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Unterlagen von und über Lic. Günther Schultz, u. a. Denkschrift/Memorandum zur Goßnerschen Missionsgesellschaft und Gossner-Kirche in Indien 1954 mit Stellungnahmen dazu; Briefe u. Berichte von Symanowski, Hans Lokies, Anni Diller, Helmut Borutta (darunt

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Aus dem Inhalt

Unterlagen von und über Lic. Günther Schultz, u. a.

„Partnership in Obedience – Zusammenarbeit im Gehorsam“ 1956

„Die Gossner-Kirche von Chota Nagpur und Assam“ 1953

Denkschrift/Memorandum zur Goßnerschen Missionsgesellschaft und Gossner-Kirche
1954, Stellungnahmen dazu, Antwort von Schultz auf die Stellungnahmen

Abordnungsreden für Lic. Günther Schultz von Probst Böhm und Missionsdirektor Lokies
1951

Auszüge aus Rundbriefen von G. Schultz 1951

Unterlagen von Horst Symanowski

„Die Kirche und die Welt der Arbeit“, Beitrag auf der EKD-Synode Espelkamp 1955

weitere Berichte von Symanowski 1957

Abschriften aus Zeitungsausschnitten betr. Indien, asiatische Religionen, Islam 1955

Berichte zur Rourkela 1955

Karte mit Arbeitsfeldern der deutschen evangelischen Missionen 1955

Unterlagen von Hans Lokies u. a.

Beschreibung von Tankebar

Einige Teile des Visitationsberichtes von 1954

Einige Gedichte

Unterlagen von Johannes Klimkeit

Inspektionsbericht über Orissa-Reise o. J.

„Die Gossner-Kirche in Indien“ 1954?

Briefe aus Indien von Anni Diller 1954

Unterlagen von Helmut Borutta

Briefe an und von Missionar Borutta

„Beitrag zur Geschichte der Mission unter den Hos und Stellung zur gegenwärtigen Lage
der Missionsmöglichkeiten“ von H. Borutta, o. J.

Bericht über Amgaon 1955

Unterlagen d. United Evangelical Lutheran Churches in India (UELCI) 1981

Mission in India – Challenge to Churches and Global Partnership

“Global Partnership in the Indian Context” von Theodor Ahrens 1980

Unterlagen Besuch Dr. Hans Grothaus, Dr. Dell und H. Borutta in Indien 1969

Besuchsprogramm, Willkommensreden/Wellcome Adresses

Dokumente Lutherischer Weltbund, Community Development Service (CDS) 1972, u. a.

Projekte CDS in Indien

Liste der geplanten Finanzhilfen

Reisebericht Christa Held in Indien und Indonesien 1972

Brief Gossner Mission an Ch. Held betr. Education Projects der Gossner-Kirche

Gedanken nach einer Indienreise im Oktober 1972, Entwurf

Unterlagen betr. Lutherische Schulen in Indien, Schulen der Gossner-Kirche, darunter

Lutheran High School Lohardaga, High Schools in Khuntitoli u. Takarma

Bericht Grothhaus zu Schulen der Gossner-Kirche in Indien, Auszüge

Briefwechsel mit GELC, Department of Education

Drei Farbskizzen: Lohardaga Subdivision, Ranchi District, Middle and High Schools of
Lohardaga

70er Jahre

Gossner Evangelical Lutheran Church in Chotanagpur & Assam

SOUTH EAST ANCHAL

Adhyaksh : Rev. J. TOPONO

Secretary : Mr. H. SAMAD, B.A., Dip-in-Ed.

G. E. L. Church, Kadma,

P. O. Khunti,

Dt. Ranchi

Upadhyaksh : Rev. D. HEMROM

C/o Sri M. MUNZINI,

Sales Tax Office,

Dhanbad

Treasurer : Mr. B. TOPONO, B. A.,

G/22, Govt. Colony,

South Park

Jamshedpur - 1

Ref.....

Date..... 4/9/70

To

Dr. Grothaus

Dear Brother,

Statistics required by you much ahead has
have been brought. I am sending them
with the help of Pastor Seeberg.

Yours only
H. Samad

Address of welcome to —

Dr. Grotkane

Sir,

We, the students and staff members, are very much happy to find you here in this school. We thank God for this act of His kindness. We all give you a hearty welcome.

