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Signatur **Gossner_G 1_0230**

Aktenzeichen 1/28

Titel

Allgemeine Korrespondenz mit Indien

Band

Laufzeit 1969 - 1974

Enthält

Schriftwechsel Gossner Mission mit Einzelpersonen und Institutionen in Indien, alphabetisch geordnet und thematisch, u. a. folgende Themen: Lage d. Gossner Kirche 1973; Projekt sozio-kultureller Wandel in d. ländlichen Gesellschaft Indiens; Tod Bischof

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Gossner Mission

I N D I E N

I n f o r m a t i o n e n

I. A l l g e m e i n

Bevölkerungszahl: 545 Mio (~~Mitte~~ 1970)
Bevölkerungsdichte: 176 pro km^2 (BRD: 235)

Religionen:
Hindus 52,7
Moslems 11,2
Christen 2,6
Buddhisten 0,7
Andere 2,8
101,0 %

Geburtenüberschuß
bzw. Wachstumsrate: 2,4 % = 13 Mio jährlich

Staatsform: Parlamentarische Demokratie

Parteien: Kongreß (gemäßigt sozialistisch),
Swatantra (liberal)
Jana Sangh (nationalistisch-konservativ)
Kommunisten (dreigeteilt)
Sozialisten (zweigeteilt)
Regionalparteien!

Staatshaushalt:

Gesamteinnahmen:	33 Mia Rps =	16,5 Mia DM	(= 1:50 im Vergleich zur BRD, rückgerechnet auf Bevölkerungszahl)
Ausgaben für Verteidigung:	9,8 Mia Rps =	4,9 Mia DM	
Schuldentilgung:	5,6 Mia Rps =	2,8 Mia DM	

Pro-Kopf-Einkommen 1968/69: 160,-- DM

Zuwachs Industrieproduktion 1969: 7,- % (Plan 15 %)
Exportzuwachs 1969: 1,8 % (Plan 15 %)

Registrierte Arbeitslose: ca. 40 Mio
Unbeschäftigte Ingenieure 1968: 30.000
1969: 60.000

Analphabetenrate 1969: 75 %

II. E n t w i c k l u n g s h i l f e d e r B R D

insgesamt 1967	nach Indien (1968/69)
4,4 Mia DM, davon	ca. 250 Mio DM, davon
2,2 Mia DM Privatwirtschaft	110 Mio DM Umschuldungshilfe
2,2 Mia DM Öffentl. Leistungen, davon	70 Mio DM Warenhilfe (u.a. Kunstdünger)
1,4 Mia DM Kredite	40 Mio DM Projekthilfe
0,8 Mia DM Zuwendungen	30 Mio DM multilateral

Westliche Welt insgesamt 1966: 39,5 Mia ~~Dollar~~ DM

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Gliederung des Vortrages: "Unterentwicklung am Beispiel Indiens "

1. Merkmale der Unterentwicklung

1.1 **Bevölkerungsexplosion:**

Einwohnerzahl: 550 Mio (1972)
Jährliche Wachstumsrate: 2,3 % (12,6 Mio)

1.2 **Arbeitslosigkeit:**

Erwerbsfähige: 220 Mio (1970)
Arbeitslose: 30-80 Mio (Schätzung), davon 70 000 Ingenieure
Unterbeschäftigkte: 100 - 170 Mio (Schätzung)

1.3 **Analphabeten:** 1947 90 % der Bevölkerung
1961 76 % der Bevölkerung
1971 65 % der Bevölkerung (Kinder bis 6 Jahre ausgenommen)

1.4 **Armut:**

Etwa 200 Mio Inder haben weniger als 1 Rupie (0,44 DM) täglich zum Leben. 1 Kg. Reis kostet 1,80 - 3,00 Rupie. Jährliche Preissteigerung: 6 - 8 %

1.5 Arztliche Versorgung

Zur Behandlung der vielen Krankheiten steht jeweils nur 1 Arzt für 4 800 Inder zur Verfügung (BRD: 650)

2. Hilfen durch private Gruppen: z. B.

2.1 Initiativen von Mutter Teresa

1950 gründete sie mit einigen Helferinnen eine Schwesterngemeinschaft, die heute schon über 700 Mitglieder zählt. Sie verpflichten sich alle ausschließlich nur unter den Ärmsten in den Slums zu arbeiten.
Heute unterhalten die Schwestern allein in Kalkutta 25 Sonntagsschulen, 9 Volksschulen in Slums und 1 Handelsschule, 8 Leprastationen, 1 Tuberkulosenklinik für Kinder, 5 Armenapotheken, 1 Heim für ausgesetzte Kinder und ein Haus für Sterbende.

2.2 Aufbau von Projekten (Hilfe zur Selbsthilfe, z.B. Bewässerung in Sirpur) durch Hilfsorganisationen wie "Brot für die Welt", "Misereor", "medico-international" und andere.

3. Ursachen der Unterentwicklung:

3.1 **Kolonialismus:**

Zwischen 1757-1858 eroberte England die Macht in Indien. Ab 1858 regierte ein britischer Vizekönig über "Britisch Indien" (einschließlich der 500 halbautonomen Fürstentümer unter britischer Oberhoheit.)

Die Kolonialära leitete in Indien die Unterentwicklung ein. Die Kolonialregierung zerstörte weitgehend das blühende Manufakturwesen und den Binnenhandel und stellte die Wirtschaft einseitig auf die Bedürfnisse Europas um.

3.2 Welthandel, Kredit- und Investitionspolitik

3.21 allgemein:

Hilfe und Verlust: eine Gegenüberstellung:
Hilfe: 1965/66: 20,9 Mrd US-Dollar Entwicklungshilfe flossen in die Entwicklungsländer, wobei öffentl. und private Mittel berücksichtigt sind.

Verlust 1965/66:
7,6 Mrd US-D. Abfluss von Einkommen aus Investitionen (Gewinnabfluss)
1,9 Mrd US-D. Zinszahlungen für erhaltene Kredite
5,3 Mrd US-D. Verluste aufgrund verschlechteter terms of trade

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Die gesamten Schuldendienstzahlungen (Tilgungen und Zinsen) betrugen 1965/66 7,1 Mrd US-Dollar.

Andere Verlustposten sind zahlenmäßig nicht aufgeschlüsselt wie Verluste aufgrund von Handelsbeschränkungen, Fluchtkapital u.a.

Es wird deutlich, daß die Verluste der Entwicklungsländer die Hilfen zum allergrößten Teil aufheben.

3.22 Indien:

127,5 Mrd Rupie (56,1 Mrd DM): bisher erhaltene Entwicklungshilfe (indische Quelle) Nur ein Bruchteil dessen wurde geschenkt.

82,0 Mrd Rupie (36 Mrd DM): Auslandsverschuldung 1972

Jährlicher Schuldendienst: 5 Mrd Rupie (2,2 Mrd DM) Davon erhielt Deutschland 278 Mio DM (1972)
Bonn gewährte Indien 270 Mio DM " " an Kapitalhilfe.

1973/74 werden 30 % aller Ausfuhrerlöse Indiens für den Schuldendienst verwendet werden müssen.

4. Entwicklungshilfe der Bundesrepublik Deutschland: allgemein

1971: Gesamtsumme: 2,6 Mrd DM, das sind 0,34 % des BSP (Soll: 0,7 %)

Davon waren: 1,6 Mrd DM Kredite (715 Mio multil. u. 876 Mio bilateral)
0,97 " " Zuwendungen

Die Kreditbedingungen wurden verbessert:
1971: Durchschnittszinssatz: 2,44 %, Laufzeit 29,9 Jahre, 8,9 Freijahre.

75 % dieser Kredite waren nicht mehr liefergebunden. (1967: 51,2 %)
Liefergebundene Kredite haben eine Wertminderung von 20 - 30 %.

1972: Versprechungen der BRD auf der Unctad III:
2 % Zinsen, 30 Jahre Laufzeit und 10 Freijahre
Für die 25 ärmsten Länder: 0,75 % Zinsen und 50 Jahre Laufzeit.

5. Die Kluft zwischen den Armen und den Reichen wird größer statt kleiner!

Eine Herausforderung an uns ?

Entwicklungshilfe heißt, daß bei uns sich einiges ändert, damit sich in den Entwicklungsländern einiges ändern kann.

E. Eppler

6. Religiöse Bindungen in den Entwicklungsländern

6.1 Die Rolle des Hinduismus in Indien
a) der Weg des Dr. Bakshi und Mahatma Gandhis
b) die Lehre von der Wiedergeburt und die heiligen Tiere
c) das Kastenwesen

6.2 Begegnung des Christentums mit dem Hinduismus

Unsere eigene Zukunft hängt von der Fähigkeit zur Partnerschaft ab.

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Bernd Dreesmann

EH / VERSCHULDUNG
LIEFERBINDUNG

Adam Riese und die deutsche Indien-Hilfe

Die deutsche Presse berichtete über das Mitte November 1970 abgeschlossene neue indisch-deutsche Kreditabkommen im allgemeinen unter der Überschrift „270 Mio DM für Indien". Über die Einzelheiten erfahren die Leser wenig; Ausnahmen wie die FAZ vom 20. 11. 1970 bestätigen diese Regel.

Die Hintergründe des Abkommens waren am 25. 11. 1970 in der „Neuen Zürcher Zeitung" zu lesen. Danach schlüsselt sich die Summe von 270 Mio DM wie folgt auf: 86,5 Mio DM für Warenimporte, 60 Mio DM für Projekte, je 15 Mio DM zur Finanzierung von Kapitalgütern und Entwicklungsbankdarlehen, 76 Mio DM für die Fortsetzung der vor drei Jahren eingeleiteten Umschuldung und 17,2 Mio DM als Erlaß 1970 fälliger Zinsen.

So weit, so gut. Doch dann macht die NZZ die folgende Rechnung auf:

„Wegen der durch indische Zahlungsschwierigkeiten nötig gewordenen Umschuldung und einem Anwachsen der verschiedenen indischen Amortisations- und Zinsverpflichtungen ist der deutsche Nettokapitaltransfer auf dem Weg bilateraler, mit staatlicher Beteiligung gewährter Kredite 1970/71 gering. Von den für dieses Jahr beschlossenen 270 Mio DM gehen 93,5 Mio DM ab für Umschuldung und Zinsen. Rund 150 Mio DM machen die Rückzahlungen aus für andere mit staatlicher Beteilung gewährte deutsche Kredite, so daß eine Nettohilfe von 26,5 Mio DM übrig bleibt."

Von den 86,5 Mio DM Warenhilfe sind lediglich 16,5 Mio DM auch außerhalb der Bundesrepublik verfügbar, d. h. der Rest ist liefergebunden. Nach internationalen Schätzungen vermindert sich der Wert liefergebundener Hilfe für das Geberland um ca. 30 Prozent der Summe. Bei 70 Mio DM sind das rund 20 Mio DM, so daß Indien von der Bruttohilfe ein Betrag von knapp 6 Mio DM bleibt.

Merke: „Die Zustimmung zur Entwicklungspolitik ist um so größer, je mehr der einzelne davon weiß, die Ablehnung um so schärfer, je nebelhafter die Vorstellung" (Dr. Eppler).

EZ 1/71, 5

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I N D I E N
I n f o r m a t i o n e n

I. A l l g e m e i n

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Bevölkerungsdichte: 176 pro km^2 (BDR: 235)

Geburtenüberschuß
bzw. Wachstumsrate: 2,5 % = 13 Mil jährlich

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Kommunisten (dreigeteilt)
Sozialisten (zweigeteilt)
Regionalparteien !

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Ausgaben für Verteidigung:
9,8 Mia Rps = 4,9 Mia DM

Schuldentilgung: 5,6 Mia Rps = 2,8 Mia DM

Pro-Kopf-Einkommen 1968/69 16o,- DM

Zuwachs Industrieproduktion 1969: 7 % (Plan 15 %)

Exportzuwachs 1969: 1,8 % (Plan 15 %)

Registrierte Arbeitslose: ca. 4o Mio

Unbeschäftigte Ingenieure 1968: 3o.ooo
1969: 6o.ooo

Analphabetenrate 1969: 75 %

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II. K i r c h e u n d M i s s i o n

Religionen: 8o % Hindus
15 % Moslems
2,5 % Christen
2,5 % Sonstige

Kirchen: Evangelische,
Katholische und
Syr.-orthodoxe (seit ca. 3oo n. Chr.)

Ev.-luth. Gossner-Kirche (NO-Indien)
Erste Taufen: 185o durch deutsche Missionare
Selbständigkeit der Kirche: 1919
Zahl der Getauften 1969: 28o ooo in ca. 11oo Gemeinden
Kirchliche Schulen: 13 Oberschulen, 39 Mittelschulen,
12 Grundschulen
1 theologisches Seminar
1 Katecheten-Seminar
1 Gemeindehelferinnenschule
1 Lehrerinnen-Seminar

III. I n f o r m a t i o n s m a t e r i a l

Literatur: G. Wirsing, Indien - Asiens gefährliche Jahre, DM 24.-
R. Segal, Die Krise Indiens, DM 9.-
K. v. Stieglitz, Der unvollendete Auftrag, Mission am Beispiel der Gossner-Kirche, DM 4,8o
H. Lokies, Die Gossner-Kirche in Indien, DM 7,8o
I. Marbu, Briefe aus Indien - für Kinder, DM 8,8o
H. Meyer, Wir lieben Indien DM 15,8o

Farblichtbildserie: Die Gossner-Kirche in Indien, leihweise durch Gossner Mission, Berlin

Tonbänder: Indische Kirchenlieder, leihweise durch Gossner Mission, Berlin

Gossner Mission

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P.O. Box No. 507

Bombay I
India

Gossner Mission

A B K O M M E N

zwischen der Regierung

der Bundesrepublik Deutschland

und der

Regierung von Indien

über die zollfreie Einfuhr von Sachspenden

Gossner Mission

DIE REGIERUNG

DER BUNDESREPUBLIK DEUTSCHLAND
UND
DIE REGIERUNG VON INDIEN

in Anbetracht des gemeinsamen Wunsches, die Einfuhr und Verteilung von Sachspenden für Hilfs- und Rehabilitationszwecke zu erleichtern, haben folgendes vereinbart:

Artikel 1

(1) Die Regierung von Indien gestattet die zollfreie Einfuhr aller in Artikel 2 bezeichneten Güter und Artikel, die von Hilfsstellen in der Bundesrepublik Deutschland gespendet sind und durch das "Department of Social Welfare" der Regierung von Indien in den Häfen von Kalkutta, Madras und Bombay oder bestimmten Flughäfen an Freie Hilfs- und Rehabilitationsorganisationen - einschließlich der Zweigstellen dieser Hilfsstellen in Indien - übersandt werden, die von der Regierung von Indien jetzt oder künftig anerkannt sind.

(2) "Hilfsstellen in der Bundesrepublik Deutschland" im Sinne dieses Artikels sind solche Freie Wohlfahrtsverbände, sonstige gemeinnützige Organisationen oder amtliche oder private Stellen in der Bundesrepublik Deutschland, die Wohlfahrts oder Rehabilitationszwecken dienen und mittels einer entsprechenden Bescheinigung der Bundesregierung nachweisen, daß sie berechtigt sind, Hilfsmaßnahmen nach diesem Abkommen durchzuführen.

Artikel 2

(1) Im Sinne dieses Abkommens gelten als Güter und Artikel für Hilfs- und Rehabilitationszwecke zur Ernährung bestimmter Getreide und andere Lebensmittel einschließlich Milchpulver, verarbeitete Lebensmittel und Vielzweck-Lebensmittel, Apothekerwaren und Arzneimittel, Multivitamintabletten, Krankenhauseinrichtungen und -bedarf einschließlich Fahrzeuge, die als Sanitätswagen und/oder fahrbare Apotheken eingerichtet sind, landwirtschaftliche Geräte und solche andere gespendete Güter und Artikel für Hilfs- und Rehabilitationszwecke, wie sie von den Regierungen der Bundesrepublik Deutschland und Indiens vereinbart werden.

(2) Allen Lebens- und Arzneimitteln, die im Rahmen dieses Abkommens aus der Bundesrepublik Deutschland ausgeführt werden, ist eine Bescheinigung der zuständigen Behörde der Bundesrepublik Deutschland beizufügen, nach der diese Artikel den geltenden Lebens- und Arzneimittelbestimmungen entsprechen.

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Artikel 3

(1) Im Rahmen dieses Abkommens eingeführte Güter und Artikel werden nur für Hilfs- und Rehabilitationszwecke oder für sanitäre und soziale Wohlfahrtsvorhaben verwendet; sie werden, falls zur Verteilung bestimmt, ohne irgendwelche Diskriminierung kostenlos an Arme und Bedürftige verteilt.

(2) Die Regierung von Indien kann durch Auflagen sicherstellen, daß die anerkannten Empfängereinrichtungen den Nachweis erbringen, daß die im Rahmen dieses Abkommens eingeführten Güter ordnungsgemäß für die oben genannten Zwecke verwendet worden sind.

Artikel 4

(1) Die Fracht- und Versicherungskosten bis zum Einfuhrhafen/-flughafen in Indien für Güter und Artikel, die im Rahmen dieses Abkommens eingeführt werden, trägt die in Frage kommende Hilfsstelle in der Bundesrepublik Deutschland

(2) Die Transportkosten (einschließlich Hafengebühren und Kosten für Lagerung, Umschlag u.ä. sowie Beförderungskosten) vom Ort des Eintreffens in Indien bis zur angegebenen Bestimmungseisenbahnstation in Indien für die im Rahmen dieses Abkommens eingeführten Güter und Artikel trägt die Regierung von Indien.

Artikel 5

Dieses Abkommen gilt auch für das Land Berlin, sofern nicht die Regierung der Bundesrepublik Deutschland gegenüber der Regierung von Indien innerhalb von drei Monaten nach Inkrafttreten des Abkommens eine gegenteilige Erklärung abgibt.

Artikel 6

(1) Dieses Abkommen tritt am Tag seiner Unterzeichnung in Kraft.

(2) Dieses Abkommen kann von jeder der beiden Regierungen jederzeit schriftlich gekündigt werden; es tritt sechs Monate nach seiner Kündigung ausser Kraft.

GESCHEHEN zu Neu Delhi, am 24. Juli 1968
in sechs Urschriften, je zwei in deutscher Sprache, in Hindi und in englischer Sprache, wobei jeder Wortlaut gleichermassen verbindlich ist.

Für die Regierung der Bundesrepublik Deutschland	Für die Regierung von Indien
gez. Unterschrift	gez. Unterschrift

Gossner Mission

No B. 206/14/65

MINISTRY OF EXTERNAL AFFAIRS
(Economic Division)

New Delhi, 24. Juli 1968

Exzellenz,

ich habe die Ehre, unter Bezugnahme auf Artikel 1 des Abkommens zwischen der Regierung von Indien und der Regierung der Bundesrepublik Deutschland über die zollfreie Einfuhr von Sachspenden folgendes Einverständnis zwischen den beiden Regierungen festzustellen:

1) Die Regierung der Bundesrepublik Deutschland wird den in der Anlage I zu diesem Brief aufgeführten "Hilfsstellen der Bundesrepublik Deutschland" Bescheinigungen ausstellen, um diese instand zu setzen, die in diesem Abkommen vorgesehenen Hilfsmassnahmen durchzuführen.

2) Die Regierung von Indien hat den in der Anlage II zu diesem Brief aufgeführten "Freien Hilfs- und Rehabilitationsorganisationen" in Indien, denen die Hilfslieferungen und -pakete übergeben werden, zugestimmt.

Ich wäre dankbar, wenn Sie freundlicherweise bestätigen würden, daß dieser Brief das zwischen uns erzielte Einverständnis richtig wiedergibt.

Genehmigen Sie, Exzellenz, die Versicherung meiner ausgezeichnetsten Hochachtung.

gez. Unterschrift

Secretary to the Government
of India

Seiner Exzellenz
dem Botschafter der Bundesrepublik
Deutschland
Freiherr von M i r b a c h
New Delhi

Gossner Mission

Botschaft
der
Bundesrepublik Deutschland
New Delhi

New Delhi, 24. Juli 1968

RK V6-83.00

Herr Staatssekretär,

ich habe die Ehre, den Empfang Ihres Briefes vom 24. Juli 1968 zu bestätigen, der folgenden Wortlaut hat:

"Ich habe die Ehre, unter Bezugnahme auf Artikel 1 des Abkommens zwischen der Regierung von Indien und der Regierung der Bundesrepublik Deutschland über die zollfreie Einfuhr von Sachspenden folgendes Einverständnis zwischen den beiden Regierungen festzustellen:

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Ich habe die Ehre, Ihnen zu bestätigen, daß der obige Brief das zwischen uns erzielte Einverständnis richtig wiedergibt.

Genehmigen Sie, Exzellenz, die Versicherung meiner ausgezeichnetsten Hochachtung.

Botschafter
der
Bundesrepublik Deutschland

gez. Unterschrift

Secretary to the
Government of India

Gossner Mission

ANLAGE I

Hilfsstellen in der Bundesrepublik Deutschland

Arbeiterwohlfahrt
- Bundesverband e.V. -
53 B o n n
Ollenhauerstr.3

Deutscher Caritasverband e.V.

78 Freiburg/Br.
Werthmannplatz

Das Diakonische Werk
- Innere Mission und Hilfswerk -
der Evangelischen Kirche in Deutschland

7 Stuttgart
Alexanderstr.23

Generalsekretariat des
Deutschen Roten Kreuzes

53 Bonn
Friedrich-Ebert-Allee 71

Deutscher Paritätischer Wohlfahrtsverband e.V.

6 Frankfurt/M.
Heinrich-Hoffmann-Str.3

Bischöfliches Hilfswerk e.V.
"Misereor"

51 Aachen
Mozartstr.11

Hermann-Gmein-er-Fonds Deutschland e.V.

8 München
Südl. Auffahrtsallee 76

Büro für Internationale Soziale Hilfe e.V.

53 Bonn
Friedrich-Wilhelm-Str. 41

Pestalozzi-Kinderdorf Wahlwies

7761 Wahlwies

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A N L A G E II

Freie Hilfs- und Rehabilitationsorganisationen in Indien

1. All India Sarva Seva Sangh
2. Gandhi Smarak Nidhi
3. Bharat Sevak Samaj
4. Bharat Sadhu Samaj
5. All India Women's Conference
6. Kasturba Gandhi National Memorial Trust
7. Harijan Sevak Sangh
8. Bharatiya Adimjati Sevak Sangh
9. Ramakrishna Mission
10. Gurudev Seva Mandal
11. All India Backward Classes
12. Servants of India Society
13. Bhartiya Depressed Classes League
14. Bharat Dalit Sevak Sangh
15. Indian Red Cross Society
16. Hind Sweepers Sevak Samaj
17. Central Advisory Board for Harijan Welfare
18. Central Social Welfare Board
19. Indian Council for Child Welfare
20. Tata Institute of Social Sciences
21. Central Advisory Board for Tribal Welfare
22. Young Men Christian Association
23. Young Women Christian Association
24. The National Christian Council of India
    Christian Council Lodge
    Nagpur 1, Maharashtra
25. Catholic Charities India,
    C.B.C.I. Centre
    Alexandra Place
    New Delhi 1
26. Indo-German Social Service
    4, Ludlow Castle Road
    Delhi 6
27. Catholic Bischops'Conference of India
    C.B.C.I. Centre
    Alexandra Place
    New Delhi 1
28. Catholic Relief Services
    National Catholic Welfare Conference
    C.B.C.I. Centre
    Alexandra Place
    New Delhi 1

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29. Action for Food Production, Y.W.C.A.,
International Guest House
Parliament Street
New Delhi 1

30. Mother Superior General,
Missionaries for Charity,
34A, Lower Circular Road
Calcutta 16

31. St. Catherine's Home
Amboli, Off Versova Road
Andheri P.O. Bombay

32. Leprosy Relief Rural Centre
Chettipatty, P.O. via Omalur,
Salem Dt. (South India)

33. Holy Cross Convent
Bettiah, Champaran-District
Bihar

34. Central Relief Committee
11-A, Rouse Avenue Lane,
New Delhi

35. Christian Medical College,
Ludhiana/Punjab

36. Committee for Freedom from Hunger Campaign

37. Committee on Relief and Gift Supplies of the
National Christian Council of India,
4, Mathura Road,
Jungpura, Delhi

Corrigs. now Casa.!!

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A

LEITZ
Register A-Z 2

Gossner Mission

Eingegangen
19. JAN. 1972
Erledigt:

Vermerk für Herrn Pastor Seeberg

Betrifft: Jurist J. Arumainayagam als Mitarbeiter in Nepal?

Sie erwähnten jüngst, daß der Inder Arumainayagam direkt und formell das Anerbieten seiner etwaigen Mitarbeit in der UMN in Nepal gemacht hat. Ich erhielt von ihm kurz vorher einen persönlichen Brief, in dem er mir diese Absicht mitteilte, weil sie bei verschiedenen Begegnungen von mir als Möglichkeit erwähnt worden war. So äußere ich mich gutachtlich und mit einem guten Rat gern auf diese Anfrage aus Süd-Indien.

Ich tue das umso bereitwilliger, weil ja über die so dringend erhoffte Beteiligung unserer Goßner-Kirche an der Arbeit in Nepal ein Unstern steht und es höchst zweifelhaft ist, ob es jemals zu einer Beteiligung von dort an dem Dienst in Nepal kommen wird. Auch sonst ist der persönliche Einsatz seitens der Gossner-Mission in Nepal von Fehlschlägen begleitet gewesen und wir leben bisher immernoch nur von der Hoffnung, daß sich das binnen Kürze ändern wird. Jedenfalls ist es da ja nicht ganz verwunderlich, daß in der letzten Sitzung des Kuratoriums der bedauerliche Vorschlag gemacht wurde, uns von der Mitgliedschaft in der UMN zurückzuziehen, Was Herrn Rechtsanwalt Arumainayagam betrifft, so ist er Mitglied der "Lutheran Tamil Church". Als ich im Nov. 1969 Perambalur besuchte war er Geschäftsführer von St.Johns Sangham, jener Bruderschaft, die auf den oft erwähnten früheren Missionar Hans Röver zurückgeht. Ich habe ihn nicht nur als meinen liebenswürdigen Gastgeber kennen gelernt den ich außerordentlich schätzen lernte, sondern auch als den fähigen Leiter der Bruderschaft, der mit aller Kraft versuchte, deren Sozialdiakonisches Engagement voran zu treiben. In wie verschiedener Richtung er das versuchte, braucht hier nicht näher geschildert zu werden, weil es sich durch meinen Ratschlag am Schluß dieses Vermerks erübrigt.

Der junge Jurist geriet in Konflikte mit der pietistisch introvertierten Richtung in der Bruderschaft. Eine Reihe häßlicher Verdächtigungen zwangen ihn schmerzlicherweise zum Rücktritt, so daß er jetzt wieder in einer kleineren Stadt Süd-Indiens eine sichere Rechtsanwaltpraxis eröffnet hat. Seine innere Leidenschaft und Sehnsucht ist aber zweifellos, in christlichem Dienst mit ganzer Kraft tätig zu sein. Mein Rat ist, in Kürze ihm eine persönliche Begegnung und Gespräch mit Ihnen zu ermöglichen, wenn Sie selber in Katmandu sein werden. Das würde Flugkosten von Madras nach Katmandu nötig machen und einige Tage Aufenthalt dort, so daß Sie Gelegenheit hätten, ihn ausführlich zu sprechen und näher kennen/zulernen. Die endgültige Entscheidung werden Sie nicht selber treffen können, weil die UMN selber gefragt werden muß, ob sie einen kundigen Verwaltungs-

Gossner Mission

mann benötigen;ich meine freilich, daß wäre der Fall; auch wird die neugebildete Nepal-Kommission des Kuratoriums ihr Wort mitzusprechen wünschen. Auf jeden Fall aber sehe ich die Möglichkeit, einen trefflichen Inder für den Dienst in Nepal zugewinnen, was die Gossner-Kirche beschämen würde, wenn er nicht aus ihrer Mitte kommt.

Ein Zweitvotum über die Persönlichkeit von Arumainayagam könnten Sie zusätzlich erbitten von Frau Pfarrerin Koch, Berlin 20, Schlehenweg 2/8, die eine ganze Reihe von Monaten mit A. zusammen gearbeitet hat.

Berlin, d. 17.1.72
dtbg/vw

Gossner Mission

J. Arumainayagam
Advocate
Paramakudi
Ramnad District
Tamil Nadu/India.

December 7, 1971.

Eingegangen
17. DEZ. 1971
Erledigt:

z. WV S. 1.
24 + und Reise

Sq

To
The Director
Gossner Mission
1 BERLIN 41
Handjerystr. 19.

Most Honourable, dear Director of Gossner Mission,

I have learnt that different Mission Societies are coming together and forming the United Mission of Nepal to do service to the poor people in Nepal and that Gossner Mission is one of them. I would like to work with the United Mission of Nepal.

I had my education since my early years under the care of the Leipzig Missionary, Father Roever whose love and guidance I had the privilege to experience for nearly 15 years. When Father Roever passed away in 1967 I stopped my work as lawyer and took up his task of caring for the many hundred poor boys in Perambalur/South India.

I am a graduate both in Commerce and in Law. After getting my law degree in the year 1964 I worked in the Accounts Department of a Government factory for two years. Then I became a lawyer and was in that profession for more than two years when I was called to succeed Father Roever. After two years of work there, in Perambalur, I was abroad last year, visiting West Germany and Great Britain where I was with the Qakers for some time.Having returned to India, I have resumed my legal practice here, in Paramakudi.

I am interested in being useful, as a Christian, to other fellow humans. I can do either administration work or practical work involving contact with the people. I have some experience in the field of social work, like guiding the village people to start kindergartens for their children and establishing Homes for poor boys and trying to make these projects self-sufficient.

P.T.O

Gossner Mission

I am 31 years old and unmarried. I belong to the Tamil Evangelical Lutheran Church. Copies of some important certificates of mine are herewith enclosed.

I therefore request you to kindly consider this my application for an opportunity to serve with the United Mission of Nepal.

With kind regards,

Yours faithfully,

Encl: 3 copies of certificates

Gossner Mission

U N I V E R S I T Y O F M A D A S

FACULTY OF COMMERCE

The Senate of the University of Madras hereby makes known that J. Arumainayagam has been admitted to the Degree of Bachelor of Commerce, he having been certified by duly appointed Examiners to be qualified to receive the same, after having been examined in Part-English, Part II-(Second Language) Hindi and having been placed by them in the Third Class in Part III with Trade and Transport as Optional Subject in April 1962.

GIVEN UNDER THE SEAL OF THE UNIVERSITY.

(signed) A.L. Mudaliar

Vice-Chancellor

Senate House,
September 13, 1962.

Signed .....

Registrar, University of Madras.

(TRUE COPY)

Gossner Mission

U N I V E R S I T Y O F M A D R A S

FACULTY OF LAW

The Senate of the University of Madras hereby makes known that J. Arumainayagam has been admitted to the Degree of Bachelor of Laws, he having been certified by duly appointed Examiners to be qualified to receive the same, and having been by them placed in the Third Class at the Examination held in the month of April in the year 1964.

Given under the seal of the University.

(sd) A.L. Mudaliar)
Vice-Chancellor

Senate House,
March 7, 1969.

(sd) Registrar, University of Madras.

(TRUE COPY)

Gossner Mission

B. C. M. .....273 ... 1966

THE BAR COUNCIL OF MADRAS

The eighteenth day of March, 1966.

THIS IS TO CERTIFY THAT

Srm. J. Arumainayagam was admitted as an advocate on the Roll of the Bar Council of Madras and signed the Roll on the eighteenth day of March, 1966 under the provisions of Section 17 of the Advocates Act, 1961 (Act No. 25 of 1961).

(Signed) A. Krishnasamy Reddi

CHAIRMAN,
THE BAR COUNCIL OF MADRAS.

Seal of the Bar council of Madras.

(TRUE COPY)

Gossner Mission

Gossner Mission

E. L. Bage
Bismarckhütte

Bismarckhütte
den 3-XII-71

Herrn Seeberg
Berlin

Sehr geehrter Herr Seeberg, Sie werden überrascht sein zu haben diesen Brief von mir. Ich glaube es. Ich wurde das übersetzen indem Sie predigten einmal in Bismarckhütte. Möglichst Sie sich erinnern können. Ich bin retired und gerade ich wohne in einem kleinen Dorf heißt Kadoppaichi 6 Km entfernt von dort nordwärts in Kwonjo Ilaka unter S.E. Ancbal. Es gefällt mir zu lernen daß Sie sind Direktor geworden. Dafür ich gratuliere Ihnen herzlich. Nun komme ich zum Grund meines Schreibens.

Erstens dies ist ein Rechtes Jahr für das Korn. Wegen Hätte Regens das Korn weg verdorben und die übrigen waren gefressen worden von den Würmern und so eine große Hungersnot Plötzlich in unsere Distrikt - Kondi. Zweitens ich vermisse Weiden unsere Kleider im letzten Jahr Warum geschieht geworden zum Bismarckhütte Andreas, aber nicht für Kwonjo das liegt in mitte beiden Andreas es ist für Ihnen zu verlieren.

Endlich entschuldigen Sie bitte ich lerne Deutsch ohne Lehrer oder Grammatik buch dafür meines Schreibens wird mindert Ohne Fehler sein ich glaube es.

Obwohl ich lese Deutsche
und besonders Interesse
daran ich können lesen
Zeitungen und Illustrierte
Deutschland, aber ich finde
kaum. Wie fühle es sehr
gut. Wie fühle es Ihnen?
Bitte ich mich Ihnen
melden. Sie können
Es wird Ihnen erfreuen mir sehr
ob Sie kommen und
besuchen uns als Director
Mein Wörter sind sehr
limited.

Mit schönen
Grüssen
Auf Wiedersehen
Ihre
G.D. Bage

BY AIR MAIL
PAR AVION
हवाई पत्र
AEROGRAMME



Direktor M. Seeberg
1 Berlin 41 (Friedenau)
Handjerystr. 19/20
West Germany



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

पहला मोड़ FIRST FOLD

भेजने वाले का नाम और पता :- SENDER'S NAME AND ADDRESS:-
G.D. Bage
Birmitrapur P.O.
Sundergarh Dt.
(Orissa)

भारत INDIA

Gossner Mission

Eing. 15. DEZ. 1971
Erledigt:

10th December, 1971

Mr. C.D. Bage,
(Vill) Kadopauli,
P.O. Bansjor,
Dist. R a n c h i / Bihar,

India.

Dear Mr. Bage,

Thank you for your letter regarding books, newspapers, dictionary, etc. to help you in your German studies.

Because your is not a normal request for us to fulfill, and also because it would be quite costly to send such material to you from Germany, we do not feel that the best solution to your problem is for us to obtain and post materials. We suggest, however, that you contact

Rev. Dr. Paul Singh,
GEL Church Compound,
Ranchi / Bihar.

and/or

Rev. Dr. M. Bage,
GEL Church Compound,
Rajgamgpur,
Dist. Sundargarh/Orissa.

Either of these men should be able to help you regarding reading and study materials in German.

Yours sincerely,

Sg.

Martin Seeberg
Mission Director

cc: Dr. Paul Singh
Dr. M. Bage

Gossner Mission

b. d. Berge
(Vill.) Kadopani
P.O. Banajor

Kadopani
den 6.9.1911

Director C. Berg
Berlin

Sehr geehrter Herr C. Berg,

Sie werden überrascht zu haben diesen Brief von mir es sich glaube. Einmal Sie predigten in Bimilapur indem ich war der übersetzer. möglichst Sie erinnern können ich. hoffe. Nachdem mein „Retirement" grade ich lebe in mein dorf heist Kadopani 6 K.m entfernt vondort Nordwest in Kotonjo Hakamder- S. E. Anchal. Nun komme ich zum Grunde meines schreibens. Erstens ich möchte gern Ihnen melden dass Dies ist ein schlechtes Jahr für das Korn: weil es regnete sehr schwer und noch es regnet ohne unterlass noch, sogar die übrigens essen die Ratten ab und es ist Verderben.

Die Leute sind sehr verlegen als meisten Leute hier in dieser Siedlung sind sehr arm. Man kann hören die Kinder schreien morgens und abends weil sie haben keinen Nahrung zu essen.
Zweitens ich verstehe dass welche warme Kleider waren gesandt für Orissa + Khutitoli Brenab aber kein für Kotonjo Haka das liegt Zwischen beiden - es ist für ihnen Nachricht. von Deutschland
Entschuldigen Sie bitte ich nimmer ging zu schule zu lernen Deutsch, aber ich lerne es zu Hause also meines Schreiben wird nicht ohne Fehler sein ich glaube. Ich möchte gern zu lernen Deutsch damit ich Könne lesen die Zeitungen und die Illustrierten von Deutschland. Leider als ich lebe da in einem klein Dorf finde kein Person oder Buch zu lesen. Können Sie helfen mich zu haben gut Grammatik Buch English-German. Wo es ist möglich.

Gossner Mission

es wird gefallen mein
Sohn. Sie werde bezahlen
das kost. für solchen
Zeitungen oder Illustrieden
ob sie regelmäßig finde.
Es geht mir gut. Hoffe
Ihnen alle auch in
voll iger Gesundheit.
Mit Schönen Grüssen
Auf wiedersehen.

Ihren
G. D. Bage
Kadopani
Banjor P.O.

पहला मोड़ FIRST FOLD

BY AIR MAIL
PAR AVION
हवाई पत्र
AEROGRAMME





Dr. Christian Berg
1 Berlin 41 (Friedenau)
Handjery Str
19/20 West Germany

दूसरा मोड़ SECOND FOLD

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

20. SEP. 1971

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

G. D. Bage
(Vill) Kadopani
P. O. Banjor
Dt — Ranchi (Bihar)

भारत INDIA

Gossner Mission

Eingegangen
18. JUL. 1972
Erledigt: z.d.A. 8/K

New Garden, Siromtoli,
Club Road, Ranchi. Bihar,
India.

Dated the 1 st July, 1972.

Seeberg

Dear Dr. ~~Berg~~ in Lord Jesus christ,

I would like to draw your attention towards the miserable plight or our Gossner church here in chotanagpur. It is painful to say that inspite of many best efforts on the part of the mother church for its reformation this church is still in the worst condition and continues to deteriorate even more.

This church which has become utterly miserable and delapidated both physically and spiritually, badly needs radical reformation which is possible only through pressure from outside, because the laymen of this church are so much disgusted with the church ministers, the church workers and theee corruptions of the church thatno one wants to think about it. In my view themother church in Germany and the L.W.F. can exert pressure to bring about reformation and the spiritual overhauling in the church.

The root of all the maladies seems to be the faulty system of administration and contration of powers in the hands of inefficient people. ~~The~~Autonomy is farce for this church, hence the head of this church should only be a spiritual head and different departments of this church should be under specialised hands, such as Technical institutions and printing press should be under technical experts, educational institutions under educationists and property and agriculture should be looked after by specialised hand. There should be a Finance officer for collection and distribution of revenue to the various departments of the church.

In my view, in religious matter autonomy and subjugation do not make any sense, on the contrary devouted life and selfless service make sense in the autonomy. It is quite explicit that autonomyis only for some pastors and church workers who are boss in their respective fields and are much benefitted with such autonomy.

P.T.O.

Gossner Mission

Autonomy of the church in absence of systematic,wise and strong administration has become a lure to the church people . The church property has become a source of private income for which all sorts of wrangle,discord and discontention are prevalent.It is a very sad thing that the Gossner church is still in the primitive stage when other christian and non-christian organisations are flourishing day by day,theGossner church is lagging behind in every thing.It has lost every thing that it had in the past.

It is note worthy that the Gossner church is the only church in chotanagpur which has vast landed property from which money can be raised to maintain full sufficiency of the church not by selling or leasing out even an inch of land to others, but vast portion of land is being sold or leased for very long period which can never be regained, such act of ignorance is certainly causing great loss of propertyto the church.It will not be out of place, at this point, to point out that there is a rumour that the maharaja of Ratu who had given this vast stretch of land to this church as gift for religious purpose is going to take it back as the landed property is not being used for religious purpose but is being misused for personal monetary gains.

To tell the truth, administrative quality is inborn ~~quality~~ and not man-made which is absent in the church people.Gossner church has utterly failed in fulfilling even a single quality of autonomy.In the religious field,the church ministers have also become worldly and have failed in doing the ministry of the church. Religious teaching is almost nil so much so that the Lutherans of this church have become nominal christians, pastors take the church service just to do their duty not to feed spiritual food to their sheep.The church has become a laughing stock. This is a serious matter not only for the Lutherans of chatanagpur but for the Lutherans of the whole world.

The Gossner theological college should be closed down as it has failed to produce good stuff,because students with very low academic qualification are admitted and as such it is beyond hope that they will come out as able pastors.Instead,for quality, product able and desirous candidates may be sent to other theo-

p.T.O.

Gossner Mission

logical colleges in India.

The G.E.L. church press which could have been a major source of income is running with no profit at all, on the contrary the superintendent of the press has borrowed a large amount for making payment to press workers. Besides this the press has many govt.dues outstanding for which the government departments have filed suits against the press. Very often the electricity is cut off for non-payment of electric bill. In this way the inefficiency of the press superintendent has very much told upon the business of the press resulting in the forfeiture of customers and bankruptcy of the press. Now the superintendent of the press ought to be removed. The superintendent of the press has always tried to garb his inefficiecy either coaxing and obliging the chairman and the members of the committee by employing their son and daughter in the press or by occasional entertainment in hotel and restaurant. Not only this, the superintendent is making money from the press and many press properties e,g.. car and gun, etc are registered in his own name. It is quite ridiculous that the present superintendant who was caught in forgery in the press is still allowed to continue in the press.

In view of such corruption and detriorating condition of the Gossner church, I request and hope the mother church in Germany will take strong immediate step in conjunction with the L.W.F. to check corruption and restore prosperity in the church.

Sincerely Yours

(Owen Basil Bhengra)

Gossner Mission

Mrs: Ruth Bhompal.
279/1. Netaji Subhas Chandra Bose Road.
Calcutta 47. India.

Calcutta 22-12-'71.

Sehr geehrter Herr Missions Inspector Seeberg,

Ich habe von Fräulein Anny Döller eine Mitteilung erhalten, wo ich nur sagen kann dass Gottes Wege wie immer so wunderbar sind.

Ich danke Ihnen von tiefsten Herzen dass Sie mir monatlich 5 £ zuwenden wollen, und die erste Sendung habe ich erst gestern erhalten.

Dankestränen gingen mir die Backen runter, der liebe Gott sorgt ja so treu und gütig für seine Kinder. Wir hatten eine Hilfe so nötig und ich habe es den lieben Heiland doch sehr ans Herz gelegt. Er solle uns nicht vergessen, und Er hat es wieder so wunderbar erhört, alles ist so furchtbar teuer geworden besonders seit dem Krieg. Weihnachten steht vor der Türe [redacted] dieses Jahr haben wir was zu essen am 24sten vielen Dank!

Ich wünsche Ihnen und Ihre Familie ein recht gesegnetes fröhliches Weihnachtsfest, und ein gesegnetes neues Jahr.

Möge der liebe Gott Ihre Arbeit segnen.

Herzlichen Grüss
von Ihrer dankbaren

Ruth Bhompal.

WV 20.2.72

Eingegangen
27. DEZ. 1971
Erledigt:

hier wollest du einen Freund machen, das bitte ich! Ke

Gossner Mission

BY AIR MAIL

PAR AVION

हवाई पत्र

AEROGRAMME

West-Germany





Herr Missionsdirektor Seeb

Handjery Strasse 19

1. Berlin - 41.

West - Germany



पहला मोड़ FIRST FOLD

दूसरा मोड़ SECOND FOLD

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

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

.....

.....

.....

भारत INDIA

Gossner Mission

Dr. A. E. INBANATHAN, M.A; Ph.D;D.D.
General Secretary
Phone: 54617

Rev. C. ARANGADEN, M.A; M. Th.
Associate General Secretary (Translations)
Phone: 53657

V. I. ITTY, B.A., A.C.W.A. (London)
Finance Secretary
Phone: 52257

THE BIBLE SOCIETY OF INDIA

Regd. No. 12 of 1946-47 Nagpur

20 MAHATMA GANDHI ROAD BANGALORE 1
(CENTRAL OFFICE)

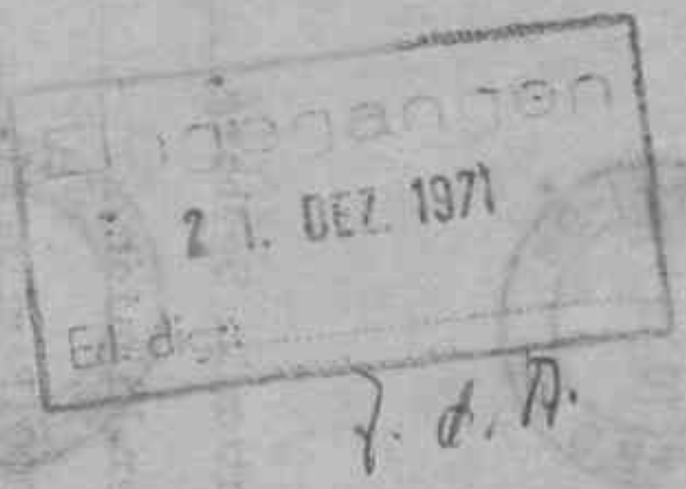
Grams: TESTAMENTS
Enquiries Phone: 52256

J. S. LUTHER, B.A., (Printing, W. Germany & U. K.)
Production Secretary
Phone: 51567

Ref. Ps:280/Ptg.111.

Date December 10, 1971.

Herrn Pastor M. Seeberg,
Gossner Mission,
1000 Berlin 41,
Handjerystrasse 19/20.
WEST GERMANY.



Dear Pastor Seeberg:

It made me really happy to see your beautiful photograph on the front page of 'Mitteilungen' informing that you will be the next Director of the Gossner Lutheran Church. I congratulate you and wish you God's choicest blessings for your future big responsibility.

We used to meet in Ranchi many times during your tour to India. Now when I am in Bangalore, please do visit us here also during your next trip to India.

Wishing you a very Happy Christmas & New Year. Please convey my best regards and also the best wishes for the Christmas to Dr. Berg also.

Yours sincerely,

John Luther

JSL:js.

Production Secretary.

Gossner Mission

BY AIR MAIL
PAR AVION
हवाई पत्र

BANGALORE-1 B.S.I.C. BG-19 10 XII 71

INDIA POSTAGE R 0.50 R RUPEE RUPEE

Herrn Pastor M. Seeberg,
Gossner Mission,
1000 Berlin 41,
Handjerystrasse 19/20
WEST GERMANY

First fold here

Third fold here

Second fold here

Sender's name and address :-
Production Secretary,
THE BIBLE SOCIETY OF INDIA
20, MAHATMA GANDHI ROAD
BANGALORE 1
INDIA

इस पत्र के अन्दर कुछ न रखिये

To open cut here

Gossner Mission

CD

Gossner Mission

Herrn Seeberg

CALCUTTA URBAN SERVICE CONSORTIUM

15.Februar 1971

Ich danke Ihnen sehr für Ihren Brief. Es war gut zu hören, daß Ihnen daran liegt, Unterstützung für uns zuwege zu bringen. Bitte tun Sie schnell etwas - wir haben keine Zeit zu verlieren...

Wenn Sie weitere Information brauchen, lassen Sie mich bitte wissen, wo Ihrer Meinung nach noch Lücken in dem Material sind, das ich Ihnen bereits zusandte. Ich war bemüht, Ihnen alles zu schicken, was für Sie von Nutzen sein könnte.

Das einzig Wichtige, das aus der Zwischenzeit zu berichten ist, ist unser zehnwöchiger Einführungskurs für Gemeinwesenarbeiter - eigentlich mögen wir diesen Fachausdruck nicht und nennen sie lieber : Entwicklungs-Koordinator. Dreißig junge Leute sind durch den Lehrstoff geführt worden und wir hoffen, daß die meisten von ihnen in einigen Wochen von der Regierungsstelle, die für die Entwicklung in Calcutta zuständig ist, angestellt werden. Die meisten von ihnen sind Hindus, zwei Muslims und drei sind Christen.

Wir haben immer noch sehr mit bürokratischer Unbeweglichkeit und Trägheit zu kämpfen, und was dies angeht, muß mit den Leuten ganz an der Spitze noch mehr gefochten werden.

Noch etwas ist zu erwähnen : Am 1.März beginnen wir mit einem über drei Monate laufenden, theoratische und praktische Studien (study and field work) umfassenden Kurs für Mitglieder der verschiedensten Vereinigungen, Rotarier eingeschlossen. Wir nenn ihn "Unternehmen Calcutta" und führen ihn einmal wöchentlich durch, in Englisch und in Bengali.

Mit besten Wünschen und Grüßen..

P.S. Bevor dies zur Post ging, traf Ihr Brief ein, der die Überweisung von DM 6.5oo ankündigt. Vielen,vielen Dank ! Großartig! "Ehe du rufst, werde ich antworten" ? Wir werden schreiben, wofür wir das Geld verwenden.

Jesaja 65, 17-25

Siehe, ich will einen neuen Himmel und eine neue Erde schaffen, dass man der vorigen nicht mehr gedenken wird..Sondern sie werden sich ewiglich freuen und fröhlich sein über dem, was ich schaffe..Ich will fröhlich sein über Jerusalem..und soll nicht mehr darin gehört werden die Stimme des Weinens noch die Stimme des Klagens. Es sollen nicht mehr daselbst Kinder, die nur etliche Tage leben, oder Alte, die ihre Jahre nicht erfüllen.. Sie werden Häuser bauen und bewohnen ; sie werden Weinberge pflanzen und ihre Früchte essen. Sie sollen nicht bauen, was ein anderer bewohne, und nicht pflanzen, was ein anderer esse. Denn die Tage meines Volks werden sein wie die Tage eines Baumes.. Und soll geschehen : Ehe sie rufen, will ich antworten ; wenn sie noch reden, will ich hören. Wolf und Lamm sollen weiden zugleich, der Löwe wird Stroh essen wie ein Rind, und die Schlange soll Erde essen. Sie werden nicht schaden noch verderben auf meinem ganzen heiligen Berge, spricht der Herr.

Gossner Mission

Die Situation in Calcutta

ist, wie jeder Besucher alsbald erfährt und wie alle Berichte im Detail nachweisen, die einer unbeschreiblichen Not. Calcutta ist hinsichtlich Flächenausdehnung und Bevölkerungszahl in etwa mit dem Ruhrgebiet vergleichbar - man versuche sich das Ruhrgebiet ohne funktionierende Infrastruktur vorzustellen, so hat man eine Vorstellung von Calcutta, wie es jetzt ist. Die überlastete und absolut unzureichende Infrastruktur wird bis 1985 Jahr um Jahr weiter unter Druck geraten durch die rapide Zunahme der Bevölkerung. Die Schätzungen laufen darauf hinaus, daß die Zahl der in diesem Großraum lebenden Menschen sich von 1966 - 86 verdoppeln wird, auf ca. 15 Millionen. Man muß befürchten, daß es zu einer sozialen und auch politischen Katastrophe kommt - diese Befürchtung ist in den letzten beiden Jahren immer häufiger auch in deutschen Zeitungen und Zeitschriften geäußert worden, siehe die folgenden Seiten - wenn nicht schnelle und zügige Maßnahmen sowohl der Hilfe von außen als auch der Selbsthilfe eingeleitet werden. Diese Stadt, in der die Erniedrigung des Menschen ihren tiefsten Punkt erreicht, ist kein nur lokales, sondern ein nationales Problem Indiens - und damit auch ein internationales.

Gossner Mission

FAZ 30.-31.1.71

Kalkutta geht langsam zugrunde

Mord gehört zum Alltag · Von Klaus Natorp

Stahlklingen glitzerten in der milden Dezembersonne, als die Killer ihre Hände zum letzten Stoß erhoben. „Schont mein Leben ..., ruiniert nicht meine Familie", rief das Opfer, ein junger Polizist. Doch sein Flehen war vergebens. Messer wurden in seinen Leib gestoßen. Nach Luft ringend, erhob er ein letztes Mal sein Haupt; dann stürzte er auf die Straße. Sein Kopf wurde vom Rumpf getrennt. Schon war alles vorüber..."

Schauplatz des Verbrechens: die Bushaltestelle Ramrajatala in Howrah, fünf Kilometer vom Bahnhof Howrah in Kalkutta entfernt. Uhrzeit: Sonntag morgen elf Uhr dreißig. Das Opfer: Prabir Banerjee, ein 28 Jahre alter Konstabler, zugeteilt der Polizeiwache Howrah. Die Mörder: unbekannt — eine Gruppe junger Männer, die unerkannt entkommen konnten. Nicht ein einziger der vielen Zuschauer wagte es, dem Überfallenen zur Hilfe zu kommen.

Berichte dieser oder ähnlicher Art liest man fast täglich in den Zeitungen von Kalkutta. Die Hauptstadt des indischen Unionslandes Westbengalen befindet sich seit etwa eineinhalb Jahren im Zustand chronischer Anarchie. Niemand wird je genau sagen können, warum Prabir Banerjee sterben mußte. War er das Opfer eines persönlichen Racheaktes oder wurde ein politisches Urteil an ihm vollstreckt? Die Fronten in dem unerklärten Bürgerkrieg, der in Kalkutta herrscht, verlaufen unübersichtlich. „Linke" Kommunisten kämpfen gegen „rechte" Kommunisten; Mao-Anhänger, die sich hier „Marxisten-Leninisten" nennen, attackieren sowohl „Revisionisten" wie „Neorevisionisten", dazu noch „Kapitalisten", das „Establishment" im allgemeinen und die Gewaltlosigkeit predigenden Gandhi-Jünger im besonderen.



Vor allem aber haben sie es auf die Polizei abgesehen.

Zur Zeit der letzten Volksfrontregierung war der Einfluß der „Linkskommunisten" auf die Polizei sehr stark. Der damalige Innenminister Jyoti Basu, einer der wichtigsten Männer in dieser weder auf Moskau noch auf Peking eingeschworenen nationalkommunistischen Richtung, die sich zur Unterscheidung von der moskautreuen Partei „marxistisch" nennt und daher den von allen Richtungen benutzten Initialen CPI (Communist Party of India) ein „M" hinzugefügt hat, machte die Polizei zum Werkzeug seiner Partei. Es könnte sein, daß nun mit jenen Polizisten, die sich den Anweisungen der „Linkskommunisten" entziehen oder sich ihnen gar widersetzen wollen, kurzer Prozeß gemacht wird.

Allerdings werden in den Zeitungen für die Polizistenmorde und andere Gewalttätigkeiten eher die „Naxaliten" verantwortlich gemacht. Das ist eine Gruppe ultralinker Revolutionäre, die ihren Namen von dem nordbengalischen Bezirk Naxalbari ableitet. Dort hatte es vor drei Jahren einen Bauernaufstand mit illegalen Landnahmen gegeben. Die Rebellion wurde auf Ersuchen der Zentralregierung in Neu-Delhi von der Volksfrontregierung in Kalkutta niedergeschlagen. Innenminister Basu, der die Aufständischen zunächst hatte gewähren lassen, verurteilte sie nun als „Abenteurer" und „linke Sektierer". Westbengalen sei noch nicht reif für die Revolution, verkündete er. Für diejenigen indessen, die diese Auffassung nicht teilten, wurde Naxalbari zum Signal einer neuen Abspaltung bei den Kommunisten. Die Naxaliten, wie sie sich fortan nannten, begannen mit dem Aufbau einer marxistisch-leninistischen kommunistischen Partei, der CPI(M-L).

Wie weit sie dabei inzwischen gekommen sind, kann man schwer sagen. Es läßt sich auch nicht klar erkennen, ob alles, was unter dem Stichwort Naxaliten läuft, tatsächlich zu dieser Gruppe gehört. Oft hat man den Eindruck, daß die Polizei auch die normale Kriminalität in Kalkutta und Umgebung unter der Rubrik Naxaliten zusammenfaßt, sofern sie Schwierigkeiten bei der Aufklärung von Straftaten hat. Sicher wird auch vieles, was Basus „Linkskommunisten" auf dem Kerbholz haben, der Einfachheit halber den Naxaliten in die Schuhe geschoben. Man erspart sich auf diese Weise lange Ermittlungen und auch politischen Ärger.

Es wird auch behauptet, daß Naxaliten und „Linkskommunisten" trotz aller Meinungsverschiedenheiten, die sie immer wieder mit Messern und Äxten ausfechten, gelegentlich auch einmal zusammenarbeiten. Man darf nicht vergessen, daß schließlich beide Richtungen den gewaltsamen Umsturz anstreben und sich nur insofern unterscheiden, als die „Linkskommuni-

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sten" sagen, die Zeit für eine Revolution in Westbengalen sei noch nicht gekommen, während die Naxaliten meinen, der Augenblick zum Losschlagen sei jetzt schon da. Die CPI(M) möchte zunächst ihre Massenbasis weiter ausbauen; sie konzentriert sich auf die Arbeit in den Betrieben und auf dem Lande. Den individuellen Terror, wie ihn die Naxaliten praktizieren, lehnt sie — öffentlich jedenfalls — ab. Da es jedoch sowohl bei den Naxaliten wie bei den Basu-Kommunisten mehrere Fraktionen gibt, sind Kontakte zwischen den feindlichen Lagern nicht auszuschließen.

Die Zentralregierung in Neu-Delhi, die den Staat seit einiger Zeit direkt mittels Präsidialherrschaft (President's rule) verwaltet, weil die Landesregierung im Provinzparlament keine Mehrheit mehr finden konnte, hat vor kurzem eine Art Vorbeugehaft (Preventive Detention) für bestimmte Delikte eingeführt, um der Gewalttätigkeit ein Ende zu bereiten. Zahlreiche Naxaliten befinden sich seitdem im Gefängnis. Trotzdem geht das Morden weiter. Tag für Tag melden die Zeitungen durchschnittlich vier bis fünf Totschlagsdelikte mit vermutlich politischem Hintergrund.

Die Polizei ist zum Teil demoralisiert, zum Teil übt sie Selbstjustiz. In der Nähe des Flughafens Dum Dum wurden kürzlich mehrere Leichen gefunden. Die Opfer waren durch Genickschuß getötet worden. Man hatte ihnen die Hände auf den Rücken gefesselt. Einige der Opfer waren auch an den Beinen verwundet. Sie hatten vermutlich weglaufen wollen, als sie merkten, was ihnen bevorstand.

Solche Berichte und andere Erzählungen über angebliche Grausamkeiten der Polizei werden von den Naxaliten zum Vorwand für weitere Polizistenmorde genommen. Es ist auch schon die Vermutung geäußert worden, die „Linkskommunisten" hätten die ihnen verpflichteten Polizisten ausdrücklich zu Exzessen ermuntert, um das Chaos in der Stadt zu vergrößern.

Wie auch immer, die Spirale der Gewalt dreht sich immer schneller. Der Kleinkrieg in der Stadt, für andere Metropolen in der Welt eine Schreckensvision, ist in Kalkutta fast schon Wirklichkeit. Noch ist der offene Kampf im wesentlichen auf bestimmte Stadtteile in Nordkalkutta und auf Howrah am anderen Ufer des Hooghly beschränkt. Aber wie lange noch? Wer will die Stadtpartisanen daran hindern, ihr Aktionsfeld auszudehnen?

Der im Auftrag der Zentralregierung den Staat verwaltende Gouverneur Dhavan, der dem linken Flügel der Kongreßpartei zugerechnet wird und aus seinen Sympathien für die Linksparteien in Westbengalen kein Hehl macht, zeigt wenig Neigung, hart durchzugreifen. Die indische Armee steht vorerst Gewehr bei Fuß. Es heißt zwar, sie habe Verstärkungen in die Stadt und in die Provinz gebracht, obwohl sie bisher nicht das Ziel kommunistischer Angriffe war, doch wird sie regelrechte Straßenkämpfe in Kalkutta vermeiden wollen.

Hinzu kommt, daß die Zentralregierung vor den nächsten gesamtindischen Wahlen und den nächsten Landtagswahlen in Westbengalen keinen heftigen Konflikt will. Sie hofft darauf, daß die Wähler den marxistischen Parteien beim nächsten Urnengang eine Absage erteilen und daß davon auch die Kongreßpartei profitieren werde, zumindest der von Frau Indira Gandhi geführte, sozial fortschrittlichere Flügel dieser Partei, und sie gründet ihre Hoffnung auf die Überzeugung, daß die Bevölkerung von Kalkutta der Atmosphäre der Gewalttätigkeit und der Parteien, die sie heraufbeschworen haben, überdrüssig sei.

Dieser Optimismus wird freilich außerhalb der Kongreßpartei von kaum jemand geteilt. Dort konstatiert man vielmehr, daß die kommunistische Basis, und zwar besonders die der CPI(M) von Jyoti Basu, heute eher noch breiter und solider ist als zur Zeit der letzten Wahlen von 1969. Hatten die „Linkskommunisten" damals nur etwa 20 Prozent der Stimmen erhalten, so wird ihnen diesmal ein Anteil von 30 Prozent zugetraut. Allerdings kommt es bei dem in Indien gültigen Mehrheitswahlrecht entscheidend auf die Wahlbündnisse an. Müßte die CPI(M) allein in den Wahlkampf ziehen, könnte sie selbst bei einem Stimmenanteil von 30 Prozent noch unterliegen. 1969 hatten die Linkskommunisten ihren großen Erfolg vor allem dem Umstand zu verdanken, daß sie führendes Mitglied in einer 14 Parteien umfassenden „Vereinigten Front" waren, die als nahezu einzigen Gegner nur die damals noch ungespaltene Kongreßpartei gegen sich hatte.

Doch die „Vereinigte Front" ist inzwischen zerfallen, weil einige ihrer Mitglieder zu der Einsicht gelangt sind, mit Basus Kommunisten könne man nicht zusammenarbeiten, wenn man nicht Selbstmord begehen wolle. Eine Volksfront aller Gegner der Kongreßpartei wird es bei den nächsten Wahlen nicht mehr geben. Und mit den wenigen ihr verbliebenen Verbündeten (fünf Splitterparteien) wird es die CPI(M) schwerhaben, den Erfolg von 1969 zu wiederholen.

Auf der anderen Seite ist freilich auch noch nicht sicher, ob sich die demokratischen Parteien zu einem Block zusammenfinden werden. Die Kommunisten der Moskauer Richtung, die eine „Acht-Parteien-Front" um sich geschart haben, versuchen verzweifelt, den in Bengalen nicht ganz unwichtigen Bangla-Kongreß (eine lokale Abspaltung vom allindischen Kongreß) zu sich herüberzuziehen. Sie brauchen dessen populären Vorsitzenden Ajoy Mukherjee als Aushängeschild. Ohne Mukherjee kann die Einheitsfront der „rechten" Kommunisten nicht viel erreichen. Doch im Bangla-Kongreß verstärkt sich die Tendenz, allen Parteien, die der Gewalttätigkeit nicht öffentlich abschwören, einen Korb zu geben.

So wird es wohl bei den nächsten Wahlen, die zusammen mit den gesamtindischen stattfinden dürften, drei Parteiengruppierungen geben: eine von der CPI(M) geführte; eine, in der die moskautreuen Kommunisten den Ton angeben; und eine der demokratischen Parteien, bestehend aus dem Bangla-Kongreß, Indira Gandhis Kongreß und dem Organisationsflügel dieser Partei, dem sogenannten „alten" Kongreß. Eine Art „lose Verständigung" mit den moskauhörigen Kommunisten, wie sie Frau Gandhi anstrebt, mag schließlich doch noch zustande kommen. Den demokratischen Parteien geht es darum, zunächts die marxistischen Kommunisten aus dem Feld zu schlagen und dann erst die Moskauer Richtung zu attackieren.

Ob diese Rechnung aufgehen wird, bleibt abzuwarten. Es ist ein gewagtes und verzwicktes Spiel, das da in Bengalen getrieben wird. Denn der soziale Zündstoff wird unterdessen nicht geringer. Die Zahl der Arbeitslosen, die man jeweils nur schätzen kann, weil es keine Arbeitslosenunterstützung und damit auch kein Arbeitslosenregister gibt, wächst von Monat zu Monat. 150 Betriebe haben schon ihre Pforten geschlossen. Wegen der vielen Streiks in den letzten eineinhalb Jahren und der sinkenden Arbeitsproduktivität konnten die Firmen zuletzt nur noch mit Verlust arbeiten. Zahlreiche Unternehmer verlegten deshalb ihre Werke nach Bombay oder in andere Teile des Landes, wo

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ein besseres Arbeitsklima herrscht. Die Wirtschaft stagniert; Kapital wird in großen Summen abgezogen. Neue Investitionen werden so gut wie keine vorgenommen.

Stagnierende oder gar rezessierende Produktion in und um Kalkutta aber bedeutet mehr Arbeitslose, weniger Verdienst, zunehmende soziale Spannungen, neue politische Unrast, mehr Anhänger und Mitarbeiter für die kommunistischen Kader aller Richtungen und schließlich weiterer Zerfall Kalkuttas. Es scheint, daß genau dies das Ziel der linken Extremisten ist: Kalkutta soll langsam zugrunde gehen, damit es reif wird für die Revolution.

Der Niedergang der Kapitale Westbengalens, vor noch gar nicht allzu langer Zeit Sitz der britischen Generalgouverneure und danach viele Jahre blühendes Finanz- und Wirtschaftszentrum für einen großen Teil Indiens, wird an vielen Zeichen sichtbar: Einige Staaten haben ihre Generalkonsulate oder Handelsmissionen geschlossen, die großen Luftverkehrsgesellschaften sind dabei, mangels Passagieraufkommen die Zahl ihrer Starts und Landungen in Kalkutta drastisch zu verringern, und immer mehr Reedereien meiden den wegen unzähliger Streiks permanent verstopften Hafen von Kalkutta. Die Einwohnerzahl von Kalkutta nimmt zwar von Jahr zu Jahr zu, und dennoch macht die Stadt den Eindruck einer sterbenden Stadt. Von den Gebäuden bröckelt der Putz, die Fassaden wurden seit Jahren nicht mehr gestrichen. Statt dessen prangen an den Mauern überall in der Stadt kommunistische Parolen in bengalischer Sprache. Die Straßen sind voller Löcher; die Gehwege, soweit noch vorhanden, werden dort, wo man Erde ausheben mußte, nicht wieder repariert.

Jahr für Jahr erleben Tausende von Studenten nach dem Verlassen der Universitäten, daß sie keine ihrer Ausbildung entsprechende Stellung finden können. Ein Gefühl allgemeiner Frustration breitet sich aus. Um zu zeigen, daß die Zentralregierung wirklich um Abhilfe bemüht ist, hat Frau Gandhi gewaltige Summen aus dem Haushalt des Bundes für dringende Projekte in Westbengalen bereitgestellt. Doch die Verwaltung des Staates arbeitet so langsam und schlecht, daß bisher nur ein geringer Teil dieser Gelder abgerufen werden konnte. Was ein massiver Anstoß werden sollte, verpufft in kleineren Aktionen, die sich über einen längeren Zeitraum verteilen. Ein großes Revirement im Behördenapparat ist aber erst möglich, wenn es wieder eine gewählte Regierung in Westbengalen gibt. Solange das Land von Neu-Delhi aus über den Gouverneur regiert wird, sind nur kleinere Veränderungen möglich.

