education. Two Project officers are assisted by two Gram Didis who have been similarly selected from the area.

e. **Sarwal Project** in Namkum Block, 18 Km from Ranchi is a village where a **Solar Pump** is likely to be installed in the near future. A project officer has been posted in the village. Community Forestry will be taken up in Sarwal and

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neighbouring villages. The Institute works in cooperation with Narayanji a veteran social worker of the Adimjati Seava Mandal, whose ashram is situated at a short distance in Tetri village.

The students of the IRD Course have taken up several panchayats in these blocks, where they go for field exposure with a view of motivating the people for group action and the drafting of a people's plan for the Panchayat which can become part of a larger Block Plan. Therefore an experiment in real planning from below.

6. Community Forestry

XISS is an active member of the Ranchi Consortium for Community Forestry, whose offices are situated inside the premises of the Institute. The Institute runs pilot projects in Bero and Ormanjhi Blocks, and a study is also in progress on the problem of Headloaders, especially tribal women, who earn their living by collecting fire wood in the forests and selling it in Ranchi. This study is being undertaken by a group of lady students of the IRD programme The Institute has also started with the publication of booklets on forestry for the villagers.

The Forest Department has begun to appreciate these activities and would like us to take up more projects, more in fact than we can handle at present. There is also good cooperation with the Central Tassar Research Centre, the Lac Research Institute and other organizations related with the exploitation of forest resources.

7. Man/Woman Power

To look after all these programmes, some 60 persons work on full-time basis in the Institute. They work as a team and are committed to the ideology of the Institute, because tasks are divided and the lines of authority stand out clearly.

The Institute has a simple organisation structure. It is headed by a Governing Body, which consists of Jesuits only, thus clearly affirming the minority character of the Institute. The Provincial Superior of the Ranchi Jesuits is the Chairman of the Governing Body.

The names of the members of the Governing Body are found in appendix.

The daily administration of the Institute is entrusted to a fulltime Director, who is a Jesuit, and who is assisted by an Assistant Director, also a member of the Society of Jesus.

Further down, the tasks of the organization are divided between ten different departments, each headed by a departmental head. These heads, along with

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the full-time faculty meet every month with the Director and Assistant Director and decide on all matters which do not need the sanction of the Governing Body. The ten departments are as follows :

a. General Administration
b Library
c. Personnel Management
d. Business Management
e. Integral Rural Development (including women development)
f. Extension Training Programmes
g. Village Entrepreneur Development
h. Adult Education
i. Research Department
j. Forestry Cell

The names of all the full-time (confirmed) employees of the Institute are found in appendix.

These 60 employees, faculty members, project and field staff and office staff, are assisted by another 20 part-time faculty members, and a dozen research assistants who work on ad-hoc basis.

As there is a strong commitment of all these persons to the ideology of the Institute, there is good team work, and absence of groupism or politics, that at times cripple the functioning of other institutions.

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Chapter Three : The Future

Some of the major lines along which the Institute is likely to develop in the near future, have already been drawn, especially during the past five years.

1. Starting as a social service league for college students, the Institute grew into a post-graduate training centre within the first five years of its existence. XISS still trains post-graduate students but it does much besides that. During the past five years the Institute has developed into a resource centre. This has become clear especially since 1978, when we moved into a building of our own. A resource centre is a place where people, all sorts of people, can find training facilities, a well-equipped library, seminar rooms, class rooms and an auditorium for different sizes of gatherings, canteen and guest room facilities for those who have to stay for a week or more, faculty and staff members who can give information, or advice on problems people may be having. It is also a cross point where horizontal communications between like-minded individuals or organizations are promoted.

This is what the Institute will increasingly be in the future. It will also continue to maintain active collaboration with other organizations, governmental or non-governmental, which have similar interests and commitments as those of XISS.

2. A change has taken place in the relationships with those organizations. Till 1975 the Institute tended to respond to requests that originated from its immediate environment, the city of Ranchi with its industrial workers, managers, and middle classes. We wanted to be on a good footing with as many people as possible, and therefore were ready to 'oblige', to go along with them on their terms.

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The structural analysis through which the Administration and Faculty of the Institute went in 1974-75 gave us a shock. We discovered that this policy of responding to the immediate environment had led to the unintended effect of catering almost exclusively to the urban and industrial elite and middle classes, who anyway are already better equipped to take care of their own needs.

A second shock awakened us to the fact that we should pay more attention to the wider environment of Chotanagpur as a whole, and to the needs of the more neglected and needy rural, especially tribal, population.

The result of this change is two-fold : a. Commitment to the rural masses has become a primary concern of the Institute, and is likely to remain so for many years to come. b. We maintain contacts with our old friends, but do it now in as far as we can help them to become similarly aware of the wider problems, especially of rural society, and possibly be of assistance to them in doing something concrete about these problems.

The suspension of recruitment for the Business Management Course must be seen in the light of this ideological commitment. We are still interested in working with and for industrial executives, but in as far as we can help them to relate effectively to the huge task of rural development.

We continue with the other Postgraduate Courses because we believe that through them students can be motivated to become "persons for others" and be prepared for playing the role of agent of social change. If later on, it is proved that the two PG courses in Social Service fail to achieve this purpose, then their continuation may have to be rethought.

The justification for any programme to be taken up by the Institute will more and more have to come from the reference point : "Does this activity directly or indirectly benefit the rural masses or the urban poor ?"

3. Changes in programmes out of ideological consideration, such as the possible phasing out of the BM programme, involve financial losses and risks. But with these the Institute has learned to live since the early years. The risk-taking and entrepreneurial attitude of daring to take up a new programme, if it respond to a real need, has paid off well in the past

Society or at least somebody in society, at local, national or international level is always ready to pay for such programmes. The first twenty five years of the Institute bear out the fact that if one does something useful for society, one works hard, and one husbands one's resources carefully, the means can be found to do the work.

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This experience can be put in the ancient saying : "Seek first the Kingdom of God, and the rest will be taken care of"

4. But there is no place for complacency. The needs of the rural masses are growing, their struggle for survival becoming more desperate. What we have done till now, is just scratching the surface

How does one really liberate the rural masses ? How to start off a process of growth that snowballs by itself, rather than make new dependencies on voluntary organizations, or industries or other well-wishers ? How does one help in building up an effective recipient system ? These and many other questions demand a great deal of reflection, research, and field experimentation, before the right answers are found. A heavy agenda is therefore waiting the XISS in the future.

When walking along with the masses, and being consistent in the commitment which has been made to them, the Institute may give the impression of being cold or unhelpful to some of its old friends, or those who are expecting something from the organization. This price has to be paid for taking up a position of identification with the poor.

4. Strengthened by this sense of direction that a clear ideological commitment brings along, aware that the strength of the Institute lies within itself, rather than outside, the Institute can look into the future with a quite confidence that when problems arise they can be turned into challenges and opportunities to serve.

If God is with us then we can be with the many others, who in turn want to be with the poorest in this land, the ones who one day will judge us.

Ranchi, 4th Octoder 1980

Michael V. d. Bogaert s. j.
Director

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Appendix I : Members of the Governing Body

1. *Chairman* — **Fr. P. Topno s. j.**, Provincial Superior of the Ranchi Province of the Society of Jesus, Manresa House, Post Box 2, RANCHI 834 001

2. *Vice-Chairman* — **Fr. C. Soreng s. j.**, Rector, St. Xavier's College, Post Box 9, RANCHI 834 001.

3. *Secretary* — **Fr. M.V.d. Bogaert s.j.**, Director, Xavier Institute of Social Service, Post Box 7, Purulia Road, RANCHI 834 001.

4. *Assistant Secretary* — **Fr. L. Francken s.j.**, Assistant Director, Xavier Institute of Social Service, Ranchi

5. *Treasurer* — **Fr. S. Van Winckel s.j.** Bursar, St. Xavier's College, Ranchi

6. *Members*

a. **Fr. J. Van Troy s.j.**, Principal, St. Xavier's College Ranchi.

b. **Fr. K. J. George** s. j., Principal, St. John's High School, Purulia Road, Ranchi 834 001.

c. **Fr. C. Ekka** s. j., Hostel Superintendent, St Xavier's College, Ranchi.

d. **Fr. C. De Brouwer** s j., St. Xavier's College, Ranchi.

e. **Fr. A de** Souza s. j., Director, Indian Social Institute, Institutional Area, Lodi Road, NEW DELHI 110 003.

f. **Fr. Sylvester D'Souza** s. j , Rector, Manresa House, Post Box 2 RANCHI 834 001.

g. **Fr. Pratap Toppo** s j , Manresa House, Ranchi

h. **Fr. F. Crick** s. j., Regional Chaplain, AICUF, Manresa House, Ranchi.

i. **Fr. Vijay Kamath** s. j., Director. Loyola Training Centre, Purulia Road, RANCHI 834 001.

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SOME OF THE SENIOR-MOST MEMBERS OF THE INSTITUTE

From L. to R.— Mr. Vincent P. Lakra, Office Superintendent (joined in April 1961), Fr. M.V.d. Bogaert s.j., Director (joined in June 1963), and Prof. J. Ashraf, Director Administration (joined in July 1959).

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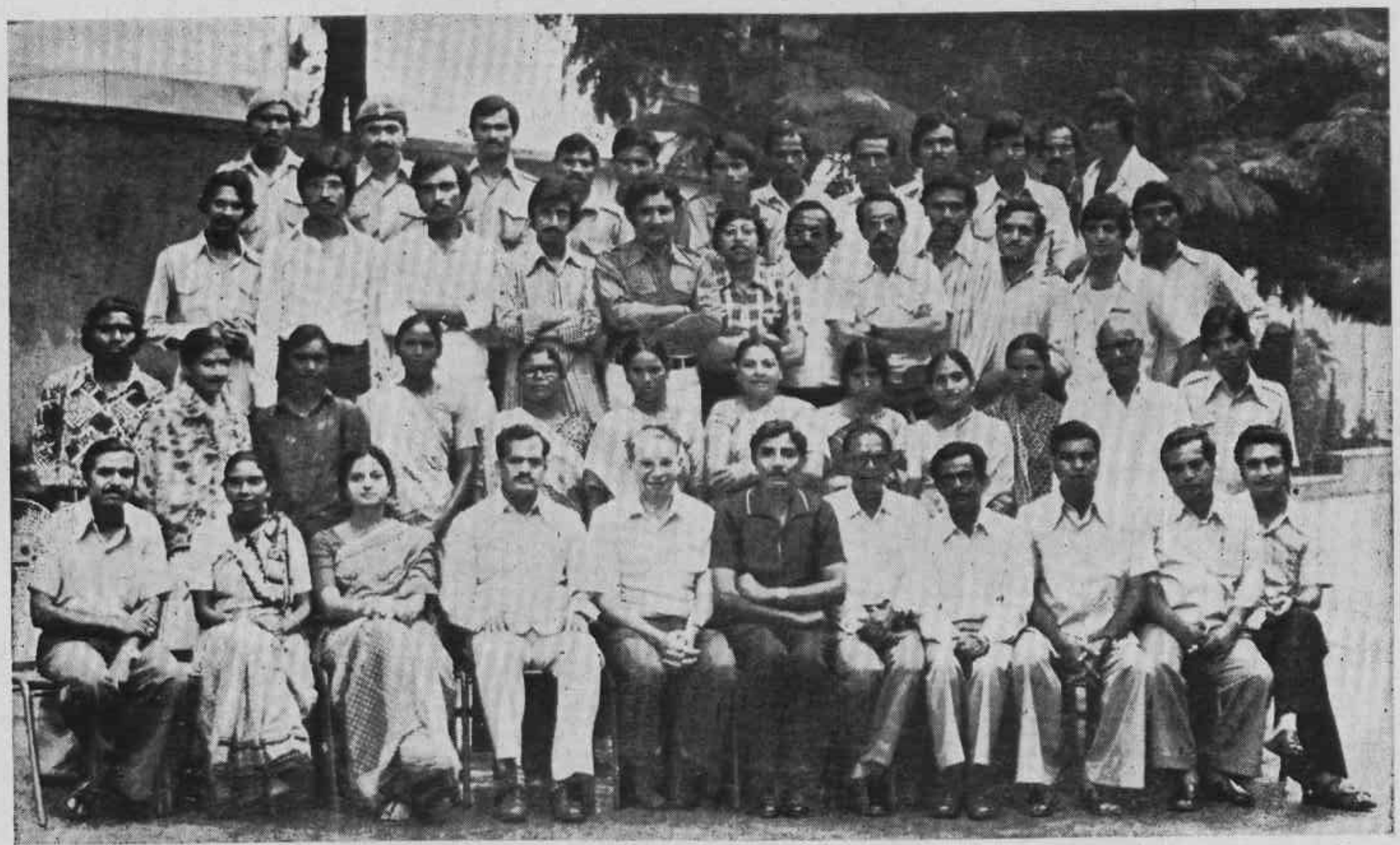
THE FACULTY, PROJECT AND OFFICE STAFF OF THE INSTITUTE AS IT WAS IN SEPTEMBER 1980



Appendix II : Staff and Faculty of the Institute (Full-Time)

1. *Faculty Members*

Fr. Michael V. d. Bogaert s. j.
Fr. Francken s. j.
Prof. J. Ashraf
Prof. M. Bhommik
Prof. R. K. Biswas
Prof. P. N Shetty
Prof. R. N. Prasad
Prof N. G, Basu
Prof. (Mrs) T. Bhaduri
Prof. A. Barla
Prof. P. K. Mukherjee
Miss V. Surin
Prof V. Jha
Shri A .K. Sinha
Shri S. P. Das
Shrimati T. Bhagat
Shri S. Ghosh

2. *Project Officers*

Shri S. A. Ahmed
Shri D. G. Vidur
Shri S. K. Sahu
Shri M. I. Jaffrey
Shri T. Bhatt
Shri N. B. Bam
Shri M. Sahu
Shrimati D. G Hazare

3. *Administrative Staff*

Fr. M. V. d. Bogaert s. j.
Fr. L. Francken
Prof. J. Ashraf
Prof. R. K Biswas
Prof. R. N. Prasad
Prof. M, Bhomik
Prof. N. G. Basu
Shri A. K. Sinha
Miss V. Surin
Fr. S. Van Winckel s. j. *
Shri R. P. Mukherjee
Shri V. P. Lakra
Shri J. Lakra
Shri Mukthar Ahmad
Shri A. Bara
Shri P. K. Bannerjee
Shri B. Anthony
Shri A. K. Ravi
Miss M. Dungdung
Miss M. Toppo
Miss V. Kalyani
Shrimati T. John
Shri N. K. Sahu
Shri N. Kullu
Shri M. Khalil
Shri Kiran J. Minz
Shrimati S. Chakravarty
Shri Bashir Ahmed
Shri E. Ekka
Shri Mahavir Singh
Shri Karma Munda
Shri Nar Bhadur
Shri Jagadish Bahadur
Shrimati S. Lakra
Shrimati J. Kujur
Shrimati P. Toppo
Shri D. Bhagat
Shri P. Toppo
Shri J. Kujur

* Part - time

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xiss

EXTENSION TRAINING PROGRAMMES 1982

XAVIER INSTITUTE OF SOCIAL SERVICE
PURULIA ROAD, BOX NO. 7
RANCHI-834001.
INDIA.
Tel : 22769

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BY WAY OF INTRODUCTION

The needs for training are immense. Unless the persons working amongst and with the poor get the opportunity to renew their motivation, deepen their understanding through reflection and interaction with colleagues, and acquire new skills and knowledge, the institutions and projects over which they are in charge, tend to slip into routine or obsolescence, and lose their appeal to the rural masses

Xavier Institute of Social Service contributes its part towards solving this problem by offering a series of short motivation and leadership programmes during the calendar year 1982 oriented primarily to the front line workers, who are at the critical interface where organisations interact with the public. The programmes mentioned in this brochure are oriented towards them.

Workers and managers of industrial enterprises have a role to play in establishing higher productivity and industrial peace in their organizations Care is therefore being taken of their training needs also.

Village and small scale enterpreneurs too play a vital role in that they generate badly needed self-employment in the rural areas, and help in diversifying the village economy. Some of the programmes offered cater to their needs and to those persons who train them.

The Institute also offers tailor-made programmes and is ready to design and offer special programmes for organisations if the latter come forward wirh concrete requests or proposals.

The fees charged are indicated against each programme. They have been kept as low as possible. They cover the cost of course material, tuition and board.

Trainees can be accomodated in the guestrooms of the Institute. A total of 38 persons can be accomodated at a time. The charges per night have been kept at a nominal rate, so as not to debar anybody who is in need of training.

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Persons or organisations, interested in any particular programme should make it a point to write to Prof. M. Bhowmik, two months in advance of the scheduled time, in order to book their places

We offer this little brochure as New Year's greetings to our many friends who share with us the same concern for people.

Prof M. Bhowmik
Director, Extension Programmes

Fr. M. V. d. Bogaert, s. j.,
Director

Ranchi, 21st December, 1981

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I : Programme for Extension Courses 1982

Sl. No.	Area	For Whom	Programme Director	Fees for the Courses	Language Used	Duration	Dates
1	Orientation Trg. Programme for Mahila Sangh	Office bearers and Members of Mahila Sangh of Ranchi Diocese	Prof M. Bhowmik	Rs. 30/-	Hindi	5 Days	Jan. 16 18, 82
2	Social Forestry	Foresters	Prof. N.G. Basu Mr. K.K. Dey	Rs. 25/-	Hindi	3 Days	Jan 19 21, 82
3	Seminar for Teachers in N.E. Jesuits' Schools	Teachers of N.E. Jesuits' Schools	Fr. C. Soreng sj	Rs.	English/ Hindi	9 Days	Jan. 23-31, 82
4	Structural Analysis	Church Personnel	Fr. R. Cutinah sj	Rs. 80/-	English	4 Days	Jan. 28-31, 82
5	Training for Adult education Teachers/ Instructors	Field workers of vol. organisations/	Mrs. S. Bhagat Mr. S.A. Ahmad	Rs. 300/-	Hindi	10 Days	Feb. 1-10. 82
6	Course in Simulation (I. I. T. Kharagpur)	Executives of Public & Pvt Industries	Dr. D.K. Guha IIT, Kharagpur		English	13 Days	Feb. 8-20, 82
7	Orientation Training for CASA Field Staff	Field-Staff of CASA	Prof. M. Bhowmik		English/ Hindi	11 Days	Feb. 18-28, 82
8	Social Forestry	Range Officers	Prof. N.G. Basu Mr K.K. Dey	Rs. 25/-	Hindi	3 Days	Feb. 19-21, 82
9	Short course on Nutrition & Dietary for Community Health organizations	Members of Health organizations & voluntary organizations connected with rural health	Mr. R.S.C. Sharma Food & Nutrition Centre, Govt of India	Rs. 20/-	Hindi	4 Days	Feb. 25-28, 82

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	Area	For Whom	Programme	Fees	Language	Duration	Dates
10	Workshop on Adult Education for Tribals	Senior Officials engaged in AE & Representatives of NGOs	Dr. M.V.d. Bogaert sj	To be announced	English/ Hindi	4 Days	between Mar. 1-10, 82
11	Social Forestry	Voluntary organizations	Prof. N.G. Basu Mr. K.K. Dey	Rs 25/-	Hindi	3 Days	Mar. 15-17, 82
12	Involvement of Panchayati Raj in Economic Planning & implementation	Gram Panchayat, Panchayat Samiti members/ local self-Govt. officials and workers of voluntary organisations	Mr. D. Mukherjee Prof. M. Bhowmik	Rs 150/-	Hindi	3 Days	Mar. 18-20, 82
13	Rural Project Formulation	Leaders of voluntary organisations and local executives of donor organisation	Ms. Kamla Bhasin & P.K Mukherjee	To be announced	English/ Hindi	5 Days	Mar. 24-28, 82
14	Writers' Workshop on Numeracy	Govt Development Department officials engaged in AE/Representatives of NGOs	Mr S.A Ahmad	To be announced	Hindi	10 Days	April 1-10, 82
15	Performance Appraisal for Industry	Middle & Shop floor level executives of Public & Pvt sector industries	Prof. R.K. Biswas	Rs 300/-	English	3 Days	April 21-23, 82
16	Supervisory Dev Trg. Programme sponsored by Ranchi Productivity Council	Supervisors & Senior Shop Floor workers of Industries	Prof. R.K. Biswas	To be announced	English/ Hindi	3 Days	April 27-29, 82

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	Area	For Whom	Programme	Fees	Language	Duration	Dates
17	Seminar on Rehabilitation of people displaced by major irrigation programmes	Senior Govt. officials and representatives of NGOs	Dr. M.V.d. Bogaert sj and Lokayan representatives	To be announced	English	3 Days	May 5- 7, 82
18	Training on Achievement, Motivational Techniques for Trainers in AE	Field workers of Vol. organisation/Govt. AE Project/	Prof S.P. Das Mr. Dilip Vidur	Rs. 300/-	Hindi	10 Days	May 8-17, 82
19	Basic Personnel Management for voluntary organisations	Executives and office bearers of Non-Govt. & church related organisations	Prof M. Bhowmik Mr. R. Seraphim	Rs. 200/-	English/ Hindi	4 Days	May 19-22, 82
20	Book - keeping and accountancy for voluntary organisations	Executives of Voluntary organisations and church Personnel	Prof. M. Bhowmik	Rs 250/-	English/ Hindi	5 Days	June 22-26, 82
21	Experience sharing seminar on AE. Forestry and Rural Development	Workers of Vol. Org/ Church related Org/ Govt of field projects workers (AE)	Mrs S. Bhagat	Rs. 300/-	Hindi	3 Days	July 1- 3, 82
22	Training Programme on Nutrition for rural women animators	Women rural/community workers of Vol. organisations/NGOs	Miss. V. Surin Mrs. S. Bhagat	Rs. 90/	Hindi	6 Days	July 5-10, 82
23.	Domestic Enquiry for Industry	Executives of Public & Pvt. sector industries	Mr. I.B. Sanyal	Rs. 300/-	English	3 Days	July 28-30, 82

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	Area	For Whom	Programme	Fees	Language	Duration	Dates
24	Workshop on preparing, Adult education Tribal songs/slides	AE Experts from Govt. NGOs, Project writers/ musicians	Mrs S. Bhagat		Hindi	10 Days	Aug. 2-11, 82
25	Orientation Trg for social workers for village Dev. work	Village level workers in non - governmental organisations	Prof J. Ashraf Prof. M. Bhowmik	Rs 600/-	Hindi	10 Days	Aug 17-26, 82
26	Writers workshop on preparing developments oriented materials	Officials Govt. Development Deptt, Adult Education officials, Govt. project/and NGOs workers	Mrs. S Bhagat Mr. S.A. Ahmad		Hindi	10 Days	Sept 1-10, 82
27	Leadership and Motivation for Parish Priests	Parish Priests	Prof. M. Bhowmik Mr. R. Seraphim	Rs. 200/-	English	3 Days	Sept. 16 18, 82
28	Management of Human Resources	Executives of Public and Pvt. sectors industries	Prof. R.K. Biswas Mr R. Seraphim	Rs 500/-	English	5 Days	Sept 21-25, 82
29	Leadership and Motivation for Parish Priests	Parish Priests	Prof. M. Bhowmik Mr R. Seraphim	Rs. 200/-	English	3 Days	Sept 28-30, 82
30	Workshop on communication media inl rural development	Field workers community Dev. workers of Vol organisations/Church related organisations/ Govt. Projects	Mr. S.A. Ahmad	Rs 300/-	Hindi	10 Days	Nov 1-10, 82

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	Area	For Whom	Programme	Fees	Language	Duration	Dates
31	Management of Rural Health	Field workers of community Health organisations and church related organisations dealing with Health	Mr. R Seraphim Prof M. Bhowmik	Rs. 200/-	Hindi	4 Days	Nov. 17-20, 82
32	Rural Communication	Field workers of voluntary organizasations, church related organisations and rural Projects	Mr. S.A. Ahmad Mr. R. Seraphim	Rs. 200/-	Hindi	4 Days	Nov. 24-27, 82
33	Seminar on organising Gram Sabha	Field/Community Dev. workers of Vol organisations	Mr. M.H Ansari Mr. S.A. Ahmad	Rs. 90/-	Hindi	3 Days	Dec 2- 4, 82
34	Workshop on Teaching & Learning techniques in Adult Education centres	Field workers/Community Development workers of vol. org. projects/Govt. AE projects	Mr. S A. Ahmad Mr. Dilip Vidur	Rs 90/-	Hindi	3 Days	Dec 6- 8 82
35	Training for trainers of self employment	Instructors/Supervisors/ of Self Employment Projects	Prof. A K. Sinha	Rs. 300/-	Hindi	5 Days	Dec 15-19, 82

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II. RESEARH, CONSULTANCY PLANNING

The Research Department of the Institute engages in the following Activities :

1. Socio-Economic Studies.
2. Potential Resource Analysis for Rural Development, and Community Forestry.
3 Project Planning and Formulation for Rural Development, and Community Forestry
4. Monitoring and Evaluation of Rural Projects, and Adult Education Programmes.
5 Bench mark surveys and Project Planning for Village Entrepreneurship.

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III. CONSULTANCY SERVICES

Management Consultancy Is Extended By The Institute In The Following Fields :

1. Project Management
2. Personnel Management and Industrial Relations
3. Organisational Behaviour
4. Marketing, Market Surveys & Marketing Research
5. Promotion of Self-Employment
6. Non-Formal and Adult Education
7. Community Forestry
8. Rural Development
9. Structural Analysis and Corporate Planning for NGOs

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IV. COOPERATIVE RELATIONSHIPS

Xavier Institute Of Social Service Works In Cooperation With The Following Agencies:

1. Indian Social Institute, New Delhi
2. Indian Society for Training and Development, New Delhi
3. National Institute of Personnel Management, Calcutta
4. All India Association for Christian Higher Education, New Delhi
5. Jesuit Educational Association of India New Delhi
6. Ranchi Management Association
7. Ranchi Productivity Council
8. Central Board of Worker's Education, Nagpur
9. Directorate of Adult Education, Government of India and Government of Bihar
10. AVARD, New Delhi
11. Chotanagpur Chamber of Commerce and Industries Ranchi
12. Young Men Christian Association, Ranchi
13. Indian Institute of Public Administration, New Delhi
14. People's Action for Development (India), New Delhi
15. Skills for Progress, Bangalore
16. Vikas Maitri, Ranchi
17. ILO, FAO, UNDP, UNICEF, New Delhi
18. Gandhi Peace Foundation, New Delhi
19. Birsa Agricultural University, Ranchi
20. NCERT, New Delhi
21. Centre for Agrarian Research Training and Education, Ghaziabad
22. State Bank of India
23. Industrial Development Bank of India
24. Indian Society for Rural Development, New Delhi

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Printed at : Bagla Press, Ranchi.

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Prospectus of
Post Graduate Courses

27th Academic Year
Commencing on
14th July 1982

XAVIER INSTITUTE OF SOCIAL SERVICE
Purulia Road, Post Box 7,
RANCHI - 834001, India.

Tel : 22769 • Gram AXIS

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PROSPECTUS
OF
POSTGRADUATE COURSES

For the 27th Academic Year, Commencing on 12th July 1982.

XAVER INSTITUTE OF SOCIAL SERVICE

Post Box 7

Purulia Road, RANCHI 834001

Bihar, India

Tel. : 22769

Gram : AXIS

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PERSONS FOR OTHERS

In July 1955 the Xavier Institute of Social Service was started as an extension department of St. Xavier's College, Ranchi. Its purpose was to provide young men and women with the opportunity to acquire knowledge, skills and values that would enable them to play the role of social change agents. A course in Social service was launched.

The Institute has since then assumed an existence of its own and in 1978 moved into a separate campus. In November 1979 XISS celebrated its silver jubilee. The Institute has gone through a great deal of updating and improvements.

Today it offers two postgraduate programmes :

a. A Postgraduate Course In Rural Development

b. A Postgraduate Course in Social Service with specialization in Personnel Management and Industrial Relations.

Hundreds of students have passed through the portals of the Institute and after graduating, have found employment wherein they could serve their fellow men, and at the same time make an honest living.

A variety of other programmes are run by the Institute such as : training programmes in adult education, village entrepreneurship, extension courses, training of rural women, community forestry, and research and consultancy.

The present brochure is adressed to those who seek information about the postgraduate courses. It provides information on the following matters :

1. The objectives of each programme
2. Recognition obtained from the Government
3. Number of seats available
4. Employment prospects
5. Subjects covered
6. Qualifications required for admission
7. Classes and field work
8. Fees charged
9. How to apply for admission
10. Hostel and other facilities available

Ranchi, 1st March 1982

The Administration

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I. Post Graduate Course in Rural Development

1.1. Objectives of the Programme

This programme prepares students for work as group organizers, rural change agents, community development workers, trainers, field or project officers, researchers or executives in :

(a) Government organizations, catering to the needs of the rural areas, such as Banks, regional banks, adult education programmes, rural women development projects, village entrepreneur development programmes, TRYSEM, community or social forestry Projects.

(b) Non-governmental organizations working in rural areas, such as hospitals, schools or colleges, social welfare or development agencies, funding organizations, mission organizations.

(c) Industries or business enterprises, promoting rural community development projects.

(d) Research institutions, engaged in action-research in rural or forest areas.

(e) It also prepares those who are ready to go back to their own area, in order to help the people to start development of their own, with the assistance of banks, or other agencies.

1.2 Recognition

The Diploma in Rural Development, issued by the Institute is recognized by the Government of India as qualifying candidates for appointment to higher posts in Government.

The Diploma has also been recognised in 1980 by the Tata Institute of Social Sciences, Bombay, as equivalent to an M.A. of any other University in the relevant subject, and students can seek admission to the Ph. D. programme in Social Sciences at TISS.

1.3 Number of Seats Available

There are seventy seats, thirty of which are reserved for students of the ST/SC groups. Special preference is given to lady students who want to join this programme.

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1.4 Employment Prospects

The Institute helps students through its Employment Cell to find employment and in the past it has been able to place most of them. XISS does however not assume responsibility for finding employment for each of the RD students, and the latter cannot claim such placement as a matter of right.

1.5 Subjects Covered

In 1980 the Institute has adopted the Small Farmers Development Manual, published by the UNDP/FAO for South Asian countries, as the basic aproach of the programme. The idea is to train students to be able to assume the role of project officer or group organizer, as visualized by the FAO, or if they are working in other organizations, to have a good grasp of the problems of small farmers and agriclultural labourers, and to identify with the latters' interests.

Some electives are offered during the second year of the course, as indicated below

1st Year General Subjects

* Rural Economic Environment
* Basic Economics
* Rural Society and Poverty, Structural Analysis
* Development Administration
* FAO's Approach to small farmers; the Group Organizer
* Behavioural Science
* Communications and Extension; Language Lab
* Rural Research Methods.
* Basic Statistics
* Agrarian Laws and rural reforms
* Development Planning : programmes for rural welfare
* Rural health and nutrition
* Motivating and conscientizing the rural poor.
* Adult Education and Functional literacy
* Rural Change and Peasant Organizations
* Basics of Accounting and Financial Management
* Management of Land and Water Resources

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2nd Year General Subjects

* Agriculture I & II
* Animal Husbandry, Poultry, Fishery
* Forestry and Community Forestry
* Village Industries, adapted technology
* Area and Project Planning
* Rural Financial Institutions I & II
* Rural Marketing Structures
* Area Planning
* Project Administration
* Training of rural personnel

Electives

* Community Development and Functional Literacy
* Community Forestry
* Rural Women Development
* Rural Entrepreneur Development
* Rural Banking

1.6 Qualifications for Admission

(a) A university degree in Arts, Sciences or Commerce, or an equivalent diploma, is a basic requirement Preference will be given to those who have a B. Sc. in agronomy or related sciences. Students must have completed their final examinations, but can apply and be admitted conditionally before their results are declared by the University.

(b) A good working knowledge of English and Hindi

(c) Students of ST/SC origin can obtain a Government scholarship

(d) Since women play an important role in rural development, the Institute welcomes lady students, and will try to arrange for scholarships or stipends for those women, who on completion of their studies are willing to work for a certain number of years in rural areas.

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(e) The programme is a full-time course and requires all the attention of the students. Private students cannot be admitted. Nor will students be permitted to attend other formal university courses, during their studies at the Institute.

1.7 Class and Field Work

(a) Classes are held during morning hours from 8.00 a. m. till 12.10 p. m. except on Saturdays. Afternoon hours are devoted to study, library work or special exercises.

(b) In order to help the students to get an intimate knowledge of the rural poor and their problems, and to enable them to plan their own development, as visualised by the FAO, students are sent to selected panchayats in the environs of Ranchi, where they will spend their training time in exposure camps during a considerable part of each semester.

1.8 Fees Charges

(a) The tuition fee per semester amounts to Rs. 500/- for ST/SC students who obtain a Government scholarship and Rs 650/- for other students. Fees for the first semester have to be paid in full upon joining the Institute. This rule is relaxed in the case of students who obtain a Government scholarship. They are asked to pay Rs. 20/- per month from the second month onwards to be adjusted against their scholarship when it arrives.

From the second semester onwards, general students can pay their tuition fees in two instalments of 50% of the fees each

(b) A student is required to pay Rs. 75/- per year for course material. This amount is to be deposited at the beginning of each academic year. This applies also to ST/SC students.

(c) At the beginning of his or her studies at the Institute, a student has to contribute Rs. 30/- to the Gratuity Fund of the XISS.

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(d) Contribution to Xavier Institute Youth Forum, amounting to Rs. 25/- has to be deposited on taking admission and at the beginning of the second year, of which Rs 15/- will be for a copy of AXIS.

(e) A sum of Rs. 150/- has to be paid at the beginning of each year to cover field training and camps This does however not cover expenses Incurred on educational trips outside the Ranchi District, which will be purely optional.

(f) Before receiving the Diploma, at the end of his/her studies, a student has to deposit a Diploma fee of Rs. 40/-

(g) At the time of taking admission, a candidate has also to make a caution deposit of Rs 100/- This will be refunded, when the student leaves the Institute provided he or she has no outstanding fines, and claims the deposit within six months of leaving the Institute.