We know that you are very much interested in educational institutions and as such you'd like to know about this institution. In this connection I'd like to give you some information about this school.

The local Lutheran Middle school was founded in 1910. This was the only educational institution till 1943. The students had to go to Ranchi for higher studies. It was not possible for poor guardians to send their wards to Ranchi. As a result, the local congregation felt the need of establishing a high school not only for Govindpur proper but for the whole Govindpur Synd. The high school was started in January 1944. Class VII was opened in 1944 and class XI was completed in 1947. The first batch of students appeared in the Patna University Entrance Examination in 1948. Up to 1951 the school was proposed before the State Government. The students had to appear in the University Entrance Examination as private candidates. The school got recognition by the Government in 1952. The school was named Jubilee high school after the Munda Christening Centenary Jubilee of the 26th Oct. 1951. Hence, 26th Oct. is finalised to be the school day by the managing committee. As such, we are going to celebrate the Silver Jubilee of the school on 26th Oct. this year.

The school follows the syllabus of instruction prescribed by the Government's education department. There is provision for both arts and science teaching. Religious instruction is not given in

the school. But Christian prayer is held everyday before the beginning of class work. The Christian students receive ~~some~~ religious instruction in Sunday school and youth organisation twice every week. The Church authorities are going to take Bible Examination of Christian students from this year. This school is one of the centres for the above examination.

The number of students is 287 including 13 girls. Among these 148 are Christians and others are non-Christians which include Hindus and Muslims. The Church has established a separate girls High School at Goringpur in 1966. After 2-3 years there will be no girl students here in this school. The staff numbers 14 including a clerk and a menial.

The school has a playground for hockey and football and volleyball. This school specialises in hockey and has produced selected players of the state. Besides games, we also take active interest in cultural and other co-curricular activities.

The school building consists of 8 classrooms, 2 science rooms, 2 store rooms & office room and hall. There are no separate rooms for the Headmaster, Library and common rooms for teachers and students. Lavatory and latrine are also lacking. Science Laboratory is not well-equipped.

The financial position of the school is down and hopeless. The school does not get government grants in time. The subsidy from the church is negligible. There isn't any reserve fund. The staff members haven't been getting their salaries for months together. They are on the brink of starvation. They've, however, been doing their duties with great patience.

We think this is enough for the time being. We hope that you'll remember this institution and pray God for its well-being. Thanking you.

Jubilee High School
Goringpur,
The 24th Oct. 1969

We remain, Sir
Yours truly in Christ,
M. J. 24/10/69
H.M.
for students & teachers

1. Rev. C. Polson, Staff of Lutheran Theo College.
(Guest professor from M.P. Lutheran Church)
2. Pastor J. W. King, Chairman, Managing Committee, Ranchi. J. W. High School.
3. Mr. M. Puri, Asst. Teacher, Bethesda Girls High School.
4. Rev. S. A. B. Lakra Staff member, Luth. Theol. College, Ranchi
5. S. N. Lal Bethesda Girls School, Ranchi.
6. A. Lakra Headmaster, High School, Khandwala.
7. H. BHENGRA Headmistress, Bethesda Women's Teachers' Training school, Ranchi
8. S. M. B. D. R. Headmistress, Bethesda Girls' High School
9. Miss. B. Gupta Asst. Teacher " " " "
10. Mrs. A. Kougari " " " " " "
11. Miss Leelawali Horo " " " " " "
12. Miss Hiramani Gupta " " " " " "
13. Mrs L. Phillips Asst. Headmistress - Bethesda Girls' School.
14. Miss Suman hakha. Asst teacher Bethesda Girls High School
15. Rev. Paul Lippo, Haliyan Parish chairman.
16. Mr. Salib Kakry, A student of social service, St. Xavier's - Institute, Ranchi.
17. Sri Umbulan Lugun Gossner High school, Ranchi
18. Mr. Nearan Horo, Bethesda Girls' High School, Ranchi,
19. Mr. Suleman Bading, Asstt. Headmaster, Gossner High School
20. Mr. Rawel, Barla, Asstt. Teacher, Gossner High School Ranchi.
21. Mr. Anand Masih Topno ~~Asst~~ ^{Staff member} Lecturer - L. Th. College, Ranchi.
22. Mr. Paulus kerkeeta, Staff member L. Th. College, Ranchi
23. Pandit B. K. Mishra - Sanskrit Teacher Bethesda Girls' High School, Ranchi.