Unterdessen macht der Fäulnisprozeß rasche Fortschritte. Fast hat man den Eindruck, die Menschen in Kalkutta hätten sich an die täglichen Mord- und Totschlagberichte gewöhnt. Sie lesen sie und gehen dann zu ihren täglichen Verrichtungen über. „Mord gehört in Kalkutta mittlerweile zu unserem täglichen Brot", schrieb ein Einwohner der Stadt an seine Verwandten nach London.

Leserbrief an die FAZ

Das düstere Bild, das Ihr Bericht über Calcutta von der politischen und sozialen Lage in dieser Stadt zeichnet, ist leider gewiß zutreffend.

Seit dem Frühjahr 1969, als ich die Stadt und ihre Notstände gründlich kennenlernte, haben sich die Verhältnisse nur noch verschlimmert, ist die Resignation gewachsen.

Doch ist es eben diese verständliche Resignation - die auch Ihren Bericht prägt - die jeden Ansatz zur Veränderung im Keim erstickt.

Es erscheint mir darum notwendig, daß auch die bisher nicht ermüdeten Bemühungen um unmittelbare und strukturelle Hilfe erwähnt werden, wenn man Calcutta und seinen Zukunftsaussichten spricht.

Solche Hilfe wird von einer großen Zahl indischer und ausländischer Organisationen und Personen geleistet.

Besonders interessant und vielversprechend erscheint mir der Calcutta Urban Service, der auf Initiative einiger Christen hin Ende 1969 begründet wurde : Hier ist, wohl erstmalig, mit Erfolg versucht worden, eine Gruppe von mehr als 2o verschiedenen Organisationen - hinduistische, islamische, christliche und säkulare - zu einem Konsortium zusammenzubringen. Die Hilfeleistung bezieht sich sowohl auf Slum- und Katastrophengebiete als auch darauf, die Wohlhabenden und Einflußreichen in Calcutta für das Schicksal ihrer Stadt zu interessieren. Die Arbeit ist, soweit wie möglich, auf die vorliegenden Entwicklungspläne und mit den Behörden abgestimmt...

Wir sollten den Mut und die Fantasie derer, die auch für Calcutta noch Wege in eine bessere Zukunft entdecken und bahnen, nicht mit Resignation auf unserer Seite beantworten. Wir sollten vielmehr überlegen, wie wir solche Ansätze unterstützen können.

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Analyse und Aktion

Die Situation im Großraum Calcutta wurde in der ersten Hälfte der 6oer Jahre einer genauen wissenschaftlichen Analyse unterzogen, und zwar durch die Calcutta Metropolitan Development Organisation (CMPO). Ende 1966 erschien als ein umfangreiches und sehr übersichtliches Dokument der Basic Development Plan für den Zeitraum 1966 - 86 . Er hat folgende Kennzeichen :

Es handelt sich nicht um einen "master-plan", also eine Arbeit auf ein fixiertes Ziel hin, sondern im wesentlichen um einen "perspective-plan", welcher die Möglichkeit gibt, sich den wechselnden sozialen und v.a. auch politischen Verhältnissen in Calcutta, Westbengalen und Indien insgesamt anzupassen.

Der Plan hat als Ziel nicht die völlige Sanierung, sondern nur die Verbesserung der Strukturen. Er verzichtet z.B. von vornherein auf ein Wohnungsprogramm, durch welches die Slums(Bustee's), in denen mindestens eine Million Menschen lebt, bis 1986 abgeschafft werden sollten. Jährlich strömen 2oo.ooo Menschen ins Stadtgebiet - allein für sie müßten 4o.ooo (Einraum-)Wohnungen gebaut werden, tatsächlich werden aber z.Zt. alles in allem nur 6-9.oo0 Wohnungen jährlich geschaffen.

Ähnlich sieht es auf allen anderen Gebieten aus, darum ist nicht "Sanierung", sondern "Verbesserung" die Devise des Calcutta - Plans. Doch auch um das zu leisten, sind unerhörte Anstrengungen nötig.

In Gestalt der CMPO steht in und für Calcutta ein - von der Regierung Westbengalens eingesetzter und von der Ford Foundation finanzierter - Planungsstab zur Verfügung, in dem 6oo Menschen arbeiten, davon etwa 1oo akademisch ausgebildete Spezialisten der verschiedensten einschlägigen Fachgebiete. Die Arbeit dieser Institution schafft, indem Zug um Zug detaillierte Einzelpläne für die Stadtteile bzw. spezielle Befeiche wie Wasserversorgung, Verkehr, Bildungswesen usw. wntstehen, einen verläßlichen Rahmen, in den sich alle Entwicklungs- und Hilfsmaßnahmen einordnen können.

Viele Menschen, Gruppen und Organisationen sind bereits an der Arbeit, um hier und da in Calcutta etwas von der unübersehbaren Not zu lindern. Viele weitere Menschen, Gruppen und Organisationen kommen als Mitarbeiter an dem großen Werk in Frage, für diese Stadt eine Zukunft zu ermöglichen. Doch sind bisher, vor allem in Calcutta selbst, die Ansätze zufällig und unkoordiniert. Diese Zersplitterung ist typisch indisch: Man findet je einzelne Gruppierungen vor, die nichts voneinander wissen (das Sprachproblem) und wissen wollen(das Kastensystem). Deswegen, und wegen der drückenden Not, die jeden auf sich selbst zurückwirft, auch wegen der Unbildung, ist bis heute ein die einzelnen Gruppen übergreifendes Bürgerbewußtsein nicht entwikkelt, geschweige denn ein Wille, an einer besseren Zukunft Calcuttas gemeinsam zu arbeiten.

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Beide, die wenigen Wohlhabenden und die unzähligen Armen, sind der Stadt gegenüber gleichgültig. Das ist ein außerordentlich schweres Handicap für die Realisierung noch so guter Pläne oder die Effizienz noch so großzügiger Hilfe von außen.

Genau an diesem Punkt setzt der 1969 begründete Calcutta Urban Service, der von den christlichen Kirchen in Gang gebracht wurde, an. Seine Zielstellung kann mit den Worten Integration und Inspiration ungefähr beschrieben werden :

Durch eine sorgfältig geplante Serie von Kontaktgepsächen und Diskussionen, Studientagungen und Konferenzen sollen die Repräsentatnten der verschiedensten in Calcutta vorhandenen religiösen, landsmannschaftlichen, berufsständischen Gruppierungen auf die Zukunft der Stadt hin angesprochen und miteinander ins Gespräch gebracht werden. Man hofft z.B., bei der maßgeblichen Gruppe der Leute von Business und Commerce ein Interesse für die Stadt efwecken zu können. Man hofft, die verschiedenen Gruppen untereinander sowie mit dem CMPO und den Politikern der Stadt zusammenbringen zu können.

Die Massen aber leben weitgehend "unterhalb der Schwelle derHoffnung". Man muß erst einmal herausfinden, wie man bei ihnen wieder eine Erwartungshaltung erzeugen kann, oder,einfach gesagt : Hoffnung. Hierzu ist experimentelles Arbeiten, besonders in den Slumgebieten, nötig. Das ist die Voraussetzung dafür, daß die großen Summen, welche z.B. die Weltbank zu geben bereit ist, sinnvoll verwandt werden können.

Der Calcutta Urban Service arbeitete bisher auf einer allzu schmalen personellen Basis. Er sollte mehr indische Mitarbeiter verschiedener Qualifikationen erhalten, um effektiver zu werden.

Aus einem Bericht über die Arbeit - September 197o

Im November 1969 wurde der vom Calcutta Urban Service dufgestellte Plan der Siedlungs-Ent icklung in Calcutta durch CUSCON, das Konsortium zusammenarbeitender kirchlicher und weltlicher Organisationen, dem Ministerium für Planung und Entwicklung von Westbengalen unterbreitet und von ihm akzeptiert. Das Ministerium nimmt nun teil an unserer gemeinsamen Anstrengung, einzelne Stadtteile von Calcutta in systematischer und umfassender Weise, materiell und sozial, zu entwickeln.

Dies muß heißen, die Lebensbedingungen in den Stadtteilen, die uns zugewiesen sind, innerhalb von eineinhalb bis zwei Jahren zu verändern, und zwar mit einem Fortschritt in den ersten sechs Monaten, der hinreichend sichtbar ist, um Begeisterung wachzurufen und eine kooperative Planung ähnlicher Projekte in anderen Notstandsgebieten der Stadt anzuregen. Ohne einen solchen Schneeball-Effekt in der weiteren Entwicklung durch derartige Aktionen in den Stadtteilen sind die Aus-

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sichten, zu überleben, für Calcutta nur gering.

In der Zeit bisher, in der wir die Leitung dieses Projekts innehatten, blieb uns das Vertrauen der örtlichen Schlüsselpersonen, Politiker und Regierungsbeamten hauptsächlich deswegen erhalten, weil wir in der Lage waren, mehr als zwanzig andere Organisationen - hinduistische, mohammedanische, christliche und andere - als Partner zu gewinnen und mit ihnen das Konsortium für den Dienst in der Stadt Calcutta (CUSCON = Calcutta Urban Service Consortium) zu bilden...

Ein Handbuch der Community Action ist in Vorbereitung.. Spezielle Analysen, betreffend das Wachstum der Stadt, die Wanderungsbewegungen, den Anprall der Industrialisierung, die Unruhe der Jugend, das Analphabetentum und die Rolle von Wohlfahrtsorganisationen, werden in das Handbuch eingehen.

In allen sozialen Schichten haben wir Menschen angetroffen, die beunruhigt und bereit sind, etwas zu tun, um der Stadt der Krise aus ihren Qualen zu helfen, die aber bisher keinen Weg und keine Methode für befriedigende Aktion entdeckt hatten. Ehrenamtliche und nebenamtliche Mitarbeiter konnten für die Entwicklungsarbeit in den Slums gewonnen werden. Andere, die bis dahin nur das Fatum gepredigt hatten - "Da kann man doch nichts machen" - lernten die wesentliche schöpferische Funktion der Hoffnung erkennen...

Überall, wo bedrohliche Tumulte ausbrachen, waren wir bemüht, unverzüglich zur Stelle zu sein und das Komittee für Frieden zwischen den Bevölkerungsgruppen darin zu unterstützen, daß die Menschen die wirklichen Konfliktpunkte ins Auge faßten und daß Vertrauen und Goodwill wiederhergestellt würden.Als wir den politischen Morden, Tumulten und Brandstiftungen in Jagatdal nachgingen, konnten wir verschiedene Hilfsmaßnahmen für 2.ooo betroffene Menschen erreichen und konnten Flugblätter gegen das böswillige Anstiften von Unruhe verteilen - wovon auch manche Zeitungen nicht frei waren, die das Gruppendenken anstachelten...

Indem wir in den Slums einige dauerhafte Verbesserungen bewirkten, arbeiteten wir doch vor allem darauf hin, den Willen zum Aufbau und zur Rehabilitation zu wecken..

Wir haben vor, städtische Beauftragte für die Siedlungen weiterzubilden, und rechnen damit, daß sie von der Abteilung für Entwicklung und Planung bei der Landesregierung übernommen und in Dienst gestellt werden.. Wir sind jetzt in neuen Gebieten tätig geworden und bauen dabei auf den Erfahrungen auf, die wir bei der Gemeinwesenarbeit in Park Circus, dem ersten Gebiet, das uns von der Regierung zugewiesen wurde, gesammelt haben. Hier wurden die Wohlfahrtseinrichtungen verstärkt und koordiniert, eine Selbsthilfe-Klinik wurde eröffnet, Handarbeitsgruppen für Frauen wurden eingerichtet. Gegenüber der Regierung wurde darauf gedrängt, ein Schul- und Bürgerzentrum einzurichten, sowie hygienische Verbesserungen vorzunehmen. Diese Vorstöße beginnen jetzt zu fruchten.

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CUS möchte sowohl ein Treffpunkt wie eine Bewegung sein, frei bleiben von bürokratischen oder absondernden Etiketten, sich den Grenzen einer Institution nicht ganz unterordnen. Die begeisterte Mitarbeit von Menschen aller Glaubensrichtungen - und solchen, die sich keiner zurechnen - läßt uns annehmen, daß wir einen kleinen Schritt vorangekommen sind auf dem Weg, unser Menschsein zu verwirklichen.

Im Calcutta - Consortium (CUSCON) arbeiten zusammen :

Anjuman Mufidal Islam
Bengal Social Service League
BCC Adult Education Committee
Bustee Welfare Society
Calcutta Urban Service
Christian Agency for Social Action
Council for Promotion of Communal Harmony
Family Planning Association of India
Howrah Rotary Club
Humanity Association
Hind Kusht Nivaran Sangh
Indian Chamber of Commerce (Fam.Plan.Dept.)
Indian Council for Social Welfare (West Beng. Branch)
Jatiya Mahila Sammilani
Mahila Seva Samity
National Council of Women in India
Salvation Army Social Services
Service Civil International
West Bengal Council of Women
Young Men's Welfare Society
Y.M.C.A.
Y.W.C.A.

Stand vom Februar 197o. Inzwischen haben sich weitere Organisationen CUSCON angeschlossen.

Gossner Mission

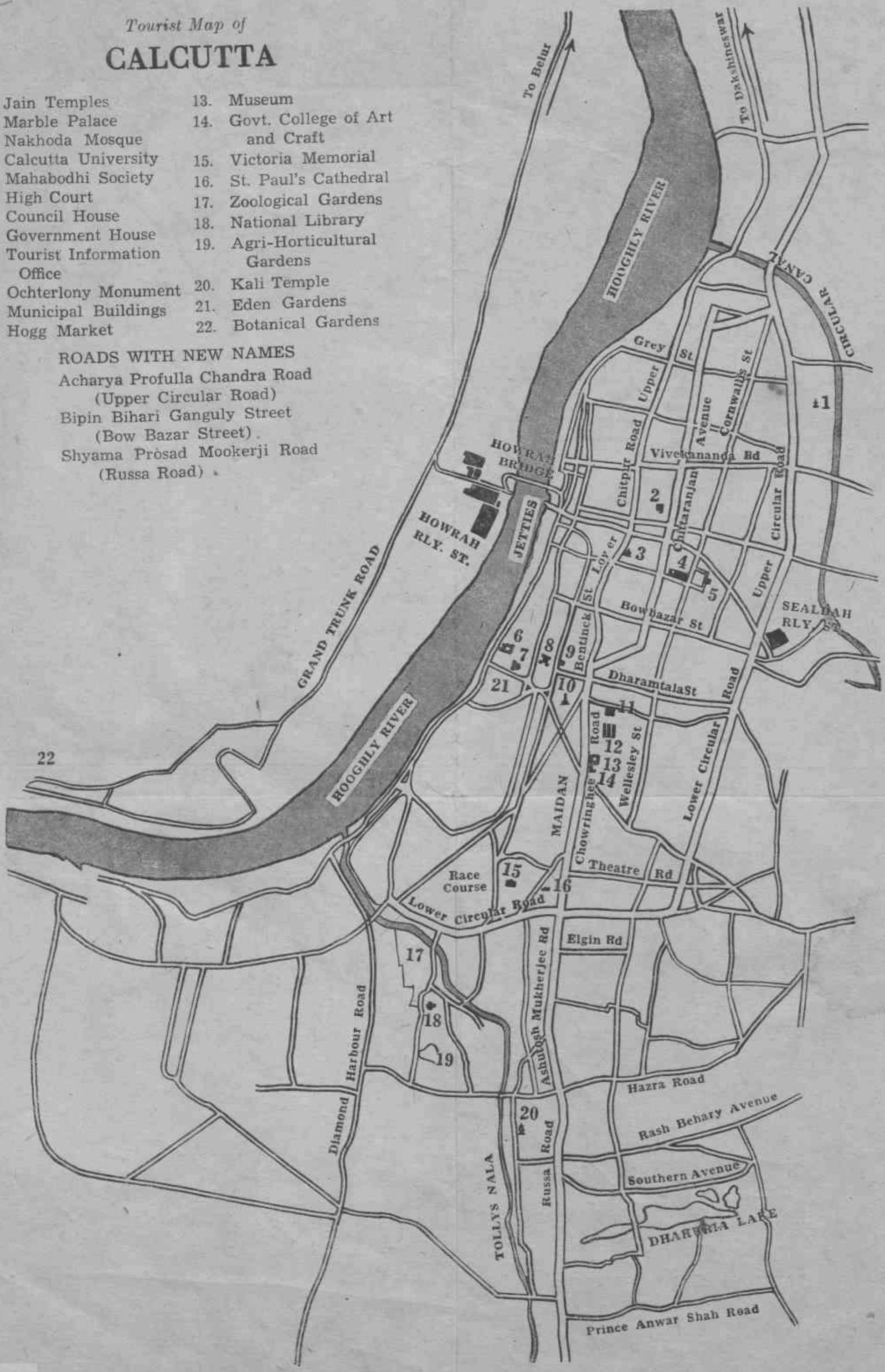
Tourist Map of

CALCUTTA

1. Jain Temples
2. Marble Palace
3. Nakhoda Mosque
4. Calcutta University
5. Mahabodhi Society
6. High Court
7. Council House
8. Government House
9. Tourist Information Office
10. Ochterlony Monument
11. Municipal Buildings
12. Hogg Market
13. Museum
14. Govt. College of Art and Craft
15. Victoria Memorial
16. St. Paul's Cathedral
17. Zoological Gardens
18. National Library
19. Agri-Horticultural Gardens
20. Kali Temple
21. Eden Gardens
22. Botanical Gardens

ROADS WITH NEW NAMES

Acharya Profulla Chandra Road
(Upper Circular Road)
Bipin Bihari Ganguly Street
(Bow Bazar Street).
Shyama Prosad Mookerji Road
(Russa Road).



July 31, 1974
frie/sz

To:
Dr. K Devasahayam
Theology Department
Serampore College

S e r a m p o r e
Hooghly District/West Bengal
India

Dear Mr. Devasahayam,

thank you very much for your letter of July 22nd. As I personally do not know Prof.Margull I forwarded your letter to the Deutsche Evangelische Missionsrat, 2 Hamburg 13, Mittelweg 143, c/o. Mr.Buttler. I am sure you will receiver answer from him. If not before you leave India in the time you stay in Berlin. You always are welcome to give me a telephone call when you are here and I will try to introduce you to the people from Deutscher Evangelischer Missionsrat.

Sincerely yours,

D. Frie.

(Dorothea H.Friederici)

Gossner Mission

31.Juli 1974
frie/sz

An
Deutscher Evangelischer
Missionsrat
z.Hdn.Herrn P. Buttler

2 H a m b u r g 13
Mittelweg 143

Lieber Herr Buttler!

Ich weiss nicht genau, was ich mit dem beiliegenden Brief machen soll. Herr Pastor Seeberg, der sicher Rat und Antwort wüsste, ist bis zum 19.August im Urlaub. Können Sie dem guten Mann helfen? Es wäre sicher sehr gut für ihn, wenn er nicht ganz auf gut Glück nach Hamburg fahren würde.

Ich nehme an, dass Sie selbst auch in Berlin sein werden während der Zentralausschuss-Tagung und sende Ihnen bis dahin herzliche Grüsse

I h r e

D. Frie.

(Dorothea H.Friederici)

Anlage

Gossner Mission

FOUNDED BY CAREY, MARSHMAN AND WARD, 1818, INCORPORATED BY ROYAL CHARTER, 1827

SERAMPORE COLLEGE

THEOLOGY DEPARTMENT

ECTOR:
DR. K. DEVASAHAYAM,
M. A., B. D., B. D. (HONS), S. T. M., D. D.
EMBER, CENTRAL COMMITTEE, W. C. C.

PHONE: 618-322

SERAMPORE
HOOGHLY DISTRICT
WEST BENGAL, INDIA

DATE 22-7-'74

REF :.....

EINGEGANGEN
29. JULI 1974
Erledigt .....

To,
PASTOR MARTIN SEEBERG,
DIRECTOR, GOSSNER MISSION SOCIETY,
1 BERLIN 41 (FRIEDENAU),
HANDJERYSTR. 19/20,
West Germany.

PERSONAL

Dear Dr. Seeberg,

Heartiest Greetings in His Holy Name!

As this is the first ever letter I have written to you, though I met you at Serampore during your last visit after Dr. Bage joined us, let me introduce myself to you as a Lutheran Pastor now serving at Serampore College as Rector of the Theology Department. I was also the successor President of the Federation of the Evangelical Lutheran Churches ofIndia (FELCI) succeeding the Late Bishop Manikam in 1968.

I am now on my study leave for two years from 1-7-'74 to conduct my doctoral research study for Serampore University under the following thesis title:

SECTARIAN MOVEMENTS IN ANDHRA PRADESH
A study of the BIBLE MISSION and the BAKHT SINGH MOVEMENT
with special reference to the ecumenical ptoblem
raised for the established Churches

The Resource Person appointed by Serampore University has suggested to seek the consultations of POFESSOR HANS JOCHEN MARGULL of Hamburg. I see the following possibility of meeting with Prof. Margull when I go to Berlin to attend the meetings of the Central Committee of the WCC.

I am a member of the CC/WCC and I will be attending its meetings in West Berlin from 9-8-'74 till 19-8-'74. I am also invited by the German Churches(West) to visit some of the Churches and Institutions in W. Germany from 19th to the 25th August after the meetings of the CC/WCC.

Having come so far to W. Berlin, I feel that I should avail this opportunity to meet Prof. Margull at least for a week. I personally seek your Help for my lodge and board for that one week, 25-8-'74 till 31-8-'74 in Hamburg so that I may have some consultations with Prof. Margull. I am also writing to him requesting him to give me this time. This is very personal request to both of you for my studies.

I will be leaving India for Berlin on 8-8-'74 and if you can find it convenient to drop me a line in reply to reach me while I am still in India, it will be a help for me to plan my travel dates. Even otherwise, kindly note my address in Berlin:

" DR.K.Devasahayam, World Council of Churches, Kongresshalle Berlin,
1 BERLIN 21, John-Foster-Dulles-Alle 10.
Telephone: 39 00 11. Telex: 018-3008 bablin d."

My Hotel Address:

Hotel HAMBURG, Landgrafenstr. 4/ 1 Berlin 30.

With thanks and best regards,

Yours in Jesus' Bonds,
K. Devasahayam

Gossner Mission

Eingegangen
29. OKT. 1973
Erledigt

22.10.1973, Nojpus

Liebes Mädi,

beiliegend sende ich einen Brief an Bruno mit der Bitte an Dich, für die Beförderung des Briefes zu sorgen.

Es scheint ja so, als könnte Bruno in Zeit/Jan. hier sein. Das wäre ganz prima. Ich würde mich sehr freuen, Dich hier zu sehen.

Uns geht es nach Hitze u. Dürre i. diesem Jahre ganz gut. Wir haben genügend Regen, so geht die Arbeit in Dorf/Felder weiter.

Bist Du irgendwann einmal in dieser Gegend?

Bei, Deiner Familie u. den Freunden die herzlichsten Grüße!

Dein R-dolf.

Gossner Mission

Eingegangen
26. SEP. 1972
Erledigt: ...

Rudolf Dohrmann
Mure Memorial Hospital
Nagpur 1, India

20. September 1972

Herrn
Pfarrer Norbert Hans Klein
7 Stuttgart 1, Gerokstr. 17

Frau
Pfarrerin Be Ruys,
1 Berlin 33, Limonenstr. 26

Herrn
Missionsdirektor P. Martin Seeberg
1 Berlin 41, Handjerystr. 19/20

Herrn
Pfarrer H. Benckert,
2 Hamburg, Mittelweg 143

Liebe Frau Ruys, verehrte Herren!

Nun ist es mit dem Chatterji-Besuch so gegangen, wie es nicht gehen sollte. Den Bescheid, daß es nicht klappen kann, hätte ich auch bei meiner Rückkehr nach Indien mitnehmen und Herrn Chatterji sagen können. Das wäre sicher besser gewesen. Ich wurde aber ausdrücklich von Herrn Benckert gebeten, nichts zu unternehmen, alles würde von Stuttgart geschehen. Diesen Hinweis erhielt ich von Herrn Benckert, als ich mich kurz vor meiner Abreise noch einmal telefonisch bei ihm nach dem Stand der Dinge erkundigte. Ich habe daraufhin nichts unternommen, weil ich nicht in irgendwelche Kompetenzen eingreifen wollte. Von einem entscheidenden Mißverständnis kann hier nicht die Rede sein. Das möchte ich klarstellen.
Die Absage des Besuches ist deswegen besonders bedauerlich, weil 1.) Chatterji demnächst ein für die Ausbildung indischer Theologen sehr wichtiges Amt übernimmt und 2.) weil ein indischer Gesprächspartner dieser Qualität und Erfahrung nachem deutschen Gesprächspartner gut getan hätte.
Sie werden verstehen, daß ich mich Saral Chatterji gegenüber melden muß, nachdem die Karre so in den Sand gesetzt worden ist. Ich warte damit, bis ich von Ihnen eine Nachricht habe, ob ein solcher Besuch zu einem späteren Zeitpunkt organisiert werden kann. Gut wäre es, wenn gleichzeitig gesagt werden könnte, wer in Deutschland für einen solchen Besuch federführend sein würde.

Für baldige Nachricht wäre ich dankbar, denn ich möchte Saral Chatterji nicht zu lange auf eine Äußerung meinerseits warten lassen.

Mit freundlichen Grüßen!

Gossner Mission

EVANGELISCHE ARBEITSGEMEINSCHAFT FÜR WELTMISSION

AUSSCHUSS FÜR GESELLSCHAFTSBEZOGENE DIENSTE

COMMITTEE FOR SOCIETY RELATED SERVICES – COMITÉ DES SERVICES AUPRÈS DE LA SOCIETÉ

Im Auftrag der „Arbeitsgemeinschaft Kirchlicher Entwicklungsdienst" der Evangelischen Kirche in Deutschland:
Brot für die Welt, Dienste in Übersee, Evangelische Zentralstelle für Entwicklungshilfe,
Evangelische Arbeitsgemeinschaft für Weltmission, Ausschuß „Kirchliche Mittel für Entwicklungsdienst"

Sekretariat: 7 Stuttgart 1, Gerokstrasse 17

Vorsitzender: Manfred Drewes
Sekretär: Norbert Hans Klein

Herrn
Rudolf Dohrmann
c/o Mure Memorial
Hospital

Nagpur 1
INDIA

Eingegangen
15. SEP. 1972
Erledigt: .....

den 11. September 1972
nhk/gs

z.d.A. fg

Betr.: Pläne für eine Deutschlandreise von Prof. Chatterji

Lieber Herr Dohrmann,

haben Sie herzlichen Dank für Ihren Brief vom 30. August an Fräulein Fröhlich. Nach Rücksprache mit Herrn Benckert mußte ich nun leider an Prof. Chatterji so schreiben, wie Sie es aus Ihrer Durchschrift entnehmen können. Offensichtlich hat es zwischen Herrn Benckert und Ihnen in der Frage einer möglichen Finanzierung der Reise ein entscheidendes Mißverständnis gegeben. Herr Benckert sah nun auch keine Möglichkeiten, in der kurzen zur Verfügung stehenden Zeit vor dem Dienstantritt von Professor Chatterji an der Serampore University die Finanzierung und auch das Programm für eine solche Reise durchzukriegen.

Es tut mir leid, daß es nun keinen anderen Ausweg gibt.

Mit herzlichen Grüßen bleibe ich

Anlage

Ihr

Kee.-

Norbert Hans Klein

cc: H. Missionsdirektor Seeberg, Berlin
Frau Pfr. BéRuys, Berlin
H. Benckert, Hamburg

Telefon: 0711-247081/83 Telegramme/Cables: UEBERSEEDIENSTE STUTTGART

Gossner Mission

Rudolf Dohrmann
Mure Memorial Hospital
Nagpur 1, India
am 30. August 1972

lieber Markus,
da ist
Sand im Getriebe.
Kannst Du mit
Fr. Fröhlich Verbindung aufnehmen i. d. Sache voran treiben? Tks!
Rdolf.

An
Fräulein Erdmut Fröhlich
EAWM - Ausschuß für gesellschaftsbezogene Dienste -

7 Stuttgart - 1

Gerokstr. 17

Germany (West)

Eingegangen
- 4. SEP 1972
Erledigt

Betr. Besuch S.K. Chatterji

Sehr verehrtes Fräulein Fröhlich!

Das ist nun genauso geworden,wie es nicht werden sollte! Nach den Gesprächen mit P.Benckert-Hamburg konnte ich annehmen,daß die Sache im positiven Sinne von Stuttgart entschieden würde - auch im Blick auf die Kosten. Ich hatte in Hamburg noch vorgeschlagen,mit Herrn Klein direkt Verbindung aufzunehmen. Nein,das ist nicht nötig. So war der beruhigende Bescheid. In Kompetenzen etc. wollte ich mich nicht einmischen,zumal alles sich gut anließ und ich annehmen konnte,daß S.K. Chatterji unmittelbar nach dem 14.8. Bescheid erhalten würde.

Der Vorschlag,S.K.Chatterji einzuladen,stammt in der Tat von mir,auch der Aktenvermerk,den ich für P.Benckert in Hamburg diktiert habe,damit man weiß,woran Ch. interessiert ist.
P. Benckert sagte mir auch,daß man durch inter nationes eine günstige Finanzierung der Reise und des Aufenthaltes erreichen könne. Das leuchtete mir alles ein,weil ich selbst schon oft ausländische Besuche durch Zusammenarbeit mit Inter Nationes finanziert hatte.
Ich schlage nun folgendes vor:
Finanzierung: Inter nationes
Ausschuß für gesellschaftsbezogene Dienste
Gossner Mission (Miss.Direktor Seeberg,auch für Gossner Mission DDR,P.Schottstädt),Berlin
Hendrik Kremer Haus,Pfarrerin Bé Ruys,Berlin(vielleicht in Verbindung mit Ökum.Miss. Amt).

Chatterji müßte offiziell eingeladen werden von dem federführenden Menschen einer dieser Organisationen,wahrscheinlich doch vom Ausschuß für gesellschaftsbezogene Dienste - aber das weiß ich nach diesem Wirrwarr nicht mehr sicher. Ch. hat keine anderen Gründe,nach Europa zu kommen; das Programm müßte sich auf 20 Tage beschränken,wie Ch. noch einmal ausdrücklich wünscht.

Durch direkte Korrespondenz - nach Klärung der Finanzen - mit Ch. sollte man herausfinden,ob Ende September,Anfang Oktober auch noch für ihn möglich sind. Im Blick auf die Übernahme der Aufgaben eines Principal der Serampore University würde ich noch einmal dringend empfehlen,die Einladung zu bewerkstelligen. Chatterji wird künftig an einer der wichtigeten Stellen der Ausbildung indischer Theologen stehen - und das als Nichtheologe!
Ich kann Sie jetzt nur bitten,wegen der Eile das Telefon zu benutzen, um sich von der verschiedenen Interessenten sagen zu lassen,welchen Anteil sie von den ca. 4500.- bis 5000.- DM zu tragen bereit sind. Unbedingt 8 Tage einplanen für den Besuch in der DDR. Schottstädt ist sehr daran interessiert. Durch P.Seeberg/Berlin wäre schnell Verbindung mit ihm zu bekommen.
Es müßte sich nur eben ein Mensch dahinterklemmen,dann ist die Sache zu machen. Nur sollte man keine peinlichen Rückfragen an Chatterji selbst stellen sondern ihn schlicht einladen.

Die Calcutta -Adresse Chatterjis lautet jetzt: 16,Elgin Road,Calcutta 20

Wenn ich helfen kann,lassen Sie es mich wissen. Gruß! Ihr R. D.

Gossner Mission

Community Developement Centre
Shivangaon
1971/72

Gossner Mission

Community Development Centre: Shivangaom b. Nagpur/India
- eim Projekt des Mure Memorial Hospital Nagpur -
3. Bericht

Eingegangen
15. JUN. 1972
Erledigt:

Berichtszeit: 26.11. 1971 bis 10.6.1972

Ort des Projektes: Shivangaom, 3000 E., im Verwaltungsbereich der Stadt Nagpur, 900.000 E., im Planungsbereich des Nagpur Improvement Trust; 13 km von der Stadtmitte entfernt, unmittelbar am Rande des Flugplatzes Nagpur.

Projektarbeiter: Dr. S.N. Mukerjee, Medical Superintendent des MMH.
Shamkar Neware, Shivangaom, Maurer
Premdas Gamar, Shivangaom, Angestellter
Dhanraj G. Gugel, Shivangaom, Hilfsarbeiter
Mary Kieth, Nagpur, Nähschullehrerin
V. Padma, Nagpur, Kindergärtnerin
Rita Dohrmann, Nagpur, Sozialarbeiterin
Rudolf Dohrmann, Nagpur, Spzialarbeiter
Schwestern des MMH

Berater: 12 Männer aus Shivangaom, vom der Dorfversammlung bestimmt,
Dr. Mohanrao, CPHERI (Central Public Health Engineering and Research Institute)
Dr. Amvikar, CPHERI
Police Commissioner Nagpur
Nagpur Improvement Trust - Chief Engineer
Mayor of Nagpur (gleichzeitig Corporator für Shivangaom)
Agricultural Institute of the University of Nagpur
Indo German Society
Dr. Deshmugk, Staatliche TBc -Kontrolle
V. Krishnamurti, Principal, Rural Institute Gandhigram

Die Arbeit der Ärzte und Schwesetrn des MMH in Shivangaom begann vor fast drei Jahren. Die Arbeit der Sozialarbeiter bestand in der 1. Phase - Mai - September 1971 - im Zuhörern und Fragen, vielen Gesprächen mit den Dörflern und städtischen Behörden. Daraus ergab sich eine Prioritätenliste der Probleme und Wünsche der Dorfbewohner:

1. medizinische Hilfe, im kurativem und präventiven Sinne
2. Arbeitsplätze
3. bessere Bildungschancen für die Kinder
4. Kindergarten
5. keine geistige Bewegung im Dorf, "wir sind allein".

Die 2. Phase unserer Arbeit - Oktober 71 bis April 1972 - bestand darin, durch praktische Zusammenarbeit mit den Dörflern an kleinen und erreich reichbaren Zielen (Umbau des alten Schulgebäudes in ein provisorisches Community Centre, 1. Serie von Toiletten und Waschplätzen für 20 Familien, Arbeit einer kleinen Gruppe (5) von bisher arbeitslosen Dörflern im MMH in Nagpur) die verschiedenen Aspekte des Dorfes und des Projektes in gemeinsamer Aktion und Reflektion zu erkunden:

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a) die vorhandene oder nicht vorhandene wirtschaftliche Kapazität der einzelnen Familien wie des ganzem Dorfes; Durchschnittseinkommem einer Familie im durchschnittlicher Größe(= 7 Personem): Rs. 110.- pro Monat = DM 50.-. 1 Kg Reis kostet Rs. 2/-, 1 Kg. Weizen Rs. 0/90 .
Die Mehrheit der Dörfler und iherer Frauen simd landlose Landarbeiter. Sie sind beschäftigt bei den Land-undRindvieh-besitzenden 20 Familiem des Dorfes. Die Besitzer haben die Kühe mit mehr Milch ertrag,die anderen haben Kühe,die über 1 bis 2 l Milch pro Tæg nicht hinauskommen. Eime gute Milchkuh kostet Rs. 1000/- .

b) die geistig-seelische Situatiom der Dörfler. Wieviel Hoffnumg haben sie? Welche Qualität hat diese Hoffnumg?
Die Dörfler sehem sich durch den Bau des Flugplatzes und die damit verbundeme,enschädigte Enteignung großer Teile des bisherigem Dorfgebietes "überfahren" und "verkauft". - Eine ähnliche Enttäuschung droht durch dem masterplan des Nagpur Improvement Trust(NIT),der erhebliche Veränderungem im Dorf in Richtung Urbanisierung vorsieht: Straßenbau,Verkehrsprobleme,Einkaufszentren,Veränderung der Konsumwünsche,Spielplätze,Wohngebiete für 1o.ooo Mitglieder der Central Reserve Police. Die Weidegründe,ökonomische Basis der armem wie der reicheren Dorfbevölkerumg verschwinden. Zentralere Verwaltung,Anonymisierung der Beziehungem etc..
Die Planungem des NIT sind im Dorf nicht bekannt. Auskunft wie im Volkswagenwerk in Wolfsburg:" Machem Sie nicht zu viel bewußt,wekkem Sie keine schlafendem Hunde!"
Fehlinvestitionen der Dörfler,verschwommeme Vorstellungem von der Zukunft des Dorfes sind die Folge. Vorstellungen vom einer neuen, verändertem,z.T. völlig verändertem Form der ökonomischen Basis - Umsteigem in Dienstleistungs-und Industriebetriebe - sind sehr selten vorhanden,fast überall blockiert die Erfahrumg,daß schom Hunderte vor ihnen sich um denselben job beworben haben.

c) die Objektrolle des Dorfes und seiner Bewohner in den Augen und Handlungem vieler Politiker,Behörden,Unternehmer,Institutionen.
Das heißt:
Die Komgreßabgeordnete des Landesparlamentes von Maharashtra erhielt eine Abfuhr und wesentlich weniger Stimmen als bisher im Dorf(die Indira-wave rettete sie),als sie die Dörfler in einer Dorfversammlung anpredigte und sie als "Stimmvieh" behandelte, nahezu alles versprach,während die Dörfler eime 10 jährige negative Erfahrumg mit ihr als Abgeordnetem hattem und ihr vorhielten,was sie zwar versprochen aber nicht eingehalten hatte.
Wissenschaftler möchtem germ ihre community-latrine - 36 Sitze in vier Reihem - am den Mann bringem. Dörfler als "Versuchskaninchen". Diesem Wissenschaftler ist entgegen,daß die Dorfbewohner eine private Toilette mit Waschplatz wümschen.
Eim Pfarrer aus Nagpur fragte uns,wann wir denm mit der eigentlichen Missionsarbeit beginnem würden. Der Bischof fiel ihm ins Wort und erklärte,die Dörfler seien kein "Missionsobjekt".
Besitzer und Unternehmer eines nahe dem Dorf gelegenen Steinbruches nehmen rücksichtslos ihrem Vorteil wahr,indem sie täglich bis zu 100 LKW's über die Dorfstraße zum Steimbruch schicken,die längere Straße und den Steuerkontrollpunkt vermeiden. Die LKW's stauben die Menschem,das Vieh und die Brunnen eim,Tag und Nacht. Dörfler als Mülleimer und Staubschlucker. Tödliche und andere Unfälle, zu Schanden gefahreme Ochsenkarren und tote Hühner und Hunde haben die Atmosphäre "aufgeladem". -

Uns ist klar - und wir haben es in der Berichtszeit praktisch erfahrem - ,daß,wer Objekt (und Subjekt) sagt,politisch spricht und sich politisch entscheidet,für die sogenanmten Objekte oder für die sogenanmten Subjekte. Wir haben uns für die in die Objektrolle gedrängten Dörfler entschiedem und versucht,mit ihnen und den sogenanmten Subjekten konstruktive Lösungen zu finden(zu Paul Freire,Pädagogik der Unterdrücktem könmten wir eine Menge Illustrationen liefern).
Dieser Prozeß der Politisierung ist das wesentlichste Merkmal der 2. Phase und hat für die Dörfler die Chamce erbracht,die eigene Stimme zu entdecken. Dieser Prozeß dauertvam.
Die Staubkampagne als Beispiel:
Über ein Jahr schom wird das Dorf Tag und Nacht "eingestaubt". Keiner aus dem Dorf erhob Einwendungen gegen solche Transporte,die mit militärischen Arbeiten auf dem Flugplatz zu tun habem. Proteste,schriftliche Eingaben etc. gegem die Benutzung der Dorfstraße durch LKW's

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bliebem erfolglos(Proteste gegem LKW-Tramsporte privater Firmem,die mit dem Arbeitem auf dem Flugplatz nichts zu tum haben). Selbst polizeiliche Maßmahmem bliebem wirkumgslos,weil Polizisten bestochen wurdem(ein Polizistengehalt liegt bei Rs.120/-). Stattdessem wurden Dörfler unter den Augem der Polizei vom Unternehmern bedroht. Proteste und Widerstand bliebem vor allem wirkungslos,weil das Dorf keine "Stimme" hatte.
Hier setztem wir mit unserer Arbeit eim,saßem mit dem Dörflern am Dorfeingang,stelltem Listem mit dem Nummern der LKW's auf,klärten die Fahrer der LKW's über dem Sinm dieser vorbereitendem Aktionen auf,informierten mit einigem Dörflern die Polizei und die Stadtverwaltung.

Die Polizei erneuerte die Anordnumg,die Straße für LKW-Verkehr zu sperrem. Die Anordnumg blieb erfolglos. Ein Mann aus dem Dorf kontrollierte weiterhin die Nummern der LKW's,ein Polizist wurde zur Unterstützung geschickt. Einmal versuchtem ein LKW,Polizisten und Dorfbewohner zu überfahren.
Daraufhim stopptem wir den nächstem LKW einer privatem Firma,entludem ihm,ließem durch dem Fahrer der Firma mitteilem,wir würdem den Schotter drei Tage zur Verfügung der Firma liegen lassem,danach als unser Eigentum betrachtem und bei unserem Bauarbeiten verwendem. So wurden vier LKW's unter dem großem Hallo der Dörfler und dem Staumen des Polizistem entladem. Am nächstem Morgem haben wir jedes Mal dem Polizei vom diesen gewaltlosen Aktionen berichtet.
Schließlich willigtem Bürgermeister,Unternehmer,Polizei,Militärpolizei,CPHERI-Mitarbeiter und LKW-Besitzer eim,zu einem Gespräch mit dem Dörflerm in das community centre zu kommem. Wir organisierten eine Dorfversammlung,besprachen die einzelnen Punkte des Treffens, stelltem eine Tagesordnung auf und forderten die Versammlung auf, 12 Männer zu wählen,die als Sprecher auftretem sollten. Das geschah. Mit dem 12 Männern wurde eime weitere Sitzung abgehalten,Aufgaben und Rollem verteilt. Das fand das Treffen statt. Das Ergebnis:
Strikte Schließung der Straße. Bau der zerstörten Dorfstraße mit dem Dörflerm,die Stadt stellt Maschinen und Material zur Verfügung. CPHERI schickt Fachleute für Brunnenreinigung und chemische Behandlung lung des Wassers.
Die Objektrolle der Dörfler und die Subjektrolle der Unternehmer ist an einer Stelle durchbrochen. Ein erster Erfolg. Aber wie lange?
Die Untermehmer haben ein gerichtliches Hearing ihrer Gruppe unter Ausschluß aller a derem Beteiligten für den 15.5. durchgesetzt.

Der Bau der Straße beginnt am 1.11.1972.

Zusammenfassung der Arbeit im der Berichtszeit:

bis 10.12.71: Umbau des altem Schulgebäudes durch eine Gruppe arbeitsloser Dörfler. Die erstem 6 Toiletten und Waschplätze und eime seuchemfreie Klärgrube werden gebaut.

~~xxx~~ 11.12.71: Einweihung des provisorischem community centre unter dem Namen "Shanti Mandir - Tempel des Friedens" und unter dem Gedröhn startender Militärmaschinem. Indo-pakistanischer Krieg. Wegen der totalen Verdunkelung findet die Veranstaltumg am frühen Nachmittag statt,die geplante Filmveranstaltung muß verschobem werden.

1.12.71 : Eröffnumg des Kindergartens (30 Kinder)

3.12.71 : Eröffnung der Nähschule(20 Mädchen und Frauem des Dorfes)

seit 1.1.1972: 12 Filmveranstaltungen mit der Indo German Society auf dem Grundstück des community centre. Mehr als 1000 Dorfbewohner jeden Alters nehmen teil(pro Veranstaltung) Wir zeigen indische,deutsche,japanische,israelische Filme,wodurch viele Gespräche ausgelöst werdem.

Januar 1972 : 7 arbeitslose Dörfler unter der Leitung des Maurers Shankar Neware nehmen am einem Kurs im CPHERI Institut teil,die Herstellung dorfgemäßer Toiletten und Waschplätze sowie Klärgruben zu lernen. Seither stellt die Gruppe diese Dinge je nach Bedarf selbst her. Die Kosten sind um 50 % gesenkt.

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seit Januar 1972 : die Gruppe der Arbeitslosen (15) beginnt mit dem Bau vom Toiletten und Waschplätzen, seuchenfreiem Klärgruben, Wasserbehälterm und Abwässeranlagen. Dr. Mukerjee vom MMH erläutert in mehrerem Gesprächem die präventive Bedeutung solcher Maßmahmen für die Gesundheit der Dörfler.
20 kombinierte Woiletten/Waschanlagem sind fertiggestellt, dazu 10 Waschplätze, die entsprechenden Abwässeranlagen und Klärgruben.

seit Februar 1972 : ein Teil der Gruppe (3-5) arbeitet im MMH, Umbau oder Renovierung von Krankenzimmern etc..

seit Januar 1972 : Vermittlung von Mitgliedern der Gruppe in Arbeitsplätze im Nagpur(bisher 6). Andere arbeitslose Jugendliche aus dem Dorf rücken nach. Die Gruppe entwickelt sich zu einem Trainimgsort für dem Übergang in feste Arbeitsplätze. Wer welchen job erhält, wird in der Gruppe diskutiert.
Shankar Neware wird immer mehr zu einem vom allen anerkanmtem Leiter der Gruppe.
Bei der Vermittlung der Arbeitsplätze in Nagpur tretem alle Schwierigkeiten des Wechsels vom der ländlichen Struktur Shivangaons in die Großstadt Nagpur auf(Pünktlichkeit, Unsicherheit, Anonymität, Arbeitsteilung= Beschränkung auf eine Tätigkeit). Die "Vermitteltem" bleiben im Kontakt mit der Gruppe. Alle Schwierigkeiten, einschließlich der Entlassungen aus dem job, werden in der Gruppe besprochem, bieten geradezu ideale Lernmöglichkeiten für uns alle.
Wir nutzen unsere Kontakte zu den verschiedenen Klubs und Kapitalisten tüchtig aus, um jobs zu finden. Viele Gespräche sind nötig, um bei Besitzern, Inhabern oder Managern Verständnis für den jungen Mann aus dem Dorf zu wecken. (Meine weiße Haut kommt mir in solchen Gesprächen zu gute.)
Der Glaube an "certificates" ist auch hier oft Amlaß, einen jungen Mann nicht zu beschäftigen.

Die Gruppe hatte ein gutes Erfolgserlebnis, als Mitarbeiter vom CPHERI den Wunsch äußerten, vom der Gruppe zu lernen, wie man erfolgreich in einem Dorf Veränderungen herbeiführt.

April 1972

Im diesem Zusammenhang eim Wort zu den Mädchen und Frauen im Dorf.
Zum Abschluß des ersten Kurses in der Nähschule fand eine Ausstellung statt, die zeigte, was die Mädchen und Frauen im den 4 1/2 Monaten gelernt hatten. Sie sind jetzt imstande, Kinderkleidung selbst herzustellen, ebenso Wäsche für den Eigenbedarf. Sticken gehörte zum Programm. Im zweiten Kurs - nach der Sommerpause 1.5. bis 1.7. - lernen sie die Arbeit mit der Nähmaschine. Die Maschine kostet Rs.450/- . Nach ihrem eigenen Beitrag gefragt, waren alle Teilnehmerinnem bereit, die Kursgebühr vom Rs. 1/- auf Rs.2/- pro Monat zu erhöhen. Material beschaffen sie selbst.
Einige Frauem beginnen nach der Sommerpause, ihre neuen Kenntnisse durch Lohnarbeit für das MMH auszunutzen. Damit werden erstmalig Frauen im Dorf eine eime Verdienstmöglichkeit haben, die nicht im der harten Knochenarbeit auf dem Felde besteht.

seit März 1972 : alle regelmäßigen Mitarbeiter in der Gruppe der Arbeitslosem beginnen, vom Tagesverdienst Rs. 3/- einen Ruppe zu sparen. Postsparbücher werden angelegt. Sparzweck: die einen möchtem eine gute Milchkuh kaufen(Rs.1000/-) - Nagpur bietetgute Absatzmöglichkeiten, die anderem möchten ihre Hütte durch ein Haus ersetzem. Alle beziehen ihr Sparem auf die Verbesserung der Verhältnisse ihrer Familie Keimer hat individuelle Sparwünsche geäußert!

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Die Aussichten für die Beschäftigung der Gruppe der Arbeitslosen im Dorf sind gut. Uns liegen Anträge von weiteren 35 Familien vor, für sie Toiletten und Waschplätze zu bauen.
Zu jedem kombinierten Bau muß die Familie die Erdarbeiten leisten und Rs. 175/- zahlen, 2/3 der Kosten, die in Raten abgezahlt werden können. Bisher hatten wir nur eine ausgesprochen schlechte Erfahrung mit mit einem säumigen Zahler.

Wir hatten Besucher aus nah und fern, u.a.:
Vertreter verschiedener Institute und Behörden aus Nagpur,
der Bischof unddie Pfarrer der Kirche von Nordindien in Nagpur,
Air Commodore Sabhami, Nagpur,
Frau Vogel, Berlin, Solidarische Welt,
Bas Wielenga und Gabriele Dietrich aus Berlin, jetzt Bangalore,
V. Krishnamurti, Gandhigram
Baldev Singh, Council of Scientific and Industrial Research, Delhi,
der MaxPlanck-Gesellschaft vergleichbare Dachorganisation aller zentralen Institute wie CPHERI,
Dr. Soltmann und Frau, Generalkonsul der BRD in Bombay,
Frau Reissner, Generalkonsulat Bombay
Dr. John Staley, Oxfam field director

Mr. Singhhat - ohne daß wir davon wußten - eine Evaluierung unserer Arbeit durchgeführt, weil man in Delhi wissen wollte, warum die Kooperation mit den Dörflern gelungen ist. Sein Ergebnis:
a) die psychologischen Barrieren zu den Dörflern sind gebrochen worden,
b) die Dorfleute haben ihre Rolle in dieser Arbeit entdeckt und nehmen sie in steigendem Maße wahr. Sie fangen an, das Projekt als ihr Projekt zu betrachten. Die Frage ihres Beitrages (auch in finanzieller Hinsicht) ist erledigt, weil selbstverständlich geworden.
Mr. Singh stellte auch fest, daß unsere interrassische Ehe der Arbeit zugute käme.

Wir haben uns über das Ergebnis der Evaluierung von berufener Seite gefreut, wissen allerdings genau, daß wir noch ganz am Anfang stehen. Die Arbeit xxxxxxxxxxx begann vor einem Jahr. Die Konstituierung eines 12-Männer Gremiums, die wachsende Mündigkeit der Gruppe, die Eigenständigkeit des Leiters der Gruppe, Shankar Neware, das langsame "Auftauen" der Mädchen und Frauen sind erfreuliche Zeichen.
Das tägliche Gespräch mit der Gruppe und der enge Kontakt mit dem Krankenhaus sind das Zentrum der Arbeit geworden.

Die nächsten Schritte?

1.) Bau der Straße und eines Abwässersystems, Bau von Toiletten und Waschplätzen - als Voraussetzung, Wurmkrankheiten und Infektionen zu bekämpfen.
Ein internationales Arbeits-und Studienlager wird von Nov.72 bis Jan.73 dabei helfen.
2.) Bau eines neuen community centre, Schaffung einer Cooperative (Milchwirtschaft) als bessere ökonom. Grundlage für die Familien der Arbeitslosen.
3.) Wohnungsbauprogramm für 14 bis 16 Familien, um einige elende Wohnverhältnisse abzuschaffen. Bei Gesamtkosten von Rs.6000/- ist der Eigenbeitrag mindestens Rs.2000/- .

Unsere Mißerfolge und Fehler:

1.) die medizinische Arbeit ist wegen der Überlastung der Ärzte noch immer ambulant. Beginn der dispensary: 1.7.1972 .
2.) die Nahharbeit mit den Eltern der Kindergartenkinder ist noch zu schwach.

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3.) eine systematische Verbesserung der Ernährung, insbesondere der Kinder,
4.) Wir haben zu wenig Zeit gehabt, mit kleinen Gruppen aus dem Dorf an verschiedenen Fragen zu arbeiten (z.B. Beschäftigung und Spiel mit dem halbwüchsigen Jungen und Mädchen im Dorf). Alle Aktionen müssen noch mehr mit den Dörflern reflektiert werden. Davon wird die Frage abhängen, ob sie auch nach unserem Weggang weitermachen werden. Objektive Schwierigkeit dabei ist, daß man schwerlich mit einem Menschen oder einer kleinen Gruppe allein sprechen kann, immer nimmt das Dorf direkten Anteil.
5.) im buddhistischen Teil des Dorfes haben wir zu schnell gearbeitet d.h. die soziale Vorbereitung der Aktion war nicht gründlich genug.

Wir haben viele Briefe erhalten und geschrieben. Einige Freunde haben uns gelegentlich oder regelmäßig durch Spenden unterstützt.

Allen danken wir sehr.

Die kleine Dorfarche schwimmt. Mit ihr verknüpfen sich die Hoffnungen vieler Dörfler (und unsere eigenen).

Helfen Sie uns bitte weiterhin, diesen Ort der Hoffnung zu stabisieren und zu vertiefen.

Rita und Rudolf Dohrmann
Mure Memorial Hospital Nagpur 1, India

10. Juni 1972

Wer helfen kann, tue es bitte unter dem Stichwort

"Shivangaon"

Konten der "Solidarischen Welt/Aktionsgemeinschaft für die Hungernden

1 Berlin 12, Jebensstr. 1, Tel. 0311 - 313 8921
Geschäftsführer: H.M. Schwarz

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Tagebuchnotizen aus Shivangaon

August 1971:
Der Fußball kostet Rs. 28/- . Rund 6 0 13 bis 16 jährige Jungen tragen Rs. 1/58 zu den Kosten bei. Manoher hat sorgfältig die Liste dieser contributions geführt. Nichts tun ohne den Beitrag der Dörfler.

Amfang September 1971:
Nach dem Fußballspiel in den Abendstundensitzen wird auf der Wiese und sprechen über den Umbau der alten Schule. 7,8 college Studenten erklären sich bereit,morgen früh um 8.00 zu kommen und mitzuarbeiten. Auch der gang leader ist dabei. Rs. 2/- ist der vereinbarte Tages-verdienst. Die Frauen auf den Felderm verdienem Rs. 1/25 bis 1/50 pro Tag,die Männer 3/- , aber nur in der Saisom.

Einem Tag später:
Um 8.00 stehe ich alleim mit meinem Werkzeug im alten Schulgebäude. Was tum? Ich fange an,den Lehmputz von den Wänden zu schlagen. Eine staubige Sache! Nach einer Viertelstunde steht Ashok neben mir. Er will mir dem Hammer aus der Hand nehmem:"Sahab,Sie müssen das nicht tum,lassen Sie mich das machen!"
Ob er arbeitem wolle? Ich hole einen zweiten Hammer,so hämmerm wir zu zweit. Auch das Staubschluckem ist gemeinsam leichter. Nach einer halben Stunde sind wir zu fümft. Alles junge Männer im Alter vom 17 bis 22 Jahrem. Um 9.00 erscheimt der erste Student. Ich führe Madhu zum Variant,zeige ihm die Uhr und erkläre ihm,er möchte morgen um 8.00 wiederkommem. Heute sei für ihn keine Arbeit.
Seither sind immer mehr Ungebildete,formale Sitzenbleiber,Schulgebrochene zu uns gekommem. Einer hat das Schulentlassungszeugnis nicht erhalten,weil er es versäumte,dem Schulsekretär rechtzeitig einen Korb Orangen zu brimgen. Die Sekundarschule ist privat,erhält Regierungszuschüsse,zahlt davon aber nur die Hälfte als Gehälter an die Lehrer und Angestellten. Der Bote hat seit zwei Jahrem kein Gehalt mehr bekommem. Ein Schulbetrieb kann Profit abwerfen - für den Schulsekretär und seine Freunde.

Mitte Oktober 1971:
"Hier ist ja nichts zu sehem!" So gibt ein DÜler seiner Enttäuschung Ausdruck. Anläßlich eines knappen Besuches in Shivangaom erwartete er offensichtlich Neubautem und eine blitzblanke Dorfstraße. Es stimmt,es ist nichts zu sehem. 4 1/2 Monate haben wir nichts anderes getam,als mit dem Dörflern zu sitzem,zu sprechen und zu fragem. Beharrlich haben wir uns"verweigert",wenn sie uns zu schnellem Aktionen veranlassen wollten. Es ist schwer zu wartem,bis selbständiges Denken zu einem verantwortlichem Dialog führt. Christliche Geduld! "Darumterbleiben" - wie wir im NT-Proseminar lernten,unter dem Zagen und Zögern und Zweifelm der Dörfler bleiben.

8. November 1971:
Langsam erkenne ich,wie gut es ist,daß es die arbeitslosem,"halbgebildeten jungen Männer waren,die zuerst mitarbeitetem. Sie lungern herum,haben danm und wann eine Gelegenheitsarbeit,sind aber völlig auf irgendeinen Reicheren angewiesem. Aus sich heraus vermögem sie nichts. Der Himmel gibt ihnen keim Wasser,die Mitmenschem keimen Reis,doch leben sie irgendwie. Sie sind arm im Geiste,vom Gelde ganz zu schweigen. Wenm siebei der täglichen Lohnzahlung in unserer Gruppe mit dem Namen quittieren,beobachten sie einander,machem auch entsprechende Bemerkungen,ob man denn auch die Buchstaben des eigenen Namens richtig zusammenbrächte. Einige schreiben mit lateinischen Buchstabem,andere in Marathi,zwei drücken unter dem Gelächter der anderem ihren Daumem ins Buch.
Mir scheint,kaum eine Gewißheit ist so groß,so tief,so revolutionär wie die Erfahrung,daß Jesus bei den Armen ist. Er ist sozusagen mit Händen zu greifen. Durch sie wird seine Nähe gewiß. Durch ihm wird ihre Nähe zum erfüllten Leben.

4. Dezember 1971:
Am Morgem prangten zwei herrliche Kreuze auf dem Pfeilerm des Eingangstores zum community centre. Schön aus Zement geformt,mit Eisen verstärkt. Kreuz über Shivangaom? Mir fährt ein Schreck in die Glieder Wenm das die Jan Sangh-Mitglieder im Dorf mitkriegen,werden sieuns noch mehr als Missionare denunzieren,die es mittels des Toilettenbaus auf die Bekehrung der Dörfler abgesehem haben.

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Vorsichtig frage ich Shankar,den Maurer,ob ich die Kreuze abnehmen dürfe,sie seiem nur Anlaß zu Mißverständnissen etc.. Er hat keine Einwendungen,fügt aber hinzu,er habe kein christliches Kreuz sondern das rote Kreuz gemeint,wie es auf dem Auto der Ärzte des Mure Memorial Hospital zu sehen sei. - Die Form der Kreuze hätte jedem Bischofskreuz Ehre gemacht. Mit Shankars Erlaubnis nahm ich sie herab und zerstörte sie. - Abends lese ich zu meiner eigenen Beruhigung bei Lukas(17,20 und 21):"Das Reich Gottes kommt nicht so,daß man's mit Augen sehen kann".
Beim täglichen Orangemessen in der Arbeitspause erzählt Shankar,er sei früher Christ gewesen,in einer katholischen Handwerkerschule ausgebildet und auf den Namen Joseph getauft worden. Aber man habe ihm den Glauben nicht erklärt. So sei er wieder Hindu und hätte den alten Namen wieder angenommen.
Im Dorf wohnt kein Christ,nur eine Muslimfamilie,ein Drittel der Einwohner sind (Neo) Buddhisten,die anderen Hindus. Sie gehören verschiedenem Kasten an. Unberührbare,Kastenlose im eigentlichen Simne gibt es nicht. Jedoch werden die Buddhistem oft so behandelt,weil sie in der Regel zum Buddhismus konvertierte Kastenlose sind. Auch die zahlreichen Adivasis im Dorf sind ihnen gleichgestellt. Sie rangieren an unterster Stelle,werden oft zu Reinigungsarbeiten herangezogem.
Shankar gehört zu den Adivasis. Da er die Toiletten baut,glauben viele, er sei auch der richtige Mann für ihre Reinigung. Weit gefehlt. Shankar erklärt ihnen die Reinigung einmal,macht es auch vor,dann müssen die stolzen Besitzer es allein tum.

7. Dezember 1971:
Pundlikrao erzählt stolz,er habe noch nie so viele Besucher in seinem Haus gehabt wie jetzt,da er eine Toilette sein eigen nenne. Alle wollen seine neue Toilette sehem. Für uns die beste Propaganda.
9. Dezember 1971:
Die Nachbarn des community centre sehen uns bei dem Erdarbeitem zu. Für viele scheint es eim sehr ungewohnter Anblick zu seim,ein Bleichgesicht mit Hackeund Schaufel schwitzen zu shem. Bei 32° kein Wunder. Hartnäckig hält sich das Gerücht,unsere Toiletten,Waschanlagen,die geruchs-und seuchenfreien Klärgruben seien ein amerikanisches Programm. Einer aus der Gruppe klärt auf,ich sei eim Deutscher. O ja,eim deutsches Programm. - Es hilft nichts,eim Mitarbeiter des Zentralem Instituts für öffentliche Gesundheitspflege in Nagpur muß her und das indischdische Programm erklärem,in Marathi! Entwicklungshilfe im eigenem Lande.
11. Dezember 1971:
Unter dem Gedröhn der startenden Transportmaschinen der indischen Luftwaffe auf dem 500 m entfernten Flugplatz ist heute das community centre,das Dorfgemeinschaftshaus,unter dem Namen "Shanti Mandir " - Tempel des Friedems - eröffnet worden. Mitten im indisch-pakistanischen Krieg. Drei Einwohner des Dorfes sind als Soldaten an der Front. Wer immer ein Transistorgerät hat,stellt es jedem für die stündlichem Nachrichten zur Verfügung. Totale Verdunkelung. Die Filmveranstaltung muß ausfallen,bis nach dem Krieg um halb sechs.
Das Schönste an der Eröffnung war die Rede Shankars. Er erklärte seinem Dorfgenossem die verschiedenen Aktivitäten dieser kleinen Dorfarche, den Kindergarten,die Nähschule,die medizinische Arbeit,die Filmveranstaltungen. Shankar hat seine Rede aufgeschrieben. Ohne Furcht hat er sie vorgetragen. Daß er als Adivasi zwischen dem Bürgermeister und dem Vorsitzenden des Nagpur Improvement Trust sitzt und wie sie eine Rede hält,wirkt auf manche Dörfler provozierend,auf andere ermutigend. Langsam gewinnt das Dorf am Stimme.Das ist eine seit Monaten erhoffte Entwicklung.
Die Mitglieder der Gruppe der Arbeitslosen erhalten amläßlich der Eröffnung und als Dank für ihre Arbeit je 5 Hühner geschenkt. Lebendige.

16. Januar 1972:
Vier Mitglieder der Sarvodaya- Bewegung wollten mit uns sprechen. Heute,am Sonntagmorgen,kommen sie ins Centre. Der Jüngste unter ihnen, 22 J., ist ihr Sprecher: "Sie müssen unser Dorf reinigen" - Sie müssen den medizinischen Dienst kostenlos leisten". - "Sie müssen eine Lesestube einrichtem". - "Sie müssen uns das centre für die Sarvodaya Gebete zur Verfügung stellen!" -
Das viermalige "müssen" ist sehr aufreizend. Ich erinnere mich an den seligen Benedikt und seim "ora et labora" und erkläre,daß wir durchaus zu gemeinsamem Gebet bereit seien,wenn wir auch gemeinsam arbeiten

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würden an dem vom ihnen genanmten und anderen Aufgabem. Ja,eim-
verstanden,ich möchte doch das Geld besorgen,damit diese Arbeit ge-
schehen könne.
Hoffnungslos. Wir haben die Männer noch bei keinem der Arbeitspro-
jekte im Dorf geschen. Einige unserer Arbeitsgruppenmitglieder lachem
angesichts der Sarvodaya-Leute und zitieren Gandhi: "High thimking,
simple living" und fügen hinzu: "Nothing doing".
Morgen geheich zum Haus des Sprechers dieser Leute. Er hat mich eim-
geladen.
17. Januar 1972:

Besuch beim Sarvodaya -Mann. Enttäuschung. Er zeigt mir den Brunnen
und den offenen,dreckigen Abfluß und bittet erneut um Geld,um das
ändern zu lassen. Ich frageihn,ob er zwei powra(spatenähnliches Ge-
rät) und zwei gamelas habe(blecherne Schale zum Transport). Er guckt
mich ungläubig an. Ich erkläre ihm,diese Sache sei für uns beide
eine Angelegenheit von 2 bis 3 Stunden,wir brauchten nur das Hand-
werkszeug. Er beginnt wieder vom Geld. Ich verabschiede mich. In-
zwischen hatte sich eim dichter Kreis vom Dörflerm um uns gebildet.
Mit Spannung hatten sie das Gespräch verfolgt. Sie lachen,als ich
weggehe.
7. März 1972:
Dhanraj kommt pünktlich,um das centre zu öffnen undzu schließem.
Was wird aus ihm werden? Er selber hat keine Vorstellung vom irgend-
einem job. Er möchte in Shivangaom bleibem. Manchmal scheint es,er
habe Angst vor der Stadt. Abwartem.

19. März 1972:
Ashok kommt enttäuscht von der Reparaturwerkstatt zurück. Der Chef
hat ihm entlassen. Später bittet er mich,Ashok wieder zurückzuschikk
ken. Er sei ein guter Arbeiter et..Wir können nicht über Ashok ver-
fügen. Er weigert sich. Der Chef sei unfreundlich,aufbrausend und
habe außerdem seit 6 Wochen nicht dem Lohn gezahlt.

23.März 1972:
Heute hat mir Ashoks Chef Rs. 50/- für sechs Wochen Arbeit gezahlt.
Ein Schandlohn. Wir empfehlen niemanden mehr in diese Werkstatt.
Reine Ausbeutung.
Als ich Ashok die Rs. 50/- aushändige,reicht er sie mir ohne Zögern
zurück:" Das ist für die Abzahlung des Fahrrades". Das erste selbst-
verdiente,sauer verdiente Geld bleibt nicht eine Minute in seinem
Händen. Der Bengel nötigt mir großen Respekt ab.

2. April 1972:
Die Gruppe der Arbeitslosen hat angefangem,vom täglichem Verdienst
regelmäßig Rs.1/- zu sparen.
Prakash,21 J., arbeitet nicht mehr mit uns. Er mag nicht die Toilet-
ten anderer Leute bauen. Kastendenken? Oder Stolz eines ehemaligem
white-collar-Arbeiters? Er hatte einem job als Schreiber,für vier
Monate.