(h) A fee of Rs 75/- has to be paid at the beginning of the second year as fee for the services of the Placement Cell.

(i) Students are required to pay their fees in time, and fines are imposed for late payment of fees. No fees are refundable except the caution deposit.

1.9 How to Apply for Admission

(a) A candidate wishing to apply for admission should write to the Institute, and specify that he or she seeks admission in the RD Programme A self-addressed and stamped standard-size envelope (9"x4") should be sent to the Institute. An application form costs Rs. 12/- while the prospectus costs Rs 10/- This payment can be made through Money Order or Bankdraft only. Application forms will be despatched from the Institute by registered post. Application forms are obtainable from the Institute between 1st March and 15th May 1982.

(b) Application forms, properly filled in, testified certificates (such as ST/SC certificates) and an application fee of Rs 25/- (not refundable) sent through M. O. or bankdraft, should reach

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the Institute by the 20th May 1982 at the latest. Candidates are advised to send their application form by registered post.

(c) These application forms will be screened, and applicants who qualify will be called for a written entrance test on Sunday, 20th June 1982, in the premises of St. Xavier's College, Ranchi. Those who pass the written test, will have to appear for a selection interview between 24th June and 26th June 1982. When appearing for the written test, candidates should produce their admit card.

(d) In selecting candidates, the Institute proceeds on the basis of merit. A separate list is however maintained for ST/SC candidates. A candidate who tries to exert undue influence on the selection board, through the use of personal influence, or through relatives or officials, will ipso facto be disqualified.

(e) The classes of the new academic year for the fresh entrants will commence on 12th July 1982.

(f) Selected entrants should pay their full fees for the first semester and fulfill other entrance formalities, latest by 16th July 1982, failing which they will lose their claim on a seat and the seat will be offered to a candidate on the waiting list.

1.10 Hostel and Other Facilities

(a) The institute does not have a hostel of its own, but it has a canteen, which serves snacks. This canteen is under separate management.

(b) A limited number of hostel seats are available at Loyola Hostel for Catholic male students, and at the YMCA Hostel. Other students will have to make their own arrangements in lodges or hostels in town.

(c) Lady students can find accommodation in the YWCA hostel and some may find a place in convent hostels near the Institute.

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II. Postgraduate Course in Social Service, with Specialisation in Personnel Management and Industrial Relations

2.1 Objectives of the Programme

The programme is designed to train students for employment in industries, mines or other establishments, as Labour Welfare Officers, Personnel Officers, Administrative or Industrial Relations Officers.

The students can also find employment as executives or administrators in hospitals, schools, voluntary organizations or research organizations, where they can assume a general management function, because the course gives them a grounding in all aspects of management, and also in the methods of research and field work.

Since the students are exposed to the basics of rural development, they will also be found suitable to be assigned to rural development projects, especially in factories or industries which are engaging in rural development and which often entrust this task to their personnel department.

2.2 Recognition

The Diploma, issued in the name of the Indian Social Institute, New Delhi, has been recognised as qualifying students for appointment as Labour Welfare officers under the Factories Act 1948 and related State Rules. The recognition has been granted by the Government of India and the State Gevernments of Bihar, West Bengal, Orissa and Maharashtra.

The Diploma has also been recognised as equivalent to an MA in Personnel Management and Industrial Relations by the Tata Institute of Social Sciences, Bombay for purpose of admission to the Ph. D. Programme of that Institute.

2.3 Number of Seats Available

Seventy seats are available, thirty of which are reserved for students of the ST/SC groups.

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2.4 Employment Prospects

The Institute helps students to find employment throug its Placement Cell, which every year circulates amongst potential employers, a directory with the bio-data of outgoing students called The Person You Are Looking For.

As an interim measure, before finding permanent employment, housemanships can be arranged extending up to 6 months, in factories or mines, where students can acquire practical experience. Some students can also find temporary employment as research assistants in some of the projects carried out by the Institute.

The Placement Cell of the Institute does however not assume responsibility for placing each student or to provide him or her with a housemanship, or a research assistantship, and such placements, even of temporary nature, can not be claimed as a right.

2.5 Subjects Covered

1st Year

- Communications ; practical exercises
- Basic Economics
- Behavioural Sciences and Mental Health
- Indian Social Problems and Social Justice
- Community Development, Social Work and Social Health
- Research Methodology
- Statistics and Quantitative Techniques ; practicals
- Principles of Management
- Trade Unions and Industrial Relations
- Indian Economics and Planning
- Labour Welfare Administration and Industrial Health
- Labour Legislation
- Personnel Management
- Industrial Sociology
- Financial Management
- Introduction to Rural Development

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2nd Year

- Trade Unions and Industrial Relations II
- Office Management and Administrative Skills
- Labour Economics and Employment
- Organizational Behaviour
- Personnel Management II, Training and Development
- Labour Legislation and Cases
- Costing and Budgeting
- Wage and Salary Administration
- Elements of Industrial Engineering and O & M
- Collective Bargaining and Participative Management
- Labour Legislation II and Administration of Labour Law
- Production Management and Marketing
- Manpower planning
- Career Orientation

Electives

- Self-Employment
- Rural Development and Project Planning
- Research Methodology
- Organization Design and Development

2.6 Qualifications for Admission

(a) A University Degree in Arts, Sciences or Commerce. Preference will be given to Arts students. Students must have completed their final examinations, but can apply and be admitted provisionally before their results are declared

(b) A good working knowledge of English and Hindi, the latter is necessary in view of field placements.

(c) Preference will be given to students who have already had some experience in social work, work camps, community organization, NSS, youth work, adult education or volunteer work.

(d) Students of the ST/SC group can obtain a Government Scholarship, which will cover a substantial part of their expenses, but not the total cost of the two-year programme.

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(e) The programme is a full-time course end requires all the attention of the students. Part-time or private students cannot be admitted. Neither will students be permitted to attend any other University programme during their studies at the Institute.

2.7 Classes and Field Work

(a) Classes are held during morning hours berween 8.00 a. m and 12.10 p m. Afternoons are devoted to fieldwork, study and library work.

(b) Besides attendance at classes the Institute requires from students a great amount of inputs in field work, institutional visits, cocurricular activities and project work

(c) As part of their practical training students have to attend rural and industrial camps during their first and second year.

2.8 Fees Charged

(a) The tuition fee per semester is Rs. 500/- for SC/ST students who obtain a Government scholarship, and Rs. 650/- for other students. Fees for the first semester have to be paid in full upon joining the Institute. This rule is relaxed in the case of students who obtain a Government scholarship They are asked to pay Rs. 20/- per month from the second month onwards (August), to be adjusted against their scholarship when it arrives.

From the second semester onwards, general students can pay their tuition fees in two instalments of 50% of the fees, each

(b) A student is required to pay Rs. 75/- per year for course material This amount is to be deposited at the beginning of each academic year. This applies also to ST/SC students

(c) At the beginning of his or her studies a student has to contribute Rs. 30/- to the Gratuity Fund of the XISS.

(d) Contribution to Xavier Institute Youth Forum, amounting to Rs 25/ has to be deposited on taking admission and at the beginning of the second year, Rs 15/- of which will be for a a copy of AXIS.

(e) A sum of Rs. 150/- has to be paid at the beginning of each year to cover field training and camps. This does

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however not cover expenses incurred on educational trips outside the Ranchi District. which will be purely optional.

(f) Before receiving the Diploma, at the end of her/his studies, a student has to deposit a Diploma fee of Rs. 40/-.

(g) At the time of taking admission, a candidate has also to make a caution deposit of Rs. 100/-. This will be refunded, when the student leaves the Institute, provided he or she has no outstanding fines, or dues, and claims the deposit within six months of leaving the Institute.

(h) A fee of Rs. 75/- has to be paid at the beginning of the second year. as fee for service of the Placement Cell.

(i) Students are required to pay their fees in time, and fines are imposed for late payment of fees. No fees are refundable except the caution deposit.

2.9 How to Apply for Admission

(a) A candidate wishing to apply for admission should write to the Institute and specify that he or she seeks admission in the P M programme. A self-addressed and stamped standard size envelope (9" x 4") should be sent to the Institute. The cost of an application form is Rs 12/· and of a prospectus Rs. 10 /-, Payment can be made through money order or bankdraft only. Postal orders will not be accepted. Application forms will be despatched from the Institute by registered post Application forms are obtainable from the Institute's counter between 1st March and 15th May 1982 everyday from 9.00 a.m. till 5 00 p.m. except on Saturdays, when the office is open till 1 00 p. m only. The office is closed on Sundays and Holidays.

(b) Application forms, properly filled in, testified certificates (Such as ST/SC certificates) and in application fee of Rs 25/- (not refundable) sent through M. O. or bankdraft, should reach the Institute by the 20th of May 1982 at the latest. Candidates are advised to send their application form by registered post.

(c) These application forms will be screened, and applicants who qualify will be called for a written entrance test on Sunday 20th June 1982 in the premises of St. Xavier's College, Ranchi.

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Those who pass the written test, will have to appear for a selection interview between 24th June 1982. When appearing for the written test, candidates should produce their admit card.

(d) In selecting candidates, the Institute proceeds on the basis of merit. A separate list is however maintained for ST/SC candidates. A candidate who tries to exert under influence on the selection board, through the use of personal influence, or through relatives or officials, will **ipso facto** be disqualified.

(e) The classes of the new academic year for the fresh entrants will commence on 12th July 1982.

(f) Selected entrants should pay their full fees for the first semester and fulfill other entrance formalities, latest by 16th July 1982, failing which they will lose their claim on a seat and the seat will be offered to a candidate on the waiting list.

1.10 Hostel and Other Facilities

(a) The Institute does not have a hostel of its own, but it has a canteen, which serves snacks. This canteen is under separate management.

(b) A limited number of hostel seats are available at Loyola Hostel for Catholic male students, and at the YMCA Hostel. Other students will have to make their own arrangements in lodges or Hostels in town.

(c) Lady students can find accommodation in the YWCA hostel and some may find a place in convent hostels near the Institute.

Ranchi, 28th February 1982.

Price : 10 Rupees

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Printed at : Bagla Press, Ranchi-834001

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Slumarbeit des CVJM in Ranchi

Der CVJM in Ranchi begann 197o mit einem Sozialprogramm in den ärmsten Vierteln der Stadt. Dahinter stand die Grundidee einer Bürgerpflicht, die sich auf Christi Anweisungen stützt und die Würde und Selbstachtung der Armen und Getretenen erhalten und wiederherstellen möchte.

Sieben Gegenden in Ranchi und eine außerhalb der Stadt wurden ausgewählt, wo Verbesserungen offensichtlich notwendig waren,und die Bewohner mit dem CVJM zusammenarbeiten wollten.

Der Anfang war eine Lehmhütte in einer Straßenkehrer-Siedlung. Dort wurde eine Grundschule in Hindi für 6o Kinder und eine Abendschule für 26 Erwachsene eröffnet. Inzwischen erreicht der CVJM mit seinen Erziehungs-, Gesundheits-, Berufsausbildungs-, Stadtteil- und Jugendaktivitäten etwa 1.5oo Menschen jeden Tag.

Schulen

In den Schulen der 7 Gemeinschaftszentren des CVJM in Ranchi erhalten etwa 64o Kinder eine Grundlage in Hindi und Englisch, dazu noch einmal 21o Kinder in dem Dorf Maranghada. Ausgebildete Lehrer erteilen den Unterricht und halten sich an den Lehrplan für Schulen in den Stammessprachen in Bihar. Von hier aus können die Kinder mit finanzieller Unterstützung des CVJM an weiterführende Schulen gehen. Sie erhalten täglich eine Mahlzeit und zweimal im Jahr eine neue Schuluniform.

Täglich von 13.oo bis 16.oo Uhr sind die meisten Schulräume in den Gemeinschaftszentren dann "Frauenschulen". Über 1oo junge Frauen erhalten Unterricht in Hindi (Lesen und Schreiben), einfacher Buchführung, Kochen, Hygiene, Haushaltsführung, Kinderpflege und Nähen.

Abends werden dieselben Räume dann von 19.oo bis 21.oo Uhr für Abendschulen verwendet. Da finden dann funktionale Alphabetisierungskurse, Seminare, Lehrerweiterbildung und Stadtteiltreffen statt. Die Vertreter der Bevölkerung können ihre Probleme besprechen und ihre Selbsthilfe-Teams organisieren. In diesen Abendschulen wird also nicht nur gelernt, dort werden auch Initiativen und gemeinsame Aktivitäten gefördert.

Zur Abendschule gehören auch Kurse für Korbflechten, Schuhmachen oder Schneidern. Die Auswahl richtet sich nach den traditionellen Fähigkeiten der Leute und nach ihren besonderen Wünschen.

Produktion

Der CVJM kümmert sich auch darum, daß die erlernten Fähigkeiten dann zu einer sinnvollen Produktion führen. In 3 der 7 Zentren arbeiten Handwerker, ganztags oder zeitweise, von denen etwa 8o einen Anfangskredit von insgesamt 145.ooo Rupien (DM 4o.ooo) erhalten haben.

Gesundheit und Ernährung

Alle Schulkinder erhalten täglich eine Mahlzeit. Außerdem bezahlt der CVJM eine Ärztin, die täglich 3 Stunden lang die verschiedenen Gemeinschaftszentren besucht und alle Kinder kostenlos untersucht und behandelt. Im CVJM-Gebäude behandelt sie auch Erwachsene für eine Pauschalgebühr von 1 Rupie, einschließlich der Medizin. Da muß der CVJM natürlich viel zuschießen.
Vorbeugend werden in den Gemeinschaftszentren alle Kinder und Erwachsenen gegen Pocken geimpft. In diesem Jahr werden 5.ooo Kinder eine Polio-Schluckimpfung empfangen.

/-2..

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Das Dorfprogramm Maranghada

Das ist das neueste Programm des CVJM in Ranchi. Etwa 25.ooo Menschen in 45 Dörfern in einer Entfernung von 25 km um Maranghade herum, sollen die Möglichkeit erhalten, ihre Lage gemeinsam in einem umfassenden Sinn zu verbessern.

Der CVJM hat diese Gegend wegen ihrer Armut, schlechten Gesundheit, Arbeitslosigkeit und sozialen Probleme ausgesucht. Die Menschen sind Sammler und Bauern. Die Hilfe umfaßt solche Aktivitäten in Erziehung, Ausbildung, Gesundheit und Freizeit, die von den Menschen akzeptiert werden.

Im "Jahr des Kindes" hat der CVJM 1o Jungen und 1o Mädchen aus Maranghada für eine Schulausbildung bis zum Oberschulabschluß angenommen. Dabei sollen sie ihrem Dorf nicht entfremdet werden.
Notfalls hilft der CVJM bei der Beschaffung von Rohmaterial und beim Verkauf der Produkte.
In 4 Kindergärten werden 21o Kinder versorgt und erhalten täglich eine Mahlzeit.
In 5 Abendschulen werden 25o Erwachsene erfaßt.
Die Berufsausbildung hat hier die Form von Imkerei-Training angenommen, zusammen mit einem Grundtraining in Geschäftsführung. Bisher haben etwa 3o Familien eine solche Ausbildung erhalten.
3o Familien haben 3o einheimische Schweine-Paare erhalten unter der Bedingung, daß sie drei Schweine zurückgeben für die beiden erhaltenen. Dadurch sollen die Schweine verbessert und das Einkommen erhöht werden.

Mit Erfolg sind Sportwettkämpfe in Leichtathletik und Hockey veranstaltet worden. Damit wurde zugleich die Aufmerksamkeit der umliegenden Dörfer auf Maranghada gelenkt, und natürlich auch auf die dortigen Entwicklungsprogramme.

Schule für Hausangestellte

Etwas Einmaliges ist der Versuch, Kindern, die als Hausangestellte arbeiten, eine Grundausbildung in Hindi und in Hygiene zu geben. Wegen ihrer Arbeitszeit können diese Kinder nie zu einer normalen Schule gehen. Diese Schule ist freiwillig und findet nur in der Freizeit der kindlichen Hausdiener statt. Eine erste Schule ist im Zentrum von Ranchi eröffnet worden, und wir hoffen auf Freiwillige, um eine ganze Kette solcher Schulen für eine besonders ausgebeutete und rechtlose Gruppe von Kindern aufzubauen.

Stadtteilarbeit

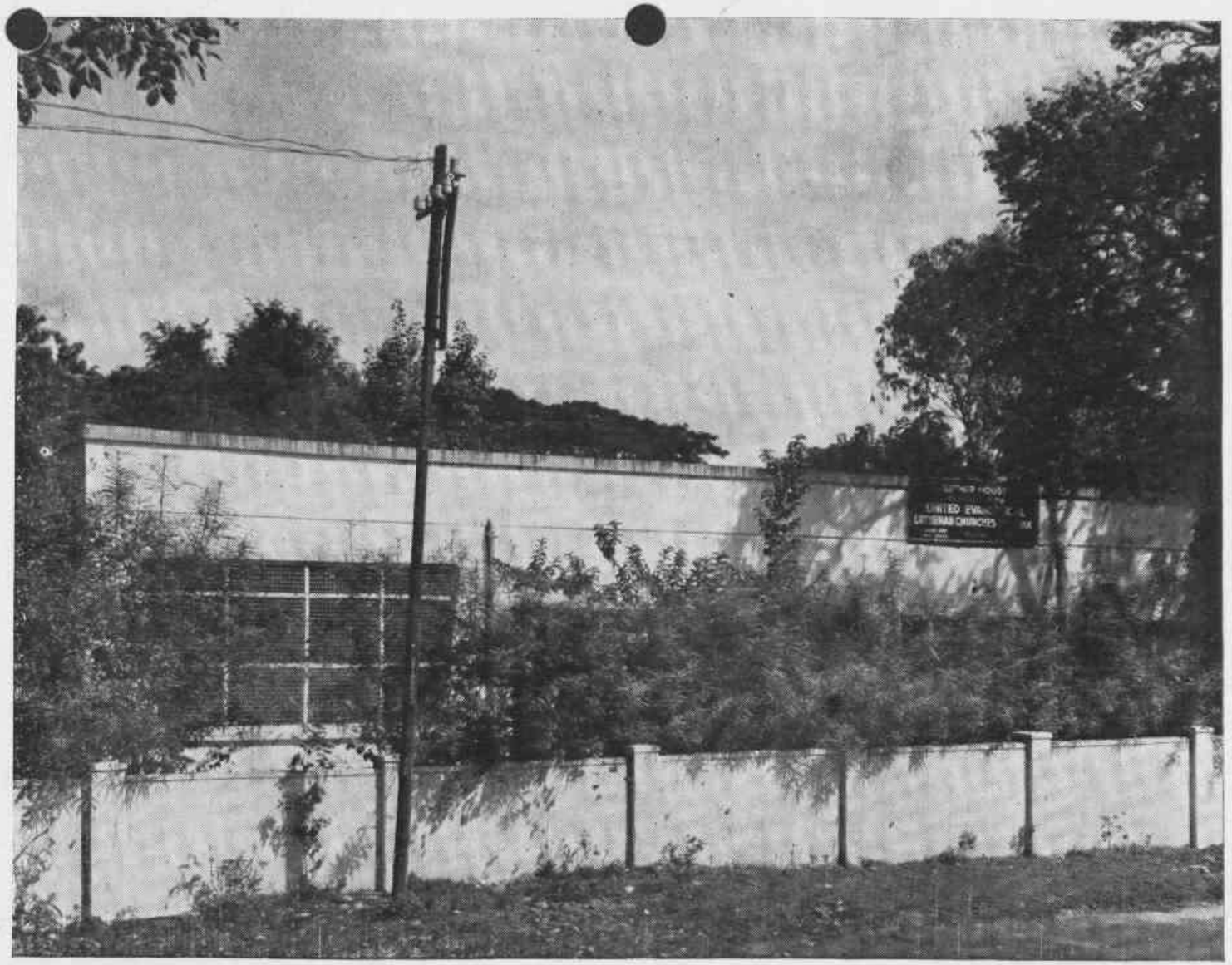
Gemeinwesenarbeit und selbständige Zusammenarbeit von Gemeinschaften sind ein wichtiges Ziel des CVJM. Er arbeitet mit Hilfe von örtlichen Komittees, die die Prioritäten für ihre Gegend festsetzen. Der CVJM steuert dann bei, wozu die Menschen selbst nicht in der Lage sind. Auf diese Weise sind eine Straße, eine Brücke und zwei Trinkwassersysteme gebaut worden.

Wir möchten diese Arbeit gerne unterstützen und bitten um eine Mithilfe

Gossner Mission

Greetings from UELCI

EINGEGANGEN
28. DEZ. 1981
Erledigt .....



"Luther House",
Secretariat of the UELCI,
Gurukul Campus,
Madras 600 010, South India.

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UELCI Marches Forward

1981 Christmas / 1982 New Year Letter

Dear Fellow-worker,

The year 1981 has been one of visions and blessings for the UELCI. During April this year, the Chhindwara Triennial Conference of the United Evangelical Lutheran Churches in India has become a land-mark in the long history of the Lutheran Churches in India. Momentous decisions were taken at this Conference of about 150 representatives of the nine Lutheran Churches in the areas of effective leadership, commitment to new ministries and renewal of its dedication to be faithful to God's call in this land of ours.

The Triennial Conference not only elected new leaders to translate these visions into reality but also asked for concrete steps to create a new image of and confidence in the UELCI.

Accordingly, the new Executive Secretary lost no time in giving visible shape to the dreams and aspirations of the Lutheran Churches.

NEW EXPANDED SECRETARIAT - 'LUTHER HOUSE'

So far UELCI office has been in a corner of the Gurukul campus operated by one full-time office secretary and part-time Executive. An operation of this kind gave no impression to any one of its seriousness of purpose and action. Consequently the first step taken by the new Executive Secretary is to move the Secretariat into a larger building with a spacious hall, five rooms, with a kitchen and guest room facilities. The hall will have a committee room as well as desks for - Scholarships, Christian Education, APATS, Indian Lutheran/Communication, Women's Work, Church Economy and Stewardship and Mission.

Women's Centre

A separate room holds the Women's Office known as Women's Centre. The Committee on Women's work with Dr. B.V. Subbamma, as chair person, will use this facility for all Indian Women's programmes.

This national Secretariat will now be known as 'LUTHER HOUSE'

LEADERSHIP AT NATIONAL LEVEL :

The reorganization of the Secretariat under the leadership of talented church men from various Lutheran Churches in India, meeting together from time to time, simultaneously constitute a measure for funding and training leaders at national level so that UELCI do not suffer for want of leadership. So far, leaders have concentrated only on their own churches but this method now widens the scope for training leaders for national and international participation.

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GELC?

The following persons are in front line leadership of UELCI who are consciously recruited for their Youth and Commitment. Some such people are Mr. Uttam Kumar of MPELC, Mr. Hansdak of NELC, Rev. M. Samuel and Mr. Daniel Jayakumar of ALC, Mr. Benjamin Franklin, Rev. Percy Hirams and Mr. T. Y. Devaraju of AELC, Mr. Athistam Pichai Pillai and Mr. G.R. Samuel of TELC, Mr. S. Arputharaj and Dr. M. Israel of IELC, Dr. S.S. Patro and Rev. B.D. Bagh of JELC. These young leaders are trained up with senior leaders already well-known in the national and international circles so that a smooth leadership change-over take place from time to time and some of these are likely to become Bishops and Presidents of their respective churches in the near future.

A search of new women leaders is on.

We have also amongst the Bishops/Presidents new and young people who are part of UELCI administration already.

This is an unique experiment in leadership development.

NEW INTEREST AND UNITY IN UELCI :

Consequent on the awakening generated at the Chhindwara Conference, there has been new interest, unity and fellowship amongst the UELCI leaders spread all over the country. This is strengthened by the new UELCI leadership enabling both young and experienced Lutheran Leaders' participation in the programmes and desks of the UELCI. This spontaneous manifestation of unity and fellowship is the bed-rock of new UELCI thrust. In the framework of global partnership there are always different angles - in respect of policies and personalities and undoubtedly there is a tendency to play up or down angles convenient or inconvenient to them. This is nothing new in a context of heterogenous global interests. Thus UELCI presents today a monolithic fellowship committed to constructive programmes.

ECUMENICAL PARTICIPATION

Lutherans have been unjustly accused of anti-ecumenical stance. It is true that all the Lutheran Churches in India are opposed to organic Union but have been desperately desireous of participation in the ecumenical movement in India. Our only disappointment has been that some United Churches want only the participation of foreign Lutheran Missions and Agencies with them and had not shown any inclination to open their doors for Indian Lutheran participation. This aspect has not been appreciated by some foreign Lutherans who are advocates of church union.

Otherwise, Lutherans' record for ecumenical cooperation is very substantial. For instance :-

Gurukul Lutheran Theological College and Research Institute has opened its programmes to non Lutherans - CSI,

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CNI, Baptists, Catholics. Gurukul has had hundreds of non-Lutherans within its portals participating in all its programmes during the last ten years and all the other non-Lutheran churches put together in the whole of India, have no such record.

CDS PROJECTS :

The Division of Social Action recommends to CDS/ LWF, projects sponsored by CSI institutions.

PARTICIPATION IN NATIONAL COUNCIL OF CHURCHES IN INDIA (NCCI) :

At the last Quadrennial Conference of the National Council of Churches under the leadership of the present Executive Secretary of UELCI, who attended that session the Constitution of NCCI was so amended as to enable all the Lutheran Churches become members of the Executive Committee of the NCCI. Thus UELCI plays a strong role in the office of the NCCI.

CASA :

All the nine Lutheran Churches are also members of CASA. The present Executive Secretary of the UELCI has played a significant role to secure for CASA an autonomous status vis-a-vis NCCI. The leaders of CASA and the present Executive Secretary are aware that with the new participatory role of UELCI churches in NCCI and CASA, they have a key role in the affairs of the national ecumenical organisations.

Today, the present Executive Secretary has taken steps to claim for Lutherans their constitutional place in the Christian Literature Society of India - the premier Christian Literature Publishing House.

Thus, the concerns of Lutherans in India is *participation* in the ecumenical life. Here, historically related foreign Lutheran Missions can play a positive role by not letting down the Indian Lutherans but by supporting Lutheran concerns for participation in the ecumenical movement.

MISSION DESK :

The UELCI has launched upon a campaign in member churches for promoting the church life and active Mission concerns by helping them to go back to the basic functions of the church - that is to be in Mission - through Proclamation and Development. We are thus operating research and planning Desk for Mission. We intend to help particularly churches, which are clearly stagnant to get on to new life through the initiation of programmes of Mission.

NURTURE PROGRAMMES :

These are extremely important for us and we are strengthening the Christian Education programmes of member churches.

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CHURCH ECONOMY AND STEWARDSHIP :

The studies under this programme have been very inspiring during the last one year and have brought about a new awakening in all the churches. We are therefore going ahead with these programmes extending them to all nooks and corners of the Lutheran churches.

MINISTRY AMONG WOMEN :

We have full-time desk for women and from this year onwards we are planning to take the concerns of women's participation in development and church life more meaningfully through dialogue between women and men leaders of the churches at various local, regional and national levels and seeking ecumenical participation in these dialogues.

Our women's committee under the leadership of Dr. B. V. Subbamma has very able and committed women leaders representing the nine Lutheran churches and this is going to be one of our active programmes. The women's committee is raising some funds to present a film projector to the Women's Programme of Papua New Guinea as a gesture of cooperation with the latter.

An All India Women's Centre will operate from the New UELCI Secretariat.

YOUTH :

Over the past one year, youth have come together and have worked out a scheme for their participation and leadership in the churches. The Triennial Conference heard with great interest their proposals and approved them. So we have a full-time Youth Director who will link up youth activities in the Lutheran churches as well as in ecumenical circles.

COMMUNICATION ~~FOR~~/"INDIAN LUTHERAN"

The Triennial Conference 1981 resolved and authorised the establishment of Communication Desk in order to press into service various media of communication for Proclamation and Development. Under the leadership of Rev. Hansdak and Mr. Daniel Jayakumar such a Desk has been established.

The" Indian Lutheran" has also been launched as an official organ of the UELCI which will serve as a link with the member churches in India and overseas partners.

DIVISION OF SOCIAL ACTION :

A five year project of UELCI funded by CDS/LWF has been in effective operation since two years. It has been instrumental in inspiring member churches to meaningful development work in the society through the churches.

The JELC has a very exciting progamme of Delevopment for the Adivasi and Harijans of Koraput district and parts of another district in Orissa. The methodology and goals of this development project have become centre of attraction both in India and abroad even outside the Lutheran circles.

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The national secular press has given wide publicity for Koraput Development project.

The TELC has also been granted an equally exciting programme of building social awareness and DSA/UELCI has been encouraging member churches to be involved in development in a meaningful way.

The DSA/UELCI is also encouraging member churches to have their own departments of Social Action, so that both initiation and implementation may rest with the member churches.

LUTHERAN WORLD SERVICE (CALCUTTA) AND UELCI :

Thanks to the constructive leadership of the Commission on World Service, LWF and its Director Dr. Eugene Ries, highly cooperative working relations have been set up between Lutheran World Service (Calcutta) and the DSA/UELCI. The Director LWS, Calcutta and the Director DSA/UELCI are in consultation with each other and have established very helpful relations.

CENTRE FOR RESEARCH ON NEW INTERNATICNAL ECONOMIC ORDER (CRNIEO) :

The CRNIEO accepted by the UELCI as a related facility, has also made gigantic strides within a short period of only two years since its inception. The National Press, the Central and State Governments and the Universities in India, have come to know of its work in such a short period and the University of Madras has already recognised this Centre for Research for Ph.D. Degree courses in inter disciplinary studies in development. No such Christian Institution in India has attained this status so far.

These achievements are a great credit to Lutheran initiatives and leadership which are accepted by the church and society of India.

Needless, to say, UELCI thanks God almighty for these visions, blessings and activities especially at the close of a year and the beginning of a new year and hopes that these reports will gladden the hearts of all our fellow-workers who share their good-will and resources with the UELCI

The Executive Secretary wholeheartedly thanks all friends of UELCI all over the World who have extended sincere support and encouragement to all these new endeavours.

WISHING YOU ALL
A MERRY CHRISTMAS AND
A BLESSED NEW YEAR !

K. RAJARATNAM
Executive Secretary
UELCI

Gossner Mission

unbeantwortet 2.d.A.

PREPARE TO MEET THY GOD. AMOS 4 : 12

INDIAN EVANGELICAL CHURCH

4th STREET, NEHRUJI NAGAR, JOTHI NAGAR, ARKONAM-631003 INDIA.

GOSPEL AND SOCIAL SERVICE MISSION

HE HATH ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. LUKE 4 : 18

EINGEGANGEN
21. APR. 1982
Erledigt .....

PASTOR S. STEPHEN
PRESIDENT

Date 26-3-1982.

To

The Director,
Churches & Poor Christian helping Centre,
R.U.X. (Germany)
GERMANY

Respected Sir,

My hearty greetings to you in the beloved name of our Lord and Saviour Jesus Christ. I wish to introduce myself ~~that~~ that I am the President of the Indian Evangelical Church. Here in India we are doing gospel and Social service. At present we have 15 churches, 24 Leprosy centres, 14 Gypsies Centre, and One Orphanage having 100 Children, 24 Sunday Schools, and One Free Christian Library.

At present we have lot possibilities to extend our gospel and Social Service in this part of South India. I came to know that you are assisting financially for gospel and Social service. So I hopefully write you this letter.

In the light of the above facts, I shall thank you to pray for this ministries and ministrial needs. I also request you to uphold this ministry by recommending to others who are intersted to pray and help.

Thanking you,

Enclosed: My Witness.

Yours in His Service,

S. Stephen 26.3.82

(PASTOR. S.STEPHEN).
PRESIDENT.

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PRAISE THE LORD

Christ Jesus came into the world to save sinners and among them, I stand first I TIM 1:15.

I belongs to a good Christian family, when I was 1½ years old my mother slept in the Lord and when I was 3 years old my father also slept in the Lord. Thus I became an Orphan in my childhood. But my mother's eldest sister gave me asylum and I was grown up by her care. She was always kind hearted and never scolded me or condemded for anything . So I had courage to live in sinful life. I was living as an adulterer and wicked. Finally I became an athiest. I dishonoured to men and God. So God has cutoff my school study. Eventhogh I had good knowledge in my studies, I discontinued the study and my life became a curse.

I tried to repent by my own effort. But it was unable. I understood afterwards that the Lord Jesus Christ only can change and bless a life.

In 1948 when I was in bed because of a dangerous disease in my aunt's house at Villupuram, I saw a Vision of heaven. That is an old man with long beared and wearing Cassok, took me to the heaven and I saw the situations there. I saw a palace builted by golden rocks and streets are also made by gold. Iherd some divine songs also. Then after the old man brought me to the earth. Eventhough I saw this vision, I never repent.

Above mentioned my aunty was an Evangelist there at Villupuram, she had several talks with me for my repent. But I had no mind to accept Lord Jesus Christ as my personal saviour. One day in July 1956, I heared a verse of the bible,"He that covereth his sins shall not prosper; but whose confesseth and for saketh them shall have mercy " - Pro.28:13. Actually my heart was broken by this word. So I confessed all of my sins with tears. I prayed about three days for the forgiveeness of sins, them the Lord began to speak with me through Is. 41:10 that is, " Fear thou not, For I am with thee. Benot dismayed; For I am thy God, I will strengthen thee; yea, I will help thee; yea. I will uphold thee with the right hand of my rightiousness ". The next day when I was sleeping, again I heard the small voice of God through Jer: 33:3, that is " call unto me, and I will answer thee, and show thee great and mighty tgings, which thou knowest not". Then after I decided to take baptism as Romans 6:4. But because of my uncle's affliction, I backslided.Then again I saw a Vision that is, A Clerk was siting on a Chair at Plateform of Villupuram Railway station, and a book was on his table. There was a notice board with an advertisement for recruitment for Railway.

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So many young men had come there for Job. Then the Clerk said that I am going to appoint the men who are willing to take baptism. Nobody else came for ward to give their name for baptism, except me. He wrote my name in the book ". I understood that he has written my name in the book of life.