15.April 1972:
Pundlikraos Toilette ist verstopft. Er beschuldigt a dere. Keimer
greift zu. Shankar,Madhu und ich langem ein paar Mal in die Scheiße.
Derweile preist Pundlikrao uns als neue Gandhis. Er selbst trägt
dafür das weiße Gandhi-schiffchem. Einerichtige Kulturrevolution
sollte auf den Toiletten beginnen.

3. Mai 1972:
Es ist ungewohnt für die Dörfler,sich selbst zu vertreten,ihre eige-
nen Angelegenheiten selbst zur Sprachezu bringen. Ein Rat vom 12
Männern bildet sich,von der Dorfversammlung bestimmt.
Vielleicht unser counterpart?

21.Mai 1972:

Der Nagpur Improvement Trust hat den Masterplam für Greater Nagpur
(1,5 Mill.E.)fertiggestellt. Heute habe ich die Karten gesehen und
Einzelheiten erfahren. Erschreckend,wie über die Köpfe der Betroffe-
nen hinweg geplant,verfügt,enteignet und gebaut wird. Die Lücke zwische
zwischen den Planenden des NIT undden Dörflern ist nicht nur eine
Frage mangelnder Information. Exakter Ausdruck eines undemokratiseh
schen Elitedenkens,das sich einen Dreck um die Betroffenen kümmert
(wie in Old Germany).

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9. Juni 1972:

Ich staune immer wieder,wie das Nachrichtensystem im Dorf funktioniert. Um 19.00 ist ein Gespräch geplant mit allem,die am Wohnungsbauprogramm interessiert sind. Um 19.30 ist noch keiner da. Wir fragen. In fünf Minuten erscheint einer nach dem anderen
Der Finanzierungsplam wird besprochen. Jeder ist einverstanden,mindestens 1/3 der Kosten zu tragen. Durch freiwillige Arbeitsleistung und Großeinkauf können wir die Kosten noch senken.
Das Programm ist nur für Bewohner ausgesprochen schlechter Hütten. Madhus Hütte wird mir immer vor Augen seim. Jeder Monssomregen wird die Familie bis auf die Haut durchmäßem. Das Bamboodach ist zu schwach. Madhus Vater hat geschwollene Füße,Elephantenfüße,Folgen einer Infektion. Er ist wenig kooperativ,läßt seine Frau oder seinem Sohm sprechen.Mir scheint,er ist beyond the threshhold of hope gesunken,ein Unterdrückter,der seine Unterdrückung völlig verinnerlicht hat(Freire). Alle Schritte müssen wir mit ihm zu machen versuchen,auch wenn seine Elephantenfüße und seine geschwundene Hoffnung nur kleine Schritte erlauben.

(Diese Tagebuchnotizen sind im Zusammenhang mit dem Bericht Nr.3 vom 10.Juni 1972 zu sehen).

Gossner Mission

Rudolf Dohrmann
Mure Memorial Hospital
Nagpur 1, India

am 9. November 1971



Herrn
Missionsdirektor
Pastor Martin Seeberg

1 Berlin 41

Handjerystr. 19/20

West Germany

Lieber Martin,
inzwischen ist auch nach hier die Kunde gedrungen, daß Du auf der letzten Kuratoriumssitzung zum Nachfolger von Christian Berg gewählt worden bist.
Ich wünsche Dir von Herzen Gottes Segen, Dir, Deiner Familie und Deiner weiteren Arbeit.

Solltest Du nach Indien kommen - irgendwann -, bist Du uns herzlich willkommen. Wir würden uns über Deinen Besuch freuen.

Beiliegend ein kleines Programm, das Dir erklären kann, was uns in den letzten Wochen in Atem gehalten hat. Inzwischen sind wir wieder im Dorf und arbeiten an der Verbreitung von Latrinen.

Herzlich Dein Rudolf

Gossner Mission

Regional Seminar For German Service Overseas Workers

In India, Nepal, Pakistan, and Afghanistan

From 18th to 23rd October 1971

In Nagpur / India

New MLA-Hostel

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The question whether we are Hindus or Christians, Muslims or Atheists is not the first and not the most important question.

The only question bringing us together and providing us with a common responsibility is how we can make this earth habitable for all people. This is the real and true ecumenical question.

Agreeing on this principle any motivation, any rational or irrational source is right to promote this work.

Hence service is the appropriate word for our doing and not mission.

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19th October 1971 :

8.00 Breakfast
9 00 Opening of the Seminar by Mrs. Anette Braun and Mr. Laaser from Stuttgart
10.00 Address by the Mayor of Nagpur, Mr. H. J. Naik
by the Bishop of Nagpur, The Rt. Rev. R. S. Bhandare
by a Representative of the Embassy of the Federal Republic of Germany, New Delhi
11.00 Coffee Break
11.30 Dr. D. Isaac, Secretary of C. M. A. I. : Regionalisation of Health Facilities (I)
Dr. S. N. Mukerjee, Medical Superintendent, Mure Memorial Hospital :
Nagpur and the Shivangaon Village – Problems and Questions of Community Medicine (I)
13.00 Lunch
16 00 Tea
16.30 Group discussion on (I)
18 30 Dinner
19.30 Discussion on the Findings of the Group work with Dr. Isaac and Dr Mukerjee
20.50 Prayers

20th October 1971 :

8.00 Breakfast
9.00 Mr. V. Krishnamurti, Principal of Gandhigram Rural Institute :
Backward Villages and Foreign Agencies in the Process of Nation Building in India (II)
10.30 Coffee Break
11.00 Question Hour with Mr. Krishnamurti
12.30 Lunch
15.30 Tea
16 00 – Group work : 1. with Mr. Krishnamurti on (II)
18.00 2. with Rev. M. A. Z Rolston, General Secretary of the National Christian Council of India :
From Mission to Development Aid ?
3. with Mr. R· S. Sharma, Director, Faridabad : Job orientation and Productivity as critical questions of the technical training
20.00 Dinner at the Residence of the Medical Superintendent, Mure Memorial Hospital, Nagpur.

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21st October 1971 :

7.00 Breakfast
8.00 Departure for Sevagram
10.00 Tour of the Gandhi – Ashram and other Institutions followed by a talk with members of the ashram and other institutions : Sevagram's Function To-day
12.00 Lunch, Departure for Nagpur
16.00 Coffee
16.30 Mr. Saral K. Chatterji, Associate Director of the Christian Institute for the Study of Religion and Society, New Delhi :
The Political Imperative in Development Aid (III)
18.30 Dinner
19.30 Group work on (III)
20.50 Prayers

22nd October 1971 :

8.00 Breakfast
9 00 Rudolf Dohrmann, Nagpur : Together with the common man ! (IV)
10.00 Group work : 1. on (IV)
2. Special Problems of the Nepal Group
11.00 Coffee Break
11.30 DU-Informations by Mrs. Braun and Mr. Laaser, tuttgart
13.00 Lunch
16.30 Tea
17.00 DU-Informations (cont.)
18.50 Prayers
19.00 Dinner
20.45 S.F.S. School Hall, Sadar :
Classical Indian Dances by Ritha Devi, Bombay

23rd October 1971 : departure

Gossner Mission

Versöhnungsdienste e.V.
1000 Berlin 12
Jebensstr. 1

Eingegangen
- 6. AUG. 1971
Erledigt:

3. Aug. 1971

Bericht von Rudolf Dohrmann, Mure Memorial Hospital
Nagpur 1, India

über

1. Bangla Desh
2. Dorf-Projekt
3. Kontakt zu Sevagram (Mai - Juli 71)

1. Bangla Desh . Heute morgen berichten die indischen Zeitungen von der Ankunft chinesischer Militärexperten in Ostpakistan. Damit wird die Sorge immer begründeter, daß China nicht einmal dann zusehen wird, wenn die Mukti Fouj, die Befreiungsbewegung in Bangla Desh, die Oberhand gewinnt. Dieses scheint in den letzten Wochen zuzutreffen. Noch weniger wird China tatenlos bleiben, wenn Indien in die Lage kommt, in Ostpakistan eingreifen zu müssen. Die Nachricht vom Eintreffen der Chinesen (250 Pers.) wird den ohnehin schon starken Flüchtlingsstrom -40 000 täglich- noch einmal anschwellen zu lassen. Indien rechnet mit 10 Millionen. Die Hilfsmaßnahmen für die Flüchtlinge sind ganz beachtlich. Es wird überall viel Geld gesammelt. Die Organisation der Hilfe nimmt immer bessere und stärkere Formen an. Calcutta und Region sammelt schwerpunktmäßig Geld, Bombay und Region ist für den medizinischen Dienst verantwortlich, Nagpur und Region für Kleider und Zelte.

Meine Frau und ich haben ein Lager im Stadtgebiet von Calcutta gesehen. Es dreht sich einem das Herz um, die Menschen, insbesondere die Kinder unter den Bedingungen des Monsunregens zu sehen.

Am 12. August plant die Jan Sangh Partei, Indiens Rechte, eine große Demonstration in Neu Delhi für die Anerkennung Bangla Deshs durch Indien. Sicher wird auch die Forderung nach einer bewaffneten Hilfe erhoben werden. Indische Militärs schreiben in Tageszeitungen ganz offen, daß jetzt die beste Zeit gekommen sei -Monsun- für ein indisches Eingreifen. Pakistanische Luft- und Seelandungen in Ostpakistan sind durch die Regenzeit sehr erschwert, Indien dagegen könnte auf dem Landweg in breiter Front in Ostpakistan einmarschieren. Das würde natürlich den Krieg an der Westfront bedeuten.
Die Grenzverletzungen von pakistanischer Seite haben in den Grenzgebieten West- und Ostpakistans mit Indien in den letzten Tagen sehr zugenommen.
Soweit wir die Stimmung unter den Flüchtlingen haben erfahren können, werden sie nur zurückgehen, wenn Bangla Desh selbständig wird und der Scheich Rahman zurückkehrt.
Kann man nicht über den Rat der EKD und durch den Weltrat versuchen, auf unsere und andere Regierungen Einfluß zu nehmen, um Indien und Pakistan vor einem Krieg zu bewahren, indem alle Hilfe für Pakistan so lange unterbleibt, bis es zu einer friedlichen Lösung bereit ist?

Ich weiß, es sind beinahe naive Vorstellungen, aber ein Krieg würde beide Länder -und wohl nicht nur sie- in erneutes Elend stürzen.

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2. Dorf-Projekt. Das Dorf heiß Shivangaon, hat 3 000 Einwohner, liegt 13 km von Nagpur entfernt in unmittelbarer Nähe des Flugplatzes Nagpur. Das Dorf fällt unter die Administrationsgewalt der Stadt Nagpur. Eine geteerte Str-aße verbindet Dorf und Stadt. Die meisten Bauern des Dorfes sind landlos, arbeiten als Melker oder Hirte, 20 - 30 Familien haben Landbesitz bis zu 3 ha, eine Reihe von Landbesitzern leben in Nagpur. 6 000 Stück Rindvieh, Milchkühe geben nicht mehr als 1 1/2 bis 3 Liter Milch pro Tag. Milch wird in Nagpur verkauft (2 Rs per 1) 1 DM = 2,13 Rs. Das Vieh ist in einem erbärmlichen Zustand, Haut und Knochen.
Zwei Schulen sind vorhanden, Volks- und Hauptschule. Kein Kindergarten. Einige Jungen besuchen höhere Schulen und Colleges in Nagpur. 13 Brunnen, elektr. Licht reicht bis zum Dorf, ist jedoch nicht in den Hütten (fast alle aus Lehm und Bambus) installiert, Dorfstraße ist unbefestigt, Abwässer sind stehend und offen.
Ein kleiner Tempel ist im Dorf, ein besonders verehrter Baum, ein Wunderdoktor ist unter den Bewohnern tätig.

Zwei Gründe für die Wahl des Dorfes: Mure Memorial Hospital arbeitet schon seit zwei Jahren einmal pro Woche mit einem Schwesternteam im Dorf: Hygiene, ambulante Hilfe, Familienplanung. Zum anderen: der Verantwortliche für die indische staatliche Entwicklungsarbeit für Stadt und Region Nagpur betreibt eine Farm am Rande des Dorfes, arbeitet im Kuratorium des Mure Memorial Hospital mit und fördert das Projekt sehr.

Vorläufig erkennbares Ziel unserer Rural Community Development Arbeit:
1. Weckung des Interesses der Dorfbewohner an der Entwicklung des eigenen Dorfes,
2. Schaffung eines Dorfgemeinschaftshauses unter Mitarbeit der Dorfbewohner als Zentrum für
   permanenten medizinischen Dienst
   Kindergarten und Mütterschule
   Informationszentrum für alle Dorfbewohner
3. auf lange Sicht Schaffung von Arbeitsplätzen durch
   Verbesserung der Milchwirtschaft
   Einführung einer Hühnerzuchtfarm
   (wir haben mit entsprechenden Marktuntersuchungen angefangen).

immer zuerst ein Dreieck!

Prinzip bei dieser Arbeit: Nichts ohne die Dorfbewohner,
nichts unentgeltlich.

Viele Fragen werden sich sicherlich nur in Zusammenarbeit mit der Stadt oder mit anderen Dörfern lösen lassen. Durch Mr. Gathe, Verantwortlicher für die Entwicklungsplanung, erhalten wir Informationen über die Regionalplanung.
Wir behalten im Sinn, die Verantwortung der Dörfler für die Entwicklung des nächsten Dorfes in der Nachbarschaft zu wecken.

Liste der zur Zusammenarbeit und Mitarbeit bereiten Personen und Organisationen:

Mure Memorial Hospital (Träger des Projekts): Umwandlung der ambulanten medizinischen Arbeit in tägliche Sprechstunden und Besuche in den Häusern),
Mr. Gathe, Kontakte mit dem Dorf und Regionalplanung,
Rotary Club Nagpur, begrenzte Finanzhilfe, Sachverständigenhilfe, (Architekt, Rechtsanwalt, Ingenieur für Abwässeranlagen, Kontakt zur Stadtverwaltung und zu politischen Vertretern),
Inner Wheel Club (Frauen), sehr begrenzte Finanzhilfe, Mitarbeit im zu eröffnenden Kindergarten und in der gleichzeitig zu betreibenden Mütterschule, Bereitschaft zur tägl. systemat. Mitarbeit,

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Lion's Club Nagpur,	s. Rotary
Lionette's Club,	s. Inner Wheel
Family Planning Agency	(staatlich)
Junior Chamber of Commerce	s. Rotary

dazu eine größere Anzahl von interessierten Einzelpersonen.

Gespräche mit Bischof Bhandare, Nagpur und Revd. Rolston, Generalsekretär des nationalen Christenrates, Nagpur, haben stattgefunden. Bereitschaft zur Unterstützung ist da.

Das Generalkonsulat der BRD in Bombay ist über unsere Anwesenheit in Nagpur und über die Ziele unserer Arbeit durch persönliche Kontakte unterrichtet.

6 Aspekte des Projektes werden erkennbar:

1. Indische Initiative und Trägerschaft des Projektes ist von Anfang an deutlich.
2. Das Projekt stellt die Beziehung zwischen einem städtischen Krankenhaus und einem Dorf her unter dem Aspekt, die medizin. Arbeit in ihrem sozialen Kontext, besonders von den ganz Armen her zu tun (s. Maurice King, Medizin der Armut).
3. Die allgemeine Problematik Stadt-Dorf wird an diesem Projekt deutlich werden.
4. Es handelt sich nicht um ein kirchliches Projekt, wohl aber um ein Vorhaben, wo Christen und Nichtchristen sich gemeinsam in der Solidarität mit den Armen üben können.
5. Durch die enge Verbindung mit dem Mure Memorial Hospital und die dem Krankenhaus angeschlossene Schwesternschule erhält das Projekt Lehr- und Informationswert für die Schwestern, in deren Ausbildung die medizinische Arbeit im Dorf vorgeschrieben ist. Durch unsere Mitarbeit in der Ausbildung der Schwestern wird diese Seite des Trainings verstärkt.
6. Schaffung von Arbeitsplätzen für die Dorfbewohner und finanzielle Unabhängigkeit des Dorfprojektes hängen miteinander zusammen.

Finanzielle Hilfe wird in größerem Umfang nötig sein für den Bau des Dorfgemeinschaftshauses, für die Entwicklung der Viehzucht und Hühnerfarm und für die Verbesserung des Krankenhauses und der Ausbildungsmöglichkeiten für die Schwestern.

3. Kontakt zu Sevagram. Sevagram war das Zentrum der Tätigkeit Gandhis in Indien. Sevagram ist 83 km von Nagpur entfernt und per Auto in einer guten Stunde erreichbar. Durch unsere Zugehörigkeit zur Aktionsgemeinschaft für die Hungernden e.V., Berlin, und deren langjährige Verbindung mit Sevagram haben wir schnell die Verbindung mit Sevagram aufnehmen können.

Heute hat Sevagram sehr stark den Charakter eines nationalen Museums, die Hütten, in denen Mahatma Gandhi lebte und arbeitete, werden sorgfältig gepflegt, eine Ashram-Gemeinschaft von -meist älteren- Mitarbeitern Gandhis lebt in Sevagram -Ort des Dienstes- aber der Dienst an der dörflichen Umgebung und der indischen Gesellschaft im Ganzen wird nicht mehr so deutlich. Durch den Tod der langjährigen Mitarbeiterin Gandhis und späteren Leiterin Sevagrams, Asha Devi, ist der Ort vollends in die Krise geraten. Nur eine Schule der von Gandhi begonnen Basic Education -etwa der deutschen Landschulbewegung vergleichbar- ist ein lebendiger Zweig an diesem alten Baum Sevagram. Die Zahl der Schüler hat allerdings in letzter Zeit auch ständig abgenommen. Dann und wann finden Seminare auf nationaler oder regionaler Ebene statt.

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Das Problem ist ähnlich wie in anderen Institutionen, die von großen Geistern gegründet und geleitet worden sind: der Kampf zwischen Buchstabe und Geist. Bapu Gandhiji hat es so gemacht, darum sollen wir es heute auch so machen! Eine kritische Stelle besteht im Verhältnis zum indischen Staat. Die Schule in Sevagram ist bisher nicht anerkannt und erhält auch keine staatlichen Gelder (dafür umso mehr aus dem Ausland). Die Begründung für die ablehnende Haltung gegenüber dem indischen Staat: das staatliche Geld ist korruptes Geld, wenn wir anerkannte Schule werden, müssen wir mit dem staatlichen Lehrplan auch die vormilitärische Ausbildung übernehmen und uns andere Bedingungen gefallen lassen. Das wollen wir nicht.
Wir haben uns erkundigt, mit der Anerkennung der Schule sind solche Auflagen nicht verbunden, im Gegenteil, wenn Sevagram Vorschläge machen würde, wie die Gewaltlosigkeit in das Schulprogramm aufgenommen und vertieft werden könnte, würde die Schule in ihrer Eigenart auch von staatlicher Seite Anerkennung finden.

Aus der Sorge, sich nicht vom Buchstaben des großen Meisters abbringen zu lassen, ist man in die Gefahr geraten, eine Sekte ohne jeglichen gesellschaftlichen Einfluß in Indien zu werden und darüber den Geist Gandhi vollständig zu verlieren.

Schrullige Ideen vom einfachen Leben, kein Tabak, kein Alkohol, nur selbstgesponnene Kleidung, keine Injektionen etc., und sehr ideologisch gefärbte Auffassungen von der Medizin, nur homöopathische Methoden und Mittel, machen es schwer, das gute Erbe Gandhis, der ja gegen ein ganz anderes staatliches Gegenüber kämpfte, in Sevagram zu erkennen und zu fördern.
Dennoch: wir möchten wegen des Ortes und Erbes und wegen unserer Zusammenarbeit mit Aktionsgemeins-chaft und der Aktion Sühnezeichen und anderen Kreisen, die die Erziehung zum Frieden ernst nehmen, diese Verbindung zu Sevagram verstärken.

Der Sekretär der Gandhi-Institutionen hat uns eingeladen, mit ihm einen Besuch bei Vinobah Bhave zu machen und an einem Seminar in Sevagram teilzunehmen, zu dem der indische Staatspräsident und der Premierminister, Herr Giri und Frau Indira Gandhi, erwartet werden.

So weit mein erster Bericht. Wir sind dankbar, daß wir gesund sind, Freunde zuhause behalten und neue Freunde hier gewonnen haben.

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E

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10th December, 1971

Rev. Niranjan Ekka,
Mr. Sushil Kumar Barla,
Tsurukawa Rural Institute,
2024. Nozuta.
Machida-Shi.
Tokyo,
JAPAN!

Dear Messrs. Ekka and Barla,

Thank you for your letter dated 13th September, 1971. We were glad to hear that your studies are progressing. The practical experiences should prove very useful later.

Concerning your request about winter clothing, we must say that, unfortunately, the Gossner Mission is not in the position to give any more help. We suggest you put the matter to your home church in India.

Wishing you all the best in your studies,

Yours sincerely,

Martin Seeberg
Mission Director

Gossner Mission

From.- Gossner Lutheran Indian Participetants.(Ekka.&.Barla.)
Tsurukawa Rural Institute. 2024.Nozuta.Machida-Shi.
T O K Y O. JAPAN. Sept 8. 71

To, Rev. M. Seeberg.
Gossner Mission.
B E R L I N.

P. Seeberg

Eingegangen
13. SEP. 1971

Dear Sir,

We have the pleasure to inform you that we are having our good time here. As you have already been informed by the Pramukh Adhyakasha that we were a bit late to reach in time here. Nevertheless,we are happy,we could reach and join the SEAC.

The SEAC. has got, in fact, many things worthwhile to learn and know in its various aspects of activity. One of the salient features of the Institute is that it offers a study on the Biblical concept of the Nature and thereby infuses a new thought and experience to appreciate the land as God's gift to mankind.

The participetants have media of direct experience on various fields as they get themselves involved in various agricultural activity related to rural life. Over and above, there is ample opportunity for public relationship also, for which time is scheduled to visit some important places in Japan.

We had our summer practical training programme in a remote village, living together with a Japanese farmer and working his daily works. this offered us a wonderful time of experience despite of our language difficulty to converse with each other.

Finally, may we request you to refer the letter of the PramukhAdhyakasha memo,385/7I/KSS-5.Dt.July.5.7I. In this respect we have to state you respectfully, that the fall has already started in Japan, and we feel cold here dayby day. We are told that winter is terriable here. We do not have woolen dress to save us from cold in winter. Naturally, we lift up our eyes towards your kind disposal and request you to provide each one of us at least with one set of woolen dress.

We trust that our hope and aspirations will not be left out unattended.

Thanking you.

YOURS SINCERELY,

(Rev.Niranjan Ekka.) 8/9/71

cc. Pramukh Adhyakasha for information and the needful.

(Mr. Sushil Kumar Barla.) 8/9/71

Gossner Mission

May 11, 1970
Psbg/kl

The Most Rev. Mathews Mar Coorilos
Metropolitan

Bishops House
Cross Junction

QUILON-I.

Kerala State/India

My dear Bishop,

with great delight I received your letter dated April 20, 1970. I had waited for since a few weeks, and I was afraid that you suffered from the heat in Kerala. I beg your pardon that my heart-felt thanks for your dear hospitality, which you let my have in March, are late now. I had a wonderful time at your home, and I was overwhelmed by all the efforts you made to make your foreign guest comfortable. Also the several talks and meetings with the priests of your diocese were beneficial to me. Since I learned about your church I know again that our mutual creed is stronger than everything that disunits us by tradition and history.

I would be glad if there would be an opportunity to meet each other again either in India or Europe.

The enclosed letter from you for the "Hilfswerk" and "Brot für die Welt" I will forward to these institutions with my recommendations. After I saw the institutions of your church it is easy for me to recommed your matter to the competent authorities.

Yours in Him

Gossner Mission

119.B/70

TELEPHONE No. 2030

ORTHODOX SYRIAN CHURCH OF THE EAST

THE MOST Rev. MATHEWS MAR COORILOS
METROPOLITAN

Eing. - 4. MAI 1970
Erl.:

BISHOP'S HOUSE
CROSS JUNCTION
QUILON-1.
KERALA STATE
INDIA.

April 20.1970.

To

The Rev.Martin Seeberg,
Gossner Mission,
Berlin.

My dear and Rev.Martin Seeberg,

I hope you had a very fine journey back home. I presume that your wife and children are all doing very well. Kindly remember me to them and give them all my and love and regards in our Lord. Though it was a burden for you to spend some time in India at that time,it was a happy time for us. We have enjoyed the time very much. If anything we could not do for you to make your stay here comfortable please forgive us. I could feel and understand the kindness and the hospitality you have poured upon me while I was there in your country. Now you are happy and I think you are enjoying the richness of your country.

According to the directions I got from you during your stay with us I am sending some of the applications and you may please send to the persons concerned with you necessary recommendations. I am sure your interest in these matters would do a lot in its acheivements. I am so sorry to trouble you like this. But I take the liberty for we are all working for the same Person and cause in our Lord though we in different places and enviornments.

Also kindky make any more suggestions to make so that we may have to approach somebody else. We shall try to write to them also. May I look forward to hear from you.

With my love and regards.

Yours in Him

Mathews Mar Coorilos.

Gossner Mission

Ind. Ltrs.

26th Janugry 1970
Psb/kl

The Most Rev. Mathews Mar Coorilos
Bishop's House
Cross Junction, Quilon 1
Kerala State/India

Your Lordship,

it is with much delight that I learned that you returned to your home State in good health and without accident. I thank you for your last letter dated 22nd December 1969, and for all good wishes which it contained for me.

In the meantime my travel-plans have been settled definitely. I will leave Berlin on 4th February 1970 by aircraft, and arrive in India the next day. I have some important negotiations in North-India during the whole month, and as I can see I will be able to meet you probably at the beginning of March for a period of 4 days.

I would suggest that I arrive at Trivandrum-Airport 8th March 1970, at 08:35 hrs. a. m.

As you meant some times ago there will be no difficulty in meeting me there. In case you should not be able to come I will - of course - find the way to Quilon myself.

I look forward to our meeting with much pleasure and should be obliged to you if you could briefly confirm this letter upon its receipt. As your answer will not reach me here in Berlin by that time, please, write to the below mentioned address:

P. M. Seeberg
G.E.L. Church Compound
Ranchi/Bihar/India

With heartily regards, I remain,

sincerely yours

Gossner Mission

Eingegangen
- 2 JAN. 1970
Erledigt: ____

The Most Rev.Mathews Mar Coorilos,
Bishop's House,
Cross Junction, Quilon.1,
Kerala State, India.

To

The Rev.Martin Seeberg,
Gnosser Mission,
Berlin.

My dear and Rev.Martin Seeberg,

Thank you very much for your very kind and affectionate letter dated 3rd of this month. By the grace of God I had a very happy journey back home and I came here on last Thursday. Now I am beginning to attend my office duties. I had a very happy two months outside. I had a good and useful time in Deutschland and I do thank all concerned who had helped me during my stay there in God. I do thank God for the time we could meet there and I believe that was a God-given oppertunity. I would like very much to welcome you here in our place and then you can see those institutions of which we were talking about during our meetings at Berlin.

May I take this oppertunity to wish you and your family and all who are working with you in your office a very happy Xmas and a bright and profitable New Year.

Even though you are all far away from me I am trying to see you all very near before God. I am looking forward to meet you here in our place.

Kindly give my love to all and also my regards.

Yours in Him

Mathews Mar Coorilos,
Metropolitan.

December 22.1969,
Bishop's House,
Quilon.1.

Gossner Mission

BY AIR MAIL
PAR AVION

हवाई पत्र
AEROGRAMME

85P



The Rev.Martin Seeberg,
Gossner Mission,
Berlin, 1.Berlin 41,
Handjery Strasse, 19,
West Germany.



पहला मोड़ FIRST FOLD

दूसरा मोड़ SECOND FOLD

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

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

The Most Rev.Mathews Mar Coori
Bishop's House,
Quilon.1,
Kerala State,
India.

भारत INDIA

Gossner Mission

F

Gossner Mission

G

Gossner Mission

Jacob George
C/o Dr Mathew Kurien M.P.
168 South Avenue
New Delhi 1.

23-11-72

Eing. London
- 1. DEZ. 1972
Erl. dgsa

Revend and dear Sir,

I send you all greetings from India. By His grace I had a safe journey from Berlin.

I sent a letter in the form of an application to Dr Singh, Ranchi on 22nd last month. Since I could not hear from him until a few days ago, I came to Delhi when I like wise my brother-in-law at the above address. I am writing yet another letter to Dr S. Singh today.

Kindly do the needful at your earliest convenience. In the absence of the proposed job I may have to look for another job. In thanking you for

Gossner Mission

all due help you have extended
to me.

With kindest regards

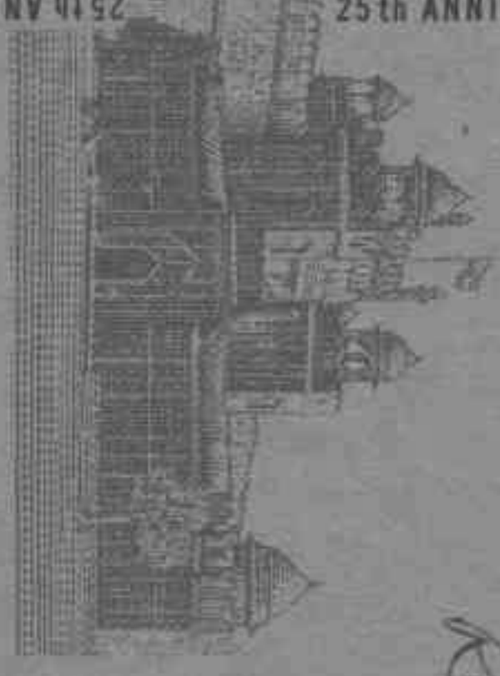
Yours faithfully
George

FIRST FOLD

25th ANNIVERSARY OF INDEPENDENCE 1972

25th ANNIVERSARY OF INDEPENDENCE 1972 स्वतंत्रता की 25 वीं वर्षगांठ

BY AIR MAIL
PAR AVION
वायुयान द्वारा
AEROGRAMME







Rev. M. Seeley
Eastern Mission
1 Bellis ₹ 91
Hardoi Dt 19

SECOND FOLD

दूसरा मोड़

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

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

George Gossner
Delhi

भारत INDIA

Gossner Mission

3rd November 1972
pbsg/jw

Rev. J. Topno
Pramukh Adhyaksh
G.E.L. Church Compound
Ranchi / Bihar
India

Dear Rev. Topno,

Re: Mr. Jacob George

Some weeks ago Mr. George visited me for the last time before he left to return to India. He had been granted a stipend from the G.D.R. government for printer's training in Leipzig. He was, however, disappointed with the East German policy and vocational training. As a result he is now back in India and probably will contact you after a while to enquire about job possibilities with the G.E.L. Press. He is a South Indian, the son of a priest in Kerala. He received his training from N.C.C. and worked for 10 years with the Diocese of Madras Press.

I found him to be a very fine fellow, though I cannot say anything about his qualifications as a printer. This is for your information only. His address can be found below.

With kind regards,

Yours sincerely,

Martin Seeberg

Martin Seeberg
Mission Director

Mr. Jacob Geroge
Kocaukaleekal
Kottayam 2
Kerala, S. India

cc: Dr. P.Singh

Gossner Mission

George, Jacob

36

Kerala,

KOCHUKALEEKAL

KOTTAYAM-2

KERALA - S. INDIA.

Married 2 children

Mrs. George Married

C.S.I Married

Father priest in Kerala

trained by N.C.E

abt 10 years work

Diocese Tinnevelly Madras

W 26.10.

Gossner Mission

Dear George 4-9-72

Eingegangen
- 6. SEP. 1972

Revend and dear Sir,

Thank you very much for the letter which the Missions Secretary wrote to me. I am now leaving England & this I write in a hurry from the running train itself.

My wife joined me the other day and we started on a holiday for a European tour. In fact we propose to go to GDR to bade farewell. I was infact interested to learn of the Gossner Mission's press in India but there was no mention made in the letter I received last. I had explained to you almost everything regarding my future etc and am now returning to India soon. I have not yet made up my mind whether I should go to my old job. If we are able to find time we shall call upon you when we can discuss about the printing press — only if you are keeping about it.

Hope this will find you in good stead. My wife and I send you and your family greetings.

Sincerely yours

George

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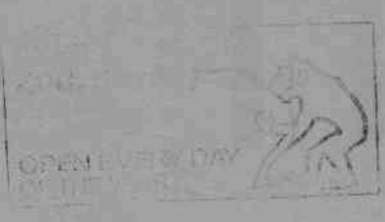
SENDER'S NAME AND ADDRESS

Jacob George
C/o Herr. Helmut Dorn
"Leipzig Mission"
701 Leipzig
~~Ef~~ Paul - List - Str 17

AN AIR LETTER SHOULD
NOT CONTAIN ANY ENCLOSURE;
IF IT DOES IT MAY BE SURCHARGED
OR SENT BY ORDINARY MAIL

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BY AIR MAIL
AIR LETTER
PAR AVION AEROGRAMME





Pfarrer M. Seeberg
Gossner Mission
1 Berlin 41
Handjery Str 19
West Berlin

TO OPEN SLIT HERE

Gossner Mission

2nd August, 1972
jw

Sq 1.15.72

Mr. Jacob George,
c/o Dr. Jacob Kuruvilla,
Princess Margaret Hospital,
Swindon, Wilts.,
England

Dear Mr. George,

Thank you for your recent letters concerning your training in printing methods. Having made enquiries during the past months regarding possibilities for training in the Federal Republic, we have been informed that not only does the training period last two years, but that, unfortunately, there is hardly any possibility now of being taken on by a firm. In addition, we have been told, the possibilities for training are by far much better in the DDR. Therefore, it is advised that you remain in the DDR and try to take the inconveniences in stride.

With kind regards,

Yours sincerely,

jw

Secretary

Gossner Mission

Jacob George,
c/o Dr. Jacob Kuruvilla,
Princess Margaret Hospital,
Swindon, Wilts, England.

July 17, 1972

24. JUL. 1972
Erledigt: .....

Revered and dear Sir,

Last week I received my entry permit and since a few days now I am here. I hope that you have received my earlier letter wrote from Hannover. This I write now only to tell you where I am. Having explained to you almost everything through my previous letters, I shall only wait to hear from you.

With kind regards to you and the family.

Yours sincerely,

George

Gossner Mission

Gossner Mission

TO OPEN SLIT HERE

SENDER'S NAME AND ADDRESS

Jacob George
C/o Dr. J. Kurunilla
P. M. Hospital Sowidon
Wilts
England

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SECOND FOLD HERE

BY AIR MAIL
AIR LETTER
PAR AVION AEROGRAMME



Pfarrer M. Seeberg,
Direktor, Gossner Mission
West Berlin 41
Handjery Str. 19

15-7-72

PETER MITTENHUBER 8 MÜNCHEN 60 LEHARSTRASSE 7

Eingegangen
19. JUL. 1972
Erledigt:

Lieber Pastor Seeberg,

Soeben kommen wir von unserer Provence-Reise zurück.

Obwohl ich als Leiter des betriebswirtschaftlichen Referates des Verbandes über die Ausbildungsmöglichkeiten gut informiert bin, glaube ich, daß es kaum eine Möglichkeit gibt in einem Betrieb unterzukommen. Es werden mir immer wieder Ausländer (meist Pakistaki) geschickt, die glauben, in einem halben Jahr eine Ausbildung zu bekommen. Ein Grundausbildung dauert mindestens 2 Jahre und kostet den Betrieb 20.- 40.000 DM.

Wir führen hier in München einen Flachdruck-Informationslehrgang (in engl. Sprache) durch. Dieser dauert ein Jahr und beginnt im April. Der 2. Teil dieses Lehrgangs beginnt

Gossner Mission

im Oktober, Interessenten mit Offset-Grundkenntnissen können im Oktober einsteigen. Der Offsetdruck* ist ein Verfahren, das in Indien nur in einigen wenigen Großbetrieben angewandt wird. In Bihar gibt es keine Offsetdruckereien. Alle anderen Lehrinstitute setzen eine solide Fachausbildung voraus, das Studium dauert für den Techniker (Meister) 2 Jahre.

Ich meine man müßte Sri George empfehlen, in der DDR zu bleiben und die kleinen Unannehmlichkeiten in Kauf zu nehmen. Schließlich will er doch etwas lernen!

Die Ausbildungsmöglichkeiten sind in der DDR bestimmt bei weitem besser als in der Bundesrepublik.

Soweit meine Meinung —
herzliche Grüße von Ihrem peter muthmann

*) = Litho

Gossner Mission

W.V. 247.

Jacob George

Hannover,

July 8, 1972.

Eingegangen
11. JUL. 1972
Erledigt:

Reverend and dear Sir,

I reached here this morning and I'll have to wait till Monday to know or to receive the permit to England.

I am so sorry to have disturbed you by sending the letter through a student in Leipzig. As per his notation I write this letter so that you may know my whereabouts before you go for holidays. In case I get the permit to England on Monday I'll proceed from Hannover latest by Tuesday.

I have told people responsible to my education in Leipzig that I was prepared to go home after the three months' practicals (which I have already finished) as a result of which I was allowed to proceed to England for two months. Before 30th of August I may have to decide my future course of action and this, to a great extent, depends on your kind help.

My address in England was given in my person's letter. If and when I get the permit to England I shall write.

With kindest regards

yours faithfully.

Berge

W. V. 24.7.

7. Juli 1972
psbg/sz

Herrn
Peter Mittenhuber

8 München 60
Léharstr. 7

Lieber Herr Mittenhuber!

Beiliegenden Brief von Herrn Jacob George vom 25.v.M. übersende ich Ihnen mit der Bitte, mir - wenn möglich - einen Rat zu geben, wie Herrn George zu helfen ist. Ich weiss wenig über die Ausbildungsmöglichkeiten und -Notwendigkeiten in Ihrem Beruf, so dass ich keine Entscheidung in dieser Angelegenheit treffen kann. Ich habe Herrn George während eines Besuchs, den er kürzlich in Westberlin machte, kennengelernt. Er machte auf mich einen sehr guten Eindruck.

Wie geht es Ihnen? Wir haben sehr lange nichts von einander gehört.

Mit herzlichen Grüssen bin ich

Ihr

Sg.

Anlage

Gossner Mission

Till end of June only

Jacob George, 7022 Leipzig, Lumumba Str 1
G.D.R.

June 25, 1972.

Revered and dear Sir,

At the outset let me thank you for all the help extended to me while I was in Berlin. Please give my kindest regards to Mrs Seeberg and my love to children.

I write this letter with a special purpose also. I hope you would forgive me the trouble caused. My request to the Ministry of Education in G.D.R for changing over to a six months' practicals has not been granted yet. Consequently my Institute informed me last Thursday (22/6) that they were not in a position to pay my stipend for the months July and August during which holiday I thought of travelling to England using the holiday stipend. Nevertheless I am deciding somehow to buy the ticket and travel to Hannover on 1st or 2nd July and try my luck to obtain the Entry Permit for England. The Police here refused to extend my identity card saying that British Consulate is nothing to do with DDR Ausweis. The Berlin Consulate wanted this to get done before I proceeded to Hannover. In case I am unable to go to England, I am forced to find a work for 4-6 weeks somewhere in Western Germany. In the absence of a Press Job, I am prepared to do any other job which is reasonable enough. I request you in this connection if you would know any Christian presses that you

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could put in a word for me. I shall try to inform you if I fail to get the permit. My address in Hannover could be C/o Pfarrer Edathil, Hannover Kahrenwald, Neander Str. 1a.

Before leaving for Leipzig I failed to request you to give me more information regarding the Pers you mentioned in Ranchi. If possible I want to shorten my stay in G D R to the minimum and I would love to have a three or four months' training in a good press in West Germany or in England before I leave for India. However, I wish to join my family in India not later than January 1973. May I request you to kindly feed me with some more informations regarding the present position of the press, its property etc.

The Press with which I have a lien in Delhi seems to have very limited scope especially because it is run by an individual Missionary. My wife and I therefore welcome a change and in fact we are there days praying for the Lord's guidance. My address in England (if I can go) is C/o Dr. JACOB KURUVILLA Senior House Officer, Princess Margaret Hospital, Swindon, Wilts, England. Since a free correspondence is not possible with the G.D.R address I would request you to use my England address if you would find time to write. I trust that an early discussion on this matter will not be an embarrassment to you. Thank you.

With kindest regards

yours faithfully,

JACOB GEORGE

P.S. I have been invited to attend a Talk by Pfarrer F. Knoll on Monday (tomorrow) at the Ministry for Foreign Affairs on "Ministry and Problems of Evangelism in Socialist Countries". (I am getting this postcard with the invitation itself.)

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continued from Page 2

Since 25th June I have been trying to find someone among us who could post this letter in W. Berlin.

I had booked the seat for Hannover with the train leaving tomorrow. But yesterday my Institute informed me that I could not leave GDR unless my future work study was decided and as is usual with them, they have alerted the Police and they in turn have informed the boundary points. Even a Rohrer in another country may not face such humiliation!

My friend one Mr Viswanathan from Bangalore promises to reach this letter to you or post it in Berlin. He comes to Berlin on Sunday and leaves Berlin on Tuesday or Wednesday. May I request you to kindly provide him with a reply. He can collect it probably on Tuesday if this will not inconvenience you.

If I go out of G.D.R I cannot come back. If I have some assurance regarding a paid training or some job opportunity in West Germany or even in West Berlin I would prefer to leave this country instead of wasting my time and energy here. Having no return ticket to GDR it may be difficult to go to England now. In case G.D.R offers me a one year practical I may have to refuse it as I cannot without specific and useful training stay here so long.

I shall feel highly grateful if you could

Gossner Mission

Let me have your valuable counsel and constructive suggestions at this hour of need. It is very difficult to live in this part of the world in such strenuous environments.

Having spent about Rs 4000/- myself I would not like to return to India without atleast a useful short term training (Offset printing and/or Gravure printing)

Please forgive me if I have unduly bothered you.

Thanking you.

Yours faithfully,

George

N. K. VISWANATH BHAGAVAT
B. Sc., D. P. T.

34, 2nd Cross
Srirampuram
Bangalore-21
South India

Haus I/34
Lumumba. Str
7022 Leipzig
DDR

Gossner Mission

GURUKUL LUTHERAN THEOLOGICAL COLLEGE AND RESEARCH INSTITUTE,

'Gurukul'
Kilpauk, Madras-10,
India,
March 5, 1971.

Dr. P. David,
Principal

Dear Friends,

I have to apologize for being unable to address each individual personally but yet I should send this letter along with the Brochure and the appeal and other relevant papers indicating their connection and calling attention to certain items referred to in the Brochure as well as the appeal.

Let me cite the relevant Minutes from the College Council dated February 8 and 9, 1971, for the despatch of these various papers:

CC Min 41/9. 1):

"j). Publicity of the Programmes.

Resolved to accept recommendations of the Implementation Committee (of 11th Dec. 1970) in the following form:.

i) to have all the programmes of Gurukul printed and published in the form of an attractive brochure and despatch to all the sponsoring bodies for information and support before March 1, 1971.

ii) to have them distributed among the non-Lutheran Churches, including Catholic Churches for publicity and co-operation before March 1, 1971."

CC Min 41/10. 6):

"c) It was resolved that the College Council places before the concerned Churches and their Mission Boards all details relating to the new Gurukul programme and to make a strong and special appeal for their full co-operation and support."

1. I request the Heads of the Churches and Institutions as well as any other organizations to note the calendar of events 1971-'72 on the cover pages of the brochure and to act accordingly. Please note also the Exploratory Consultation on High School Youth to be held from April 26 - 28, 1971.

Kindly publicize this, asking the concerned people to contact us immediately.

2. Please let us also know the number of copies of the Brochure you may need further.

3. You kindly also look at the appeal and do what you can in this matter.

4. Please look at the financial items, and do act in so far as it concerns you as a contributing body or a member or a friend.

Thanking you,

Yours sincerely,

P. David
(P. DAVID)
Principal &
Secretary, Gurukul College Council

Gossner Mission

GURUKUL LUTHERAN THEOLOGICAL COLLEGE AND RESEARCH INSTITUTE,
KILPAUK, MADRAS-10

AN APPEAL !

In the last 18 years of the life and work of this institution in its re-organized set up, no appeal was sent out except the one in 1960 for a building project comprising of bachelor students hostel, chapel and staff houses. The L.W.F. raised as early as that year the question of the future of Gurukul in the context of possible developments and changes in theological education. Since that time the Gurukul College Council as well as its faculty, has been continually engaged in a discussion and deliberation of this future while strongly upholding the legitimacy and the need of a higher theological training centre in Madras.

In the wake of the many developments and changes in the structure of theological education, the Lutheran Consultation on Theological Education in 1969, the Federation of Evangelical Lutheran Churches Executive in 1970 and the College Council subsequently, - all unanimously expressed the need for a structural change in the work of Gurukul. They officially acted in all levels in negotiation with United Theological College, Bangalore, and also with Serampore College, (1) to develop Gurukul into a research and extension training centre for programmes of continuing theological education, and (2) to transfer B.D. and M.Th. programmes of work to U.T.C. Bangalore and to Serampore College, from June 1971.

This structural change in the work of Gurukul is to be understood extensively as well as intensively. While extensively Gurukul has expanded to work in co-operation with U.T.C. and Serampore College for B.D. and M.Th. programmes, it has engaged itself in Gurukul campus and in regional centres like Ranchi in North India, intensively to work on programmes of continuing theological education in co-operation with Lutheran and C.S.I., as well as other interested churches including Roman Catholics. The programmes of continuing theological education as described in the brochure are in the main as follows:

1) Laymen's Training Course
2) Pastors' Extension Courses (In-service Training Course)
3) Training for Specialized Ministry
4) Research Projects
5) B.D. Practical Training.

Our appeal with this brochure is directed mainly to Churches and Mission Boards, as well as other relevant agencies such as T.E.F. and L.W.F., asking them to assist and support the programmes of continuing theological education in Gurukul, Madras.

The need for these programmes to be conducted in Gurukul, Madras, has been stated in various other places. But it can be briefly presented in this appeal as follows:

The concept of "continuing education" (or here, continuing theological education) is quite new in the Indian context. The Indian Universities are coming to realize the importance of the concept and are striving their best to establish centres of continuing education in the country. The Vice-Chancellor of Madras University, addressing a conference of universities from Asia and the South Pacific region, stressed the importance of this concept and commended to the Universities the urgent need to establish and carry on programmes of continuing education (26th Dec. 1970). The programmes of continuing education as advocated by these University authorities are very similar to, and in some respects identical with, the programmes of continuing theological education we are organizing to develop in Gurukul.

Again for these programmes to be conducted in Madras, we have additional incentive, Christian interest and concern. Madras has the largest Christian population and the most educated Christian people in India. It is, further, exposed to religious and inter-religious, national and inter-national, political as well as economic changes and developments, as well as debates. This city is also conveniently located as far as airways and railways and other travel net-works are concerned.

p.t.o.

Gossner Mission

Further the programmes are practical and field work-oriented contributing immediately to problems of life and growth of the Church and congregation in the field.

But to establish and carry on this very important and huge work, the churches in India find their resources too inadequate, at any rate in the beginning. For the whole enterprise immediately involves the following:

Personnel - For the various types of programmes mentioned above, the requirement of qualified persons is evident. Though there are difficulties standing in the way, yet we have to pray and work for obtaining personnel from abroad for sometime to come. We mention the following areas for specialized personnel:

Pastoral and Clinical Counselling; Stewardship Management and/Economic ~~Ecumenical~~ Development work; Christian Service to Urbanized and Industrialized communities, etc.

Finances - A total minimum budget for 1971 of Rs.1,01,340:00 is needed for the B.D. and M.Th. programmes as well as the programme of continuing theological education (as against ca Rs. 74,000/- in 1970, which was mainly for the B.D. and M.Th. programmes and was to be increased in 1972). For 1972 a total budget for Rs.1,37,840:00 is envisaged. Details of the 1971 budget and the 1972 budget proposal can be ascertained from the appended sheets.

In order to meet the extra expenses the Lutheran Churches in South India are requested to raise their annual contribution by 25% and the Lutheran Churches in North India by 50% (particularly in view of their commitments at Serampore College). The supporting Mission Boards are asked for a 50% increase and the Gossner Evangelical Lutheran Mission to become a contributing body of Gurukul with a suitable annual grant. Furthermore a request is made to the Leipzig Evangelical Lutheran Mission, Church of Sweden Mission, Missouri Evangelical Lutheran India Mission, Board of World Mission of Lutheran Church in America and American Lutheran Church for a share of Rs.2400/- each to meet necessary payment of rent in 1971 for Gurukul Faculty members at U.T.C. and to the L.W.F. for an annual help of Rs.40,000/- for 1972 and 1973. Lastly a commitment for a capital grant to U.T.C. in the form of three new staff houses there to be built in 1972 has been made, about which details will be made known later. The request for this capital grant goes to the L.W.F. and related bodies.

It is realised that the requests for 1971 in this final form come at a rather late time, but this was unavoidable for reasons of procedures during the phase of negotiations. Gurukul hopes that its member bodies nevertheless will find ways and means for an increased support even in 1971.

It should be emphasized that the restructuring of Gurukul in the manner described above, is in response to the recommendations of the Consultation at Dhyana Ashram in October 1969 in which representatives of Churches in India, and of Supporting Mission Boards as well as those of the L.W.F. and T.E.F. were participants, and who encouraged these decisions. Therefore it is appealed that their continued encouragement in carrying out these decisions may be available to Gurukul programmes which serve pre-eminently the needs of the grass-root Church (congregations) in India.

Therefore, and as the continued growth of the church is the concern of the Home Boards and other agencies abroad, this appeal is being sent with the prayer that the programmes of continued theological education started in Gurukul be generously supported by Churches in India and abroad, by the Home Boards, by the T.E.F. and by the L.W.F.

P. David

(P. DAVID)
Principal &
Secretary, Gurukul College Council.

Gossner Mission

BUDGET FOR 1971

i) Gurukul Budget 1971 (January to April).

1. Indian Faculty Salaries	...	7000
2. Faculty Book Allowance	...	200
3. Principal's Entertainment Allowance..		250
4. Wages	...	8000
5. Office	...	600
6. Library Office	...	100
7. Library Acquisitions	...	500
8. Travel	...	200
9. Upkeep and Repairs	...	1500
10. Water and Electricity	...	1000
11. Taxes	...	1000
12. Field Trips	...	100
13. Recreation and Games	...	150
14. Retreats	...	200
15. Research	...	50
16. Affiliation and Membership	...	1000
17. P.F.	...	450
18. New Equipment	...	300
19. Language Prizes	...	300
20. Audit and Legal Fees	...	500
21. C.C. Travel	...	1200
22. Miscellaneous	...	400
Total Rs.		25000

ii) Minimum Budget for Gurukul at U.T.C. 1971 (May to December).

/Note: Churches will have to pay for each students: stipend, book allowance, medical allowance, stationery allowance, clothing allowance, tuition fee, accommodation fee./

1. Professor's salary 8 x 800	... Rs.	6400
2. P.F. Management share	...	640
3. Removal	...	1000
4. Rent (2 houses @ Rs.750/- x 8)	...	12000
5. Travel for Council Meetings	...	300
Total Rs.		20340

iii) Minimum Budget for Gurukul at Serampore 1971.

... Rs. 5000

iv) Minimum Budget of the New Gurukul 1971 (May to December).

/Note: Travel and board have normally to be paid by the Churches for the delegates./

1. Director's salary 8 x 950	...Rs.	7600
2. Director's entertainment allowance...		250
3. Help for Minoson and Carl 8 x 300 ...		2400
4. Salary Clerks (300x8 + 250x8	...	4400
5. Wages for other empl. incl. Librarian		14000
6. P.F. Contributions	...	1700
7. Upkeep and Repairs	...	3000
8. Water and Electricity	...	2000
9. Taxes	...	2000
10. Office	...	1400
11. Library	...	1500
12. Travel of Staff	...	2000
13. College Council Members	...	1200
14. Research	...	1000
15. New Equipment	...	1000
16. Research Assistant	...	1000
17. Audit and Legal Fees	...	250
18. Affiliations	...	600
19. Emergency Scholarship Fund for Delegates		2700
20. Miscellaneous	...	1000
Total Rs.		51000

P.T.O

Gossner Mission

A. TOTAL NEEDS 1971 (Minimum)

i) Jan - April 1971 ...	Rs.	25000
ii) UTC May - Dec. 1971 ...		20340
iii) Serampore May - Dec. 1971...		5000
S.T.		50340
iv) Gurukul May - Dec. 1971 ...		51000
Grand Total	Rs.	101340

B. INCOME 1971 (Maximum).

i) Annual Contributions from Churches (cf. 6b) below):

	1970	+	Increase		Total	
AELC	10476		2619		13095	
TELC	4212		1053		5265	
IELC	2700		675	25%	3375	
SALC	2484		621		3105	
ALC	1512		378		1890	
MPELC	1300		650		1950	
GELC	1188		594		1782	
NELC	1080		540	50%	1620	
JELC	864		432		1296	
Rs.	25816	+	7562	=	33378	33378

ii) Annual Contributions from Missions:

	1970	+	Increase 50%	Total	
LCAM	16400		8200	24600	
CSM	10400		5200	15600	
MELIM	7560		3780	11340	
LELM	7000		3500	10500	
AL Conf	6480		3240	9720	
DMS	324		162	486	
	48164	+	24082	= 72246	72246

iii) Contribution of 5 Missions for staff accommodation UTC 12000 12000

iv) Income from house rent, say 3200

Total Rs. 120824

P.T.O

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PROPOSED BUDGET FOR 1972

For U.T.C.

1) Salaries for 3 professors/lecturers:			
say 400 x 12=4800/-			
500 x 12=6000/-			
800 x 12=9600/-	...	Rs.	20400
2) P.F. Contributions 10%	...		2040
3) Rent (2 houses @ Rs.750/- = 1500 x 12)	...		18000
4) Travel for Council Members	...		300
Total	Rs.		40740

For Serampore

1) Salary for Professor (say 600x12)	...		7200
2) Library	...		2500
Total		Rs.	9700

S.T. Rs. 50440

For Gurukul, Madras

/-Note: Travel and board have normally to be paid by the Churches for the participants of the courses and seminars.-/

1. Staff salaries	...	Rs.	18600
2. Director's entertainment allowance	...		500
3. Help for families of Prof. Minoson & Carl on study leave (1/3 salary)	...		3600
4. Salary two clerks	...		6900
5. Wages for other empl. incl. Librarian	...		20000
6. P.F. Contributions management share	...		3200
7. Upkeep and Repairs	...		5000
8. Water & Electricity	...		3000
9. Taxes	...		3000
10. Office	...		2000
11. Library	...		2000
12. Travel of Staff & Visit. Lecturers	...		5000
13. Food and Travel C.C. Members	...		2500
14. Research	...		2000
15. New Equipment	...		2000
16. Research Assistant	...		2000
17. Legal Fees	...		750
18. Affiliations	...		600
19. Emergency Scholarship Fund for Course participants	...		4000
20. Miscellaneous	...		750
Total		Rs.	87400

SUMMARY

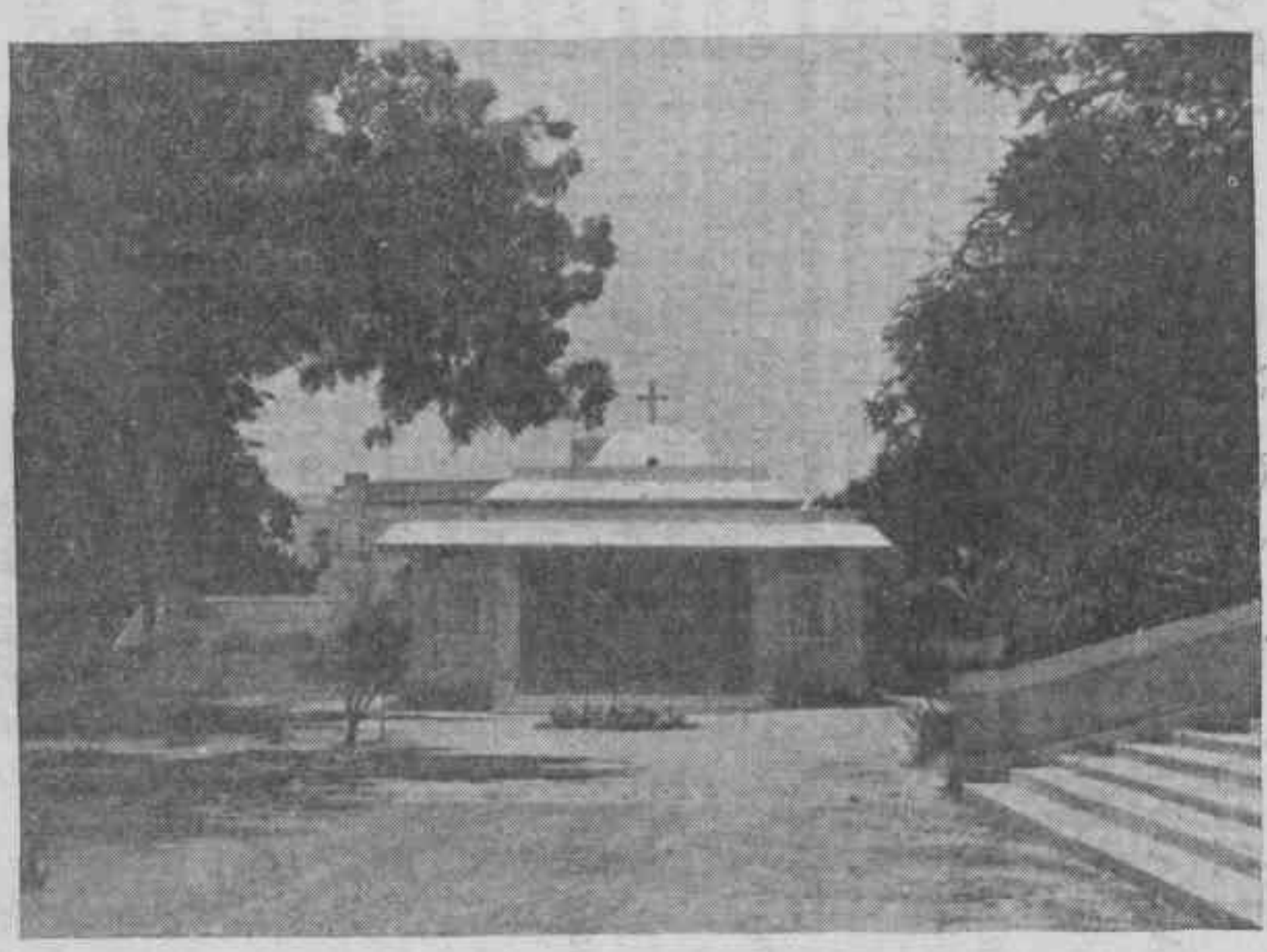
U.T.C.	...	40740
Serampore	...	9700
Gurukul	...	87400
Grand Total	Rs.	137840

Possible sources of income:

1. Annual contribution of member bodies (increased same as for 1971)	...		105624
2. Requested from L.W.F.	...		40000
Total		Rs.	145624

Gossner Mission

Gurukul



SCHWAN MEMORIAL CHAPEL

1971-72

Gossner Mission

Gurukul Lutheran Theological College and Research Institute

60/61 PURASAWALKAM HIGH ROAD, KILPAUK, MADRAS-10

CALENDAR OF EVENTS : 1971-1972

1971

April 26—28th	*Exploratory Consultation on High School Youth*	Part of a first step in organizing a youth-workers' training course. Anyone concerned about and/or working with High School youth as wardens, spiritual advisers, religious instructors, student pastors is urged to attend for a discussion on high school youths' problems and directions to go for solutions.
June 7—9th	*Exploratory Consultation on College Youth*	Part of a first step in organizing a youth-workers' training course. Anyone concerned about and/or working with college students as wardens, student pastors, etc., is urged to contribute their concerns and ideas as participants in this consultation.
June 21—23rd	*Exploratory Consultation on Parish Youth*	Part of a first step in organizing a youth-workers' training course. Anyone concerned about the problems of parish youth and possible solutions is invited to bring their concern and ideas to this consultation.
July	*TAFTEE**	The beginning of lay-leaders' training for service through the extension method in which the seminary is brought to the student. We hope to have Gurukul involved as a professor/tutor centre.
July 5th— August 28th	*Pastors' In-service Training**	A series of eight one-week seminars led by experts in their fields, emphasizing new developments and thinking in the major areas of theological education and church life. The course is limited to twenty pastors who have graduated since 1960, and preference will be given to those enrolling for the full eight weeks. Come prepared for an intensive and invigorating mind and spirit stretching.

(Continued at the back inside cover)

Gossner Mission

Gurukul Lutheran Theological College and Research Institute Madras-10

Historical Note :

Gurukul Lutheran Theological College and Research Institute is an enterprise in theological education of the Federation of Evangelical Lutheran Churches in India. The early efforts go as far back as 1912, but the present set-up in Madras as a Research and Post-graduate Institute was organized in July, 1953, and has since been catering to the needs of higher theological training for the Lutheran Churches in particular, and for other Churches in general. The number of students who graduated from Gurukul through the years is : B.D.—74 ; M.Th.—12. There have been also post-graduate students who worked for Research Diplomas of Gurukul, and who pursued research work on themes of their particular interests. There are numerous candidates who received help from Gurukul as external students and wrote Serampore P.D., L.Th., and B.D. examinations and were declared entitled to the degrees and diplomas.

Most of them have been engaged in the pastoral ministry of the different Lutheran Churches but several of them have been employed in other fields of service such as teaching, youth work, sunday school work, audio-visual work, and the like.

Past and present members of the staff are : Dr. S. Estborn from the Church of Sweden Mission, Dr. P. David from the Andhra Evangelical Lutheran Church, the late Prof. J. Kumaresan from the Tamil Evangelical Lutheran Church, Rev. D. Bitsch from the Danish Missionary Society, Dr. H. W. Gensichen and Dr. H. Grafe from the Leipzig Evangelical Lutheran Mission, Dr. R. A. Martin from the American Lutheran Church, Rev. A. Minosan from the Tamil Evangelical Lutheran Church, Dr. James A. Bergquist from the Lutheran Church in America, Rev. K. James Carl

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from the South Andhra Lutheran Church, Dr. L. R. Darnauer from the American Lutheran Church and Dr. U. Meyer from the Leipzig Evangelical Lutheran Mission. Several others helped us by giving their part-time service. Among these must be mentioned Dr. M. H. Grumm, Rev. W. N. Weiss, Rev. M. Mackenzie and Rev. J. G. Johnson. We have also had several visiting professors: Dr. James Burtness, Dr. L. Oesterlin, Dr. H. S. Gehman and Dr. G. L. Belgum.

Gurukul is weak in its publicity programme. The generous Boards and the Federation of Lutheran Churches have always supported its work, and therefore there seemed to be no need to publicise its work.

We should at this time, however, make two or three observations regarding the staff and their work in Gurukul:

It has been said in the B.T.E. and Serampore circle. that Gurukul has been maintaining a well qualified facultys Another important feature of the Gurukul faculty is and has been the prevalence of the spirit of team work and fellowship. The third feature that may be mentioned is the variety of contribution that Gurukul has made through its faculty. This is really the result of the first two.

Some of the major contributions may be mentioned. As a team under the auspices of the Research Department, the faculty worked on *A Theological Approach to Hinduism*, a major pioneering work discussing Indian Christian theology based on the works of the so-called Rethinking Group of theologians; two important studies committed to Gurukul by W.C.C. —Aspect and Situation studies—resulted in a book *The Church among Tamils and Telugus;* a study was made on conversions under the auspices of Gurukul but worked into a book by Dr. Estborn—*Gripped by Christ; Education for Ministry at Gurukul Theological College*—planned and discussed by the faculty and put in book form by Dr. Bergquist—is a good book for guidance in theological education anywhere in India; *Gospel for India* is another book containing a symposium of scholarly articles contributed by the members of the faculty.

The faculty organized and arranged for several Refresher Course Study Conferences for the old graduates of Gurukul and

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other pastors both Lutheran and C. S. I. from different parts of the country. The following themes were discussed:

Oct. 1963 .. Justification (Printed in book form)
Oct. 1965 .. The Sacrament of the Lord's Supper (Printed in book form).
Oct. 1967 .. The Role of the Parish in Society.
Sept. 1969 .. The Revolutionary Power of the Gospel.

As individuals, articles written and studies conducted by them were immense and varied. Dr. R. A. Martin, with a considerable amount of initiative and hard work, brought out a booklet, *India List of Theological Periodicals*, which is a help to Seminaries in mutually using and improving their Libraries. He also served as Secretary for The Society of Biblical Studies. Dr. H. Grafe served as Executive Editor of the *Indian Church History Review* and has conducted research on several aspects of the Churches' life and history. The late Prof. J. Kumaresan had been pursuing a high level research on Luther's concept of preaching and also of Calvin's. This research work was to be finalized and published after his return from Germany. Due to his untimely death his research work could not be brought into book form. Otherwise his innumerable articles contributed to various magazines speak of his scholarship. In the regional languages Rev. Minoson brought out some booklets helpful to many. Dr. Estborn brought out a book, *Christian Doctrine of Salvation*, which already underwent a reprint and was translated into several languages. Dr. David spent his sabbatical in bringing out a book *Contemporary Debate on God : An Assessment and Interpretation in the Context of Religious Renascence in India*—a book poorly edited and little publicized but receiving the well-calculated assessment from the author's former colleague and Principal Dr. Estborn as ' his opus maius.' His two books in Telugu—*Divine Human Encounter* and *Hinduism, Vol. I*—involve deep research and study and are intended for B. D. and post-B. D. levels of study.

In helping and working in co-operation with several other institutions in the city, Gurukul Faculty must be on the record. Its members regularly helped the Christa Seva Vidhyalaya, St. Christopher's Training College, Meston Training College occasionally, Hindustan Bible Institute in running its Laymen's Training Courses, and Community Service Centre. Dr. Grumm led Lay

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Training Classes when he was in Madras teaching part-time in Gurukul and Dr. J. A. Bergquist continued them for some time. Thus the contributions made by the Gurukul Faculty are varied and are particularly significant in the context of the churches' life and thought.

In 1970 a decisive step was taken and expressed by the College Council as follows :

General Policy for Development of Gurukul.

The objects of Gurukul as a registered society as laid down in the Memorandum of Association in its constitution are :

(1) to provide theological education and theological literature in India ;

(2) to disseminate Christian truth among the members of the Christian Church in India as well as among the non-Christian people of the country ;

(3) to promote generally, the aims and objects of the Federation of Evangelical Lutheran Churches in India and serve as a common Lutheran centre for theological research and extension service.

In keeping with these objects of Gurukul the Gurkul College Council has resolved, as proposed by the FELC, to develop its programmes of theological education, extension service and research in the following way to meet the needs of the FELCI as well as other churches in India and the needs of the Church's ministry in a rapidly changing society :

The new programme at Gurukul shall provide the nucleus for a movement of widening the frontiers of God's mission in India by undertaking research in theology, church history, stewardship and evangelism and other related areas especially as related to social action and sociological understanding of the ministry of the church at the parish level, which is the basic unit of the church where God's mission is effective. Thus Gurukul shall be an extension and training centre, planning for ministry in specified areas like social action, urban and industrial mission, ministry of the laity in situations where they are located, preparation of the laity for part-time or full-time ministry in the Church, training

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parish leadership, short-term and correspondence courses in theology for laymen, refresher courses for the clergy and laity in theology and in areas related to their ministry in the church and society, preparing the church ministry for dialogue with other religions and ideologies and thus helping the church to locate and widen the new frontiers of God's mission.

Expansion of Gurukul.

The statement quoted above calls for further comment :

Gurukul has always been ecumenical in its understanding and interpretation of other denominations and faiths. It has followed Luther in relating theology to concerns of man and society. In the course of discussions between the Churches of the Lutheran Federation and those of the C.S.I., Gurukul has played a very significant part ; it always has held progressive views on co-operation with other institutions for theological education. With U.T.C., Bangalore, it is most intimately connected in a give-and-take relationship. In regard to the Community Service Centre, Madras, it is a founder-member and is responsible for instruction in theological orientation to Christian students enrolled at Madras School of Social Work and resident at Community Service Centre.

Further, the Governing Body of Gurukul has been for some time engaged in a discussion of the future of Gurukul in the context of the many developments that have taken place in theological education in India. There are mergers of seminaries and introduction of B.D. level of teaching on the regional level. These changes do affect Gurukul as well as U.T.C. Recruitment of candidates for B.D. in English medium will be a serious problem. Qualified teachers are far too few for running the seminaries efficiently. Availability of finance and even personnel from abroad will become more uncertain as years pass by. Commonsense and necessity, as well as common Christian concern compel us to pool the available resources.

Taking into consideration all the above factors, a conference of Lutheran consultation on theological education held in Madras in 1969, recommended to FELC-I and to Gurukul College Council a way of expansion of Gurukul in different directions :

(1) Development of Gurukul as a research, extension and training centre. (2) Shifting the academic programme of B.D.

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and M.Th. to U.T.C., Bangalore. (3) Exploring the possibility of relocating Gurukul B.D. and M.Th. programmes in Serampore to the advantage of the Northern Lutheran Churches. This was accepted in 1970 after serious deliberations.

It means a tremendous structural shake-up—apparently serious dislocation of both form and content! But the real meaning and the net result are an expansion of Gurukul. Gurukul has expanded to U.T.C., Bangalore, and to Serampore College, Serampore. The merger of B.D. and M.Th. programmes will take place in the two institutions from June, 1971. Extension and special training courses as well as research will also be conducted at regional centres like Ranchi. As far as the development of Gurukul College at Madras is concerned, the following programmes will be conducted from May, 19 1:

(1) Laymen's Training Course.
(2) Pastors' Extension Courses (In-service Training Course).
(3) Training for Specialized Ministry.
(4) Research Projects.
(5) B.D. Practical Training.

These five programmes are comprehensive in scope and can be developed in several directions. They are as important for the life and growth of the Church as the academic programmes for B.D. and M.Th. are; they are neither superfluous nor are they to be considered taking the place of B.D. and M.Th. They shall constitute a permanent programme of continuing theological education.

Thus the development of Gurukul College as, research, extension and training centre with programmes of continuing theological education will meet an inherent need in the life and growth of the Church.

Detailed Programmes of Continuing Theological Education.

1. **Laymen's Training Course :**

In line with the reasons given for merging the B.D. and M.Th. programmes with U.T.C. and Serampore and taking into consideration the emphasis on in-service training programmes for pastors, courses in various specialised ministries, and the

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research programme envisaged, it was decided to participate as fully as possible with a new type of lay leadership training, called extension. We feel this will give a high quality training in keeping with the tradition of Gurukul, as well as to make the most effective and efficient use of the staff of Gurukul. United Theological, Bangalore, will help in this training, which will also replace their own lay training programme.

An association called TAFTEE (The Association For Theological Education by Extension) has been newly formed to select texts for a series of thirty, twelve-week courses ; to prepare programmed texts for those ; and to start and run centres around the country. Gurukul hopes to be able to participate at all these stages, in addition to some special tasks as indicated below. It is envisaged that this course will be ready for its first students in July.

Theological education by extension began as a pilot scheme in Latin America in 1962, and is a revolutionary method of providing a full theological training for Christian lay people. It is not meant to replace normal theological training, but rather, is designed for those people who will never have the opportunity for training in a traditional seminary. Thus it serves the large group of Christians who are fully engaged in secular work, but who wish to train for and contribute to Christian service in their churches from leading Bible studies to full care of a congregation. The unique characteristics of this method are:

(*a*) The use of programmed text-books for each of the thirty subjects. Each subject is broken up into suitable study units for each week, using the inductive method to guide, encourage, and correct the student as he studies. This method takes the place of the normal lecture in consolidating the information gained and leading on to an interpretation of the facts.

(*b*) A weekly seminar for each centre, led by trained and experienced Bible teachers and seminary professors (even by trained and experienced pastors). Because few people can persevere with a correspondence course without continual guidance and encouragement, the professor-tutor meets with the students in small groups of 6 to 12 to survey the work done in the previous week and to discuss problems relating to the studies.

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Gurukul hopes to supply the professor-tutors for centres in Madras beginning in July. In addition, in order to care for our Church outside of Madras, we will offer tutor training courses for pastors chosen to care for TAFTEE trainees in other possible centres.

We will regularly run supplementary seminars at Gurukul for TAFTEE trainees to give the distinctive Lutheran and C.S.I. contributions and viewpoints. Those will be fitted into the students' needs, availability, and convenience.

2. **Pastors' Extension Courses** (In-service Training course).

To describe this aspect of Gurukul's programme, the pertinent resolutions of the College Council may be quoted here:

(*i*) 'That the duration of the Pastors' Extension Course be eight weeks (composed of eight independent one-week consecutively-run seminars).

(*ii*) That the enrollment of trainees be limited to a maximum of twenty only.

(*iii*) That local pastors desirous of joining the course be enrolled like other pastors with leave from their parishes for eight weeks.

(*iv*) That the course include study and discussion of new developments in theological thinking and the instruction be mostly in the form of seminars.

(*v*) That one extension course be organized for the pastors who graduated before 1960, and another for those who graduated after 1960.

(*vi*) That the programme include study and discussion of challenging socio-economic situations around their parishes in the country and local Christian professors be invited to help Gurukul in conducting these programmes.

(*vii*) That the staff have the authority to send home any trainee who is unable or unwilling to do the assigned work required for active class participation.

(*viii*) Resolved to accept the transfer of the U.T.C. Refresher Courses for the clergy to Gurukul from 1972 onwards and to amalgamate them with the courses envisaged above.

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(*ix*) Resolved to co-ordinate the extension courses for pastors with similar courses at other theological institutions and to request their faculties to discuss their courses with Gurukul in order to avoid duplication.'

3. Training for Specialized Ministries

(a) *Christian Service to Industrial Society.*

This course is organized with the co-operation of C.S.I.S., Madras, and is mainly designed for pastors who find themselves in an area of industrialization, or who are being called to such an area. Through various kinds of presentations as well as field trips, the problems of an industrializing society are seen and an effort is made to develop a viable ministry in such a situation.

(b) *Clinical Training in Pastoral Counselling.*

Because at present there is a fine ongoing teaching programme in Vellore, run by specially trained staff; because there is a counselling programme established in Vellore, and there is therefore a group of prospective counsellees for such a clinical training; and because we do not wish to duplicate an already satisfactory programme, the College Council has resolved that we encourage pastors participating in other Gurukul programmes to take advantage of the Vellore programme, and to also explore other possibilities with the Christian Counselling Centre at Vellore.

(c) *Ministry among Youth and Students*

To draw up courses which will be useful to the Church in its ministry to youth in all spheres, we are asked to run three exploratory consultations with people engaged in, and aware of, the problems of a youth ministry, as well as to consult others engaged in organized groups such as S.C.M., the Y.M.C.A., Y.W.C.A., etc. To begin this engagement we have scheduled the first three exploratory consultations.

4. Research Projects

The College Council, as well as the staff, are very much alive to the need for continuing this aspect of Gurukul's ministry.

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Though it seems that little recognition has been made for this in our calendar for the coming year, we hope that Churches will respond to our request for needed projects, investigations, and even men. We hope that they will not wait until next year, but will come forward with specific proposals as soon as possible, so that we can make the necessary arrangements to carry out such research. Again, we wish to quote from the College Council:

'Resolved:

(*i*) that Gurukul further develop its research programme,

(*ii*) to explore possibilities of a link with University Departments for Gurukul research programmes in Christian Missions and dialogue with ideologies,

(*iii*) that provision be made for funds and accommodation for at least one research scholar from India or abroad on Gurukul campus for undertaking research projects emerging in the process of courses in Gurukul,

(*iv*) that practical-oriented research be undertaken by Gurukul, Madras, and academic-oriented research be carried out by U.T.C., Bangalore.'

5. B.D. Practical Training

It was also resolved by the Gurukul and U.T.C. College Councils that Gurukul and U.T.C. jointly plan for practical-training of B.D. students at U.T.C. (esp. for their two-week training in the second year and their extensive training in the third year) and to request the two faculties to work out a detailed programme for this practical training.

6. Staff

Dr. P. David has been appointed as head of the institution for a three-year period from May 1, 1971, and designated as Director of Gurukul. At present, one further staff member, Dr. L. R. Darnauer has been appointed as Associate Director. Negotiations are under way to secure the services of a staff member from U.T.C. to work especially with the lay-leaders' training programme. College Council has also resolved to , take up after exploration with TAFTEE the question of appointing another member to the Gurukul staff to be more closely associated

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with TAFTEE.' It is to be further explored as to 'whether the services of Rev. L. W. Meinzen could, after his return from furlough, be spared for Gurukul.'

A regional centre of Gurukul will be headed by Dr. N. Minz at Ranchi. In addition, certain persons were designated as Consultants for the Gurukul programme: Dr. B. Fjarstedt, Dr. K. Rajaratnam, Rev. M. MacKenzie, Dr. M. H. Grumm and Dr. H. Grafe.

We feel that we have the basis for a good staff in any programme taken up at Gurukul, carrying on the tradition of quality.

7. Facilities Offered

Gurukul is conveniently located in 60/61 Purasawalkam High Road, Kilpauk, Madras-10. This is a spacious compound with a chapel built on indigenous lines. There are quarters for students and professors built around within the campus. There is a library equipped with up-to-date and modern books of over 10,000 volumes, and there are over 50 current periodicals, both Indian and foreign.

Accommodation is available for 25-35 candidates. Single students live in the hostel, each having a single room with a fan; or two together in a family house with a fan and separate room for study. Students are provided with a cot, a table, a chair, a book-case and a stool.

8. Costs for the courses

Accommodation and tuition will be provided free. The sending Churches are requested to pay for board and travel.

Costs for meals will run approximately Rs. 4 per day. Provision should also be made by the Churches for a book allowance for many of the courses. Limited funds are available for scholarship aid towards board and travel to be applied for by the Churches in case of need.

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APPLICATION FORM

Please address all enquiries to Dr. P. David, Director, Gurukul. In some of the courses, because of limited enrolment, applications will be accepted in the order of their receipt up to the number set. Details will be sent to Church heads as and when they become available, and also as a reminder, so if you are interested in any particular course or courses, please write us here at Gurukul, as well as check with your Church head.

PRINTED AT THE DIOCESAN PRESS, MADRAS—1971. C2860

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September**	*TAFTEE Tutors' Training**	To move TAFTEE out to the heart of our Churches, pastor-tutors will be required in many Church areas. A two-week observer-participant training will be given for those who wish to and are able to start such a TAFTEE centre in their town areas.
September 25—26th	*TAFTEE Supplementary Course**	For lay-people enrolled in TAFTEE. An exploration of worship in modern dress.
October 4—29th	*CSIS Training Programme*	A study consisting of lectures, seminars, discussions, films, presentations, and field work in the area of the Christian ministry in an industrializing society. A must for pastors who have a chance to serve any industrial or industrializing community.
November—December**	*Youth Workers' Conference*	A first step, following from three youth consultations held in April and June.
	*TAFTEE Tutors' Training**	The second training session for new centres to be started in our Church areas. Same as the one in September.
	*TAFTEE Supplementary Course**	The second course for new and old TAFTEE trainees.
1972		
January—April**	*Pastors' In-Service Training**	Another chance for pastors who missed the one in July-August. This time for pastors who graduated before 1960.
	UTC/Gurukul Internship Training Programme	For B.D. students from Bangalore.
	Research	For the Churches: Do you have men who are ready, able and willing to spend time in some particular research project? Do you have ideas/problems you want us to research here at Gurukul for you? Let's get together.

* See the text of this brochure for a further explanation of these items.
** Specific dates will be announced later.

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THE ADMINISTRATION BUILDING

Gossner Mission

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Gossner Mission

Berlin, August 6, 1971
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Dear Mr. Hagen,

Welcome in the Mission House! Kindest regards from Dr.Berg.

As the hostel of the Mission House is closed for vacation we reserved a twin bed room at "Pension Heltzel", 1 Berlin 41, Bundesallee 137, phone 852 26 92. It is easy to find and the way you have to go from here - it is just around the corner - is to be seen from the enclosed sketch.

I further enclose two letters whichwere mailed to you under our address.

Dr.Berg is awaiting your call at home. His private address and phone is as follows:

1 Berlin 37 (Zehlendorf), Hermannstr. 1 b
phone: 813 61 71.

Hoping you will enjoy your stay,

very truly yours,

Secretary

Enclosure

Gossner Mission

Telegramm zugesprochen am 5.8.1971 um 8.45 Uhr

Schwerk, Gossner Mission

Arriving from ~~Eastberlin~~ Eastberlin August 6th leaving Berlin 8th

Hagen

~~Zwei~~ Doppelzimmer bestellt in der Pension Heltzel.

sz 5.8.71

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Benachrichtigungsschein -Telegramm- und Eilzustellung-

Bitte Anmerkungen auf der Rückseite beachten!

Für Herrn / Frau / Fräulein / Firma

Schwester Gossner Mission Bln 41 Handjerystr. 19/20

Straße und Hausnummer

konnte(n) nicht zugestellt werden

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518/0850 Tel abgel Hn D

Bereits zugesprochen

Eingegangen
- 5. AUG. 1971
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EINGEGANGEN
26. JUL. 1971
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July 21, 1971

Dear Dr Berg,

Special greetings to you & Mr Schwenk from MC Hannon School is Lagelang. I visited our boys there today & Mr Murray said they appreciate your gift of the house so much.

I'm glad to report that KED has sanctioned funds for our press project in Nepal. I've been asked to meet Dr Hans Florin in Hannover + Hamburg Aug. 16-19 in this regard.

We are taking a chartered flight which stops over in Berlin on July 28th or Aug 4th.

Could I trouble you or Mr. Schwenk to arrange a place for Mrs Hagen & me to stay for a day or two? If possible we would like to visit friends in East Germany at the same time.

I'll write again when our flights are confirmed.

With all good wishes.

Sincerely yours,

Roy Hagen

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BY AIR MAIL
PAR AVION
हवाई पत्र
AEROGRAMME

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भारत INDIA

Dr. Christian Berg
Director, Gossner Mission
1 BERLIN 41
Handjery strasse 19/20
West GERMANY



पहला मोड़ FIRST FOLD

दूसरा मोड़ SECOND FOLD

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

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

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भारत INDIA



Greetings
from
the
Roy Hagens
Mission House 2
Darjeeling, W.B.
India

Let us adore Him!
Let Nepalese adore Him!
Let Tibetans adore Him!

At His coming,
At His death,
At His resurrection,
At His coming again!

Dear friends:

When Alma flew out of Bangkok last summer, she read a newspaper that said HongKong was rationed to 4 hours of water supply every 4th day. Rain must come or the crops would fail. Plans for buying water from Red China were being made.

The morning after she arrived in HongKong she awoke to the sound of torrential rain, the latter rains. Fourteen inches came down that day. The city was flooded but revived, normal activity stopped, dirt was washed away, and the seed sown was spared. God gave her a word that day, Zech.10:10 "Ask of the Lord rain in the time of the latter rain". We have been doing just that. And He has sent rain, spiritual blessing! Praise His name!

Be sure it was fun to see Dave graduate magna cum lauda from PLU, but an even greater joy to see him rejoicing in a closer walk with the Lord. Paul, too, was delighting in Jesus and thoroughly enjoyed his life at Seattle L.B.I.

David has a teaching fellowship at the U. of Minn. in Chemistry. His address is: 6120 Centennial Hall, 612 Delaware Ave. S.E., Mpls., Minn. 55455. Telephone 612-373-0608.

Paul is in his first year at Concordia College, 2811 N.E.Holman, Portland, Ore. 97211. His letters are full of joy and love to the Lord.

It was an unexpected joy to be able to see some of you this summer. It would have been even better if we could have seen all of you, but you know why that wasn't possible.

Our Father is preparing a Bride for His Beloved Son. Many of His children are growing deeper in the Lord, experiencing new dimensions and new depths in the Holy Spirit. This is His work.

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We surely sensed this during recent meetings we have had in Darjeeling when a Mr. G.W. North from England ministered to us. Many of us felt we had never seen the love of Jesus, the light and fire and authority of Jesus, all tied up in one man, as in Mr. North. All praise to our lovely Lord.

Roy was in bed with typhoid for a whole month. It took him another month to get enough strength to get back to the office.

The new Nepali publishing program for Nepal has been registered with the Nepal Government. The press, so kindly donated by Mr. Neilson, has been sitting on the docks in Madras since August, waiting for the Nepal government to issue an import license. Do pray with us that this might be granted speedily. By January we should know if Himalayan Prakashan (Himalayan Publishers) or HP will get off the ground or not. If it does, it will be begun in the city of Biratnager in east Nepal, in a city of 100,000 where there is one believer in the whole city. The fields are white unto harvest, but the laborers are few.

Ken and Karl have just completed their school year. Ken is an avid swimmer, mountain climber and high jumper. Karl has just finished class nine and walked away with broad jumping prizes. Both of the boys are looking forward to being in boarding school at Mt. Hermon next year.

We could fill pages in telling you of the people the Lord has sent to our home. He asked us one day if He was complete for our every need and if we would yield our hearts, our hands, and our home completely to Him to share Himself. We said "Yes". And the interesting, precious, seeking folk He has sent could fill a book. Do stand with us that we will be all He wants us to be.

Please pray very specially for a Bengali husband-Nepali wife couple, Godai and Rosie. Both were dope addicts to Pethadine. Godai was gloriously delivered, but not Rosie, and now Godai is back "on" again.

We so appreciate so many of you writing and standing with us in prayers and gifts. We wish there were time to answer you each individually and personally as we would like to. We know you won't mind the letters that come dictated to Rosemary Brynestad to be mailed to you.

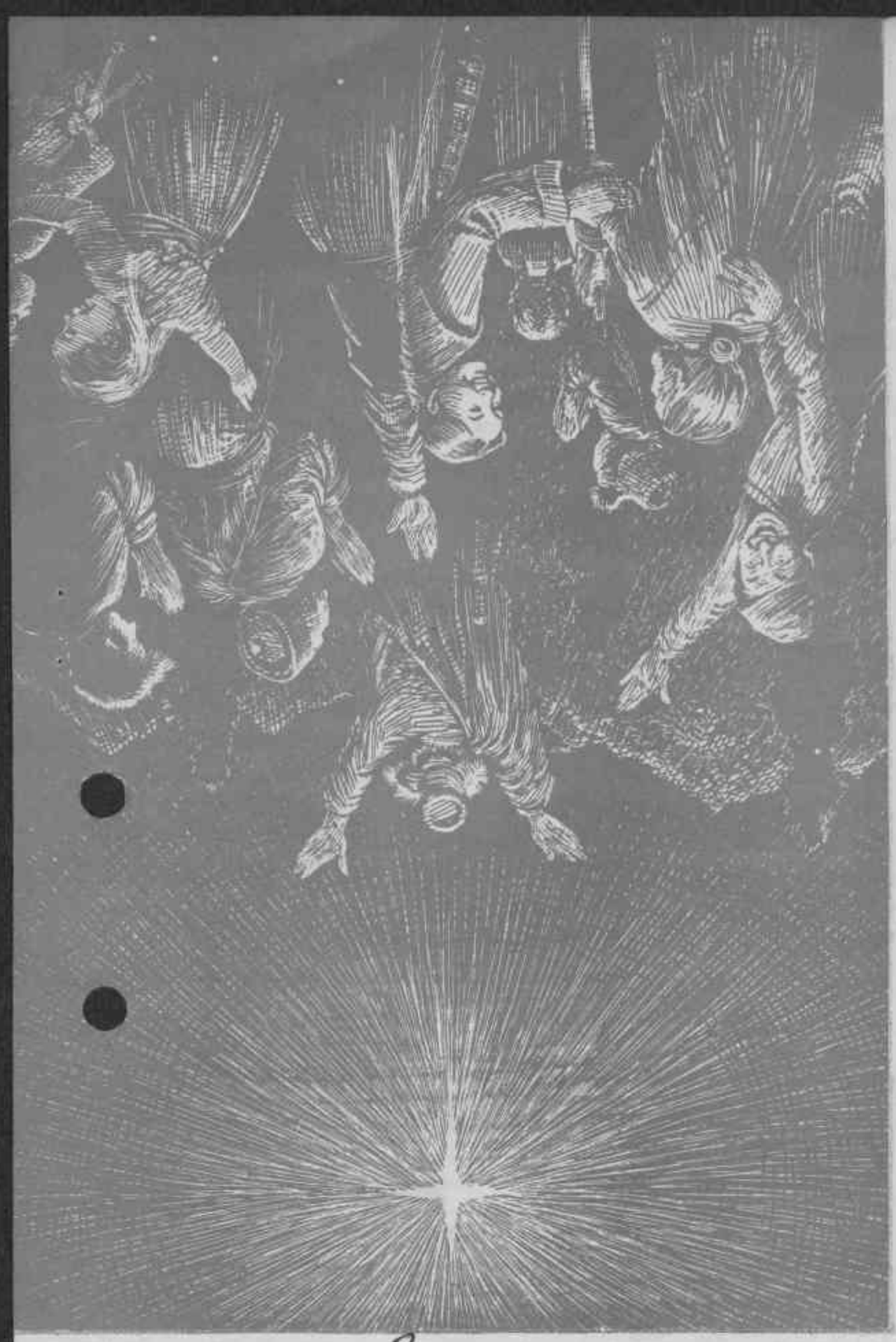
We want to wish each one of you a very Blessed Christmas and a joyous New Year, full of the presence and joy of the Lord. May our prayer for the new year together be this:

Let me burn out for Thee, dear Lord;
Burn and wear out for Thee.
Don't let me rust, or my life be a failure, Lord, to Thee.
Use me and all I have, dear Lord,
And get me so close to Thee
That I feel the throb of the great heart of God,
Till I burn out for Thee.

Loving greetings from us all,

Roy & Alma Hagen
Ken & Karl

Gossner Mission



2

EI [illegible]
13. JAN. 1970
Erledigt: .....

Mission House 2
B.K. Gongba Road
Darjeeling, W.B., India
Nov. 25, 1969

Dear friends who pray:

"The people that walked in darkness have seen a great light!" Jesus the Light of the world, has brought joy, hope, and a desire to share Him with others. May this Christmas be more meaningful than ever because you love HIM and share HIM.

The last time we wrote Roy had just landed in Saskatoon University Hospital with a dislocated and fractured hip received while playing baseball at Simmie Bible Camp. The Lord wonderfully undertook with patience, healing and the provision of the lovely home of Dr. and Mrs. G. Evenson.

As soon as Roy was able to travel in a body cast, we drove from Saskatoon to Tacoma. Ken and Stella Jacobs had vacated their beautiful master bedroom overlooking Spanaway Lake and Mt. Ranier. What a provision for recooperating rest and quiet.

Would Roy be able to travel and we reach India by the time our visa expired Aug.28th? The Dr. thought he might JUST make it. The Lord wonderfully answered prayer and the Indian Consulate extended our visas.

Ken and Karl packed their bags and took off all by themselves for India to avoid missing any more school than necessary.

Just a few days after Roy shed his enormous body cast we were boarding Pan Am to start our long trip back to India to share the good news of Jesus, our Light. Lutheran Deaconess Sister Rose Kroeger traveled with us.

The Doctor advised us to fly via Hawaii to break up the long stretch to Japan. It was exotic! The lush fragrant flowers and foliage were unforgettable. We rented a car to tour the island and a wheelchair to tour Honolulu. That's the first and probably the last time Roy has allowed Alma to push him around. And to think she did it all behind his back!

Gossner Mission

The speed, efficiency and progress of Japan were unbelievable. There is 99% literacy, no unemployment, and amazing progress, but a high suicide rate and a great need of the Gospel. We traveled 145 mph in the "bullet train". Our very dear friends, the Phil Luttios, treated us as sheer royalty. They saw to it that we didn't miss a thing. And what with the frenzied driving in Nagoya, which has the highest accident rate of any city in the world, we wondered how so many cars managed to miss hitting us! Our guardian angels must have been limp by the time we left! What a joy it was to sit with Japanese Christians, sip green tea, and share the goodness and vision of our Lord.

In Manila we lurched along in packed jeepneys, visited Lutheran publishing work, the Philippine Rural Reconstruction Program which has a strong literacy program, and then FEBC Hqs. where Alma's program "Treasure Hunt" was being broadcast over central Asia while we were in the engineering room.

HongKong was sheer fun. It's the people that make the place. We met co-workers and Nepali friends there, all formerly from Darjeeling...the Ron Byatts doing a good work among Nepalese, Gordon Bell, Director of HK FEBC, and (Dr.) Meg Patterson. Roy had been in the city only a short while when he was already discussing publishing with Anders Hanson of the Lutheran Publishing House

Thailand's dances, pagodas and orchids were still fresh in our memory when we landed in Calcutta. The roads are terrible, but taken as a (w)hole they are pretty good. W. Bengal is ruled by a United Front (left) govt. We were told we couldn't get plane flight confirmation without Darjeeling permits, so we applied in Calcutta. Roy was detained in the city of cows, crows, and chaos for 3½ weeks andthen got permission to live in Darjeeling for 6 weeks while "further investigation" was made. We have applied for an extension. Pray with us that this be granted.

God has been working mightily among the Nepali young people. 125 young people have paid the required dues and joined to sing, pray, study the Word and witness together. They visit the local hospital daily, the jail weekly, have weekly Bible studies, cottage prayer meetings, a monthly evangelistic meeting and a monthly retreat, before which they spend 24 hours in prayer. Nine prisoners in jail have given their hearts to the Lord through their visit.

Dave is in his last year at PLU and has been chosen for the Choir of the West which is touring Europe next summer. He hopes to stay on in Germany to study German and then go backto the States by way of Darjeeling before he begins graduate work in Spectography! His Mom dares you to know what that is without first looking it up!

Paul is at Seattle LBI and loves every minute of it. He writes, "I've been thinking lately - could it be possible that the Lord wants me for a missionary (that I would like) or a pastor? Pray with me about this that the Lord's will be plain to me..."

Ken and Karl have just completed their exams and have vacation until next February. They are hoping to spend time on a mission farm on the plains during the winter. They all want to join us in sending you Christmas greetings.

We asked you to pray for Betty Simrose. "She looked so well, I couldn't believe my eyes" said a co-worker who had seen her recently. And continue to pray for our beloved Director, Mr. Paul Lindell, who is still battling cancer.

You can't find a bigger job than prayer. "We cannot have dominion in a fallen world unless we are linked to Omnipotence...Through Christ and His Cross and in union with Him the "impossible" is my range as well as His...The Christian life has nothing to do with the possible, but with the impossible...God liquidates common sense, silences reasoning, rules out logic and demonstrates His almightiness by making the miraculous an everyday affair. Let us say together, 'Lord, I will to be a workerwith Thee in Thy universe; take me out in spirit and in faith to share Thy counsels, grasp Thy eternities, and embrace the exploits of Thy kingdom.'" Francis John Peryman

Thank you for your loving encouragement, letters, gifts, Christmas cards and food parcels. All so appreciated!

In His triumph,
Roy & Alma Hagen
Ken & Karl

P.S.
This picture was done by Mr. Douglas, a Hindu Nepali friend.

His letter to printer dated 11/26: "Darjeeling permit extended 1 year."

Gossner Mission

Rudolf und Ingrid H e i n e
16, Poorvi Marg
Vasant Vihar
New Delhi - India

Pastorenehepaar in der deutschsprachigen protestantischen Kirchengemeinde Nordindien

****

Liebe Freunde,

zu Weihnachten 1972

jeder Gruss von uns muss eigentlich anfangen: "Die meisten von Ihnen haben schon längere Zeit nichts mehr von uns gehört...."
Es ist sicher nicht Missachtung, Vergesslichkeit oder Faulheit, wenn die Nachrichten so spärlich fliessen, sondern es ist das viele Neue, das wir erst verarbeiten müssen und an das wir uns anzupassen haben. Weihnachten 1971 verbrachten wir noch in der St.Paulsgemeinde in Berlin-Wedding, jetzt lautet unsere Anschrift: New Delhi - Indien. Sie finden die Weihnachtsbotschaft beigefügt, die wir unserer neuen Gemeinde haben zugehen lassen.
Demnach war 1972 für uns ein Jahr schwerwiegender Veränderungen. An uns wurde die Bitte herangetragen, das Pfarramt in Nordindien zu übernehmen und in New Delhi eine Gemeinde aufzubauen. Nach intensiven Beratungen haben wir uns dazu entschlossen, der Bitte zu entsprechen und haben unsere Arbeit im Wedding abgebrochen. Ausschlaggebend für unsere Indienzusage waren die Erfahrungen eines dreiwöchigen Indienaufenthaltes im April 1972. Wir hatten Gelegenheit ausführlich mit den Deutschen hier zu sprechen, ihre Erwartungen kennenzulernen und ihre Bereitschaft zur Mitarbeit zu testen.
Mit der Erteilung des Visums im Juni und mit der Gesunderklärung durch den Arzt (der Herr Pastor hatte sich im Januar Gallensteine operieren lassen und sich eine Leberinfektion zugezogen) war dann endgültig der Zeitpunkt gekommen, den Umzug vorzubereiten. Ende Juni endete der Dienst in der St.Paulsgemeinde und wir fuhren zu einem Sprachkurs für zwei Monate nach England. Es war eine überraschende Erfahrung, einmal wieder regelrecht auf der Schulbank zu sitzen. Wir hatten unser Auto mit nach England genommen und konnten deshalb in unserer Freizeit einiges vom Südwesten Englands ansehen. Hauptquartier war die Stadt Bath. In einer internationalen Gemeinschaft von Arabern, Spaniern, Belgiern, Südamerikanern, Italienern hatten wir höchst erfreuliche Begegnungen und gleichzeitig die Chance uns auf zukünftiges internationales Arbeiten vorzubereiten.
Ende August/Anfang September machten wir in knapp zwei Wochen unsere Deutschlandabschiedsrunde, um uns dann, bepackt mit Koffern und Kisten und begleitet von unserem Schäferhund Lola nach Genua zu begeben, von wo aus wir per Schiff nach Bombay reisten. Die Route ging über Teneriffa, Südafrika, Ostafrika in vierwöchiger Fahrt mit zweimaliger Äquatorüberquerung nach Bombay, wo wir am 9.Oktober an Land gingen. Selbstverständlich war die lange Schiffsreise ein einmaliges Erlebnis. Sie bot gleichzeitig die Möglichkeit einer allmählichen Angleichung an das warme Klima Indiens.
Unser Eindruck von Südafrika war erschreckend. Trotz aller Schönheit des Landes wurden wir das beklemmende Gefühl eines allmächtigen Polizeistaates nicht los. Plötzlich hatten unsere indischen Schiffsbekanntschaften Angst; es gab für sie keine Möglichkeit, mit uns zusammen Essen zu gehen. Unsere südafrikanischen weissen Mitreisenden anderten mit dem Näherkommen der Heimat ihre Mentalität sichtbar, liessen ab von den Farbigenbekannten, die ihnen an Bord durchaus recht waren und kehrten den weissen Boss heraus, der jetzt wieder in ein Land kommt, wo er das absolute Sagen hat. Man konnte höchst unerfreuliche Szenen an Bord und auch an Land beobachten.
Ganz anders dagegen in Kenia, wo man sich frei fühlte und auch wieder lachende Gesichter sah. Inder, Schwarze, Weisse, alles begegnete sich ohne sichtbare Feindseligkeit. Und das gerade in der Zeit, als

Gossner Mission

im Nachbarstaat Uganda die Inder zwangsausgewiesen wurden. Wir haben den kurzen Aufenthalt in Mombasa/Kenia in denkbar guter Erinnerung, während unsere Sehnsucht nach dem derzeitigen Südafrika nicht gerade ausgeprägt ist.
In Bombay angekommen bei Tagestemperaturen von 35 - 37 Grad blieben wir erst ein paar Tage bei meinem dort ansässigen Kollegen. Hauptsächlich galt es unser grosses Umzugsgut durch den Zoll zu bekommen. Es ging schliesslich, aber auf gut indisch, indem die Hände der Zollbeamten vergoldet wurden. Unser Grossgepäck war auf dem Transport ziemlich beschädigt worden und wir bekamen einen mächtigen Schreck als wir die zerbrochenen Kisten sahen. Am Ende stellte sich aber der eigentliche Schaden als nicht so schlimm heraus, immerhin sind aber doch durch Ungezieferfrass und durch unsachgemässes Entladen einige Schäden entstanden.
Das gesamte Schadensmass wissen wir erst seit ein paar tagen, denn erst seit 14.November haben wir eine feste Bleibe und haben begonn die etwas 60 Kartons langsam auszupacken. Wir haben ein schönes neuerbautes Haus als Pfarrhaus ausgewählt mit vier Zimmern und einer grossen Halle als Gemeindesaal.
Am 12.November wurden wir durch den Präsidenten des Kirchlichen Aussenamtes in unser Amt eingeführt und versuchen nun, nachdem die erste Zeit des Einlebens überstanden ist, uns ein wenig stärker der Gemeinde zuzuwenden."
Da wir in Delhi, bei angenehmen Temperaturen tagsüber und empfindlicher Abkühlung abends, noch wochenlang in Hotels und Pensionen nur aus dem Koffer lebten und auch heute noch im Haus nicht alle Möbel und Gardinen sind, da wir ständig fremde Leute, Handwerker, Händler, Arbeitsuchende im Haus hatten, deren Sprache wir nicht verstanden, stieg unsere Nervosität und gegenseitige Reizbarkeit merklich, bis wir jetzt einen Diener genommen haben, der uns wenigstens von Kochen und der Haustüre entlastet. Wir vertrauen diesem Diener, sodass wir auch das Haus verlassen können. Seit er im Haus ist, hat die Spannung merklich nachgelassen.
Seit voriger Woche unterrichten wir beide in der deutschen Schule, eine Musik, der andere Religion. Ausserdem haben wir heute (14.12.) schon die zweite Singstunde in unserem Haus und führten am vergangenen Sonntag eine Gemeindejahresversammlung durch, in der ein neuer Gemeindekirchenrat gewählt wurde.
so können wir wohl sagen, dass die schwersten Wochen hinter uns liegen und wir persönlich auch wieder etwas Ruhe finden und zur Besinnung kommen. Beim Eingewöhnen in Indien hat uns die Gemeinde sehr geholfen. Da wir keinen Markt in der Nähe des Hauses haben, noch kein Auto und kein Telefon besitzen, wochenlang kein Gas zum Kochen hatten (und das in einem Land, wo man jeden Tropfen Wasser abkochen muss. Wir haben tagelang ein grosses Haus nur mit einem Reisetauchsieder bekocht) waren wir praktisch ans Haus gefesselt. Da haben uns Gemeindeglieder mit dem Wagen ausgefahren, haben uns Geschäfte gezeigt, Lebensmittel u.a. bei uns abgeliefert, zum Essen eingeladen usw. Es waren wirklich erfreuliche Zeichen.
Jetzt haben wir immerhin schon ein eingerichtetes Büro, eine funktionsfähige Küche, können mal jemanden zu uns einladen (sitzen darf man auf angemieteten Stühlen), haben einen ersten Übernachtungsgast, der auch diesen Gruss mit nach Deutschland nehmen wird,- jedenfalls der Anfang ist gemacht.
Wir hoffen, dass trotz aller heute schon erkennbarer Schwierigkeiten 1973 ein Jahr des Gemeindeaufbaus wird und sich das Zusammenleben und -wirken von Pfarrersleut' und Gemeinde noch stärker entwickelt.

Ihnen allen in Deutschland und in der weiten Welt wünschen wir ein gesegnetes Weihnachtsfest und ein friedvolles 1973

Ihre

Ingrid u. Rudolf Kaul

Gossner Mission

Deutschsprachige Protestantische Kirchengemeinde Nordindien
Rudolf H[illegible], Pastor

16, Poorvi Marg
Vasant Vihar
New Delhi - India

Eingegangen
21. DEZ 1972

W E I H N A C H T E N 1 9 7 2

Liebe Gemeinde! Sehr geehrte Damen und Herren!

Zum ersten Male werden meine Frau und ich mit Ihnen zusammen Weihnachten im Bereich der Gemeinde Nordindien feiern. Wir möchten Ihnen allen ein gesegnetes und friedvolles Weihnachtsfest wünschen.

Es ist unsere Absicht, nach Möglichkeit in Calcutta und in New Delhi Weihnachtsgottesdienste zu halten.

Den W e i h n a c h t s g o t t e s d i e n s t
in N e w D e l h i findet statt am
H e i l i g a b e n d, 24.Dezember,
um 15.30 Uhr in der F r e e C h u r c h, Green Park

Am ersten Weihnachtsfeiertag, dem 25.Dezember laden wir Sie ein,
um 17.00 Uhr ins P f a r r h a u s (Poorvi Marg 16)
zu einer festlichen Weihnachtsstunde zu kommen.

****

Die Weihnachtsbotschaft möchte ich besonders auch denjenigen, die keine Gelegenheit haben, an einem Gottesdienst teilzunehmen, ins Gedächtnis rufen und daran einige Gedanken von Ernst Bloch zur Menschwerdung des Gottessohnes anschliessen.

Das Weihnachtsevangelium aus Lukas 2 lautet:

Es begab sich aber zu der Zeit, dass ein Gebot von dem Kaiser Augustus ausging, dass alle Welt geschätzt würde. Und diese Schätzung war die allererste und geschah zu der Zeit, da Cyrenius Landpfleger in Syrien war. Und jedermann ging, dass er sich schätzen liesse, ein jeglicher in seine Stadt. Da machte sich auf auch Josef aus Galiläa, aus der Stadt Nazareth, in das jüdische Land zur Stadt Davids, die da heisst Bethlehem, darum dass er von dem Hause und Geschlechte Davids war, auf dass er sich schätzen liesse mit Maria, seinem vertrauten Weibe, die war schwanger. Und als sie daselbst waren, kam die Zeit, dass sie gebären sollte. Und sie gebar ihren ersten Sohn und wickelte ihn in Windeln und legte ihn in eine Krippe; denn sie hatten sonst keinen Raum in der Herberge. (Übersetzung von Martin Luther)

In jener Zeit ordnete Kaiser Augustus an, dass alle Bewohner des römischen Reiches in Steuerlisten erfasst werden sollten. Es war das erste Mal, dass so etwas geschah. Damals war Quirinius Gouverneur der Provinz Syrien. So zog jeder in die Heimat seiner Vorfahren, um sich dort eintragen zu lassen. Auch Josef machte sich auf den Weg. Von Nazareth in Galiläa ging er nach Bethlehem, das in Judäa liegt. Das ist der Ort, aus dem König David stammte. Maria, seine Verlobte, begleitete ihn. Sie erwartete ein Kind. Während des Aufenthalts in Bethlehem kam für sie die Zeit der Entbindung. Sie brachte einen Sohn zur Welt, ihren Erstgeborenen, wickelte ihn in Windeln und legte ihn in eine Futterkrippe im Stall. Eine andere Unterkunft hatten sie nicht gefunden. (Übersetzung aus: Die Gute Nachricht)

Gossner Mission

Zu einem Kind, das im Stall geboren, wird gebetet. Näher, niedriger, heimlicher kann kein Blick in die Höhe umgebrochen werden. Zugleich ist der Stall wahr, eine so geringe Herkunft des Stifters wird nicht erfunden. Sage macht keine Elendsmalerei und sicher keine, die sich durch ein ganzes Leben fortsetzt. Der Stall, der Zimmermannssohn, der Schwärmer unter kleinen Leuten, der Galgen am Ende, das ist aus geschichtlichem Stoff, nicht aus dem goldnen, den die Sage liebt....

Die antike Liebe war Eros zu dem Schönen, Glänzenden, die christliche wendet sich statt dessen nicht bloss dem Gedrückten und Verlorenen, sondern darin dem Unscheinbaren zu.

Jesus ist selber bei den Hilflosen anwesend, als Element dieser Niedrigkeit, im Dunkel stehend, nicht im Glanz: "Was ihr getan habt einem unter diesen meinen geringsten Brüdern, das habt ihr mir getan" (Matth.24,40). Die christliche Liebe enthält diese Hinneigung zu dem vor der Welt Unscheinbaren als Begegnung mit ihm, als Betroffenheit dieser Begegnung, sie enthält das Pathos und das Geheimnis der Kleinheit.

Daher wird das Kind in der Krippe so wichtig, zusammen mit der Niedrigkeit der Umstände im abseitig-engen Stall. Das Unerwartete, den Erlöser als hilfloses Kind zu finden, teilte sich der christlichen Liebe dauernd mit, am sichersten franziskanisch; sie sieht das Hilflose als bedeutend, das von der Welt Weggeworfene als berufen. Daher hat sie in keinem bisherigen moralischen Glauben ihresgleichen, auch nicht im jüdischen, trotz der "Liebe deinen Nächsten wie dich selbst" (3.Mose 19,18).

Auch die Liebe Buddhas, der als Hase ins Feuer springt, um einem Bettler ein Mahl zu bereiten, führt nicht auf den Bettler, sucht nicht im Ohnmächtigen Göttliches. Wären statt der Heiligen Drei Könige Konfuzius, Laotse, Buddha aus dem Morgenland zur Krippe gezogen, so hätte nur einer, Laotse, diese Unscheinbarkeit des Allergrössten wahrgenommen, obzwar nicht angebetet. Selbst er aber hätte den Stein des Anstosses nicht wahrgenommen, die christliche Liebe in der Welt darstellt, in ihren Zusammenhängen und ihren alten, nach Herrenmacht gestaffelten Hierarchien. Jesus ist genau gegen die Herrenmacht das Zeichen, das widerspricht, und genau diesem Zeichen wurde von der Welt mit dem Galgen widersprochen: das Kreuz ist die Antwort der Welt auf die christliche Liebe. Auf die Liebe zu den Letzten, die die Ersten sein werden, zu dem Verworfenen, worin sich das wirkliche Licht sammelt.

(aus: Ernst Bloch: Das Prinzip der Hoffnung)

Das alte Wort
heute wäre es eine bauhütte
vielleicht auch eine garage
oder die enge einer neubauwohnung

maria wäre vielleicht eine hure
oder fabrikarbeiterin
josef ein arbeitsloser bergmann

ganz gleich - der gesang der engel
ihre mitteilung an uns
würde immer noch friede heissen

r.s.

Gossner Mission

8. Januar 1970
drbg/d.

xxxxxxxxxxxx 8513061

Miss Daisy Hemrom
G.E.L. Church Compound

T e z p u r /Assam
I N D I A

Liebe Daisy Hemrom, verehrte Frau Kongari!

Es war sehr freundlich von Ihnen, mir und meiner Frau die Mitteilung von Ihrer bevorstehenden Vermählung am 14. Januar zu machen. Unsere ganze Mitarbeiterschaft hier in der Gossner Mission hat herzlich Anteil daran genommen und läßt Ihnen mit mir zusammen die herzlichsten Segenswünsche übermitteln. Viele kennen Sie nicht mehr persönlich aus den Jahren, wo Sie in Bad Salzuflen hier in Deutschland weilten, um dann einige Jahre als Leiterin der Tabita Schule in Gowindpur zu wirken, aber Ihr Name ist natürlich noch bekannt. Am Tage Ihrer Hochzeit wird gerade das Kuratorium zu seiner Sitzung zusammentreten, und ich werde auch ihm kurz Mitteilung von diesem besonderen Schritt Ihres Lebens machen. Möchten Sie, obwohl Sie und Ihr Mann jetzt in einem weltlichen Beruf arbeiten, gleichwohl als Laienchristen in der Kirche mitarbeiten können, so daß das empfangene Erbe weiterhin Frucht trägt und Sie für unseren Herrn wirken können.

Die Herren Pastor Gohlke und Borutta, die ja im November erfreulicherweise noch die Möglichkeit hatten, nach den Festfeiern in Ranchi nach Assam zu kommen, haben es sehr bedauert, Sie in Shillong verfehlt zu haben. Sie berichteten mir gleich, als wir uns in Kathmandu sahen, von dem Versuch, Sie zu treffen. Aus dem, was sie sonst von der Gossnerkirche in Assam erzählten, war zu entnehmen, daß sowohl Erfreuliches und Dankenswertes wie aber auch Schweres und Betrübliches von ihnen erlebt wurde. Möchte unser himmlischer Vater die Gemeinden gerade in diesem fernen Teil unserer lieben Gossnerkirche beieinander halten, daß Sein Name in Aufrichtigkeit und voller Gemeinschaft Seiner Jünger und Jüngerinnen geehrt wird.

Ich konnte diesmal nicht auch unter denen sein, die Govindpur besuchten. Wahrscheinlich hätte ich Sie, liebe Daisy, wenn ich dort gewesen wäre, auch vermißt. Umso herzlicher gedenke ich jetzt Ihres neuen Lebensabschnittes und wünsche Ihnen und Ihrem Mann Freude und Erfüllung auf dem gemeinsamen Lebenswege.
Gewiß durfte ich diese Zeilen des Grußes und der Glückwünsche in deutscher Sprache schreiben, weil Sie sie noch verstehen, wenn Sie sie selber auch kaum mehr zu sprechen Gelegenheit haben.

In herzlicher Verbundenheit

bin ich Ihr

Gossner Mission

Eingegangen
- 5. JAN 1970
Erledigt:.....

Eingegangen
Erledigt:.....

Shillong
27th Dec., 1969.

Verehrter Direktor

Liebe Frau Berg!

This letter may act upon you as a bolt from blue; as I have not written to you since I left Govindpur. To-day I have a special reason to write to you this letter. I am glad to inform you that my marriage date has been scheduled on the 14th of January, 1970, at Tezpur. So I extend my hearty invitation to you. Hope you will remember me in your prayer on that day.

I regret very much that I could not come to Ranchi for Jubilee. I would have met you all there. I had a great desire to attend the same but I could not avail my leave from my office. Pastor & Mrs Lyolke and Pastor Baruta came over to Shillong but I could not meet them as I did

Gossner Mission

not know the date of their arrival. Anyhow they had been to Jaipur and met my parents.

This year in June I was supposed to go back to Govindpur; but due to some difficulty I could not sit for my B.A. Examination. But next ~~this~~ year in April I have decided to appear in the final Examination. So after my marriage I'll be back to Shillong with my husband as he is also working in Accountant General office at Shillong.

I did not go to Jaipur for Christmas as we had leave only on the 25th December. But I'll be going down to Jaipur to my parents on the 10th January 1970 and I'll be there till the end of January.

How did you enjoy Christmas. When you get this letter, it is already New Year. So I wish you both a very happy 1970.

With Christian greetings,

Yours sincerely, Daisy.

Gossner Mission



Rev. & Mrs. Hemrom

request the pleasure of

Mr & Mrs/~~Miss~~ Christian Berg & family. *'s*

company at the marriage of their eldest daughter **Miss Daisy Hemrom**

with Mr. Paulus Kongari, *at Epiphany Church, Tezpur on Wednesday, January 14th, 1970, at 9. 30. a.m. and afterwards at their residence Bamuni Hills, Tezpur for Wedding Feast in the evening*

Reception on 13th evening.
Date, 5th December, 1969.
Bamuni Hills, TEZPUR.

R. S. V. P.

Gossner Mission



Wedding

Gossner Mission

August 28, 1973
psbg/sz

28.8.73

Mr.
Nirmal H o r o
Vill.Birta Jarkatoli P.O. Torpa
Dt. Ranchi/Bihar/India

Dear Mr. Horo,

I acknowledge receipt of your letter dated August 10th. It is extremely difficult for me to deal with your application from Europe. But I will visit the GEL Church in October and will have your letter with me trying to do my best for settling your inquiry.

Sincerely yours,

(Martin Seeberg, Mission Director)

Gossner Mission

Eingegangen
20. AUG. 1973
Sekretariat

From-
Nirmal Horo
vill Birta Tarka toli
P.O. Torpa. dt. Ranchi
Bihar (INDIA)

To
The Director,
Gossner Mission Berlin.

Dear Sir,

With due respect I beg to draw your Kind attention on the following points.

I am Sri Nirmal Horo vill Birta Tarka toli P.O. Torpa. dist. Ranchi was working under T.T.C. Fudi Ranchi from 1966 to 1970 and from January 1971 we had been transfered to M/s Cromelite (India) Pvt. Ltd. All on a sudden our factory closed down from 1st. Jan. 1973 due to some unfavourable circumstances. So we are still unemployed from the same date.

After several inquires in different Govt. offices and factories I came to know that I will not be fit for the Govt. services due to the loss of my fingers. As you know my three fingers lost in T.T.C Fudi work shop while working. I am the product of T.T.C. too. So there is very less possibilities for me to get any permanent jobs in any Govt. offices and work shop.

I have already put an application to the Director of T.T.C. Fudi regarding my service.

P.T.O

Gossner Mission

Considering my difficulties if you kindly request in favour of me regarding of my service in T.T.C. Fudi. I shall remain ever thankful to you.

I do hope and pray that your Kind consider will grant this appeal.

Thanking you sir,

Yours faithfully

Nirmal Horo.

Dated 10/8/1973

BY AIR MAIL
PAR AVION
हवाई पत्र
AEROGRAMME



Pastor Seeberg.

Director Gossner Mission

1. Berlin 41 Fridenau.

Handjerystrasse.

(WEST. BERLIN.)



पहला मोड़ FIRST FOLD

दूसरा मोड़ SECOND FOLD

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

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

Nirmal Horo

vill. Birla Jarka toli

P.O. Torpa. Dist Ranchi

भारत INDIA (BIHAR)

Gossner Mission

Gossner Mission

29th March, 1972
ms/jw

29.3.72

Mr. Akira Inadomi
Inadomi Architect and Associates
No. 119, Gaien House 2-2-39
Jingumae, Shibuya-Ku
Tokyo
Japan

Dear Mr. Inadomi,

I am very thankful for having had the opportunity of meeting you and talking over the problems of the youth department of the G.E.L. Church in Ranchi. This letter is, however, only to give you the address of a German nurse who had been working in the G.E.L. Church for many years and who is now working in Tokyo.

Schw. N. v.Lingen
Suginami-Ku
Eifuku 2 chome 33-8
Tokyo
Japan

With kind regards,

Yours sincerely,

Martin Seeberg
Mission Director

Gossner Mission

28th March, 1973

The
Indian Social Institute
D-25-D, South Extension II
N e w D e l h i - 49
India

Dear Sirs,

We would be very grateful if you could let us have one copy of

F. Iverg, SJ
"Chotanagpur Survey"
1969

We have participated in the Mandar Conference in 1967 in which the results of this paper have been discussed. Though the publication of the findings was announced we failed to get one copy. Please let us know, too, where to mail the fees.

With christian greetings,
sincerely yours

(Klaus Schwerk)

Gossner Mission

Indian Sunday School Union (I.S.S.U.)

Endwicklungsprojekt Coonoor

Gossner Mission

23rd March, 1970
drgg/kl

Rev. Graham Jackson
DICRAWS
1211 Geneva 20
Route der Ferney
Switzerland

Dear Graham Jackson,

during my stay in India in October/November 1969 I had the occasion to see Mr. K o s h y from the India Sunday School Union, and also to speak with him. He took the opportunity to report about his problems, difficulties,and needs for the erection respectively extension of his important work. I liked to listen to him and esteemed his zeal and dedication.

Mr. Koshy was kind enough to sent me a copy of his request to you at Geneva, and I hope that he will succeed in finding help by the member-churches of the WCC for his tasks. I did let Mr. Koshy know very clearly that I would not be able to give him the help I wanted to, as the Gossner Mission has to accomplish special kimd of tasks assigned to her.

But once again, I would be glad if the Gospel would be strenghtened in the Indian churches and its children.

With brotherly greetings,

sincerely yours

cc: Mr. V. M. Koshy
India Sunday School Union
Coonoor, Nilgiris
India

Gossner Mission

INDIA SUNDAY SCHOOL UNION

COONOOR, NILGIRIS

President
RT. REV. J. W. SADIQ
Vice-President
REV. J. J. P. TIGA
Treasurer
REV. J. A. J. BINKS

Administrative Secretary
V. M. KOSHY
COONOOR, NILGIRIS

Feb 24, 70

Field Secretaries
REV. N. DANIEL, B.SC., B.D.
9/1 MYRTLE LANE,
BANGALORE-25
MRS. M. S. PAUL
62, SAROJINI DEVI ROAD,
SECUNDERABAD, A.P.
MR. B. Y. APTE, B.D.

Eingegangen
09. MRZ. 1970
Erledigt:.....

Dear Dr. Berg,

I am sending you enclosed copy of a set of papers containing a rather full statement of the I.S.S.U. Project about which I have spoken to you personally. This project is the outcome of a financial crisis which faces the I.S.S.U., and a significant step towards self-support. It comes to you because you have given me a sympathetic and understanding ear.

Let me say that the original copy of this set of papers has gone to Mr. Graham Jackson, Secretary, Inter-Church Aid, W.C.C., Geneva. I understand that Inter-Church Aid expects sponsors for projects, who will be participants in the financial support to it. You were good enough to express your deep interest in our service and willingness to try to share in the support of the project. I would very much like you to be one of the sponsors to the project and to write to Mr. Graham Jackson expressing your interest in our application and willingness to take part in its support.

The enclosed statement on the project is self-explanatory. It summarises both policy and the project. We have worked out this plan for the project with the utmost care, spending considerable time over it. I shall be happy to send you any further information. I hope indeed I may count on your support. I look forward very much to hearing from you.

Warm regards,

Yours very sincerely

V M Koshy

Administrative Secretary
INDIA SUNDAY SCHOOL UNION

It was a pleasure to see you back in Ranchi (Dec 27-Jan 1). I have happy memories of my interview with you in Berlin in August last.

Gossner Mission

INDIA SUNDAY SCHOOL UNION
COONOOR, NILGIRIS

President
RT. REV. J. W. SADIQ
Vice-President
REV. J. J. P. TIGA
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62, SAROJINI DEVI ROAD,
SECUNDERABAD, A.P.
MR. B. Y. APTE, B.D.

5 Feb. 1970

STATEMENT ON PROJECT (~~To be inserted at page 3 of the form~~)

Part I: Preamble and Policy

It is necessary to realise that India Sunday School Union is an all-India body - the only one of its kind that commands the interest of the Churches in the country and which concerns itself not only with the needs of Sunday Schools in the narrow sense but with the broadening needs of religious education as it is understood today. Indeed, in recent years, I.S.S.U. through its concern for moral education in day schools has gone beyond the bounds of Christian education for Christians and has sought to make a real contribution to the thinking, integrity and moral standards of the country as a whole. Appropriately enough this organization is at present in the process of being re-constituted as the national council of Christian education in India. The special significiance of this development is that the process of re-structing ISSU will be guided by the concept of the integrated approach in Christian nurture covering the interests of children, youth and adults, and training of the laity.

All of this is a gigantic task. Three curriculum projects (for Sunday Schools, for Christian religious education and for moral education in day schools) have involved the I.S.S.U. in a tremendour task, involving a series of national conferences and the mobilization of writing and teaching talent from one end of the country to the other.

These have been in addition to the Union's normal services - fostering Sunday School work, training Sunday School teachers, maintaining a publication and distribution centre for teaching materials, and travel over the 'sub-continent' for promotional activities and area training cources and conferences, with much consultative assistance to Churches and auxiliary Sunday School unions (about 40) scattered over the country. It is remarkable that so much has been attempted on an annual budget not exceeding $7,400.00. In addition to the small office, and publication and distribution depot staff at Coonoor, I.S.S.U. has a secretariat of only two people and a General Secretary. There is room for larger staff. The Churches make large demands for service.

At present the Union receives, through the WCCE a grant-in-aid of $5,460.00. The balance of about $ 2,000.00 is raised in the country. Several items of our programme such as the national training courses held in Coonoor, all - India scripture examinations, the Triennial National Assembly, and others are self-supporting. A good deal of honerary service comes into the work.

(continued)

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During the past years efforts have been made consistently to raise more funds in India. Total income has increased but not in proportion to the increased cost of living, the decreased buying value of the rupee and the consequences of devaluation. It is really not possible to expect any great increase of local income from traditional means - contributions from Churches and the like. The immense struggle for self-support within the Churches themselves keeps them engulfed in their own needs. If the I.S.S.U. is to become self-supporting it must look for other ways. This is what this paper purports to do.

The significance of self-support is even more transparent in the national situation in the country; for, the time is not far away when India Sunday School Union may not be allowed to receive financial assistance from W.C.C.E. The N.C.C. of India keeps reminding Churches and Christian organizations that government restrictions are sure to come soon. Questions are being raised in the daily press, and in the legislative bodies of constituent States and of the Union of India. The warning is real. The N.C.C. of India itself, is in the thick of making schemes for its self-support. Other bodies are similarly working out plans. Government proposals may well be a blessing in disquise; we must not let time slip by.

Further, if the I.S.S.U. is to carry out its services, it must strengthen its normal work with the addition of at least one more full-time secretary and it must continue to shoulder the responsibility of the wider concept of Christian education which it has already promoted through curriculum projects. The impact of Moral Education Scheme and its implemenation will undoubtedly be an asset to the Christian enterprise in the country, and we hope to the nation at large.

It remains to outline one of the several projects and to submit it in the interests of self-support for India Sunday School Union at the earliest possible date, in the national context that is emerging.

Part II: The Scheme - Property Development and Investment at Coonoor

The Union owns two properties in Coonoor. One is the headquarters compound comprising St. Andrew; our national training centre; the small office and two cottages. These are on the edge of Coonoor, ideally situated for our national training programme. The grounds are more or less developed.

(continued)

Gossner Mission

The second property, 3/4 of an acre is the premises of the I.S.S.U. Bookshop. It holds also an outhouse occupied by two members of the office staff. Both the buildings are old and insecure with gable roof covered with hand made country tiles - the kind that are not made any more. The premises however have a startegic situation, being on the commercial cross roads of Upper Coonoor. Three quarter acres is large enough to take several buildings and for development and Utilization for supporting the service programme of the ISSU.

After considerable consultation plans were drawn up for a cluster of relatively small buildings, (hereafter called 'blocks') and are outlined below:

		Plinth area	Rs.	$
BLOCK A	Basement with six storage rooms and six rooms for shops; First floor having space for 6 rooms for shops; second floor with space for six offices. (Part of this block will be used for stocks, display and distribution of ISSU literature programme)	101'.6"x38' 3857 sq ft	2,31,420	30,856
BLOCK B	Two floors, Ground Floor and First Floor, each with 8 flatlets for letting out.	71'.0"x40' 2840 sq ft.	1,42,000	18,933 . 33
BLOCK C	Existing old building (bungalow type) to be remodelled and another floor raised over it for letting out for business purposes	50'x60' 3000 sq ft	90,000	1,200
BLOCK D	Building with two floors facing block C for business purposes	80'x30' 2,400 sq ft	1,08,000	14,400
BLOCK E	Building with two floors for shops and offices and garage underneath, for letting out	101'.6"x30' 3045 sq ft	1,82,700	24,360
Overhead Charges	Engineers fees, draftsman's charges, office expenses, clerk of works Municipial charges, general supervision, etc.		25,000	3,334

(continued)

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		Rs.	$
Cost of Land	75 cents estimated, at Rs.2,000 ($266.66) per cent, being the bulk of ISSU contribution towards the project	1,50,000	20,000
	TOTAL	9,75,000	1,30,000

The balance sheet of income out of the project after it is completed works out to a total net revenue (that is, deducting recurring charges of maintenance, insurance, taxes etc.) of Rs. 51,180, ($ 6,824), a clearance of 5.25% on the total investment including the cost of land contributed by the ISSU. By common standards of income from building investments, this is considered quite fair.

The budget of the ISSU in the context of the economy of this country as it shapes out would be no less than Rs. 75,000 ($ 10,000) per annum. The net revenue thus covers 2/3 of the budget leaving 1/3 to be raised from Churches and other sources in this country. This much being left to be raised by annual subscriptions to this extent is a necessary and desirable form of effort and participation in the ongoing programme. It is to be hoped that further income would be forthcoming as national economy grows. This would be additional income in prospect for the greater tasks ahead of the organization as opportunity expands with intensive trends towards Church Union in this country. In formulating this project, we are aware that it is a Christian enterprose which makes its impact in a country and cultures which hold 1/6 of the world's population.

Deducting $ 26,666 (Rs 2,00,000) contributes from local source, the balance requires is $ 1,03,333 (Rs 7,75,000)

(Page 4 long sheet)

L M Koshy
Administrative Secretary
INDIA SUNDAY SCHOOL UNION

Gossner Mission

SECTION I

GENERAL INFORMATION

1. Name of the project	India Sunday School Union Project
2. Address of the project	India Sunday School Union Coonoor, Nilgiris South India
3. If the project is situated in a small town or village, please give the name of the nearest large town, and the distance from it, for case of identification.	Coonoor is a fair size town; Population 50,000 Government Head quarters; Ist. grade municipality; Important educational area; several all India Institutions; Commercial importance 8 Banks etc.
4. a) Please give the name of the body directly responsible for the project	India Sunday School Union
b) Please give the name of its Chairman	Bishop J.W. Sadiq
c) Treasurer	Rev. J.A.J. Binks
d) Secretary	Mr. V.M. Koshy
5. Please give the full name and the title of the person directly responsible for the execution of the project, and his or her qualifications in respect to this responsibility.	The Administrative Secretary or any one who may be deputed to assume responsibility
6. Will you arrange to send regular reports on progress through the World Council of Churches, not only for the purpose of accountancy, but also as an indication of mutual concern for good stewardship?	Yes
7. a) Has any previous request been made in respect to this project, either to the WCC, or any other organisation? If so, to whom?	No
b) Or, is this a request for funds to revise or expand an existing project?	No
8. If the answer is yes to either 7.a or b, please state the month and year of the original opening, and whether it appeared in a DICARWS Project List.	

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SECTION I

DESCRIPTION AND PURPOSE OF THE PROJECT (cont.)

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10. Please give the name, address, and qualifications of any person or persons who have been consulted, and whom we may approach with regard to an evaluation of your project.

Mr. M.E. Bhumgura, Ist. Grade Engineer, retired (Rtd), Government of Madras, Appleby Road, Wellington, Nilgiris South India

Bishop J.W. Sadiq, (President, National Christian Council of India), Bishop's House, Nagpur - 1

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11. Please give the name and qualifications of any person or persons who have been, or will be responsible for the planning or erection of any buildings necessary for this project.

Mr. M.E. Bhumgura, 1st. Grade Engineer, retired (Rtd.), Government of Madras, Appleby Road, Wellington, Nilgiris, South India

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12. Please list and attach sketches, plans, or photographs which will help to explain the development of this project.

Photographs showing sites for five blocks. Sketch showing ground plan, (in rough) of the five blocks. Detailed final plans will be submitted together with detailed estimates etc.

(These are not enclosed - will send them separately if you wish).

V.M.K.

Gossner Mission

SECTION I

L E G A L

13. In what manner has the organisation responsible for this project been legally constituted or recognised?	Registered in 1918 under the Societies Registration Act of 1860 of the Government of India
14. What is the legal position with respect to the land on which the project is situated, or which it utilises (i.e. freehold, leasehold, town or country planning ordinances)?	Freehold, Owned by the India Sunday School Union with no encumbrances
15. What is the legal position with respect to the ownership of any buildings already existing, or to be constructed?	Ownership that of the India Sunday School Union
16. Who would acquire the legal rights over any land or property acquired a) Upon completion of the project?	Already owned by the India Sunday School Union
b) If at some later date it were abandoned?	The Societies Registration Act provides for its transfer to ~~its~~ similar body in the unlikely event of the organization abanding its properties.
17. If course are being run, are they in line with government policy, and do they lead to a qualification which is recognised by the law (e.g. qualifications as laid down by law for such occipations as state registered nurse, or for an apprentice)	

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SECTION I

CAPITAL REQUIRED

18. A. Please state when you would first need funds: Month: Preferably August Year 1970
B. What currency do you use? Rupee
C. What is the current rate of exchange to US$? Rs.7/50 paise
and to Swiss Francs? Rs.1/71 paise

19.

Purpose	Estimated total cost A	Funds already received FROM local sources B	Funds already received from foreign sources C	Funds pledged from local sources D	Funds pledged from foreign sources E	Funds still required through DIC/RWS F	Funds still required FROM other sources G
Planning charges	Rs 25,000 $ 3,334	—	—	—	—	—	—
Purchase of land	Rs1,50,000 $ 20,000	Rs1,50,000 $ 20,000	—	—	—	—	—
Purchase of buildings	—	—	—	—	—	—	—
Erection of buildings	Rs7,54,120 $ 1,00,549	—	—	—	—	—	—
Purchase of equipment	—	—	—	—	—	—	—
Funds Collected	—	Rs 50,000 $ 6,666	—	—	—	—	—
Other costs to be specified:							
Water Supply Drainage Storm Water fittings Sanitation, and other fittings etc.	Rs 45,880 $ 6,117						
Totals	Rs9,75,000 $ 1,30,000	Rs2,00,000 $ 26,666					
- 10% Contingencies							
Total carried FORWARD to table 20	Rs9,75,000 $ 1,30,000	Rs2,00,000 $ 26,666				Rs7,75,000 $ 1,03,333 *	

Although shown as for completion in one year, the amounts may be split for two years or if necessary three years (see 20)

Gossner Mission

PROGRAMME OF WORK

		Rs.	Dollers
1st Year	Block A	2,31,420	30,856
	Block B	1,42,000	18,933.33
	Block C	90,000	12,000
	Overhead charges	13,000	1,733.33
	Land Value	1,50,000	20,000
	Total	6,26,420	83,522.66
2nd Year	Block D	1,08,000	14,400
	Block E	1,82,700	24,360
	Roads, drains, sanitary, installations, storm water drain & other fittings, water supply, overhead tank etc.etc.	45,880	6,117.34
	Overhead Charges	12,000	1,600
	Total	3,48,580	46,477.34
	1st Year total	6,26,420	83,522.66
	2nd Year total	3,48,580	46,477.34
	Total:	9,75,000	1,30,000

Gossner Mission

SECTION I

CAPITAL REQUIRED (cont.)
Summary for 3 years - if required for that period

20

Capital required	Estimated total cost A	Funds already received from local sources B	Funds already received from foreign sources C	Funds pledged from local source D	Funds pledged from foreign sources E	Funds still required thought DICARWS F	Funds still required from other sources G
First year	Rs6,26,420 $ 83,522.66	Rs2,00,000 $ 26,666.66	—	—	—	Rs 4,26,420	—
Second Year	Rs3,48,580 $ 46,477.34	—	—	—	—	Rs 3,48,580	
Third year							
Grand Total	Rs9,75,000 $ 1,30,000	Rs2,00,000 $ 26,666.66				Rs 7,75,000 $ 1,03,333	

21. Could a loan element be utilised to cover any portion of the capital cost of this project, and if you have a National ECLOF (Ecumenical Church Loan Fund) Committee, have you requested its advice upon such a possibility?