I baptised by the spirit and water on 30th July as per the word of God John 3:5,6. Then after God spoke with me many times especially I got the calling of God for His ministry. My aunty also said to me, That " my uncle got a voice from the above, and my name be called as " STEPHEN " even when I was in the womb of my mother " . She also said to me that God has called my name for His ministry from the womb of my mother. I also saw a vision of Lords crusifixtion .

I saw another vision that is,

> " three Aeroplanes were flying on the sky. Those three planes joined together and became one big plan. A beautiful thing fall down from it towards me . It was round and tiny. Eventhogh first I hesitated to take it, finally I took it. It was a beautiful one".

From that day I evangelistic people for the Lord, Eventhough I was working in Railway. After the working hours of Railway. I visited houses and sicks. I began a sunday classes and Village ministry. There I established a church and conducted services. In 1967 there was convention meeting at Villupuram. Evangelist Mr. Stephen was the main speaker. He preached about Is. 6:8 " whom shall I ~~xxxx~~send , and wo will go for us ", when he gave alter call, again I committed to the Lords ministry. Then I said to the Lord, " Lord, behold I send me for thy ministry".

On 29th of September 1975 God has spoke with me, that he has chosen me as a full time minister . I resigned my job on that same day and became a full time minister . By the grace of God I was ordined as Pastor on 15th December 1975.

At present I am doing the Lord's ministry among the Village churches children, Lepors and Gypsies, I run an Orphanage and 100 children are staying in it. I have a free Christian Library for public people. I have established 15 Churhces and 24 Sunday schools.

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I have wife and four children. Recently my eldest daughetr got marriage and my son-in-law also a servant of God. Kindly pray for us and for the Blessings of the Lord, in making thousands of souls as following of Christ. This is my testimony.

Yours in Christ.

S.S.

(PASTOR.S.STEPHEN).

Gossner Mission

BY AIR MAIL
PAR AVION

bitte weiterleiten an:

Berliner Missionswerk
Handjerystr. 19

1000 Berlin 41

To

The Director,
Churches & Poor Christian helping Centre
SRI.C.G.DIEHL
P.U.X (Germany)
~~DEUT~~ GERMANY.

Eingegangen: 21 APR. 1982
Beantw.:

From:
Pastor.S.Stephen
Indian Evangelical Church
4th.St, Nerujinagar,
Jothinagar - Post, Arakonam -631003
Tamilnadu. South India.

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UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA (UELCI)

DR.K. RAJARATNAM
Executive Secretary

Gurukul campus
Kilpauk, Madras-600010.

7th November 1981.

EINGEGANGEN
20. NOV. 1981
Erledigt .....

To:

The Mission Directors/Secretaries related to
UELCI Member churches.

Dear Dr.Kriebel,

I had the privilege of meeting some of you in Europe in the month of September and of discussing the future programmes in the Lutheran Churches in relation to effective ministries, particularly the Mission programmes in the churches. Soon after I returned from that trip the Enlarged Executive Committee of UELCI met for three days and discussed the future programmes in the member churches in the light of the decisions of the Triennial Conference of the UELCI and my report on my discussions with you.

As I was under great pressure for time I could not write this letter earlier.

The Enlarged Executive Committee whole-heartedly and unanimously resolved to invite representatives of the Mission Boards related to their respective churches in India for a dialogue session with therepresentatives of Lutheran churches in India to discuss the following:

(1) The ways and means of making the partnership of member churches with overseas Mission/Churches more effective and also responsive to the new opportunities and challenges in India.

(2) To discuss plans and programmes of new Mission/Evangelistic programmes in each of the member churches.

(3) To review and plan ecumenical cooperation in promoting the contemplated programmes in India.

The Enlarged Executive Committee expressed its deep appreciation for the support received from overseas Mission/Churches in terms of the partnership but is fully aware of the lack of dynamism in the life of the churches and in some cases mutual disappointments in terms of partnership as well.

This dialogue session is intended to give an opportunity for both the Missions and Churches for new commitment towards the main goal of partnership namely, the 'MISSION OF GOD'.

There are many encouraging signs in many churches so that, given a new look and new commitment, it is possible to make thepartnership effective. We

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are happy that some partnerships are indeed effective in India and we would like to see other churches and Missions also share this experience and build on it.

We propose that this dialogue session between Lutheran churches in India and their overseas partners take place in the month of November, 1982. We give this time because we are aware that several of you would have engagements already for the first half of 1982. This extended time will also be useful for us to prepare carefully for the session so that it might result in something concrete.

The related Bishops/Presidents of the churches will be inviting you for this dialogue session. This letter is only a general advance notice of the date and purpose of the meeting and I want to assure you that all the member churches are eager to have a serious look into the possibilities of making the partnership effective. I would, therefore, request you to accept this proposition, participate in this session and also speak frankly what your hopes, fears, frustrations are in this partnership and do your part in making this effort meaningful in the attempt of the Lutheran churches in India to rededicate themselves to the purpose for which God has called us.

For your information, we are opening a Desk for Mission in the UELCI Secretariat, the task of which is to encourage the meber churches to do some research and planning in terms of Mission/Evangelistic opportunities within their respective church areas and encourage them towards the implementation of their findings. I have also sounded some Mission Societies for giving us personnel help in manning this Desk along with an Indian. The Mission Desk, however, will start functioning with the help of an Indian theologian forthwith and the Executive Committee has authorised the implementation of this Desk and we hope representative of one of theMission Societies would be able to join this Indian theologian at this Desk.

We are also strengthening the involvement of the youth in the life and Mission of the church and we are also going ahead with the establishment of a strong Youth programme for the nine Lutheran churches and a full-time Youth Desk in the UELCI Secretariat willfunction from January 1982.

We are aslo gathering the progress reports of some new experiments and ministries in relation to the Mission of the church functioning in the member churches and we are hoping to put these together which would provide information andinspiration for the member churches and the partners.

The UELCI Secretariat is moving to a larger building during the course of this month within Gurukul campus so that we have a functional secretariat with proper office facilities and essential ministries-related Desks.

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I write all these to say that the Lutheran Churches in India have decided to move forward in an effective way to come out of the historically established and practised routine church life and overseas partnerships.

Your cooperation and support to this move will certainly be a great historical landmark in the life of both the churches and thepartnership.

Looking forward to hearing from you,

Yours sincerely,

sd/
(K. RAJARATNAM)
Executive Secretary

c.c. The Bishops/Presidents of the
member churches of UELCI

KR/cg

Gossner Mission

Copy

UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA (UELCI)

Dr. K RAJARATNAM
Executive Secretary

Gurukul Campus
Kilpauk, Madras-600010

7th November 1981

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We propose that some dialogue session between Lutheran churches in India and their overseas partners take place in the month of November, 1982. We give this time because we are aware that several of you would have engaements early for the first half of 1982. This extended time will also be useful for us to prepare carefully for the session so that it might result in something concrete.

Gossner Mission

The related Bishop/Presidents of the churches ~~xxxxxxxxxxxxxxxxx~~ will be inviting you for this dialogue session. This letter is only a general advance notice of the date and purpose of the meeting and I want to assure you that all the member churches are eager to have a serious look into the possibilities of making the partnership effective. I would, therefore. request you to accept this proposition, participate in this session and also speak frankly what your hopes, fears, frustrations are in this partnership and do your part in making this effort meaningful in the attempt of the Lutheran Churches in India to rededicate themselves to the purpose for which God has called us.

For your information, we are opening a desk for Mission in the UELCI Secreteriat, the task of which is to encourage the member churches to do some research and planning in terms of Mission/ Evangelistic opportunities within their respective church areas and encourage them towards the implementation of their findings. I have also sounded some Mission Societies for giving us ~~xxxxxxxxxxxxxxx~~ personnel help in manning this Desk along with an Indian. The Mission Desk , however, will start functioning with the help of an Indian Theologian forthwith and the Executive Committee authorised the implementation of this Deskand we hope representative of one of the Mission Societies would be able to join this ~~xxxxxxxx~~ India theologian at this Desk.

We are also ~~xxxxxxxxxxxx~~ strengthening the involvement of the youth in the life and Mission of the church and we are also going ahead with the establishment of a strong youth programme for the nine Lutheran churches and a full time youth Desk in the UELCI Secretarit will function from January 1982,

We are also gathething the progress reports of some new experiments and ministries in relation to the Mission of the church functioning in the member churchesand we are hpoing to put these together which would provide information and inspiration for the member churches and the partners.

The UELCI Secreteriat is moving to a larger building during the course of this month within Gurukul Campus so that we have a functional secreteriat with proper office facilities and essential ministries- related Desk.

I write all these to say that the Lutheran churches in India have decided to move forward in an effective way to come out of the historically established and practised routine church life and overseas partnerships.

Your cooperation and support to this move will certaily be a great historical landmark in the life of both the churches and the partnership.

Yours sincerely,

Sd/- K Rajaratnam
Executive Secretary

c.c. The Bishops/Presidents
of the member churches
of UELCI

Gossner Mission

Dr. K. Rajaratnam
c/o Lutherisches Kirchenamt
Richard-Wagner-Str. 26
Postfach 51o 4o9
3ooo Hannover 51

2.9.1981

Dear Raja,

I am so sorry that you cannot come to Berlin. We were looking forward to have you here as our guest. But air traffic seems to be hard business and passengers are at the merci of the companies. I got your telegramme yesterday at home after I had already left the office. I hope that you are coming to Germany without further delays and can start your programme in Hannover to-morrow.

Dr. Bage left for GDR yesrerday morning. He left a letter for you which I should give you here. I am therefore attaching that letter to this one.

Since we shall not meet, let me come to GELC affairs. We are still waiting for the minutes of our talks in Ranchi in March this year. For Gossner Mission it is important to have the minutes written by a UWELCI representative, and Dr. Edward promised to send them. But up till now we did not get them. Can you look into this matter?

Congratulations to you for being elected the new General Secretary of UELCI. May UELCI benefit from your energy and phantasy, and may God bless you in your service.

Yesterday we got a telegramme from A.Lakra, KSS Secretary, addressed to Dr. Bage, saying "Pramukh resigned". I gave the message to East Berlin, so that they could inform Dr. Bage. This is the latest news from GELC.

I have liked very much to discuss your plans for UELCI, which I received with thanks and read with great interest. It is convincing to include women and youth into church activities. But compared with, say, the motivator programme of the Indonesian churches the Indian reality of church activities still looks a bit too much organized from above. I wonder where there are those activities from below which can move the people and by doing so can move also the church, and which would need support from central organisations like UELCI as well. But I feel, that such things should be discussed personally rather than written in letters. Surely we shall have an opportunity to do so in the near future.

Dr. Grothaus would very much like you to visit him in Flensburg, if your time allows. When you are in Luebeck and Hamburg, you are not too far from There. His address is: Norderlueck 28, 239o Flensburg 1o, Tel. o461 - 62448.

Have a good time in Germany.
With best wishes
yours sincerely,

blind: Dr. Grothaus

Gossner Mission

Deutsche Bundespost · TSt Berlin · Telegramm

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dirdtor kriebel
gossner mission handjery
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west berlin 41

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due to lufthansa off lading some passengers self stranded at
delhi awaitng next flight 3 sep henee regret cancelling
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ten forenoon
rajaratanam

3.9. LH 820 nach Hannover

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Durch das Lith. Kirchenamt
Hannover 2.9.81 P.

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Gossner Mission

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Office : 664266/811676
Resi : 614621

UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA

(Registered under Societies Act, XXI of 1860)

Dr. K. RAJARATNAM, M.A., Ph.D. (London)
EXECUTIVE SECRETARY

EINGEGANGEN
27. AUG. 1981
Erledigt

Gurukul Campus,
98, Purasawalkam High Road,
Kilpauk, Madras-600 010,
S. India.

Date 20th August 1981.

To:
Dr.Grothouse) Gossner Mission
Pastor Kriebel) 1. Berlin 41
Handjerysstr 19/20
WEST GERMANY.

Dear Friends,

I am glad to inform you that I am planning a visit with you during the first and second September, 1981. I am anxious to discuss with you the circular letter I sent on UELCI priorities as well as matters relating to Gossner Evangelical Lutheran church.

I am enclosing herein a copy of my travel schedule and I should be grateful if you could kindly fix some accommodation for me and also see that I reach your place from the Airport.

Any instructions you would like to give me kindly send by telegram.

Thanking you and looking forward to seeing you,

Yours sincerely,

(K. RAJARATNAM)
Executive Secretary

Enc: Copy of itinerary

KR/cg

/ Dictated but not signed /

Gossner Mission

Lufthansa
To the heart of Europe

ITINERARY FOR TRAVEL OF MR. K. RAJARATNAM.

Lv. Madras	31 AUG	MON	0600 hrs	Indian Airlines
Ar. Delhi	31 AUG	MON	0930 hrs	Flt IC 440
Hotel accommodation in Delhi at Lufthansa's expense				
Lv. Delhi	01 SEP	TUE	0210 hrs	Lufthansa Flt LH ~~663~~ 613
Ar. Frankfurt	01 SEP	TUE	0720 hrs	
Lv. Frankfurt	01 SEP	TUE	0850 hrs	Panam PA 632
Ar. Berlin (West)	01 SEP	TUE	0950 hrs	
Lv. Berlin (West)	03 SEP 2.9.	THU WED	0945 hrs 1745	British Airways Flt
Ar. Hanover	03 SEP	THU	1025 hrs	BA 3057 3071
Lv. Hanover	08 SEP	TUE	1430 hrs	Lufthansa Flt LH 723
Ar. Frankfurt	08 SEP	THE	1525 hrs	
Lv. Frankfurt	08 SEP	TUE	1635 hrs	Lufthansa Flt LH 248
Ar. Geneva	08 SEP	TUE	1750hrs	
Lv. Geneva	10 SEP	THU	1840 hrs	Swissair Flt SR 422
Ar. Copenhagen	10 SEP	THU	2035 hrs	
Lv. Copenhagen	10 SEP	THU	2210 hrs	Scandinavian Airways
Ar. Stockholm	10 SEP	THU	2320 hrs	SK 422
Lv. Stockholm	12 SEP	SAT	0905 hrs	Linjeflyg Airways
Ar. Gothenburg	12 SEP	SAT	1025 hrs	LF 607
Lv. Gothenburg	14 SEP	MON	0840 hrs	Scandinavian Airways
Ar. Oslo	14 sep	MON	0925 hrs	SK ~~422~~ 472
Lv. Oslo	15 SEP	TUE	1005 hrs	Finnair Flt AY 792
Ar. Helsinki	15 SEP	TUE	1315 hrs	
Lv. Helsinki	16 SEP	WED	1005 hrs	Scandinavian Airways
Ar. Copenhagen	16 SEP	WED	1045 hrs	SK 715
Lv. Copenhagen	17 SEP	THU	0930 hrs	SK 501
Ar. London	17 SEP	THU	~~1000~~ 1020 hrs	
Lv. London	20 SEP	SUN	1535 hrs	British Airways Flt
Ar. Frankfurt	20 SEP	SUN	1800 hrs	BA 728
Hotel accommodation in Frankfurt at Lufthansa's expense				
Lv. Frankfurt	21 SEP	MON	~~05~~ 1735 hrs	Lufthansa Flt LH 694
Ar. Bombay	22 SEP	TUE	0515 hrs	
Lv. Bombay	22 SEP	TUE	1000 hrs	IC 173
Ar. Madras	22 SEP	TUE	1140 hrs	

* * * * * * * * * * * * * *

Gossner Mission

EINGEGANGEN
23. JULI 1981
Erledigt .....

UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA

DR.K.RAJARATNAM, MA.,Ph.D. (London)
Executive Secretary

Gurukul campus
Kilpauk, Madras-10.

6th July 1981.

TO:

The Heads of Departments - LWF, Geneva
Asia Secretaries - LWF
The General Secretary - VELKD
The Directors and Asia/India Secretaries of Mission Societies in Europe and America
The Member churches of UELCI
The Officers of UELCI

Dear Partners,

It is my privilege to share with you the projected programmes of the UELCI for adoption and implementation during the next triennium beginning from July 1981. The Triennial Conference of the UELCI that met during April this year decided upon these programmes and chose a new set of leaders to translate their dreams into reality. I write to invite you to join the UELCI in their renewed faith that with the help of Jesus Christ and with our all labours together UELCI become an effective instrument of Global Partnership to witness and glorify God in India even more strongly.

The UELCI has in its national leadership the active participation of all the nine Lutheran churches in India and a good part of them are younger people, dedicated to serve the church in India.

The UELCI is being shaped to play a leadership role to promote the ministries of the member churches especially in areas where the resources of an individual member church are too meagre to be effective.

The Triennial Conference of the UELCI therefore calls upon the member churches and their partners for a bigger effort in the following areas:

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Gossner Mission

1. Administration

The UELCI Secretariat must reflect the total concerns of the church life and Mission. The various concerns of Mission entrusted to several committees in the Constitution of the UELCI are to be activated and the Chairpersons of these committees will act as unpaid staff and the related committees will have to function and organise the necessary programmes. The member churches therefore have been asked to contribute more than before to enable these committees to function as each of these committees have a representative nominated by the member church.

Thus we envisage a bigger office building and more secretariat work. Efforts are already ahead to make this a reality and by January 1982 the UELCI Secretariat will move into a larger building with desks for each of the various ministries actively functioning.

2. Mission

The UELCI had organised a seminar on Mission in March 1980 which has made specific recommendations to introduce new emphasis on Mission. In addition to the Home Mission field of Bhind and Morena in Madhra Pradesh - as UELCI Mission Field (for which excellent financial support has come from all nine churches), the seminar recommended a Mission Directorate as part of UELCI Secretariat. The purpose of this directorate is to survey and propose new mission fields for member churches - secure leadership and resources for the member churches to undertake new mission field work for active Evangelism. We believe it is in this effort that the member churches and the UELCI will become relevant to each other. Ways and means of engaging overseas partners in this endeavour are being explored by the Executive Secretary.

3. Christian Education

So far we have had curriculum development workshops for Christian Education and a great deal of educational materials have been prepared and printed -

(i) for Tamil and Telugu areas and for other areas this has to be done;

(ii) from Curriculum Development we have to move to the next stage of promoting Christian Education by using in all churches the materials that have been developed.

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Gossner Mission

In the context of secular educational institutions far out-numbering Christian educational institutions, the church has a duty to seek out Christian young men and women studying in secular institutions and bring them under Christian Education. The UELCI has moved in this area already by approaching Christian Education Coordinators for all the major language areas (Tamil, Telugu, Hindi and Oriya) and by September 1981 we hope to have definite proposals to launch upon Christian Education ministry for all the member churches.

4. Communication

This particular area has been the blind spot of UELCI for so many years. We have now 'Indian Lutheran' which is making periodical appearance and has become an instant success. We have to make this a channel of communication amongst Indian churches and leadership for regular publication of this new venture is already built up.

In addition to this, a communication unit has been set up to promote communication for Mission through all available media. Concrete proposals will be ready in September 1982 so that communication will become an important desk to engage member churches in active witness and service.

Proposals in this area will also be ready by September, 1982.

5. Stewardship

The Self Studies programmes of India - otherwise called Stewardship and Church Economy programme have caught up with unprecedent enthusiasm and concrete measures are springing forth in member churches in line with the aims and aspirations of these studies. The churches have come to believe that these studies should be integral part of churches and congregations in order to be in a state of constant self-examination and challenge and sharpen the commitment of churches for Mission and Service. We intend to strengthen this programme under the leadership of younger and vigourous leaders from all over UELCI churches. Development of resources and increased contribution from members of the church are strong aims of the Stewardship Studies.

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Gossner Mission

6. Youth:

The Lutheran Youth have come together under active leadership of dedicated youth leaders from the member churches and are resolved to play their role in the life of the UELCI member churches and prepare themselves for the future leadership of the churches. Towards this end, the UELCI is actively encouraging them. To keep up their interest it is essential to keep them fully involved in many programmes already worked out. The UELCI is looking for global partners to share in the implementation of these programmes.

7. Women

Women in the life of the church constitute a gold mine both in terms of leadership and resources. Thanks to the support of the Women Desk of LWF. We have an on-going and active programme but we want to press further and take the women's programmes beyond the stage of mere recognition of the importance of women. We are anxious to secure the release of this constructive force for active involvement in all realms of church life. We have active programmes worked out already to intensify efforts to graft women to active participation in the concerns of the church.

8. Leadership Development

Thanks to the LWF Scholarship Programmes. We have an opportunity to develop leadership in many areas.

Our present concern is two-fold:

(i) To increase study opportunities at post-graduate level within India which is cheaper and also help women to take advantage of these opportunities more readily than if they have to go abroad without unduly disrupting the family life. We intend to send abroad those who really deserve such an opportunity.

(ii) The Incountry-Scholarship for all kinds of studies have to be increased. India being a large country with a huge population, education and other skills are the only means of survival especially for poor people without land or other capital. The church willbe strengthened at the Parish level with increased number of educated families. So our need is expansion of Incountry Scholarship opportunities as well.

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Gossner Mission

9. Development

The CDS and the World Service are indeed doing their best to meet our development needs and we appreciate it very much.

However, the changing needs and new challenges coming out of expanded awareness of member churches to participate in the development of the society as a witness of the church, makes increasing demands on CDS and LWF and we are hopeful that both these units will rise to the occasion.

Disasters like floods, cyclones, drought and fires have become so frequent and common that they fail to excite the sympathy of Donors. This is a dangerous state of affairs. Misery that fails to make large head-lines in international communication net work, does not cease to be misery and challenge to the church. We hope UELCI concern for the suffering humanity will be supported by LWF donors.

As at the moment, the UELCI is pleased with the achievements in promoting development concerns in active cooperation with CDS and World Service.

More demands will be made on the generosity of the CDS and World Service, which if met will only ~~enhance~~ the usefulness of those two units to the needs and we in the UELCI are hopeful that these two units are ready for this challenge.

10. New Religions of the West in the context of the Indian Religions

The UELCI is willing to provide a strong intellectual base to those interested in the study of Indian religions in order to understand the new religions of the West - indeed it is a duty of the UELCI to be engaged in this ministry. Consequently UELCI has drawn up a pannel of experts drawn from various religious ecumenical and intellectual backgrounds in India.

11. Gurukul

Gurukul Luth ran Theological College and Research Institute is another important arm of the Lutheran churches in India for Mission and ecumenical cooperation. UELCI

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Gossner Mission

would like overseas partners to strengthen these vital ministries of the Lutherans.

12. Lutheran identity and Ecumenism

UELCI would like to see Lutheran identity clearly play a role in the strengthening of the ecumenical concerns and sees no contradictions in this stance. Attempts at organic unity are out-dated and futile. Individualistic enterprises undermining the integrity of the church will not be encouraged especially as such enterprises have taken anti-Indian Lutheran stance. The Lutheran churches as churches will have to be strengthened in every way - nurture, worship, witness, Service and ecumenical cooperation.

This Memorandum is addressed to the LWF, all its departments as well as to the other partners in the West who have links with member churches and the UELCI.

The LWF is requested to promote UELCI concerns both with partners in unilateral and multilateral relationships. In other words, it is hoped that LWF will do whatever it can to strengthen us and when it is unable to meet our needs, will not hesitate to encourage other agencies to support our needs.

In search of active partnership to promote these concerns of UELCI, the Executive Secretary will be in Europe to meet with the representatives of LWF and other agencies in Europe.

Meanwhile, the LWF Executive Committee members from India - Bishop Dorairaj Peter and Dr.B.V.Subbamma - are requested to hold discussions with concerned department heads on ways and means to strengthen the programmesoof UELCI.

Yours Sincerely,

(K. RAJARATNAM)
Executive Secretary

KR/cg

Gossner Mission

PROF. K. RAJARATNAM

SHASHTIPOORTHI CELEBRATIONS

EINGEGANGEN
14. NOV. 1981
Erledigt .....

Camp ...MADURAI...

Date ...15th May 1981...

Chairman :
Sri G. VEDANTHA RAO

Vice-Chairmen :
Dr. B. H. JACKAYYA
Bishop NEWTON ROBERTS
Bishop M. M. TUDU

Secretary & Treasurer :
Mr. D. BENJAMIN FRANKLIN

Committee on Commemoration Essays :
Editors :
Prof. G. S. HERBERT
Dr. K. WILSON
Members :
Dr. T. EDMUNDS
Dr. R. D. RATNA RAJU

Souvenir Committee :
Mr. S. ARPUTHA RAJ (Convenor)
Mr. ATHISTAM PITCHAI PILLAI
Dr. K. I. MADHUSUDANA RAO
Mr. K. J. WILLIAMS
Mr. UTTAM KUMAR
Mr. G. KRUPADANAM

Dear friends,

Greetings in the name of our Lord and Saviour Jesus Christ.

Many of you know that our dear friend and brother, Professor Kunchala Rajaratnam, M.A. (Mad), Ph.D. (Lond)., will be completing his 60th year on August 6, 1981. That will be a memorable day of joy and thanks- giving to God for His merciful blessings, gracious care and protection bestowed on him for 60 long years of which about 40 years he has done very purposeful and meaningful service to the Church and society, as teacher, Church leader and social worker. His dynamic personality, his intellectual brightness, his penetrating thinking, his frankness of speech, courage and decisive action are well known to all of us. Shashti-poorthi, according to Indian custom, is a great celebration as it is the completion of the 60th year.

In this connection we wish to propose that we join Professor Kunchala Rajaratnam and his family in giving thanks to God by celebrating the day in a fitting manner. One way to express our thankfulness to God and love and admiration for the man is to bring out a souvenir in his honour. We therefore solicit your prayers, blessings and messages of good wishes and greetings.

Your messages may kindly be sent to the undersigned by ~~or before May 31, 1981~~ June first week.

With greetings,

Yours sincerely

B H Jackayya

(The Rev. Dr. B. H. JACKAYYA)

The Rev. Dr. B. H. JACKAYYA
RURAL THEOLOGICAL INSTITUTE
BETHEL FARM
Kusavankundu, MADURAI-625 012

Gossner Mission

Lutheran Church in America
231 MADISON AVENUE
NEW YORK, N.Y. 10016
Cable: Lutheran Newyork
212-481-9634

EINGEGANGEN
22. APR. 1981
Erledigt: .....

Division for World Mission and Ecumenism

April 10, 1981

Rev. S. Kriebel
Gossner Mission
Handjerystrasse 19-20
1 Berlin 41 (Friedenau)
West Germany

Dear Rev. Kriebel:

Your letter of March 19th regarding the NW-GELC decisions arrived on my desk just as I was leaving for India and Nepal.

However, after the UMN meetings, I had to return to New York urgently and am only now replying to you.

I am sure that you are disappointed over the decision of NW-GELC but, as you say, you will need to keep trying to bring the two sides together. It may take a long time.

Thank you for informing me of the NW-GELC decisions. I did not hear from them, so the news came as a surprise.

On the other hand, it is not too surprising since they have determined to go their independent way and we will have to see what happens now.

Rev. and Mrs. Lomperis will be returning to India in June, but will be assigned to the Seminary in Hyderabad. Consequently LCA will have no involvement in Ranchi affairs.

I wish you God's blessing in your endeavors in Ranchi.

It was good to meet Mische and Vogeli in Kathmandu.

Sincerely,

J. F. Neudoerffer
Secretary for Southern Asia
and the Middle East

Gossner Mission

Division For World Mission
And Ecumenism - LCA
231 Madison Avenue
New York, N.Y. 10016

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Rev. S. Kriebel
Gossner Mission
Handjerystrasse 19-20
1 Berlin 41 (Friedenau)
West Germany

AEROGRAMME VIA AIRMAIL PAR AVION

(2) Second fold

USPS 1978

Additional message area

Gossner Mission

I HELA VÄRLDEN

HELA EVANGELIET TILL HELA MÄNNISKAN

Örebro Missionen

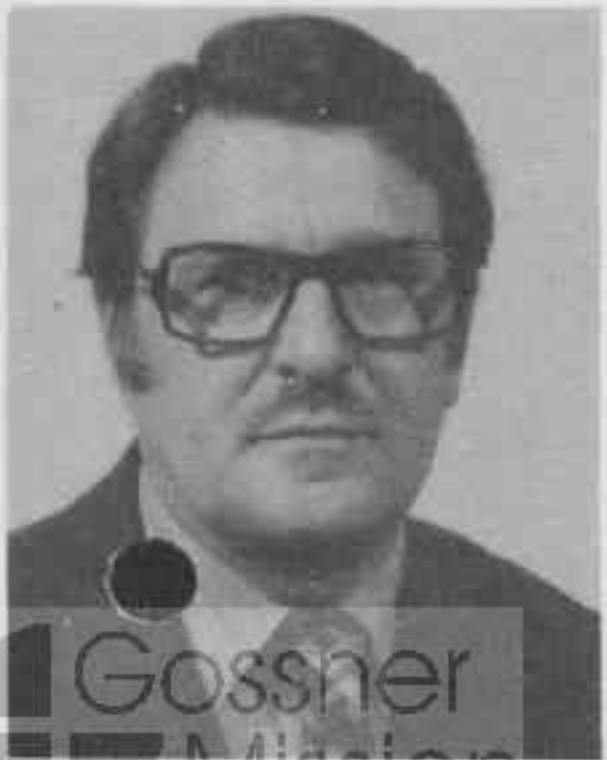
Gossner Mission

ÖREBROMISSIONEN

- är en baptistisk missionsrörelse som samarbetar med c:a 240 församlingar i Sverige
- driver Teologiskt Seminarium, Bibelinstitut, Bibelskola och kurs för missionsarbetare samt Folkhögskola med Fritidsledarutbildning
- bedriver evangeliskt och socialt arbete i mer än 15 länder i Europa, Sydamerika, Afrika, Asien och Papua Nya Guinea
- äger Bokförlaget Libris

The ÖREBRO MISSION

- is a Baptist missionary movement in cooperation with abaut 240 local churches i Sweden
- runs a Theological Seminary, a Bible Institute as well as a Peoples High School with a special youth leaders' education program, and provides courses for missionaries
- is engaged in evangelistic and social work in more than fifteen countries in Europe, South America, Africa, Asia and Papua New Guinea
- is the owner of Libris Publishing House



Ingemar Berndtson

Postadress/Postal adress:
Box 330, 701 05 ÖREBRO, Sweden.

Besöksadress/Street adress:
Järnvägsgatan 28 A, Örebro.

Tel: 019-11 93 60,
Bost tel/Residence: 019-13 78 11.

Gossner Mission

EING. BAS.
21. JAN. 1981
Erledigt .....

Gossner Evangilical Lutheran
Church Congregation
2/40 Garhi D.D.A.Flats,Fourstorey
East of Kailash
NEW-DELHI-110024
Dated. 14th Jan.1981.

Dear Pastor Kriebel

Many greetings to you and your wife and aldo to Dr. Grothaus.

We are much pleased to receive your letter dated xx 12.12.80 just before X'mas and New Year. Your letter was not merely a reply to our memorandum which we submitted to Dr.Grothaus butwas also a New years message of a positive begining of a new work and hope. You can imagine how happy we were when we found that our problem is being given a deep consideration by our elders in Germany.The problem which we have placed in our memorandum is the need of the time for the members of the G.E.L.Church of Delhi.We pray that an active consideration be given to its solution by all the concerned persons .

We welcome you and Dr.Grothaus for visiting Delhi during March while you return from Ranchi.We are ready to discuss the problems during your next visit and would give you all possible help from our side. It is also a good idea to discuss the problems of the G.E.L.Church members of Delhi and arround Delhi at G.E.L.Church head quarter Ranchi.We are also writing to our Pramukh regarding the activities of Delhi congrgation.

If you give telephone call from Ranchi you can give us message in the telephone number of Mr.N.E.Horo, M.P. 7 Windsor Place New-Delhi.Telephone number is...388383. Perhaps Mr.Horo will be at Ranchi during you visit to Ranchi, but some of our friends possibly Mr.Anmol Surin will be attending the phone in Delhi.If Mr.Horo could be available at Ranchi during your meeting at Ranchi kindly contact him he will help you in sending the message to us in Delhi.

Wish you a very happy New Year

Yours brother in Christ

N.Mundu

(N.Mundu)14/1

President.

Gossner Mission

हवाई पत्र
Aerogramme

To

Pastor S.Kriebel

Director

Gossner Mission

1. BERLIN, 41 (Friedennau)

Handjerysstr-19/20 GERMANY.

इसका मोड़ SECOND FOLD

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

Mr. N.Mundu

G.E.L.Church Congregation

2/40 Garhi D.D.A. Flats

East of Kailash

NEW-DELHI-110024

इस पत्र के अन्दर कुछ न रखिये
No Enclosures Allowed

पहला मोड़ FIRST FOLD

Gossner Mission

Mr. N. Mundu
G.E.L.Congregation Delhi
2/4o Garhi Dda Flats (four storey)
East of Kailash
New Delhi - 11o o24
India

12.12.198o

Dear Mr. Mundu,

Many greetings to you and to your wife, also from Dr. Grothaus who brought with him your memorandum GLD/8-5/8o of 31.1o.8o.

I hope that you and all friends are well there in Delhi. Dr. Grothaus and I are looking forward to see you somewhen in March, 1981. At that time we shall probably be in Ranchi for a mmeting of the two struggling groups in GELC. We do not exactly know when that meeting will end, but we hope to spend one or two days in Delhi on our way back to Germany. That will be in the middle of March most probably.

This may then be the right time to discuss with you your plans for the future, the situation of GELC members in Delhi and how to organize them in future. Perhaps we can discuss this question also while we are in Ranchi. It is with great interest that we are learning now about Christmas in Delhi. You are quite right that this question was not our main concern in the past. But once you know somebody personally there, this changes immediately. And it seems to be the right time now anyway, to tackle this problem.

We would be thankful if you could let us know, whether you think that our visit in March would be convenient for your congregation. We shall send you a note about the exact dates as soon as we know them. But this may be rather late. It would be nice if we could get a telephone number in Delhi, so that we could call from Ranchi.

Best wishes for a merry Christmas and a blessed new year,

yours in Christ,

Siegwart Kriebel

blind: Dr. Grothaus

Gossner Mission

GOSSNER EVANGELICAL LUTHERAN CONGREGATION
DELHI

(For where two or three are gathered in my name, there am I in the midst of them)
Matt. 18-20.

2/40, GARHI DDA FLATS
(FOUR STOREY)
EAST OF KAILASH
NEW DELHI-110024

Ref. No. GLD/8-5/80

*Dated...*31st Oct.*1980.*

The Chairman,
Gossner Mission Berlin
FRG,
Station: New Delhi.

(For kind attention Rev.Grothouse)

M E M O R A N D U M

We the children of Gossner Evangelical Lutheran Church in Chotanagpur and Assam, Ranchi, forming as an assembly of the said Church in Delhi have the priviledge to see the Chairman, his family and team belonging to our beloved Mission in Berlin and to offer our gratitude and thanks on this very auspicious occasion in Delhi today the 31st October, 1980. We welcome you in our midst in the precious name of our Lord Jesus the Saviour of the World.

By courtsey of this apprisal, we beg to lay down a few lines of appeal to the honourable Chairman as hereunder:-

-that our city Delhi, the Capital of India and an International place famous for world politics and religion as well, acknowledge the dominion of the following churches over its vast Christian population:-

1. Roman Catholic Church,
2. Methodist Church
3. Wesleyan Church
4. Baptist Church
5. Seventh Day Adventists Church
6. Yehowah Witnesses
7. Church of England
8. Pentecostal Church
9. Mar Thoma Syrian Church
10. Delhi Evangelical Lutheran Church(one of the churches of United Evangelical Lutheran Church in India).

Besides that, there are various newly constituted units of different denominations such as:-

1. Maranatha Revival Crusade,
2. Every Home Crusade,
3. Operation Mobilisation(O.M. Team)
4. S.G.M.(Scripture Gift Mission)
5. Christian Broadcasting Societies, and so on...

But sir, it is pity and a matter of earnest concern as to say why the Gossner Mission has limited herself for long within Hindi speaking population of "GELC in Chotanagpur and Assam, Ranchi"(india) only.

Further to say that the Gossner Church in India has been facing a great hardship for years due to divisions among the church,organisers,leaders, elders, pastors, evangelists and even the common men who have been led to involvement in many court cases and local differences. Among other reasons, vast majority of our people live on utmost poor economic conditions. as for the above reasons and while our pastors and evangelists live on charity, there is a shortage in pastoral and evangelistic arrangements for us and for

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from prepage...

many in the country sides as well as in far cities in India.

At this juncture, our families nearing about 60 in numbers and the Defence personnels around hundreds in Delhi who originally belong to our mother church have no alternative but to form an assembly only and have to associate ourselves with different local protestant churches for our spiritual needs.

In view of the above circumstances, we, therefore, have the priviledge to highlight our sordid demand before the Chairman of our Gossner Mission as hereunder:-

"Because we have no adequate financial accumulation and so is the case in this respect with our mother church in Ranchi, we request you kindly to arrage a means which will enable us to acquire a piece of land or abuilding in this capital city Delhi. This will, besides our worship place, be a place for our occasional get to gether place of culture, a visiting place of Lutherans on world travels, an office of international link and above all, a place of learning for children of the age and the generation to come."

With this great hope and aspiration, our foldedhand request as above ,may very kindly be acceded to and a line of expeditious reply to this will be highly appreciated.

N. Mundu 31/10

(N. MUNDU)
PRESIDENT

M.R. Dungdung

(M.R. DUNGDUNG)
SECRETARY

Gossner Mission

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Mission

"When Elisabeth heared the greeting of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit."

Luke 1:41

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LiELC7

May this feast of Christmas bring you nearer to God now and throughout the New Year.

From:
Mr. & Mr. A.J. Arnold.

Gossner Mission

Frank Wesley
VISITATION
De Nobili College, Pune 411014
Miniature style, India © R 6

Gossner Mission

Lutheran Church in America

231 Madison Avenue
New York, N.Y. 10016
Cable: Lutheran Newyork
212-481- 9634

Eingegangen
27. OKT. 1980
Erl.

Division for World Mission and Ecumenism

October 20, 1980

Rev. S. Kriebel
Gossner Mission
Handjerystrasse 19/20
1000 Berlin 41
West Germany

Dear Rev. Kriebel:

Thank you for the Report on the visit of Dr. Grothaus and yourself to India in March, 1980.

Since it is over six months since your visit to India, I am wondering what changes in the Gossner Church have taken place since then.

As you know, Rev. and Mrs. Lomperis are not in Ranchi since they came back to the USA in May. They are here for one year during this furlough and and doing itineration work. We have felt that it is wise not to have them in Ranchi since there have been many misunderstandings as to their program there. I do not think that we will return them to Ranchi in 1981 since it would seem that the internal problems between NWGELC and KSS continue and we do not want any further misunderstandings about LCA involvement in Ranchi. We feel it is better to let the situation develop and be worked out between the two groups.

I note that on page 3 you state that the NW-GELC's hopes are "directed towards help from LCA". As you already are aware, the LCA will not assist the NW-GELC with any money. They will have to make their own decisions and stttle their relationships with the KSS themselves. Since we have not put any money into the NW-GELC previously, we will certainly not put any into their programs now. I do want to make that very clear.

Thank you again for a copy of the Report. I hope we can meet again in the near future.

Sincerely

CC: David Vikner

J. F. Neudoerffer
Secretary for Southern Asia
and the Middle East

Gossner Mission

Mr. Wilfred Njiiri
Hindustan Institute of
Engineering Technology
P.O.Box 1306
S.S.T. Road, St. Thomas Mount
Madras 16
India

23.10.1980

Dear Mr. Njiiri,

Dr. Hasselblatt showed me your letter to him dated 12.10.80 with two attached documents. Unfortunately he is not in a position to help you this time, since neither India nor Kenya are partner countries for the Berlin Mission, and moreover he cannot investigate details of your case f om here.

The same difficulty is there for Gossner Mission as well, although we have partners in Bihar. But being a small Mission Society, we have to concentrate our financial recouses on our partner church in Bihar.

Nevertheless, I have referred your case to the UELCI (United Evanglical Lutheran Churches in India), which have their headquarters in Madras, in Gurukul Kilpauk. I have written To Mr. Arnold, UELCI Treasurer, and have sent him your letter and the attached papers. Perhaps he knows away how to help you.

Yours sincerely,

Siegwart Kriebel

copy to: Dr. Hasselblatt, Berlin

Gossner Mission

Mr. Arnold
U.E.L.C.I.
Gurukul Kilpauk
Madras 1o
India

23.1o.198o

Dear Mr. Arnold,

I bring the attached case to your attention since you are living in Madras,so you may be in a position to find out more details about the matter.

A collegue of mine in Berlin Churches Division for World Mission assisted Mr. Njiiri in 1978 as mentioned in the letterof Mr. Njiiri. But Dr. Hasselblatt is not in a position to act now since he does not know any details, and moreover, India and Kenya are both countries, where the above mentioned Division for World Mission has no connections. Dr. Hasselblatt therefore regrets that he cannot help this time.

Gossner Mission, being a rather small mission society also regrets not to be able to help in a case so far from our GELC. We have to concentrate on GELC related matters.

Nevertheless, Mr. Njiiri may be in real trouble. Therefore I refer his case to you. Perhaps he really needs help. It will be easier for you to find out. And perhaps you have access to an agency which can help Mr. Njiiri, or which can look into his case.

With many thanks for your assistance
yours sincerely,

Siegwart Kriebel

cc
copy to: Dr. G. Hasselblatt, Berlin

Gossner Mission

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The Rev. Dr. G. Thomas Edward

Executive Secretary
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GLOBAL PARTNERSHIP IN THE INDIAN CONTEXT

A Foreign Mission Boards' Views

By Theodor Ahrens

I. Old and New Factors in the Relation of Churches-in-Mission

The reference in our theme to "partnership" as proposed for our consideration by UELCI does not only suggest some new perspectives in the missionary endeavour which we inherited from our parents; substantially the reference to "partnership" does imply that we left behind us a missionary epoch.

This epoch behind us began in 1492 when Christopher Columbus rediscovered America and when Islam lost its last base in Spain. Then began first in the Roman Catholic Church and since 1706 in Tranquebar on the Protestant side the history of expansion of Christianity in modern times reaching its height in the 19th century. This epoch of modern missionary expansion came to its end in 1953 when the last foreign missionary left the People's Republic of China and Christian communities there cut off from foreign financial support were left on their own. Since then we cannot continue to talk about mission in the sense that Western churches try to christianize the world.

We all know that the expansion of Christianity in modern times was closely interwoven with the establishment of Western colonial rule. Saying this I do not suggest to explain the missionary movement of this period solely as a product or spearhead of Western colonialism. But we cannot overlook that the expansion of Christianity from the West was - to a certain degree - conditioned by the framework of colonialism. Within this frame the missions and their personnel acted sometimes as compliants of Western colonialism, sometimes they functioned as a safety valve within this framework, but at times also as an opponent, as a haven and shield providing an oppressed people with a sense of dignity and freedom in a new Christian community.

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We must acknowledge that missionaries may often have carried with them some culturally conditioned biases, for instance, when popularly interpreting the meaning of the word civilisation from their home societies point of view which they saw ahead in the evolu-tion of human societies. Basically, though our missionary parents left their homes crossing national and cultural boundaries to lead other people to Christ. Whatever happened for this desire to share Christ with others neither they nor we must apologize. They shared Paul's urge that the Gospel must be preached and people gathered into Christian communities where the Gospel has not yet taken root. Accordingly to this motivation mission was a movement "from within" to "outside", out of the "Christian" into the "non-Christian" world. Third World people played the role of a receiver in this one way traffic of mission.

It is typical for this period of mission that its activities are financed and staffed exclusively or to a good extent by Western churches or their agencies. I do not overlook that in some instances from the very beginning serious efforts were made to make newly emerging Christian communities themselves responsible for their share in Christ's mission. However, even where local evangelists and missionaries were important carriers and communicators of the missionary movement, they were for their emotional, spiritual and macerial support fairly dependent on the expatriate missionary and his mission agency.

Maybe from a Lutheran perspective these circumstances reflect only "adiaphora", things which do not matter compared with the doctrinally correct communication of the Gospel. Still, these circumstances were of some consequence.

Today we are confronted with the question whether missionary vision and commitment represent a strongly motivating power in Indian Christian communities or whether the preaching of the Kingdom is still considered in reality a responsibility of supporting boards and agencies. Before I concern ourselves with this question, I want to dwell for a moment on the Western churches themselves.

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The old notion of mission moving from a "Christian" country into a "non-Christian" country has come to its end. Western churches find themselves in their own societies in a - hopefully creative - minority position. They struggle hard to apply a renewed sense of mission to their own context. It is not so easy for Christians to transcend the boundaries of their own sub-cultures and communicate Christ and his reconciling power to people of their own societies. In other words, the situations churches in Europe find themselves in are becoming more and more akin to those of their former "mission fields". A second factor illustrating that we entered a new period is given with the wide spread cultural crisis of the West which is a crises of meaning and values. Basically, there are no meaning and values which society as a whole can subscribe to. Consequently, a traditional concept of mission which did not only aim at evangelization but also wanted to raise people to a "higher" cultural level has been exposed in its hollowness. Wherever such notions as referred to still prevail and condition our understanding not only of mission and development, but also of "partnership" we must free ourselves from them as prejudices.

A third factor which burdens the old missionary movement lies in far-reaching conflicts in which both capitalist and communists countries of the Northern hemisphere seem to continually involve themselves. As they try to gain political and economic footing in economically and politically weaker societies of the South - a struggle which seemingly is getting more fierce as the supply of raw materials seems to become more limited - this evokes resentment and feelings of aggression in many Third World societies. These feelings easily link up with the call for justice in international relationships, a call which at times may even lead to a new solidarity of Third World societies against nations in the North.

Such circumstances do affect also the relationship of churches in the South and churches in the North who insofar as they maintain major missionary activities on a primarily bilateral basis,

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are part of Western industrialized nations. Churches in Third World societies are challenged by their own nations to show solidarity with the cause of their nations and with the needs of their people. If these so-called younger churches face up to this challenge their relationship may even become more strained, namely, if and insofar as both sides fail to recognize the meaning of this new frame of reference for a global Christian ministry.

What has been said so far has become common place in the missiological and ecumenical debate after World War II. and found its expression in catchwords like "partnership in obedience" and "mission in six continents". These phrases do characterize attempts to overcome paternalistic and colonialistic shades in the image of mission as well as structures of dependency as they developed particularly during the 19th century. At the same time these concepts represent efforts to retain or to rediscover the essential meaning of mission in a "post-colonial" time. Indeed, both phrases, "partnership" as well as "mission in six continents" urge us to realize that "Christianity" and "Mission" must not necessarily be linked with "dominance" and "dependency", but rather with servanthood and liberation.

At the same time we cannot overlook strong tendencies in the West as well as in the East which find their expression, for instance, in reference to "young" or "younger churches" implicitly suggesting to consider a local church in terms of "childhood", "adolescence" and maybe "immaturity" and this means basically still in terms of their relationships to foreign churches as well as mission and development agencies.

Foreign influences did and, of course, still do make their impact on local churches as they do on Third World societies as such. Such foreign influences emerge most clearly in the churches' institutionalized superstructures, to mention but one example. However, even these foreign structures - in the way they are operated - are to a very large degree adapted to values and customs of the immediate cultural and social context. One could easily gather more examples to substantiate a warning not to

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take the "Western" outside appearance of an Indian church as a base to argue its cultural alienation. Imported goals and imposed purposes are, in fact, not the decisive factors for life, self-consciousness and self-definition of a local church anywhere.

Thus, not the relationship with foreign bodies constitutes the most urgent ecclesiological problem. The most urgent ecclesiological question is answered in the kind of response which a local church may give or may fail to give to the missionary, pastoral and social challenges confronting her in her environment.

If a Christian church in India should consider herself primarily as a communal group added to the many other groups constituting society in India and hence consider Christ as just one more deity added to the Pantheon of deities in India then the temptation to keep to herself and to consider Christian life basically in terms of communal advance and privilege may be irresistable. Where such notions and circumstanœs prevail it will be extremely difficult if not to say impossible for foreign mission and church development services to relate meaningfully to this church.

If, however, an Indian church transcends her notion of being a possibly underprevileged communal group - which to compensate for this loss of privileges remains dependent on foreign support - into the vision of being a member in the body of Christ, of being the yeast in the dow, then she may fight not just for her own rights but display a new sense of solidarity with all who suffer, with all who ran into blind alleys and yearn to understand the meaning of our shared prayer: "Your Kingdom come, your will be done, give us today our daily bread and forgive us ..."

It is in this sense that each local church anywhere will be held accountable for the authenticity of its witness and service. Once a local church discovers society at largeas the forum of its witness and service and once a local church is willing to be held accountable for its mission by Christ, this marks the "coming of age" of a church and at the same time provides its

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witness and service with the unquestionable dimension of prophetic independence. Further, this very reflective and "repentive" act makes the Kingdom of Christ an issue which the whole of society cannot avoide to face. Such attitude then is the outgrowth not of a spirit of aggressiveness but of solidarity.

II. Discipleship today

From what has been said follows that p a r t n e r s h i p can be realized only if we as members of the one body of Christ are able to find some common denominators for our witness and service complementing each gifts.

The temptation is still there to perceive of Christian faith mainly in terms of otherworldliness and of the Kingdom of God as an entirely otherworldly reality. Such would be notions of a church on its withdrawal.

Today we have to ask - and this is the starting point for our consideration of discipleship - what we individually,as local churches, as the Lutheran family, and last but defenitely not least as members of the worldwide boy of Christ o w e to the world.

Putting the question this way I do not suggest that the church should dissolve herself into socio-religious liberation movement. Such a suggestion would only advocate another form of appeasement and deprive the church of its critical and prophetic function. However, I do not advocate an entirely otherworldly notion of our faith and salvation either.

Of course, the Kingdom of God will always transcend what we can actually manage to do in our present day discipleship. Thus, we will never be in a position to realize more but signs of the Kingdom. This, however, m u s t be done.

Righteousness of God - Luthers and our dominant concern - cannot be reduced to Christ being the "Lover of my soul" - as if

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the rest would not matter. Rather as modern scriptural scholars increasingly emphasize, righteousness of God means that in Christ's witness and service which lead him to death and resurrection, God is reclaiming his whole creation for himself as its creator and reconciler. Thus, Christ does not only put us individually into touch with God. Rather, Christ's revelation is that we cannot discover God as our creator without discovering fellowmen and the whole world as much as ourselves as his alienated creatures. Although both perspectives must always be distinguished, they must always be kept together. Otherwise we would destroy the theological base for our notion of descipleship as solidarity with those who are spiritually and socially deadlocked and suffering and for our notion of the Kingdom of God of which man is not the maker.

What follows then from this in terms of our debts to the world?

We are living in what appears to be an apocalyptically darkening world. Mankind falls apart into a variety of fiercly competing nations. Social and political gaps are widening. In all parts of the world we hear of more refugees than ever, hear about more people below the poverty line, more people engaged in ideological war claiming to establish their heavens on earth. We need not continue to describe the situation. Summarizing we may say: It does not seem that space and liberty is gained for a more humane world.

If all this leaves us standing by only as onlookers without committing ourselves to Christ's power of compassion and healing, faith and love, then in fact, the proclamation of "one faith, one baptism, one God and Father for all of us" would only project illusions of a colonial epoch. The proclamation of one God for the whole world does not only presuppose that there is only one God, it does also imply, that there is only one mankind, Adam's children, however, alienated from God and from each other they may be. Is it possible that from within these alienations and divisions Christ the reconciler, attracts our eyes and

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hearts in such a way, that he does become for all of us God's new and eschatological Adam, the founder of a new and world-wide family who in the power of His Spirit makes us tools of his reconciliation, compassion, healing, faith and love?

In Christ mankind is confronted not only with the image of God suffering to reclaim his creation; in Him mankind is confronted with the lost image of what must be called truly humane. It is in his suffering which results from his mission that Christ authentically interprets the Kingdom of God revealing to us the meaning of the prayer: Thy Kingdom come, thy will be done, give us today our daily bread, forgive us .... Hence, in Christ we are made aware not only of our alienation but also of our destination. There is no cheaper way to grasp this destination than by commitment.

If, to return to our starting point, we talk about partnership between churches in the North and churches in the Indian context, we in the North do not consider these relationships as a purpose in se, but we want to relate to local churches as they and we actually execute Christ's mission.

III. Some suggestions for procedures and priorities

1. Sharing of decisions

One-sided decisions endanger mature relationships. In the past, I am aware, missions boards took all major decisions onesidedly. Now at times local churches expect an overseas supporting partner to face and to fund any consequences of their decisions.

As a ground rule, decision making affecting the other church should involve a consultative process. Shared discussions will help to avoid misunderstandings.

Of course, influence and power are always a dimension in the reality of our relationships. Admonitions not to interfere with the autonomy of any local church are likely to be misleading.

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Where there are relationships there are also responsibilities and accountabilities on both sides. If this is not acknowledged not only consultative processes for shared decision making but also partnership itself will have lost its meaning.

2. A word about bi-lateral and multi-lateral relationships

Time and again mission and development agencies in the North are approached by local communities in India to establish a new bilateral relationship.

In our agency we feel that historical links, if they happen to be predominantly bilateral, should not be cancelled onesidedly. However, we should like to avoid the establishment of new bilateral relationships.

We suggest that a local Christian community seeking fellowship and support should first of all and primarily seek and find this fellowship and support in the Lutheran as well as in the wider ecumenical family in India. If then additional links with overseas bodies seem to be advisable, these may be established and channelled through UELCI and the National Christian Council.

3. Mission not through institutions but through people and programmes

Partnership is realized always in specific and sometimes in dramatic situations. It is facing these situations that we ask each other: What is asked of us today? What must be our apostolic service in this situation? How are we challenged to review our priorities?

Often we answer these questions with the running of institutions. Institutions not rarely reflect missionary approaches and priorities of former generations. In many cases they will still be valid. In many other cases they are not.
Sometimes these institutions have become fortresses of power struggles in the church. More important, we have to ask how the service which these institutions render is related to people

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where they live and to the needs which they feel.

As a rule we should start to think in terms of people and their needs and in terms of programmes in which people are involved, rather than in terms of institutions and extended pay lists.

If our institutions prevent us from finding those who suffer and who limp and if they do not encourage them to get up and walk and have hope, then these institutions must be done away with.

4. Periodical evaluations

Since on both sides of the ocean our missionary endeavours after they have functioned for a while may become dys-functional and may have to be redirected, we need periodical evaluations.

Such evaluations should involve all partners in the programme and may be guided by questions such as, e.g.:

- What is the involvement of grass-roots people? What kind of initiative comes from them? What is their contribution - also financially?

- Does the programme reflect a new missionary or social initiative of a local community?

- What is the purpose of the programme?

- Does the programme help people to meet Christ more deeply and to understand more clearly the world around them?

- Will the programme even out at least a bit the differences between rich and poor, between the healthy and the ill, the privileged and the underprivileged?

- Does the blueprint of the programme put a high priority on encouraging and developing a leadership of integrity and dedication to people?

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- Has a time limit been put on the programme or has a first evaluation been scheduled?

5. Money

Money in missionary relationships - as we are all aware of - is a painsome topic.

Already in 1951 when for the first time an important missionary leader from Germany was allowed to visit India, in his report one of his recommendations was: "Drop whatever will not be able to sustain itself ..... Let us together with our Indian brethren evaluate any activity whether it will be able to sustain itself or not. Doing this we cannot avoid hard and bitter decisions. However, doing this will be a blessing to the Indian churches." (M. Poerksen, Junge Kirche im Freien Indien, Breklum, Christian Jensen Verlag, 1951, p. 101, my translation). The author actually wrote this before any church or agency in Germany had resumed any financial support for overseas churches in 1951. Her certainly presents a radical view. However, being aware what problems are associated with the transfer of moneys we are confronted by the question how to deal with them.

To begin with, I would like to state that in my view needs for financial and material assistance are often presented in an inflated manner.

Secondly, we probably all know that very few problems are indeed solved with money. Some problems are even created or aggravated by money. We all could tell stories of foreign subsidies weakening or discouraging local initiatives, generating or increasing feelings of dependence, threatening integrity of leadership, marginalizing leadership from its true role in the community.

Still,money is needed and subsidies are for the time being unavoidable. If that is so, what criteria can be utilized while dealing in our relationships with money?

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- First, all criteria listed under 4) Periodical evaluations, have to be applied here (community involvement and contribution, shared discussions, no routine programmes, money for creative purposes, termination and periodical evaluation, to repeat but a few)

- There must be a healthy relationship between self-support and foreign support. (Often this question is not even considered leave alone answered while applying for foreign support).

- The question of continuing running costs must be solved already while a programme is in its planning stage.

- High priority should be given to programmes which develop and support leaders of dedication, vision and service to the people.

6. Give us the freedom not only to say "yes" but also to say "no"

Not always are our lists of priorities identical. If they do overlap - fine; if they don't, matters can be discussed. But, we should give each other the freedom to say "no" without leaving behind a bitter taste,without projecting a sense of embarrassment.

If our relationship are such that we cannot say "no" then they do reflect mutually immature dependencies. Giving each other the freedom to say "yes" or "no" may be a sign of renewed integrity in our relationships.

Hamburg, 22nd January,1980

Gossner Mission

Kath. Kirche
Bandu

Development of Village Entrepreneurs in a Tribal Area, A Case Description

by
Michael V. d. Bogaert s. j., D. Bara
and A. K. Sinha

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INTRODUCTION

Since the early seventies, Xavier Institute of Social Service (XISS), Ranchi has engaged in research on tribal entrepreneurship and has subsequently experimented with the training of tribal entrepreneurs (TE). A certain amount of success has been achieved.

The news has gotten around in India and abroad and has elicited quite a bit of interest. It has also raised doubts. Development workers struggling with the problem of generating employment in rural areas see in village entrepreneurship a promising possibility. Others seriously question the validity of training tribals for becoming entrepreneurs. It looks like the introduction of capitalism—which is anathema—,or as a tool that might give the coup-de-grace to tribal structures, which are already tottering under the impact of economic changes.

In trying to develop tribal entrepreneurship, are we deluding ourselves? Are we playing with fire ? or does it contain the seeds of a valid approach to tribal development ?

In the lines that follow, the Tribal Entrepreneur Development Programme (TEDP) will be situated in the local context; the case will be

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M. V d. Bogaert is Director of Xavier Institute of Social Service, D. Bara is Executive Director of Vikas Maitri and A.K. Sinha, Course Director of the Entrepreneur Development Programmes of Xavier Institute, Ranchi.

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described; an analysis will be given of what has been achieved till now and an effort will be made to show where the real challenges lie.

I. Tribal Communities of Chotanagpur Face to Face with Change.

The Chotanagpur region consists of the six southern most Districts of the State of Bihar : Ranchi, Singhbhum, Palamau, Hazaribagh, Dhanbad and Giridih Districts. Geographically and ethnologically the region is quite distinct from the rest of the State. It is a plateau region with hills and forests, while the rest of Bihar consists of a flat plain, crossed from West to East by the Ganges and its tributaries. Chotanagpur is rich in minerals, and major industrial complexes are situated in the region such as Bokaro, Jamshedpur, Dhanbad and Ranchi. Finally, the original population consists mainly of tribal people. In the Census of 1971 in the Ranchi Dt. the percentage of tribals was around 58%, but in rural areas this percentage was as high as 68%, while in urban centres it was only 15% In the other districts the percentage of tribal people is lower.

Industrialization has attracted a great amount of immigrants, who have obtained industrial jobs, while the tribals feel that they have not had a fair deal.

Since the last 200 years when modern administration came to the area, the tribal people have faced the challenge of change. Some would say that by and large it has meant a losing battle, others would not be so pessimistic. It is useful to briefly paint the darker as well as lighter sides of this process of adaptation to change, as a background against which the introduction of entrepreneurship can be understood. What is presented here is very sketchy.

1) The Darker Side

a. A great number of communication blocks have over the years bedevilled the establishment of direct rapport between the Government and the tribal people Up and down communication took place through intermediaries, most of whom used the power for their own ends.

b. The measures intended by the Government for improving the lot of the tribal people have as a matter of fact often rubbed the people in the wrong way The modern system of justice, which has replaced the tribal panchayat hardly helps the tribals at all. Inspite of protective agrarian

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legislation, alienation of land goes on. The land Survey and Settlement, meant to up-date land records provides an occasion for land measurers (amins) to extract bribes from the people.

The changes introduced with good intentions, but which misfired have also revealed the great vulnerability of the target population in the face of change. Happens what may, the tribals tend to be the losers.

c. The blame for failures can not be placed on one side only. If change has not been more successful, it is partly because of the cultural and mental make-up of the tribal people themselves. In the presence of opp-ortunities that modernization brings along, the tribal people tend to show a good deal of unconcern, scepticism, lack of interest, and 'delayed' reaction. Somehow or other the tribal tends to come late and to miss important assignments, whether it be for obtaining employment reserved for him, or other facilities that the modern sector offers to its citizens. He lets chances slip by with stoical detachment.

d. His attitude towards money does not help him to go ahead and to build up his capital and security. If a tribal earns a bit more,—because he is employed in industry for instance—, he spends the money in a happy go-lucky manner, and shares it widely with friends and relatives, He does not save money, and when in need of cash, he borrows from friends or from the money-lender. He wagers on the little land that is left with him, mortgaging it recklessly and eventually losing it to a land-hungry non-tribal population.

e. Addiction to drink, in both rural and urban areas, among tri-bals, also some of the more educated, is a matter of concern. Some would interpret this weakness for liquor as an expression of the strain under which the tribal lives in trying to cope with the demands of modern life, and of lack of hope in what the future holds for him.

f. The natural growth rate amongst smaller tribes, specially, is lower than that of the general population. This again is perhaps an expression of lack of will to live or of the incapacity of primitive com-munities to cope with changes brought about by modern forces in their natural habitat.

This is not the place to make value judgements. Several pheno-mena listed above are found amongst the general population also. And

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when comparing the problems of tribal people in Chotanagpur with similar problems of tribal populations in other parts of the world, one can take comfort at the fact that the adivasis of this region do better than their cousins in other parts of the globe. This becomes clear, when the positive signs of their adaptive capacities are highlighted.

2) The Brighter Side

a It would be wrong to think that tribal communities in Chotanagpur have not adapted themselves successfully to change. In some respects they have done very well, even better than the general population, for instance in the field of female literacy. In the past, some of the communities have readily adopted certain modern elements, if the latter helped them to counteract the deleterious effects of other elements, and to preserve their identity. They have taken to formal education, to modern employment, they have migrated to other regions, they have successfully taken to different liberal professions. Some have embraced Christianity.

b. During the last 20 years, the tribal people have been quietly adopting a variety of agricultural innovations, which were unheard of, such as : irrigation from wells and small bundhs thrown accross rivers, the growing of second and third crops, production of wheat, vegetables, potatoes, the use of chemical fertilizers. Experiments carried out with cross-bred cows at Tatisilwai near Ranchi indicate that the tribal farmers are keen to take up dairy farming.

Commenting on how tribals adopt change, a scholar writes

> "Research on tribals suggests that once an entry of innovation is made, diffusion has been faster. The spread effect of innovation experimented successfully is very wide. But on the other hand, any failure (of such introduction) causes tremendous damage to the follow-up process. It has also been substantiated and proved by the researches and constant observations in the field of agricultural innovation that tribals are very receptive to demonstration and any error either on the part of agencies or the clients themselves, attributable to the failure of demonstration has been fatal." 1

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c. The aspirations of tribal people for physical improvements seem limited and therefore easily satisfied. Improvements in the quality of life are as important for them as improvements in the quantity. This is one of the reasons why once a change is introduced, the improvement in performance or output quickly reaches a 'plateau' and stays there for quite some time, before the curve starts rising again, if it rises at all. This has been noticed in the adoption of growing of wheat etc.

Another reason for this failure to 'optimize' new assets is because tribal people operate with a small margin of security, upon which they can fall back in case a change fails. They can not afford to rush into innovations, economically speaking, and neither does their psychological make up dispose them to an 'aggressive' adoption of change.

A third reason may be that the capacity to manage increased assets is not immediately present in the community, but has to be acquired slowly. An irrigation dam may be meant to irrigate 200 acres of land, but as a matter of fact it may irrigate only 50 acres or even less. The management skills of irrigating 50 acres may be within the ken of the people, not those for irrigating 200 acres.

d. The traditional social structures were marked by a strong element of cooperation and equality People have however not been able to graduate from these old forms to modern structures of cooperation Most of the cooperative ventures, started and run exclusively by tribal persons have not succeeded. There seems to be just too much 'equality' and 'democracy' in tribal society, for one tribal to readily accept the leadership of another tribal in the management of such structures.

This inability is however, compensated by another feature of tribals face-to-face with change; their readiness to accept the leadership of outsiders, if the latter's bona fides has been established In the past, the leadership of Christian missionaries has been readily accepted, today the leadership of Ramakrishna Mission, Adimjati Seva Mandal and Bharat Sevak Samaj are as readily accepted, once the latter organisations have proved that they are with the people.

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e. A last feature of how tribals adapt to modern change may be mentioned. They have demonstrated their talent for changes in the primary sector of the economy: extraction and agriculture. They have on the other hand, made little progress in the secondary sector, manufacturing and even less in the tertiary sector: The sector of trade and services. There they remain the victims of exploitative middlemen and marketing structures. As long as the people cannot evolve suitable cooperative endeavours there, their innovativeness in the primary sector will not fully benefit them.

3) The significance of Tribal Entrepreneurs

In the light of the manner in which tribal communities adapt to change, the darker as well as the brighter features, and especially the need for enabling the people to successfully enter into the area of production and trade, the idea of generating entrepreneurs in the community makes a lot of sense.

In a society where educated young people leave the villages, because they donot see any future in them, it makes sense to train educated youngster to become self-employed in non-traditional forms of earning a livelihood, and to generate employment for others.

In an economy which only recently has been forced into the mould of the money economy and the mechanisms of the national and international markets, but where the common people still have an idea of money that is typical of a barter economy, there these people are bound to be exploited. In such a society it makes sense to introduce persons, who have the knowledge of money as 'capital', and who know how to save, foster, manage and increase it.

In a cultural setting marked by short time perspectives, where people live from day to day, or at best from one crop to the other—and where they undergo risk, it makes sense to train persons who have caught the basic idea of planning, who think in longer-time periods and who dare to take risks.

Finally in a village economy, which till recently was totally undiversified, or where if diversification had taken place into petty trade, this

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trade was in the hands of non tribals, there it makes sense to train tribal youth to enter into avenues of self—employment that were considered as the preserve of others.

Economically speaking, the entrepreneur may operate on a very tiny and insignificant scale indeed, but his role as change agent in modernizing the values of village people cannot be under estimated.

His success in business can contribute to enhance the tribal people's self-image. Till now it was the generally held opinion amongst tribals and non-tribals alike that adivasis were only good for farming and for manual labour, but that they could not do business. Tribal entrepreneurs, if succeeding in their endeavours, will help in breaking down this opinion and in spreading amongst the tribal people the conviction that "what others can do our young people can do equally well."

Finally every tribal entrepreneur who succeeds carries a message for tribal youth in general. Today this youth is writing off the village as a place with little future and no employment. The entrepreneur goes to his village and generates there employment for himself and others. He thus stems the pressure that educated youth are putting on industries and Government for giving jobs, jobs that will necessarily remain limited in number.

After this quick description of how tribals adapt to change, and the significance of entrepreneurs in this process of change, a description is given of how entrepreneurs are trained and followed up

II. Training and Follow up of Tribal Entrepreneurs, the Experience in Ranchi

1) **Research on TEs** : Early in the seventies, the Xavier Institute with a grant of the Indian Council of Social Science Research, undertook a study on tribal entrepreneurs in Ranchi, and Khunti, a sub-divisional town 35 Km South of Ranchi. The purpose was to find out whether there were any TEs at all.

As working definition of TE the following was adopted : A tribal entrepreneur is a (i) self-employed person of tribal origin, (ii) who has ventured into non-traditional ways (not AGRICULTURE) of earn-

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ing a livelihood, such as business, industry, trade or related services, and (iii) who performs the major functions of a business enterprise, being responsible for decision making and financial risk taking, (iv) either alone or in collaboration with others.