We would agree to utilise a loan from ECLOF if this is found to be quite necessary.

22. Please state the name of the organization from whom funds listed as received or pledged, have been received, or pledged and the totals offered by each such organisation for each year.

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REVENUE

Sl. No.	Block No.	Brief Description	Rent Rs.	Rent Dollars			
1.	A	Ware Houses in ground floor 6 nos @ Rs.60/-p.m.	360		Municipal Taxes 2½ months		
		Shops in 1st floor 6 nos. @ Rs.120/- per month	720		rent 1560x2½	3,900	
		Offices in 2nd floor 6nos. @ Rs.80/- per month	480		Repair charges ½% 231420	580	
		Per Year	18,720		Insurance 1/16%	145	
		Deduct recurring charges (running costs)	5,000		Office expenses	375	
			13,720	1,829.34		5,000	666.66
2.	B	Flatlets to tenants 8 nos. in ground floor 8nos. in 1st floor. Rent per flatlet per year 1000x16 flatlets	16,000		Municipal Taxes 1/5 rents claimed 16,000/5	3,200	
					Repair charges ½%1,42,000	355	
		Deduct recurring charges (running cost)	4,200		Insurance 1/16% of	90	
			11,800	1,573.33	Office expenses	555	
						4,200	560
3.	C	Existing Sunday School Office & Book Centre remodelled for business centres, Ground floor rent Rs.600/- per month per year	7,200		Municipal Taxes2½ months rent 2½x110	2,750	
		1st Floor rent @ Rs.500/- per month per year	6,000		Repair charges ½% 90,000	225	
			13,200		Insurance 1/16% of " =	68	
		Deduct Recurring charges (running Cost)	3,300		Office expenses	199	
			9,900	1,320		3,300	440
4.	D	Business centre in Ground floor @ Rs. 400/- per month per year	4,800		Municipal Taxes 2½ months rent	1,750	
		1st floor @ Rs. 300/- per month per year	3,600		Repair charges ½% 1,08,000	270	
			8,400		Insurance 1/16%	68	
		Deduct recurring charges (running Cost)	2,200		Office Expenses	112	
			6,200	826.66		2,200	293.34

P.T.O.

Gossner Mission

			Rs.	Dollers
5.	E	Ground floor 6 garages @ Rs.20/-per month per year	1,440	
		1st Floor 6 shops @ Rs.100/- per shop per year	7,200	
		2nd floor 6 office @ Rs.60/- per office per year	4,320	
			12,960	
		Deduct recurring charges (running Cost)	3,400	
			9,560	1,274.67

		Rs.	Dollers
Municipal Taxes 2½month rent		2,700	
Repair charges ½%	1,82,700	457	
Insurance 1/16%		115	
Office charge		128	
		3,400	453.33

		Rs.	Dollers
Total Net Revenue after deducting recurring charges of maintainance	A ..	13,720	1,829.34
	B ..	11,800	1,573.33
	C ..	9,900	1,320
	D ..	6,200	826.66
	E ..	9,560	1,274.67
Total:		51,180	6,824

		Rs.	Dollers
Total Expenditure:	A ..	5,000	666.66
	B ..	4,200	560
	C ..	3,300	440
	D ..	2,200	293.34
	E ..	3,400	453.33
Total:		18,100	2,413 .33

Total Revenue on Project:

$$\frac{51,18\text{Ø} \times 1\text{ØØ}}{9,75,\text{ØØØ}} = 5.25\%$$

Gossner Mission

SECTION I

STAFFING

27. Please state the number and functions of any staff already employed on this project	No one yet employed on a regular basis. An assistance has been secured on a consultative basis for rough sketches, plans and estimates.
28. Please list any other staff which you will require for the project.	Already provided in the estimate under "over head charges".
29. Please state whether you would require any of the staff mentioned in question 28 from a foreign country, and if so, do you wish the World Council of Churches to help you to locate those required. If so provision for transport and salary should be included in the budget which has been presented.	Competent Engineers for this relatively small project are available. Provision for staff from abroad is not being made in the budget of costs. Such visits however will be most welcome at any time.
30. (A) Date Signature	
(B) Name written in capital letters (or typed)of the person	Mr. V.M. Koshy
(C) Address (Capital letters of typed)	India Sunday School Union Coonoor Nilgiris South India
(D) Connection with the project (i.e. Secretary or member of the planning Committee)	Administrative Secretary, on behalf of the Organization.

Gossner Mission

N

P.O. ROAD

BLOCK E

MAIN GATE

BLOCK A

BLOCK C

BLOCK D

BLOCK B

Gossner Mission

K

Gossner Mission

W. V. 25.

851 3061
xxxxxxxxxxx

28th April, 1972

Mr. Karnani
Cromelite (India) Private Ltd.
P-35, India Exchange Place
Calcutta -1
India

Dear Mr. Karnani,

Through Pastor Seeberg we received your order concerning parts for your Mercedes Benz 180 D/R-1955, and we immediately contacted Daimler Benz A.G. which informed us that the parts are available. The price would be DM 848,87, the net weight 13,5 kg. Since we are not informed as to when Mr. Montag will go to India we have the following suggestions:

1) Shipment of the parts from Berlin to India. In that case, you have to apply for an import licence to India.

2) We were told by Daimler Benz A.G. that their representatives -

Automobile Pvt. Ltd.
Ringroad, P.O. Box 50
Rourkela, Utkal
Phone 3154 -

would be able to deliver the parts you asked for. If they do not have them in stock, they can order them from Daimler Benz A.G., Ersatzteillager, 1 Berlin 10, Salzufer 2.

3) We order and store the parts here in our building and on the occasion of your next trip to Europe, you collect them and take them to India.

Awaiting your reply we remain,

Very truly yours,

jw

Secretary

Gossner Mission

Tel. 7901272

W.V.25.4.

10. April 1972
sz

10.4.72

Firma
Daimler Benz A.G.
Ersatzteillager

1 B e r l i n 10
Salzufer 2

Betrifft: Ersatzteile für PKW Type 180 D für Indien

Sehr geehrte Herren!

Unter Bezugnahme auf das heute mit Ihnen geführte Telefongespräch übersenden wir Ihnen anliegend eine Anfrage nach Ersatzteilen, die uns mit der Bitte um Erledigung aus Indien übersandt wurde. Wir wären Ihnen dankbar, wenn Sie uns unter der o.a. Telefonnummer mitteilen könnten, ob diese Ersatzteile lieferbar sind, was sie kosten und welches Gewicht mit Verpackung die Lieferung haben würde.

Mit bestem Dank für Ihre Bemühungen im voraus und freundlichen Grüssen

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FUDI/DIST. RANCHI, BIHAR

Ref. No.....

Date 20th March 1972.

Pastor
Mr. See-Berg
Director,
Gossner Mission Berlin,
Room No. 18, B.N.R. Hotel,
Ranchi.

Dear Sir,

We shall be much grateful to you if kindly collect the undermentioned parts for our Mercedes Benz car from Germany and in the mean time if Mr. Montag will come to India please send the parts through him.

Engine No. OM 636 VII/636930
Chasis No. 4514393
Model - 1955 - 180 D/R

Ref: Mercedes Benz Type 180 D
Catelogue 'A' 1954

Ref: Table No. 12 Engine Suspension

Complete set of Rear & Front Suspension
Part Nos from 1 to 9 Front suspension
" " " 10 to 19 Rear "
" " " 20 to 28 " "

Ref: Table No. 13 Clutch

Part Nos. 11 complete clutch plate ready to fit
" " 12 x 2 Pcs. extra
" " 13 x 36 Pcs. "
" " 26 x 1 Pc.

And

One set of Pistons with Pin & Ring .020 Over size
One set of Gasket Unit Kit(overhaul Gasket)
One set of Main Begin Bearing .020 Under size

P.T.O.

Gossner Mission

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FUDI/DIST. RANCHI, BIHAR

Ref. No......

Date 20-3-72

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Four " of Injection Nozzles
Four " of Ext. Valves
Eight " of Valve Guides
Two " of Fan Belts of Radiater
Two " of " " " Dinamo

Thanking you with good regards.

Yours sincerely,

Gossner Mission

DEUTSCHES INSTITUT FÜR ÄRZTLICHE MISSION

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Paul Lechler Krankenhaus**

—

**Seminar für
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—

**Vorschule für oekumenischen
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—

Evangelische Aussatzhilfe

—

Arzneimittelhilfe

EINGEGANGEN
22. OKT. 1974
Erledigt .....

Herrn
Pastor Martin Seeberg
Gossner Mission

1 Berlin 41
Handjerystr. 19-20

den 19. Oktober 1974
Dr. S./fü

z d A.

Lieber Bruder Seeberg!

Herzlichen Dank für Ihre Zeilen vom 16. Oktober 1974. Ich bin auch der Meinung, daß man eine Hilfe für einen Einzelnen sehr ernst nehmen sollte. Die Frage ist nur, wie man jemand wirklich in der rechten Weise hilft und wie man die anvertrauten Mittel bestmöglich verwendet.

So würde ich in diesem Falle raten, Herrn Kongari von einem dortigen Experten noch einmal untersuchen zu lassen, bevor man ihm eine Reise vermittelt. Zum Beispiel wäre eine Expertise in Vellore wohl derart, daß wir sicher wären, daß das Urteil stimmt. Eine Reise nach Vellore wäre dann eventuell finanziell zu übernehmen. Doch kann man zunächst erst einmal abwarten, was Herr Kongari schickt, um dann eventuell den von uns vorgeschlagenen Weg zu beschreiten.

Mit herzlichen Grüßen

Ihr

M Scheel

Dr. M. Scheel

Konten:
Postscheckamt Stuttgart 529-700
Deutsche Bank Tübingen 01/12 110
Kreissparkasse Tübingen 256 005

Gossner Mission

W. 1. 75.11.

16. Oktober 1974
psbg/sz

Herrn
Dr. M. S c h e e l
Deutsches Institut für ärztliche Mission

7400 T ü b i n g e n
Paul-Lechler-Str. 24

Lieber Bruder S c h e e l !

Darf ich Sie bitten, mir einen guten Rat zu geben. In der Gemeinde Ranchi der Gossnerkirche lebt ein etwa 42-jähriger Mann, der seit einigen Jahren an einer Augenkrankheit leidet. Offensichtlich ist es der Grüne Star und seine Ärzte scheinen nicht in der Lage zu sein, etwas zu tun, wozu er mir noch mitteilte, dass die Fachleute dort, die Lazer-Strahlen noch nicht exakt genug dosieren können. Ich verstehe von der medizinischen Seite nicht genug, um hier beurteilen zu können, wie der Fall liegt, möchte aber nicht versäumen, diesem Familienvater, wenn es irgend geht, zu helfen, weil ich der Meinung bin, dass wir über allen grossartigen Programmen den einzelnen Menschen nicht vergessen dürfen. Ich habe Mr.Kongari inzwischen aufgefordert, einen ausführlichen schriftlichen medizinischen Bericht zu schicken, damit eine Beurteilung des Falles möglich wird. Ich schicke Ihnen zunächst einmal die Fotokopie des Briefes von Mr.Kongari und auch einen Durchschlag meiner Antwort an ihn.

Herzlichen Dank!

I h r

(Martin Seeberg)

Anlagen

Gossner Mission

October 16, 1974
psbg/sz

Mr. Lowrence K o n g a r i
New Garden Siromtoli,
Club Road,

R a n c h i / Bihar
India

Dear Mr. Kongari,

After Minni returned from Ranchi I have got your letter dated September 21st.

I want to assure you that I deeply feel the necessity to try to help you. But before you get too much hope which can not be fullfilled afterwards you should send me a good medical report which is necessary before we can arrange anything.

The problem of yours is twofold: A medical one and a financial one. The medical part we should first of all clarify. You know better than I that there are diseases of the eyes which can not be cured. In this case you only pray to God the Allmighty to give you strength to bear the burden, HE loaded on you. So, before planning more the specialists have to look into your papers and after this we have to solve the second problem how to finance the treatment you have to undergo. Gossner Mission is not in the position to help private persons but I will try my best to find one or two good christians in Germany who may care for this. But as I have mentioned, this second problem we can only start to solve after the medical experts have given us some advices. As soon as I have got your medical report I will ask such experts in Germany about the possibility of treatment.

I remain

yours sincerely,

(Martin Seeberg)

D (blind) Dr.Scheel, Tübingen
Dr. Singh, Ranchi

Gossner Mission

From:

Mr. Lowrence Kongari,
New Garden Siromtoli,
Club Road, Ranchi,
BIHAR (INDIA)

To

Pastor M.Seeberg,
Director, Gossner Mission,
1/Berlin 41,
Handjery Str. 19/20,
West Germany.

Through:

The Rev.Dr. G.K.P.Singh,
Pramukh Adhyaksh,
G.E.L. Church, Chotanagpur & Assam.

Dated, Ranchi the 21st September, 1974.

Respected Sir,

With due and humble submission I would like to lay the following for your favourable perusal and kind consideration.

That, I am a young man, a confirmed member of the G.E.L. Church and resident of Ranchi town. I sustained injury in the year 1961 in my left eye in discharge of my duties as a Police Officer, which resulted in total loss of vision in that eye on account of retinal detachment. By the middle of 1966 the other eye, too, developed serious complications which rendered me total blind for about 3½ years. On account of financial difficulties I could not undergo surgery as I was thrown out of service and with no other source of livelyhood.

Dr. Berg, the then Director, Gossner Mission who was in Ranchi in the year 1969 was very kind enough to sanction a sum of Rs.1000/-(One thousand only) and also with medicines from Germany which enable me to undergo surgery of my right eye at Bombay in January, 1970 resulting in only partial restoration of vision in my right eye. Now, that, retinal detachment has also started in this eye with other complications, I have been advised by the Surgeon to avail of the best available treatment in the world which is certainly beyond my means as I have virtually been turned to be a pauper having been out of service for the last ten years.

At this critical juncture I implore your honour to extend necessary financial help for my passage and treatment at Germany from your end where the best photo coagulation treatment is available. Your sympathetic and compasionate decision will go long way in giving a new turn to my life and thus save me and my family from utter ruins.

I, remain, thanking you,

Yours sincerely,

21/9

(LOWRENCE KONGARI)

Gossner Mission

GOSSNER EVANGELICAL LUTHERAN CHURCH

(Regd. under Societies Registration act XXI of 1860)

ACTING PRAMUKH ADHYAKSH : REV. DR. C. K. PAUL SINGH
SECRETARY : REV. P. D. SORENG
TREASURER : REV. M. JOJO

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

No. 469 /74/KSS-78 Ranchi Dated 24th Sept.74.

To

Pastor M. Seeberg,
Gossner Mission
Berlin.

Dear Brother Pastor Seeberg,

Enclosed is an application for financial help from you, I do not know the whole thing, how it happened, but it did happen that Mr. Kongari had been once helped by the then Mission Director, Dr.Berg. This is at your discretionary, whether you will be able to give such sort of help. I therefore forward the application for your kind consideration to find out source and means to help Mr.Kongari.

Thanking you,

Yours sincerely,

C. K. Paul Singh

(C. K. Paul Singh)

Gossner Mission

851 30 61
xxxxxxxxxxx

7.Januar 1971

Frau
Daisy K o n g a r i
c/o Winto Roy
Riatsamthiah
S h i l l o n g - 1
Meghalay / Indien

Liebe Frau Kongari!

Wie freundlich von Ihnen, dass Sie Frau Berg und mir kurz vor dem Weihnachtsfest aus Shillong einen Brief schrieben und uns Ihre herzlichsten Segenswünsche für das Christfest und das neue Jahr 1971 übermittelten. Es war uns zugleich eine Freude von Ihrem Ergehen zu hören, nachdem mir vor gut Jahresfrist das Ehepaar Pastor Gohlke nach seinem Besuch in Assam auch von der Veränderung Ihres Lebens, Ihrer Eheschliessung mit Mr.Kongari und Ihrer Tätigkeit in der Hauptstadt Assams, in Shillong, berichtet hatte.

So gern wir Ihre Grüsse damals empfingen und an die Zeit zurückdachten, in der wir mit Ihnen als Head-Mistress der Tabitha-Schule in Govindpur manche nicht leichten Dinge zu besprechen hatten, so schmerzlich waren auch die Eindrücke des Ehepaars Gohlke von der Zerrissenheit der Gossnerkirche im Anchal Assam. Es ist tief betrüblich, wenn sich eine kleine Schar von Christen inmitten einer überwältigenden Mehrheit von Nicht-Christen gegenseitig so viel Not bereitet, sich zerstreitet, statt gemeinsam zusammenzustehen. Wie sehr muss das alle Gemeinden lähmen und in ihrem Glauben anfechten. Das Kuratorium und wir hier in der Gossner Mission in Berlin haben das alles mit Kummer gehört, ohne dass wir eingreifen können oder auch nur ein klares Urteil abzugeben vermögen. Aber Gottes Geist muss von vielen gewichen sein, die sich Christen nennen und nur ihren eigenen Zielen nachjagen oder aber die seelsorgerische Arbeit ohne Fleiss und Eifer tun. So müssen wir oft ihrer gedenken, dass unser HERR eingreifen möge.

Das hindert aber nicht, dass wir an Sie - liebe Daisy - in guter Erinnerung denken und Ihnen wünschen, dass Sie in diesen Wochen ein gesundes Kind empfangen mögen und die Freude einer jungen Mutter erleben dürfen. Möchte unser Gott Ihre Familie freundlich führen und Ihnen an Arbeit, Auskommen und Zufriedenheit das geben, was Sie nötig haben und was das Leben lebenswert macht. Dass Ihre Eltern durch schwere Krankheitsnot hindurchgehen mussten, ist uns herzlich leid, aber unser Gott nimmt jeden der Seinen in seine Schule, damit sie darüber innerlich reifen und ihr Herz ganz unserem himmlischen Vater zuwenden.

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Wie gern würden Frau Berg oder ich einmal in Ihre Tür treten und wenn es möglich wäre, ein langes Gespräch mit Ihnen führen, wie es einst in Govindpur geschehen.Das ist nun nicht möglich, so befehle ich Sie der Güte und Freundlichkeit unseres Gottes und grüsse Sie und unbekannterweise auch Ihren Mann sehr herzlich

Ihr

Gossner Mission

Shillong
20th Dec. '70.

Verehrter Direktor Berg! ① Mr. Akhter
Liebe Frau Berg!

When you receive my letter 87
already Christmas. So I wish you both a blessed Christmas and a at Gossner House very happy New Year.

You wrote me a very nice letter on our wedding day, last January and I have not answered yet. To-day I take the opportunity to extend my hearty thanks for your greetings. I do also on behalf of my husband who is at Calcutta since last July. Since last July he is employed in the All India Radio Service at Calcutta. I did not accompany him to Calcutta as I am still working here to support my parents and my brother and sisters. May be you have already had the information that father had stroke last June and since then he is suffering from paralysis. He was completely bedridden for five months. Now he is little better. But he always needs some one to help him. So mother is always with him for his help.

Now a days he goes out with mother on torve. He can conduct

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BY AIRMAIL
PAR AVION

हवाई पत्र
AEROGRAMME

भारत INDIA

85P

SHILLONG MAIL

Dir. Berg
Gossnershe Missionsgesellschaft.
1000 Berlin 41

Handjerystraße 19/20
West-Germany.

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

Daisy Kongari
C/o Rev. Roy.
Khatsamkiah
Shillong-1
Meghalaya

इस पत्र के अन्दर कुछ न लिखें NO ENCLOSURES ALLOWED

दूसरा मोड़ SECOND FOLD

पहला मोड़ FIRST FOLD

now Sundary services sometimes by sitting also. The Church situation in Assam is very miserable and depressing. There is no unity among the Pastors. How they expect good from the congregation. Here in Shillong no body cares to visit us. Just we attend the united service held every sunday in English for the outsiders. When I get time I used to gather our brothers and sisters who are employed here. But this Christmas I won't be able to do this service because I am expecting my first baby in January. So do remember us in your daily prayer so that everything will run smoothly with me. Yours sincerely, Daisy Kongari.

Gossner Mission

June 12, 1974
frie/sz

Mr.
Krishnamurti

Gandhigram near Madurai
Tamilnad/India

Dear Mr. Krishnamurti,

this is a very late letter but I hope you will forgive me for not writing earlier. I returned to Germany almost two months ago and I should have written at once. But there were so many things which seemed to be more important even though I thought that they were. Anyway I want to say thankyou to you and all the other friends who helped to make my stay in Gandhigram so interesting. I very much hope that one day I will be able to meet you all again.

Please give my very special thanks to the lady who was in charge of the guest house and who spoiled me like a queen. I was very grateful to her.

Wishing you all the very best for your work I remain,

yours,

D. Friederici

(Dorothea H.Friederici)

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L

Gossner Mission

To Dir. M Seeberg
Gossner Mission.

BIOGRAPHICAL SKETCH

OF

PADMASHRI REV. JOEL LAKRA



By

Kushal Kerketta M. A.; B. L.; Ph. D. (Candt)
Ex-Lecturer, Department of Anthropology, Ranchi University
Ex-Special Officer for Tribal Education in Bihar, Ranchi
Research Fellow.

SEPTEMBER 13, 1972

Gossner Mission

DEDICATED TO LATE MRS. HIRAMANI ALICE LAKRA

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Released on the 78th Birth Anniversary of
Rev. Joel Lakra

PRICE Re. 1/-only

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FOREWORD

I count myself fortunate in writing this foreword to an informative biography of an Adibasi leader who has influenced the tribal affairs for the last half century. As is evident from his life history the Padmashri Rev. Joel Lakra has been the torch bearer in the encircling gloom in the jungle of Chotanagpur and it seems as if Chotanagpur has progressed with his initial care and with his life span. Rev. Joel Lakra is first among the few who went to college as early as 1915 and went to study abroad as early as 1923 and then championed the cause of Chotanagpur in the fields of politics, sports and social reforms around the twenty's of the century.

Owing to his dedication and hard work for the uplift of Chotanagpuries in general and Adibasis in particular Padmashri Joel Lakra has become a household word and in one capacity or the other he is intimately known to each and every Chotanagpuri. One of the most dynamic personalities of Chotanagpur, the impact of age and area has not been much on Padmashri Rev. Joel Lakra. He has served the humanity with his whole family and kin men for decades and even today at the age of 78 he is as active as he was during his youths.

Though a born Kurukh he has studied and served in different parts of India as well as in foreign countries. The marriage connections of his sons and daughters are also spread among different communities of tribals and non-tribals. This reflects his broad vision, his spirit tolerance and above all feeling for humanity as a whole.

I have been in touch with Rev. Joel Lakra for the last 20 years and he has actively associated himself in the numerous seminars and conferences as well as organisations which we have set up during the last two decades for understanding the cultural matrix of Chotanagpur in particular and Indian social scene in general.

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He has been an active informant and has helped us in our academic persuits as he did 50 years ago for the late Shri S. C. Roy, the father of Indian Anthropology.

I am extremely happy that one of my ablest students Shri Kushal Kerketta took the initiative and pains in writing the factual life history of this beloved friend of ours. With his anthropological training and professional acumen as well as easy access to Padmashri Rev. Joel Lakra, he has been able to give us a rich outline of the chief events of his life. His presentation is of great anthropological significance as this life history reflects the history of modernisation in Chotanagpur. It also reflects as to what tribal life was 50 years ago and what Padmashri Joel Lakra wantad it to be.

I am extremely happy to note that this short biography is being released on the 78th Birth Anniversary of Padmashri Joel Lakra and I do wish him many more years of fruitful and eventful life to serve his tribal brethren in particular and humanity in general.

Dr. L. P. Vidyarthi
M. A. (Luck). Ph. D. (Chicago) F. A. A. A.
University Professor and Head of
Anthropology Department
Ranchi University, Ranchi.

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PREFACE

In bringing out this booklet on Padmashri Rev. Joel Lakra is to make familier the tribals of Chotanagpur in particular and the public at large in general for whom he has been serving as a great leader. He has encompassed all the fields of activity with equal and balanced weight to his credit and praise for others.

I feel myself fortunate to collect the information about his life sketch who has virtually no time even to talk about his life as he remains always busy in humanitarian works. He remains surrounded by all walks of people round the clock.

I had a daily appointment for an hour or so for more than a week but still it could not be possible for me to collect all the informations about his life as the daily horde of visitors always diverted him during the time he was in mood to narrate his life history. However, I feel confident and satisfied that he could give me rather a complete picture of his life and the biographical sketch attempted here covers his entire life that are important.

Thus this should not be construed as a biographical study but a study of important events in his life.

This booklet could have been rather impossible to be published timely without the personal interest and finance made by Padmashri Rev. Joel Lakra himself. I also wish to accord my gratitude to the G.E.L. Church Press,Ranchi for special concession and prompt action in the publication.

I owe him a special debt of gratitude as he personally read and corrected the manuscript before going to the press. I do wish him a long life and vigour with a bright fruitful years ahead and a grand Happy Birth Day.

KUSHAL KERKETTA.

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PADMASHRI REV. JOEL LAKRA AND HIS FAMILY



Padmashri Rev. Joel Lakra

A man of about five feet two inches in height, possessing a moderate fair complexion with an appealing and steady conversation, a commendable personality and a man of balanced judgement is indubitably a certain voice in the jungle of Jharkhand which is heard always in differnt melodious tunes for the social, political cultural, economic and educational upliftment for the half naked tribes of Chotanagpur since 1920 under the platform of *Unnati Samaj*. His voice of life for social and economic freedom is still heard in the same gusto but the *Jharkhand Political Party* which emerged out of the *Unnati Samaj* joined in his voice and gradually subdued is as it deviated from the initial constitution and principle. He is known almost by all the tribals of Chotanagpur. Among the tribes of Chotanagpur he is known as social and religious leader. Outside Chotanagpur he is known as social and political leader. But in whatever manner he is known by the people it is still seen and heard in one form or another that his voice exists and has been working among the tribes of Chotanagpur to a commendable degree for which he candidly dedicated himself. He is a devout Christian that is reflected in his deeds, words and mind. That is to say, honesty, simplicity, helpfulness, generosity and love to all human being are his treasured weapons. With this short introduction now I wish you to hold his projected mirror.

1. Childhood and the Family

He is born in a Bhuinhar Kuṛukḥ Christian family of village Murgu, P.S. & P.O. Ratu, dist. Ranchi in September 13, 1894. His father Shri Mashi Prakas Lakra married Shrimati Karuna Tirkey of Gungu Toli, Ranchi and was working as a catechist in the Lutheran Church. His parents were blessed by eight children-five boys and three girls. In terms of age grading they are as follows :— (1) Mr. Theophil Lakra (2) Late Shrimti Hanna Lakra (3) Late Sushri Dharmania Lakra (4) Mr. Joel Lakra (5) Late Shrimati Asrita Lakra (6) Late Rev. Immanuel Lakra (7) Late Mr. Premchand Lakra and (8) Late Mr. Malaki Lakra.

Thus Mr. Joel Lakra is the fourth son of his parents. His father being a catechist could earn a negligible sum for this big family and as such his elder sister Sushri Dharmania Lakra better known as Barki

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Mistress being U. P. trained took the job as a teacher in Bethesda Middle Girls School, Ranchi in 1909 to help in the earning of her father as well as to help in the schooling of her brothers. It is she who loved Mr. Joel Lakra like her parents and in fact she showed it in her practical life by dedicating herself as a spinster for the cause of love to educate her brother Joel Lakra. She wanted to see him well educated and for that reason she offered her entire life to him. It is the love of this very sister which made him a man of mark today. This is a rare example of love between brother and sister who sacrifices the life for one another. Till the last journey of her life she lived with Mr. Joel Lakra and gave up her ghost in 1960 after seeing him highly educated and well placed as she was dreaming for him. His father retired after working 47 years as a catechist and died in 1927. His mother lived longer and always lived in the village. At the age of 84 in 1957 as she bade a good-bye to her family and this world.

2 His Schooling

At the age of 8 years in 1902 he was admitted in the village school Murto, P. S. Bero, Ranchi. He attended the L.P. School in the traditional Oraon dress, i. e., wearing the east and the west (loin cloth), a phrase common among the Europeans. But for his better education he was transferred to Chatti Boarding School, Lohardaga and in 1905 he passed the lower primary. As the school here was only up to Lower Primary standard and for that reason he was admitted in Lohardaga Mission Boarding School in 1906. From here he passed Middle standard in 1909. Since his elder sister Sushri Dharmania Lakra had already joined this year as a teacher in Bethesda Middle Girls' School, Ranchi and who cared much about his education and future career got him admitted in the Gossner High School, Ranchi in 1910. In the year 1914 he appeared in the Matriculation Examination and passed in 2nd Division. After passing the matriculation he was appointed as a Head Master of U.P. School, Rajgangpur where he worked for one year (1914) and he was called to the Gossner High School as a teacher in 1915. During the time his pay was only Rs. 15/- P.M. but was quite sufficient for that time. He always thought of college education and for that reason he spent only Rs. 3/- on his fooding and clothing, the rest Rs. 12/- he gave to Mr. I. Stosch, the Principal Gossner High School to save for him for the college education. With the saving of one year he found himself well and good to join in St. Paul's college, Calcutta. Thus in 1915 he took his admission in this college and in 1920 he passed the B. A. During his college education the one year's earning that he saved lasted for a year. Since a month's fee including lodging and fooding was only

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Rs. 12/- P. M. the rest was borne by his sister. Thus he was the 5th graduates among the tribes of Chotanagpur.

After graduating from college Mr. Blair an European Education Officer came personally to him in order to offer a job in Education Department but he did not accept it on the ground that he would work for the tribals. Thus he joined in the Gossner High School, Ranchi as a teacher in 1920. The same year two offers came from abroad for the study of theology. One was from England another from U. S. A. But he accepted the offer of U. S. A. because his sponsors had already sent an almirah of books along with the offer for preparatory study in India. His sponsors were two American Bankers – Mr. Denhard and Mr. Kingsbury. Both of them belonged to Washington, Illinois. They were communicated by Dr. John Aberly who was for some time the Superintendent of American Lutheran Mission in India. He did not only arrange for his finance but his elder brother who was a farmer in Chicago, Illinois took the responsibility for his fooding and clothing during the period of his study At the time of his preparatory study he was a teacher in Gossner High School - 1920 to July 1923. In 1920 he organised the *Unnati Samaj* and before he left for U.S.A. he elected Mr. C.P. Kachhap as president, Rai Saheb Bandiram as secretary and Mr. Alfoas Kujur as treasurer for the smooth functioning during the time of his absence. Thus in July 1923 he left for U. S. A. by ship and joined the Chicago Lutheran Seminary. While he was in the begining of first year course a senior American friend of his named Leonard Johnson wrote 500 Post Cards to different religious institutions of Chicago and neighbourhood making in all two months programme for Mr. Joel Lakra for leading the Church service and sermon. He added in each letter that whatever collection would be raised in such service should be given to him besides conveyance charges both ways in order to help meet his expenses of studies. Within a week response came from all the places and he thus got appointments for sermon and service. In each Church service he was given $5 to $30. Thus it became more than sufficient for his study expenses. Dr. John Aberly, his benefactor had returned to U.S.A. and occupied the chair of Missions at the same institution in which he was taking his courses. Dr. John Aberly's elder brother who had taken the responsibility to bear expenses on his fooding and clothing regularly sent money to his drother for him but Mr. Joel Lakra never approached for money. When Dr. Aberly found that he never asked for money, he was rather surprised and sent for him. He asked as to why he did not see him for money. He told that he got money by giving sermon and conducting church service that was more than sufficient for him. But Dr. Aberly could hardly believe

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him and in order to ascertain the fact he said, "Would you lend me $20 for today, I need it." He said, "Yes," and then and there gave him the twenty dollars. In this way Mr. Joel Lakra was tested by Dr. Aberly three times and during these tests he lent him twenty dollars. This made Dr. Aberly confident and satisfied and commented thus : "Your twenty dollars will never decrease like the widow's a jug of oil and pot of flour so long the prophet Eliah was with her during the great famine of Biblical time." This is one of the glaring example of his honesty, simplicity, and straight forwardness. God's love was always on him as he also loved him. Mr. Joel Lakra simultaneously joined the North Western University, Evanston, Illinois for his M.A. courses in Sociology, Education and Church History. Thus from Chicago Lutheran Seminary he got two degrees - B. D. (Bachelor in Divinity) and S. T. M. (Sacre Magister Theologia or Master of Sacred Theology which includes Higher Study of Greek) and M. A. degree from the North Western University, Evanston, Illinois. He was in the U.S.A. from 1923 to 1927. After the completion of his study his benefactor wanted him a world tour on the way back home with the money that had and accumulated and sent by Dr. Aberly's elder brother. But this time China-Japan war had already broken in Sangahi so the world tour programme was cancelled.

When he came back, out of the little saving he bought a piece of land in Gungu Toly, Ranchi measuring 15 Decimil at the price of Rs.800/- in 1928 where he got built a house in 1965 and is his present abode But afterwards he was presented in gift .6 Decimil of land which is attached to his land. Here ends his education career and starts new life as a father, as a religious leader and a leader of social and political fields.

3. As a Father and His Family

On January 7, 1930 three years after his return from the U. S. A he was United in a holy matrimony with Srimati Hiramani Alice Panna of Depu toli, Ranchi. She was non-matric but as a house wife she possessed all the qualities and had an extra-ordinary manners that matched so suitably with her husband that no one could have said her to be less educated than Mr. Joel Lakra. She had wonderful art of conversation and appealing personality. Both the husband and wife got influenced and inspired from one another. She was her permanent source of inspiration in all the future walk of his life. Both loved one another very much. Thy were always found together in a joyous mood But unfortunately during his old age she could not serve him and gave up her ghost due to kidney trouble on January 26, 1961. Mr. Lakra has also a big family like his father and in that sense he maintained the

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tradition of his lineage. He is blessed with seven children—four boys and three girls. They are the following according to age : (1) Mr. Christ Albale Lakra who is born in June 27, 1931 has a B. A. qualification from Madras University is now a Dy. Magistrate and married to Shrimati Kamal Paul of Laheria Sarai, Darbhanga in 1965. She is a non-matric and a housewife. (2) Shrimati Rasi Rani, born in June 1934 has M. A. qualification and is married to Mr. Sammuel Horo B. Sc. of village Kharsidag, Ranchi in 1955 who is an Assistant Superintendent of Commercial Taxes. (3) Shrimati Mani Christiani Lakra, born in July 1937 who died in 1964 while she was in B. Sc (final) due to nervous contraction (4) Shrimati Mini Mashi Hulasi Lakra, born in July 1940 and after doing her I. Sc. she went to Germany for Medical course and while studying there, she came into contact with a German Medical army officer named Hojbert Linthe of Berlin and married him in 1967. She is now a house wife with a child and her husband is a Medical Doctor in the Military Department. (5) Mr. Dhanmasi Biren Lakra, born in January 26, 1943. After doing his I. Sc. he took training in Electrical Engineering and now looking for job. (6) Mr. Cyril Jublis Lakra, born in1947 has a B.A. qualification and is working in the A.G. Office, Ranchi. Mr. Manjras Mashi Gossner Lakra, born in 1949 is now a B.Sc. Student.

Thus it shows that Mr. Lakra took a proper care of all the children and gave them due education according to their choice and aptitude. By looking the marriage pattern of his children it is found that all who have already married by now made their choice of mate outside their own Oraon community. That is to say, the eldest son married to a Hindu Christian girl, and the two daughters were married to a Munda boy and a German boy respectively. While among the Oraons the tradition is clan exogamy and tribal endogamy. But here the things are different. The boundary of race, territoriality and nationality has been crossed which shows a charge from orthodox with a wide outlook and philanthropic idea. Thus Mr. Lakra has given a good family for the love of humanity that knows no walls of discrimination. In this sense he has won the battle of communalisms territoriality, nationality and the ills like casteism. He showed this practically in his family and advocates the unity and loyality can be maintained by assimilation without loosing the self identity and prestige. That is to say, the feelings of race, religion and nationality is but a spurious wall that breed hatred among the mankind and check in the peaceful growth of national and international cooperation. Thus he maintains right from his adulthood this principle and for that reason he organised the *Unnati Samaj* for unity among the tribes and loyality to nation in order to win the social, cultural and economic freedom.

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4. As a Founder And Organiser

(a) The Unnati Samaj.

He was always thoughtful about the fallen conditions of tribals. There was in him a hidden spark to fire the ills and evils of the tribal community. But this spark could not get the vent until he graduated from Calcutta. After returning from Calcutta he could no more tolerate the pathetic plight of the tribals. They were so much being exploited by the non-tribals that reached almost to the verge of their moral and economic extinction. The tribals were simply addressed by others with the term "*A rar ikol*" (O, idiot and simpleton creature). This troubled him very much. On the one hand the tribals were being exploited to the last drop of blood and at the same time disrespectfully callied by hateful and degrading term. Thus he thought that the only way of survival is unity through some sort of organisation. He contacted first the three leaders of Ranchi and told them about the urgent need of unity and an organisation for the upliftment and for the stoppage of exploitation. These first three leaders were Bandiram Oraon, Alfos Kujur and Christopal Kachchap. They were convinced of it and with joined hands they started to search out other leaders from all the groups of tribal communities. Among the Kurukhs, Shri Rungtu Oraon, Shri Mashi Dayal Kujur; among the Mundas, Shri Christ Anand Tiru, Shri Bir Singh Munda, Shri Elias Topno and Shri Lowrentius Barla; among the Hos, Shri Samanto and Shri Captain; among the Santals, Shri Hembrom of Kathi Kund and others were included in the *Unnati Samaj*. These leaders brought more leaders of their respective community in the organisation . Thus a draft constitution was prepared by Mr Joel Lakra and in the general meeting which was held at Stosh Hostel of Gossner High School, Ranchi on July 1920 was passed with loud cheers and enthusiasm. In this meeting the Kurukh, Munda, santal, Kharia and Ho all attendend in great numbers. Here begins the first constitutional fight in democratic manner against the ruthless exploitation of the tribes of Chotanagpur. This organisation was the united front of all the tribes of Chotanagpur and took the recourse of fight and opposition in there measure ways. (1) By way of organising and holding meeting time to time for raising collective voice (2) By way of representation before the government and (3) By way of publishing a monthly magazine entiled "Adibasi". This was a monthly magazine started in 1921 and lasted till 1932. It was brought out in four different languages —English, Hindi, Kurukh and Mundari. The thematic slogan which he gave to the Unnati Samaj was "If we want to hold our own in India we must hang together or we shall be hanged separately." This organisation had the 18 points of constitutional rules. These are given hereunder :—

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1. The Munda, Oraon, and Kharia of any village desiring to form an organisation with a view to bring changes in his village or country for welfare and progress will be deemed as the village council or *Gaon Punch*.

2. All the male members of the village of above mentioned will be deemed as a member of the village council.

3. For the proper functioning of village council president, secretary and treasurer to be elected and the same should be notified in their respective *Parha* or circle.

4. The village council should elect seven more able men to help the president, secretary and treasurer. Thus the body so formed will be called an Executive Committee and will meet monthly or earlier if it so needed. Out of these ten executive members the attendance of five will make it valid.

5. The Executive Committee will shoulder the entire responsibility about the loss and gain of the village fund.

6. At every three months the village council will sit in which the work of the Executive Committee will be approved. It may sit earlier if there be some urgent need.

7. A *parha* or circle should be established by joining several villages.

8. Minimum of two members of each village council will be the representative of *parha* or circle.

9. This village council should act according to the advice of the *parha* or circle.

10. In order to run the Parha Council, president, secretary and treasurer should be elected from among the members.

11. Parha or circle Council should meet at every six months.

12. It is the duty of the parha council to see the need of village organisation and other matters of their jurisdiction and act for it peacefully without any force.

13. The president of Parha Council should report to the Unnati Samaj about the formation of village council and the parha council of their jurisdiction.

14. All the Parha Council should send minimum of two of their representatives in the general meeting of Unnati Samaj.

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15. The Unnati Samaj or Parha Council of Ranchi will issue from time to time the directives to all the Parha Councils and they should report to all the village councils to act accordingly.

16. Election to be held at the interval of every three years. The old members will be again eligible to stand for election.

17. The village council should report to Parha Council about all its sittings.

18. The President of the Parha Council should send reports of all the meetings to Chotanagpur Unnati Samaj, Ranchi.

Since there is a separate article on the Unnati Samaj written by Padmashri Joel Lakra himself in the Kurukh language which is being published shortly in a book, so I feel here sufficient to write about him as a founder organiser and a certain voice of the forest of Chotanagpur. This very Unnati Samaj is today known as Jharkhand Political Party.

(b) The Chotanagpur Student's Union.

In 1917 while he was a college student in Calcutta he formed a union of the Adibasi Students with a main purpose to persuade the tribals for college education. He was the founder and president of this Union. This very Chotanagpur Student Union took the shape in later time as the Adibasi Student's Fellowship.

(c) Young Chotanagpur Team.

He founded a hockey and football team in 1920 and named as above and became the president of the team. Though he was not a good player but in hockey he was an average player. He wanted to see all round development of the Adibasi people. Thus he encouraged the tribal players to enter in matches. He took his team of Hockey the same year to play in Calcutta. Shri Jaipal Singh was one of the players who played from the center forward position. This very Chotanagpur Young Team is today known as Young Chotanagpur Blues.

5. In the Service

(a) As a Teacher 1914-1942

In 1914 he was appointed as a Head Master Primary School, Rajgangpur, Orissa but just before the expiry of one year he was transferred to Gossner High School Ranchi as a teacher and worked here only during 1915. From 1915-1920 he was in Calcutta for his college study and there after from 1920 to 1923 he was again back as a teacher in the same School. From 1923 to 1927 he was abroad for his higher studies. When

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he got back in 1927 he became the Vice-Principal of Gossner High School and from 1928 to 1936 he became the Principal of the school. During this time he infused among the mind of the tribal students the need for college education for tackling the Adibasi problems that was lingering upon. His inspiration rather roused the conscience of some students to work for the tribals after education. He also emphasised about the regular use of the mother tongue in order to safe-guard the tribal culture and identity. On May 4th 1936 he joined in Andhra Christian College, Guntur as a teacher of English and Bible. He worked here till 1939.

There was a public Examination in Bible knowledge for the college students of the whole of Madras Presidency, in which the students of Andhra Christian college took part. The college authorities were satisfied that during 1937-39 the Andhra Christian College secured second and third prizes and first and second prizes respectively in two years. The Principal Dr. Neuderffer of this college complained that the Indian students were not made up to learn Greek language. Rev. Lakra humbly offered to teach Greek at the college and he was entrusted with the impossible task. In one month the whole of the college campus was resounding with Greek. The Principal was wondering at the interest the students took. At the end of the year all students got first class marks at the Examination. Rev. Lakra handed over the Answer Books to the Principal for review with a request that half a mark might also be deducted even for a mistake in comma. The Principal said that he could not deduct any marks. Later, two of these students became Presidents of the Andhra Evangelical Lutheran Church.

In 1939 he was called to join the Theological College at Rajamundri, Andhra Pradesh to teach up to B.D. courses. He served here till 1941. In 1941 he was offered the post of Principal at the Theological College, G. E. L. Mission Ranchi. He could hardly serve one year in this post and became the President. of the G.E.L. Church Chotanagpur and Assam, Ranchi in 1942.

Thus from 1914 to 1942 he has a career in teaching on different capacity and subjects. That is to say, he taught various subjects in schools, English and Greek languages in colleges besides theology. This made him a man of wide experience, systematic disciplined and wide read. He ingrained in himself the ideals of pupils-teacher relationship, which relationship he extended in his wider area of public life. This very quality made him more popular among the people in general. In this way he made many a good citizens and admirers for himself.

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(*b*) *As a President and Pastor of G E.L Church Ranchi. 1942-1955.*

He was elected as the President of G.E.L. Mission, Chotanagpur and Assam, Ranchi in 1942 and he held this post till 1955. Here comes the new phase of his life in which he worked devotedly and sincerely about the preaching of Gospel and expansion of the religious field of G.E.L. Church. He himself baptised the people of many villages and a few of the whole village. Besides the church activities he paid much attention for the growth of education among the tribals. He also became in 1943 a member of the Board of Secondary Education. In all, he opened fifteen high schools for the growth of education in Chotanagpur. There is also a High School in his name as Joel Lakra High School in the village Rani Khatanga, Itki, Ranchi. He is the founder persident of this school. The major Schools opened by him are as follows:— 1. Eidnes High School Takarma 2. Jubilee H. School Gobindpur. 3. Bethesda Girls H. School, Ranchi. 4. Burzoo Lutheran H. School, Khunti. 5. Koronzo H. School, Simdega. 6. Lohardaga Lutheran H. School. 7. Chainpur Lutheran H. School. 8. Gumla Lutheran H. School. 9. Kinkel Lutheran H. School. 10. Khunti Toli Lutheran H. School' Simdega. 11. Marcha Lutheran H. School, Khunti. 12. Rajgangpur H. School, Orissa. 13. Tejpur Lutheran H. School, Assam. 14. Kania Pathsala Doranda, Ranchi. 15. Joel Lakra H. School, Ranikhatanga. In addition, he entrusted two pastors in the translation of Bible into Kurukh and Kharia languages. Rev. Urbanus Kujur who was to translate into Kurukh took 10 years while Rev. Samuel Bage who was to translate into Kharia took 15 years. Both of them had been made free just to do it. And thus the New Testament and ***Bhajan Sahita*** were published in the two tribal languages. He also got published hymn books on Kharia the ***Along Puthi***, in Kurukh the ***Kurukh Dandi*** and in Mundari the ***Durang Puthi***. Shri Dharamdas Lakra who collected 2,000 Kurukh songs in the caption of *Lilkhora Khekhel* submitted first to him for publication. He handed the same to Mr. W.G. Archer for publication. Dharamdas Lakra also submitted to him the manuscript ***Kurukh Mani Khiri*** (the Kurukh history) in the Kurukh language but it could not be published due to some reasons. This manuscript travelled from one hand to another and finally disappeared somewhere. It was first taken away from him by Shri Ahlad Tirkey, Editor of Dhumkuria magazine and from him late Shri Julius Tigga took possession and some stole it in Delhi while he was with his dance party during the Independence Day Celebration. It was Shri Julius Tigga who informed the present writer about it. Thus a valuable manuscript about the Kurukh culture and history has been nipped in the bud.

Thus Rev. Joel Lakra not only worked for the growth of G.E.L. church but also did sold works in the preservation and growth of tribal

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languages. It is his impetus and direction that in the Oraon villages the churches are held in the Kurukh language. Folk songs and tunes are corroborated in the church hymn and many of the German and English hymns are given the tribal tune and taste. Similarly, some of the folk songs and *Bhajans* have been atuned according to foreign style as to make it more devotional, spiritual and meaningful.

To mention in brief about the important works done for the growth and expansion of the Lutheran Church seem here of great interest. In a rural area of village Am Gaon, Sambalpur, Orissa he opened a hospital named as Am Gaon G. E. L. Church Hospital. The site of this area which is situated at the scenic edge of river Brahmani attracted Rev. Lakra very much. He decided to open a hospital here to serve the poor tribals of this area. For him the area of the site seemed to consist of 50 acres and for that reason he immediately contacted Mr. Bose, the Dy. Commissioner and said, "I am a Christian Phakir who has come to beg of you". The Dy. Commissioner asked as to what he could help him. Rev. Lakra said that he had seen a site of 50 acres of land at Am Gaon which he needed for opening a hospital for the poor people of this area. He also added that he did not have the money to pay any amount for the land but he could bring the doctors and nurses of Germany in this hospital. Not only this but he could bring the Germany in this place. The Dy. Commissioner got interested and pleased to know about it and asked that how much land he needed. Rev. Lakra said that he needed the 50 acres of land that was there. The Dy. Commissioner said that if he had asked him 5 acres of land he could have given him right then but 50 acres of land was beyond his power and that could be done by the government. Rev. Lakra asked to write for him to the government but with the condition that he could not pay any price for the land. The Dy. Commissioner asked him it he had Re 1/- for *Salami*. He also enquired whether Rev. Lakra could pay Rs 30/- as rent. Rev. Lakra said that this could be done out of the produce raised by the land. The Dy. Commissioner wrote to the Chief Minister of Orissa and just after one year every thing was finalised. Thus Rev. Lakra got a telegram from him to come and take the possession of land. In survey the land came to 22 acres in measurement which seemed to Rev. Lakra in his eye estimation to be of 50 acres. Thus he opened a hospital and brought a German doctor and a nurse in this hospital. The German Nurse personally visited on cycle from village to village and distributed medicine to the poors of more than 100 villages. Now this hospital has expanded and is serving a lot of people of this locality.

The joint Mission Field : When he was in Germany he was asked to provide a Mission Field to work by the Germans apart from the

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Lutheran Church At this instance Rev. Lakra established a Joint Mission Board consisting of 50% Germans and 50% Indians and opened the Mission Fields in Singhbhum, Orissa, Mednipur and Andaman Island as being elected the president of this Board. Under this very Joint Mission Board the village Am Gaon hospital was placed to function.

Surguja Mission Field, M.P. :- Rev. Lakra met the Maharaja of Surguja in 1948 and requested to allow him to open a Mission Field. By this time government had taken over all the powers of Rajas and for that matter he told him that he did no longer hold the authority but agreed to the opening of the Mission Field. This was the first and new area ever ventured before by any Evangelist. Whosoever came here before to preach the Christianity were either badly beaten or hanged. While Rev. Lakra was coming out of the palace of Surguja Maharaja and finding a room vacant he went in and knelt down to pray for the blessing of God and expansion of Evangelical work. Thus in 1951 Rev. Lakra opened a mission field known as the National Lutheran Mission and both Rev. Lakra and his wife preached the Gospel from village to village and baptised 700 persons. His mission got popular there as Lakra Mission. When Rev. Lakra opened the door to this place the ten more mission fields got in to work there under the National Christian Council. A few among them were Disciples Mission of America, S. P. G. and Baptist Mission etc. The N. C. C. called a meeting of all the mission fields at Bilaspur, M. P. to report the progress made by each mission field in one year. All the mission fields reported their progress to be nil save the Lakra Mission. When Rev. Lakra was asked as to how many he baptised, he reported 700 persons. At this the N. C. C. called back to all the rest Mission Fields and Rev. Lakra was entrusted the entire area to be his own Mission Field work. The Evangelical work grew in a great momentum and the people of several villages got baptised. As a result of this mass conversion into Christianity the Hindu Mahasabha constituted a Commission of seven members against the activities of Christianity. The Commission is known as Neyogi Commission. Shri Neyogi was the Chairman and Mr. Pathak was a Secretary who was then the Dy. Commissioner of Raigarh. Rev. Lakra was one of the invitees of this Commission to tell about the Church activities. He told them every thing frankly and in good faith. The Commission asked him as to how he converted into Christianity. In reply to this question Rev. Lakra told Shri Neyogi by bringing out the Bible, "Let me preach you and see that right now one of you will be converted into Christianity". Rev. Lakra got a hearty send off by the Commission with a congratulating word by Shri Neyogi, "I did not come across a Christian of your type." It was the activities of Rev. Lakra in Surguja that made Hindu Maha-

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sabha to form a Neyogi Commission to supress the growth of Christianity but Mr. Jawahar Lal Nehru, Prime Minister of India seeing a copy of the Neyogi Commission's Report given by a Pakistani Missionary while he was in America immediately cabled to stop any further publication and act against Christianity.

Udaipur Mission Field, M. P. :- Rev. Lakra when opened a mission field in Udaipur he was asked by Mr. Essebeggar, an American Evangelist who was also one of the Secretaries of N. C. C. to leave the field for him alone. As he claimed that he had ample money to work in Udaipur while Rev. Lakra had no monetary support. But Rev. Lakra did not pay any heed to his warning. At this, Mr. Essebeggar instituted a case against him before the N. C. C. A Committee of four members were sent by the N. C. C. and Rev. Lakra appeared before this committee in the Circuit House of Pathalgaon, Udaipur. He emphasised before the Committee that no Missions should depend upon money for the success of Mission. We should only depend upon Jesus Christ whose Mission we have to fulfil. At this, the committee made a resolution before the N C. C. that they had asked Rev. Lakra to quit this Mission Field. Rev. Lakra replied, "I may go out of the N. C. C. but I can not go out of Udaipur Mission Field. After 5 years Mr. Essebeggar wrote Rev. Lakra, "My money is exhausted and I can not continue my work in Udaipur therefore take over my mission field and also my Christians. Thus the entire Udaipur came solely under his mission field and now there are 2,000 Christians with two pastors.

As such he made a great contribution for the Lutheran churches in India as well as for the preservation and growth of tribal culture and spirit.

(c). A period of Transition In his Life 1955-1960.

This was the period of new awakening for the Lutheran Churches of Chotanagpur. The realisation of self identity as a tribal of particular group was felt and expressed in its full form among the Lutheran tribals, The bondage of illiteracy and exploitation had kept them for long united as a single community but the efforts of Rev. Joel Lakra in threshing the ills of illiteracy and alien exploitations showed its success in the expression of self identity among the different Lutheran tribes of Chotanagpur. It was specially reflected among the Mundas and the Oraons. Thus the Lutheran churches of Chotanagpur were divided into two groups-Munda and Oraon. Both wanted to have their own separate group in the Lutheran church. Thus there became a great rift among the Lutheran churches of Chotanagpur and the usual functioning came to a stand still.

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MrNiral Horo and Rev. Jello Tigga stood for the Munda group and Rev. Lakra for the Oraon group. This very rift also took the colour of politics in terms of racialism, communalism and regionalism which was then the common characteristic of India as such. In this way the chair of the Lutheran Presidentship was held in abeyance. The main assertion and move of Rev. Lakra was that let each tribe has their own autonomy even within the churches for self expression identity and better service in the churches as well as mutual cooperation for the progress in national field. His philosophy of mutual co-existence was not understood by many and some are still in doubt and for that reason some gave it to a political colour His philosophy is neither political nor religious but chiefly rests on social and cultural background, Much debate and discussions were held in regard to settle the differences and bring back the Lutheran church on its conventional and traditional line but of no avail. The basic reason for its failure is the new awakening among the Lutheran tribes which Rev. Lakra had been sowing among them since long and thus the philosophy of Rev. Lakra finally wins to continue for mutual co-existence and respect among the Lutheran tribes of Chotanagpur. Since the detail of it can be had in the Lutheran Church History so I have just touched here the salient features that pertains to the life of Rev. Joel Lakra.

(d) As a Senator (M. L. C.) 1957-1962.

He was nominated in 1957 as Member of the Legislative Council, Bihar and worked on behalf of the Congress party for the tribal upliftment in Chotanagpur. During his term as a M. L. C. he did three outstanding works for the development of tribals. He raised his voice in the Legislative Council for the social economic and educational facilities for the Chotanagpur region, more particularly for the tribals. Before this Shri. S. K. Sinha, Chief Minister and Shri. K. B. Sahay, Revenue Minister offered him Ministership of cabinet rank but he declined with thanks preferring to serve the Adibasi remaining outside the ministry which really provoked the dignitaries and later they brought him to M L.C. as a congress member. This shows that he was never after the power and position.

In 1960 he was again elected as the President of G. E. L. Church and with ease he took the onus of M. L. C. and Presidentship of G. E. L. church on each shoulder. Thus he played a dual role from 1960-1964 as a political and religious head. Here again he broke the conventional and traditional chain of the Lutheran church, for a Lutheran Christian can not be a religious and political leader simultaneously. The Biblical arguement advanced against him was that a man can not serve two masters at a time. But he well defended by the Bible itself that give to God

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that is of God and give to the government that is of government. Besides, Moses himself was both political and religious leader. This reflects his wide outlook and original sharp brain. He retired from his long service in 1965.

(e) As a Director of United Bank of India, Ranchl. 1969 to date.

After his retirement in 1969 he received an offer from the Home Ministry, Govt. of India under the direction of Mrs Indira Gandhi as a Director of the United Bank of India, Ranchi. He gladly accepted the offer even during his old age and presently he is doing a lot of welfare works through the Bank to the tribes and people of Chotanagpur. Though he is physically weak but mentally he is well seasoned and a perpetual fountain of love and sympathy to all.

6. In The Foreign Land

He left India in 1923 for the U. S. A. for higher studies. On the way to rhe U. S. A. he visited Italy, Gibralter and England. He remained in the U. S. A. from 1923 to 1927. In 1947 as a president of G.E.L. church of Chotanagpur he attended the conference of the Lutheran World Federation in Sweden. On the way to this meeting he visited England, Belgium, Holland and Denmark and on the way back home he visited Germany. In 1948 he represented the World Council of Churches at Amsterdam, Holland. On his way back he visited Switzerland.

Since 1947 to 1952 he had regularly visited every year either England or Germany for conference.

In 1963 he attended the World Conference of Schedule Tribes held in Philipine Island under the sponsorship of the World Council of Churches.

Thus Rev. Lakra is highly read and widely travelled man among the tribes of Chotanagpur.

7. Languages That He Knows

He is a man of multilingual personality. He can efficiently read, write and speak the Kurukh, Hindi, Sadry, English and Greek. He can also read and speak Bengali and Mundari, while he can read and write only the Hebrew tongue.

8. Outstanding Award And Honour He Received

In 1953 he was awarded the honour of *Kathbiri* (Ph. D) by the Kurukh Kath Jatra for service in the Kurukh literature.

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In 1963 he received the government of India award *Padmashri* for his outstanding individual qualities.

In addition, he was honoured by being elected for 5 years as an Executive Member of whole of Asia by the Lutheran World Federation Conference that was held in Lund city, Sweden.

Over and above, he stiil holds either the portfolio of Vice-Chariman and president to different social, cultural and educational organisation, i.e., a member of the Governing Body of Women's College, Ranchi and Government Training College, Ranchi; Sendicate and Senate member of Ranchi University; a member in the Governing Body of Ranchi Agriculture College and Sanskrit College, Ranchi, Committee member of Ranchi Jail, Kanke Mental Hospital of both Indian and European and Itki Sanitorium, Ranchi. He is also a member of the Ranchi Improvement Trust. In addition, he is the Chairman of Ranchi Gandhi Peace Foundation. He was also the Chairman in 1967 of Ranchi Famine Relief Committee.

9. Contact And Talk With the V.I.P's of India

In 1934 he met Mahatma Gandhi at Birla Bhawan, Ranchi and talked all general matters of interest. In 1951 Rev. Joel converted the entire villagers of Gumri into Christianity. A case was instituted against him on this ground in the court of Khunti Rev. Lakra wrote on his defence on religious freedom to the President of India. Dr. Rajendra Prasad. And Dr. Rajendra Prasad replied that he could not go jail for it. In 1963 he had a general personal talk with Mr. Jawahar Nehru. He has still a close contact with Mr. Benova Bhave. He worked with him since 1941 onward. He is still a chairman of Zila Gram Swaraj Samiti, Ranchi. In 1963 he met Dr. Radha Krishna, president of India.

In 1947 he talked with the Secretary of State for India regarding Chotanagpur as a separate State. He had also the touch with the viceroys such as Lindlithgo, Willingdon and Lord Erwins. In addition, he had a close touch with all the Governors of Bihar, Commissioners of Chotanagpur and Dy. Commissioners of Ranchi. However, he was not untouched with the chief Ministers and Ministers of Bihar. He was very close to Shri Krishna Sinha, Shri Anugrah Narayan Singh, Shri Mahesh Prasad Sinha, Shri Binonand Jha and Shri K. B. Sahay and many others. Among the Missionaries of other denomination he was very close to Bishop Leffroy Metropolitan of India, Bishop Westcott of Chotanagpur, Bishop Manikam of Trichnapali, Bishop S. K. Mandal president of the National Christian Council of India and others.

Gossner Mission

Mr. S. C. Roy, the father of Indian Anthropology had a very close and intimate relationship with Rev. Lakra. Both helped one another in their respective field of work. i. e.; Rev. Lakra helped him to know the tribes of chotanagpur from inside and more particularly about the Oraons. Mr. S. C. Roy helped him in the Unnati Samaj for the tribal upliftment in Chotanagpur. Both walked shoulder to shoulder in the welfare and upliftment of the tribes of Chotanagpur.

10. Contact And Talk With The V.I.P's Abroad

He is closely known by all the Lutheran leaders and presidents of the world. To name a few among them are Dr. Fry, Dr. Schiotz of America, Dr. Lokies of Berlin, Dr. Kishi of Japan. In addition, the Bishops with whom he has contact are Bishop of Hanwar, Bishop of Denmark, Bishop of Berlin and the Arch Bishop of Sweden.

11. A Brief Observation

Thus Padmashri Rev. Joel Lakra is not only a Kurukh man of mark and a certain voice of the jungle of Chotanagpur but a figure of national and international field. As a freedom fighter of India he chose the constitutional and democratic means against the British government. Organisation of tribal meetings, publication of Adibasi magazine, representation through memoranda and other suitable means like non-violence were his chief weapons. He fought well under the banner and platform of Unnati Samaj for the tribals of Chotanagpur in particular and India in general. He is one of the first tribals in Chotanagpur whose fields of work radiates in all the aspects of human life. He is a man of simple living and high thinking. He loves to all and is loved by all. He is always surrounded by the people from all walks of life. He is created for the service and welfare of men and he serves it well under God's commandment and blessing. With him the word "No" does not find place. With open heart he helps every one to the best of his efforts.

In writing his life history the present author has very cautiously brought out only the facts rather than description as to avoid distortion, deviation and exaggeration so as to present him as he is. However, a little description has been made where facts needed some elaboration. A sincere attempt has been made to include all the facts of his life. Any commission or deviation that is found in this biography, the author bears the sole responsibility.

****

Gossner Mission

G. E. L. Church Press, Ranchi

Gossner Mission

St. Michael's School for the Blind, Ranchi

Schriftwechsel mit Superintendent

T. Laver 1970/71

Gossner Mission

Evangelische Kirchengemeinde
Witten-Stockum

Pastor Borttscheller

581 **Witten-Stockum, den** 11.5.1971
Mittelstraße 11 · Fernruf ~~53378~~
60956

Eingegangen
- 1 4 MAI 1971
Erledigt: .....

St. Michael's School for the Blind
Herrn Superintendenten T. L a v e r

P. O. Box 1
R a n c h i

Bihar, India

Sehr verehrter lieber Bruder Superintendent !

Sie haben im März 1969 über Superintendent Dr. von Stieglitz an uns geschrieben wegen Ihrer Blindenschule und dem blinden Kind Meena. Seit kurzer Zeit bin ich in einer anderen Kirchengemeinde, hier in Witten - Stockum und möchte die Verbindung zu Ihnen von hier aufnehmen.
Es geht darum, daß unser Kindergottesdienst in Witten - Stockum weiter für das Kind Meena sorgen will. Falls dies nicht möglich ist, bitten wir um die Nennung des Namens eines anderen Kindes.

Wir sind dabei, im Kindergottesdienst für ein blindes Kind finanzielle Gaben zu erbitten.
Sie können gern in Ihrem Brief Ihre weiteren Sorgen uns mitteilen.
Wir werden nach Kräften uns bemühen, Ihnen zu helfen.

Mit freundlichen Grüßen
Ihr

Borttscheller

(Borttscheller).

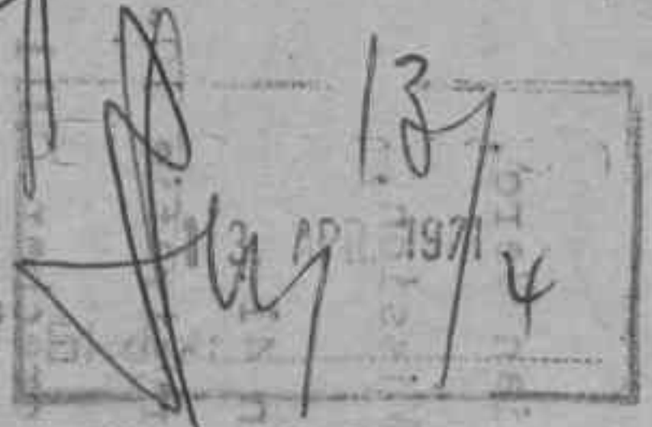
Durchschlag an:
Gossner Mission
1 Berlin 41 (Friedenau)
Handjerystr. 19/20

Gossner Mission
gk 61251

ST.MICHAEL'S SCHOOL FOR THE BLIND
P.O.BOX NO.1, RANCHI-1,BIHAR.
I N D I A.

5th April,'71.

Dr.Christian Berg,
Gossner Mission,
Berlin.



Dear Dr.Christian Berg,

Thank you ever so much indeed for your very kind and encouraging letter dated 17th March,'71. I always find your letters really encouraging and sympathetic and I am very grateful to you for your very kind interest in our school for the blind and the blind children under our care and protection and we do appreciate and value your prayers very much indeed.

A week ago I went the Govt. House and there met the Governor of Bihar whom I found very friendly and he has promised to come and open our new workshop for the blind during the lst week of May but the actual date has not yet been finalised.

I don't suppose for a moment it will be possible for you to come over to attend this great function but I am sure you will be with us in spirit and in prayer.

Ever since I came here I very much wanted this workshop and I had lots of other dreams and visions which at the time which were only castled in the air but through the generosity and kindness of our many friends we have achieved much and made great improvements.

It is wonderful to have all the industrial section accommodated in one building and the school in that of another where everything now be easily controlled and supervised.

We were using dormitories as class rooms and the children sat on the floor to do their lessons now we have sufficient class rooms and school desks so there is no need for the above conditions to continue. Now I have converted two of the former old buildings into dining rooms complete with tables and benches to the children need no longer to sit on the floor to have their meals nor for the food to be served in three different verandahs which were never keep tidy. Most of the children have their own personal writing and arithmetic frames and we have now built up a magnificent library of English and Hindi Braille books, such a wonderful collection and now we possess an excellent Library.

I am now arranging to have all three hostels painted and decorated before the Governor comes. There is yet a number of odd jobs yet to be completed and I hope that everything will be finished before my departure. My chief trouble is the fact

Gossner Mission

that is very difficult to get the Govt. or any one in these parts to expedite anything and so quite often I work here with reference to building and alteration are often held up.

So far have not yet fixed any final date for my sailing but will leave here on the 1st August and by then I hope all dates will be finalised and I am looking forward to my return to Africa as this may be my last opportunity of doing so then I hope to spend my second Christmas in the U.K. during the 40 years I have been away.

With kindest regards and all very best wishes, thanking you ever so much with all your very kind and generous help, your interest in the welfare of this school for the blind and its handicapped children.