It came as a surprise that instead of the handful which we had expected to identify, a total of some 400 tribal entrepreneurs were identified.

They were found in all types of trades, and operated on very tiny scale. The summary findings of this study have been published elsewhere.[3] A few remarks will have to suffice here.

a. The general opinion "tribals cannot engage in business" was disproved once and for all.

b. Among the negative points could be noted that the TEs operated from a weak financial basis They mostly relied on their own money or funds borrowed from friends, but hardly any had taken recourse to institutional finance. Quite a few were part-time employees and parttime entrepreneurs, thus minimizing the risk of running a business but also preventing whole-hearted commitment to making of it a success. The TEs had hardly any technical or business skills, and they were little aware of the opportunities that existed for doing better.

There was also a low capacity to work together, and the few cooperative ventures that had been started by TEs had failed or were languishing. The rate of participation of TEs in the general business world of the two towns was minimal, amounting to less than one percent of the total business transactions. A few TEs however seemed to have achieved a break-through and to be doing well. In general the people did not see the TEs as potential competitors.

In the tribal community itself, the TEs enjoyed a low rating on the VIP scale, and few young people saw self-employment as a desirable way of making one's future. In general, the TEs were a marginal group vis-a-vis the general public as well as their own community.

c. Amongst the more positive features, the following were noted; the fact that traditional factors such as possession of land, tribal group,

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language, social status, did not have a significant impact on the type and size of business. This applied also to modern factors such as change of religion, migratory status, travelling outside the District. Certain controllable factors, on the other hand, such as education, technical and business experience and push and pull factors did have a significant relationship with type and size of business. This suggested that tribal entrepreneurs could be trained.

Other positive factors were that the entrepreneurs showed a good deal of social mobility. They intended to stay on in business and would invest more in their business if they could obtain finance. This indicated a certain determination to stick to business. The TEs were also keen to acquire more skills. Finally they suffered very little from discrimination on the part of other communities.

2) Training of Tribal Entrepreneurs

The first trial at training TEs took place in Ranchi early in 1974. A group of 18 youths were selected through personal interviews. No special importance was given to acadmic qualification, though the candidates were expected to be good in literacy and numeracy. Stress was rather laid on their motivation, the extent to which they enjoyed family support for the idea of becoming entrepreneur, and the practical experience they already had obtained in the field where they wanted to start business.

Till today no scientific methods for identifying areas for placement of entrepreneurs, or for selection of candidates, as is usually advocated, have been adopted by the Institute, except a thematic apperception test, used to measure achievement motivation. Not much weightage is however given to the rasults of this test.

Candidates are recruited through advertisements in the press and by word to mouth. We wait for candidates to come by themselves or to be recommended by TEs of earlier batches. At present only candidates coming from clusters of villages where Vikas Maitri, a sister organisation, is engaging in community development and has started a growth centre, are accepted for training. This is done in view of

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easier follow-up and also to surround the young entrepreneurs with a suitable social frame as will be explained further.

Though the programme is called 'tribal' entrepreneur Development Programme, as a matter of fact, a few non-tribal candidates are also taken. Those who are selected receive a stipend of Rs. 100/- per month to take care of their expenses when in Ranchi. The trainees usually stay together in a small hostel of Vikas Maitri.

The basic design of training is very simple. The programme consists of the following components :

a. *Motivational Component* Consisting of sessions in achievement motivation, communication skills, creativity, self-confidence, conveyed through games and other exercises These take place during the early weeks of the training.

b. *Theoretical and Informational Component.* Trainees attend sessions and discussions on the basics of management, accounting, law, marketing, stores etc These are taught in Hindi in a very simple manner. Trainees hear successful entrepreneurs tell their experiences. Government officials, bankers and engineers also enlighten them on the different facilities that Government makes available to small entrepreneurs

c *Apprenticeship.* Most of the time that the trainees spend in Ranchi is actually devoted to practical apprenticeship under shop-keepers, who have agreed to take one or two trainees under their care. The trainees are given the opportunity to acquire and practice their technical skills. v. g watch repairing and also to observe how the entrepreneur manages his establishment, from where he obtains his raw materials, how he calculates costs, how he deals with customers etc. The trainees are expected to perform all the tasks assigned to them from sweeping the floor, to dealing with customers and buying supplies. This apprenticeship is closely supervised by the full-time staff of the Institute. and the shopkeepers are requested to submit a monthly progress report on the trainees under their care.

The cooperation of shopkeepers in providing facilities for apprenticeship, has been enthusiastic. They are not paid any remuneration for this task, but are given a certificate at the end of the training programme.

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Some shopkeepers even pay the trainees some pocket money for the work they are doing.

d. *Market Survey and Project Report*: Towards the end of his training, the candidate returns to his village area, and is expected to conduct there a market survey on the service or shop he wants to start. Equipped with field data, he then draws up a project report, that contains all the information that a financing institution will expect from him. In drawing up this project report he is assisted by the staff of the TEDP and even by the bankers who will later finance him.

e. *Personal Guidance by Staff*. Two full time staff members are assigned to the training and follow-up of entrepreneurs. Since the number of trainees in one-group is small, it is possible for the Course Director and his Assistant to know each trainee very closely and to enter into a Guru-Chela relationship with him. This relationship is continued after the entrepreneur returns to his village.

3) *Follow-up of TEs*. The critical factor in making of the TEDP a relative success is the intensive follow-up once the TEs are back in their villages. In this follow-up programme the staff of Xavier Institute relies heavily on the assistance of the staff of a sister organiation Vikas Maitri, which has established good rapport with the rural population and is in the process of helping people in 22 different clusters of villages to build up their own growth centres. The follow-up takes place under the following forms:

a. *Inspection*: The officers of VM and XISS when on tour, to the growth centres, make it a point to visit the TEs, to inspect their accounts, to talk to their bankers, to check on their stores, and to provide on the spot advice. An effort is made to see that every entrepreneur is visited twice a year. These visits provide valuable information that is fed back into the training of new batches of TEs.

b. *Entrepreneur Guidance Cell and local branch of NAYE*. A guidance cell has been constituted at Ranchi, consisting of officials of the Industries Department, bankers, engineers etc. including some successful entrepreneurs. This Cell meets every two or three months and TEs are invited to these meetings and to relate their difficulties. They can obtain

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advice on the spot from a whole battery of experts, free of cost. The guidance Cell has not been functioning of late and the task of providing counsel has been assumed by Vikas Maitri Kalyan Sanstha, a Board attached to Vikas Maitri, and especially by the full-time staff of the EDP department

A local branch of the National Alliance of Young Entrepreneurs (NAYE) was active for some time, and provided the young entrepreneurs with an awareness that they were part of a national movement. Groups of TEs attended several conventions of NAYE at Delhi, and in 1975, one of the most successful TEs, Gustave Lakra was awarded the Udyami Shri Award by the late president of India, Fakhruddin Ahmed. After the Emergency, the political climate has not favoured NAYE and the Ranchi Branch is now dormant.

d. *Esprit de Corps;* The fact that the trainees during their stay in Ranchi lodge in the same hostel, get to know each other very well, and are personally followed by the staff of the TEDP helps in building up their esprit de corps. They also pride themselves in being students of Xavier Institute of Social Service, and they know that whenever they come to Ranchi, the Institute will go out of its way to assist them.

Efforts are increasingly made to see that young TEs are integrated in the development efforts of the growth centres of Vikas Maitri. Their successes are mentioned in the Newsletter of Vikas Maitri.

A serious effort is therefore made to see that there is proper 'Encadrement' of the young entrepreneurs. This gives them a certain professional pride and an awareness that they are part of a large movement, that is carried by a certain ideology, the ideology of development of grass root people of Chotanagpur[3].

4 Evaluation of the EDPs by a third Party

Besides the Tribal Entrepreneur Development Programmes, briefly described above, the Institute has also run three General EDPs in cooperation with the Government of Bihar. These programmes, under the $^1/_2$ million jobs scheme, catered to unemployed engineers, diploma holders, graduates and ITI trained students.

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The percentage of trainees who actually started business after having gone through such a programme was minimal and the effort has therefore been discontinued.

In 1976-77 a research team of the small Industries Extension Training Institute, (SIET) Hyderabad, under the leadership of Dr. N. P. Singh made an evaluation of the two types of EDP organised by the Xavier Institute. The report of this study is available from SIET Hyderabad. The team found that the main factor which accounted for the relative success of the TEDP and the absence of success in the General EDP was the intensive follow-up care that was taken of the TEs, a factor which was absent from the Government-sponsored programme. The team also made several suggestions which are currently under implementation.

Thus far then, a summary description of how TEs are trained and followed-up. In the third and last part of the case description the results achieved so far are enumerated and an effort is made at answering some of the questions raised about tribal entrepreneurship and at pinpointing where the real challenges lie:

III. Results Achieved in the Training of Tribal Entrepreneurs

1) *Performance of TEs and Rates of Success.* So far five TEDPs have been completed and a sixth is in progress, run with the help of a grant by Indo-German Social Service Society, New Delhi. If not more programmes have been run, it is because of financial constraints.

The types of business for which the entrepreneurs have opted and the rate of success achieved are described in Table No. 1. The overall success rate works out to 50%, which is quite good when compared with other programmes run in India

The choice of type of business is left entirely to the candidates themselves, though care is taken that there is no overcrowding of tailors for instance in a particular cluster of villages. The table therefore suggests how the young candidates see the opportunities for self employment as they exist today in the villages of Chotanagpur.

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Table 1 : Types of Business

(As on 31st

TYPES OF BUSINESS	1974 Programme (4 Months)		1976 Programme (4 Months)	
	No. Pass in Out bus	No. %	No. Pass in Out bus	No. %
A-Agro Service				
1. Seeds & Ferti —lizers	—	—	—	—
2. Pumprepairs	—	—	—	—
B-Food Trades				
3. Flour Mill	—	—	—	—
4. Vegetable trade	1	—	—	—
5. Poultry	—	—	—	—
6. Mahua Trade	—	—	—	—
7. Grocery store cum stationary	7	3	6	3
C-Clothing				
8. Cloth shop	—	—	2	1
9. Tailoring	2	2	9	7
10. Readymade cloths	—	—	2	1
D-Repairs :-				
11. Cycle repairs	1	—	1	1
12. Motor cycle repair	—	—	—	—
13. Watch repair	—	—	1	1
14. Electric repairs	—	—	—	—
15. Radio repair	—	—	1	—
E-Manufacturing :				
16 Carpentary	—	—	1	—
17. Sheet Metalwork	—	—	—	—
18. Soap making	—	—	—	—
F-General Service :				
19. Photography	3	3	—	—
20. Homoeopathy	1	1	—	—
21. Coal Depot	—	—	—	—
	18	10=55.5%	22	14=63.6%

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Chosen & Performance of TEs

August '79)

1977 Programme (4 months)		1978 Programme (3 months)		1978-79 Prog. (6 months)		Total 74-79	
No. Pass out	No. % in bus	No pass out	No. % in bus	No. Pass out	No. % in bus.	No. pass out	No. in bus
1	—	—	—	—	—	1	—
1	—	—	—	—	—	1	—
2	—	1	—	—	—	5	1
—	—	—	—	—	—	1	—
3	—	—	—	—	—	3	—
1	1	—	—	—	—	1	1
6	2	—	—	4	4	23	12
2	2	—	—	2	1	6	4
10	9	7	3	9	4	37	25
4	2	1	1	4	2	11	6
4	3	2	1	1	1	9	6
—	—	1	1	2	1	3	2
1	1	1	—	—	—	3	2
—	—	1	1	1	1	2	2
1	1	2	1	2	2	6	4
—	—	1	—	1	—	3	—
—	—	1	—	—	—	1	—
—	—	2	—	—	—	2	—
—	—	—	—	—	—	3	3
—	—	—	—	—	—	1	1
—	—	1	1	—	—	1	1
36	20=58.3%	21	9=42.8%	26	16=61 5%	123	70=56.9%

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It can be seen that most of these trades can be managed by barefoot entrepreneurs. They require relatively small investment and cater to localized markets. The trades do not hook up the entrepreneurs with the national or international markets and do therefore also not make them victims of the vagaries of those markets. The professions opted for can be looked after by one entrepreneur and a helper.

The table tells more than would appear at first sight, and manifests the considered choice that TEs make, in view of minimization of risks for themselves. Whole areas of possible entrepreneurship are left out, such as production and trade of Lac and Tassar, or forest contract work. The young entrepreneurs feel perhaps intuitively that such forms of business would be too risky, require too large investments or necessitate the employment of a considerable number of people.

The domain of food trades is hardly covered. Vegetable growing, poultry, fruits, the starting of way-side hotels and tea shops have practically not been touched. Why? Because this market has already been cornered by village hawkers who do business on behalf of bigger traders in the cities, forming bulwark which the young TEs are not in a position to storm and conquer.

Most of the trades opted for entail contact with customers on personal basis, rather than with groups of customers, as would be the case with tea-shops and restaurants. The TEs feel perhaps diffident of handling the type of people one encounters in tea-shop, and of exacting payment in cash, rather than sales on credit.

The policy of leaving the choice of profession to the entrepreneur is in the present context a wise one and is not likely to be changed in the near future. The satistics generated till now are too scanty, for being used to counsel TEs about the relative chances of success in any particular trade.

2) Earnings of TEs

The latest field visits of the EDP staff would suggest that the TEs are by and large doing all right, but they are not yet thriving, except a few. The average TE seems to be earning between 200 and 300 Rs.

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per month, an amount similar to what the average villager makes. This does not leave much scope for accumulation of capital for further growth. It also protects them from the jealousy of the village people, a typical tribal defect, which would be the case if the TEs were making 'lots' of money.

The young entrepreneurs are fairly regular in paying back their bank loans. If some fail, it is because of reasons beyond their control, such as sickness in the family, and not because they want to shirk their commitments to the bank.

Dr. N. P. Singh in his evaluation study noted that TEs are more likely to spend their earnings on aiding family members in need, and keeping up social obligations, than is the case with other entrepreneurs. This would suggest that they remain within the value structures of tribal society and are not likely to become 'rugged individualists' in the near future, men who have cut themselves loose from social obligations and turn into exploiters of their own people. Dr. T. K. Moulik has made similar findings in a few case studies amongst tribal entrepreneurs in the western parts of India[5].

A few among the seventy TEs currently in business, are doing very well and may be said to have achieved a break-through. Three names come to mind : (i) G. Lakra of the 1974 programme, who is running a successful grocery shop in Tongo, and who obtained the Udyami Shri Award in 1975, (ii) Dr. T. Ekka, a homoeopathic Doctor, running a successful dispensary at Kusai, a village on the outskirts of Ranchi and who was recently elected as Asst. Secretary of the Chotanagpur Homeopaths Medical Association[6]. (iii) C. A. P. Minz of the 1976 programme, who runs a successful watch repair shop in Gumla, and also visits regularly the weekly market Chainpur. He is said to be earning about 1000/- per month, and has built up his own shop.

Till now none of these TEs even the more successful ones, trained under the TEDP have shown signs of turning into petty exploiters or capitalists.

As a matter of fact, the data given above generate the impression that the TEs remain very much 'tribal' indeed, and that they conform to the general pattern in which tribals have adapted themselves to change Their

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number is so insignificant, and the programme is so recent, that they have not yet made their impact felt on the tribal community as a whole. They remain a marginal group, and have a long way to go before they become a 'reference' group for tribal youth in general.

3) Present Approach to Training of Entrepreneurs

The first results are promising and the two sponsoring organisations propose to continue with the programme as vigorously as possible, adapting it as and when new insights are gained

Instead of training 30 or 40 TEs per year, it should be possible to train 300 or 400. Only then could one expect that the impact of such a programme be felt. Restrictions of funds prevent such an expansion. At the same time it is better that the programme be not turned into a massive one, lest it get out of hand, and the personal touch between trainers and trainees be lost

It is proposed to extend the programme over a period of 9 to 12 months, so that exposure to training permits a deeper penetration of values and skills. In between two periods of three months each, devoted to traning at Ranchi, the candidates would go back to their villages for acclimatization and training under a practising village entrepreneur.

Efforts will also be made to integrate further the training of entrepreneurs with the promotion of community development in the growth centres.

4) Facing the Real Challenges

Experience has shown that it is relatively easy to train village youth to become small entrepreneurs working on their own. It is not very difficult either to integrate this training with the integral rural development approach adopted in the clusters of villages where growth centres are being built up.

The real challenges lie in the (i) development of group entrepreneurship and (ii) in entrepreneurship, preferrably group entrepreneurship, in the area of marketing.

During the study on TEs in Ranchi and Khunti early in the seventies it had been found that most cooperatives of TEs and failed. It has also

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been mentioned that no modern forms of co-operation have grown out of the traditional social structures of tribal society, where cooperation was part of life. The first major challenge therefore is to design an approach to entrepreneur training whereby small groups of TEs are trained and motivated for cooperative ventures.

The present approach to training is geared towards individual entrepreneurship, and we will have to learn by trial and error how to bring in the group dimension.

The second challenge is equally formidable. If one wants to optimize productive efforts in agricultural production, one must have a certain amount of control over the marketing and further processing of the produce. This marketing is today dominated by vested interests which are deeply dug in and which do not give a fair price to the primary producer. This situation will persist, as long as the people can not be brought to organize their own basic marketing cooperatives and run these effectively. Such basic cooperative would need linkages with higher cooperative marketing structures run either by the State or by enlightened industries interested in rural development.

Today however, there is hardly any case in the whole region of a successful marketing organisation of people at grass root level. The difficulties involved in initiating such a venture can therefore easily be imagined. At present it sounds utopian, but less than 10 years ago, the idea of training tribal entrepreneurs sounded equally utopian. Today this has become a reality.

5) Convergence

The cooperation between XISS and VM is leading to a gradual convergence of two different approaches to training. While XISS pioneered in the training of individual entrepreneurs, Vikas Maitri has obtained a fair amount of success in motivating village people for group action, and has trained village level volunteers to be promoters and facilitators of people's projects. The convergence of these two approaches promises fair that a method will be found for training tribal youth for group entrepreneurship or entrepreneurship at the service of the community. One of the remarkable achievements in Takarma, one of the growth centres of Vikas Maitri for instance to that after five years of motivation, and organisation

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work by volunteers of VM, the people have initiated a savings' club, which in the period of one year collected more than 5000/- Rs. of savings. This too is entrepreneurship and suggests what tribal people are capable of once their dormant power has been released into new creative channels.

Looking backward and forward, one can visualize the following logical steps through which XISS and Vikas Maitri are evolving towards training for successful group entrepreneurship suitable for tribal people.

Step 1 : Research on TEs in 1971-72, providing that tribals can successfully engage in individual Entrepreneurship.

Step 2 : Training for individual entrepreneurship and successful starting of business by several trainees, 1974-76.

Step 3 : Integrating the training and placement of TEs trained for individual entrepreneurship, within the context of growth centres and efforts at community development, 1970-78.

Step 4 : Training small groups of tribal youth for group entrepreneurship in the form of formal or informal cooperative ventures. Their training resembles more closely the training given to village level volunteers of Vikas Maitri. Originally such groups may engage in production and services (The first efforts are being made in this direction).

Step 5 : Training individuals or groups of tribal youth to assume entrepreneurial and managerial roles in cooperative ventures, launched by the people of the growth centres; for production and processing ventures.

Step 6 : Do. But for marketing ventures.

There is a long way to go before step No. six can be reached but having reached step No. four, we can take courage at the fact that half the way has been covered already.

Finally as regards those who see the introduction of all forms of entrepreneurship as the introduction of the virus of capitalism into tribal society, which will only speed up the tribals' disappearance, one may

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perhaps answer that it is by the adoption of certain modern factors that the tribal people will be able to survive in the modern world, and maintain some form of identity, which may not be the old identity. As mentioned already before, this would not be the first time that the tribal people of Chotanagpur have adopted certain innovations. The other alternative may be extinction, as is the case with some of the very primitive minor tribes in Chotanagpur such as Birhors, a people that appears to be doomed to extinction because it can not adapt itself to changes in its habitat.

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Footnotes

1. Nagendra P. Singh, "Tribal Entrepreneurship—Efforts and Achievements" **Sedme** (Hyderabad), Vol, III. No. 3 December 1976, p. 33

2 M. V. d. Bogaert, E. Toppo & N. C. Das, "Tribal Entrepreneurs" **ICSSR Research Abstracts Quarterly**. July 1973, pp 250-264.

3. "Chotanagpur Ke Liye Ek Aadarsh" **Samvad**, Vikas Maitri Ki Traimashik Patrika, Ranchi, Oct-Dec.-1977, pp. 7-9.

4. **Management of Entrepreneurial Development Programme,** Case Study of Voluntary Organisation, Hyderabad, Small Industry Extension Training Institute, 1977.

5. **T.K. Moulik, The Entrepreneurial Model in Primitive Economics : From Profit Making to Special Change,** Paper delivered at the All India Seminar on Entrepreneurship Development in the Small Sector, New Delhi, May 1975.

6. **The New Republic,** (Ranchi), March 18,1978, p.3.

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Kath. Uiche
Ranchi

xiss

EXTENSION TRAINING PROGRAMMES 1980

XAVIER INSTITUTE OF SOCIAL SERVICE
PURULIA ROAD, BOX NO. 9,
RANCHI-834001,
INDIA.
Tel : 22769

Gossner Mission

BY WAY OF INTRODUCTION

This year the Xavier Institute of Social Service celebrates its silver jubilee. It is good to look back on such an occasion and to thank God for all that has been achieved during the past 25 years. It is also a moment for looking ahead and rededicating ourself to the objectives and ideals for which we stand.

The Institute wants to reach out more and more to those whom others do not benefit through their training facilities. This preference is reflected in the extension training programmes that we intend to offer in the course of this year. Many are directed towards the rural masses and especially towards the organizations which are catering to the latter's needs. But workers, managers and urban organizations have also a role to play in establishing a new rural-urban nexus. Care has been taken of their needs also.

A new set of programmes is being offered for the first time, short courses on community forestry. We hope that they will be well sponsored.

Besides the programmes that are scheduled here, the Institute organizes tailor-made programmes, if the need is felt or concrete requests come forward from groups of persons, or organizations.

The fees charged have been indicated against each programme. They have intentionally been kept as low as possible. They cover the cost of course material, tuition, lunch and morning and afternoon tea but not of breakfast or dinner. Separate arrangements have to be made with the canteen for these.

A total of 32 persons can be accommodated in the guest rooms of the Institute. These are every simple in nature and participants have to share bed room facilities with one, three or more other persons. The charges per night for these facilities have been kept low, and within the reach of anybody who is interested in undergoing training.

Persons or organizations, interested in any particular programme can write to Prof. M. Bhowmik, two months in advance of the scheduled time.

Fr. M. V. d. Bogaert s.j.
Director
XISS, Ranchi

Ranchi, January 8, 1980

Gossner Mission

THE INSTITUTE

Towards the end of 1950's, the Institute launched a two-year postgraduate programme in Social Service with specialization in Personnel Management & Industrial Relations leading to a diploma recognised by the Central Government and the Governments of Bihar, W.Bengal, Orissa and Maharashtra.

In 1964, a one-year Postgraduate programme in Business Management leading to a certificate was started and subsequently in 1969 the programme was converted into a three-year post graduate part-time course as per guidelines laid down by the All India Board of Technical Studies in Management. In August 1973, the programmes was recognised by the Ministry of education, Government of India and Government of Assam.

In 1975 a new two-year programme was launched in Social Service with specialization in Integral Rural Development leading to a postgraduate diploma recognised by the Central Government.

To create self-employment among the village unemployed youths and also to bring a change in the prevailing business trend in rural areas, an entrepreneurship development programme was started in 1974 to train village entrepreneurs of Ranchi district. The training programme has become an eye opener to the rest of India today. Organisations even from Philipines, Indonesia, Malayasia, Nepal & other neighbouring countries are seeking our assistance in this regard.

In 1978, the giant National Adult Education Programme launched by the Govt. of India, brought XISS, Ranchi in the fore front by involving the Institute to conduct Adult Education Programmes within the national framework.

The Social Forestry Programme will be another vital working area of the Institute to be taken up very shortly for the rural masses.

Besides the above extension programmes, a number of training programmes of short duration are conducted by the Institute to cater to the needs of the local industries and voluntary organizations of the Eastern region.

The whole thrust of our training programmes is directed towards meeting the new challenges of Industry and Society of New India.

Prof. M. Bhowmik
Director
Extension Training Programmes.

Gossner Mission

Programme of Extension Courses—1980

I. Management & Marketing Development Programmes

	Area	For Whom	Prog. Director	Fees per day	Duration	Dates
1.	Organisation Development	Middle Level Managers	Prof. P. N. Shetty	75/- per day	2 days	Aug. 29-30, '80
2.	Alternative Marketing for Small Enterprises	Small Export Oriented enterprises	Prof. M. Bhowmik	50/- per day	2 days	Nov 28-29, '80

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II. Personnel & Industrial Relations Management

	Area	For Whom	Prog. Director	Fees per day	Duration	Dates
1.	Effective Management for Supervisors	Shop floor Supervisors & Foremen	Prof. R. K Biswas	50/- per day	2 days	May 23-24, '80
2.	"Managing Employees" for Supervisors	,,	Prof. R. K. Biswas	50/- per day	2 days	July 25-26, '80
3.	Conducting domestic enquiries for Supervisors	,,	Shri I. B. Sanyal	50/- per day	2 days	Sept. 26-27, '80

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III. Management Programme for Rural Development

	Area	For Whom	Prog. Director	Fees per day	Duration	Dates
1.	Seminar on Rural Development for Industrial Executives	Executives responsible for Rural Dev.	Prof. N. G. Basu	200/- per day	3 days	April 28 30, '80
2	Community Forestry for Forest department executives and Voluntary Org's	Executives connected with social forestry	Prof. N. G. Basu	75/- per day	3 days	June 26-28, '80
3.	– Do —	— Do —	Prof. N. G. Basu	75/- per day	3 days	Sept. 18-21, '80
4.	Management of Rural Projects for voluntary Orgs.	Executives responsible for Rural Dev.	Dr. R. N, Prasad	40/- per day	3 days	Sept. 25-27, '80
5.	Grass Root Planning for Rural Projects for voluntary Orgs.	— Do —	Dr. R N. Prasad	40/- per day	2 days	Aug. 29-30. '80
6.	Management of voluntary Orgs.	Executives/ Office bearers	Prof. J. Ashraf	40/- per day	3 days	Dec. 22-24, '80
7.	Orientation course on rural survey for Non-Govt. Orgs.	Executives connected with Rural Surveys	Dr. (Mrs) Bhaduri	40/- per day	3 days	June 19-21, '80
8.	Seminar on Participatory Research	— Do —	Dr. Rajesh Tandon	75/- per day	4 days	Oct. 1-4, '80

Gossner Mission

IV. Entrepreneurial Development Programme (EDP)

	Area	For Whom	Prog. Director	Fees per day	Duration	Dates
1.	Tenth Entrepreneurial Development Programme	Village Unemployed Youths	Mr. A. K. Sinha		24 Weeks	Feb.-July, '80
2.	Eleventh Entrepreneural Dev. Programme	Village Unemployed Youths	Mr. A. K. Sinha		24 Weeks	June-Nov., '80
3.	Training for EDP Trainers of voluntary Orgs.	Trainers responsible for conducting EDP	Prof. M. Bhowmik	50/- per day	10 days	Aug 11-20, '80

Gossner Mission

V. National Adult Education Programme

	Area	Prog. Director	Fees per day	Duration	Dates
1.	NAEP ANNIVERSARY – Ranchi Consortium for Adult Education	M.V.d. Bogaert s.j.	20/- per Project	1 day	Feb. 16, '80
2.	Third Writers' Workshop	S. A. Ahmad & D. G. Vidur		7 days	Feb. 17-23, '80
3.	Fifth NAEP Supervisors/Project Officer/Training Programme	S. A. Ahmed & D. G. Vidur	20/- per day	10 days	Mar. 10-20, '80
4.	First Refresher Course for Trained NAEP Supervisors	J. Ashraf	20/- per day	5 days	April 7-12. '80
5.	Specialised Training Course for Women NAEP Supervisors/Project Officers	S. A. Ahmed & D. G. Vidur	20/- per day	10 days	May 5-15. '80
6.	Sixth NAEP Supervisors/Project Officers Training Programme	S. A. Ahmed & D. G. Vidur	20/- per day	10 days	June 16-25, '80
7.	Special NAEP Training Courses for University Staff	M.V.d. Bogaert s.j.	20/- per day	5 days	July 7-11, '80
8.	Seminar for Block Development Officers	M.V.d. Bogaert s j.	20/- per day	2 days	Aug 11-12, '80
9.	Fourth Writers' Workshop	S. A. Ahmed & D. G. Vidur		7 days	Sept. 7-13, '80
10.	Seventh NAEP Supervisors/ Project Officers Training Programme	S. A. Ahmed & D. G. Vidur	20/- per day	10 days	Oct. 6-15, '80
11.	Second Refresher Course for Trained NAEP Supervisors	J. Ashraf	20/- perday	5 days	Nov 10-15 '80
12.	Training Course for Community Health Workers	S. A. Ahmed & D. G. Vidur	20/- per day	10 Days	Dec. 8-17, '80

Gossner Mission

VI. Training Programmes in Collaboration with OXFAM & Lutheran World Service

	Area	For Whom	Prog. Director	Duration	Dates
1.	Management Training Programme	OXFAM Field Officers	Fr. M.V.d. Bogaert s j. & Prof. M. Bhowmik	3 weeks	Mar. 16—April 4, '80
2.	Grass Root Planning	LWS Field Officers	Dr. R. N. Prasad	3 days	April 23-25, '80
3.	Organizing the Rural Poor	LWS Field Officers	Prof. J. Ashraf	3 days	May 29-31, '80

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VII. RESEARCH, CONSULTANCY PLANNING

The Research Department of the Institute Engages in the following Activities:

1. Socio-Economic Studies.
2. Potential Resource Analysis for Rural Development.
3. Project Planning and Formulation for Rural Development.

The following Rural Consultancy Projects are Already Completed

1. Project Formulation and Planning for Rural Development Programme of TISCO, Jamshedpur.
2. Project Formulation and Flanning for Rural Development of TELCO, Jamshedpur.
3. Project Formulation and Planning for Rural Development Programme of MECON, Ranchi.
4. Resource Potential Survey and Projecf Formulation for Rural Development Programme of Lutheran World Service, at Balarampur Block, Purulia Dt., West Bengal & Bishunpur Block, Palamau Dt.
5. Socio Economic Survey and Project Formulation for Rural Development at Sahaganj, West Bengal, Dunlop India Project
6. Project Formulation and Evaluation at Jangal Mahal, East Bengal, L.W.S. Project,
7. Community Forestry Projects at (a) Gettalsud (b) Bero and (c) Ormanjhi (Ranchi Dist.).

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VIII. CONSULTANCY SERVICES

Management Consultancy is Extended by the Institute in the Following Fields:

1. Project Management,
2. Personnel Management and Industrial Relations,
3. Organizational Behaviour,
4. Marketing, Market Surveys & Marketing Research.
5. Promotion of Self-Employment,
6. Non-Formal and Adult Education,
7. Community Forestry,
8. Rural Development.

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IX COOPERATIVE RELATIONSHIPS

Xavier Institute of Social Service Works in Active Cooperation with the Following Agencies:

1 Indian Social Institute, New Delhi,
2 Indian Society for Training and Development, New Delhi
3 Indian Institute of Personnel Management, Calcutta
4 All India Association For Christian Higher Education, New Delhi
5 Jesuit Educational Association of India, New Delhi
6 Ranchi Management Association
7 Ranchi Productivity Council
8 Central Board for Workers' Education, Nagpur
9 Directorate of Adult Education, Government of India
10 AVARD, New Delhi
11 Chotanagpur Chamber of Commerce And Industries, Ranchi
12 Young Men Christian Association, Ranchi
13 Indian Institute of Public Administration, New Delhi
14 People's Action for Development (India), New Delhi
15 Skills For Progress, Bangalore
16 Indian Institute of Marketing and Management, New Delhi
17 Vikas Maitri, Ranchi
18 International Industrial Relations Association, Geneva
19 Facultes Notre-Dame De La Paix, Namur, Belgium
20 ILO, FAO, UNDP, New Delhi
21 Gandhi Peace Foundation, New Delhi
22 Rajendra Agricultural University, Bihar
23 NCERT, New Delhi
24 Centre for Agrarian Research Training And Education, Ghaziabad

Gossner Mission

Printed At : Bagla Press, Ranchi

Gossner Mission

Warner W. Luoma

Box 33

Pem. Siantar, N. Sumatra

INDONESIA

Indien,
andere Pastoreskirchen
LCA

Gossner Mission

Mr. J.F. Neudoerffer
Division for World Mission
and Ecumenism-LCA
231 Madison Avenue
New York, N.Y. 1oo16

May 21st, 198o

Dear Mr. Neudoerffer:

We thank you for your April 3o letter concerning the visit of Rev. and Mrs. Luoma to Berlin on June 23 and 24, 198o.

This is to confirm the above mentioned dates of their stay in Berlin. We are looking forward to their visit.

Sincerely yours,
for the Gossner Mission

G. Lischewsky
(secretary)

Gossner Mission

April 30, 1980

Rev. Siegwart Kriebel
Gossner Mission
Handjerystrasse 19-20
1 Berlin 41 (Friedenau)
W. Germany

Dear Rev. Kriebel:

Thank you for your letter of April 23, 1980. We are now arranging for Rev. and Mrs. Luoma to visit Berlin on June 23 and 24, They will telephone you from Geneva or Frankfurt.

Thank you also for information on the Ranchi situation. It will be interesting to see what developments will now take place.

With all good wishes.

Sincerely,

Fred N

J. F. Neudoerffer
Secretary for Southern Asia
and the Middle East

Bitte Termin bestätigen.

Ls. 6.5.80

Gossner Mission

Division For World Mission
And Ecumenism - LCA
231 Madison Avenue
New York, N.Y. 10016

NEW YORK, NY
-PM
30 APR
1980

22c USA

Eingegangen
6. MAI 1980
Erledigt

Rev. Siegwart Kriebel
Gossner Mission
Handjerystrasse 19=20
1 Berlin 41 (Friedenau)
W. Germany

AEROGRAMME VIA AIRMAIL PAR AVION

(2) **Second fold**

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Additional message area

Gossner Mission

Andere Kirchen / Pastores

Evang.-Luth. Missionswerk
in Niedersachsen

Eingegangen
8. MAI 1980
Erledigt.....

P r o t o k o l l

Indienausschuß ELM 21.04.80, Hildesheim, Weinberg 57

Anwesend: Comes, Frölich, Grafe, Moritzen, Winkler

Gäste: Benz, Boetcher, Herr und Frau Grosse, Dr. und Frau Günther, Mollat, Morgner, Mrs. K. Paul Raj, Rolker

Professor Moritzen eröffnet die Sitzung mit einer kurzen Andacht, begrüßt die Gäste und stellt die Tagesordnung fest.

1. Protokolle

   a) der vorigen Sitzung vom 22.10.79;
   Grafe berichtet über Stand der Verhandlungen mit Pastor Knigge, Göttingen, für eine Gastdozentur an Gurukul, Madras, im 1. Quartal 1981. Herr Knigge soll zur nächsten Sitzung des Indienausschusses eingeladen werden; er wird gebeten, nach Rückkehr aus Indien dem Indienausschuß zu berichten.
   Die Frage der Ordnung für die Mitarbeiter des ELM wird besprochen.

   b) vom Konvent der Mitarbeiter des ELM in Indien 1./2.9.79;
   das Protokoll wurde inhaltlich bei der vorigen Sitzung des Indienausschusses besprochen; es wird vom Indienausschuß zur Kenntnis genommen.

2. Bericht Dr. Hansjürgen Günther

   Er schildert die kirchliche Landschaft Nordostindiens, die Herkunft der Studenten, den ökumenischen Charakter des Serampore College. Frau G. war tätig im Unterricht eigener und indischer Kinder und von Studentenfrauen; Dr. G. arbeitete im Fach Systematik und hatte eine Vielfalt von Nebentätigkeiten. Die Zugehörigkeit zur TELC ist künstlich; konkreter war eine Verbindung zur Gossner Ev. Lutheran Church durch 2 Besuchsreisen, bei denen auch an Pfarrerfortbildung mitgearbeitet wurde. Engster Kontakt bestand zur ex-Baptist CNI-Gemeinde von Serampore.

   Einige Problemfelder werden angezeigt:

   1. Theologie geschieht immer im Dialog; was ist indische Theologie?
   2. Studenten sind gewöhnt an System der Jagd nach Degrees, es mangelt an selbständigem Denken.
   3. Dozenten kommen den Erwartungen der Studenten (Paukbetrieb) zu weit entgegen. (Frage an unsere Aussendungs-Praxis).
   4. In der Minderheitensituation der Christen Indiens bietet Serampore eine einzigartige Chance zur Öffnung, die aber kaum genutzt wird.

Gossner Mission

5. Die Verwaltung des Collegs ist einigermaßen ehrlich, aber nach unseren Maßstäben wenig effektiv. Unsere Finanzhilfe ist nötig, schafft aber als solche ihre Probleme.
6. Zusammenlegung von Serampore College mit Bishop's College, Calcutta, wurde nicht erreicht. Immerhin sind Absprachen über gemeinsames M.Th. Programm getroffen.

Einige kritische Anmwerkungen und Vorschläge:

1. Soll unsere Mission immer nur reagieren auf das, was in Indien gewünscht wird? Warum nicht Pionierarbeit auf gestimmten Gebieten?
2. Wo ist der legenslange Missionar nötig, wo ist er eine Gefahr?
3. Wie sollen personelle Entscheidungen fallen; wer ist qualifiziert; wann und wie wird ein Mitarbeiter zurückgerufen?
4. Welchen Status hat der Mitarbeiter draußen? Ist er in jedem Fall der indischen Kirche Gehorsam schuldig? Hat die Heimatleitung sich nicht den Rat dieser Experten auf dem Feld zunutze zu machen?
5. Die finanzielle Vergütung ist ein Problem; wie weit passen wir uns dem Gastland an? Wie könnte der Sahib-Status abgebaut werden?
6. Unsere zukünftige Personalpolitik für NO-Indien ist zu überdenken. Die nordindischen Kirchen brauchen mehr Hilfe als die im Süden.

a) Theologische Begleitung indischer Pastoren durch Übersetzung allgemeinverständlicher Literatur für evangelische Erwachsenenbildung und Jugendarbeit,

b) Nordostindien braucht Soziologen/Ethnologen, der den animistischen Hintergrund dieser Völker theologisch reflektiert,

c) mehr Nüchternheit ist nötig bei Eingang eines sogen. 'Call' aus Indien. Mehr Aufmerksamkeit ist der Ermöglichung des Studiums in Deutschland für indische Studenten zuzuwenden,

d) Serampore braucht dringend gute englischsprachige Schule, da ohne sie die Anwerbung von Dozenten kaum möglich ist; können wir dazu helfen?

Die Aussprache beschäftigt sich zunächst mit der Problematik eines Zusammengehens mit Bishop's College. Dann geht es um die Frage des zukünftigen Engagements des ELM in Serampore, nicht zuletzt im Blick auf die eben eingegangene Bitte um Entsendung eines Neutestamentlers 11981. Es besteht Übereinstimmung darin, daß die früher getroffene Grundsatzentscheidung des ELM über die Beteiligung an Serampore weiter gilt. Das bedeutet aber nicht Desinteresse. Zur weiteren Behandlung dieser Fragen soll versucht werden, eine kleine Konferenz möglicher Interessenten einzuberufen, wie: NMZ, Gossner, EMW, deutsche Baptisten, Ausbildungshilfe Kassel.

Die Diskussion der Gehaltsfrage soll auf der nächsten Sitzung ausführlicher geschehen.

Gossner Mission

Dr. J.F. Neudoerffer
Division for World Mission - LCA
231 Madison Avenue
New York, N.Y. 1oo16
USA

23.4.198o

Dear Dr. Neudoerffer,

Many thanks for your letter of 8.4.8o, which I found after my return from India and Nepal two days ago. It was again an exciting time in both countries. In UMN a participatory approach to development seems to become stronger and stronger. I am quite optimistic.

In Ranchi the old situation. Bihar Christian Council has once more confirmed the granting of provisional membership to NW-GELC. Gossner Mission is not officially recognizing. But we have now agreed with KSS, that all missionaries get their salaries through the BEL of Dr. Singh without regard of the side, on which they are or to which they may change in future. I hope that this arrangement will work now.

For Pudi TTC, Gossner College and Gossner Theological College we have discussed an ecumenical structure involving all protestant and hopefully the roman-catholic churches in northern India. KSS has agreed to these proposals, now let us see, what happens.

Rev. and Mrs. Luoma are welcome here in Berlin from 17th to 18th or 19th June, but the problem is, that I am not here at that time. We could meet in Oldenburg (northern Germany), where I am during that week, but I do not yet know, how full my programmethere will be. Maybe, that I shall not have too much time for them. Therefore it looks, as if it is not too convenient this time. I am in Berlin from 23rd June again. Then it would be more convenient for me. Or before the 13th June.

With best wishes

yours sincerely,

Siegwart Kriebel

p.s.: Just received your letter of 21.4.8o. Many thanks. I shall send you the English version of my tour report soon. Dr. Minz may become Bishop, the election procedure (correspondence) is under way. G.M. has not recognized NW-GELG, but their missionaries are now paid from our money through Dr. Singh's BEL.

Gossner Mission

Lutheran Church in America
231 MADISON AVENUE
NEW YORK N Y 10016
212-481-9600
Cable: Lutheran Newyork

Eingegangen
24. APR. 1980
Erledigt.....

Division for World Mission and Ecumenism

April 21, 1980

Rev. Siegwart Kriebel
Handjerystrasse 19-20
1 Berlin 41
W. Germany

Dear Rev. Kriebel:

I believe that at this moment you may be in Nepal for the UMN meetings. I am sorry I could not attend and see you there. I think you told me that you will return to Berlin later this month.

Yes, Dr. Nirmal Minz was here for our consultation on theological education. I trust that you were able to see him in Ranchi when you were there. I hope you had a helpful visit in Ranchi and I would be eager to hear what the situation is now.

I have only heard the rumor that Dr. Minz will become the Bishop of the NWGELC. Whether this is true, I do not know.

In any case, I am writing to inform you that Rev. and Mrs. Lomperis will return to the USA in May. They have their normal furlough at this time. They will stay in the USA for one year before returning to India. This is a longer furlough than usual.

Because both Rev. and Mrs. Lomperis are trained and experienced in Islamics, we asked them to stay in the USA for some months beyond their furlough to do interpretation for our Church. However, the Church here has asked that they stay for the period September to April, since it would be better for them and for the Church to be available during this period. Because of the Iran situation, we are having many requests for speakers to interpret Islam . Consequently, we are keeping them here. Our problem is that we have no one else to do this interpretation.

In view of the Gossner situation, it may also be helpful to have him away from Ranchi while the NWGELC makes whatever decisions it wants to make.

I have written to Rev. N. Ekka saying that it is not certain whether they will return to Ranchi, simply because we do not know what the situation will be one year from now. I have indicated that I would discuss this with them later in the year.

I think that much will depend on what you and the Gossner Mission decide and what the NWGELC plans to do in terms of the GELC/NWGELC situation. At this moment, it seems best to us that both the groups work out their own decisions in consultation with you.

Gossner Mission

In the meantime, as I wrote to you, we are planning to have Rev. and Mrs. Luoma visit you in Berlin. I hope that their visit will be helpful to you in terms of a possible program of theological education by extension which you are interested in.

I shall be eager to hear from you as to what the situation now is in Ranchi and whether the dates for Luoma's visit to Berlin are satisfactory to you.

With cordial greetings,

Sincerely,

J. F. Neudoerffer
Secretary for Southern Asia
and the Middle East

Gossner Mission

April 8, 1980

Eingegangen
14. APR. 1980
Erledigt

Rev. S. Kriebel
Gossner Mission Society
Handjerystr. 19-20
1 Berlin 41
West Germany

Dear Rev. Kriebel:

I believe you had told me that you would return from India sometime in late April. I trust that your visit to Ranchi and to Kathmandu has been helpful and fruitful.

You will recall that I had spoken to you of the possibility of one of our missionaries from Indonesia, the Rev. Warner Luoma, visiting you in Berlin on his way from the USA to Indonesia. Rev. Luoma has been the founder of a theological education by extension program in Sumatra, and would be happy to share his insights with you as regards a possible TEE program in Gossner Church. Mrs. Luoma will be accompanying her husband on the way back to Indonesia.

Would it be possible for Rev. and Mrs. Luoma to spend some time with you in June? They expect to leave New York on Monday, June 16th and could arrive in Berlin on Tuesday, June 17th, leaving again for Frankfurt and Geneva in the late afternoon of Wednesday, June 18th or the early morning of June 19th.

Please let me know if these dates are satisfactory to you. I look forward to hearing from you.

I should report to you that Rev. and Mrs. Lomperis will return to the USA late in April and will stay here in the USA until early 1981. The major reason for this is that our church requires their services for speaking to congregations on Islam. Since so many requests are being made for speakers on Islam, and since both Rev. and Mrs. Lomperis are trained in Islamics, we feel that we need them here for the rest of this year.

Please let me know about the visit of the Luomas to Berlin and also the situation in Gossner Church at this time.

With all good wishes.

Sincerely,

J. F. Neudoerffer
Secretary for Southern Asia
and the Middle East

CC: W. Luoma

Gossner Mission

Division For World Mission
And Ecumenism - LCA
231 Madison Avenue
New York, N.Y. 10016

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West Germany

AEROGRAMME VIA AIRMAIL PAR AVION

(2) **Second fold**

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Additional message area

Gossner Mission

UELCI Weibel

LUTHERAN CHURCHES IN INDIA -
ASIAN LUTHERAN CHURCHES COORDINATION & INFORMATION BOARD
(A L C I B)
and LUTHERAN WORLD FEDERATION (L W F).

I am very happy to see the Lutheran churches' participation in this conference on 'Mission' by the UELCI. The members gathered here along with the members of the Executive Committee of the UELCI and members of some of overseas Boards and the Director of Department of Church Cooperation/LWF are very important members in the churches that they have to take the 'Mission' very seriously in these days. In my presentation I deal with some details of the constituent churches of UELCI, ALCIB and the LWF. These details will help us to know the interest of the organizations along with the churches. Before going into the subject matter I would like to give some definition on some key words:

(1) Mission: Christian Mission is God's Mission. It is given in the same way as the Christian Gospel itself is given. It began with God and it is with God that will end.

(2) The Church: The Church is the body of Christ - a community of believers - God's own people. Its vocation is to embody God's message from human beings.

(3) Mission field: In our usage of the term we mean the whole world hitherto not reached by the saving Gospel of Jesus Christ. Therefore all people in all countries who have not been baptised are the Mission field.

(4) Together in Mission: It is but imperative that every Christian participate in the missionary task of the church. Mutual participation, sharing and edification becomes a part of Christian living. This may mean Christian living in their local situation are Christians scattered all over the world. Churches cross geographical and cultural boundaries to accomplish their missionary task. Their common mission task implies the sharing of their resources. God did not establish his Church for the sake of the church itself. God was concerned with all other people of the world and established the church. The church is to carry out the work of God on this earth until the time that Jesus comes back. This work of the church which we have to do in every land, we call 'Mission'.

I would like to mention some of the scriptural passages also to help us understand 'Mission' :

> "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him who called you out of darkness into His marvellous light" - I Pet. 2:9
>
> "Then He said to them again, "Peace to you. Just as the Father sent Me forth, so I send you". John 20:21
>
> "He also told them, 'Go into the whole world and preach the Gospel to every creature". Mark 16:15

I would like to share with you a church leader's opinion and that is, "The Church in India has failed in its basic Mission. This is the fundamental problem". Why should we have 'Mission as our theme for this Conference?

In the 80s

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perhaps, this is the good time for us to think of 'Mission' not only in our churches but also in our regions, in our country and also in this world. We do not have any boundaries. The Word of God is with us and we are able to understand the will of God in our personal life and in our church life and also we can understand the responsibilities and the privileges given to us as members of the church which is the body of Jesus Christ. After resurrection Jesus Christ when He appeared to the disciples He showed the marks of His wounds to make them believe that He was Jesus Christ who died and rose from the dead. Today it is the responsibility of the church to show the marks of wounds of the body of Jesus Christ to the people, make them to hear the word of God and commit to the Word of God.

THE FEDERATION OF EVANGELICAL LUTHERAN CHURCHES IN INDIA
(F.E.L.C.I.)

The first efforts to unite all Lutherans in India were made a hundred years ago by the pioneer Lutheran missionary in the Andhra region, Dr.J.C.F. Heyer. In the first Evangelical Lutheran Synod in India which took place at Guntur, in the year 1853, it was recommended -

> "To take some step toward establishing official correspondence with all Lutheran missionnaries in India, which might eventually lead to the formation of a General Synod".

But this goal was not to be attained formany years since there were number of Missions such as Leipzig, Gossner, Basel and English Missions, were established in India at that time. A few years later, a Lutheran General Conference was held at Kodaikanal with represnetatives of different Missions, in which it was decided to form an All India Lutheran Literature Society and a monthly church periodical in English called 'THE GOSPEL WITNESS' was published. Later this became the organ of the Federation of Evangelical Lutheran Churches in India. It was also decided to hold a Lutheran Conference once every three years. A new word was emphasised in the second All India Lutheran Conference which met at Rajahmundry during January 1912 and it was 'FEDERATION'. The All India Lutheran Literature Society was merged with the All India Lutheran Conference and the Conference was constituted as a permanent body.

During the fourth meeting (1926) the Conference resolved to form a federation to be termed The Evangelical Lutheran Church in India. From February 1928, the Enlarged Executive Committee of the Federation held meetings between the triennial conferences. At the meeting held during February 1928, the constitution of the Federation was presented and the following resolution was adopted:

> "That this meeting recommedn to the constituent bodies of the All conference, that the conference be dissolved and that its powers and functions be transferred to the Federation of the Evangelical Lutheran Churches in India".

The Constitution of the FELC was finally approved at the third triennial conference held at Guntur during December 1932. During the eighth convention of the Federation (1947) emphasis was made upon the organisation of a United Lutheran Church in India. The ninth triennial convention suggested appointment of a full-time Secretary as a means of bringing into existence the United Lutheran Church in India.

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Federation's activities included Board of Publication, Women's Work, Youth Work, Theological Education, Worship etc. The Federation has been a most useful instrument in bringing the various Lutheran bodies into closer relationship. It has formulated common liturgy and provided Lutheran literaturein English and has constantly worked towards the organization of one Lutheran Church in India.

The Officers of the Federation were - President, Vice-President, Secretary and Treasurer.

Later on during the 17th and 18th triennial conventions certain constitutional changes were made resulting in the change of name from 'The Federation of Evangelical Lutheran Churches in India (FELCI) to 'Unted Evangelical Lutheran Churches in India (UELCI). There was some discussion in the beginning, later on it was unanimously agreed by all the Lutheran Church bodies in India. Now the former FELCI is the present UELCI. This Organization is an outward expression of the spiritual unity of the Lutheran Churches in India and it seeks to promote cooperation among Lutherans in India and the unification of Lutherans in one true faith with a view to developing and unfilding their specific charismata.

According to the amended constitution, the UELCI Office-bearers are:

Present, 2 Vice-Presidents, Executive Secretary, Joint Secretary and the Treasurer;

and the Presidents/Bishops of the nine Lutheran Churches are Ex-officio members of the Executive Committee and the Secretaries and Treasurers of the constituent churches are Ex-officio members of the Enlarged Executive Committee, which means, the Enlarged Executive Committee of the UELCI would consist of the Officers of the constituent churches. The Executive Committee meets twice a year. The Officers, except the Executive Secretary, are elected by the conference. The Executive Secretary is appointed by the Executive Council.

Each of the constituent church has its own administrative set up headed by the Bishop/President with other office-bearers. Out of the nine constituent churches, four follow 'Episcopacy' system and the rest 'Presidential' system. The church in India is growing and moves forward in self-supporting status. She also has out-reach programmes for expansion. In the midst of the vast majority of non-Christians she wants tobe a community that would share the treasure of Gospel of Jesus Christ to the people near and far. Our country has many national problems and tasks in which the church takes active part. The church realises all the weaknesses like oppression, domination and temptation for power struggle.

The church cannot run away from ecumenical challenge and is not able to recognize God's guidance in it. In addition to this she has to encounter other faiths, like Islam and Hinduism. The growth of non-Christian religions makes her to rethink the nature and method of missionary task. On the other side restrictions from the Government directly and indirectly on conversion has become a challenge to the church. Yet the church is living and wishes to be active and aggressive in mission.

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Gossner Mission

The United Evangelical Lutheran Churches in India consists of nine Lutheran Churches. They are:

1) Andhra Evangelical Lutheran Church (AELC)
2) Arcot Lutheran Church (ALC)
3) Gossner Evangelical Lutheran Church (GELC)
4) Jeypore Evangelical Lutheran Church (JELC)
5) India Evangelical Lutheran Church (IELC)
6) Evangelical Lutheran Church in Madhya Pradesh (MPELC)
7) Northern Evangelical Lutheran Church (NELC)
8) South Andhra Lutheran Church (SALC)
9) Tamil Evangelical Lutheran Church (TELC)

Little more than 12 lakhs of Lutherans speaking many different languages, are bound together in the United Evangelical Lutheran Churches in India for mutual counsel, concern and cooperation. We stand together for the testimony of Jesus to be given both in word and in deed.

A BRIEF SKETCH ABOUT THE LUTHERAN CHURCH BODIES IN INDIA

Andhra Evangelical Lutheran Church : (AELC)

This is the largest Lutheran Church body in India. The AELC was constituted in 1927 and was registered in 1932. The Headquarters is in Guntur, Andhra Pradesh and their total membership is nearly 3½ lakhs. This church's main and proper concern is evangelism and education, social work and stewardship. They have different Boards such as Finance, Evangelism and Mission, Christian Education, Secondary and Elementary Education, Publications, Medical Work and Industrial work - to carry on different responsibilities. Vast amount of community development programmes and projects are being carried on.

Their mission outreach programme is progressing and they are extending their borders into Tamilnadu and Karnataka States.

Arcot Lutheran Church : (ALC)

The Danish Missionary Society was founded in 1821 in Denmark. The aim of the Society was to preach the Gospel and they started finding new Mission field in India. The outcome of their pioneering Mission work is the present Arcot Lutheran Church in South India with their Headquarters in Cuddalore (1864). Madras is one of their main Mission centres with their different Mission activities.

Gossner Evangelical Lutheran Church : (GELC)

In 1838 Gossner Mission landed in Calcutta. Missionary pioneers started work in Patna and owing to lack of funds, the work was closed down. In 1844 another group of Gossner Missionaries landed in India and started their missionary work with Chota Nagpur as their Mission field, from here the work moved on to Ranchi and the present site of the Mission compound became the base of their operation from September 1845.

Hard and prayerful work of the missionaries among the Sardars, Uraons and Mundas brought great success and the hostile attitude of the non-christians brought the Christians to greater unity and solidarity. Christians realised the grace of God in the fellowship of suffering and recognised the power of the Gospel in the transormation of their life. Out of the sufferings, trials and tribulations came out the present Gossner church victoriously.

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Gossner Mission

India Evangelical Lutheran Church : (IELC)

The Missouri Evangelical Lutheran Mission began work in 1895. The evangelical Lutheran Synod of Missouri was organised in 1847. This mission synod in the beginning supported the Leipzig and the Hermannsburg Missions then it started to carry on foreign mission of its own. India was chosen for their foreign mission work. Now it has three Synods in four States in our country.

Jeypore Evangelical Lutheran Church : (JELC)

Date of establishment of Jeypore church is February 1928. The first Lutheran Mission that started work in East Jeypore was the Bruklum Mission. One by one places like Gunupur, and Rayagada became their mission fields. People belonging to this part of India were mostly primitive hill-tribes. They speak different languages. Later on the East Jeypore Mission was amalgamated with Danish Missionary Society. Presently the JELC is mainly supported by the NMZ Mission in Germany and the DMS of Denmark.

Evangelical Lutheran Church in Madhya Pradesh : (MPELC)

Due to the 19th century revival that spread over Sweden and Europe, a foreign Mission came into existence. The first batch of missionaries from Sweden landed in Bombay in 1877 and they were led to Chhindwara where they started the 'Chhindwara Gond Mission'. Then districts of Sagar and Narasingapur were added. Mission work at Betul was started in 1780.

Great stress was made in the Triennial Conference of the NCC in the year 1946 on the question of integration of Mission and churches in India. This question was first discussed in the Synodical Council and circulated in different congregations and finally a committee was appointed to prepare a constitution. A joint meeting was held and the new constitution was unanimously accepted and the Synod and the Missionand church were integrated into the ELC in Madhya Pradesh. Thus came into existence the present Evangelical Lutheran Church in Madhya Pradesh.

Northern Evangelical Lutheran Church : (NELC)

The NELC has been started by the Santal Mission. The Scandinavian Santal Mission has been wonderfully successful in their mission work. Santal Mission is independent and bears the corporate name of 'The Indian Home Mission among the Santals'. It is a Mission of Norway and Denmark.

The Northern Evangelical Lutheran Church with its Headquarters at Dumka is making good progress in their Mission out-reach beyond Assam and other north eastern part of India. They cater to the spiritual and social needs of the community.

South Andhra Lutheran Church : (SALC)

The German Hermannsburg Mission Society started work in 1864 in a number of places in South Andhra (i.e.) Sullurpeta, Nayudupet, Kalahasti, Gudur, Nellore, Tirupathi and Cuddapah etc. Founded in 1866, Sullurpeta formed the first Mission field. The American Lutheran Church is its Mission Board.

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Tamil Evangelical Lutheran Church : (TELC)

The first Protestant Missions began at Tranquebar with the arrival in 1706 of Bartholamaeus Ziegenbalg and Heinrich Plutschan. The 'Tranquebar Mission' started extending its work to a number of places in South India. Then the Leipzig Mission work started in 1841. This was followed by the cooperation of the Church of Sweden Mission in 1848. By 1901 the Church of Sweden Mission took separate charge of the management. In 1919 the TELC was registered as an independent body. This church got the constitution in 1921 and in addition a Bishop as her head.

The TELC with its centre at Tranquebar, Tiruchirapalli, is scattered over almost the whole of Tamilnadu. It is connected with the CSM and the LELM. It was a great land mark in the history of TELC that after the second Great War, the LELM whose field work was interrupted, participated again in the education of pastors when in Madras the Lutheran Theological College 'GURUKUL' was opened in 1927.

From the outset, the aim of the Lutheran Mission was the formation of indigenous church. Never did the Lutheran Mission intend to form congregations to be affiliated to any home church, but to form a church rooted in her own nation. Lutheran Mission aimed at independent congregations united in an Indian Church.

The responsibility for the spiritual welfare of the Tamil Lutheran emigrants was strongly felt and a diaspora station Rangoon, Burma was founded in 1877. From the earlier days the church centred on literary work - translation of Bible, collection of prayers, confessional books, Tamil-English dictionary and so on.

- All the nine Lutheran churches of the UELCI have got Healing Ministry, Education Ministry, Development and Theological Education Ministry.

THE LUTHERAN NATIONAL MISSIONARY SOCIETY (LUTHERAN N.M.S.)

The Lutheran National Missionary Society work was started in response to the call of the National Missionary Society of India which was founded in 1905 at Serampore. The call was to the Christian Churches in India to carry the Gospel message with their own men and money to all parts of India, especially to those parts which had closed the doors to missionary work or which was not till then approached by any mission Society.

As the Lutheran Churches were very much interested in Mission from the very beginning, the Evangelical Lutheran Churches in India, at first the Tamil Evangelical Lutheran Church (TELC) consented to work in cooperation with the NMS. Later on other Evangelical Lutheran Churches also joined them. A Native State in Central India (as it was then called) now Madhya Pradesh, called REWA was selected as their field of work. Mr.Samuel Gnanabaranam of TELC was the first to offer his services for the Lutheran work in the new field in 1906. Inspite of tremendous oppositions and difficulties the Word of God was taken to the new areas of Rewa State. Primary schools, Elementary Schools and hospital were started, with a view to educate the

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the local commuhity and to present the Word of God to them through such means. Slowly but steadily, the work continued and progressed. Need for appointing evangelists and Bible Women was felt. Lack of trained personnel and language presented a problem. Inspite of faults and shortcomings and so many other difficulties, the true and consecrated labours of His servants did bring out ample reward in His own time.

Few years later, the field workers were asked to visit other places which included Ambikapur, capital of Surguja, between Rewa and Ranchi. The Lutheran NMS Committee which met in 1950 decided that Kotma in Rewa and Ambikapur in Surguja be strengthened as their first NMS stations. The Gossner church sent pastors and evangelists for the work in Surguja. At a special conference held by the Federation in 1951, it was recommended to invite the cooperation of the LWF Commission on World Mission to handle this area assigned by the NMS to be evangelised as a United Lutheran Project of evangelism. Inspite of the many crisis that the NMS went through, the work was strengthened in all possible way. The Hnad of God was in it and He had His own purpose.

Now, since the Rewa field is grown, it was handed over to the Evangelical Lutheran Church in Madhya Pradesh (ELC in MP) in 1972. The Executive Committee of UELCI with the cooperation of the constituent member churches, has decided to take up another new field for Mission work in North India. Bhind and Morena in Madhya Pradesh is chosen for our Mission outreach programme. This area is in the northern most part of Madhya Pradesh, unapproached for Gospel work by any denominations or Missions. The local people depend mostly on high-standard cultivation. Rajputs and Brahmins are found in these areas. This area is a strong-hold of Hinduism. Both Bhind and Morena districts together has a population of nearly 18 lakhs of people. It is going to be developed asa industrial belt with sugar and cement factories. Hence rural and industrial evangelisation would form the main project.

The door is opened for the Gospel and the area now presents a challenge to the UELCI and its member churches. We have to face the challenge and take up the work immediately.

The capital of our country, Delhi, with its suburb, presents another challenge for gospel work and development programmes. It is very encouraging to see a small group in Delhi called as Delhi Evangelical Lutheran Church (DELC) and it has started 'Mission' work several years ago. Lutheran christians from the Andhra Evangelical Lutheran Church (AELC) and Gossner Evangelical Lutheran Church (GELC) have organised a small group and have started evangelistic work in several centres in the capital of our country; The spirit of 'Mission' is found in all people mostly in congregations and they feel that it is their responsibility.

What is the responsibility of the United Evangelical Lutheran Churches in India in this Mission field?

The UELCI is at present conducting two dialogues, one is Lutheran-CSI and the other one is Lutheran-Orthodox churches. The church Union Movement was

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started in 1947. It was initiated by the Lutheran churches. The dialogue was going on very well till 1969 and many doctrinal points were discussed. But in 1969 it came to a stand-still point. In 1975 after a gap of six years there was a meeting at Bangalore and afterwards no efforts were taken by the churches for more meetings. We should have had one meeting last year but it could not be materialised because of some good reasons.

We are very successfully conducting the dialogue with the Orthodox church. A meeting is arranged in the middle of this month at Kottayam and this meeting is sponsored by the Studies Department of the LWF. Here I have a very important point for discussion and that is, when the churches in Europe and United States are still separate, why should they insist us to have Church Union. I am not able to understand that part of it. They are encouraging us to join with other churches but they would like to keep away from the Union Movement in their countries. Perhaps, one of the Board members present here may help us to understand that point. Whatever the case may be, we are not going to discontinue the dialogue.

ASIAN LUTHERAN CHURCHES COORDINATION AND INFORMATION BOARD
(A L C I B)

It was a long-felt desire of the Lutheran Churches in Asia that we should have common programmes for 'Mission of God'. Almost all the churches in Asia were expecting a day when we could have a coordinating organization to be formed so that with our culture we can involve ourselves in the programmes.

The Asian countries have variety of people of different languages, culture, nationality and religions. Every now and then some kind of revolutinary changes are taking place, in the political, economic, social and religious fields. The Asian countries with all troubles are moving forward in all aspects. The people of Asia are coming closer to understand the political freedom and liberty, and struggle to improve in these areas. We must also note that non-Christian religions also are making impact in the minds of the people. The church in Asia is growing very much inspite of our many problems. The church is small but it is growing. We have a tremendous task before us of preaching and sharing the gospel of Christ with non-Christian majority. We have greater interest in the unity of the church so that we may have united witness to the non-Christian people.

I have taken an excerpt from the paper of Rev. Fuliga on the subject 'MODELS OF CHURCH PARTNERSHIP'. He says that we are here as representatives of churches, which are full and equal partners in the 'Mission' to which our Lord has commissioned us. We are gathered here as representatives of nine Lutheran churches and some members as representatives from the 'Mission' Boards. Can we accept the fact that we are all full and equal partners in the 'Mission' to which our Lord has commissioned us? In the Federation history you will find how Lutheran churches were started. We are grown now in all aspects of church life. We are matured. The relationship between the over-seas churches and the churches in Asia were in different stages. First it was a 'Mission. Then it was a mother and daughter relationship. Then sister

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relationship and now partner relationship. Do we understand the different stages of this relationship. Even though we have attained the equal partnership still that equal partnership is not properly defined.

Partnership is 'Mission' insists that the freedom, integrity, authority and priorities of each church must be honoured by the cooperating and assisting partner. Therefore the ALCIB is constituted as a forum for the adequate expression of the needs, concerns and directions of the Asian Lutheran churches, This also will be an agency for educating the churches for their tasks in 'Mission'. The giving and receiving churches should take cognizance of the essential nature of the church as the witnessing community for communicating the gospel to all.

THE LUTHERAN WORLD FEDERATION (L.W.F.)

The Lutheran World Federation (LWF) is an Organization consisting of all the Lutheran churches in the world. Lutheran churches, Organizations and agencies around the world are members of the LWF. There are 98 member churches who have a combined membership of about 53 million. The Lutheran churches are spread in Africa, Asia, Australia, Europe, Latin America, United States and Canada. There are many LWF National Committees in the world and the UELCI is one among them.

The Lutheran World Federation has got three Commissions and Departments of the following:

1) Commission and Department of Church Cooperation
2) Commission and Department of Studies
and 3) Commission and Department of World Service.

There are other departments like Communication. When all the Commissions are involved in 'Mission', Church Cooperation has got closer relationship with 'Mission'. The specific assignment of this Commission is: (1) to support Lutheran Churches and groups as they endeavour to carry out the Mission imperative of the Lord; (2) to facilitate contacts and exchange of resources, information, counsel in such a way as to strengthen the life and witness of related churches in all parts of the world; (3) to provide programmes requested by member churches where it is not feasible for the churches to conduct programmes themselves.

As we see the Commission on Church Cooperation mandate, the LWF through its departments, help churches to be a mission not only in their own country but also in other parts of the world. In order to be self reliant the LWF should help the churches to improve economic conditions of the people.

If we could trace back to 1970, the Vth Assembly of the LWF at Evian with its theme 'Sent into the World', the members were deeply involved in search for the meaning of 'Mission' for Lutheran churches and for the LWF. The 'Mission' mandate was seen as a comprehensive mandate belonging to the whole church and therefore also the whole of LWF with all of its departments 'Sent into the World'. I do not know why at Evian the word 'Mission' was dropped in the title of

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Commission on World Mission (CWM). I understand that there was a lot of discussion on this particular issue but finally it was dropped. The word 'Mission' was replaced by 'Church Cooperation'. Many delegates were not happy about removing the word 'Mission' at that time, but theyhave accepted finally 'Church Cooperation'. In 1975, the Commission on Church Cooperation meeting at Adelaide with the theme 'TOGETHER IN MISSION' had a very good discussion and exphasised not only 'Mission' but also the cooperation of churches all over the world to involve in the 'Mission'. In 1976 at Saskatoon the emphasis was on 'Self-Reliance' for Mission. If you notice the emphasis in every Church Cooperation meeting you will find that there was some improvement in the thinking on 'Mission'. Implementation of the recommendations of these regional, national and international conferences are very important. If we start with UELCI you will find that interest in the 'Mission of God' was there when the Lutheran churches started the 'Lutheran National Missionary Society (Lutheran N.M.S.), about which I have already mentioned in the earlier pages of this presentation.