Trusting that you are keeping well. Wishing you and all a very happy and blessed Easter, you will be much in our thoughts and prayers at that time.

Yours sincerely,

T Laver

(T.Laver)

FIRST FOLD पहला मोड़

BY AIRMAIL
PAR AVION

हवाई पत्र
AEROGRAMME



Dr. Christian Berg,

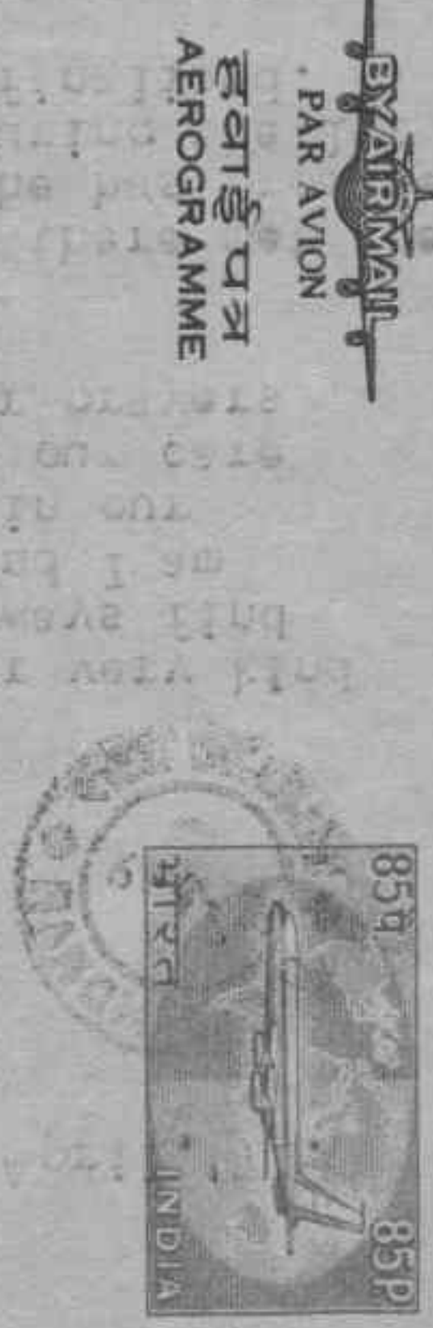
Gossner Mission,

1 Berlin 41,

Handjerystraße 19-20

Fernsprecher 0311 851 30 61

Germany.



SECOND FOLD दूसरा मोड़

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

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

Superintendent.

St. Michaels School For The Blind,

BANCHI, BIHAR.

भारत INDIA

Gossner Mission

851 30 61
xxxxxxxxxxxx

March 17, 1971
drbg/sz

Mr.
T. L a v e r
Superintendent
St.Michaels School for the Blind

R a n c h i / Bihar
India

Dear Mr. L a v e r ,

Many thanks for your letter of March 1st from which I learned with great pleasure and thankfulness that you now received the full amount from Casa resulting in a donation of the World Lutheran Federation enabling you to complete the planned buildings the necessity of which you explained to me in November 1969 in such a vivid manner. Cordial congratulations that you got this help and I wish you a happy and festive opening this early year.

I can imagine how much you set your heart on finishing the expansion of the blind school mostly as you retire after 40 years of service in August. The same I am very glad that you were able to admit 5 more blind children and to increase help for the poorest of manhood.

May God's grace be with you in the future and may God bless you for the service done in India and Africa. I will for ever remember thankfully the opportunity of meeting you and your staff.

With kindest regards I am

very truly yours,

Gossner Mission

ST.MICHAEL'S SCHOOL FOR THE BLIND
P.O.BOX NO.1, RANCHI-1,BIHAR.
I N D I A.

1st March,'71.

Dr.Christian Berg,
Director,
Gossner Maus,
Berlin.

Eingegangen
- 9. 5. 1971
Erledigt:

Dear Dr.Christian Berg,

I trust that you received my letter dated the 28th Sept.'70.

You will be very pleased to learn that we have received the full amount of £10,444 (Rs.1,88,000/-) to pay for the new workshop for the blind, a new show room cum office and other projects and I have been requested by Mr. Mathai Director, CASA, New Delhi to place an inscription on this new workshop as follows :"Donated by the World Lutheran Federation and The Diaconaal Bureau of Holland through CASA(India)". This is a very large and generous gift towards improvement of both living and working conditions of our blind people here in Ranchi and we are all very happy that the workshop is fully completed and the working operation but there are still a few minor jobs to be done before I can arrange for the official opening which I expect to take place some time in April and we hope that the Governor of Bihar will kindly consent to come. I am very happy that most of my dreams which were castles in the air three years ago are now becoming a reality and through the kindness and the generosity of many friends we have managed to bring about many major improvements. I am now converting two of the old former buildings into dining rooms complete with tables and benches the first we have ever had, the new class room are almost ready and it is wonderful to have all the school centralised in one building and the workshop centralised in another.

I am due to retire after 40 years service in the mission field and therefore will be leaving India about August of this year for the U.K. and I hope to spend a few weeks in Africa while on my way.

I wish to thank you very much indeed for all your kind interest, your sympathy and understanding of our needs for the blind and I shall always be grateful to you for your very kind help and advice and the school owes you a great debt of gratitude and on behalf of everyone I like to express our sincere thanks.

I hope your are receiving our newsletters which will keep you informed of all our recent activities and the progress that we have made.

With all very best wishes trusting that you are

Gossner Mission

keeping well.

You will be pleased to learn that I have admitted another 5 more blind children and now we shall be in a better position owing to these ~~extent~~ extension to admit more blind children and to employ more blind folk in our industrial section.

With kindest regards.

~~Yours sincere~~
Yours very sincerely,

T Laver

(T.Laver)

BY AIRMAIL
PAR AVION
हवाई पत्र
AEROGRAMME

Dr. Christian Berg,

Gossner Haus,

1 Berlin 41(Friedenau)

Handjerystraße 19-20.

Germany.

INDIA

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

दूसरा मोड़ SECOND FOLD

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

Superintendent,
St. Michaels School For The Blind,
RANCHI, BIHAR.

पहला मोड़ FIRST FOLD

भारत INDIA

Gossner Mission

4th Aug 197o

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851 3o 61
xxxxxxxxxxxxxxxx

Mr. T. Laver,
Superintendent
St. Michael's School for the Blind
Ranchi/Bihar
I n d i a

drbg/e

Dear Mr. Laver,

I was pleased to receive your letter of 3rd July after my return from leave for which I thank you very much. It expressed such a lot of confidence, energy, and creative power that I can imagine how much all the members of the compound of St. Michael's School for the Blihd - the protégés as well as their guardians and teachers - are carrying out their work.

I also was very pleased to learn that the Technical Training Centre Fudi has taken over the building task. I hope that they will do good work so that you will be satisfied.

As our friend, Mr. Montag, recently flew to Fudi for a limited time, and as he probably will pay a visit to your compound, he certainly will report on you all of the Blinds' School after his return.

I hope very much, as you do it, that you will receive the 2nd supplementary sum through CASA so that you can complete your work for the benefit of your institute.

I wish to let you know my deepest sympathy for your responsible task which certainly is absorbing you wholly, and I am with brotherly and cordial regards

Yours sincerely

Gossner Mission

ST. MICHAEL'S SCHOOL FOR THE BLIND

(Formerly known as S. P. G. Blind School)

T. Laver
Superintendent/Secretary
Telephone: 1113

P. O. Box 1
Ranchi
Bihar, India

3rd July,'70.



Dr.Christian Berg,
Director,
Gossner Haus,
Berlin.

Dear Dr.Christian Berg,

I wish to acknowledge with many thanks your very kind and encouraging letter dated 10th May,'70 which is very much appreciated and a great joy to receive.

Believe me, I do greatly value your friendship your advice and kindness to our school for the blind and to meet you personally. It was indeed a great privilege and a joy to have met you and I was ever so pleased that you were able to visit our school for the blind and to see for yourself what we are trying to do.

I do hope that you are receiving our quarterly newsletter, if not, please let me know as this newsletter will keep you informed of all our recent activities, improvements and expansions.

We have much to be thankful for as through the kindness of such friends as yourself we have been able accomplished much. It is wonderful to have class rooms instead of using dormitories, it is wonderful for the children to have desks instead of sitting on the floor to do their lessons, the students have their own writing and arithmetic frames, we have improved staff quarters and provided quarters for the kitchen staff and we have been able to carry out many other improvements and all these have been made possible through the kindness and the help of our friends.

You will be pleased to learn that on May, 5th the Technical Training Centre commenced building our new workshop and already the ground floor is almost completed. I shall enclose some photographs of this workshop being erected. The workshop is something that I have always wanted and it will be really grand to have all our industrial work centralised in one building not only to improve vastly our present conditions but also to enable me to employ more blind people. We hope this building will be completed by the end of October or early November.

We have received from Mr.Stephen Mathai, Director of CASA the sum of Rs.89,000 which they had received from the Lutheran World Federation in Geneva and I am sure that CASA will in time be able to send us the remaining balance.

Mr. Stephen Mathai has suggested that we erect a foundation stone in the new workshop with the following inscription "Donated by CASA with help from Bread for the World" 1970.

Gossner Mission

Does this inscription meet with your approval ?

You will be interested to learn that the other day I admitted small blind boy who had been left abandoned on a street in Asansole, this child was picked up by the Police and handed over to a Convent who arranged for his admission here . What future could there be for such a child, except to beg or to steal. Now this child will receive proper care and attention, a good education, be taught craft which will enable him to earn his own living later on. We have other such blind children and a number of orphans so it is a worthwhile project trying to rescue and help such handicapped blind children. We are indeed grateful for your prayers for our work here amongst the blind.

I sincerely trust that you are keeping well, we also pray for you and the excellent work which you are doing.

I am ever so grateful to you for the very kind interest and the help which you give so freely and so generously to our school for the blind.

With all sincere wishes and God's blessing upon you and your work.

Yours very sincerely,

T Laver

(T.Laver).

Gossner Mission

127

19 May 1970
drbg/go

Mr. T. Laver,
Superintendent,
St. Michael's School for the Blind,
P.O. Box 1,
Ranchi, Bihar,
I N D I A

Dear Mr. Laver,

Your letters dated January 31st and March 16th were so kind and happy, that I want to let you know, that I am also very glad with you. I am happy with you, that your application was approved, and that you can hope now to realize the helpful plans for the further development of your school step by step.

No matter from what source Director St. Mathai, New Delhi, could receive the funds for your enlargement to be passed on to you, I wish, that they will serve for the blessing of your needy community.

Gratefully remembering the warm-hearted reception by you at the end of October 1969, I am,

With kindest regards,

Yours,

(Dr. Christian Berg)

Gossner Mission

1/270

T. Peters

D.2

ST MICHAEL'S SCHOOL FOR THE BLIND, RANCHI
NEWSLETTER NO 10 MAY 1970

My Dear Friends

The blind students, staff and myself sincerely trust you have all had a very holy, blessed and joyous Easter. You were much in our thoughts and prayers at that time. I would like to convey through the medium of this newsletter the thanks of all blind students who received Easter greetings, and gifts which were much appreciated.

As an important Hindu festival called Holi came within our Holy Week we allowed many of our blind students to go home that week. Remaining students had quite a nice Easter and kept themselves occupied. They were very good at attending the services and on Easter Sunday some attended the first service of the day which commenced at 4am. There was a special dinner party for them and a special tea party on Easter Monday, after which they sang and played their musical instruments. Unfortunately we could not obtain a bus to take them for a picnic.

The examination results of the three blind girls who appeared for the Board Examination in November last year became known in March. You will be delighted to learn that Phulmani Samad passed in the 1st Division with a high percentage of marks. Laxmi Sahu passed in 3rd Division and Janki Bai obtained a provisional pass, so they have not done so badly. All three blind girls have decided on a career and are now seeking admission for further specialised training and if they wish, they can return after completing their training and become fully employed in our industrial workshop.

We have received a further gift of most useful braille books from Dr Christison for which we are indeed most grateful. The mother of Miss Primrose Cooper, Principal of Bishop Westcott Girls' School, has been transcribing some of our English text books and prayer books into English braille and Mrs Cooper's work on these books is much appreciated.

You will be pleased to learn that Dharu, who has been in the cane section for a long time has been admitted for training in light engineering at a Government institution in Delhi. There are much better prospects for our blind people in such work. You will be pleased to learn that Ramji, whom some of you so kindly supported and who now works in the Sri Ram Ball Bearing Co, is doing exceedingly well and is now earning more than a member of our teaching staff! We are grateful to the Company for giving Ramji this wonderful opportunity of making a good career.

We are grateful to the Revd A Macnaughton and the Church Council of St George's, Jamshedpur, for their very kind invitation to bring a party of blind students to play and sing the hymns and to sing Bhajans during the Hindi and English services where I had the opportunity of telling both congregations about our work here amongst the blind. We were most grateful for the generous collections that were taken at the door. We have now received the wonderful news that members of the congregation of St George's church have very kindly agreed to support a blind child of this school. I was also given an opportunity of addressing members of the Rotary Club of Jamshedpur, who, when I first came, were supporting one blind child and now are supporting three. Two ladies at this meeting very kindly agreed to support another blind child and some members sent us a very kind donation. Our trip to Jamshedpur was quite a success and I am most grateful for the very kind hospitality given to us all while there. We also took some articles made by the blind which were admired and a number were sold.

As usual in February an All India Flag Day was held to raise money to help forward the work amongst the blind. We succeeded in raising Rs.3,000 of which 85% was retained for use in this school, the remaining 15% was sent to Bombay to pay for the flags etc. We were most grateful to Mrs Mathew and Mrs Dhan for so generously

Gossner Mission

and kindly helping us in distributing the flags and collecting in the proceeds. This was quite a useful contribution to our school for the blind for which we are most grateful.

For some time I have wondered and pondered how to obtain fresh fish for all our blind folk, especially as the price of the fish is very high. Then in answer to our prayers the local fishery officer came along to ask if we would like some free fish from the Government; needless to say we were delighted at this kind offer and the gift of fish was most acceptable. All our blind folk were excited and those who have never seen a fish before, picked up a fish which was quite large, so were able to recognise a fish for the first time by feeling and touching it. How they thoroughly enjoyed their fish supper I leave to your imagination. It was a lovely gift and we were most grateful to the Fisheries Department. We have received several presents recently. A nice bag of rice from M/S Firayalal and Mrs Storrs, an old friend of our school for the blind, often sends us gifts of fruits etc; the latest was a lovely gift of tomatoes. We are most grateful to all our kind friends who send us such lovely gifts from time to time.

Our building fund having been replenished through the kindness and generosity of friends we have now completed a box room for the older blind women, so there is no longer any need to keep trunks or boxes under the bed and now the dormitory looks more tidy and is much easier to keep clean. You would be surprised at the number of boxes our blind folk possess, what they contain I do not know! The bath-room is also completed for the older blind folk who are now so much happier having these amenities. We are now erecting a small house to accommodate the two sighted women cooks, who have been sleeping and living in the kitchen which has always been most unsatisfactory. Now when the cooks move out there will be better control over the kitchen which will be kept locked except when in use.

Rs.50,000 (about £2,750) arrived recently as a first instalment towards the erection of a Sheltered Workshop from the German Lutheran Federation. You can well imagine our joy and happiness at receiving such a large amount. Some of the blind students said, "Sir, you have received a cheque for Rs.50,000, may we touch and feel such a large amount?" This is indeed wonderful news and already I have been in touch with the contractor who will be the Director of the Lutheran Technical Training Centre. So far we have not received official confirmation regarding the total amount applied for but I am convinced that the necessary balance will be forthcoming. We hope to start work immediately as I am most anxious to have the foundation ready before the rains begin.

This major project will make the industrial work more easy to supervise and control and improve the present working conditions, and I hope we shall be able to offer some accommodation to those of our blind cane workers who at present are living outside. The most important aspect of this project is to be in a position to employ all those who complete their training and education in this school and to accept other blind workers when there are vacancies and so enable more blind people to earn their daily bread. I would like to convey to the German Lutheran Church through the medium of this letter our sincere gratitude for this magnificent gift. At present we have 13 looms and so will require seven extra for the new workshop. Each loom costs Rs.500 (about £28). We have already received a promise of two looms. This project of a sheltered workshop is much needed and will serve a very useful purpose.

We are truly grateful to all who have so kindly and so generously contributed towards the support of our blind children and for special contributions which have enabled us to carry out many necessary improvements.

The blind students, staff and myself send you all our warmest greetings and our sincere thanks for your continued prayers, financial help, your interest and best wishes for our work here amongst the blind.

Yours sincerely
T LAVER
Superintendent

Gossner Mission

ST. MICHAEL'S SCHOOL FOR THE BLIND

(Formerly known as S. P. G. Blind School)

T. Laver
Superintendent/Secretary
Telephone: 1113

Eingegangen
24. MRZ. 1970
Erledigt

16th March,'70.

P. O. Box 1
Ranchi
Bihar, India

Dr.Christian Berg,
Director,
Gossner Mission,
Berlin.

Dear Dr. Berg,

The wonderful news has recently arrived about the major project which we applied for to "Bread for the World" by N.C.C two years ago has been approved and sanctioned.

You have no idea how happy and excited we all were to receive the 1st instalment of Rs.50,000/- and some of the blind students said "Sir, we learn that you have received a sum of Rs.50,000 would you please allow us to feel and touch this large amount" which I did but of course they could only feel the cheque and not see the actual amount written.

I am tremendously happy as I have wanted this project for a long time and will now fulfil my ambition to have all our Industrial works centralised in one building and to be in a position to employ more blind folk in this section of our work. Naturally, we are all very happy and elated about this wonderful news.

I am more than grateful to you for all your extreme kindness and help in putting forward our application to "Bread for the World" as I know it is through your help and influence that this major project has been sanctioned.

Please find enclosed herewith a copy of the letter received from Mr. Mathai,Director, CASA and a copy of my reply. You will note that Mr.Mathai mentions that he has received a sum of Rs.89,000/-, 50,000/- of which has already been advanced to this school. H e was not quite sure it seems about the remainihg balance of 1,00,000/- and he is to enquire about it as we cannot complete the building with the amount already received. Perhaps you could enlighten me as our former application for two projects plus alterations to buildings, roads etc. amounted to Rs.1,88,000/- whereas when CASA requested me to reduce the size of the building and the estimated cost which came to Rs.1,59,000/-, but Dr.Agarwal, the representative of CASA who specially came from Delhi to evaluate these projects said that he was in favour and would recommend the former estimates.

Mr. Mathai has not made it clear what actually the Lutheran World Federation has officially sanctioned for the work here in this blind school at Ranchi.

I am now busy obtaining fresh estimates etc. as the former estimates were submitted two years ago and therefore must have changed since then.

I will be sending you copies of the progress reports etc. which I am to submit to Mr. Mathai and to their office in Calcutta.

Gossner Mission

We have very much to be thankful for and through the kindness of friends we have accomplished much during the past two years and gfeat improvements have been carried out and it is a great joy not to have to use dormitories as class rooms as we did in the past or for our blind students to sit on the floor to do their lessons as they did formerly.

I just completed putting a new roof on a building which has provided us with an extra class room and I have recently put a new foof on a staff quarters and added a bathroom complete with shower, wash basin etc.

I trust that you are keeping well. My very kindest regards and many many thanks for all your kindness and help. Believe me, we are indeed very grateful and do appreciate very much the kind interest you have all taken in our work here amongst the blind, for your prayers, help and advice.

Yours very sincerely,

(T.Laver)
Superintendent.

Gossner Mission

13th March,'70.

Mr. S.Mathai,
Director, CASA,
New Delhi.

Eingegangen
24. [illegible]
Erledigt.....

Dear Sir,

Ref : Projects 004866 dt. 3.3.1970.

Thank you very much indeed for your very kind letter dated the 3rd March,'70 and for the enclosed cheque for Rs.50,000/-.

This was indeed wonderful news and we are all very thrilled and excited to learn that our project applied for two years ago has now been sanctioned and the 1st instalment of Rs.50,000/- has already been sent to us.

I am very grateful to you for having convinced the LWF the urgency and the importance of this project which will not only improve but also make it possible for us to employ more blind people in our industrial workshop.

I will be very grateful for further information regarding the project as I do not know exactly what application you will have made on our behalf for this project.

In my original application submitted in March '68 it was agreed by the Lutheran Representative who came here to visit this blind school that we should apply for three projects as follows:-

1. The double storey building	Rs.150,000
2. Office,showroom & storeroom	27,000
3. Remodeling of existing building	7,500
4. Gardening,roads, leveling etc.	3,500
Total	Rs.188,000

The above submitted estimates were approved of especially by Dr. Agarwal who came on your behalf to evaluate this project.

I notice that you have received a sum of Rs.89,000/-, 50,000 of which has already been forwarded to us, this as you mentioned is 1,00,000 short of the total amount requested.

I would be most grateful if you would kindly follow up this question of the 1,00,000 as the 89,000 would be insufficient to complete the above project mentioned.

Please find enclosed herewith our official receipt for Rs.50,000. I note that the cheque was made payable to the Treasurer, St.Michael's School for the Blind. I do not anticipate any difficulty in presenting this cheque to the Bank but in actual fact all cheques etc. should be made payable to the Superintendent, St.Michael's School for the Blind as all our accounts are under this title. I will present this cheque this morning and trust there will be no difficulty about this having this amount credited to our account.

It would naturally take me a little time to put this project into operation as first I like to obtain fresh estimates as naturally the cost of materials etc. must have increased since

Gossner Mission

submitting my application two years ago. Then I must call a meeting of our Construction Committee for consultation. Then I will immediately commence the first part of the building, trusting that by then I shall know if the other 1,00,000 is sanctioned in order to complete the project.

I will be writing to Dr. Christian Berg, but would you please let me know the names and address to whom I may write officially to thank them for their very magnificent and generous help towards the expansion and the development of our work here amongst the blind.

With reference to our official receipt I will be grateful to know in whose name the receipt should be made ?

I will certainly comply with your request and send copies of all my correspondence to your Calcutta Area office. Please let me know to whom and to what address these copies should be sent.

I will certainly send you a proper account and submit from time to time a progress report of the work accomplished.

I shall look forward to hearing from you and to learn from you what officially you have applied for to L/F and if you have received any further news from what source the Rs.1,00,000 is likely to come.

Thanking you very much indeed for the help you have given and it is wonderful to know that we can now proceed with this project of ours.

With kindest regards and best wishes.

Yours sincerely,

(T.Laver)
Superintendent.

Gossner Mission

Copy of letter from Sri S.Mathai, Director, CASA to Mr. T.Laver, Superintendent, St.Michael's School for the Blind dated March 3, 1970.

Ref. Projects. 004866. dated March, 3, 1970.

Eingegangen
24. MRZ 1970
Erledigt:

Dear Mr. Laver,

I was recently in Europe and had an opportunity to discuss the need to support your project proposal, which had been pending for a long time. I was able to convince them about the importance of this project to the Lutheran World Fedration who have agreed to finance this. Since then I have received Rs.89,000/- from the LWF. This is short by Rs.1,00,000/-. I do not know whether this is the money that is available or whether we can expect the remainder from the same source. I shall follow up on this as best as I can and see what can be done. Meanwhile, it will be adviseable for you to go on the basis of the present availability.

To enable you to make a start on the project without further dealay, we are herewith enclosing a cheque for Rs.50,000/-. Kindly acknowledge this payment with a stamped receipt.

We would like to take this opportunity to let you know that from an administrative point of view, your project will fall within the jurisdiction of our Calcutta Area office, and therefore we would request you that they be kept informed of all developments of your project by a copy to them also.

We need hardly stress the need for proper accounting and submission of the progress and accomplishment reports to us. These reports are necessary and useful for the donors who have made available funds for this project. We hope these reports will be sent to us periodically.

With best wishes,

Yours sincerely,

Sd/- Stephen Mathai,
Director.

Gossner Mission

Reise-Verlage
16-18.2

ST.MICHAEL'S SCHOOL FOR THE BLIND
P.O.BOX NO.1. RANCHI-1,BIHAR
I N D I A

31st Jan.'70.

Dr.Christian Berg, Director,
Gossner Mission,
Berlin.

E:
- 6. FEB. 1970
Erledigt:

Dear Dr.Christian Berg,

I was ever so pleased to receive your very kind,affectionate and encouraging letter dated the 20th Jan.'70 for which many thanks.

I was pleased to learn that you have received my two previous letters as sometimes I get rather worried as I know that some letters get lost in the post.

I was also pleased to learn that you enjoyed your visit to the blind school and we were delighted to have you in our midst. It is a wonderful help to know we have the friendship and prayers of such a person as yourself.

I shall look forward to learn your news about our major project which is becoming more and more urgent and necessary. We have now no accommodation in our present workshop for those of our own blind students who have completed their education in our middle school and wish to enter our industrial workshop.

As mentioned in my previous letter I was informed by Director Mathai thatthe project was transferred to 1970.

I sincerely hope and trust that our major project will be considered by your friends at Geneva and that the project will be considered at Geneva and forwarded to Stuttgart at the February meeting and it will be wonderful to learn the good news that our project has been approved of and passed for funding. I am sure that you will do your very best for us and I am more than grateful to you for the interest you take in our blind school and our work here amongst the blind.

You will be pleased to learn that both extensions financed by Oxfam are now completed and occupied. We have engaged a new teacher as from January of this year which means we can now seperate the combined classes of IV and V and they are now using the two new class rooms which were made available after this extension was completed. The 3rd class room would be ready in a few days time and it will be a great relief not to have to use dormitories as class rooms as we have done in the past and our blind students need no longer sit on the floor to do their lessons having been provided whith school desks through the kind gift of friends.

We have much to be thankful for and are grateful to all our friends who have made all these improvements

Gossner Mission

and expansion possible through their very generous and magnificent financial support and help.

I sincerely trust that you are keeping well and I like to express our grateful thanks for your inspiring letter, your very kind advice and help for which we are extremely grateful.

Ever remembering your goodness and kindness to us.

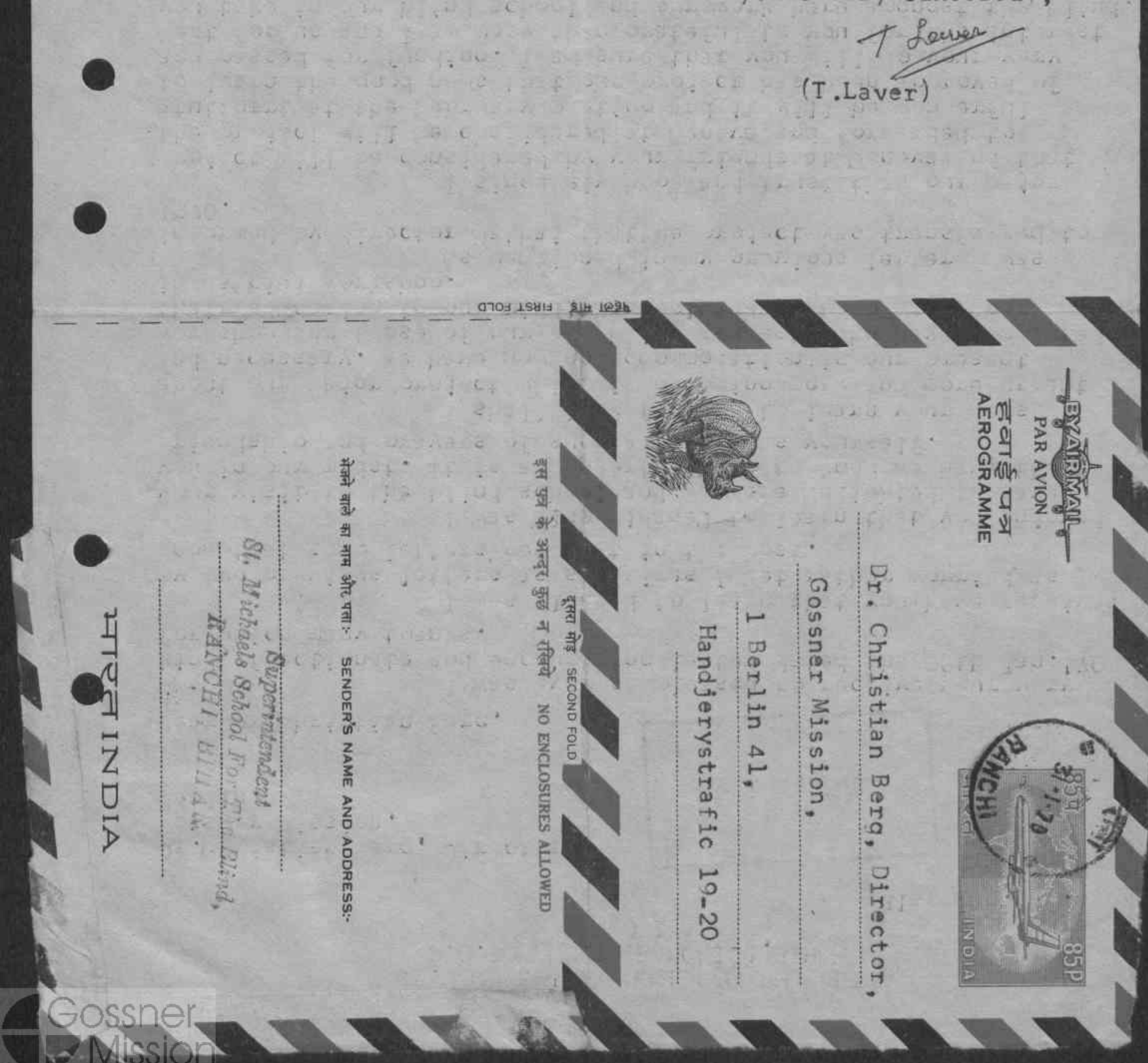
With sincere prayers for your welfare and the work thatyou are doing in the service of God.

With kindest regards

yours very sincerely,

T Lauer

(T.Laver)



Gossner Mission

, 20th Januayy 1970

Ind. Alls. "L"

St.Michael!s School for the Blind
c/o Superintendent Laver
POB Nr. 1
Ranchi/Bihar
India

Dear Superintendent Laver,

having received your two lwtters dated 10th December 69 and 12th January 70 I vividly remember the nice hours we spent together at St. Michael's School. the end of October 1969.

How friendly and heartily was I welcomed by everyone of your school and how much did you let me feel our connection in our mutual tasks.

Please give my kind regards to all of your staff and to all committed to your charge.

Furthermore, please submit respectful greetimgs to Bishop H a n s as I remember also the hours on the occasion of the 100th Amniversary of the Anglican Mission on November 2nd 1969.

I wish to return very heartily all the greetings upon Cristmas and New Year. The Lord might save your work in 1970 and let the progress be successful on your great and good plans.

I regret a bit that I had to notice by your letter dated 12th Jan 70, that your project had been set not earlier than now by the World Council of Churches, as Reverend J a c k s o n from the DICARWS Division wrote to Director M a t h a i /New Delhi on the project list 1970, This gives without doubt the possibility of officially handling your urgent proposal which is in the need sice years; but it does say nothing about the term of its realization.

In order to get the fund necessary, Bread for the World should be addressed directly by our friends in Geneva who are bearing the responsibility. There are negotiations from time to time between Geneva and Stuttgart and I hope that Rev. Jackson will bring your problem before "Bread for the World" in Stuttgart.

For myself I will try to exercise an influence on my friends upon my stay in Stuttgart in February in order that your project might be handled as quick as possible.

Gossner Mission

I do not know whether the case can be handled and a granting be made for until the middle of March. But it should be made possible in the leading board of "Bread for the World" during the summer meeting at the beginning of July. For myself I will try to do my best, dear Mr. Laver.

This is what I want to express.In my imagination I stride again through your beautiful and growing Compound and together with you I thank our Lord that we are in the position to do such a helpful work to the poor and poorest in Ranchi.

With kind regards, I remain

sincerely yours

Gossner Mission

1 -

ST.MICHAEL'S SCHOOL FOR THE BLIND
P.O.BOX NO.1, RANCHI-1,BIHAR
I N D I A.

12th Jan.'70.

Eingegangen
16. JAN. 1970
Erledigt:

Dr.Christian Berg,
Director, Gossner Mission,
Berlin,

Dear Dr.Chiristian Berg,

I hope that you received my letter dated the 19th Dec.'69 and sincerely trust that you and all have had a very blessed and Holy Christmas. You were much in our thoughts and prayers at that time,.

I received a letter from Mr.S.Mathai, Director of CASA dated the 23rd Dec.'69 and he writes as follows :- We have been in touch with Rev.Graeme Jackson in this connection ~~xhaxtxhexDixisionaxCxxxxx~~ and we have just received a communication that the Divisional Committee of the W.C.C. has just listed your request in their 1970 project list. This however is no guarantee of funds but we might as well keep our fingers crossed and hope that assistance will be forthcoming soon."

You will be pleased to learn that we are now occupied the additional class rooms so kindly provided by Oxfam and we are busy putting on our new roof on another building which will give us an extra class room. It is a great joy not to have to use dormitories for class rooms as we have done in the past and now no longer any need for our blind students to sit on the floor to do their lessons. All this has been made possible ~~by~~ the very kind financial support of our many friends.

I am now looking forward to the major project which will greatly improve the industrial section of our work and to be able to control and supervise and more important, to be able to employ more blind folk in our industrial section. This is now becoming an acute problem as I have ~~two~~ girls who in all probability will not go forward for higher education and they cannot be accommodated in our industrial section as we have only 13 looms and we have 20 blind women in weaving section so even now we have more blind people and therefore impossible to accept even our own blind children who have gone through the school, that is why it is important that we should have this new building as soon as possible.

With kindest regards and all best wishes.

Yours sincerely,

T Laver

(T.Laver)
Superintendent.

Gossner Mission

BY AIR MAIL
PAR AVION
हवाई पत्र
AEROGRAMME

85P
भारत INDIA



Dr.Christian Berg,
Director, Gossner Mission,
1 Berlin 41(Friedenau).
Berlin West 52050
West Germany.

पहला मोड़ FIRST FOLD

दूसरा मोड़ SECOND FOLD

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

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

Superintendent,
St. Michaels School For The Blind,
RANCHI, BIHAR.

भारत INDIA

Gossner Mission

19. Februar 1973
psbg/sz

20.2.73

Schwester
Ursula v. L i n g e n
Chosei-gun, Chosei-mura
Kaneda 2133, Bethesda-Home

288-43 Chiba-Ken / Japan

Liebe Schwester Ursula!

Unerwartete Briefe sind besonders erfreulich und deshalb bestätige ich auch mit einem besonderen Dank Ihr Schreiben vom 16.Dezember 1972 und auch Ihren interessanten Januar-Rundbrief, den ich von Schwester Ilse erhielt.

Ihr Anliegen aus dem Dezember-Brief ist natürlich völlig berechtigt, und ich habe deswegen an den Kirchenpräsidenten geschrieben, allerdings noch keine Antwort bekommen. Aber auch ohne seine Stellungnahme kann ich mir denken, dass die Sache nicht so ganz leicht zu regeln ist, weil das Hospital Amgaon seit dem vorigen Jahr in Mr. Kerketta einen recht guten Missionar bekommen hat, der aus Sundargar stammt, Oria spricht und offenbar gute Arbeit leistet - so hat man mir jedenfalls erzählt. Aber davon abgesehen bin ich Ihrer Meinung, dass Wilhelm Kundulna dahin zurückkehren sollte, von wo er zur Ausbildung geschickt worden ist. Wenn er in einer gewissen Übergangszeit in einer anderen Gemeinde Erfahrungen sammelt, kann ihm das sicher nicht schaden. Aus dem letzten Absatz von Wilhelms Brief habe ich entnommen, dass er noch weiter studieren will und dass er jemand in Berlin wegen der Finanzierung angeschrieben habe. Ich habe ein wenig Sorge, dass dies eine Flucht vor der konkreten Aufgabe sein könnte, und deshalb kann ich mich für den Gedanken noch nicht erwärmen. Da ich vermutlich in der zweiten Jahreshälfte wieder in Indien sein werde, werde ich mich bei dieser Gelegenheit selbst um die Angelegenheit kümmern können.

Was Sie in Ihrem Rundbrief über Ihre Arbeit in Japan geschrieben haben, hat mich sehr interessiert. Auch Ihren ersten Rundbrief hatte ich damals gelesen. Ich freue mich sehr, dass Sie die schwere Hürde der fremden Sprache einigermassen geschafft haben und nun mit so grosser Freude Ihre neue Aufgabe wahrnehmen. Ich wünsche Ihnen von Herzen, dass Sie dazu die nötige Kraft haben und auch ein wenig Erfolg sehen.

Mit ganz herzlichen Grüssen bin ich

I h r

Sg.

Gossner Mission

Chosei-gun, Chosei-mura
Kaneda 2133, Bethesda-Home
299-43 Chiba, Ken, Japan.

Hiroshima, im Januar 1973.

Liebe Freunde, Verwandte und Bekannte!

Fast 1½ Jahre sind vergangen, seit ich meinen letzten Rundbrief schrieb. Damals war ich noch zum Sprachstudium in Tokyo, und inzwischen stehe ich schon bald ein Jahr in meiner neuen Arbeit hier im Heim für körperbehinderte Frauen und Männer. Je größer die Zeitspanne seit dem letzten Rundbrief wird, um so schwerer fällt es mir, den Ansatz für einen neuen Brief zu finden. Es ist jetzt nicht mehr möglich, einen einheitlichen "Nenner" für mein Erzählen zu finden, denn die Geschwister u. Freunde mit denen ich in den Jahren persönliche Verbindung gehalten habe, wissen schon eine Menge über meinen neuen Lebensbereich, während jetzt zu Weihnachten Grüße von solchen kamen, die noch nicht einmal die neue Adresse wußten. Hinzu kommen die Freunde in Bad Salzuflen u. diejenigen unter Euch, die durch die M.B.K. Missionsnachrichten auf dem Laufenden gehalten werden. So weiß ich wirklich nicht, was ich schreiben soll, ohne daß die einen gelangweilt sagen: "Das wissen wir ja schon alles!" oder die anderen sich fragen: "Wovon spricht sie eigentlich?" Und doch möchte ich Euch heute wieder einmal gemeinsam grüßen, 1. weil es mir unmöglich ist, alle liebe Weihnachtspost persönlich zu beantworten u. ich auf diesem Wege sehr herzlich danken möchte für alle Zeichen des Gedenkens u. alles Erzählen aus Eurem Leben. Und 2. entnehme ich aus einer Reihe der Weihnachtsgrüße, daß viele darauf warten, durch einen Rundbrief wieder einmal ausführlicher von meinem Ergehen zu hören. So bitte ich im Voraus um Entschuldigung, wenn dieser Brief Dinge berichtet, die ihr schon wißt, oder nicht enthält worauf Ihr wartet.

In vielen Briefen werde ich nach einem Vergleich gefragt zwischen meiner Arbeit in Indien und dem, was ich jetzt hier tue. So will ich heute versuchen, anhand einer solchen Gegenüberstellung einige Streiflichter aus der Arbeit zu geben.

Was die geografische Lage betrifft, so gibt es einen gemeinsamen Punkt, nämlich, daß wir auch hier auf dem Lande leben, weil dieses Heim vor ca 20 Jahren in einem Bauernhaus angefangen wurde. Eine Japanerin, die selber durch Kinderlähmung schwer behindert ist, nahm hier die ersten Körperbehinderten auf. Aber wir sind hier doch nicht so "jwd" wie in Angaon, denn die nächste Kleinstadt und der nächste Bahnhof sind mit dem Auto in ca 10 Min. zu erreichen. Dafür ist es landschaftlich auch nicht so reizvoll wie Orissa, es ist flaches Land, zum größten Teil mit Reis- und Gemüsefeldern. Dabei will ich gleich die Adresse erklären, wonach ich so oft in Briefen gefragt werde.
Chosei-gun=Bezirk Chosei, zu dem eine Reihe von Dörfern zusammengefaßt sind. Chosei-mura =Dorf Chosei, Kaneda 2133= Teil des Dorfes und Hausnummer, 299-43 Chiba-ken =Postleitzahl und Provinz Chiba. "Yatsumi", unter welchem Namen das Heim in M.B.K.-Kreisen bekannt ist, war der Name des Dorfes das nun zum Dorf Chosei gehört. Heute trägt diesen Namen nur noch die nächste kleine Bahnstation.

Wenn ich unser Tun hier mit der Arbeit in Angaon vergleiche, so ist es äußerlich gesehen, viel, viel unscheinbarer, als was in Indien von uns gefordert wurde. Keine aufregenden Entbindungen, zu denen man noch meilenweit fahren muß. Keine von Bären verletzten Menschen die "zurechtgeflickt" werden müssen. Keine unterernährten Säuglinge die man mit viel Mühe wieder aufpäppeln muß. Keine Schwerkranken, wegen deren med. Bücher gewälzt werden müssen. War ich in Indien Missions-Schwester, so bin ich hier Mission-Schwester, oder noch treffender gesagt Missionarin und Hilfspflegerin, denn was wir an pflegerischen Diensten tun übersteigt nicht das, was in Indien unsere ungelernten Helferinnen taten. Medikamente austeilen, Verbände machen, Salben schmieren. (Hinzu kommen hier für uns viele Fahrten mit den Behinderten zu den verschiedensten Ärzten und zum Zahnarzt; das nimmt die meisten Vormittage in Anspruch.) Bin ich nun deswegen weniger "befriedigt und ausgefüllt"? Manchmal schon, weil man nie einen "Erfolg" sieht, aber im tiefsten Grunde doch nicht, weil es hier um ganz andere Dinge geh

In unserer Arbeit in Indien stand so oft nur der "Fall", die Krankheit unserer Patienten im Mittelpunkt, und es blieb so selten noch Zeit, auch an Geist und Seele dieser Menschen zu denken. Hier im Heim tritt der durch die Behinderung kranke Körper sehr in den Hintergrund, weil man für ihn meistens nicht viel tun kann. Im Vordergrund steht die Frage: Wie können wir diesen Menschen an Geist und Seele helfen, daß sie sich trotz ihrer Behinderung als vollwertige, geliebte und angenommene Menschen fühlen? Das ist in der japan. Gesellschaft, aus der sie kommen, durchaus nicht immer der Fall. Und viele, die bisher nur von den Eltern oder einem Elternteil versorgt wurden, müssen es erst lernen, in einer Gemeinschaft zu leben, in der jeder ein Nehmender und Gebender ist. -Stand uns in Indien immer die erdrückende Masse des Elends gegenüber, 50-100 ambulante Patienten, die an einem Tag behandelt werden mußten, so ist es hier der einzelne Mensch, der uns fordert: 200 Behinderte im ganzen Heim, davon 100 in den Häusern, die ich mit einer jap. Krankenschwester betreue (Takagi San), die anderen 100 unter der Obhut von Irmgard Hartwig und ihrer langjährigen jap. Mitarbeiterin Sakairi San. 100 Menschen, denen man täglich neu begegnet, die einen beobachten in allem Tun und allen Reaktionen, und von denen jeder Zuwendung und Verstehen erwartet. Ist die Arbeit auch ~~XXXXXXXXXXXXXXXX~~ körperlich und nervlich lange nicht so anstrengend wie im Hospital Amgaon: Nicht die aufreibende Hitze Indiens, nur selten eine gestörte Nacht, kein Kampf gegen das Unverständnis der Menschen, die ihre erst halb genesenen Angehörigen wieder mitnehmen wollen, keine lastende Verantwortung, weil kein Arzt da ist, -so fordert sie doch ungeheure seelische Kräfte von uns die wir uns nur täglich neu von Gott schenken lassen können, denn die kann man mit aller Anstrengung nicht aus sich heraus "produzieren".

Darüber hinaus steht hier der Verkündigungsdienst viel stärker im Vordergrund. Jeden Morgen finden an 4 Stellen im Heim Morgenandachten statt, die von uns einigen Christen unter den Mitarbeitern und einzelnen der Behinderten im Wechsel gehalten werden. Jeden Sonntagnachmittag ist an 2 Stellen Gottesdienst, gehalten von Pfarrern aus der Umgebung, die im Turnus zu uns kommen. Dazu kommt am Sonntagvormittag "Sonntagsschule" in 2 Häusern für "Kinder im Glauben" oder Bibelstunde, die von Irmgard Hartwig, Sakairi San und mir gehalten werden. In der Woche ist dann noch an verschiedenen Abenden Singen, Bibelstunde oder Gebetsgemeinschaft. So versuchen wir, jeden im Heim auf irgendeine Weise mit dem Wort Gottes zu erreichen, -aber natürlich wird auch hier, wie überall in der Welt, -das Angebot nicht von allen angenommen. Ca 1/3 der Heimbewohner sind Christen, und zu unserer großen Freude konnte vor Weihnachten wieder eine Frau in der Kirche der Nachbarstadt getauft werden. -Mir persönlich bereiten die Andachten neben der Freude am Verkündigen dürfen doch auch noch viel, viel Mühe in der Vorbereitung, obwohl es auch darin von Monat zu Monat leichter wird. Aber die jap. Sprache ist halt doch sehr schwer, und so sitze ich fast jeden freien Abend an den Vorbereitungen. Langsam lerne ich es aber, etwas freier zu sprechen, sodaß ich nicht mehr Wort für Wort ~~XXXXXX~~ aufschreiben muß. Aber Fehler mache ich noch immer eine große Menge. --

Was die Mitarbeiter betrifft, so haben wir hier auch zum größten Teil ungelernte Helferinnen, die nach Beendigung ihrer Schulzeit für 1-2 Jahre zu einer Art "diakonischem Jahr" ins Heim kommen, um eine solche Sozialarbeit kennenzulernen. Leider sind nur ganz wenige dieser jungen Mädchen Christen, und es ist noch nicht gelungen, sie mit Bibelstunden oder anderen gemeinsamen Veranstaltungen zu erreichen, wie wir es in Amgaon mit unseren Hospital-Helferinnen tun konnten. Sie sind zu stark von der Gewerkschaft beansprucht, zu der sich im vergangenen Jahr die Mitarbeiter zusammengeschlossen haben. Die Gewerkschaft hatte es sich zur Aufgabe gemacht, einige Änderungen im Heim herbeizuführen, wodurch es zu einem Wechsel in der Heimleitung und mancherlei Umorganisationen kam. Daß dieses nicht ohne Spannungen und Erschütterungen abging, könnt Ihr Euch sicher vorstellen, -und das ist auch der Hauptgrund, weshalb ich mich so lange nicht zu einem Rundbrief aufraffen konnte. Wir hoffen und beten aber, daß sich bald alles zum Guten wenden möge.

Gossner Mission

Im Gegensatz zum Hospital Angeban, wo wir alles in der Hand hatten: Leitung, Gelder, Planung, medizinische Versorgung und innere Gestaltung, ist hier alles in japan. Händen, und wir Missionarinnen sind nur winzige Rädchen im großen Gefüge. Auch die Behinderten haben sich im vergangenen Jahr zu einer "Selbstverwaltung" zusammengeschlossen, die z.B. die Gestaltung von Festen und Feiern plant. So organisierten sie am "Tag der Kultur" im November eine große Ausstellung ihrer Handarbeiten, denn alle im Heim sind ja irgendwie beschäftigt, je nach dem wie es ihre Behinderung zuläßt, mit Sticken, Stricken an Strickmaschinen, Nähen, Weben oder Einlegearbeiten. Es ist wirklich bewundernswert, welch feine, saubere Arbeiten hier unter unendlicher Mühe und Anstrengung aller Kräfte entstehen. Einige der Männer sticken z.B. mit dem Fuß, und man muß einmal dabei zugesehen haben, um den Wert einer solchen Arbeit ermessen zu können. Jetzt am 27.12. gestalteten sie eine große gemeinsame Weihnachtsfeier für alle Häuser, bei der Behinderte und Mitarbeiter das Gleichnis vom verlorenen Sohn und ein lustiges Stück darstellten, mit Orffschen Instrumenten musizierten und mehrstimmig sangen, wobei dieser Chor allerdings von Irmgard Hartwig geleitet wurde. Ob die Zusammenarbeit mit Japanern leichter ist als mit Indern, wie ich oft gefragt werde, kann ich noch nicht sagen. Die Japaner haben wohl mehr Verantwortungsgefühl, und mit Takagi San, der Krankenschwester, ist es ein sehr gutes Miteinander, aber es ist sehr schwer, die Japaner in ihrer Eigenart richtig zu verstehen. Dazu muß man wohl viele Jahre unter ihnen leben, ihre Sprache richtig beherrschen und viel Einfühlungsvermögen besitzen.

Zum Schluß möchte ich Euch ein Wort mitgeben, das mir in dieser Zeit der Umstellung eine besondere Hilfe gewesen ist. Jemand schrieb es mir, und ich weiß nicht einmal, von wem es ursprünglich stammt: "nicht durch die Menge deiner Anstrengungen baust du die Gemeinde Gottes, - sondern der auf deinem Antlitz ruhende Glanz von dem Angesicht Gottes, vor dem du gestanden hast, macht dein Tun zu einem gesegneten". Das ist mein Gebet für meine Arbeit hier - und für jeden einzelnen von Euch an Eurem Platz, - daß wir etwas von Gottes Glanz widerspiegeln mögen, und Menschen durch uns, unser Tun, unser Reden und Sein Gott selber begegnen.

Damit grüße ich jeden einzelnen herzlich

Ihre/Eure gez. Ursula v. Lingen.

Gossner Mission

31st January, 1973
psbg/jw

Rev. J. Topno
Pramukh Adhyaksh
G.E.L. Church Compound
Ranchi / Bihar
India

Dear Brother Topno,

Re: Wilhelm Kundulna, Jaharsuguda Ilakha

Sister Ursula von Lingen, now in Japan, wrote a letter to me telling me that she is still interested in the work of Amgaon Hospital and that she is still in contact with the people there. She has learned that Wilhelm Kundulna has returned from the Jeypur Church after completing his studies. As he was originally sent and supported financially by Amgaon, he was expected to do pastoral and evangelistic work in Amgaon Hospital as a good Oriya-speaking pastor. But now he is working in another place, and Sister Ursula is disappointed regarding this.

Maybe the Amgaon people are satisfied with the service of Mr. Kerketta who is now working there, or perhaps the Adhyaksh of Orissa had other reasons. But I think it is my duty to forward this query to you.

With kind regards,

Yours sincerely,

Martin Seeberg
Mission Director

Gossner Mission

16. 12. 72

Liebe Herr Pastor Seelig,

Sicher werden Sie sich wundern, Post von mir zu bekommen. Aber ich habe heute noch einmal eine Bitte an Sie, obwohl ich denn nicht mehr zu Ihrer Mission gehöre.

Vor wenigen Tagen erhielt ich Wilhelmens Brief aus Kandukur. Sie wissen vielleicht noch von Schwester Monika her, daß wir damals Wilhelm zur Ausbildung nach Kotapad senden hatten, damit er eines Tages als Pastor nach Angaon zurück kehrt und die Missionsarbeit dort wieder führt. Sie wissen sicher auch noch, daß in all den Jahren unseres Dortseins kein Oriya-sprechender Pastor oder Katechist für Angaon zu finden war, - und wir deshalb einen unserer Leute zur Ausbildung schickten, damit dann endlich einmal ein Oriya-sprechender Pfarrer den Dienst der Verkündigung dort im Hospital und der Umgebung tun könnte. Und Sie wissen sicher auch, daß Wilhelm seine Ausbildung mit Jahren von Fremden in Deutschland finanziert hat und nicht durch die Mission. Ich habe Ihnen damals, als Wilhelm vor einigen Monaten mitteilte, daß er nun bald mit der Ausbildung fertig wäre und was er dann tun sollte, schrieb ich seinetwegen an den Moderator der Orissa-Synod (über Ammi Koro, die ich wieder wußte, an wen und wohin ich den Brief adressieren sollte) und gleichzeitig auch an Dr. Ammi Koro. Aber von beiden Seiten kam bisher keine Antwort.

Dafür kam nun dieser Brief von Wilhelm, daß das K.S. ihn in die Gemeinde Kuradoi bei Sambalpur geschickt hat. Ich kann nun von hier aus nichts weiter für Wilhelm tun, habe nur noch einmal an Ammi Koro geschrieben. Aber ich hoffe sehr, daß Sie sich dafür einsetzen können, daß Wilhelm nach Angaon versetzt wird, damit er dort den missionarischen Auftrag weiterführen kann, der uns nun nicht mehr möglich ist

Entschuldigen Sie bitte, daß ich mich damit an Sie wende, aber Sie werden uns glauben, daß wir der Dienst in Angaon und Wilhelmens Werke uns noch immer am Herzen liegen.

Ihnen und Ihrer Familie
Ihr
Hans Buchheim

den Juli 1973.

ich bin

G.E.L.C. Kuraloi
Dat 26-11-72

Respected Sister.

Grace from the Lord
our God jesus Christ unto you.

I received your letter
thank you for your Kindness.
I had been to Amgaon according
to your. suggetion. I asked to
Mrs. Dr. Horo (Bage) She said that-
I can not say exactly about your
work. But- you should do according
to K.S.S. order. So according to
K.S.S. posting order I appointed
my duty from date 12.11.72
in jharsuguda Ilaka Kuraloi
rural Church. This is a small
village. It is 30. mile far from
Sumbalpur west and North corner.

Gossner Mission

There are oounda my own Adhi-
bashi people. This is not mission
field. So I am feeling sorry.
Because I am actually a man
for mission work. Every work is doning
in oounda tounguu. Orija Language
is not abiable in this areafor
Church works.
You Know that- ours church is poor
church. So I am getting small salary
scal 110/— from cat bel- Rs 50/-
or 60/— only. Hongaun is not helping
me at-all. So how can I appear
matric culat examination? So
It is very difficult- for me. If
no body will obsurb me then
I shall flee away anywhere.
Other hand I want-to
go furthers theology little highers

Studies or Short courses or ~~Church~~
~~exp~~ in order to church expe-
riance. I asked to Mr. Friedhelm
Noll. 1. Berlin 20. Pillnitzer weg 4.
Deutschland. Do you know him?
Perhaps he may be youth leades.
He has not- answered me still
now. If there is capable than
what is your openion about this
matters? Always you do write-
me letter's. I am ready to know
the new messages. Excuse me.
yours brother in christ-
candidat Wilhelm Kandulna-
"Jesus Saray" to you
from me and my wife and also
my parent's.

Address

Candidate Wilhelm Kandulna.

Ht/Post- G.E.L.C. Kuraloc'.

via Belpahar.

Dt. Sambalpur

Orissa

M

Gossner Mission

Dr. Mathew

, January 2, 1970

Dr. P. N. Mathew
Personal Wohnhaus
B/1505
Lazaratgasse 14

W i e n IX
Austria

Dear Dr. Mathew,

it has been very kindly of you to send me your personal greetings and good wishes for Christmas and I return them to you very heartily. I wish that you may have still productive Months in Vienna and be able to make the best out of this time. I was glad to hear, that you found also good lodging even it was not the Albert-Schweitzer-House.

I returned well after a 7 weeks journey to India and Nepal at the end of November and had many rich impressions in your country. Of course, the festivals in Ranchi, which took place in the middle of October, have been in the first place. But I also was invited to the 100 Anniversary of the Anglican Church and to the closing preach which took place in the great tent. Superintendent Laver and Bishop Hans welcomed me very friendly in the Blind-Hause and I was also faced with the Metropolitan of Calcutta. I was very pleased to come for the first time to South-India (Madras, Bangalore and Perambalur) even I did not have the chance to visit the beautiful Kerala, which I think is your Home-State.

I was rather surprised, that the gentlemen of the Anglican Church did not put any questions or problems because of the medical work in Chotanagpur. I had prepared myself in order to answer them because of our exchange of letters. I had intended to bring these things up for a discussion as I thought, they were not ripe yet and should be thought over. Perhaps, there was the intention not to discuss this problem with a "stranger" while you were absent.

When you write now, dear Dr. Mathew, that in consideration to your return in the middle of this year you may have some wishes, - maybe for Ranchi or for Hatzaribagh - please, contact during the next months or after your settlement in Vienna the organization "Brot für die Welt" (Bread for the World) in Stuttgart 1, Gerokstr. 17 and make an appointment for a personal visit in order to settle your problems with the members of the organization frankly. If you fix your problems into a memorandum and will let me have a carbon-copy, i will give you some suppott in these things. In any case, in Stuttgart is the place of the German Church from where you may get some help. Dipl.-Ing.Schwerk - in former times Fudi - which now is here in our office in Berlin, also submits heartily regards to you. He remembers very much the time he used to work with you together and he wants you to know, that on his part he will do everything possible to give you all the help you

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may need.

I remain, dear Dr. Mathew,

with heartily regards
yours sincerely

Gossner Mission

DR. P. N. MATHEN. PERSONAL WOHNHAUS 1.
B/1505
Lazarettgasse - 14
WIEN IX
AUSTRIA.

Eingegangen
22. DEZ. 1969
Erledigt: .....

17-XII-69.

Dear Dr Burgess,

I believe you might have returned by now from your cholera tour. I am sure you had a pleasant time & had a chance to know personally, the fruits of the work done for the last 100 years by the various churches in cholera nagpur. Also you should have had also a chance to find the problems & future possibilities. At present I got a good accomodation & please note my change of address. I hope to finish my training by the month of May to & wish to go back immediately.

I am eager to know whether some kind of help can be given to the medical work in Rancheé. I am writing like this, because I am afraid, whether my study & training may not helpful to me or to the people unless I have facilities to work. At least if you could manage some equipments & instruments for the present it will be a great help. I am sure you will do what is possible.

I wish you a very happy time during this season of christmas & all blessings in the New Year to you & all your colleagues & the good work you are doing

yours sincerely P. N Mathen

Ranchi
4.9.73.

Eingegangen
10. SEP. 1973
Erledigt:

Dear M. Seiberg and all at home

hearty Jesusakay to you all. I am well and hope you all be the same; it may be a wonder to have this letter to you. I have heard that you are coming to Ranchi in October '73. May I request you for one thing I can't get here in Ranchi: it will be a trouble for you to bring a "charge-able Tourch" for me. I am willing to give it present to my son-in-law, will get married in near future. I will pay the price you here in Ranchi. I hope you will not mind me, if you can bring two so much will be the better ~~so~~. I will be very much glad to pay for the two charge able Tourch. If not two but one I must hope. but try to bring two. I am very sorry to trouble you, but what to do I am in need. ope you will not mind it I will be waiting. od is your guide and help.

with all good wishes to you all.

Yours in Him
Anugrahit Minz
old Bethesada Girls M.E. school
G.E.L.C. Compound
Ranchi.

Gossner Mission

BY AIR MAIL

PAR AVION

हवाई पत्र

AEROGRAMME

Europe

85P

INDIA

Director. M. Seeberg.

I Berlin 41.

Handjery Str. 19/20

W. Germany.

Europe



पहला मोड़ FIRST FOLD

दूसरा मोड़ SECOND FOLD

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

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

.....

.....

.....

भारत INDIA

Gossner Mission

G.E.L. Girls College Hostel
Ranchi.
19.10.70

Eingegangen
27. OKT. 1970

Dear Dr. Ch. Berg.

Thank you very much for your kind letter dated September 24th 1970 I must not forget to thank you for the prayers you did for the Mahila Sangh Bible class and also for the Mahila Sangh Mahasabha both were successful one. You will be glad to know that for the Bible Class there were 300 women in the mess. one fourth of their traveling expence which was given which amounted Rs. 511/— it is good that they were spiritually enriched and went back thanking God.

I am well and hope you all are the same.

Phulmani Samadh is very thankful for your good wish. and help. she sends her hearty Jesusahay to you.

With all good wishes to you and Mrs. Berg.

Yours in His service

A. Minz.

Gossner Mission

BY AIR MAIL

PAR AVION

हवाई पत्र
AEROGRAMME

85 P

Dr. ch. Berg.
1000 Berlin 41.
Handjerystrafse 19/20
W. Germany.



पहला मोड़ FIRST FOLD

दूसरा मोड़ SECOND FOLD

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

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

A. Minz
Ranchi

भारत INDIA

Gossner Mission

September 24, 1970
drbg/sz

Miss
Anugrahit M i n z
G.E.L. Church Girls College
Hostel

R a n c h i / Bihar
India

Air Mail !

Dear Miss M i n z ,

I thank you very much for your letter of September 9th and return heartily your Jesusahay greetings. It is very good news to learn that your blind foster-child Phulmani Samadh passed her examinations even in the first division at Mr. Laver's school and now is able to earn her living by her work in the weaving department of the same school. It is always consolatory and encouraging to learn that help given for many years results in a poor girl's ability to earn her living by herself. Please remember me to her, I wish her good luck, God may bless her. It is very nice that you bought her clothing she needed and paid for with the 100.- Rupies you shared with her.

Had you really been on tour during this awful heat to encourage the women's Mahasabha? Many thanks for your devotion but you should take care of yourself, remember your age and the limits of your robustness. We will pray for a successful women's assembly taking place on the beginning of October and hope that many of these women will be spiritually enriched.

With warm greetings I am,

very truly yours,

Gossner Mission

G.E.L. Church Girls College
Hostel Ranchi.
9.9.70.

Dear Director. C. Berg.

Hearty Jesusahay to you and all at home.

I am glad to inform you that the Blind girl named Phulmani Samadh has passed her M.E. Exams in 1st Division. She is very thankful to you all who had been helping her so long. She sends her hearty thanks and hearty Jesusahay to you all.

As she does not need further Education so she is being trained in the Weaving Department of one same Blind school at Ranchi. We hope it will be good help for herself and her father also: her fees has been paid up to December 1970. I am glad to share with her The Hundred Rupees as she needs clothes and some pocket money.

In the month of May the hottest month I was on tour to Jaspur Hetghal and Palcoat.

I am well and working hard for the Women Bible Class and The Women's Mahasabha, which are going to be held from October 6th to 14th in Ranchi. We hope we will be with your prayers them.

With kindest regards - yours in His service.

Miss. Anugrahit Minz.

Gossner Mission

BY AIR MAIL
PAR AVION
हवाई पत्र
AEROGRAMME



HALDWANI
9 SEP 70

Director Dr. C. Berg.
1000 Berlin 41
Handjerystrafse 19/20
West Germany.



पहला मोड़ FIRST FOLD

दूसरा मोड़ SECOND FOLD

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

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

A. Minz
Ranchi.

भारत INDIA

Gossner Mission

From
Dr. Mrs. RUBY JESUDASAN MANIKAM
63, HARRINGTON ROAD, CHETPET
TAMILNAD, INDIA

Eingegangen
30. NOV. 1970

To

Dear Friends,

The sudden and totally unexpected death of my dear husband had dealt me such a stunning blow that I have not yet even partially recovered from its effects even though nearly five months have gone by. However, I feel that I can no longer be silent and leave unthanked the dear friends from far and near who have consoled and sustained me in my hour of darkest sorrow. Cables, telegrams, letters, floral tributes and personal visits in overwhelming numbers bore testimony to the late Bishop's universal popularity and the highest esteem in which he was held by the laity and clergy in all parts of the world.

It is indeed a merciful providence that hides the future from our eyes. November 6, 1969 dawned just like any other day for us. It was a busy day for the Bishop, like every other day in his life. For after retirement his life was richer and fuller than before. A number of honorary assignments increased both his sphere of activity and usefulness. To mention but a few of them – Promotional Director of the Federation of Lutheran Churches in India; Rector of Bishop Heber College, Tiruchirapalli; President of the National Missionary Society of India; President of the Gurukul Theological College in Madras; and Chairman of the Christian Medical College, Vellore. He got up at 6 a.m. as usual and after personal devotions prepared for the Bible Class that he was to take that morning at the Heber College. Then came family prayers, breakfast, interviews and sometime at his office attending to the daily mail. 10 a.m. – Bible Class (he loved teachings and never missed a Scripture lesson if he could possibly help it). Back home at 12 noon, more work at the Office. We had lunch at 1 p.m. after which he lay down for sometime reading the Church News and other papers. Then more correspondence and office work. In the evening we attended the opening ceremony of the new operation theatre in Dr. Joseph's Eye Hospital. He took part in this function, mixed freely with the invitees and seemed to be quite normal and happy, though having a bad cold and severe cough. My husband did not want to go to the Dinner party held later in Bishop Dhiel's house lest he gave his cold to others but was prevailed upon to do so. He was there only for a short time, taking a light meal of soup and toast (bread). He went home, I stayed on. On my return I found him in bed preparing some speeches for his forthcoming tour of Denmark and Germany. We had family prayers as usual. The next morning at about 3–30 a.m. he got up and went to the bath-room. On his way back he brought to me the torch light and bottle of medicine which I should have kept by my side. He was always like that, thoughtful regarding the little things concerning my comfort.

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At about 4 a.m. I heard him breathe heavily and rushed to his side. I called him but there was no answer. I sent for some doctors who lived nearby. They came very quickly, but he had left us by that time. He looked happy and peaceful. Soon the sad news spread like wild-fire through the town of Tiruchi. Friends began to pour in. His body was flown to Madras where it lay in state in one of my brother's bungalow. At the solemn and impressive funeral service held at the Adaikalanathan Church (one of the biggest churches in the city), on the 8th November at 8 a.m. were many who had rushed in from various parts of South India to pay their last respects to their beloved Bishop. The mortal remains of my beloved husband were interred near the pulpit in the church.

I have written all this because so many have asked me to tell them something about the Bishop's last day on earth. It was a full day, a happy day, a rich day, a normal day and above all a day, every minute of which was dedicated to the service of the Master whom he loved so dearly. This separation has created an agonishing void in my heart. He meant so many things to so many people but to me he meant everything. I thank you from the bottom of my heart for your generous messages of sympathy, condolence and prayer. I can never repay this great debt of gratitude. Please continue to pray for me.

7th April, 1970

Yours in sorrow,

Ruby Manikam

"Even so Father for so it seemed good in Thy sight"

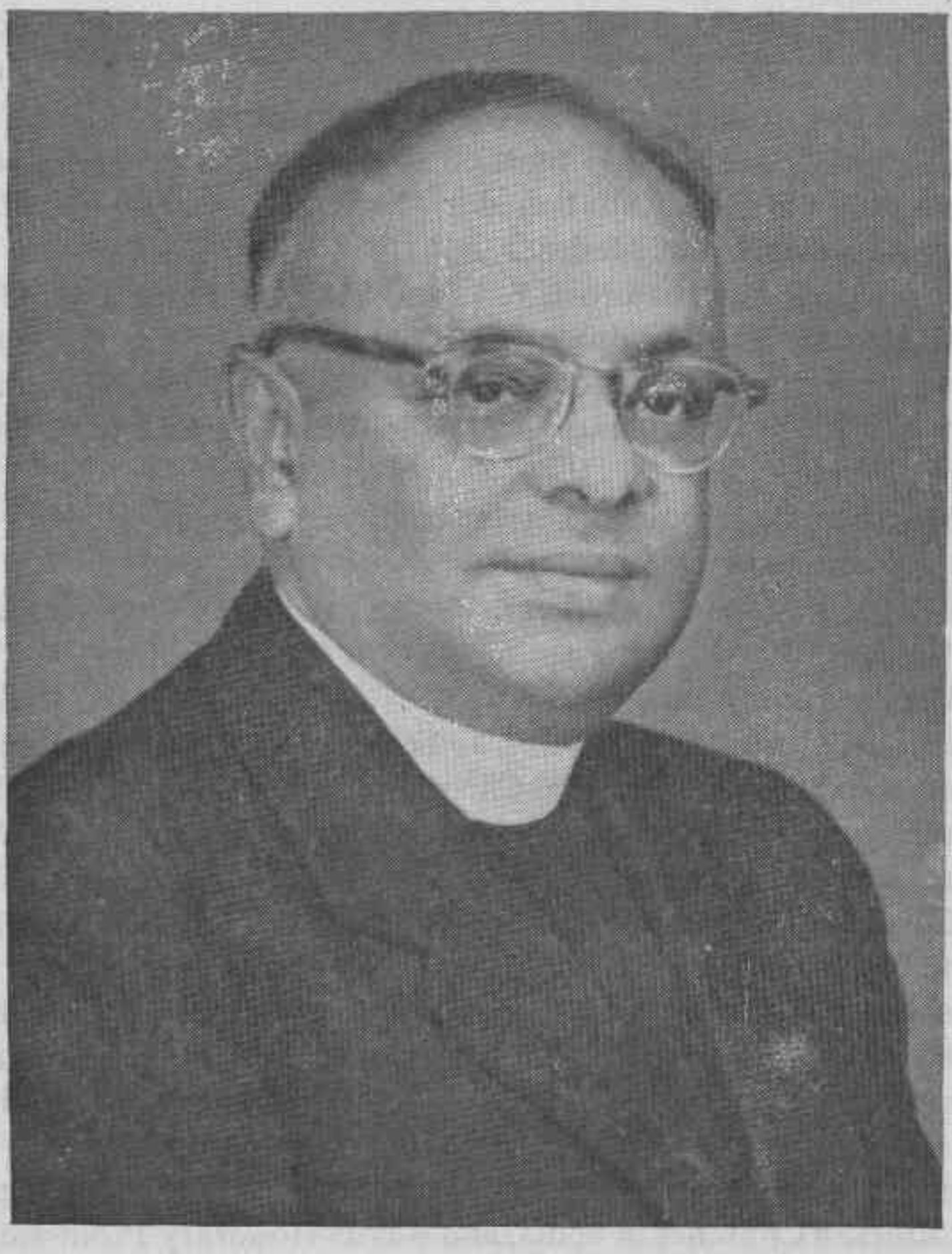
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In Loving Memory of

The Rt. Rev. Dr. RAJAH BUSHANAM MANIKAM

The Fourth Bishop of Tranquebar

Who departed this life
on 7th November 1969, at Tiruchirapalli



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The Rt. Rev. Dr. R. B. MANIKAM

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

Fourth Bishop of Tranquebar, T.E.L.C.

The late Rajah Bushanam Manikam, the brilliant son of J. Kamban Manikam and Lucy Bushanam, was born at Cuddalore, South India, on 19th April 1897. He was educated in the Madras Christian College and received his M.A. Degree. He taught for some time in the Noble College, Masulipatam.

On May 7, 1924, he married Ruby Jesudasen, the second daughter of the late Rao Bahadur Daniel Jesudasen, Assistant Postmaster General of Madras.

Then he went abroad to U.S.A. and U.K. for 5 years where he lived and did Post-graduate work, and teaching in Columbia University and Union Theological Seminary in New York, and Lutheran Mt. Airy Seminary in Philadelphia, and Oxford University, England.

Mrs. Manikam joined her husband in 1925, and also did Post-graduate work there.

A son was born to them, but he lived only for a year, and lies buried in Pottstown, Pa.

They returned to India in 1929. After serving the Andhra Christian College, Guntur, A.P., as Lecturer and Vice-Principal for 9 years, he served the National Christian Council of India as its Executive Secretary for many years. He was subsequently invited to serve as the Joint Secretary for East Asia of the International Missionary Council and the World Council of Churches. He was then called to the Episcopal See of Tranquebar where he served for eleven years as Bishop of the Tamil Evangelical Lutheran Church. He also served various Ecumenical Christian Institutions like the All India National Missionary Society, the Christian Medical College and Hospital, Vellore, the Y.M.C.A., the Bible Society, etc. He was the President and Architect of the Federation of the Evangelical Lutheran Churches of India, and was its Honorary Promotional Director for a couple of years before his demise. He was Co-chairman of the C.S.I.-Lutheran Inter-Church Commission

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for several terms. He was serving on the Executive Committee of the Lutheran World Federation, and was all set to go abroad and attend its meetings in December. He left an indelible mark of inspiration and ideals on all that he was called to serve. He lived for 72 years and 6 months.

A GREAT CHURCHMAN OF THE WORLD

Christians in India and all over the world and particularly the Lutherans were shocked to be told on November 7, 1969, that Bishop R. B. Manikam was no more. Only during the month of October, he was so active and playing a leading role in the Consultation on Lutheran Theological Education in India. During the days of consultation, he was having several other meetings during nights and day intervals interesting himself in most of the work of the Lutheran Churches in India. It is difficult to believe today that Bishop Manikam is no more with us.

He lived an active life and passed away peacefully on 7th November 1969, at 4 a.m., leaving behind his wife, two brothers and an only sister's children, sisters-in-law, brothers-in-law and their families, and a large circle of friends in India and many countries in the world to bemoan his loss. Messages and Resolutions of Condolence were received from many Church Dignitaries and Churchs from all over the world, who had also paid glowing tributes to Bishop Manikam. To quote the one from Dr. Andre Appel, General Secretary, Lutheran World Federation, Geneva, who praises Bishop Manikam's services, 'Bishop Manikam has been called a "roving ambassador" for the churches of India. He more than lived up to that description, as he gave his intellectual, theological and pastoral talents, to the task of building bridges of understanding between East and West.'

Bishop Manikam was the author of several books, and he also contributed articles and chapters in various publications.

His was a life of great achievement. Personally he rose to positions of high responsibility in the World Christendom by dint of sheer dedication to the tasks he had undertaken. This is only a fraction of what he really was.

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As a representative of Indian Churches abroad, he made a tremendous impression on every one with whom he came into contact and every assembly he addressed or presided over. He was one of the ablest Presidents in the world. He was an expert in Parliamentary procedure and an experienced committee-based administrator.

He was always interested in the youth and its education, and after his retirement he had a part to play in the revival of Bishop Heber College in Tiruchirapalli, as its Honorary Rector for 3 years. He was the President of the Y.M.C.A. in Tiruchy for many years, and built it up, and helped the young people in many ways.

The church in India, the World Council of Churches and the Ecumenical Movements, have lost a leader and a patriarch of wide experience, dedication, zeal and dynamism, a great Counsellor and a wise Churchman.

Bishop Manikam had served the Church and the Community, the country and the world with great distinction, and his passing away is an irreparable loss to the Christian Community and the organisations with which he was closely connected as their leaders.

We thank God for Bishop Manikam's ideal life and work. May his soul rest in peace.

FRIENDS AND ADMIRERS

MRS. RUBY JESUDASEN MANIKAM
63 RAJAMANNAR AVENUE
HARRINGTON ROAD,
CHETPET, MADRAS 31.

D.P., MADRAS—1970

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NO

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PQ

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Paulus, Ranchi

When the enemy shall come in like a flood,
the spirit of the Lord shall
LIFT UP A STANDARD AGAINST HIM

THE CHRISTIAN ENDEAVOUR REPORTER

Vol. 3 January 1972 No. 1

Eingegangen
- 1. FEB 1972
Erledigt:

THE SEED



SINCE 1958

(Widely circulated from Ranchi to the most of Christian Countries in the World)

Gossner Mission

FOR SPECIAL PRAYER

Dear readers, my Printing-Press Application file now lies on the desk of Asia W. C. C. Geneva for consideration. I request you in Jesus' Name for His Glory; Please fast and pray, that the Holy Spirit will work among the W. C. C. So I may receive the good result from there. PRAISE THE LORD.

To widen your interests and circle of friends, join International Pen Pal Club

Name : Mr./Mrs./Miss .....

Age.....Address.....

.....

Hobbies.....

Pen-pals from.....

Send this form completed to V. P. Paulus, Christian Endeavour Reporter, Gungutoli Lane, Ranchi-1 together with Rs. 5/- by M. O. or uncrossed Indian Postal Order please.

Gossner Mission

The Christian Endeavour Reporter

(Published every month in the interest of Christian Fellowship)

VOL. 3 . JANUARY, 1972 NO. 1

(3rd yr. of Publication)

Phone : 22472

Managed by :

Pastor V. P. PAULUS

B. T. S. (U. S. A.)

Office :

Gungutoli Lane

P.O. Box 13, RANCHI-I

INDIA



"AS FOR ME AND MY HOUSE WE WILL SERVE THE LORD"

Josh. 24.15.



The Ranchi CHRISTIAN ENDEAVOUR Organizer Pastor V. P. Paulus and his dedicated family.

(I know the Lord my Shepherd leadeth me and all is well.)

Gossner Mission

The Christian Endeavour Reporter
Editor & Publisher :
V. P. PAULUS
Associate Editors :
Mrs. V. P. Paulus & Mr. Melchizedek Pillai, B. Com.

Annual Subscription : Rs. 5/-

My dear readers, "Through your prayer and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified." Phil. 1: 19-20.

PRAISE THE LORD, for expanding our printed ministry in 1971 and enabling me to print millions of tracts and booklets.

PRAISE THE LORD, for helping me to distribute our tracts and booklets, by the members and dedicated workers.

PRAISE THE LORD, that through our tracts and booklets, we brought hundreds of precious souls to the feet of Christ by Baptism in 1971.

PRAISE THE LORD, for giving us strength, funds and everything that is necessary for progressively conducting the ministry in 1971.

PRAISE THE LORD, that in 1971, my good God has enabled me to distribute more than 2457000 tracts and booklets with Bibles, New Testaments and Gospels, to the Non-Christians and Christians for His Glory.

PRAISE THE LORD, that in 1971, we have started the WALL POSTER MINISTRY and the CINEMA SLIDE MINISTRY. Through this SILENT MINISTRY, the thousands of precious souls are seeing the LOVE of Christ, everyday.

PRAISE THE LORD, that we are also operating a mobile Car for this work of DIVINE MINISTRY.

Please pray for further expansion of our printed ministry and for our programme for distribution of more Bibles, New Testaments, Gospels, booklets and tracts in the year 1972.

Gossner Mission

Please pray with us, for more funds to come, that we may print booklets and tracts in more different languages.

Please remember in your everyday prayer, that the Ranchi CHRISTIAN ENDEAVOUR has emergency need to start a Printing Press for His Glory. PRAISE THE LORD !

I FORGOT TO PRAY

I got up early this morning,
It was time to start the day,
I had so very much to do,
I didn't take time to pray.

Troubles came tumbling on me,
Heavier became my tasks,
I wondered why God didn't help me,
He said, "Child, you didn't ask."

I tried to see truth and beauty,
The day stayed dark and bleak,
I wondered why God didn't show me.
He said, "Child, you didn't seek."

I tried to enter God's presence,
I used all the keys to the lock,
God tenderly, lovingly answered,
"My child, you didn't knock."

I got up early the next morning,
I made ready to start the day,
I had so very much to do, but—
I took the time to pray.

—Georgina Poer Buche

Gossner Mission

SPIRITUAL FOR SUSTENANCE 1972

THE HOLY SPIRIT through the apostle Paul refers to the experiences of the Israelites in the wilderness as "our examples..... written for our admonition" (1 Cor. 10: 1-11). One of these examples is their eating of the spiritual meat or food. May we look into this experience briefly ?

The third lap of the journey of the Israelites after crossing the Red Sea brought them to the wilderness of Sin. (The word "Sin" here is a proper name meaning "mire" and is not our English word "sin.") Evidently their supply of food had by this time been exhausted, and they resorted to their usual custom of murmuring againts Moses and Aaron. The tension was relieved by God's intervention promising Moses to "rain bread from heaven" for them. The following morning, "when the dew that lay was gone up ..there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was" (Exod. 16: 14,15). Literally they said one to another, " 'Manhu?' What is it" or "Who is He ?" (there is no neuter gender in Hebrew.) Thus it became known as "man" or manna. And for forty years they had for their food what-they-knew not-what. This mysterious food, however, was a type of Him who is the great mystery of godliness, our Lord and Saviour Jesus Christ, as seen in the 6th chapter of the Gospel according to John (It is fitting to quote here what our Lord said in Matthew 11:27: "...and no man knoweth the Son, but the Father..." Our Lord was unknown in reality except by His own. See John 17: 7,8).

When the Jews challenged our Lord to perform a miracle comparable to the giving of the manna in the desert, He answered, "I am the bread of life...I came down from heaven...I am that bread of life...I am the living bread which came down from heaven...for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Here our Lord answered the question of the Israelites in the wilderness. They asked, " 'Manhu'? Who is He?" He answered, 1500 years later, "I am that bread..." To the Jewish mind the very idea

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of eating human flesh and drinking human blood was most repulsive. Such a deed was repeatedly and emphatically prohibited in the Law. Thus we read in John 6:60 that "many...of his disciples, when they had heard this, said, This is an hard saying; who can hear it ?" Our Lord knowing in Himself how they felt, gave them the explanation. To state it plainly, it is this: "In due time you will see the Son of Man ascend up to heaven. It is the Spirit that makes alive or gives life; the flesh has no value"; "The words that I speak unto you, they are spirit, and they are life" (vs. 63).

Now we have before us two important points. The first one is that believing His words brings everlasting life. This is stated repeatedly in this Gospel. The second is that for the sustenance and enjoyment of this life we must feed upon His words just as the Israelites in the wilderness fed on the manna. This is equivalent to eating His flesh and drinking His blood.

Back to the manna again. Though it was one kind of food, yet it contained mysteriously all the food values necessary to maintain life. They knew nothing about vitamins in those days. But manna had all of them for they fed on it primarily for forty years without suffering from malnutrition. Furthermore the amount they daily gathered contained all the calories they needed for the arduous journey day by day.

Since our Lord Jesus was that manna which came down from heaven, since eating His flesh and drinking His blood meant to believe and feed upon His Word, and since His Word has in it all the calories and vitamins essential for the enjoyment of the "abundant life" which He came to bring, therefore let us resolve by the grace of God at this year to "(esteem) the words of his mouth more than (our) necessary food," and daily in private devotions and family worship nourish our souls upon Him through His Word, that we may manifest His life in a world which does not know Him and still asks, " 'Manhu?' Why is He?" The manna experience presents three suggestions which are of help to us. First, the manna had to be gathered daily. The food of yesterday is not sufficient for today. Secondly, it was gathered in the morning ere the sun arose. So need we gather it in the morning before the heat of responsibilities and cares of life unfit us for partaking of and digesting this heavenly food. Thirdly, the Israelites had to go out to gather the manna.

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This meant a deliberate act of the mind of the will and of the body. So our partaking of the heavenly manna must require the deliberate act of our whole personality. To be sure, physical hunger is more poignantly felt than spiritual hunger and we are forced to satisfy it as soon and as well as we are able. But let us pray that our spiritual hunger shall always be as acute.

By observing the suggestions made above we shall be enabled to say sincerely: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts" (Jer. 15:16). Thus we shall be sustained throughout the year, come what may, and our sustenance will be a daily miracle before all those round about us. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Romans 15:4).

MY RESPONSE

I wish to be a Prayer Partner, and with the Lord's help, I will pray daily for the CHRISTIAN ENDEAVOUR Ranchi, and for Revival Blessing. Please send me your Monthly Reporter.

Name .....

Address .....

.....

I wish to be a Progress Partner, and as the Lord enables, I would like to subscribe.....each month to help give the Gospel Message to millions of souls.

N.B. Please use BLOCK CAPITALS and send to
V. P. Paulus, Gungu Toli Lane, Post Box-13,
Ranchi-1. INDIA.

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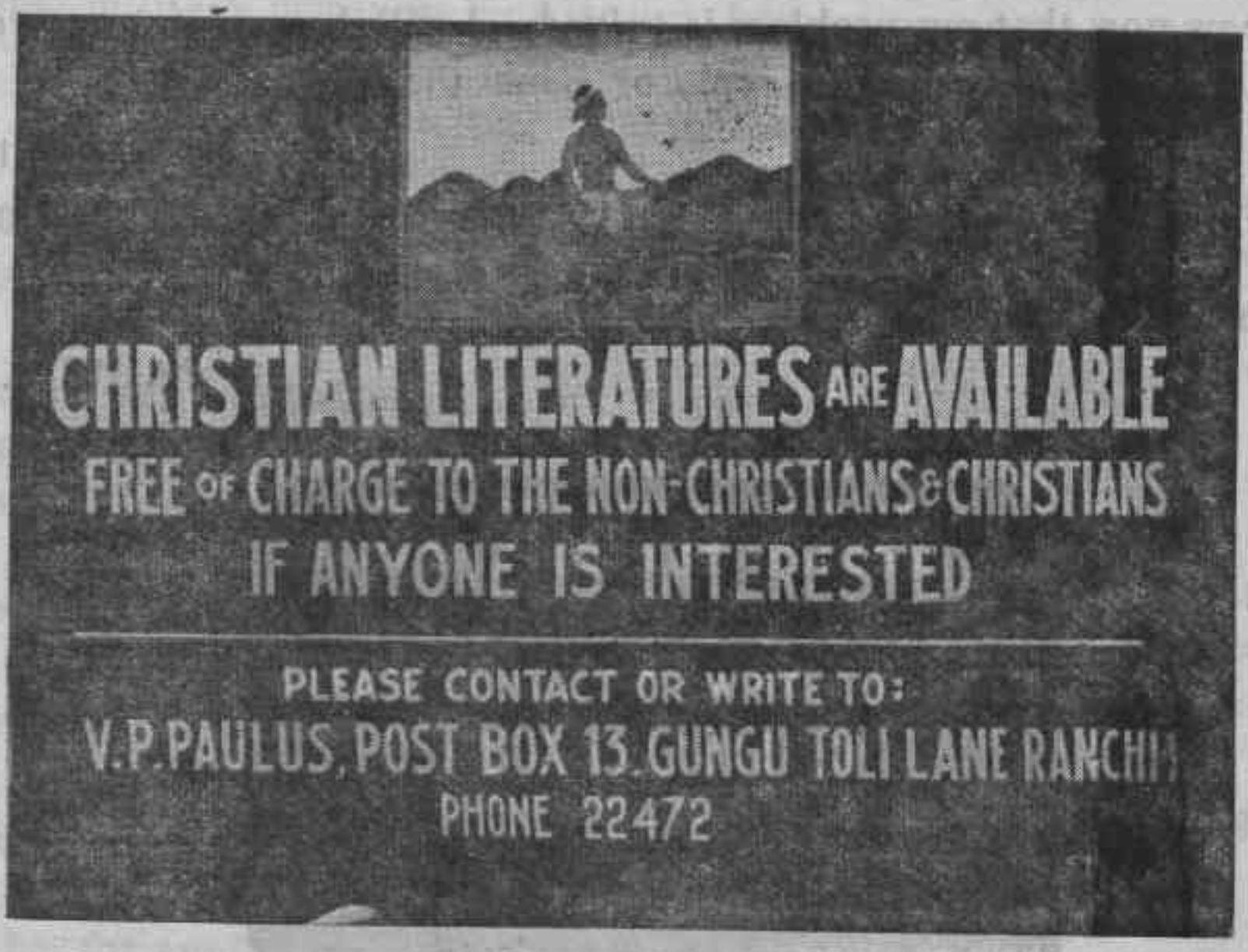
QUESTION :—

Dear Pastor Paulus, I would like to know your next Programme of SILENT MISSIONARY WORK, in Bihar in 1972.

—V. K. GEORGE, KERALA.

ANSWER :—

Dear Brother George, before your question reached on my table, our Heavenly Father already instructed me to do the work as follows: If possible you come and see. In the heart of this Ranchi City, there is the Government hospital. On the west side of the hospital, there is Ranchi Main Road. Between the hospital and the Main Road, there is a big wall. One side there is big cloth stores as Indian Mill Stores, Medical Stores etc; but on the opposite side, the big wall is free. There are more than 150 advertisement portions, each part is about 48 square feet. The P.W.D. charges for one plot Rs. 150/- for 12 months. But by the blessing of God, the Wall In-charge Shri Vijay Kumar Rajgarhia gave me two portions of this wall as a gift for our advertisement. So, on one portion I have written this advertisement.



I understand, through this Silent Missionary also, there are

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thousands of people, who will see and taste the Love of God. PRAISE THE LORD !

One more portion is reserved for me. But owing to the shortage of money, I have not yet written. So please pray with me, that without any delay, the next portion will also be written very soon. The 48 square feet painting and writing charge is Rs. 60/-.

To,

Christian Endeavour

Sir,

It could be known to me through your advertisement on the wall of Government Hospital boundary before Firayalal Chowk, Main Road, Ranchi, that you distribute Christian books without any cost. I am interested in English Literature and also a student of 6th year, English, at Ranchi University. If you can, and it is available to you, please send me a copy of Authorised Version of Bible. An extract of it is in our course, named "The Book of Job". It is not available in the market and prescribed in our course. I am, therefore, facing difficulty to go through that book. It seems now that my problem is solved, I will be grateful to you for this. Please send the reply or issue the Bible.

Yours faithfully,
U. C. Sahay

Ranchi University.

Yes, we supplied one Bible atonce for His Glory.

—V. P. PAULUS.

THIS WORK IS WORTHY OF YOUR SUPPORT!

Please send us your letter of suppcrt to help us keep on doing the work of God and helping others.

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NEWS AND PROPHECY

BY — JAMES MATTISON

RUSSIA READY TO FIGHT ISRAEL IN 1967

In David Lawrence's copyrighted editorial in the May 24, 1971, U. S. News & World Report, he stated that former President Lyndon Johnson recently disclosed the following fact in CBS television interview.

"Mr. Johnson told of a telephone call to him over the 'hot line' on the morning of June 10, 1967, from Soviet Premier Alexei Kosygin, who declared that Russia would take 'necessary actions, including military,' against Israel within a few hours unless the Israelis unconditionally halted military operations against the Arabs in the war which had broken out five days earlier (italics mine). Mr. Johnson said that he ordered the Sixth Fleet to within fifty miles of the coast of Syria, where fighting was going on, instead of keeping our ships at least 100 miles away as usual. He added that the fleet move was the signal to the Soviets that the United States Government 'was prepared for the situation that would confront it if it were confronted.' Fortunately, the fighting ended and further military measures by America became unnecessary."

RUSSIA'S "EVIL THOUGHT"

Bible students have long recognized that the Prophet Ezekiel was describing last-day conditions between Israel and a great nation to her north, when he wrote, in his 38th chapter, of the "evil thought" of invasion that this northern nation would have.

"Thou shalt think an evil thought : and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates" (vv. 10, 11)

Ezekiel continues : "Thou shalt come from thy place out of the north parts, thou, and many people with thee...and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days" (vv. 15, 16).

Russia has already considered attacking Isreael, according to the abvoe information. Why? To help the Arabs.

Yet, according to Ezekiel, Russia's coming invasion of Israel will be for another reason, a selfish one : "To take a spoil, and to take a prey" (v. 12).

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The "evil thought" of invasion is already there, yet the1967 motive was wrong. From the sound of the Ezekiel passage, Israel will be a rich plum to be plucked.

Why a Spoil ?

We suggest that plundering Israel will afford Russia some much-needed revenue. Even today Russia is in a very uncomfortable economic situation due to her all-out drive to become the world's number one military power. At the time of her invasion of the Middle East, she will undoubtedly be in need of "spoil." Not that this is right, for God will destroy her from being a nation at that time. But, nevertheless, this is the reason given for Russia's downward swoop.

Time marches on. Each day sees us closer to the time of Christ's coming. Russia has evidently already considered attacking Israel. Israel fears such an attack will come. Can anyone say that we are not living in the very last days ?

Are you ready for Jesus' coming ?

LATTER-DAY TURMOIL AMONG THE COMMUNISTS

According to Daniel 11 : 40-45, after the "king of the north" has invaded the Middle East and taken over those countries, "tidings out of the east and out of the north shall trouble him : therefore he shall go forth with great fury...to make away many" (v. 44).

All geographical directions in scriptures relating to Israel are given in reference to Palestine : north (north of Palestine), or east (east of Palestine).

"Tidings out of the east" that shall "trouble" the king of the north we would think refers to the great red dragon, Red China which challenges the Communist leadership of Russia today.

The above scripture suggests that Russia, in Palestine, vexed with Red China, shall go forth to destroy many in China and also many back home in Russia.

It is difficult to be too definite about interpretation of things yet to come, yet we are to ponder on all of God's Word and profit by it. Perhaps the greatest advantage to us of prophecy being fulfilled is to increase our faith in God. His plan will come to pass !

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U. S. POWER IN MIDEAST WEAKENING

For several years the U. S. has been Israel's only friend and ally. This has been sufficient for Israel to keep her head above water. U. S. - made Phantom jets have helped Israel achieve air superiority, which has deterred the Arabs to some extent.

Conditions Changing

However, now two changes are creating a new situation of peril for Israel, God's ancient people. One is the fact that Russia is supplying Egypt with some Fox-bat planes (MIG-23s), said to be superior to the Phantoms, and the other is that U. S. power in the Mediterranean appears to be waning. We quote from the Near East Report of June 16, 1971 (Washington letter on American policy in the Near East) :

"On June 12, The Washington Post, in a front-page article, quoted the navy's top leadership to the effect that the balance of power in the Mediterranean 'is tipping so rapidly in Russia's favor that in another year the United States would be unable to stop a joint UAR thrust into Israel.'

"The article went on to quote the high-ranking officials to the effect that : 'If such a situation developed after mid 1972 their recommendation to the President based purely on military grounds would be to let Israel be overrun.'

"This made somber reading, for this is the first month since late in 1968 in which no Phantom jets are going to Israel. The Administration has not yet approved Israel's application for new planes submitted last fall."

If this is true, we can look for a more aggressive Russia in Mideast affairs, which is what Ezekiel, by God's holy spirit, predicted.

Ezekiel 38: 13

Ezekiel foresaw certain nations upset by the latter-day invasion of Israel from the north, yet close scrutiny does not show counter-attacks.

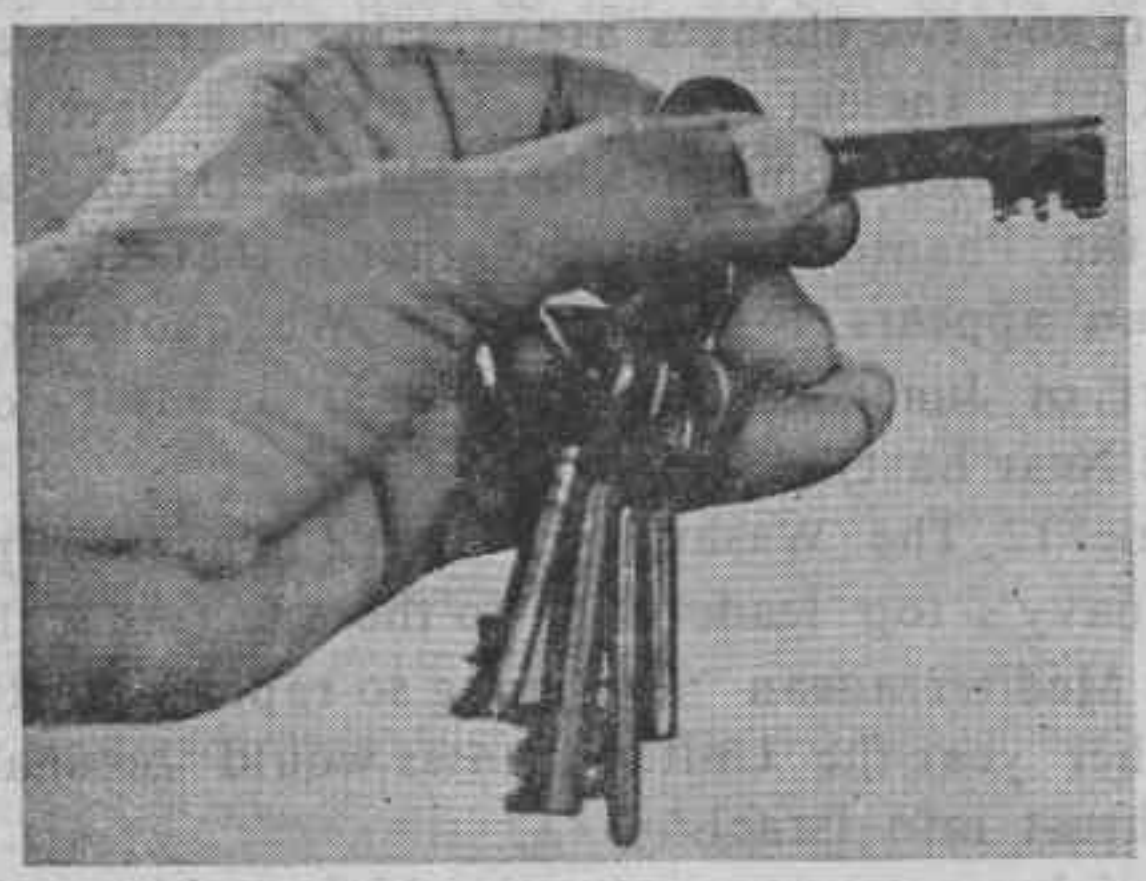
"Sheba, and Dedan, and the merchants of Tarshish [nation with many merchant ships], with all the young lions thereof, shall say unto thee, Art thou come to take a spoil ? hast thou gathered thy company to take a prey ? to carry away silver and gold, to take

(*Contd. page 15*)

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YOUR FULFILMENT TO THE KEY

1. Supplying all your needs; for Spirit, soul and body.
2. Giving to you: (A) Health (B) Prosperity and (C) Full life (3 John. 2)



What is the Key to doing God's will on earth; the secret to your fulfilment in life ?

Is it God's will for His children to have financial prosperity ?

Or is poverty a virtue of Holiness ?

Step from the old life of want to the new life of plenty. Unlock the Storehouse of God's abundance through your partnership in His Glory. Mal. 3:10. Then expect good things to come your way. PRAISE THE LORD !

Some people believe, that the prosperous are proud and greedy, but that the poor are humble and generous. Actually it is very often the other way around.

It is true that wealth has made many people haughty and proud. It is also true, that a good man of means can be more humble and generous than pauper.

It is a fact that many great leaders have come from the ranks of poor. It is also a fact, that God has placed His hand upon man of wealth.

But the question is: Those God will that Christians prosper

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and have plenty? Or those God value poverty as a means of refining His followers and of keeping them humble?

So—are you willing to be a finance partner with God to make or receive more than ever, than to invest more than ever in the Lord's work to reach the unreached and help prepare for His Return in this End Time?

If your attitude: "I'd rather poor and humble."

Or is it: "I'll identify with God in big action--for His Glory. I regard money is a sacred tool for Soul Winning. I will be God's partner to reach multitude."

All Christians believe in giving, but too many give as an obligation—a ritual. It is a mechanical thing—a tradition. But giving, by a Christian, for reaching souls, is a ministry. PRAISE THE LORD!

(Contd. from page 13)

away cattle and goods, to take a great spoil?"

This is all that is said here of other forces objecting to Russia's take-over of the Middle East. It is possible that the U. S. is included in this verse, either as "the merchants of Tarshish," or as "the young lions thereof."

At any rate, why no military objection? Either a lack of interest in Israel's doom or a lack of power to protest.

It is possible that Russia's growing strength and the growing weakness of the U. S. in the Mediterranean is in process of fulfilling this passage. We know we live in the last days. This prophecy shall be fulfilled. God's Word is always sure and certain.

When Russia invades Israel, God's "fury shall come up in my face," God said. The northern horde shall receive specific judgment, and the remnant of Israel shall be blessed.

This is part of God's great overall plan to send Christ to bring about the "restoration of all things" (Acts 3:21), at which time "all the earth shall be filled with the glory of the LORD" (Num. 14:21).

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Retrospection



I believe, the year 1957, when I was a Colporteur, I was in much financial trouble, even for my daily needs. One day some people advised me to go to Hatia, which is about 6 miles distance from here. Yes, I decided to go there for canvassing. So I collected some good contractors' addresses also; I had full confidence, that if I go there, I would have good sale of literatures. At that time, I had not even a cycle, to go there. So I started on foot, early in the morning, for Hatia, taking my colporteur bag in one hand, and in my other hand, there were plenty of literatures packed in one bag. I remember, I reached Hatia, at about 9 o'clock. According to my programme, I canvassed 8 or 9 big parties, but no success. I was greatly discouraged, owing to tiredness and empty pocket. The time was about 11 A.M. My stomach was empty upto the same time. I decided to return back, greatly discouraged. Yes, I returned. About one furlong I came, there is a small river. I sat down by the side of the river, again I prayed what I could do. Because the 6 miles distance I found very difficult to travel on foot with the heavy luggage. When I prayed, I heard a sweet voice, "GO BACK AGAIN MY SON." Yes, I went back again. I remember, in a hotel, I drank 3 glasses of water. With that, I travelled again. About 2 furlongs I covered, I crossed one more river. After that in a little distance, on the left side, I saw one big beautiful bungalow.

I was dressed in white shirt, white trouser and a hat on my head, and my chest was soaked in perspirations. Because the time was a very hard time.

When I entered the gate of the bungalow, I saw a tall figure of a European, on the verandah. When he saw me, at once, he entered the inside of the bungalow. Before I reached the bungalow, the elder

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European brought two big glasses of Rose Colour Crush. I took one glass and drank it. Before I finished my crush, he hastily looked at my left and right. I was surprized. Then he asked me, "Where is the other man ?" I replied, "I am alone." He said, "No, I saw one more man was with you, in the same dress, and the same bag." I was also, very much surprized what happened. The same time the 81 years old man sat on his chair, and made a silent prayer. Then he asked me, "What things have you brought for me ?" I displayed all the literatures in front of him. He told me, "Please make the bill." It was valued at more than Rs. 465/-.

You see, my fellow believers, I studied, the following words, in the Book of "COLPORTEUR MINISTRY" saying, "In working for perishing souls, you have the companionship of Angels. Thousands upon thousands, and ten thousand times ten thousand Angels are waiting to co-operate with members of our churches in communicating the light that GOD has generously given, that a people may be prepared for the coming of Christ. PRAISE THE LORD !

Dear fellow believers, we have been facing several kinds of difficulites in our Ministry. But do you think, the value of one precious soul ? It is MORE THAN THE WHOLE WORLD.

I PRAISE THE LORD, that in the year 1971, even in the very difficult time also, my co-workers are encouraging me much. Sometimes, I was not able to supply enough HEART BOOKS to them, even then, they are bearing troubles.

I hope, they will continue to co-operate with me. Please pray with me, that our Heavenly Father will help to win more precious souls for Him. My aim is to win in a double figure of what I have won in 1971. So my dear fellow believers, I need your co-operation and help, for the fulfilment of my aim in 1972. PRAISE THE LORD ! V. P. PAULUS.

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SURPRIZED MIRACLE

Give God a chance to do for you what He's doing for so many others. Put His PACT to the test like He asked you to, in Mal. 3:10. Just a small amount of offering and proves that you place God's No. 1 Job FIRST !

Write your problem to us, what you need from God :

1. The Salvation of a loved one.
2. Healing, RAISE in pay, better job, Newer Car or Home.
3. Sale or purchase of property.
4. Guidance in business or investment.
5. Teenage or domestic problem.
6. Safety of a Corp. or livestock.....

Whatever you need, GIVE us a chance to pray.....and give God a chance to meet YOUR NEEDS.....miraculously.

Enclose your donation with request to be planted in this ministry. THEN WATCH FOR MIRACLE : PRAISE THE LORD !



My dear readers every need and prayer request in your letter comes to me personally.....I hold them in my hands and pray. Often I go up in the prayer room and Pray for you.....Then I write you back. Praise The Lord !

PLEASE QUOTE YOUR SUBSCRIPTION NUMBER IN ALL YOUR CORRESPONDENCE

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Tell Jesus

You couldn't do anything better. How lovely to know of one in whom you can really confide !!

These two inspired words are found in the Bible—"Tell Jesus," John 12,22. How often have you been in such circumstances when you would give anything if only you knew of a true friend to whom you could unburden your soul !

When deep in sorrow, tried, and at 'wits end corner'—Just "Tell Jesus." When you are grieved at the sad condition of your soul-Tell Jesus ! When sins of years gone by trouble and disturb your conscience, and you live in fear of being found out, just remember that, 'The Blood of Jesus Christ (God's Son) cleanseth us from all sin." "Tis then, when in true repentance unto Him you can "Tell Jesus" and find real peace with God !

When people have wrongly accused you. When even loved ones forsake you. When despised for your faith in God—Tell Jesus !

The Devil is ever seeking to rob the 'pardoned soul' of the full assurance that Christ's Blood cleanseth from ALL sin, and thereby many have been bound in 'doubting castle' by the chains of unbelief. Should you, dear reader, ever be in such an experience—just Tell Jesus !

If you are a Christian, longing to tell others of what Christ has done for you, and you feel so weak and helpless—Tell Jesus, and He'll give you strength !! If your body is racked with pain, your nerves run down, or if you are even suffering with an incurable disease—then "Tell Jesus" for He is still both able and willing to heal your body as well as your soul ! Should you be an unsaved soul at the time of reading these lines, then I ask you earnestly to make sure of the gift of Eternal Life this moment.

Tell Jesus you are deeply sorry for all the sins of your past and present life, Tell Jesus of your utter helplessness apart from His saving grace to live according as .He would have you live. Tell Jesus the secret sins as well as your open sins. Tell Jesus in your own simple words that you do really believe He died for you to make a full atonement for all your sins, and accept Him NOW as your own personal Saviour. Listen to His Word, "Come NOW,

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and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as WHITE as SNOW." Isa . 1, 18.

Here are the words of a chorus which may help you to come to Jesus—

I am coming Lord,
Coming now to Thee,
Wash me, cleanse me in the Blood,
That flowed on Calvary !!

The Lord Jesus Christ is coming again very soon. "Be ye also ready for in such an hour as ye think not, the Son of Man cometh."—Math. 24, 44.

HAVE IT ! HAVE IT !!

* HAVE YOU READ YOUR BIBLE TO-DAY ?
* HAVE YOU A BIBLE OF YOUR OWN ?
* HAVE A BIBLE OF YOUR OWN.
* HAVE A BIBLE IN YOUR OWN LANGUAGE.
* HAVE IT FROM : BIBLE HOUSE,
OLD HAZARIBAGH ROAD.
RANCHI. BIHAR.

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BY PRAYER AND GIFT PLEASE

We believe your support of gospel Literature Evangelism is one of the best investment you can make, both for time and eternity. The fruitage of your Gospel Literature investment in prayer and gift will meet you on eternity's shore in the presence of the Saviour.

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Baptism in Water



One of the first things a Christian wants to do is let others know of the change that has occurred in his life. One of the ways he makes this public testimony is by being baptized in water. But water baptism is also a deeply spiritual rite that has meaning far beyond the testimony given. We discuss baptism in its fullest sense in this lesson.

COMMANDED BY JESUS

The practice of water baptism reaches back to the very foundation of the Christian Church, for it is one of two things Christ commanded all believers to observe. The other is the Lord's Supper. These two, water baptism and the Lord's Supper, are called Church ordinances. An ordinance is something commanded or ordained. In the Church, an ordinance is a commandment given by Christ which all believers must follow.

In Matthew 28:19, 20, Jesus told His apostles "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The idea of water baptism was not en-

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tirely new to the apostles since it was a Jewish custom to baptize Gentiles who became converts to Judaism.

Immediately prior to Jesus' ministry, John the Baptist prepared the way for Christ by calling for repentant persons to be baptized in water. This was a baptism signifying sincere repentance. However, such persons were later baptized again in the name of the Lord Jesus (Acts 19:2-5). John's baptism was a preparation for Christ's (John 1:26; 27; 3:30). The baptism which Jesus commanded was different from that practiced by John the Baptist. John's baptism preceded salvation; Christ's followed it.

PRACTICED BY THE APOSTLES

The commandment Jesus gave to His apostles in Matthew 28:19, 20, was spoken at the time of His ascension to heaven. See Acts 1:1-12 for the account of His ascension. After Christ disappeared into heaven the apostles returned to Jerusalem to await the coming of the Holy Spirit. When the Holy Spirit filled the disciples (Acts 2:1-4), a great crowd gathered to see what the commotion was about, then lingered as they heard the disciples glorify God in other tongues.

The sermon which Peter preached to this multitude of people resulted in widespread conviction. They wanted to know what to do "Repent, and be baptized," Peter declared. This is the first recorded reference to water baptism after Jesus had given the commandment.

Other disciples baptized converts. Philip baptized the Ethiopian eunuch (Acts 8:36-38). When Paul accepted Christ he was baptized (Acts 22:16), then followed the same practice in his ministry. He baptized Lydia and her household (Acts 16:15), the jailer and his household (Acts 16:33) believers at Corinth (Acts 18:8-11), the Ephesians (Acts 19:1-5), and others.

Christ's words concerning water baptism, its faithful practice by the Early Church, and the many references to it in the Epistles, indicate the importance God places on water baptism.

NEEDED BY BELIEVERS

We see the reason for the Lord's emphasis of water baptism

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when we understand its true meaning. Water baptism symbolizes the believer's union with Christ.

1. The believer is identified with Christ in His crucifixion (Romans 6:6). The believer has been crucified with Christ (Galatians 2:20), and baptism is an outward symbol of this.

2. The believer is identified with Christ in His death (Romans 6:3). Christ died for us because of sin. We die to sin because of Christ. The believer reckons himself "dead indeed unto sin" (Romans 6:11). Water baptism is an outward symbol of this.

3. The believer is identified with Christ in His burial. As the believer goes beneath the waters of baptism, he is identified with Christ's burial and a sense is buried with the Lord. Colossians 2:12: "Buried with him in baptism." The past with its sins and disgraces are all buried behind the Christian. He enters the grave with Christ. By voluntarily accepting Christ's death in his place, and by identifying himself with Christ's burial, the Christian testifies that his own sinful life has brought about the need for death and burial. He is buried with the Lord. We need to carefully consider this truth, for too many persons today attempt to become Christians by merely using the name of Christ as a passkey to get them to heaven. When we take the name of Christ we assume the responsibilities of that name. We follow Christ into the waters of baptism to indicate that we are crucified, dead, and buried with the Lord Jesus Christ.

4. The believer is identified with Christ in His resurrection. The Christian life involves far more than crucifixion, death, and burial of self and sin. It also includes resurrection! If we identify ourselves with Christ's humiliation and suffering, we can also expect to enjoy the same resurrection life. He experienced. Paul spoke of this truth in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." To be resurrected with Christ is also called "being quickened" or "made alive" (Ephesians 2:4-6) The Christian can testify that he was never alive to spiritual things, nor to true joy and satisfaction, until he accepted Christ as Saviour.

God raised Christ from the grave (2 Corinthians 4:14) and He will do the same for us who have accepted Christ. Every Christian

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enjoys the stirring power of the resurrection life within himself. But the day is coming when the full display of this life will lift the bodies of all the redeemed from the grave to meet the Lord in the clouds (1 Thessalonians 4:16, 17). Baptism symbolizes this.

5. The believer is identified with Christ in His walk in newness of life. Before a person becomes a Christian he is following the vain thoughts of his own mind; he has his understanding darkened because he is separated from the life of God (Ephesians 4:17, 18). Thus his way of life is entirely different from that which God wants and expects. The unsaved person is uneasy in church. He dislikes gospel services. He feels comfortable around people who are unsaved. But the Christian is exactly the opposite. He feels at home in church. Gospel meetings are food and drink to him. His closest friends are other Christians, often closer than the unsaved members of the Christian's immediate family.

When the Christian emerges from the waters of baptism he arises to walk "in newness of life" (Romans 6:4). He should not, and he must not, walk in the old sinful ways he knew as an unbeliever. Water baptism thus symbolizes a complete change of life aim. The person who enters the water symbolizes the sinner who comes to identify himself with Christ's crucifixion death, and burial. The person emerging from the water symbolizes the spiritual resurrection and new life which Christ gives to him. Thus water baptism is far more than a testimony. It is a dramatization of the whole change that occurs in a saved person's life.

The question arises frequently, "What is the scriptural manner of baptism?" The child of God wants to follow the Lord's instructions, but as he looks about him he sees many different religious organizations practicing different methods of baptism. Some groups sprinkle water on the candidate for baptism. Others pour water on the person. Still others immerse the individual in the water. The Scriptures teach that the last method of baptism, immersion, is the correct one.

The word *baptism* comes from the Greek word *baptisma* meaning to dip or dye. The three places this word occurs in the New Testament show that the meaning is to dip. See Luke 16:24: John 13:26; Revelation 19:13.

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The example of Jesus and others in the New Testament tells us that immersion is the correct mode of baptism. Jesus came up out of the water (Mark 1:9, 10). Philip and Ethiopian eunuch went down into the water and came up out of the water (Acts 8:38,39).

Believers are baptized "in the name of the Father, and of the Son, and of the Holy Ghost" as Jesus commanded (Matthew 28:19) in recognition of the triune Godhead's participation in men's salvation. Praise the Lord!

OUT OF POST BOX 13, RANCHI—1.

Dear Brother Paulus,

Greeting in the Everlasting Name of Jesus. I received your letter of acknowledgment for the small amount I send you monthly, and will by God's Grace continue till He calls me Home. I have taken a long time to write you, and my desire is to take a trip to Ranchi, I am praying for that.

Now, I want to say that through your prayer, my body is not weak. PRAISE GOD, I do not feel my age at all. I received Salvation, 30 years ago and belong to Body of Christ. I am now watching and looking and praying for His soon coming, the dear Lord helps each one who is willing to be prepared.

I lost my hearing altogether after a severe cold in the head, I believe that Jesus heals. He has healed me before, I was prayed for and anointed and my hearing has returned, it is strong in the good ear, the other ear, it is weak, the hurt and abscess I had when a young child.

I had my ears examined and nothing was found wrong with them. PRAISE GOD.

My prayer's daily are for you and yours and the sheaves you are gathering in.

God's Grace and peace be with you and your fellow labourers, and the Lord Jesus Christ bind the powers of those who are hindering and belittleing your work, and all your needs be supplied

Gossner Mission

according to His riches in glory by Christ Jesus our Lord. Amen.

Yours because of His love,

Jabalpur. Sister M. Fremantle.

Dear fellow believers, this good sister wrote to me some months ago, for prayer. Complaint was, she met with an accident in her young age. On account of that, her hearing was gone. She had several treatments, but no benefit. After my continual prayer, this above report reached on my table. You see, I simply prayed, but this good sister believed and co-operated with me in prayer. So she is healed. This is not my power, only the power of Prayer and Power of Jesus. PRAISE THE LORD! He has power to re-organize in the inside of our body organs. So the doctors did not find anything wrong in the inside of her ear. PRAISE THE LORD!

Dear Brother Paulus,

Greeting in the Name of our Lord Jesus Christ. Thank you very much for your letter which you wrote to me some days ago.

Now I am very glad to inform you, that through your prayer, my son Jaywant, who was dumb can now speak a little. PRAISE THE LORD! Please pray continually.

I am trying to come to Ranchi with my son very soon that you may touch and pray for him. Yours in Christ.

Dinapore. Mrs. I. Masih

GODLY AND PERFECT COMMUNISM !

This dynamic booklet is now available in tow languages, English and Hindi. Please send your requirement accompanying 150 paise for packing and postage to : V. P. PAULUS, GUNGUTOLI LANE, RANCHI-1.

Gossner Mission

Dear friend, much prayers goes with this appeal, for we are face to face with greater need of the work of GOD THAN EVER.

Please remember us and our work for God in prayer. Any gift, donation, or magazine subscriptions you may be led to send us for the work may be directed to :



← V. P. PAULUS

Gungutoli Lane
Post Box 13, Ranchi (India)

God bless you all and may the Lord repay you for the good that you do for the cause of Christ. Should the Lord tarry, God willing, we shall meet again through the next issue.

Lovingly for the cause of Christ,
V. P. Paulus

N B—Foreign gift envelopes may be the registered one please.

Please pray and support for this work Thank you.

Advertising Space

is available in

CHRISTIAN ENDEAVOUR REPORTER

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Two colour adds 33% extra minimum size 4 inches.

Edited and published by Pastor V. P. Paulus and Printed by him at Prakash Printing Press, Ranchi.

Gossner Mission

Regd. No. PT 37

OUR DOCTRINE

CHRISTIAN ENDEAVOUR

C Endeavour always to be faithful to God.

H Never fail to witness for Jesus.

R Deny (refuse) ungodliness & worldly lusts.

I Ever pray for others.

S Always give thanks.

T Venerate Parents, Teachers & Superiors.

I Order your life by GOD'S WORD.

A Universally, N. T. applies to all condition.

N REJECT ALL THAT IS FALSE !

Now that God and the Lord's Day is so ignored, we must set an example, and seek to win others to Jesus Christ.

READ the BIBLE, and act on its TEACHINGS—so become

BIBLE CHRISTIANS !

Gossner Mission

R

Gossner Mission

October 18, 1974
sz

Rehabilitation - Workshop
St. Joseph's Hospital

M a n g a l o r e 2
India

Re.: Order

Dear friends,

we herewith order the following items:

Batik Articles in Silk	Size in cm	
10 pieces Ornamental	80/30	unfixed
10 Lotus flowers	80/30	"
5 Snake	80/30	"
10 Peacocks	80/30	"
10 Birds	80/30	"
10 Fishes	80/30	"
5 Vertical elephants	80/30	"
10 Goldpainted elephants	80/30	"
5 Horizontal elephants	80/30	"
10 Lady with pot	80/30	"
5 Small Moghul Warrior	60/45	"
5 Krishna with flute	85/33	"
3 Large Moghul Warrior	65/50	"
3 Rama	80/45	"
3 Krishna with cow	80/56	"
5 Musicians	70/73	"
3 Water carrier	90/56	"
5 Middle-size elephants with border	90/56	"
3 Life tree (Ornamental flowers birds)	80/100	"
3 Large peacock	83/83	"
2 Radhakrishna dancing	70/85	"
2 Lady with oil-lamp	62/112	"
2 Bharata Natya Dancers	75/95	"
2 Yakshagana Dancer	65/102	"
2 Lakshadeepa	60/110	"
1 Dharmaraja Nobleman	76/125	"
1 Kathakali Dancer	75/125	"
1 Grinding Ladies	95/160	"
1 Ladies going to the well, U.P.Mask		"
2 Batik wall hanging Rhadhakrishna under the tree		"

Gossner Mission

Pieces for interior Decoration

10 Cotton Wall-hanging with gold painted elephants

Handprinted Items

10 Silk ties with matching hanky in present packing

Please mail this order with the necessary documents as before via Vereinbank at Hamburg.

With kind regards,

sincerely yours,

Sg.

(Martin Seeberg Mission-Director)

D/ Frau Meudt

Gossner Mission

REHABILITATION – WORKSHOP

(~~Swiss-Emmaus Association~~)

ST. JOSEPH'S HOSPITAL

MANGALORE-2

PRICE LIST

As valid on 1—~~1~~—71 All prices mentioned are in Indian Rupees.

1. The prices mentioned are not obligatory and may change, whenever raw-material prices or working wages increase.

2. Packing and transport charges will be calculated additional to the prices on this list.

3. On request gift parcels are dispatched directly from the Workshop to any place in India or any foreign country, by air or by sea-mail.

4. For any further detailed information please write to the Superintendent of the Workshop.

Gossner Mission

BATIK ARTICLES IN SILK

	Designs	Size in cm.	Price for Batik piece	Price when fixed on sticks
10 x	Ornamental	80/30	12.00	13.00
10 x	Lotus flowers	80/30	12.00	13.00
5 x	Snake	80/30	12.00	13.00
10 x	Peacocks	80/30	12.00	13.00
10 x	Birds	80/30	12.00	13.00
10 x	Fishes	80/30	12.00	13.00
5 x	Vertical elephants	80/30	12.00	13.00
10 x	Goldpainted elephants	80/30	14.00	15.00
5 x	Horizontal elephants	80/30	12.00	15.00*
10 x	Lady with pot	80/30	14.00	15.00
5 x	Small Moghul Warrior	60/45	17.00	19.00
5 x	Krishna with flute	85/33	18.00	19.00
3 x	Large Moghul Warrior	65/50	20.00	22.00
3 x	Rama	80/45	20.00	22.00
3 x	Krishna with cow	80/56	25.00	27.00
5 x	Musicians	70/73	30.00	32.00*
3 x	Water carrier	90/56	32.00	34.00
5 x	Middle-size elephants with border ...	90/56	32.00	36.00*
3 x	Life tree (Ornamental flowers birds)	80/100	38.00	42.00*
3 x	Large peacock	83/83	42.00	46.00*
2 x	Radhakrishna dancing	70/85	50.00	53.00*
2 x	Lady with oil-lamp	62/112	50.00	53.00
2 x	Bharata Natya Dancers	75/95	50.00	53.00*
2 x	Yakshagana Dancer	65/102	50.00	53.00
2 x	Lakshadeepa	60/110	50.00	53.00
1 x	Dharmaraja Nobleman	76/125	65.00	70.00*
1 x	Kathakali Dancer	75/125	65.00	70.00*
	Large size elephants with border	87/150	90.00	96.00*
1 x	Grinding Ladies	95/160	100.00	~~185.00~~* 105—
1 x	Ladies going to the well,			
⊗	U. P. Mask		180.00	185.00*
	Cushion Covers:			
	Ornamental flowers	45/45	30.00	
	Ornamental mangoes	45/45	30.00	
	One elephant with border	45/45	30.00	
	Four elephants	45/45	30.00	
	Two elephants	45/55	35.00	
	Ornamental flowers	45/55	35.00	

*Available only for local Customers. For Overseas Cnstomers: 20% Export Surcharge.

2 x ⊗ Batik wall hanging
Radhakrishna unda the tree Rs 50/- Unfixed
Rs 53/ fixed

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JUTE AND PALM LEAF GOODS

Jute table-mats single or in sets of 6 place-mats plus one Centre-mat, plain or multicolored, sold by weight per 100 gr.	3.50	
Palm leaf table-mats in sets of 6 place mats and one centre piece, with coloured cotton borders, plain, per full set	8.00	
with printed design per full set	9.00	
Palm leaf glass-mats, set of 6	2.00	
Jute handle bags with embroidered flowers and lining	~~7.50~~	8.–
Jute shoulder bags, woven on loom, with lining	~~7.50~~	8.–
Jute shoulder bags, woven on frame, no lining	~~6.50~~	7.–
Jute wall-hanging with crochet design	15.00	
Jute wall-hanging with embroidered flowers	18.00	

PIECES FOR INTERIOR DECORATION (See also jute)

10 × Cotton Wall-hanging with gold-painted elephants	8.00	
Plywood mobiles with batik work	10.00	
Different Jute / Plywood / Clay wall-hangings	30.00	
Jute embroidered wall-hanging with plywood pieces. N.o 10	25.00	
Plywood wall-decorations combined with Batik work	100.00	

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TOYS

Dolls:	Size	Price
Wooden girls No. 0	7 cm	0.50
Sleeping soft doll, No. 2	28 cm	2.50
European girl, No. 4a	30 cm	7.50
Indian girl, No. 4b	30 cm	7.50
European girl, No. 5a	64 cm	18.00
Indian girl, No. 5b	64 cm	20.00
Dolls Dresses:		
Different styles for dolls No. 4		2.50
Wooden Toys:		
Small candle holders for childrens parties		0.40
Large candle holders for 3 candles		0.60
Wooden birds for mobiles		0.60
Dolls coat hangers		0.60
Picture Dominos		8.00
Bag with wooden bricks or wooden houses		8.00
Small lorries		3.50
Large lorries		12.00
Jeeps, Hospital and Police vans		3.50
Fire engines with ladder		4.00
Small train, engine and 3 carriages		9 00
Large train, engine and 4 carriages		16.00
Jumping jacks		2 50

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HANDPRINTED ITEMS

Paper serviettes per dozen	1.00
Tea serviettes (cotton)	1.00
Eating serviettes (cotton)	2.25
Eating serviettes in bags, according to sizes	3.25
Tray cloth	3.50
Hand towels	4.50
Cotton for dress pieces or furnishing materials	8.00 / 16.00 per m.
Silk for dress pieces, according to quality	42.00 per m.
Cotton shawls, square 80/80 cm	10.00
Silk shawls, square 80/80 cm	20.00
oblong single	18.00
Stoles, 200/56 cm	45.00
~~10x~ Silk ties with matching hanky	18.00
10x same in present packing	20.00
Girls skirts with flower embroidery or jute flowers	25.00

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GREETING CARDS (on handmade paper)

Bird and elephant designs printed directly on paper	9.5/12cm.	00 75
Batik designs, stuck on paper	9.5/12cm.	1 20
Batik designs, stuck on paper, different larger sizes		1 80
Small cards with gold and silver embroidery, leaf and flower designs		1 00
Folders with 6 cards (Batik)		8 50
Folders with writing paper		4 50
Folders with 6 cards and writing paper		12 00

(all prices are including the covers)

For occasions like engagements, weddings or child birth special cards with individual design and text are prepared, if ordered early enough.

20 % Export Surcharge

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Telephone: 5221

UNIT
REHABILITATION ~~WORKSHOP~~
(SWISS EMMAUS ASSOCIATION)
ST. JOSEPH'S HOSPITAL
MANGALORE-2.

Ref. No.

Date 7 August 1974.

EINGEGANGEN
17. AUG. 1974
Erledigt

Gossner Mission
1-Berlin-41
Handjerystrabe 19-20
West-Germany.

for the kind attention of: Dorothea H. Friederici.

Dear Sirs:

Your orders for our handicrafts.

We thank you very much for your letter dd/July 25, 1974, wherein you have placed your esteemed order for handicrafts. We confirm having registered this order in our books, and dispatch will be made by airmail as early as possible.

We have also received another order on behalf of your Organisation through Rev. Dieter Hecker, G.E.L. Church Campus, Ranchi : 834 001, Bihar. Part of this particular order, the lighter ones, will be booked through airmail, and the heavier ones through surface mail. We hope that this will be agreeable to you.

Further, we wish to add that in order to avoid customs duty, and to facilitate easy mode of payment, we will be dispatching these handicrafts through P.P. That means, the original documents will be negotiated through bank. Advance copies of invoice and Certificate of Origin will be sent directly to you. On intimation from the bankers, you will have to retire the documents. Our bankers have suggested that they will negotiate the documents through:

Vereinsbank in Hamburg
2 Hamburg 11
Alter Wall 20-32
Western-Germany.

We trust that this arrangement will be acceptable and agreeable to you.

p.t.o.

2.d.A
14.10.74 D. Dieu

Gossner Mission

BY AIR MAIL
PAR AVION
हवाई पत्र

for the kind attn. of: Dorothea H. Friederici.

To: Gossner Mission
1-Berlin-41
Handjerystraße 19-20
WEST-GERMANY.

Third fold here

Sender's name and address:
Rehabilitation Unit
F.M.C.I.,
St.Joseph's Hospital
Mangalore : 575002.
S. I N D I A.

To open cut here

First fold here

In conclusion, we are extremely thankful to you for placing big bulky orders, and assure you of our best services always, we remain with best wishes,

faithfully yours,

(Sr.Ermanna Joseph).
Superintendent
Rehabilitation Unit.

EJ : rk

P.S: We will be forwarding our Price-list and Illustrated folder along with the parcel.

Gossner Mission

S

Gossner Mission

2nd Dec '62

Dear Pastor Seeberg,

I am the Indian lady doctor that sang for you upon a Easter Thursday we spent (good Friday) in Berlin - you were very kind - came to meet us at the Airport and took us to the guest house - this is to thank you and to wish you Merry X'mas & HAPPY NEW YEAR

Lily Sinha -

AIR MAIL



See berg
Pastor (~~Max Gutnecht~~).
Gossner Mission -
Berlin Frickenen -
Handjery Str-14

Berlin
West Germany

A.I.T. PRODUCT
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COPYRIGHT
Gossner Mission

DR. V. LILY SUNDERAM
Bethseda, Ongole, A.P.
South Inoia



Gossner Mission

Letter from Dr. T. A. Jung 9/3.

Patratu, 25th February 1971.

Shri Nottott Korketta
Electrical Superintending Engineer.
Instrumentation Circle.
P.O: Patratu Thermal Power,
Distt. Hazaribagh,
(Bihar)

To.

Dr. C. Berg, Director,
Gossner Mission, Berlin.

Dear Dr. Berg;

You know Mrs Sheelmani Surin, widow of late Dr. Saban Surin of Ranchi, Bihar. I am a member of Lutheran Evangelical church, Ranchi, and am working in Bihar State Electricity Board. My wife died leaving three children. To look after the children for their proper upbringing, education and religious teaching, I had married Mrs Sheelmani, whom I found religious, educated and suitable to fulfil this responsibility. We were married in our church at Ranchi on 29th December 1970. She has now told me that she received a telegram from Germany Communicating blessing and good wishes on her marriage. This telegram was addressed to Khunti, where she is working as a lecturer in a local college, and was received there after we visited that place after marriage in January. I am also glad to know about this telegraphic greeting and

Gossner Mission

send you all my sincere heartfelt thanks for the same. We have married with full faith that God will help and guide us in our works and will use us in spreading the knowledge of salvation through Christ to people in this country. Kindly accept our thanks and regards to you and others of that place.

With best wishes and regards.

yours Sincerely.
N. Kerketta
25.2.1977

पहला मोड़ FIRST FOLD

BY AIR MAIL
PAR AVION
हवाई पत्र
AEROGRAMME

85P
INDIA



Dr. C. Berg,
Director, Gossner Mission,
Berlin, 41
West Germany.
HANDJERYSTR: 19

दूसरा मोड़ SECOND FOLD

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

Eingegangen
- 9. MRZ 1977
Erledigt:

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

N. Kerketta,
E.S.E (I),
P.O. Patratu Thermal Power
~~Distt Hazaribagh~~ (Bihar)
भारत INDIA

Gossner Mission

T e l e g r a m m

psb/sz 28.12.1970

Mrs. S. S u r i n , Birsa College, K a d m a , Khunti, District Ranchi/ Bihar / Indien

God's blessings and good wishes.

Gossner Mission Berlin

Aufgegeben 28.12.70, Platz 24, um 9 50

Gossner Mission

Office of the Adhyaksh, S.E.Anchal,G.E.L.Church,Kadma,Khunti.

11th December, 1971.

To

The Director,
Gossner Mission,
Berlin.

Eingegangen
21. DEZ 1970

Dear Sir,

Mr Samad who was in your country has arrived here on 3rd of December safely and has started his work in S.E.Anchal from 10th of December. We are very happy that Gossner Mission gave him this chance to him for which Mr. Samad and we all are very proud of it and for this great mercy of G.M.; onbehalf of S.E. Anchal of the G.E.L.Church I offer cordial thanks to you.

Now I want to tell you a amazing news to you that Mrs. Sushilmani Surin Lecturer, Birsa College,Khunti is going to be marriaged with a Munda Gentleman of Govindpur, at present working as a Superintendent Engineer at Patratu Thermal Power Station. We are very happy for this. The marriage date is 29th December,it will take place at Pathalkudwa. May I request your honour to greet her in this occassion.

We are well and hope you all to be the same.

With best wishes for Christmas to you to your wife and all Gossner family.

Yours in the Lord,

11-12-70

(Rev. J. Topono)
Adhyaksh,
S.E.Anchal,G.E.L.Church.

T. Seeberg
Khunti Telegramm-Anschrift.
21./12.
erl.

Gossner Mission

NO. F. 48/71

TELEPHONE NO. 2030

The Orthodox Syrian Church of the East

Eingegangen
- 4. 1. 1971
Erledigt: .....

THE MOST Rev MATHEWS MAR COORILOS
METROPOLITAN

BISHOP'S HOUSE
CROSS JUNCTION
QUILON-1.
KERALA STATE
INDIA.

Feb 26.1971

To

The Rev.Martin Seeberg,
Gossner-Haus,
Berlin.

z. d. B.

My dear and Rev.Martin Seeberg,

It is now very long since I had any word from you. I hope you are keeping very fine and also all themembers of your family. By the grace of God we are carrying on happily through the ills and wells of life. Are you having any trip to India. We will be very glad to meet you here. I hope you wont be tired of the dry love of Indians.

According to the directions you have given I am still writing to the organisations in your country. In the Burt Fur Die Welt, Mr Bartke is dealing the paper. I would like to request you to be good enough to send him a note to give all possible helps to the Mar ~~Theodosi~~ Theodocios Memorial Medical Mission project at Kastamkotta which you have seen while you were here.

Also I have written to Evangelische Hilfswerk-Interchurch Aid for the chapel in the place of one which was unfortunately burnt. I am sending another ~~petti~~ application on the ground that they would consider the same this year.

If you dont feel that it is too much to ask I would like to request you to be kind enough to send note to do the solicited help.

May I look forward to hear from you. I am ~~send~~ sending my love and best of regards to you and all in your family.

Thank you very much

Yours affectionately

Mathews Mar Coorilos.

Gossner Mission

No.F.33/70

TELEPHONE NO. 2030

The Orthodox Syrian Church of the East

THE MOST REV. MATHEWS MAR COORILOS
METROPOLITAN

BISHOP'S HOUSE
CROSS JUNCTION
QUILON-1.
KERALA STATE
INDIA.

Eingegangen
- 5. OKT. 1970
Erledigt:

September 26.1970

To

The Rev.Martin Seeberg,
Gossner-Haus,
Berlin.

BISHOP OF QUILON

My dear and Rev.Martin Seeberg,

I hope you are keeping very fine. It is now very long since any word from you. I hope your wife and ~~childr~~ children are doing very well. Kindly remember me to them and given them all my love as from a bishop from India. I don't know how to thank you for the initiative you have given to seek some helps from your well esteemed organisations. I had the reply from 'Brot Fur Die Welt' and it is stated in that letter, they have sent a copy of the letter to you also.

According to their letter I am keeping correspondence with Dr.Mr.E.B.Sundaram, Secretary of the Co-ordinating Board for Christian Health Service in India. He came down to Kerala State and we met him at Ernakulam and discussed the matter with him. He understood the situation and he has agreed this project of ours should be encouraged. I am speaking of the 'Mar Theodocius Memorial Hospital' of 'The Medical Mission' of this diocese. Then he has asked us to send our Medical Representatives to Vellore and we have sent Dr.Mr.D.Thomas MBBS for that purpose. Dr.Mr.Thomas came with good tidings and we are thankful for that. According to his message Dr.Mr.Sundaram is going to come to Stuttgart to finalise the schemes. I request you again to be kind enough to be there in person and see that this project is included in their schemes. We would like to have a fifty-beds or hundred-beds hospital in that rural area. You have seen that place in person and so you can convince the need and as eye witness.

As you know this is the project of this diocese and all my priests and people are all very thankful for this aid. As I can see that it is purely a christian ~~ventur~~ venture and I request you to be with us in this peice of noble service. May I look forward to hear from you. Thank you very much. With love and regards.