This Conference on 'Mission', after considering several papers presented, will have opportunity to meet in groups to formulate its recommendations to the UELCI. The UELCI will pay special attention to these recommendations and will implement them with the cooperation of the constituent churches of the UELCI.

G.THOMAS EDWARD
Executive Secretary-UELCI

New Delhi
March 4-6, 1980

Gossner Mission

Jonaskirche - Delhi

Aktennotiz Delhi Lutheran Church

Gegenwärtig gibt es in Delhi drei lutherische Gruppen.

1. DELC - Delhi Evangelical Lutheran Church - beansprucht eine Mitgliedschaft von 6.000 Lutheranern. Eine unsichere Zahl. Andere Angaben beziehen sich auf 800 bis 2.000, wiederum andere auf 4.500 Mitglieder. Diese Gruppe ist registriert als Delhi Evangelical Lutheran Church. Sie gliedert sich in sechs Gemeinden mit sechs Predigtstellen und hat einen Pastor baptistischer Herkunft engagiert.

2. Eine Gruppe von Madhya Pradesh,auch Lutheraner, die freilich nur 50 Mitglieder höchstens umfaßt. Ein Pastor wurde ernannt, hat seine Stellung aber noch nicht angetreten.

3. Eine Gruppe von lutherischen Christen, die aus dem Bereich der Gossner-Kirche zugewandert sind. Diese Gruppe steht etwas am Rande, ist in die gegenwärtigen Gespräche nicht direkt einbezogen, bedingt durch die separatistischen Spannnungen in ihrer Heimatkirche.

Die beiden erstgenannten Gruppen haben sich entschieden, unter der koordinierenden Leitung der UELCI zu arbeiten. Dieser Entschluß findet Gegnerschaft bei dem Asien-Sekretär der Church of Sweden Mission, der verhindern möchte, daß UELCI eine Art Superstruktur für die Lutheraner in Delhi bildet oder gar in eine Art koordinierende oder aufsichtsführende Position hineinwächst. Die Church of Sweden Mission will demgegenüber ihre bilateralen Beziehungen mit der Madhya Pradesh Lutheran Church und ihrer Minderheitengruppe in Delhi weiterführen.

Dem entspricht es, daß die Church of Sweden Mission 600.000 Rupien bewilligt hat für den Erwerb eines Gebäudes, das auf den Namen der Madhya Pradesh-Gruppe in Delhi eingetragen ist.

Der Delhi Evangelical Lutheran Church-Gruppe wird erlaubt, dieses Gebäude für gottesdienstliche Zwecke zu benutzen. In dem gleichen Gebäude wird, zum Mißvergnügen der Church of Sweden Mission, die Division of Social Action (Rajaratnam) ein eigenes kleines Büro unterhalten. Während die Delhi-Gruppe dieses Gebäude, bzw. die Kapelle, für gottesdienstliche Zwecke benutzen kann, bleibt die Gossner-Gruppe zum gegenwärtigen Zeitpunkt außerhalb der Überlegungen. Indem die Church of Sweden Mission die Madhya Pradesh Minderheitengruppe finanzierte, hat sie diese Gruppe in eine Machtposition gebracht, während die Delhi-Gruppe, die zur Zeit einen viel dynamischeren Eindruck vermittelt, nun in einer benachteiligten Lage ist.

Die Madhya Pradesh Gruppe will nach Auskünft ihres Führers sich nicht auf städtische Aufgaben, sondern auf evangelistische Aufgaben in der ländlichen Umgebung Delhis konzentrieren und hat dabei etwa 85 Dörfer in der Umgebung Delhis im Blick.

Die Delhi Evangelical Lutheran Church richtet ihren Blick auf das städtische Delhi, tut gegenwärtig etwas Arbeit in den städtischen Slums (es scheint da ein Projekt mit Mr. Hodne gegeben zu haben, das nicht sehr erfolgreich war). Die Sozialarbeit, die die Delhi-Gruppe tut, mag eine typische Mittelklassen-Sozialarbeit sein, darum kann man Fragen an die Effektivität dieser Arbeit richten; aber man muß auch sehen, daß die Delhi-

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Gruppe eine enthusiastische, von Laien geführte Gruppe ist, die im Moment "mehr Dampf zu haben scheint" als die Madhya Pradesh Gruppe.

Mir scheint, daß die Church of Sweden Mission diese enthusiastischen Elemente in der Delhi-Gruppe mit ein wenig Mißtrauen betrachtet und sich entschieden hat, die Madhya-Pradesh-Gruppe zu stützen, einmal wegen ihrer traditionellen Bindungen an die Madhya Pradesh Heimatkirche, und zweitens weil die Verbindung mit dieser Heimatkirche ihr auf lange Sicht eine größere Aussicht auf Stabilität zu geben scheint. Ein anderer Faktor, der nicht übersehen werden kann, liegt darin, daß die Madhya Pradesh Gruppe nicht bereit ist, ihren Namen und ihre Identität aufzugeben und sich mit der Delhi-Gruppe zu vereinigen. Im Grunde, so scheint es, will die Madhya Pradesh Gruppe eine ländliche Kirche bleiben, während die Delhi-Gruppe eine Kirche in der Stadt sein will. Der Leiter der Madhya Pradesh Gruppe sagte außerdem ausdrücklich: "Wir brauchen auch für Gespräche mit Regierungsstellen ein Büro in der Stadt".

Es besteht aber zwischen beiden Gruppen ein Übereinkommen dahingehend, daß UELCI eine koordinierende Funktion wahrnehmen soll (umbrella). "When the time matures" ist vorgesehen, daß beide Gruppen sich zu einer Kirche vereinigen.

Ich fahre dann einen ganzen Tag mit dem Leiter der Delhi-Gruppe durch Delhi und sehe verschiedene Stützpunkte ihrer Arbeit. Der Leiter ist Mr. John Miller-Rayapudi, ein Lecturer in Social Psychology an der Delhi University. Er beansprucht für seine Gruppe 6.200 Lutheraner. Es gibt, wie gesagt, 6 Predigtstellen. Eine auf dem Uni-Campus, eine zweite im Neubau-Viertel, eine außerhalb Delhis am Stadtrand und drei in Sanierungsgebieten.

Wir besuchen erstens einen Kindergarten mit 56 Kindern, 4 Lehrern, mehr Vorschule als Kindergarten, in einem gemieteten Einfamilienhaus von 125 m^2 sehr beengt untergebracht. CDS finanzierte die Ausrüstung. Der Kindergarten trägt sich selbst aus den Beiträgen. Die Umgebung: gehobener Mittelstand. Sache für CDS.

Die Bitte um einen Kleinbus, um Kinder abzuholen und heimzufahren, sollte auch bei CDS präsentiert werden.

Wir besichtigen zweitens eine Predigtstelle am Stadtrand. Ein pensionierter Pastor der Baptisten hat sich dort ein Haus gebaut, mit sehr kleiner, offener Kapelle. Der Leiter der Gemeinde ist dort seit drei Monaten nicht mehr gewesen. Der Gottesdienst findet unregelmäßig statt. Besucher wollen für's Kommen mit kleinen "hand outs", wie alter Kleidung, etc., belohnt werden.

Drittens besichtigen wir eine andere Predigtstelle in einem Sanierungsgebiet der Stadt, in Nord-Delhi. In unmittelbarer Umgebung leben nur drei christliche Familien; in weiterer Umgebung soll es 300 Christen geben. Der Bau der Kapelle wurde abgebrochen, weil die Gelder ausgingen, zum Teil veruntreut worden sind. Der Bau scheint aber wieder in Gang zu kommen.

Viertens besuchten wir ein self-employment-scheme: Hausangestellte werden von Frauen in Handarbeiten, ausgebildet, die Produkte werden mir mitgegeben mit der Bitte, in Deutschland Verkaufsmöglichkeiten zu prüfen.

Gossner Mission

Fünftens suchten wir die Familie eines Major Powar, pensionierter Major der Armee, auf. Ein sehr engagierter kirchlicher Laie methodistischer Herkunft, er unterhält einen Hausbibelkreis und dieses self-employment-scheme.

Sechstens sahen wir ein kleines Flood-Relief-Program. In Kooperation mit Kasa und Hodne hat es zum Bau einiger Brunnen, Verteilung von Decken, etc. geführt. Nur teilweise ermutigend.

Siebentens, Besuch der Studentengemeinde im Campus Ministry Delhi. Der Sprecher der Studenten ist : Charles M. Gechuki.

E - 2/12 , Model Town

Delhi/110009

In Delhi gibt es vier Universitäten. Die University of Delhi hat 53.000 Studenten. Christen: ~~Englische~~ Christen etwa 560, mit einer starken Naga-Gruppe.

Afrikaner:
200 Studenten aus Kenia
52 " aus Tanzania
16 " aus Uganda
18 " aus Namibia, Rhodesien, Lushoto
6 " aus Nigeria

Einige ~~aus~~ Simbabwe

Diese Studentengemeinde ist auch eine von Laien getragene Bewegung, die gegenwärtig keinen Pastor hat. Sonntägliche Gottesdienste auf ganz und gar ökumenischer Basis werden im Gandhi Bhavan auf dem Universitätskampus in relativ grosser Öffentlichkeit abgehalten. Im gleichen Gebäude finden z.B. Lesungen der Gita durch Hindu-Lecturers statt. Die studentische Gruppe betont evangelistische Arbeit,hat eine evangelikale Atmosphäre.

Die Studenten leben weit verstreut über die Stadt, nur eine Handvoll ist in Studentenheimen untergebracht. Die meisten mieten Zimmer für 300 Rupien im Monat, das ist mehr als die doppelte Rate, die Inder bezahlen müssen.

Das Campus Ministry begann im Jahre 1979 mit der Hilfe der Delhi Lutheran Church. Es gibt eine Christliche Bruderschaft an der Universität, die versucht, die 560 indischen christlichen Studenten zusammenzuführen. Das Campus Ministry, das auf die Initiative der Delhi Lutheran Church zurückgeht,kümmert sich besonders um Arbeit mit Ausländern und hier wiederum besonders um die Arbeit mit Afrikanern.

Es ist wichtig, daß diese Afrikaner sich zum Gottesdienst an einem öffentlichen Ort treffen. Dort kommt es gelegentlich auch zu Gesprächen mit den Studenten, die die Hindu-Feiern besuchen. Einer der wenigen Punkte, in denen sich eine christliche Gemeinde direkt im Kontext der modernen intellektuellen Welt etabliert.

Needs
1) Eine Kapelle
2) Ein Pastor
3) Ein Studentenheim.

Gossner Mission

Gegenwärtig gibt es nur ein internationales Studentenheim an der Uni, das nur eine Handvoll Afrikaner aufnimmt, in Privatmieten werden diese afrikanischen Studenten ausgebeutet. Die Stadt Delhi hat der Delhi Lutheran Church ein Grundstück angeboten von etwa 2.000 Quadrat-Fuß für 200.000 Rupien. Auf diesem Gelände könnte ein Studentenheim gebaut werden. Das gesamte Projekt würde etwa 840.000 Rupien kosten, ohne Innenausstattung.

Vorschlag (mit Lehtonen abgesprochen): Das ganze Projekt wird in das Statement of Need aufgenommen, eventuell auch von CDS finanziert. Ein afrikanischer Pastor (?) samt Frau könnten dem Heim gleichzeitig als Hauselternpaar vorstehen. Ein Gemeinschaftsraum des Studentenheims könnte auch als Kapelle dienen und damit den Bedarf für einen gottesdienstlichen Raum abdecken.(Wenn es nicht überhaupt wichtiger wäre, den Gottesdienst der Gemeinde an ihrem alten Ort zu belassen.) Das ganze Projekt verdient Priorität. Falls CDS sich nicht imstande sieht, dieses Projekt zu finanzieren, sollte man überlegen, ob das Deutsche Missionswerk da einsteigen könnte.

Zur Frage nach einem Pastor: Neben der Überlegung, einen indischen oder auch möglicherweise afrikanischen Pastor samt Frau als Hauselternpaar anzustellen, hat die Gemeinde angeregt, einen deutschen Pastor, der Erfahrung hat in Studentenarbeit, dort für einige Zeit zur Verfügung zu stellen, damit er beratend und wegweisend mitarbeiten kann. Das NMZ sollte an Pastor Peter Knuth herantreten, der mit seiner mehrjährigen Erfahrung in Tanzania und in deutscher Studentenarbeit möglicherweise für ein Drei-Monats-Programm in Frage käme. NMZ sollte dann die Finanzierung übernehmen.

Drittens, das NMZ sollte sich, was den Gesamtbereich der Delhi Evangelical Lutheran Church angeht, auf den Bereich Campus Ministry konzentrieren. Vorschlag: Rupien 30.000 pro Jahr für eine Dauer von 3 Jahren zu bewilligen und über das Büro der UELCI in Madras an die Delhi Evangelical Lutheran Church für diesen Zweck zu überweisen.

Rudolf Keller

28/31 80

Gossner Mission

Rev.
Dr. J.F. Neudoerffer
Lutheran Church in America
231 Madison Avenue
New York N.Y. 1oo16
USA

2o.2.198o

Dear Dr. Neudoerffer,

Many thanks for your letter dated 22.1.8o.

I made a mistake. Rev. Albert Minz has already returned from USA after completing his M.Th., I do not know where. He returned in 1979 or 1978.
The one who has now gone to USA for his doctorate is Rev. Royang Dang.
He is a teacher at the Theological College in Ranchi.

Thanks for the other two names. Since I am going to Ranchi next month, I shall be able to get some more details about students studying under LWF scholarships.

Dr. Nirmal Minz is coming to Hannover this week, on his way to the USA. I shall see him here, perhaps you are going to see him there? Latest news indicate, that he quietly may try to stop the experiment of an independent NW-GELC. I do not know, whether I shall be happy or sad, if this is true. If it is, very much will depend on the behaviour of KSS. I hope, that they will not rejoice openly, but help the others to save their faces. Anyway we shall hear more from Dr. Minz soon.

Greetings from Berlin,
yours

Siegwart Kriebel

Gossner Mission

Lutheran Church in America
231 MADISON AVENUE
NEW YORK N Y 10016
212-481-9600
Cable: Lutheran Newyork

Division for World Mission and Ecumenism

January 22, 1980

Rev. S. Kriebel
Gossner Mission Society
Handjerystr. 19-20
1 Berlin 41
West Germany

Dear Rev. Kriebel:

Thank you so much for meeting me at the airport in Berlin. I really did appreciate talking with you.

Enclosed please find a copy of my letter to Dr. Thomas Edward of UELCI.

I have asked the New York office of LWF about Rev. Minz, a scholarship student from GELC. They do not have any Rev. Minz studying here under LWF. He may be here under some other program. I will inquire further.

However, I have recently seen the new application forms for LWF scholarships from the GELC. for 1980. They include:

a) Mr. Cyril Lakra, age 33, an accountant in the government office in Ranchi, who is applying to LWF on the recommendation of GELC to study "Data Processing and Programming in Computer Science".

b) Miss Olive Tigga, age 25, who finished a B.Sc. degree in Agriculture in Ranchi and is now applying for scholarship to do a "Masters in Agriculture". She does not state where she is working, so she is probably unemployed.

I thought you would like to know about this.

Greetings,

J. F. Neudoerffer

J. F. Neudoerffer d.E.
Secretary for Southern Asia
and the Middle East

Gossner Mission

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

(Regd. under Societies Registration Act XXI of 1860)

Pramukh Adhyaksh	*Up Pramukh Adhyaksh*	*Secretary*	*Treasurer*	*HEAD OFFICE*
Rev. P. D. Soreng	Rev. Dr. M. Bage	Mr. A. Lakra	Mr. P. Topno	G. E. L. Church. Ranchi Bihar/India Phone 23358

Ref. No. 540/79/KSS-153 *Date* 28 Dec 79

Eingegangen
09. JAN. 1980
Erledigt

Rev. Dr. Neudoerffer
Secretary for Souther Asia
Lutheran Church America

Dear Dr. Neudoerffer,

Many thenks for your letter dated 2 Dec 79. I wanted to write to you earlier but immediately after I returned from Delhi, our full KSS meeting started and hence could not write to you earlier.

Pastor S. Krieb el, Director Gossner Mission will be here at Ranchi in Mar/Apr 1980. I believe it will be a good time if you could arrange your presence during that time so that we may discuss the matter face to face to a fruitful solution. The exact date of the Director's arrival will be communicated to you in time.

Wishing you a prosperous and happy New Year

Thanking you,

Yours sincerely,

(Rev. P.D. Soreng)
Pramukh Adhyaksh

c.c. The Director Gossner Mission

Gossner Mission

LUTHERAN CHURCH IN AMERICA

Division for World Mission and Ecumenism
231 Madison Avenue, New York, N. Y. 10016
Telephone (212) 481-9600

December 12, 1979

Rev. Dr. Thomas Edward
Executive Secretary, UELCI
Gurukul Campus
98 Purasawalkam High Road
Kilpauk, Madras 600 010
India

Dear Dr. Thomas Edward:

I do want to thank you for the opportunity to meet with you on November 28th at your office in Madras. In your busy schedule you were kind enough to take two hours for a good discussion on many matters, not the least being the Gossner situation.

I was indeed sorry that you could not accompany me to Ranchi, as I had hoped you might, but I had promised to write to you regarding my visit in Ranchi and elsewhere.

As you know, I was eager to find out where the information contained in Rev. Soreng's letter was coming from since the LCA has not granted any money whatsoever and certainly has not in any way promised what Rev. Soreng has quoted in his letter of 23 October, 1979.

First, as you are aware, I did want to learn from you whether you had investigated the matters quoted by Rev. Soreng. You had indicated that you had not.

Secondly, I needed to know from Rev. Lomperis himself, whether he had in any way made such promises as he is accused of, which I am assured he has not.

Thirdly, upon reaching Ranchi, my first visit was with Rev. Soreng, which as is normal, was most cordial. He indicated that the report on Lomperis' promises came from one of his pastors, and he was quoting what had been told to him.

We talked about the overall situation in the GELC, and the main points were these:

a) that the LCA would be most welcome to serve all the Gossner people but Rev. Soreng asked that in doing this, the LCA coordinate with the Gossner Mission Society in any programs which would be planned. This I felt was a most reasonable request.

Gossner Mission

b) that Rev. Lemperis would also be most welcome to serve in the Ranchi area in an overall program coordinated through the NeLC and the Gossner Mission Society. Parenthetically, this has been a topic of discussion between Rev. Soreng and myself over several meetings and we have agreed that an overall program centered in the seminary for theological extension and up-grading of ministry would be most meaningful for all pastors and pratcharaks of the Gossner Church. It should also be noted that the Gossner Mission Society has intimated its interest in sending a missionary to the Seminary in the near future both for teaching and for extension work in pastoral up-grading;

c) that the varied areas of economic need in the church was a major concern, especially water resources in view of the drought situation.

d) The matter of the Indian Government inquiries regarding the purpose of Rev. Lemperis' stay in Ranchi was raised. This did not seem to be any more than the normal inquiries of the Government in terms of foreign residents.

Finally, I then met with the officers of the NMOHLC to ascertain whether in fact they had been saying the things quoted in Rev. Soreng's letter. Their reply was that the quoted passage of Rev. Soreng's letter was not true. Regarding the Government inquiries they assured me that the chief officer in the area responsible for foreign residents is completely aware of what Rev. Lemperis is doing and they assured me that there was no problem in this. They stated that they would be willing to put this in writing and perhaps that letter will be forthcoming.

Having ascertained in Ranchi that there had been no financial aid promised and that whatever had been reported was, in my understanding, not so, and could not be shown to be true, I was again sorry that you could not have been there with me.

I went on to a visit with Rev. Kriebel of the Gossner Mission Society in Berlin. He and I talked together of the situation in Ranchi. He confirmed that they were interested in developing various programs both at the Ranchi Seminary and in areas for development. Particularly in regard to the Seminary and pastoral up-grading, he hoped the LCA would assist them with Lemperis and in any other way.

I also indicated the points which Rev. Soreng had made with me and we had agreed that whatever the LCA might be involved in in Ranchi area will be coordinated with them, the Gossner Mission. We also talked of several matters in which the LCA could be helpful to the Gossner Mission as they plan to develop some new initiatives.

Following Berlin I visited Dr. Lohrmann and reported to him the above matters.

I trust this is helpful to you.

Gossner Mission

One final footnote. You will recall our conversation in Madras regarding the visit of Dr. and Mrs. Crumley and Dr. Vikner to the AEL Church in January. They will be passing through Madras on Monday morning, January 21, 1980 catching a flight to Singapore about noon on that day. We had tentatively agreed, I believe, that these visitors would meet you and others at Gurukul at 9 a.m. on the 21st for an hour or more. I think this is both important and necessary.

My cordial Christmas greetings to you and yours.

Sincerely,

J. F. Neudoerffer
Secretary for Southern Asia
and the Middle East

CC: Dr. Vikner
Dr. Lehtonen

Gossner Mission

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

(Regd. under Societies Registration Act XXI of 1860)

Pramukh Adhyaksh
Rev. P. D. Soreng

Up. Pramukh Adhyaksh
Rev. Dr. M. Bage

Secretary
Mr. A. Lakra

Treasurer
Mr. P. Topno

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

Ref. No. 530 /79/KSS-153

Date Dec 8, 1979

Eing. Langen
18. DEZ. 1979
Erledigt

Rev. Dr. Neudoerffer
Secretary for Southern Asia LCA
231 Madison Avenue
New York, NY 10016

Reference No: 402/79/F48 C dated 2.12.1979 of so called Secretary , NW GELC.

Dear Dr. Neudoerffer,

Regarding para 2 - letter No. 588/75/F 48 dated 3.12.1979 etc. etc . I have to say that they have been presenting a twisted history of the Gossner Church. They want to go on by lies and not by facts.

Regarding para 3 time will reveal the fact. They (NWGELC) are not giving any help to Rev. Lomperis but Lomperis is helping them to lead the people out of GELC.

Regarding para 4 please see that Rev. Lomperis has no plan or work to upgrade the pastors and pracharaks. He (Lomperis) is an outsider who cannot upgrade the present Indian pastors. I may be a sick man, I am nor Ph.D. or DD. You may send people to find out either the sickness of leaders of so called NW GELC or the president of GELC.

Regarding para 5- please come and study the congregations where Rev. Lomperis paid a visit.

.....2

Gossner Mission

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

(Regd. under Societies Registration Act XXI of 1860)

Pramukh Adhyaksh
Rev. P. D. Soreng

Up. Pramukh Adhyaksh
Rev. Dr. M. Bage

Secretary
Mr. A. Lakra

Treasurer
Mr. P. Topno

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

Ref : No......

Date.....

I welcome you to have a comprehensive history of the GELC. Please do not go by a twisted history presented by the so called NW GELC.

With greetings and many thanks.

Yours sincerely,

(REV. P.D. SORENG)
Pramukh Adhyaksh/
President

c.c. President, LCA
Secretary, UELCI
Gossner Mission
Presidents of all Lutheran Churches in India
LWF

Gossner Mission

10. DEZ. 1979
Erledigt

UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA

Dr. Thomas Edward
Executive Secretary

Gurukul campus
98. Purasawalkam H.Road
Kilpauk, Madras-10.

November 23, 1979.

To:

The Bishops/Presidents of Constituent churches
of U.E.L.C.I.
The Supporting Mission Agencies abroad
The Lutheran Seminaries and Cooperating Ecumenical
Institutions in India
- Community Service Centre
- Tamilnadu Theological Seminary
- United Theological College
- Serampore College

The Lutheran World Federation
The Hon.Executive Secretary, Asia Lutheran Churches Coordinating
and Information Board (ALCIB)

Dear friends,

I would like to recall your attention to a circular from UELCI Executive Secretary's office dated September 27, 1979, mentioning about theConsultation on 'MISSION'. I have also mentioned about the Manila Consultation on 'Mission' which was held in March 1979 in which many leaders of the Lutheran churches around the world participated.

I am very happy to say now that many leaders have taken some interest in this Mission Consultation and they have responded to that circular positively that they would attend the consultation. The UELCI officers are very much encouraged by this response. When it was mentioned in the Enlarged Executive Committee of UELCI which met during last week in Madras, the participants were very much encouraged and they are looking forward to this consultation.

In that circular I mentioned about the possible dates of the consultation to be some time during February 1980. After careful consideration of many factors it was finally decided to fix the dates for the UELCI Mission Consultation during March 4-6, 1980 at New Delhi (India). I know it is very difficult for the overseas partner church participants to make travel arrangements in a short time. Since there is about 3 months I hope the overseas participants will be able to make travel arrangements to come to New Delhi on March 4th, 5th and 6th, 1980.

Further details will be sent to you during the course of this period.

Thanking you for your cooperation,

Yours sincerely,
G. Thomas Edward
(G.THOMAS EDWARD)
Executive Secretary

gte/cg

P.S: Sorry, we missed sending the enclosed circular earlier.
Thanks.

Gossner Mission

UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA

Rev. Dr.G.Thomas Edward
Executive Secretary

Gurukul campus
98. Purasawalkam H.Road
Kilpauk, Madras-10.

Sept. 27, 1979.

To:

The Bishops/Presidents of Constituent Churches
of U.E.L.C.I.
The Supporting Mission Agencies abroad
The Lutheran Seminaries and Cooperating Ecumenical
Institutions in India - Community Service Centre
- Tamilnadu Theological Seminary
- United Theological College
- Serampore College, Serampore
The Lutheran World Federation
The Hon.Executive Secretary, Asia Lutheran Churches Coordinating
and Information Board (ALCIB)

Dear Friends,

Some of us who attended the Manila Conference on Mission in March 1979 received a new hope and a vision to renew our efforts towards active Mission work in India. Under the direct impact of this conference, the United Evangelical Lutheran Churches in India (UELCI) acted immediately to set up a Mission Project in Bhind and Morena, a virgin area in Madhya Pradesh as an indigenous project of UELCI churches. Also at the same time the UELCI decided to regard Delhi suburb area as Mission area building upon the pioneering work done by the present Delhi Evangelical Lutheran Church (DELC) which all the members of the Executive Committee of UELCI themselves visited and were greatly impressed with.

We also find similar great other opportunities in India and would like to examine further in greater detail the new Mission Projects that we would like to undertake and establish cooperative relationships between the churches within India as well as those abroad.

We would also like to discuss the Manila recommendations with particular reference of cooperation with churches and missions as recommended by the Manila Conference.

We also find a proliferation of agencies in India who are working in the name of churches but strengthening devisive forces and weakening the possible ecumenical approach to new projects. Even some representatives of main stream churches are operating individually and with individuals rather than with the churches.

contd .....

Gossner Mission

It is very important to strengthen -

(1) the witness of the existing churches

(2) to strengthen cooperation amongst the existing churches

and (3) organise new projects on a truly ecumenical basis, which the UELCI strongly supports.

It should not be forgotten that it was UELCI that brought about the integration of Gurukul Lutheran Theological College and Research Institute, Madras and the United Theological College, Bangalore. This is just one example.

We would also like foreign Mission Agencies to cooperate with us and we whole-heartedly invite them to do so and we should discuss the modalities of such cooperation particularly in the new projects.

We would also like to involve the National Christian Council of India (NCCI) in our deliberations.

In order to discuss all these opportunities and challenges, the UELCI proposes to convene a conference on Mission in India in the latter half of February, 1980. The details of this proposals will be spelt out by the Enlarged Executive Committee of the UELCI in November, 1979. This advance information is given to all those to whom this letter is addressed in order that you may start thinking about it and keep the latter half of February, 1980 free for such a meeting. Most probably the venue would be DELHI. I request all of you to keep this event in your prayers and you are free to raise any questions for clarification even at this stage and offer suggestions for a successful planning of our new Mission Projects in India.

Thanking you,

Yours Sincerely,

G. Thomas Edward

(G.THOMAS EDWARD)
Executive Secretary

/cg

Gossner Mission

Indien, andere Patriarchen

Aktenvermerk über ein Gespräch mit Dr. Neudoerffer
Berlin-Tegel, 5.12.1979

Dr. Neudoerffer kam aus Ranchi. Er war zunächst in Madras, um mit Rev. Lomperis und Dr. Edward (UELCI) über Sorengs Brief an Neudoerffer und Dr.Edward's Brief an Lehtonen (LWF) zu sprechen.

Lomperis bestreitet, über finanzielle Zuwendungen der LCA an die NW-GELC gesprochen zu haben. Edward hat diese Behauptungen Sorengs nicht überprüft, ehe er sie nach Genf weitergeleitet hat. Edward ist auch nicht bereit, mit Neudoerffer nach Ranchi zufliegen, um die Sache zu prüfen.

Soreng in Ranchi gibt an, diese Behauptungen aus einem bestimmten Dorf im NW-Anchal vom dortigen Pfarrer zu haben (Kirche ohne Dach). Ekka bestreitet, daß LCA-Geld von seinen Leuten versprochen worden ist.

Neudoerffer befürwortet ein Treffen LCA/UELCI/LWF, eventuell im April8o, nicht um über Lomperis zu sprechen, sondern über LCA's Politik in Indien, oekumenisch vorzugehen und sich nicht an die lutherischen Kirchen allein zu halten. LCA ist ein ebenso gutes Mitglied des WCC wie des LWF.

Soreng hat zugesagt, daß Lomperis nach seinem Heimaturlaub in 198o in der GELC willkommen wäre, wenn er der ganzen Kirche zur Verfügung stehe. Ein deutscher Theologe am Theol. College in Ranchi und Lomperis als TEE-Organisator könnten ein sinnvolles Gespann ergeben. Anfang 198o wird Neudorffer entscheiden, ob Lomperis nach Ranchi zurückkehren soll.

Stipendiaten der GELC in den USA sollten nicht an streng orthodoxe oder konservative Colleges vermittelt werden. Neudoerffer ist bereit, sich in diesem Sinne für uns einzusetzen. Albert Minz ist der erste Betroffene, für den eine solche Zusammenarbeit infrage kommt.

Ein LCA-Mann hat ein TEE-Programm ausgearbeitet. Auf seinem Weg nach Asien wird er im Mai 198o in Berlin Station machen, um über TEE-Möglichkeiten in Indien zu sprechen und um einen TEE-Entwurf von Lomperis/Dr.Minz zu diskutieren.

Die Verwaltungsgeschäftsstelle der LCA und anderer Missionsgesellschaften in Madras wird sich über die Möglichkeit von external accounts mit langen Festlegungszeiten in Indien erkundigen.

Der Brief von Edward an Lehtonen wird von Neudorffer als ein Teil der Auseinandersetzung Ratjaratnam/LWF gesehen.

Kriebel, 6.12.79

Gossner Mission

Noch nicht aufgeführt ist in dieser Aufstellung der nötige Sitzungsraum sowie Nebenraum (WC, Teeküche etc.)

Auch ist noch nicht die räumliche Lage der Gossner-Buchhandlung mitbedacht worden.

Die rechtliche und damit auch finanzielle Beteiligung der Gossner Mission bei einem solchen Vorhaben muß gründlich durchdacht werden. Wahrscheinlich empfiehlt es sich, daß das BMW rechtlich als alleiniger Träger eines 'Hauses der Mission' auftritt und die Verbindung zwischen Gossner Mission und BMW durch Mietvereinbarungen verbindlich und langfristig geregelt werden.

V. Möglichkeit der Verwirklichung

a) Um den oben aufgeführten Plan für ein 'Haus der Mission' im Rahmen der Berliner Möglichkeiten und Wirklichkeiten in die Tat umzusetzen, müssen grundsätzlich folgende Voraussetzungen erfüllt werden können:

1.) Ein genügend großes Grundstück in zentraler Verkehrslage (Nähe U-Bahn, Busse).

2.) Unmittelbare Nähe zu einer kirchlichen Einrichtung, die über Räume für größere Veranstaltungen verfügt, oder entsprechend gemeinsames Vorgehen mit einer Kirchengemeinde oder einem kirchlichen Werk.

3.) Kostenlose oder fast kostenlose Überlassung des Grundstücks für Bauzwecke des BMW.

4.) Günstige Verkaufsmöglichkeiten des 'unrentablen' Teils des BMW-Grundstücks in Lichterfelde.

5.) Gewährung von Finanzmitteln aus 3. Hand (Lotto- oder Totomittel)

6.) Langfristige Amortisierung eines Darlehens, das u.U. für die Finanzierung eines Baus noch aufgenommen werden müßte.

b) Zur Zeit sind folgende Grundstücke bekannt, bei denen die Mehrzahl der geforderten Merkmale, wenn auch mit unterschiedlicher Qualität, zutreffen könnte:

1) 1 Grundstück der EKiBB (Berlin West) am Viktoria-Luise-Platz (Schöneberg)

2) 1 Grundstück der Bundesrepublik Deutschland an der Matthäusgemeinde in Steglitz

3) Grundstück der Gossner Mission, Handjerystr. 19-20, das jedoch ein Minimum der geforderten Merkmale aufweist.

Das Grundstück des BMW Augustastraße 24, 24 a und 25 ist wegen seiner ausgesprochenen Wohnlage für die oben beschriebenen Zwecke nicht recht geeignet.

Gossner Mission
Handjerystraße 19/2o
1ooo Berlin 41

Berlin, den 8.11.1979

Kurzbericht über den Besuch von H.-H. Peters und S. Kriebel in Genf am 29./3o.1o.1979

Terminplan:

29.1o.	9.oo Uhr	Dr. Neudoerffer, LCA
	14.oo Uhr	Emilio Castro, WCC CWME
	15.oo Uhr	Rev. & Mrs. Bachmann, LCA
3o.1o.	1o.oo Uhr	Karl Mau, LWF
	11.oo Uhr	Dr. Ries, Mr. Neldner, Mrs. Nallathumbi, LWF, LWS
	12.3o Uhr	Risto Lehtonen, Rev. Harman, LWF
	14.oo Uhr	B. Sjollema, WCC PCR (Pascal de Pury, WCC CCPD)
	16.oo Uhr	(R. Lehtonen), Rev. Harman, LWF

Kürzere Besuche, die vor allem dem gegenseitigen Kennenlernen dienten, waren die bei Karl Mau und Emilio Castro, sowie das Mittagessen mit R. Lehtonen und Williams Harman. Leider war die Zeit bei diesem Essen zu kurz und ein Termin am Nachmittag kam nicht mehr zustande, so daß wir keine Absprachen über unser Verhalten gegenüber der Gossnerkirche treffen oder gründlich diskutieren konnten. Es wurde jedoch deutlich, daß der LWB nur schwache Kontakte zur Gossnerkirche hat und weder finanziell noch personell einen nennenswerten Einfluß auf die Gossnerkirche ausübt. Gegenseitige Information wurde vereinbart.