Yours in Him

Mathews Mar Coorilos.

Gossner Mission

F 16/70

1/209

The Most Rev.Mathews Mar Coorilos,
Bishop's House,
Quilon.1, Kerala State.

Erlangen
- 1. JUN. 1970

To
The Rev.Martin Seeberg,
Gossner Haus,
Berlin.

My dear and Rev.Martin Seeberg,

Thank you very much for your very kind and affectionate letter dated May 11.'70.I got a letter from Bread for the World'organisation and they have asked me to write to Dr.E.B.Sundaram, Secretary of the Co-ordinating Board for Christian Health Services in India, Clara Swain Hospital, Bareilly, U.P, India. According to their direction I am writing a letter to them. If the Mother House is going to show some interest in this application they are sure to recommend. Otherwise I dont know what would be the result. I dont know what to do now for this. You are an experienced person in this I am sure. So please do the needful. I did not hear anything fromHilfswerk Organisation.

You are taking a lot of pain for me and making a lot of correspondence. I dont know how to thank you for the kind of strain you are taking for me. I only pray to God to repay you in His abundance.

How is your family and your children. Kindly remember me to them and give them all my love and regards. You have flooded your letter ~~for~~ with complements as if we have done many things for you while you were with this simple and poor man. We have not done anything which is more than our due. Please remind them again and again about all these things. to the concerned persons of each Organisation. I am sending my love and blessings.

Yours in Him

Mathews Mar Coorilos
Metropolitan.

May 26.1970,
Bishop's House,
Quilon.1.

Gossner Mission

Gossner Mission

BY AIR MAIL
PAR AVION
हवाई पत्र
AEROGRAMME

85P 85P
भारत INDIA

The Rev.Martin Seeberg,
Gossner Haus,
1.Berlin 41,
Handjerystrasse.20
West Germany.



पहला मोड़ FIRST FOLD

दूसरा मोड़ SECOND FOLD

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

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

Mathews Mar Coorilos,
Bishop's House,
Quilon.1,
Kerala State,
India.

भारत INDIA

3 December 1969
psb/go

xxxxxxxxxxx8513061

The Most Rev. Mathews Mar Coorilos
Orthodox Syrian Church of the East
Bishop's House
Cross Junction
Quilon-1
Kerala State
I N D I A

Your Lordship,

Your letter dated November 12th from Kuwait was a great joy for me. Of course, I remember very well our two meetings in the Hotel Schweizerhof in Berlin.

I was very glad, that your further journey was a success, and I may assume, that you reached your home country in the meantime.

I thank you very much indeed for the invitation expressed in your letter to visit you next year in Kerala. I very gladly accept the invitation, nevertheless at the moment I cannot give you any information about the exact term, but will inform you as soon as possible.

In the meantime I wish you a good time for successful work and remain,

With cordial greetings,
Yours,

Sg.

(Rev. Martin Seeberg)

Gossner Mission

7/209

TELEPHONE No. 2030

ORTHODOX SYRIAN CHURCH OF THE EAST

THE MOST REV. MATHEWS MAR COORILOS
METROPOLITAN

Eingegangen
17. NOV. 1969
Erledigt: .....

BISHOP'S HOUSE
CROSS JUNCTION
QUILON-I.
KERALA STATE
INDIA.

I2-II-'69
P.O.Box. 5825,
Kuwait.

To

The Rev. Pastor Seeberg
Gossner Mission,
I000 Berlin 4I,
Handjery stram I9,
W.Germany.

My dear and Rev. Seeberg,

I hope you won't have any difficulty to indentify the author of this humble note. We met each other two times in Berlin and the 2nd one was at the Hotel Schweizerhof in Berlin.

From Berlin I came to frankfurt and from there to Munchen, From Munchen I took my return journey. I came to Beirut and from there to Kuwait. We have small and scattered congregation of our church in some of the Arabian rigions and I am visiting them. It may take nearly One month to finish my visit here.

I think that it was a God-given occasion to meet together at Berlin and as you have told me I am looking forward to your visit to India and particularly to Kerala State. Our nearest Air-port is Trivandrum and that is the capital city of our Kerala State. I shall try to contact you from the Air-port and college and there we will spend together a few days and that will enable you to get to see and know the projects in which we are involved. Kerala State is a nice part of India to see.

I am also a busy man taking a lot of travels. So I request you to be kind enough to let me know at least 4 weeks earlier of your coming. Then I could be able to adjust a programme in such a way that it would enable me to be with you during your stay there. in Deutschland

I had a very good time there and I enjoyed the time very much. I don't know how to thank you all for the love and regards you have poured upon me which I gratefully remember before God. I take this occasion to extend to you all my love and best of regards. Please a word in reply. Thank you very much.

Yours in Him,
Mathews Mar Coorilos.

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Sch

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Projektskizze zum Sozio-kulturellen
Wandel in d. ländlichen Gesellschaft
Indiens

1968

Gossner Mission

S. Schönherr
Institut für Socielogie u. Socialanthropologie
d. Univ. Erl./Nbg.
85 Nürnberg
Königstr. 2
privat: Judengasse 26

, den 4.12.68

Eing. 99. Dez. 68
Erledigt:

Herrn
Pastor Seeberg
Gossner Missionsgesellschaft
Berlin (West)
41 Handjerystr. 19

z.d.A.

Sehr geehrter Herr Pastor Seeberg!

Anbei die Projektskizze. Sie wurde von meinem Teamkollegen Herr Sen Gupta ausgearbeitet. Ich selber habe vor, im Rahmen dieser Fragestellungen die speziellere Führungsproblematik im Entwicklungspro- zeß zu untersuchen. Zentrale Frage ist dabei, wie sich unter führungssoziologischen Gesichtspunkten sozialer Wandel möglichst effektiv organisieren läßt.
Die Untersuchung wird von Herrn Sen Gupta, mir und eventuell einem weiteren Mitarbeiter

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durchgeführt. Wir sind Diplom-Sozialwirte und werden als Doktoranden bei Prof. Dr. G. Wurzbacher (Institut für Soz. u. Sozialanthrop.) -unser Doktorvater und Verantwortliche für das Projekt - die Ergebnisse der Untersuchung als Dissertation verfassen. Die Veröffentlichung der Ergebnisse, die Fudi und Khuntitoli betreffen, wird in Absprache zwischen Prof. Dr. Wurzbacher und der Diakonischen Arbeitsgemeinschaft gere gelt.

Ich freue mich persönlich außerordentlich, nochmals im Adivasi-Gebiet arbeiten zu können, um eventuell sogar einen konkreten Beitrag für die Entwicklungsplanung leisten zu können.

WV

~~A.S.~~

30.5.

Einen Durchschlag meiner Diplomarbeit habe ich beigelegt. Bitte können Sie diesen später an Dr. M. Bage weiterleiten. Ich habe ihn Dr. Bage versprochen, verfüge aber über keine weiteren Exemplare.

Recht herzlich grüßt

Sie

Siegfried Schönken.

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Durchschlag der an die
Diakonische Arbeitsgemeinschaft Ev. Kirchen
in Deutschland „Aktion Brot für die Welt" Ab-
teilung Asien gerichteten Projektskizze

Thema des Gesamtprojektes:

Die Richtung, das Ausmaß, die Formen und die Faktoren des sozio-kulturellen Wandels in der ländlichen Gesellschaft Indiens

Durchführung und Leitung: Prof. Dr. Gerhard Wurzbacher, Diplomvolkswirt Badal SenGupta und Diplom-Sozialwirt Siegfried Schönherr in Zusammenarbeit mit dem Sozialwissenschaftlichen Forschungszentrum der Universität Erlangen-Nürnberg (evt. auch Diplom-Sozialwirt Horst Beyer).

I. Die Fragestellung

In zunehmendem Maße haben sich in der jüngsten Zeit, wegen der drängenden Aktualität der Problematik, die Wissenschaften Soziologie, Sozialpsychologie, Sozial- und Kulturanthropologie, Politologie und nicht zuletzt die Ökonomie mit der Problematik der Strukturveränderung in den Entwicklungsländern beschäftigt, um genaue Einsichten in die Faktoren der Unterentwicklung und des Wandels zu gewinnen. In der geplanten Untersuchung soll, geleitet durch die vielfach gewonnene Einsicht in die Interdependenz aller gesellschaftlichen Wirkungsbereiche, dem Problem der Unterentwicklung sowohl aus der Sicht der Ökonomie als auch der Soziologie und Politologie nachgegangen werden. Die Formulierung von konkreten Empfehlungen für eine sinnvolle Gestaltung der Entwicklungspolitik bildet die übergeordnete Zielsetzung.

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Die Fragestellungen des Gesamtprojektes lauten:

1. Das Verhalten gegenüber Neuerungen im ökonomischen Bereich, und zwar insbesondere im agrarischen Bereich (die Einführung des Genossenschaftssystems).

2. Das Verhalten gegenüber der gemeindlichen Selbstverwaltung.

Die dritte Fragestellung wird nur in 2 südindischen Dörfern untersucht S. Sch.

3. Das Verhalten gegenüber den Bestrebungen der Familienplanung. Neben dem Verhalten zur Familienplanung.

Erläuternd zur Auswahl der oben erwähnten Verhaltensbereiche sei hinzugefügt, daß die Bedeutung anderer Bereiche, an denen die Problematik des Wandels abzulesen ist, nicht unberücksichtigt gelassen werden soll. Um eine gründliche und befriedigende Analyse zu erreichen, scheint aber die genannte Schwerpunktbildung notwendig zu sein. Darüber hinaus sind die Bereiche, insbesondere das Verhalten gegenüber den Neuerungen im agrarischen Bereich im Gesamtprozeß des sozio-kulturellen Wandels und damit für konkrete Maßnahmen im Rahmen der Entwicklungspolitik von großer Bedeutung. Die Bedeutung des landwirtschaftlichen Genossenschaftssystems für den gesamten Entwicklungsprozeß ist in Anbetracht der sehr prekären Ernährungssituation vieler Entwicklungsländer von so großer Relevanz, daß eine eingehende Erforschung dieses Problemkreises als unbedingt notwendig erachtet werden kann. Für das Untersuchungsland Indien verdient die intensive Erforschung dieses Problemkreises deswegen die größte Aufmerksamkeit, da bekanntermaßen der Erfolg der Entwicklungspolitik in Indien weitgehend von einer optimalen Lösung der Frage der Landwirtschaft abhängig ist. Ebenso bedeutungsvoll für den Entwicklungsprozeß ist die Entscheidungs- und Herrschaftsstruktur auf der gemeindlichen Ebene und damit die Erforschung der Verhaltensmuster in diesem Bereich (gemeindliche Selbstverwaltung). Schließlich ist die Bedeutung der Familienplanung in Anbetracht der sehr problematischen Bevölkerungssituation in Indien von so großer Relevanz, daß die Einbeziehung die-

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ses Problemkreises als notwendig angesehen wird.

II. Mitarbeiter des Gesamtprojektes

Dipl.-Volkswirt SenGupta, Mitarbeiter meines Instituts, kennt das Problem der sozio-kulturellen Unterentwicklung als Inder in sehr differenzierter Weise: Er kann es überdies aufgrund seiner Ausbildung als Ingenieur, Diplom-Volkswirt und Soziologe auch wissenschaftlich vielseitig genug angehen. Darüber hinaus werden durch die geplante Untersuchung die häufig angeführten Mängel bei der Untersuchung der Probleme der Entwicklungsländer, die sich in einem Ethnozentrismus (sowohl der Soziologen aus den entwickelten wie auch aus den unterentwickelten Ländern) ausdrückt, zu vermeiden sein, da Herr SenGupta einerseits durch sein langjähriges Studium in Europa den Erfahrungsvorsprung in vielen Bereichen aufgrund der entwickelten Situation in modernen Industriestaaten, insbesondere für die soziologisch relevanten Probleme der Industrieländer mit verarbeiten kann und andererseits die Vorteile und günstigeren Voraussetzungen eines einheimischen Soziologen (Kulturkenntnis, kulturangepaßtes Verhalten - insbesondere bei einer Interviewaktion oder bei einer intensiven, teilnehmenden Beobachtung etc.) gegeben sind.

Dipl.-Sozialwirt Siegfried Schönherr soll als deutscher Teilnehmer mit Herrn SenGupta zusammenarbeiten. Herr Schönherr hat in Indien schon eine empirische Untersuchung bei der Adivasi-Bevölkerung über Führung und Innovation durchgeführt und ist somit in besonderer Weise für den vorgesehenen Auftrag qualifiziert.

Es soll an dieser Stelle darauf hingewiesen werden, daß eine solche deutsch-indische Kooperation für die Erhebung wie für ihre Auswertung optimale Bedingungen schaffen und zugleich als ein Experiment deutsch-indischer wissenschaftlicher Teamarbeit zusätzliche Einsichten ergeben würde. Beide Herren sind seit einem Jahr als Mitarbeiter meines Institutes aufeinander eingestellt und eingearbeitet.

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III. Teile des Gesamtprojektes

1. Die Untersuchung in den Dörfern Wangala/Dalena (Bundesstaat Mysore)

Die Untersuchung knüpft erstens an eine empirische Studie einer Forschungsgruppe unter der Leitung von Frau Prof. Dr. Epstein an, die in den Jahren 1954/55 in einem ländlichen Gebiet Indiens durchgeführt wurde. Diese Studie war insofern ergiebig, als sie die Bewohner von zwei Dörfern als Vergleichsgruppen, in denen sich bei ähnlichen ökonomischen Entwicklungsstimuli sehr verschiedene Reaktionen der Bevölkerung ergaben.

Die Untersuchung Epsteins umfaßt den Zeitraum von 1930 - 1955 und analysiert den beginnenden sozio-ökonomischen Wandel. Sie wurde mit Hilfe einer komparativ statistischen Analyse vorgenommen, und zwar durch die Gegenüberstellung der Daten, die Epstein durch eine Befragung von Schlüsselpersonen über die Ausgangssituation und der von ihr selbst erhobenen Informationen. Nach neuesten Informationen hat sich in dem untersuchten Gebiet dieser Wandlungsprozeß durch die Maßnahmen der indischen Regierung im Rahmen des Dorfentwicklungsprogrammes und wegen des Einsatzes einer japanischen Expertengruppe (auf dem agrarischen Sektor) in der Folgezeit noch verstärkt.

Diese Studie kann aber nicht ausreichen, um den behandelten Fragenkomplex abschließend zu klären:

1) Diejenigen Faktoren, die die Diffusion von Entwicklungsstimuli hemmen oder fördern, wurden noch nicht ausreichend einem theoretischen Rahmen zugeordnet, bzw. wurden noch nicht in überprüfbare Hypothesen gefaßt, die für die Ableitung von konkreten entwicklungspolitischen Maßnahmen notwendig wären.

2) Die Evidenz, daß Prozesse sozialen Wandels zu Veränderungen von Einstellungen und Werten in den betroffenen soziokulturellen Strukturen führen, wie sie zum Teil von

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Epstein unter anderem beschrieben wurde, ist in Richtung und Ausmaß theoretisch noch nicht genügend erfaßt (Rolle und Bedeutung der Institutionen des Staates und deren Maßnahmen, Entwicklung von "norms of innovateness", Leistungsmotivation, Verlagerung der Sozialisationsinstanzen, Veränderung der Machtstruktur wären zu berücksichtigen), die sowohl bei Epstein wie auch in anderen mit diesem Fragenkomplex beschäftigenden Untersuchungen kaum erschöpfend behandelt worden sind.

3) Es handelt sich bei den ad hoc Erklärungen Epsteins um noch nicht überprüfte Hypothesen, die in diesem Stadium noch nicht für die Entwicklungspolitik anwendbar sind.

4) Die Studie Epsteins dient aus Gründen als Voruntersuchung und gute Vorarbeit für unsere weiteren Bemühungen.

Eine erneute Untersuchung in dem betreffenden Gebiet (Mandya-Distrikt in dem indischen Bundesland Mysore) verspricht grundsätzlich folgende Ergänzungen und Erweiterungen des Wissens über den Zustand der Unterentwicklung und den Prozeß des Wandels:

1) Erfassung einer weiteren Entwicklungsstufe (Zustand) innerhalb des Wandlungsprozesses;
dadurch eine

2) geschlossene Darstellung eines Entwicklungszeitraumes von ca. 30 Jahren (eine Generation) (1939-1968) und damit die Möglichkeit einer umfassenden Einbeziehung aller zeitlich nacheinander folgenden Merkmale und Faktoren des Entwicklungsprozesses;
welche die

3) Ableitung von Vorschlägen für konkrete Maßnahmen für eine optimale Entwicklungspolitik ermöglicht.

2. Die Untersuchung in dem Gebiet Khuntitoli (Bundesstaat Bihar)

und Fuoli (TTC)

S. Sch.

Die Untersuchung knüpft gleichzeitig an ein Entwicklungsprojekt der Gossner Mission, Berlin und der Aktion "Brot für

Gossner Mission

die Welt" der Evangelischen Kirche Deutschlands in Khuntitoli. Im Jahre 1960 wurde in diesem Gebiet, in dem die Gossner Mission seit langem tätig ist, eine Landwirtschaftsschule mit einer Musterfarm gegründet. In der ersten Aufbauphase wurden Lehrlingswohnungen gebaut, Maschinen, Saatgut und Dünger angeschafft. Bei der zweiten Aufbauphase wurden verschiedene Abteilungen wie Hühnerfarm, Rinderzucht, Obst- und Gemüsebau sowie Einrichtungen der Feldwirtschaft eingeführt. Um eine Breitenwirkung der Landwirtschaftsschule und der Musterfarm zu erzielen, wurde im Jahre 1967 eine Genossenschaft gegründet. Die übergeordnete Zielsetzung der Gründung dieser Genossenschaft ist der Versuch zur Verbesserung der Lebensbedingungen der Ureinwohner des umliegenden Gebietes durch Anregung zur Selbsthilfe. Gleichzeitig sollen hiermit die Hauptprobleme der indischen Landwirtschaft, und zwar die der Kapitalarmut, der mangelhaften Produktionstechnik und der Vermarktung der Erzeugnisse angegangen werden. Dieses Entwicklungsprojekt, demgegenüber auch die indische Regierung großes Interesse zeigt, bietet für die geplante Gesamtuntersuchung und für die aktuelle Entwicklungspolitik wertvolle Ansatzpunkte. Für die Träger der Entwicklungsmaßnahmen in diesem Gebiet (Gossner Mission und Aktion "Brot für die Welt") können im einzelnen folgende Ergebnisse abgeleitet werden:

1) Welches Entwicklungseffekt haben die erwähnten Entwicklungsstimuli bisher bei der Bevölkerung des Gebietes erzielt?

2) Welche Personen haben jeweils die Anregungen (Neuerungen) angenommen und welche Personen zeigen eine Resistenz gegenüber den Neuerungen?

3) Welches sind die Ursachen und Motivationen zur Annahme oder Resistenz?

4) Wie ist im allgemeinen die Einstellung der Bevölkerung zu den Entwicklungsimpulsen seitens der Gossner Mission und der Aktion "Brot für die Welt"?

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Gleichzeitig bietet die Hinzunahme dieses Gebietes mit einer völlig andersartigen sozio-kulturellen Strukturierung (überwiegend nicht-hinduistische Bevölkerung) eine sehr gute Möglichkeit zu einer vergleichenden Untersuchung über die entwicklungspolitischen Maßnahmen, da auch in dem anderen Untersuchungsgebiet gleiche Entwicklungsimpulse (Genossenschaftswesen, gemeindliche Selbstverwaltung) gegeben worden sind. Durch den Vergleich könnte man die möglichen Ursachen des Erfolges oder Mißerfolges der einzelnen Maßnahmen klarer erkennen. Gleichzeitig wäre es möglich, Aussagen über eventuelle Verschiedenartigkeit der Entwicklungseffekte bei verschiedenen Trägern der Entwicklungsmaßnahmen (in Khuntitoli: Gossner Mission und die Aktion "Brot für die Welt"; in Wangala/Dalena: Community Development Project) abzuleiten. Damit wäre eine wesentliche Erweiterung der Aussagekraft der Gesamtuntersuchung möglich. Schließlich wäre es möglich, da es sich um christianisierte Gebiete handelt, mögliche "entwicklungsfördernde" Wirkungen der Christianisierung zu untersuchen.

etwa i.S. einer Diskussion der These Max Webers über den Zusammenhang der protestantischen Ethik mit dem Beginn des Industrialismus I. Sch.

Zusätzlich zu den bisher erwähnten Möglichkeiten, ergibt sich bei dem Entwicklungsprojekt in Khuntitoli eine Fragestellung, die für den Entwicklungsprozeß von großer Relevanz ist: Es wäre in diesem Zusammenhang zu empfehlen, die Effektivität der Bildungs- und Ausbildungsmaßnahmen der Landwirtschaftsschule (und des TTC Fudi) mit zu untersuchen. Hierbei geht es speziell um die folgenden Fragen:

1) Mit welchem Wissens-, Bildungs- und Ausbildungsgrad kommen die Lehrlinge in die Landwirtschaftsschule (bzw. das TTC) und

2) mit welchem Bildungsstand verlassen sie die Schule?

3) Mit welcher Motivations- und Einstellungsstruktur kommen sie zur Landwirtschaftsschule (bzw. TTC) und mit welcher verlassen sie die Schule?

4) Welchen Entwicklungseffekt erzielen die Schulabgänger bei der übrigen Bevölkerung, insbesondere bei der landwirtschaftlichen Arbeit, d.h. wirken sie innovierend bei der anderen Bevölkerung?

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Die Untersuchung der oben erwähnten Fragen sind zur Messung der Effektivität einer bildungs- und ausbildungspolitischen Maßnahme von großer, wenn nicht von unerläßlicher Bedeutung.

Leider ist es für die zwei Mitarbeiter der Studie kaum möglich, neben ihren anderen Aufgaben auch diese Fragen eingehender zu untersuchen. Daher wäre der Einsatz eines dritten Mitarbeiters speziell für die Untersuchung dieser Fragestellung erforderlich. Hierfür wird der Einsatz von Herrn Diplom-Sozialwirt Horst Beyer vorgeschlagen. Herr Beyer hat kürzlich seine Diplomprüfung mit der Note "gut" abgelegt. Er besitzt darüber hinaus durch einen dreimonatigen Aufenthalt in Indien bereits einige Landeskenntnisse.

IV. Zur empirischen Erhebung und Technik

Zur Erhebung von Daten wird in den Dörfern Wangala und Dalena und in dem Khuntitoli-(+Fudi)-Gebiet eine intensive empirische Studie durchgeführt. Im einzelnen werden:

1) Ca. 600 erwachsene Dorfbewohner in Wangala/Dalena und

2) ca. 500 Personen im Untersuchungsgebiet Khuntitoli untersucht. (+ eine noch festzulegende Stichprobe im Fudi-Einflußgebiet)

Die Interviewaktion wird in Zusammenarbeit mit der Soziologischen Fakultät der Mysore-Universität und der Universität Ranchi durchgeführt. (sofern örtliches Personal nicht verfügbar ist)

3) Zusätzlich: Gruppendiskussion, teilnehmende Beobachtung und kontrollierte Experimente.

4) Ergänzend hierzu werden Sekundärdaten von folgenden Stellen ausgewertet:
   a) Community Development Project
   b) Family Planning Commission
   c) Panchyat-Raj-Verwaltung
   d) Gossner Mission
   f) Aktion "Brot für die Welt"

Gossner Mission

Konie

University of Erlangen-Nuremberg (West Germany)
Institute for Sociology and Social Anthropology

Siegfried Schönherr (Dipl. Sozialwirt)
Nr. 3 Basappa Road
Shanti Nagar

Bangalore - 27
India

Eingegangen
- 6. JAN. 1970
Erledigt:

Projektskizze für eine Zusatzuntersuchung des
Entwicklungsbeitrages des Technical Training Centres Fudi

A Fragestellung

1. Woher kommen die Besucher (Lehrlinge) des TTC Fudi und was machen sie nach Abschluß ihrer Ausbildung? (Herkunft: Stadt/Land, Gruppenzugehörigkeit, Familienmilieu und Position der Familie in der Gesellschaftsstruktur; Abgang nach: Stadt/Land, Heimort/Fremde, in welche Gruppen integriert; was machen sie dort beruflich: Tätigkeit in direkter Beziehung zur Ausbildung, Tätigkeit in keiner Beziehung zur Ausbildung - jedoch Einfluß der Ausbildung feststellbar: soziale Position des Abgängers: Meinungsführerschaft, Fachmann, Führungskader, Innovator)

2. Welchen erzieherischen Einfluß hat das TTC auf die Besucher hinsichtlich: Berufsmotivation (wie vor Besuch, wie nach Besuch); Entwicklungsmotivation; Planung (Zeitdisziplin); Weltaufgeschlossenheit

Diese Fragestellungen sind beispielhaft und bedürfen noch einer sorgfältigeren Ausgrbeitung.

B Auswahl

1. Gegenwärtige Besucher des TTC
2. Abgegangene Besucher des TTC
3. Angehörige und Beziehungspartner beider Auswahleinheiten

C Untersuchungsdauer

4 Wochen theoretische Vorbereitung
6 Wochen Durchführung der Erhebungen
4 Wochen Lochkartenaufbereitung
8 Wochen Auswertung und Abfassung eines Berichtes

D Kostenvoranschlag

(In dieser Form nur möglich, sofern Bewilligung bis spätestens Anfang 1970 erhältlich)

1 Reise: Bangalore-Fudi-Bangalore (Flug)	DM	460.--
1 Dolmetscher (Erheber) 6 Wochen Gehalt	DM	300.--
	DM	760.--

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St

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Rev. J. J. P. Tiga mit Brief an
den Kirchenpräsidenten Rev. Jamul Toporo
betr. gedrucktes Zirkular von KSS-Mitgliedern
u die Lage der Gossner-Kirche
1973

Gossner Mission

सूचना

Eingegangen
- 7. NOV. 1973

गोस्सनर एवंजेलिकल लूथेरान कलीसिया की आम जनता को इस बात की सूचना दी जाती है कि केन्द्रीय सलाहकारी समिति ने अपनी २७-३० अक्टोवर ७३ की बैठक जिसमें मिशन डाइरेक्टर पादी मार्टिन सीवर्ग भी उपस्थित थे कलीसिया के प्रशासन के लिये नया प्रवन्ध किया है जो आप की जानकारी के हेतु नीचे लिखे जाते हैं।

नये प्रबन्ध की आवश्यकता इसीलिए हुई कि (के० एस० एस०) कलीसिया ने केन्द्र एवं केन्द्रिय संस्थाओं के लिये रुपैया प्रबन्ध करने का बहुत अधिक प्रयास किया परन्तु प्रयास करने के पश्चात् भी न तो बाहर से न कलीसिया के अन्दर से इस जटिल आर्थिक परिस्थिति का सामना किया जा सका। फल यह हुआ कि १९७० से आज तक में लगभग १ लाख रूपैया का घाटा हुआ, और यदि इस प्रशासन के रोक थाम करने को न सोचा जाता तो यह घाटा बढ़ता जाता और ऐसा समय आता कि के० एस० एस० के अन्य मदों के पैसे भी खतम हो जाते और केन्द्र के किसी काम को चला पाना कठिन होता। इस कठिन परिस्थिति में आकर के० एस० एस० के चारों अफसरों ने अर्थात (प्रमुख अध्यक्ष, डप प्रमुख अध्यक्ष, सेक्रेटेरी तथा कोषाध्यक्ष, रेभ जे० तोपनो, डा० नि० मिंज, श्री सी० ए० तिर्की तथा रेभ नि० भुइयां) के० एस० एस० एस० के सामने अपना पदत्याग पत्र पेश किया तथा के०एस०एस० ने उन्हें मंजूर किया एवं निम्न प्रवन्ध कलीसिया के प्रशासन के लिए किया है जिसके सम्बन्ध में के० एस० एस० समिति के सदस्यों को छोड़ कर अन्य पूर्ण के० एस० एस० मेम्बरों की मंजूरी की आवश्यकता है जिससे ५ नोवेम्बर तक प्राप्त करना है।

१ कि के०एस०एस० एवं केन्द्रीय बोर्ड ६ नोवेम्बर १९७३ से उठा (Desolve) दिये जायं परन्तु अंचलों से नीचे का प्रबन्ध ज्यों का त्यों बना रहेगा।

२ अंतरिम अवधि ६ नोवेम्बर से आरम्भ होकर तब तक रहेगा जब तक नया संविधान बन कर न लागू हो जाय।

३ अंतरिम अवधि के लिये डाक्टर ख्रिस्त कुमार पौल सिंह कार्यवाहक प्रमुख अध्यक्ष होंगे जिनको निश्पक्ष व्यक्ति माना गया है। ये ६ नोवेम्बर से कार्य वाहक प्रमुख अध्यक्ष का काम प्रारम्भ करेंगे।

४ नया संविधान बनाने के लिये ये व्यक्ति चुने गये हैं, कनवीनर डाक्टर सिंह रहेंगे।

१ डाक्टर एन मिंज राँची (उरांव जाति से)
२ श्री सी० ए० तिर्की–चैनपुर
३ श्री अबनेजर लकड़ा–राँची
४ इरुस वड़ा (सबस्टीच्यूट) कांके
५ पाद्री पी० डी० सोरेंग (खड़िया जाति से) खुटीटोली
६ पाद्री मार्टिन टेटे–राँची
७ प्रो० एस० केरकेटा–सिमडेगा
८ पाद्री एन कुल्लु–सुन्दरगढ़ (सबस्टीच्यूट)
९ पाद्री जुनुल तोपनो राँची (मुन्डा जाति से)
१० पाद्री विजय आइन्द (फुदी)
११ पाद्री सेवेयान होरो (असम)
१२ श्री हेरन समद (सबस्टीच्यूट)
१ डाक्टर ख्रिस्त कुमार पौल सिंह राँची (अन्य जाति से)
२ पाद्री सुरेन्द्र मोहन एम जो हटिया

इस कमिटि को मार्च १९७४ तक नया संविधान बनाना है। इस संविधान कमिटि की पहली बैठकी २०वीं नोवेम्बर १९७३ से आरम्भ होने को निश्चित है। इस कमिटि द्वारा निर्णय किई गई बातें अंचलों में समालोचना (Comments) के लिये भेजी जांयगी तथा सब कुछ होने के वाद संविधान की मंजूरी के लिये हरएक अंचल से पांच-पांच व्यक्ति केन्द्र में आयेंगे जो कार्यवाहक प्रमुख अध्यक्ष के साथ मिलकर संविधान को मंजूर करेंगे एवं लागू करेंगे।

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५ संविधान बनाते वक्त असम की विशेष परिस्थिति पर विचार करना अनिवार्य समझा गया क्योंकि असम रांची से बहुत दूर में है।

६ के० एस० एस० ने अंचलों के कोरोबोरेटिव वोट को अवक्रमण (Supersede) करने का निर्णय किया है।

७ वर्त्तमान प्रमुख अध्यक्ष पाद्री जे० तोपनो तथा अन्य प्रभावित (Affected) व्यक्तियों के विषय निम्न फैसला किया गया है—

१ पाद्री जुनुल तोपनो ६ नोवेम्बर से दक्खिनी-पूर्वी अंचल के पाद्री होंगे जिनकी नियुक्ति अंचल द्वारा होगी परन्तु नोवेम्बर का वेतन केन्द्र से प्राप्त होगा।

२ पाद्री बिमल मिंज ६ नोवेम्बर से नोर्थ-वेस्ट अंचल के पाद्री होंगे जिनकी नियुक्ति अंचल द्वारा होगी परन्तु नोवेम्बर का वेतन केन्द्र से प्राप्त करेंगे।

३ बाकी के० एस० एस० स्टाफ मेम्बर श्री अरबिन्द होरो को छोड़ जिन्हें पेन्शन दिया गया केन्द्रीय आफिस तथा विभागों में कार्य करते रहेंगे।

८ के० एस० एस० का हिसाब जनवरी १९७३ से आज तक का आडिट चार्टर्ड एकाउन्टेन्ट द्वारा किया जायगा।

आप सभों से निवेदन है कि आप जिस प्रकार अपना सहयोग कलीसिया के अधिकारियों से देते आये वैसा ही नये प्रबन्ध के प्रति भी अपना योगदान प्रदान करें ताकि कलीसिया का काम अंतरिम अवधि का ठीक से चले और ठीक समय पर नया संविधान बन सके तथा परमेश्वर की महिमा एवं कलीसिया की मजबूती के लिये लागू किया जा सके।

परमेश्वर का वचन कहता है— मुझ को यह सिखा कि मैं तेरी इच्छा क्योंकर पूरी करूं क्योंकि मेरा परमेश्वर तू ही है तेरा आत्मा तो भला है सो मुझ को धर्म के मार्ग में ले चल भ० स० १४३:१०

सुन इस्राएल का रक्षक न ऊँघेगा न सो जायगा, यहोवा तेरे आने जाने में तेरी रक्षा अब से सदालों करता रहेगा भ० स० १२१:४,८।

यह जान कर कि ये निर्णय परमेश्वर के आत्मा की अगुवाई में हुआ है हम इसे परमेश्वर ही का प्रबन्ध जानें और मानें ताकि परमेश्वर की आशीष कलीसिया के साथ बनी रहे।

सही:— श्री ख्रिस्त आनन्द तिर्की
सेक्रेटरी

सही:— रेभ० नि० भुइयां
खजांची

सही:— डा० नि० मिंज
उप-प्रमुख अध्यक्ष

सही:— रेभ जे० तोपनो
प्रमुख अध्यक्ष

गोसनर एवंजेलिकल लूथेरान चर्च, छोटानागपुर आर असम, रांची।

३१-१०-१९७३

जी० ई० एल० चर्च प्रेस, राँची

Gossner Mission

C/O Good Books,
Main Road, Ranchi ,
Bihar, INDIA

The President,
Gossner Mission,
Berlin

Eingegangen
- 7. AUG. 1973
Erledigt:

My dear friend,

Greetings to you and all my other friends in Germany. I am doing well with all my people here. I retired from the service of the Gossner Church in 1970 April .Then I was invited by Serampore College to join the teaching ~~of~~ staff of the B.D. Department.There I taught for three years Comparative Religion and Pastoralia. In the end of June this year after full three years of service there I retired and from July 1, 1973 I am doing Bible translation work as an Honorary ~~xxx~~ translator into Kunrukh language .There is Committee of four persons : one from the Church of North India (Archdeacon Cable), one from the Roman Catholic Church (Vicar General Bishop Morcel Minz), and another from the Bihar Mennonite Mission (Rev. S.Khakha).My wife is also helping me in making copies for members.In this way we are fully busy and we feel that we are serving the Lord.I am working under the Bible Society of India from 1.7.1973 on an honorary basis.

I am sending you a copy of my letter to the Pramukh Adhyaksh regarding the recent development in our Church which I consider to be very destructive, and by no means a solution but adding fuel to the fire.

With best wishes,

Yours Sincerely,

J. J. P. Tiga

(J.J.P.Tiga)

Gossner Mission

From,

The Rev. J.J.P.Tiga
C/O Good Books, Main Road, Ranchi

To,

The Pramukh Adhyaksh, Rev. Junul Topono
G.E.L.Church in Ch.N. & Assam,
Ranchi

Dated Ranchi, The 2nd. November, 1973

Subject : Printed Circular letter of the K.S.S. Officers dated 31.10.1973

Dear Sir,

I am in receipt of the above circular letter intended to be a notice to all the members of the Gossner Church for their information asking them to co-operate with the new arrangement announced by these four officers. The last sentence of this letter in a very pharisaic manner claims that these decisions have been taken underthe guidance of the Holy Spirit and we are asked to consider it as the arrangement of God and to comply with it.

1. I am surprised to note the very first sentence which says that all these decisions were taken in the presence of Mission Director Pastor Martin Seeberg and I don't hesitate to believe when some people say that it was all done under his guidance which amounted to pressurisation.

2. I have to point out that on the one hand the Circular is sent out as the will of God and on the other hand at least as some of those very members who sat to take these decisions have begun to say that these decisions are wrong and that they were designed by some individuals , not to serve the cause of the whole Church but to serve their own selfish interests.

3. Be it as it may, let God decide, but I want to say that that all these decisions of the KSSsS dated 27-30 Oct. 1973 are too hasty and destructive and they have hurt the feelings of untold number of the members of the Church . This is an action of a handful of people claiming to be representatives but acting of their own .

4. Your resignation is irregular, unconstitutional and without reason. You cannot resign. Your resignation,especially as it has not come from your own mind and desire and personal decision, cannot be entertained. I understand that there was pressurisation , threat and coercion.There is no room for threat or coercion or force within the Church.I ask you and the KSS what are the reasons why you ,a person for whom the whole Church waited for three years without any question, to occupy this office and have functioned for one full year,what are the grounds the KSS found worthwhile to accept your resugnation ,if there was any.

5. I ask the members of the KSS why they have acted in this irresponsible manner to accept the resignation of the four officers. One can understand about the Secretary and Treasurer whom the KSS had appointed over whom they had full control to keep or not to keep them in office. But the Pramukh Adhyaksh and the Up-Pramukh Adhyaksh are elected in a very special manner over whom the KSS has no hand and no control in the matter of their holding their offices. How can the KSS accept their resignations.

6. It is widely understood that the members of the KSSS acted under the influence of those who had and still have some grudge against the Pramukh Adhyaksh Rev. J.Topono and brought some allegations against him and without proving the same they acted violantly to remove him from office and finding no other way this course was taken. There is a feeling ,not without grounds that there are many others , some even among the membersof kssS that they wanted to stone the Rev. J.Topono without thinking for

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awhile what our Lord would say. Would He not say, let him who is without guilt cast the stone first ? In the preamble it is said in the Circular that new arrangement was necessitated by the sad state of Financial situation. Without then thinking how to improve the finances the action was taken to dissolve the KSS. Reason does not allow it, and worst of it is that the whole thing turned to personal matters.

7. These decisions of the KSS as stated in the Circular are a clear violation of Article XXI of the 1960 Constitution . The KSS has no authority to override this Article which is one of the basic matters in the Constitution.

8. The Gossner Church does not live independent of the rest of the world. It is a body registered under the Societies Registration Act - the properties of the Church and the educational institutions are, in a very special way related to the Government and are to be administered under its rules. Therefore the KSS cannot act arbitrarily, in complete disregard of the accepted Constitution. The simple rules and principles of Justice have also been overlooked by the KSS. The idea of asking the four officers to resign and to dissolve the KSS in an atmosphere of finding faults and an attempt to remove Rev. Topono from his office . Do all the members sitting in the KSS have answeres to anquestion whether or not they are also alleged for misuse of Church money. Was not the KSS meeting ~~not~~ influenced by the spread of a rumour and leaflets circulated earlier by some people ? Can the KSS say that it was free from bias and prejudice when these decisions were taken ?

9. If the KSS can break and violate the accepted Constitution into pieces ,and if it act as it likes ignoring the same does it not mean a suicide. Does not the KSS see that this kind of the behaviour of the KSS will end in anarchy and violence? No rule, no law, no Constitution ,no order ,no authority ..... then what ?

10. Please remember that you are the guardian of the Church Constitution, you are the spiritual head of the Church , the whole Church is under your care and protection and you have been given all the necessary power and authority for this by the Constituion . You should have demanded a Charge Sheet when people began to find fault with you to the extent of wanting you to leave your office. Neutral and non-KSS people should have been appointed to judge the case of the highest officer of the Church and this would have kept the prestige and dignity of our Church. Now with this decision what will the outside world think of you when all the other members will return to the KSS after removing you ? Is it not the plan ? I have no interest in protecting you but I can see how the world will look at our highest officer and also upon those who have taken these decisions.

11. I ask under which rule or section of the Constitution you will surrender your office to any one. You did not make yourself Pramukh adhyaksh but the Church made you. The KSS is not the Church . The Church is down below in the Congregations . The representatives who sit in the KSS have been given by the Church a Constitution under which they have to work. They cannot act independently. The voice of the Church can be heard only when the Anchals speak according to the present Constitution and without hearing this voice of the Church the KSS is acting bluntly and arbitrarily.

12. The action to dissolve the Central Board may be within the power of the KSS because they are constituted by the KSS , but the KSS is not constituted by the KSS but by the Anchals. The KSS has power only over its co-opted members, who are only two and the others, namely 19 are beyond the power of the KSS because they are elected and sent by their Anchals.

In my opinion the cart has been put before the horse. First a new Constitution should have been drafted and passed and in order to bring the new Constitution into effect the KSS officers and members should have resigned and then no

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One would have had to feel injured and punsihed. But now at least one person , and that is the highest officer of the Church has been injured and punished . In what way does it improve the funds of the Church which has been shown as the ground for new arrangement ?

13. Now about the Committee appointed to formulate a new Constitution : (1) As far as I can read 9 members of the Cee. appointed to formulate a new Constitution are from the present KSS which is a number which forms clearly the quorum of the KSS.

(2) These 9 members are those who have admitted their inability to carry on the functions of the KSS and have taken the decision to dissolve their KSS.This is contradiction. If being members of the KSS they could not help the Church improve how can they bring improvement by formulating a new Constitution ? Those who took part in dissolving their KSS should have clearly been out of the new Constitution Committee voluntarily. They are 9 out of 15 members of the new Constitution Committee, a majority which can defeat the rest of the 6 new members ,rather non-KSS members and therefore nothing new can be expected from them .

(3) This Committee is formed on the basis of the racial communities ; Oraons. Mundas, Kharias, others. It means that there is not the interest of Church funds being improved but to fight for racial interests.Here again the preamble said something which is not the real mind of the KSSS and the result can be predicted, that is, the veteran fighters for thair racial communities will form the new Central body, call it KSS or any-new name, and that will not improve the funds but will become an arena for the leaders of the three or four tribes, and they will often meet with impasse.

(4) In this Committee I do not find the names of highly educated and experienced laymen of the Church.With the exception of a small minority the vast majority of them are the employees of the Church who have the interest of their positions and salaries. There are doctors, advocates, magistrates etc who form the intelligentsia of our Church but where are they in this most important task of formulating a Constitution for their Church. Do the Church employees wish to impose upon the whole laity a Constitution of their own liking?

(5) Finally let us ask, to whom will this Committee repost.These decsions say that five members from each Anchal will come and give approval to their draft . As the Anchals have not been affected by these decision one can anticipate that the same people will come to the meeting called for this purpose. The same people now sitting in the KSS become the Committee to draft the new Constitution , and the vice versa the same people, almost, who will return to approve the draft.

I really cannot see how this will work out to bring about a better Fiancial situation in the Church, and a better Constitutn.

I. Under the circumstances I plead that these decision be rescinded, all the present members and officers of the KSS work in a friendly way which will be a witness of our Faith and our Christian life rather than broadcasting our mutual bitterness and strife .

II. I plead for the constitution of a Drafting Committee in which the majority of them will be those who are (a) non-Church employees,i.e; laymen in the true sense of the term,(b) experts in various departments,namely property, education, evangelism, literature etc ... also non-Church employees,(c) those who have Christ and His Church uppermost in their thoughts rather than their tribal communities.

Note : There have been fights and quarrels in the Church on the false pretext of fighting for their communities but at the bottom always some leaders have fought for their own benefit or for the benefit of their near and dear ones, none of the three tribes have developed either their language,tribal literature, their

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worship in tribal form and language, the economy of their own tribal people , nor have they endeavoured to preach the Gospel among the people of their tribes more enthusiastically than when the whole Church was one under either the Kuratorium or under the Mahasabha and the Church Council.

III Further I plead that there should be no interference from our German friends because they come here for a few days and they can Hardly get to the root to know the whole truth and inspite of their great wisdom and deep christian faith, not knowing what is what they cannot give the right guidance, rather they can misguide

Let me conclude by saying that a new Constitution or a well revised Constitution for the Church is a necessity and it can be achieved only if there will be a feeling of friendship and brotherliness among the members of the Constitution-making Committee or else on the one hand the Committee will be busy preparing a draft and on the other hand others will be busy how to bring about a chaos. I am sure our friends visiting us from outside will be the best ones to inspire the members of the Constitution-making Committee to really work under the fear and love of God and in love and charity among themselves, in other words ,let them be our spiritual advisers only, keeping themselves away from our mutual fights. And to bring about this friendly and peaceful atmosphere I earnestly request the KSS to withdraw all these decisions announced by the four officers .I believe that it is then and then only that a satisfactory Constution for our Church will be achieved.

Yours in the Service of the Lord,

(J.J.F.Tiga)

Encl: a copy of the printed circular

Copy to :-

1. The members of the KSS
2. The President, Gossner Mission
3. Mission Director, Pastor Seeberg

Gossner Mission

No. 5/71 Dated 29-7-71

3.7.71

From

Sri S.P.Tiga,Secretary,
Chainpur Forest Labour Co-Operative Society Ltd.
P.O.Chainpur,Dist.Ranchi,Bihar,India.

Eingegangen
12. AUG. 1971

To

Mr. Robert Montag,Gossner Mission Representative.
Gossner Mission Berlin Hanjery Strasse 19-20
1.Berlin-41(West Germany)

Dated the

D/Sir,

We the members of Chainpur Forest Labour Co-Operative Society Ltd. extend our Yishu Sahay to you.

We may very kindly be permitted to lay down the following facts for your consideration and favourable orders there to, that.-

The fore-fathers of the members of this Society were gathered by the German Missionary late Mr.F.John in the year 1892.Since then they lived under the protection of German Missionaries as coolies,brickwalas,cooks,sice etc.The German missionaries of the Gossner Church did a lot for the upliftment of their people of this locality.During the first world war all missionaries left this locality and the people who were under their protection,became nervous,regarding their livelihood.So many members of the Gossner Church of Chainpur left this Church and either joined Catholic Church or mixed with their original faith.At that time our fore-fathers were very badly treated and troubled by the Catholic Fathers and people as well.

But even after these troubles our Fore fathers stayed firmly in the belief of G.E.L.Church.They not only lived here but also protected the compound and belongings of G.E.L.Church, Chainpur to their best capacity.

Now,we the children of those members regret to mention that even now our economical condition is quite considerable. So to cope with this devil poverty we the members of G.E.L. Church Chainpur have established a Forest Labour Co-Operative Society under the Circular of Government,and accordingly registered it recently.

P.T.O.

Gossner Mission

This Society will undertake the work of Forests. It will take the forests on contract, cut the woods and supply it to other places. It is the first Society of its kind registered by the G.E.L. Church members.

No doubt this Society will require a good amount of money for this purpose. The Govt. will also give some financial assistance to this Society. But at the same time this Society will be in dire need of means of transport for carraige. Lack of transport means will compell this Society to pay a great amount to the Truck-owners against carraige cost. Our intention is that whatever profit come from this Society will be utilised for the upliftment of the Church and the members.

We came to know through some reliable sources that T.T.C. Fudi is going to dispose off the Truck No. B.R.V. 1258.

We therefore most earnestly pray you that if you dispose off this Truck kindly give this Truck to us as a gift to our Society for the benefit of the Society. We have full confidence that this gift will surely enable this Society in achieving its aim.

We shall be waiting for your favourable reply at your earliest convinience.

Thanking you Sir,

Yours Faithfully,

S. P. Tiga
Secretary, 29/7/71
Chainpur Forest Labour Co-Operative
Society Ltd., Chainpur-Ranchi,
Bihar (India)

Copy forwarded to:-
1. Rev. C. Berg, Director Gossner Mission, Berlin.
2. Mr. Hartel, Principal, T.T.C. Fudi.
3. Rev. C. B. Aind, Director, T.T.C. Fudi.
4. Sri C. A. Tirkey, Secretary, K.S.S., G.E.L. Church, Ranchi.

Manohar Bakhla
29-7-71.
President.

S. P. Tiga
29/7/71
मंत्री,
चैनपुर वन क्षेत्र
[illegible] समिति Ltd.
[illegible]नपुर, जि०-राँची

Gossner Mission

Eingegangen
27. MAI 1971
Erledigt:

P. Seeberg u. R.3.K

Bible Translators' Institute
Bangalore
As from Serampore College
21.5.1971

Sy 1/6.
Sy 22/6

Dear Brother Dr. Berg,

I thank you very much for your kind letter. Things have changed altogether since you wrote to me - God willing. I believe our Church will soon see better days. Now I am writing to you with a very special and urgent request - a tape-recorder from Germany for a friend of mine who is a senior Professor in Ranchi University. I have written to Mr Hosasendu How to look for one in German market. The description of the tape-recorder is given below. We have talked with the Head Accountant of the K.S.S. and he thinks that it will be possible for us to deposit the required amount here with the K.S.S. for adjustment with the money you send to the Church. This, of course, is to be settled between you and the K.S.S. Treasurer. Either Dr. C.K.P. Singh or the Professor who is coming to teach in Ranchi Theol. College may kindly bring it to Ranchi - Or we shall think of some other person who may bring it. But

Kindly helps us. The description is as follows:

"I want a gundlig tape recorder with both electric (A.C.set) and battery arrangements which can record my class lectures at a distance say of 100 feet from the lecture hall where I usually lecture for the class. The tape-recorder has to be operated at some point outside the class so that it may not be a matter of exhibition in the class. The connection, however, by wiring etc. will be there in the class. Is there any metal-made tape recorder so that it may be durable? It should be 4 tracks and 3 speed. Kindly write to these gentlemen and take advice in this matter. Request them also to send literature and photographs of such tape-recorders as they think would suit my purpose. The tape recorder must be suitable for tropical countries and must have clear voice. It should be easy to handle. You know well how urgently we need it and how greatly I shall be benefited by it. Kindly do not pass it over." The money will be deposited with the K.S.S. in advance and only when you get an advice from the Ramadeh Dobyaleh the tape recorder is to be bought. Meanwhile we want to have your kind consent to help us in the matter. I understand that VHER 4000 is good for our climate

With hearty Christian Greetings - Yours sincerely

J.J.S. Tuja

FOLD HERE FIRST FOLD

BY AIRMAIL
PAR AVION
हवाई पत्र
AEROGRAMME

DR. C. BERG, DIRECTOR
GOSSNER MISSION
1 BERLIN 41
Stawinger Strasse 19-20
WEST GERMANY

85 Pf 85P INDIA

SECOND FOLD दूसरा मोड़

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

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

Rev. Prof. J.J.S. Tuja
Serampore College
P.O. Serampore
West Bengal
भारत INDIA

Gossner Mission

851 30 61
xxxxxxxxxxx

February 1, 1971
drb/sz

Rev.Prof.
J.J.P. T i g a
Ma; Bd; Stm.
Serampore College

P.O. S e r a m p o r e - W.B.
India

Dear brother Tiga,

I herewith confirm thankfully your letter dated January 13. I was glad to learn that after having retired from your service in the Gossner Church there arose for you the possibility of another important service. I quite well remember our visit we paid - together with the unforgettable brother Saban Surin - at the beginning of 1964 to this place which is very important for the Christians of India. Let us hope that this place recovers the position it had during the time of the important Carey. May your service there be blessed.

This year I retire from the leadership of the Gossner Mission hoping to commit it probably to brother Seeberg. We will not meet again as there will be no occasion for me to go to India oncemore. Your letter gives me the opportunity to express two points as a goodbye: We are confronted with an ambigous or splitted J.J.P.Tiga:

a) One is inspired by the Gospel of Jesus Christ. He served the Mission of his Church and propagated the Scriptures in his beloved India. He being the chairman of the jubilee committee in October 1969 glamoured the ceremonies and was a master in managing them. Besides his own clever children he reared his son in spirit Dr.Paul Singh to be the futural leader of the Gossner Church (and that already now). He did ..... he did much for the spiritual life of his Gossner Church. I will not forget this blessed brother J.J.P.Tiga particularly because he invigorated many friends of the Gossner Mission in their spiritual life and their love to the Mission by his reports given during his 3 trips to Germany.

b) Unfortunately besides this blessed man there exists another Tiga. He is very free with the money. Ambition and lust for power are burning in him like in other men in the world. On October 12, 1969 he pleads enthusiastically for the unit of the Gossner Church in his speech to the German jubilee delegation, three months later he became a leading speaker of the splitting sect

Gossner Mission

of the Dharm Pradesh. He accepts his retirement from being a professor at the Gossner College to follow the offer to go to Serampore; at the same time he locks his official residence which only can be unlocked by a heathenish court which the Gossner Church did not want to appeal to (maybe still now) in view to the disgrace to publish their quarrels again to the non-Christians.

What a splitting! If Adivasi get a higher international education is such splitting their destiny? Are Christ and heathenish demons at the same time living in them? This picture of a splitted man arose when I received your letter, and I know quite well how many Gossner Christians have the same feelings longing for spiritual leaders to be proud of and whom they can trust, but they are unable to do so.

I greet you as a brother and the same in deep mourning,

yours,

Gossner Mission

Rev. Prof; J. J. P: TIGA; MA; BD; STM.
SERAMPORE COLLEGE.
P.O:- SERAMPORE-W.B.

Serampore,
The 13th. January, 1971

Eingegangen
18. JAN. 1971
Erl.:

The Rev. Dr. C.Berg, Director,
Gossner Mission Society,
Berlin

Dear Brother Berg,

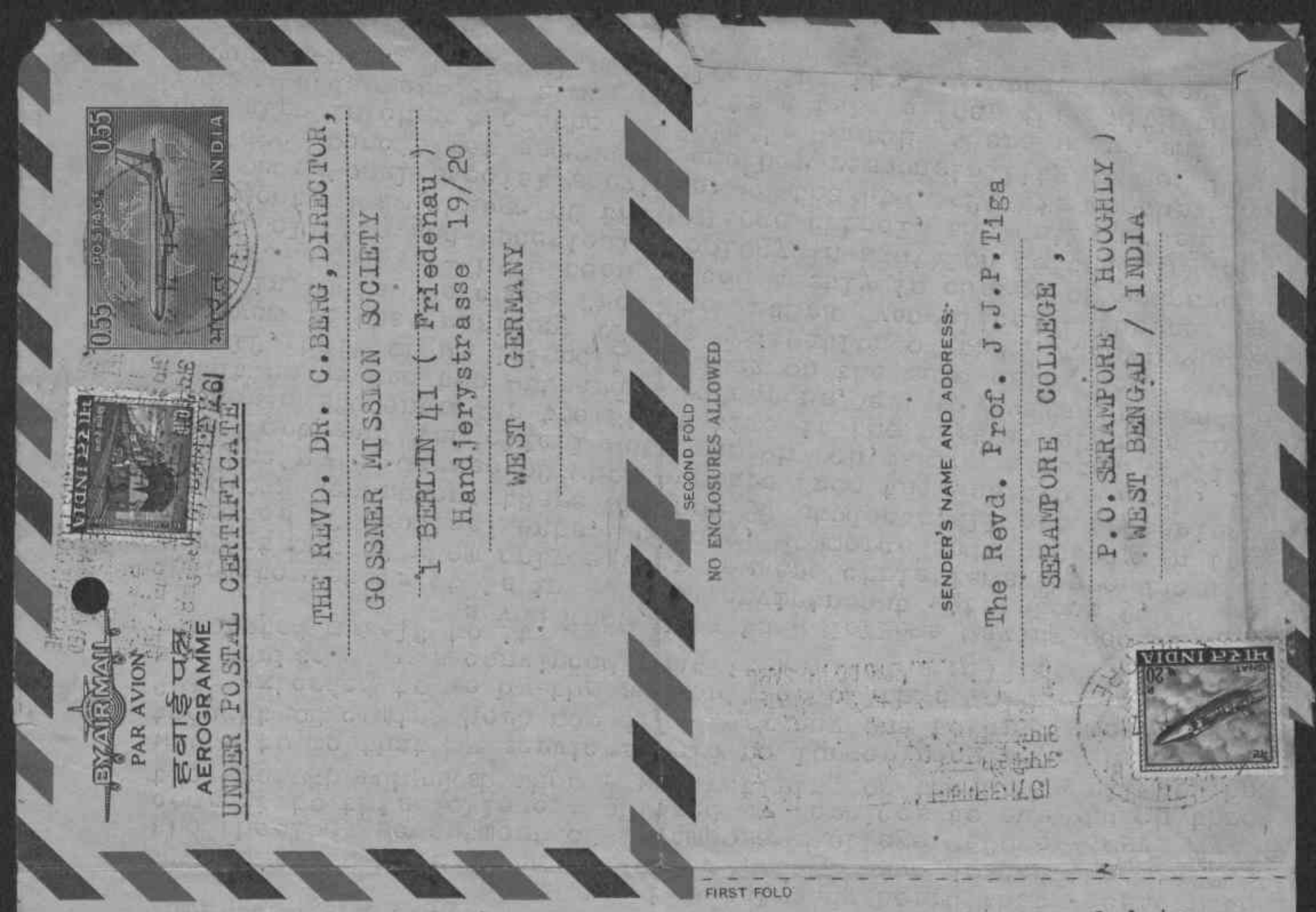
Recently I had a letter from Mr. V.M.Koshy, the Administrative Secretary of the India Sunday School Union till late and now the President and Treasurer of the same that you still remember me and I was assured that our friendship continues in 1971 also . So in the name of our eternal God I wish You A Very Happy and prosperous new Year and a New Decade. As I extend this wish to you and Mrs. Berg I remember the great number of those friends and brethren in Jesus Christ whom I had the privilege to meet during my visits in 1948 , 1954 and 1967. Our bond of fellowship is far above all other relationships and hence here and hereafter we hope to remain in this bond of fellowship. Therefore this letter comes to you and to my friends in Germany with warmest Christian Greetings.

I hope you have already heard that I came with my family to this place in June 1970 and have joined the staff of the Theology Department of Serampore College. Before I gave my consent to this College I offered my services to our Church thro' the Pramukh Adhyaksh when I was retiring on the 4th. April but he wrote to me that my services were no longer required. I had never thought of coming here nor did I ask any one to bring me here. The call extended to me by the authorities of this College was quite a surprise. I was convinced that it was God's will and I humbly submitted myself to it.

As you know, this is a College having peculiar characteristics. It is in a Hindu environment with about 3,000 students out of whom only a very few are christians. There are 4 branches of studies: Arts, Science, Commerce and Theology. In the Theology Department there are now 30 students, all are preparing for their B.D. degree of whom two are from the Gossner Church, 3 from Northern Evangelical Lutheran Church, making a total of five Lutheran students. For the first time in the history of this institution we are two Lutheran Professors, Rev. K. Devasahayam and J myself, both of us joined last June on the same date . Rev. Devasahayam is the President of the Federation of the Lutheran Churches in India. He comes from the Andhra Evangelical Lutheran Church.

I have been placed mostly in charge of Comparative Religion and Practical Theology. In addition to teaching assignments I am in charge of the College chapel, the daily worship and occasional special services. On the 4th. of this months the College Council met and added another responsibility to me. I am now also in charge of the St. Olaf's Church where we worship every Sunday at 8:30 a.m. There is a talk afloat that with the Gurukul Luth. Theol College relocating its B.D. programme here

Gossner Mission



in Serampore College it may eventually be developed into a Lutheran Centre. You visited Serampore once with me and so I think you remember that it is half an hour's run by train from Howrah Rly. station.

Students are from many different denominations and so also the professors. At the moment the professors are from Baptist, Lutheran Presbyterian, Anglican, Methodist, and Church of South India and the Mar Thoma Syrian Church. There was a talk about shifting the Theology Section elewhere but now after about three years of long deliberation it has been finally decided to abandon this idea once for all and the Theology Department will remain here and we are all seriously considering and labouring in order to build it up so that it may become an effective instrument in the hands of God for His glorious services.

Once again then, With best wishes for a New Year and a New Decade,

Yours Sincerely,

J.J.P. Tiga

Gossner Mission

Lutheran High School Chainpur, Ranchi

C. A. Tirkey B. A; Dip-Ed. (PAT)
Headmaster/Secretary

Ref No. .....

Date 197

Dear Rev.Klimkeit,

I am writing this letter to you after a very long gap. Here I am going to make a request about the very long standing chainpur church bell.

We tried our best but we donot find any way out to bring the bell made by you. once you suggested that we should purchase the bell here in India.Now we have contacted one bell making industry in south and they supply bells. Now we have decided to purchse the bell here in India.The cost of good bell will be about Rs2000/- If you could sent the amount after selling the same bell at Germany,We will place order for the bell.

I hope you will consider the matter and do the needful.

I am ~~kkkkkg~~ keeping good health with my family and wish all our good wishes.

Yesusahay,

Yours Sincerely,

C.A.Tirkey,
Headmaster,
Lutheran High School,Chainpur.

Ranchi(Bihar)

Copy to Director Seeberg
for information and
needful.

Gossner Mission

16th February, 1973
jw

Mr. David Tiru
Assistant Engineer's Office
S.E. Railway - Jharsuguda
P.O. Jharsuguda
Dist. Sambalpur / Orissa
India

Dear Mr. Tiru,

We have received your letter dated 5th February concerning the purchase of a German-made camera. We must inform you that in this regard we are unable to help you. A camera of the type you mentioned would, without doubt, cost Rps. 1000.00. In addition, customs duty and tax would have to be paid, thus making the cost comparable to those purchasable in India. Furthermore the Gossner Mission will not be party to any type of unauthorised import of goods.

We hope you will be able to find a camera in India which fulfills your needs and is also within your financial limits.

Yours sincerely,

Secretary
for the Gossner Mission

Gossner Mission

Eingegangen
12. FEB 1973

From:-
David Tiru.
Assistant Engineer's Office
S.E.Railway- Jharsuguda.
P.O:- Jharsuguda.
Dist:- Sambalpur.
(ORISSA - INDIA)

Rev Pastor M. Seeberg.
(Director Gossner Mission)
1 Berlin 41 (Fredenau)
Handjerystr 19/20
(WEST GERMANY)

Dear brother;

Heavenly blessings from our God and peace to you from our Lord Jesus Christ, who made us nearer to each other. Owing to the same brother-hood I am writting this letter to you. This is the first occasion that I felt necessary to write my German brothers or I may say my elder brothers in Jesus Christ, since we (G.E.L Church in India) received the Gospel from you.

Writting this letter I am giving you some trouble, that I am ingreat need of yours help at present. I looked every side, but I could not find any help. Consequently I am witting this letter to you. I may be excused for the troubles. I am in need of a German Made Camera with the provisions ~~xxxxxxxxxxxxxxx~~ mentioned in the enclosed list; which is not at all available in India. If any thing is found; its cost is too much in India which can not be purchased from my earnings. Another thing that such things are not having the original capacities. You know it is India where dishonesty is surviving; as such I am compelled not to believe any one here.

Although my request is for the minute thing but I have a great zeal to have the camera from yours country. Please send me one best ~~xxxx~~ Camera from German products through first available person who is coming to India in G.E.L Church in Chotanagpur & Assam. Camera must be of 120 size (As other size of Films are not available here). It must be quite handy and easy portable. Every 120 size Film can easily be loaded. I am sending a list of Cameras; out of which you can choose for me or other one which you feel best.

I also want to know the price of Camera which you are choosing for me, in your German currency as well as in Indian currency; so that I can send you the required sum. I can spare Repees 500/- to 1000/- for the same.

I hope that you will consider my needs and help me in finding the solutions of my zeal by sending reply by return mail. I will be very much gratefull to you for the same and keep the thing which you can provide for me in my whole life. Now I am dropping down my pen with blessings and love.

May everlasting God bless us all.

Or are a mission society and not a photo-store — your country rightly forbids the unauthorized import of foreign made goods like cameras.

Yours brother

Tiru

Dated 05-2- 1973.

David Tiru.
Assistant Engineer's Office
S.E.Railway- Jharsuguda

Gossner Mission

Either one of the under mentioned Cameras; is required with the following provisions:-

A. Camera must be most modarn in shap and quite handy with leather Case.

B. Size:- 120 or 120 and 35 mm both in one camera.

C. Lanse :- 1.2 to 3.5 (Either one of the standard lense having capacity to take photography even in the dim light)

D. Self Exposer (Automatic Exposer)

E. Shutter speed :- B and 1 sec. to 1/500 Sec.

F. Electronic Flash Light.

G. Aparture :- 2.8 to 22 stops.

H. Arrangements for the Colour and White and black photography.

-: C A M E R A S :-

1. Roleiflex
2. Rolei-Cord.
3. Ziess-Ikon.
4. Kodak product cameras.
5. Agfa Cameras.
6. Sun-Flex.

NB:- Or any other Camera produced in Germany with the German made lense. In my openion Rolei-Flex and Ziess-Ikon's product be prefered, first.

Gossner Mission

THE UNITED THEOLOGICAL COLLEGE

Affiliated with the Serampore College (University)

Phone : 24244

17, Miller's Road,
Bangalore-6, South India.

14th February 1073

The Director
GOSSNER MISSION
1 Berlin 41
Handjerystrasse 19/20
WEST GERMANY

Eingegangen
- 1. März 1973
Erledigt:

Dear Sir,

Today I received your parcel containing the following reading material on the GOSSNER MISSION:

1. JOHANNES EVANGELISTA GOSSNER: GLAUBE UND GEMEINDE. W. Holsten
2. DIE GOSSNER-KIRCHE IN INDIEN. H. Lokies
3. DER UNVOLLENDETE AUFTRAG. K. Von Stieglitz
4. GOSSNERS MISSIONSBLATT:
   1960: Feb., April, Aug., Sept., Dec.
   1961: April, July, Sept., Nov., Dec.
   1962: March, April, June, August, Oct., Dec.
   1963: Feb., Sept., Nov.,
   1964: Feb., April, May, Sept., Dec.
   1965: Jan., March, June, Sept., Nov., Sondernummer
   1966: Jan., March, June, Sept.,
   1967: Jan., March , May/June, Sept.
   1968: Jan., April, July, Oct.,
   1969: Jan., April, Dec. , 50 Jahre Gossner-Kirche in Indian
   1970: Feb., April, June, Aug., Oct., Dec.
   1971: Feb., April, June, Aug., Oct., Dec.
   1972: Feb., April, June, Aug., Oct.

We are very oleased to receive this material which will add historical value to our Church History Archives section.

I am sorry to state that we have so far not secured any mission material on the Gossner Mission. Your gift represents the genesis.

It would be greatly appreciated if you could arrange that 1 copy each of the Annual Reports of your Society, since its start, would be forwarded to our archives section for research purposes.

Our archives section is air conditioned, and we are able to store records of your Indian Mission(which might be stored right now under less preserveable condition) in our archives on permanent loan.

Today I forward per sea mail a copy of our archives catalogue which will inform you about the records that are already in our care.

contd...

Gossner Mission

I trust you will be able to forward one copy of your in future released publications.

Thank you very much for this very valuable gift.

With all good wishes for a bright 1973 I remain in gratitude,

Yours sincerely,

R Adiappa

Mrs. E. Adiappa
LIBRARIAN

EA/rod.

Third fold here

BY AIR MAIL
AEROGRAMME
NO ENCLOSURES ALLOWED

The Director
GOSSNER MISSION
1 Berlin 41
Handjerystrasse
WEST GERMANY.

Sender's name and address:—
The Librarian
The United Theological College,
17, Miller's Road, Bangalore-6,
South India.

First fold here

Second fold here

Third fold here

Gossner Mission

Gossner Mission

Gossner Mission