Das ausführlichste Gespräch (auch Anlaß der Reise) fand mit Dr. Neudoerffer, dem Missionsbeauftragten der LCA für Afrika und Asien, statt.

Neudoerffer wird von der Gossnerkirche und auch von der UELCI stark kritisiert, weil er das Missionarsehepaar Mr. & Mrs. Lomperis der NW-GELC für die Weiterbildung von Pastoren und Katecheten zur Verfügung gestellt hat. Die UELCI hat eine förmliche Beschwerde und Bitte um Vermittlung an den LWB gerichtet, weil Neudoerffer auch noch bei anderen Gelegenheiten ohne Absprache mit der UELCI gehandelt hat.

Neudoerffer bekennt sich offen zu diesem Sachverhalt. Er nennt als Prioritäten seiner Kirche in Indien

a) Theologische Ausbildung

b) Pfarramt (Weiterbildung und Verbesserung).

Diesem Ziel wolle der dienen, auch wenn er dabei Gesprächspartner außerhalb der lutherischen Kirchen in Indien finde.

/2

Gossner Mission

So rät er einerseits der Santalkirche, ihre Pastorenausbildung nach Ranchi zu verlegen, an das einzige hindisprachige College (der GELC), aber andererseits verhandelt er mit der CNI über ein integriertes nordindisches hindisprachiges College, was dann vermutlich nicht das Gossner Theol. College wäre, denn Neudoerffer meint, daß die GELC nicht die Leute für ein zentrales College habe, wohl aber die CNI. Für seine Prioritäten erwartet er von der GELC nichts. Allerdings hält er Dr. Nirmal Minz für den fähigsten Kirchenführer Indiens.

In der ursprünglichen Missionskirche der LCA, der Andrakirche, hat Neudoerffer ein Young pastors' training programme angefangen. Ob dieses Programm mit der Kirchenleitung abgesprochen ist, blieb uns unklar. Auf jeden Fall opponieren die älteren Pastoren dagegen, daß sie ausgeschlossen sind. Für sie soll nun ein eigenes Programm gemacht werden. Die jungen Pastoren (bis 35 Jahre) erhalten durch Kurse, Seminare und Exkursionen ein breites Weiterbildungsangebot in Theologie, Landwirtschaft, Sozialarbeit, ländlicher Entwicklung, Verwaltung usw. Die Durchführung liegt in den Händen einiger qualifizierter indischer Freunde Neudoerffers.

Eine weitere Priorität Neudoerffers wurde in dem Gespräch deutlich: finanzielle Eigenständigkeit der indischen Kirchen. Die LCA zahlt keine Pfarrergehälter mehr an die Andrakirche. Neudoerffer bedauert sehr, daß die indischen lutherischen Kirchen nicht, wie versprochen, ihr gemeinsames Gurukul College selbst finanzieren. Er bedauert auch, daß die Gossnerkirche durch die deutschen Missionsgelder in die Lage versetzt ist, die NW-Gossnerkirche unter Druck zu setzen und ihr die Missionare abspenstig zu machen. Überhaupt hält er die Zahlung von Missionarsgehältern aus dem Ausland für überholt.

Rev. Lomperis soll nicht nur die Pastorenweiterbildung in der NW-GELC betreiben, sondern auch ein Programm für TEE (Theological Education by Extension) vorschlagen, das vom Ranchi Theol. College als einer zentralen Stelle ökumenisch ausstrahlen soll. Dazu wird Lomperis andere Colleges besuchen, die bereits TEE-Programme haben. Auch über ein solches Programm verhandelt Neudoerffer vermutlich mit der CNI. LCA würde es unterstützen, wenn es zustande käme.

Stipendien für Gossnerstudenten hat die LCA nie vergeben, sondern die ALC. Heutzutage müßten Stipendien für die USA über UELCI laufen.

Zusammenfassung des Neudoerffer-Gespräches:
Die Prioritäten Neudoerffers (der LCA) leuchten ein. Ebenso der Ansatz bei den jungen Pastoren, bzw. an den Ausbildungsstätten. Weniger einleuchtend ist die Unabhängigkeit von den Kirchenleitungen bzw. der UELCI, mit der Neudoerffer operiert. Hier entsteht allerdings die grundsätzliche Frage, ob es unsere Aufgabe ist, den Zusammenhalt der Lutheraner und ihre lutherischen Strukturen in Indien zu stärken, oder ob ökumenische Zusammenarbeit der Christen in Indien Vorrang haben soll. Der UELCI wirft Neudoerffer etwa vor, seit dem Dazukommen der IELC (Missouri-Synode) 1971 besonders eng lutherisch und anti-ökumenisch und anti-CNI eingestellt zu sein.

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Gossner Mission

Für das Gespräch mit Dr. Ries, Herrn Neldner und Frau Nallathumbi stand leider nicht viel Zeit zur Verfügung. Frau Nallathumbi, eine Südinderin, hat gerade die Verantwortung für Indien übernommen. LWS hat die Kritik etwa von Herrn Lindau (1978) ernstgenommen und will sich in Zukunft stärker auf Katastrophen-Hilfe beschränken und die eigentlichen Entwicklungsprogramme mehr den indischen Kirchen überlassen. Vor einem Jahr hat ein Entwicklungs-Seminar für alle lutherischen Kirchen in Indien stattgefunden. Dabei ist eine "Division for social action" in Madras gegründet worden, mit Rathjaratnam als Sekretär, durch die in Zukunft alle Entwicklungsprogramme lutherischer Kirchen in Indien kanalisiert werden sollen.
So hat z.B. der LWS jetzt diese DSA um eine Stellungnahme zu einem Antrag von Dr. Minz für ein Studentenwohnheim für das Gossner College gebeten.

LWS führt im Augenblick eine eigene Evaluierung seiner Arbeit in Indien durch. Die Ergebnisse werden im nächsten Jahr erwartet und sollen uns auch zugestellt werden.

Hier und auch in anderen Gesprächen klang durch, daß man in Genf beim LWB nicht glücklich darüber ist, welche Position Dr. Rathjaratnam sich aufgebaut hat. Kürzlich ist z.B. auf sein Betreiben eine All-asiatische lutherische Regionalkonferenz gebildet worden, deren Sekretär er ist, ohne daß Genf informiert war.
Auch mit LWS wurde regelmäßiger Informationsaustausch vereinbart. Hinsichtlich der Sarnatoli-Farm wurde noch einmal uns gegenüber festgestellt, der LWS habe dieses Projekt auf Anfrage seitens der GELC übernommen und führe es nach einer Untersuchung der örtlichen Bedingungen mit indischen Experten durch, die lokale Mitarbeiter ausbildeten.

Bei Harman, der vorübergehend im Dep. for Church Coop. für Asien zuständig ist, erfuhren wir nur kurz die Leistungen, die der LWB mit Hilfe des deutschen Nationalkomitees in den vergangenen Jahren für die GELC aufgebracht hat. Außer $ 6o.ooo für den Bau des Theol. College waren es nur jährliche Zuschüsse von $ 6-7.ooo, aufgebracht vom deutschen Nationalkomitee.

Bei B. Sjollema schließlich haben wir vor allem über Möglichkeiten gesprochen, einen Kontakt mit der ZAPU herzustellen, um die Identität, den Auftrag und die Sicherheit des Gossner Service Teams im Karibatal zu besprechen. Sjollema verwies uns an die Delegation in London. Er war gerade aus London zurückgekommen und sehr enttäuscht über die Art und Weise, wie durch die Verhandlungsführung des britischen Außenministers die Patriotische Front an den Rand der Verhandlungen gedrängt wird.

Ohne Vorplanung stießen wir auf das Ehepaar Bachmann (LCA) beim LWB, die für ein Handbuch dringend Einzelinformationen über die Gossnerkirche und die Gossner Mission brauchten. Damit konnten wir dienen.

Ein Gespräch mit Pascal de Pury, CCPD, über die Möglichkeiten längerfristiger Projektunterstützung, wie sie in Zambia angebracht wäre, kam leider nicht zustande.

Siegwart Kriebel

Gossner Mission

Neudorfer, Genf, 29.10.79

TELC7 (1948)

(NLMS (1951) → fusion in Andra Pradesh
übernommen von AELC
finanziert a) indisch b) LWF

→ Swayja Commission → finanziert von LCA
übernommen von GELC

GELC7 - Hecke an indischen Sprachenproblem

↳ Gurukul, 1971 (Paul Hoffmann) → to Bangalore
(Kamal Singh) → to Serampore

↳ continuing education, lay education, refuses
CS7 on the Board (did not happen), instead
LWF support (major supporter)
Indian Lutheran leaders should pay

GELC: there should be a Gurukul in Ranchi
but: FELC is run by South Indians
TELC (Missouri) joined FELC 1971/72)
↳ more Lutheran, anti-ecumenical,
anti-CS7
Edwards = TELC !

FELC → WELC7 (influence of Bishop Mosha (Tanzania)
LWF got interest in Gurukul after shift to Bangalore
in TELC7 - scholarship programme
WELC7 now has 2 projects (Gurukul + scholarship)

Gossner Mission

Konsultationen bei ALC:

Seminar in Minneapolis / St. Paul

N. hier zuletzt in Chicago (LWF) (= LCA)

CYCOM verfab die ersten Stipendien

Comm Youngchurches and orphaned missions

(LWF)

Comm. for Church Coop.

Jappy Jones → Santal Church

LCA → " "

Mandorffer re Santal Church: train in Ranchi

not in your own little Seminary

↳ Ranchi is the only Hindi Seminary

(a Methodist Seminary collapsed)

CNI only has Bishops College in Calcutta

LCA has withdrawn from Santal Church

(Norwegians dominate 5 other pastures)

priorities: Theol. Education

" Justices education

Compere: Chaplain Ill. agr. College

Hindi speaking, pastoral training

outreach for Ranchi college

N. hier asked for Compere, Tebe hesitated

Gossner Mission

contribution of NW church was sent
with a request
Lompesis not qualified for ferempore
Tebe still hesitated

Lompesis was sent to NW Church
for pastoral upgrading

Indonesian experience: church split

27.4. Nendaxes in Randui

NW - 3 day - pastoral conference
at the end Surya's people asked for meeting
with Nendaxes; asked for salary
NW people decided that all pastors are ministers
and all pastors should have this money

N. to Soreng and Tute:
Lompesis will visit other colleges with extension
seories, we are interested not only in NW-GELC
he shall present conclusions to college, KSS, NW-GELC
ecumenical programme out of college
LCA would support TEE
N met Soreng / Baye in dept.
Frankel is interested in Randui (WELCF)
N, tested registrations of the CNF → Hindi test,
education (they want help)

Gossner Mission

CNI for the qualified people
GELC has not
integrated with Indian College

3.-8. Need Minal Linz in USA

Compris Report Comment zu GOI
training abroad: through GELCI
pastors + laymen
Lutherans are only a part of Christians in India

Young pastors training: theology rural dev.
agriculture administr.
writing social work
project visits

ecumenical development programmes
(South Asian setting)
inter country exchanges

Hyderabad: Theol. College
Principle Dr. Prasad Sagar (CSI)
2 young subleaders: Rev. David Raju
Rev. Sampuma Rao

Madras: Dr. Chandran Devasahayam (not Minal Linz besuchen)
1 Anamma Ave.
Madras 10
Institute for Developmental Education

Gossner Mission

LCA: no salaries for pastors in Andra Church

Deutsche Bundespost · Deutsche Bundespost · Deutsche Bundespost
Telegramm · Telegramm · Telegramm
TSt Berlin · TSt Berlin · TSt Berlin

1131ra bln d

25td rca ny ur

zczc gth7400 rmq4905 tot3836 jjo456400

dpbe co urdb 019

newyorkny 19/17 24 1221

Indien, Pakistan, USA

Eing. 26. OKT. 1979 Erledigt

72

kriebel

gossner mission,

handjerystr 19

berlin

24 X 79 17 35

403

BLN RA

141

will arrive genevà sunday morning stay at amat carlton hotel

neudoerffer

318604

Hotel EPSOM

col 19

31 68 50

33 91 50

nnnn

1131ra bln d

25td rca ny urvt

Gossner Mission

FA 1 Berlin 10
079 OKT 24
17:05

Carl H Man

339833 | Ave de Bondé 39

Indien, andere Kirchen

Lutheran Church of America
Division for World Mission and Ecumenism
Rev. J. F. Neudoerffer
231 Madison Avenue
New York 10016

15.10.1979

Dear Rev. Neudoerffer,

This is to inform you, that Rev. Peters, the vice-chairman of our Board, and myself shall arrive in Geneva on Sunday, 28.10., at about 17.30 hours by plane from Frankfurt.

We are booked in the Hotel Grand Pré, where we shall go from the airport.

Since we do not know where you will be staying in Geneva, we propose, that we shall wait for you in our hotel, unless we hear from you, if you want to propose a place where we can meet.

According to our schedule we are free to meet with you on Sunday in the evening and/or on Monday in the morning.

Looking forward to meet you in Geneva,
yours sincerely,

Siegwart Kriebel

Gossner Mission

GOSSNER MISSION Handjerystr. 19-20 · 1000 Berlin 41 (Friedenau) · Tel. (030) 851 30 61, 851 69 33
Postscheckkonto: Berlin West 520 50-100 · Bankkonto: Berliner Bank AG, BLZ 100 200 00, Konto-Nr. 0407480700

Mr. J.F. Neudoerffer
Secretary for Southern
Asia and the Middle
East
Division for World
Mission and Ecumenism
231 Madison Avenue
New York 1oo16

Berlin, September 11,
1979
Kr:li

Dear Mr. Neudoerffer:

In answer to your August 31 letter I am glad to advise you that I am able to meet with you on Sunday afternoon and Monday morning on October 28 and 29, 1979 in Geneva in order to talk together about the GELC.

I am just setting out for Emden where our board will meet in order to elect the new curators for the period of 6 years and so my secretary will sign the letter.

Very truly yours,

Siegwart Kriebel

i.A. Gsdewsky

Gossner Mission

August 31, 1979

Eingegangen
11. SEP. 1979

Rev. Siegwart Kriebel
Gossner Mission
Handjery Str. 19
1000 Berlin
West Germany

Dear Rev. Kriebel:

In response to your previous letter and the possibility of meeting together in Geneva at sometime in the near future, I am wondering whether we could meet on Sunday and Monday, October 28 and 29.

If you would want to come to Geneva on Sunday morning, October 28th, I could meet you in the afternoon of Sunday and then also on the morning of Monday.

I could be in Geneva on Sunday by noon on October 28th or on Monday by noon on October 29th.

My own preference would be to meet you on Sunday afternoon or evening and also on Monday morning, so that I could leave for Jerusalem on Monday afternoon.

Please let me know your preference so that we can talk together about the GELC.

My best wishes to you.

Sincerely,

J. F. Neudoerffer
Secretary for Southern Asia
and the Middle East

Gossner Mission

Division For World Mission
And Ecumenism - LCA
231 Madison Avenue
New York, N.Y. 10016

Rev. Siegwart Kriebel
Gossner Mission
Handjery Str. 19
1000 Berlin
West Germany

AEROGRAMME VIA AIRMAIL PAR AVION

(2) **Second fold**

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Additional message area

Gossner Mission

Lutheran Church in America

231 MADISON AVENUE
NEW YORK, N.Y. 10016
212 • 481-9600
Cable: Lutheran Newyork

Division for World Mission and Ecumenism

EINGEGANGEN
- 9. JULI 1979
Erledigt.....

July 3, 1979

Rev. Siegwart Kriebel
Secretary, Gossner Mission
Handjerystrasse 19/20
1000 Berlin 41
West Germany

Dear Rev. Kriebel:

Thank you for your letter of June 29th and your suggestion that we might meet in Geneva at some time later this year.

Unfortunately I do not yet know what dates would be open for me, but I will write a bit later to suggest possible dates when we could meet.

What would you think of asking Rev. Lehtonen of the LWF's Commission on Church Cooperation to sit in on a meeting with us when we talk about Gossner Church. For me that would be helpful because LWF also has certain involvements with the Gossner Church.

In any case, I will write to you later when it is possible for me to be in Geneva.

Sincerely,

J. F. Neudoerffer
Secretary for Southern Asia
and the Middle East

CC: Dr. David L. Vikner

Gossner Mission

Dr. J.F. Neudorffer
Lutheran Church in America
231 Madison Avenue
New York, N.Y. 10016

29.6.1979

Dear Brother,

Many thanks for the copy of your letter to Rev.Soreng/Ranchi, dated 15.6.1979. I am very glad that you plan to meet us in Berlin on your next travel to Europe, and I am looking forward to meet you and to discuss questions of mutual interest with regard to our friends in the G.E.L.Church.

May I propose that it would also be convenient for me to meet you in Geneva. If I would know the dates in time, I could arrange to come there and thus to save you the trip to Berlin. Please let me know, whether this proposal would also be convenient for you. For me it would be a good chance to meet friends in the LWF at the same time.

Yours sincerely,

Siegwart Krieb[illegible]

Gossner Mission

Lutheran Church in America
231 MADISON AVENUE
NEW YORK N Y 10016
212-481-9600
Cable: Lutheran Newyork

Division for World Mission and Ecumenism

June 15, 1979

EINGEGANGEN
22. JUNI 1979
Erledigt .....

Rev. P. D. Soreng
President, G.E.L. Church
Ranchi, Bihar
India

Dear President Soreng:

It was a pleasure to have met with you several times during my visit to Ranchi on April 27 to May 2, 1979. I want to thank you for the cordial talks which we had together and for the opportunity to share with you our mutual concern for the growth and development of the Church in India.

Since leaving Ranchi I have been travelling until the end of May and so I have been delayed in writing to you. Please accept my apology for not being able to write to you before now.

You are aware, of course, that before I came to Ranchi I had met with two members of the Gossner Curatorium and with Dr. Paul Singh in Kathmandu, and promised them that I would visit Berlin when I next travel to Europe. This I hope to do before the end of this year.

I was very glad to meet Dr. J.J.P. Tiga while I was in Ranchi. Please convey to him my best wishes. I was sorry, however, that it was not possible to talk with Dr. Bage. Please convey to him my best wishes also.

In our conversations together, you had expressed your deepest concern that I and my Church, the Lutheran Church in America, had placed a missionary with the NWGEL Church and had thereby given or promised financial aid to the NWGELC. Let me therefore explain in this letter what I had informed you when we met in Ranchi.

The Lutheran Church in America's World Mission program has a very deep interest in two areas of any church's life, namely, theological education and strengthening of the ministry of the church. These are two matters which relate to the placement of the Rev. C. Lomperis in the Ranchi area, and in this connection I would reiterate the following:

1. Following the convention in April 1978 at which the NWGELC formed itself into a separate church body, a request was made for a missionary from the LCA to assisst them in strengthening their ministry, both pastors and pratcharaks. We had Rev. Lomperis available to serve in such a program. He not only spoke Hindi, but had had many years of service in the Andhra area, working with the church and pastors there. The task given to him was to help in up-grading the work of the pastors and pratcharaks through Bible study programs and practical courses in

Gossner Mission

the theological understanding of the ministry. This he has been doing with the pastors and pratcharaks of the NWGEL Church.

2. There has never been any intention on the part of the LCA to pay money to the NWGEL Church for their administration, ministry and evangelistic work, nor for any church construction. No money at all has either been given or promised for this. As I indicated to you, we have no money for the salaries of pastors and for constructing of churches. So please be assured that neither I nor Rev. Lomperis have paid any money at all to the parishes or pastors or pratcharaks, nor do we intend to do so. We are only making it possible to strengthen the ministry of the church through what I would call an educational program.

3. We also have an interest in theological education. As you are aware, the Ranchi Gossner Seminary is unique in its program as a Hindi medium school. It serves the Lutheran Churches in North India but also has the potential of serving the wider ecumenical Hindi church area of North India. This makes the Gossner Seminary very important. How then, can this seminary be strengthened to serve not only the Lutherans but other Hindi speaking churches?

As you know, I have had talks in 1978 and more recently in April of 1979 with the Principal, Rev. Tete. One way in which I have proposed that assistance might be given to the Seminary is to help the Seminary develop an extension program and also a practical theology program for the pastors and pratcharaks of all the churches in the Bihar area. This concept seems to have met with favor and to be of interest to the Principal. Consequently, we talked together about the possibility of relating Rev. Lomperis to the Seminary for this kind of work. You also seemed to be eager for this type of development at the Seminary. Therefore, during the later months of July and August, I have asked Rev. Lomperis to visit a number of seminaries in India and to gather information on what is being done elsewhere in the matter of extension programs and practical courses for theological students, pastors and pratcharaks. This information, to be shared with the Seminary, should be a basis on which the faculty could develop an extension and practical program.

Let me say that if this type of program can be developed, the LCA would be happy to assist in it both with finances and with Rev. Lomperis. And I hope that when I come to Ranchi in September that we might talk further about such a program.

4. One other item that we talked about related to Gossner College. This is a very important institution for the tribal students of Chota Nagpur. Because of its strategic value and because of the problems related to its development I have had Dr. Chandran Devanesan visit the College several times to consult with the Principal and faculty about its program. I do hope that the development of this institution will be fully supported by you and the leaders of the churches in the Chota Nagpur area and that every opportunity will be given so that this college can come up and become a strong institution for the tribal people.

Gossner Mission

Finally, let me say that I believe these were the matters we discussed together and about which I promised to write to you. Also please be assured of our very keen interest in the development of the Church both in the Ranchi area and all over India. As I indicated earlier, we are eager to see theological education and the strengthening of ministry developed so that the churches may grow in their witness in today's India. And, as you yourself have indicated, this also is your own concern. We trust we can be of help in this.

With all good wishes to you and the Church,

Sincerely,

J. F. Neudoerffer
Secretary for Southern Asia

CC: Rev. Ekka
Dr. Vikner
Dr. Lehtonen
Dr. Edward
Gossner Mission ✓

Gossner Mission

Indien, Patenschaften

COUNCIL OF BAPTIST CHURCHES IN NORTH EAST INDIA

co-operating with
THE BOARD OF INTERNATIONAL MINISTRIES
OF THE AMERICAN BAPTIST CHURCHES

Telegraph : "AMBAPTIST, GAUHATI"
Telephone : Gauhati 4447

PANBAZAR, GAUHATI
ASSAM, INDIA 781001

March 23,1976

To: Dieter Hecker
G.E.L. Church Compound
Ranchi 834 001
Bihar

Dear Rev. Hecker:

In response to your letter of 8th March - I am enclosing here with two small booklets free of cost. The enclosed booklets are self-explanatory. The Constitution of our Council is printed under Appendix - G. of the pink book.

We have under the Council 4 Regional Conventions and 45 Associations - all of them have their own Constitutions which we do not have copies at my office.

I have also requested our Book Sotre - namely 'Christian Literature Centre' Gauhati to send you a copy of the Church History entitled 'The Mighty Works of God' by F. S. Downs via. V.P.P. Hope you will take the delivery - it will cost you less than Rs.10/-.

With best wishes,

Sincerely yours,

K. Imotemjen Aier
General Secretary

Gossner Mission

LELC 7

INDIAN LUTHERANS PREPARE FOR UNITED WITNESS

Minutes of the Meeting of the Committee of Lutheran Unity of the FELCI

April 23rd and 24th, 1970, at Rajamundry

The following programme was followed (Programme appended).

Members Present

I. *Officers of FELCI*
Rev. K. Devasahayam. President, FELCI.
Dr. M. Bage, Vice-President, FELCI.
Rev. H. J. Lazarus, Treasurer, FELCI.
Dr. K. Rajaratnam, Secretary and Promotional Director, FELCI.

II. *Members of the Lutheran Unity Committee*
AELC — Dr. G. Devasahayam
TELC — Mr. S. Doraisamy
IELC — Rev. H.J. Cornelius
SALC — Mr. K. Devaasirvadam
MPELC — Absent
GELC — Absent
JELC — Rev. G. C. Kondopan
ALC — Rev. Dorairaj Peter

III. *Presidents of Churches*
AELC — Rev. S. W. Schmitthenner
TELC — Bishop C.G. Diehl
IELC — Rev. L. A. Raj
SALC — Rev. T. Anantham (Vice-President)
MPELC — Bishop R. Israelson
GELC — Absent

Gossner Mission

JELC — Rev. P. Dasbenya
(representing Bishop Nag)
ALC — Rev. Dorairaj Peter

IV. *Invitee*
Dr. B.H. Jackayya

V. *Visitor* Rev. N. Ezekiel

Chairman

Rev K. Devasahayam, President, FELCI, and President of the Lutheran Committee was in the Chair.

Recording Secretary

Rev. H.J. Lazarus was elected Recording Secretary.

Welcome

Rev. S.W. Schmitthenner, AELC, welcomed the delegates to the Conference.

Introduction

Dr. K. Rajaratnam introduced the subject of Conference. 'Lutheran Unity vs. Church Union'.

Explanation

Dr. M. Bage (GELC) Vice-President, FELCI, explained the proposals for Lutheran Unity in terms of the FELCI constitution.

Mr. S. Doraisamy (TELC) explained the history of the FELCI Constitution regarding Lutheran Unity.

Bishop C. G. Diehl explained Church Union prospects and problems.

Dr. B. H. Jackayya summarised discussions.

Gossner Mission

For the two days in session the conference discussed very frankly the problems of Lutheran Unity and Church Union.

The following Resolutions were passed unanimously :

RESOLVED that we express our deep concern for renewal within the Lutheran Churches/Congregations and their Mission in India.

In pursuance of our concern for God's Mission through Lutheran Churches/Congregations we resolve that we move in the direction of united witness in India and Union among Lutheran Churches wherever feasible and Non-Lutheran Churches as well.

In regard to Union with Non-Lutheran Churches specifically with the Church of South India and the Church of North India, the constituent churches be encouraged to move in the direction of Union as FELCI.

In view of the negotiations having been carried already with the CSI by the Southern Churches of the FELCI RESOLVED that we ask the Southern Churches to place these documents before their congregations and other appropriate bodies for serious and urgent study and action.

RESOLVED that we help North Indian Constituent Churches to negotiate with the Church of North India and appoint an FELCI negotiating team for negotiations with the Church of North India. That this team include some members from Southern Churches as well.

Meanwhile we recommend to the constituent churches the following measures to educate the churches and propagate the ideal of Union among the churches and prepare for able and effective participation in the United Church :

(i) That we start no new Congregations in competition with Non-Lutheran Churches.

(ii) We avoid the duplication of congregational work in the villages where more than one denomination exists with the request that non-Lutheran Churches do likewise.

Gossner Mission

(iii) We co-operate in the fields of secular education, theological education, hospital work, evangelistic work, with Lutheran Churches as well as non-Lutheran Churches as far as possible, and even plan together new work and also encourage workers.

(iv) We conduct seminars, Bible studies and Conferences and prepare literature on the subject of Union.

(v) We have common retreat for pastors, laymen and youth for Lutherans and as well as non-Lutherans wherever possible.

(vi) The litany of prayer for Unity and Catechism prepared for the United Church be studied and used by the churches even before they might join the Union.

(vii) That the report of the *ad hoc* India Study Committee of the FELCI on the structures of the Congregation in Mission prepared under the auspices of the FELCI and LWF and the recommendations of the LWF consultation (Cartigny) be widely circulated and studied implemented wherever possible.

(viii) The FELCI take adequate steps to strengthen the leadership in the Lutheran Churches and the ability of the Constituent Churches to participate in the United Church as equal partners capable of contributing to the life and Mission of the United Church.

That these resolutions be circulated among the Constituent Churches pending ratification by the FELCI Executive Committee.

The meeting closed with the brief exhortation by Dr. G. Devasahayam who said that Ecumenism (Union) should not become an idol at the expenses of Mission.

Dr. K. Rajaratnam proposed the vote of thanks to Dr. and Mrs. Coleman for their hospitality and excellent physical arrangement made for the delegates of the Conference and Rev. Schmitthenner for his hospitality.

REV. K. DEVASAHAYAM,
President, Lutheran Unity Committee.

REV. H.J. LAZARUS,
Recording Secretary.

Gossner Mission

1/27

DIAKONISCHE ARBEITSGEMEINSCHAFT EVANGELISCHER KIRCHEN IN DEUTSCHLAND

Bund Evangelisch-Freikirchlicher Gemeinden in Deutschland · Bund Freier Evang. Gemeinden in Deutschland · Das Diakonische Werk der EKD
Die Heilsarmee in Deutschland · Europäisch-Festländische Brüder-Unität Herrnhuter Brüdergemeine · Evangelisch-Lutherische Freikirchen in Deutschland
Katholisches Bistum der Altkatholiken in Deutschland · Evangelisch-methodistische Kirche in Deutschland · Vereinigung der Deutschen Mennonitengemeinden

Geschäftsführung: Das Diakonische Werk der Evangelischen Kirche in Deutschland, Hauptgeschäftsstelle Stuttgart

BROT FÜR DIE WELT

7 STUTTGART 1
GEROKSTRASSE 17, TELEFON 241686
(Presse- und Informations-Stelle: 234000)

Eingegangen
25. MAI 1970
Erledigt:

May 20, 1970

II-ba/ba

The Most Reverend
Mathews Mar Coorilos
Bishop's House
Cross Junction
Quilon - 1
Kerala State
INDIA

P. Seeberg
z.d.A.
Sg.

Sub.: Construction of 'Mar Theodocius Memorial Hospital'
Ref.: Your letter of April 20, 1970

Dear Sir,

Your letter has been passed on to us by Rev. Martin Seeberg of the Gossner Mission in Berlin. We have also already been informed by President D. Adolf Wischmannof the Kirchliches Aussenamt der Evangelischen Kirche in Deutschland (Foreign Office of the Evangelical Church of Germany) that you would be writing to us about the construction of the 'Mar Theodocius Memorial Hospital'.

Unfortunately we cannot say yet whether we will be able to help you as we have to refer all applications in the medical field to the newly established Co-ordinating Board for Health Services in India. Please write to:-

Dr. E.B. Sundaram
Secretary of the Co-ordinating Board
for Christian Health Services in India
Clara Swain Hospital
Bareilly / U.P.

With best wishes,
Yours sincerely,

Bartke
- Bartke -
Asia Desk

Zu Ihrer Kenntnisnahme

Copy to Rev. M. Seeberg
President D.A. Wischmann

Gossner Mission

7127

DAS DIAKONISCHE WERK
- INNERE MISSION UND HILFSWERK -
DER EVANGELISCHEN KIRCHE IN DEUTSCHLAND

7000 Stuttgart 1 · Postfach 476 · Alexanderstraße 23

HAUPTGESCHÄFTSSTELLE

An den
Ökumenischen Rat der Kirchen
DICARWS
z.Hd. Mr. Graeme Jackson

150, route de Ferney
CH - 1211 G e n f 20

7000 STUTTGART 1, Alexanderstraße 23
Fernspr.: Stuttg. 24 69 51

15/5/70

II-70 EU/gr

EI...
19. MAI 1970
Ei. Nr.: .....

z.d.,77.
Sg.

Dear Graeme,

Our friends from the German Gossner Mission have sent us the enclosed request from Metropolitan Mar Coorilos (who visited Germany last summer). He now asks for funds to build a chapel in Kottarakara, Kerala/India, at the cost between Rs. 20.000,-- to Rs. 25.000,--. In theory I would be quite inclined to put this project into my Notprogramm, but of course I would only do so if you - or the NCCI? - recommend it. Would you please advise me:

(a) if and how I should write to the Metropolitan?

(b) whether you think this is a good and worthwhile project?

Very sincerely, Yours,

Encl.

ELISABETH URBIG

P.S.: Are the Orthodox Syrian Church of the East and the Mar Thoma Syrian Church one and the same?

D/Gossner Mission, Berlin, z.Hd. Herrn Pfarrer Seeberg zur freundlichen Kenntnisnahme. H. Herzl. Grüss

Liz Urbig

Telegramm-Kurzschrift: IMHEKID · Telex-Nr. 07 23557 (ddws) · Postscheckkonto: Stuttgart 344 70 · Bankkonten: Dresdner Bank A. G. Stuttgart Nr. 14 500 · Deutsche Bank A. G. Stuttgart Nr. 11/70570 · Commerzbank A. G. Stuttgart Nr. 5276530 · Städtische Girokasse Stuttgart 2 001 351 · Hilfskasse Bankgesellschaft Köln 30 781

Gossner Mission

1/27

11 Mai 1970
Psbg/Kl

Brot für die Welt

7 S t u t t g a r t
Gerokstr. 17

Sehr geehrte Herren,

während einer Dienstreise in die Gossnerkirche im Februar/März 1970 wurde ich von der Orthodoxen Syrischen Kirche in Kerala zu einem einwöchigen Besuch eingeladen. Dabei hatte ich Gelegenheit, insbesondere die Diözese Quilon kennenzulernen. Ich war sehr beeindruckt vom Leben und vom Dienst dieser Kirche in diesem besonderen indischen Bundesstaat. Damals erwähnte der Metropolit Mar Coorilos mir gegenüber, daß er mit einer Bitte an Sie herantreten möchte und ich versprach ihm, von meiner Seite eine Empfehlung auszusprechen, nachdem ich die Institutionen und den Dienst dieser Kirche kennengelernt habe.

In diesem Tagen hat der Metropolit in einem Brief an mich den beiliegenden Antrag für Sie mitgeschickt, und ich reiche ihn auftragsgemäß weiter,

Ich nehme an, daß Sie dem Metropoliten unmittelbar Antwort geben wollen, möchte aber bemerken, daß ich zu weiteren Auskünften selbstverständlich gern zur Verfügung stehe.

Mit freundlichen Grüßen

Anlage

5

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