30. X. 1969 Ranchi, Theol. College.

Rev. Paul
Mins

Theol. Sem

Betseda High Sch

Grüßler Problem, die Lehrer zu bezahlen -
vorgeschriebene Gehälter -
Gebäude ?

Grüßler - High School: Problem das Gebäude
es ist allen offen
schlechtes Hostel, deshalb werden
oft keine Schüler geschickt. Meist
arme Schüler.
eigenes Campus!

Celebes - Lehrplan

Teachers - Training

Training for management

Hostels - Supervision.

I Enclosed please find the Average Annual Statement of Financial position of the Gossner High School, Ranchi.

Remarks on the Statement:-

- I The Government grant is low to meet the expenditure of the school.
- II The Government grant, due to loss of fee income incurred for giving free education to Adibasi and Harijan students, is not given by the Government in full and in time.
- III In absence of timely grants the teachers have to depend fully on whatever small amount is realized from the full paying students.

M.P. Karmari
30/11/44
(M.P. Karmari)

Principal,
Gossner High School,
Ranchi.
Principal
GOSSNER HIGH SCHOOL,
RANCHI.

Julilee-Highschool

Gründjahr 287 Schüler, inschl. 73 Mädchen
davon 148 Christen

1966 eigene Mädchen-Highschool

8 Klassenzimmer, 2 science-rooms
1 office, 1 Ki- Direktorenzimmer
Lehrerzimmer, Toilette, Bücherei
10 sehr schlechter Zustand
Schwierige finanzielle Lage. Staatl. Zu-
schüsse können nicht herangezogen
Ki-Reservefonds
gehälter werden nicht gezahlt.

Hopner-Highschool Ranchi

Jahrb. Defizit 25.166.00 Rp

20

Govt Bethesda Girls' High school
Ranchi

gegr. 1852 Highschool seit 20.5.42

541 Schüler 6 Klasse 6-11

30 alte Gebäude

Schlechte Ausrüstung der naturwissen-
schaftl. Abteilung
schlechte Bücherei 2,0300,- nicht

für das Auditorium 30.000

Kostul 40.000,-

Lehrerzimmer u. Zimmer, nicht 50000,-

40

Eichmann High school Taberna

1942 aufgebaut aus der ehemaligen
Primary u. middle school

seit 1946 staatl. anerkannt

300 Schüler 6. - 11 Klasse Voceducation

Klassenfrequenz 40-50 Schüler

11 Lehrer

Gehalt: Direktor 400 Rs

50 Lehrer zwischen 150 u. 270 Rs

Staatl. angestellte Lehrer erhalten höhere Gehälter

Ausgabe 32000,- Rs

Government Grant 20.000,- bis 24.000,- Rs

Einnahmen von Studenten 3.500,- bis 3.500,-

5000,- Rs Defizit jedes Jahr

Anmerkung zu einer einheitlichen Manuskript-schreibweise in der „EU“

Die vorgedruckten Linien entsprechen dem 1 1/2zeiligen Abstand der Schreibmaschine und ergeben eine Spalte im gedruckten Heft.

Bitte zeichnen Sie die Zwischen- und Unterüberschriften aus, ob sie kursiv, halbfett oder in VERSALIEN gesetzt werden sollen und zwar mit durchgehender Unterstreichung und einem Vermerk am Manuskripttrand; ebenso ob die entsprechende Zeile an den Zeilenanfang oder auf Zeilenmitte gesetzt werden soll.

Numerieren Sie die Fußnoten durchgehend im Manuskript und führen Sie sie auf einem gesonderten Blatt chronologisch auf.

Auszeichnungen in den Fußnoten können gesperrt, halbfett oder in VERSALIEN gesetzt werden.

Wir bitten Sie, die Absätze durch Freilassen einer Manuskriptzeile zu kennzeichnen.

Unterstreichungen im laufenden Text werden kursiv gesetzt.

Bitte Rückseite nicht beschreiben!

Sri H. Samad

B. A., Dip. - in - Ed.

G. E. L. Church, Kadma
P. O. Khunti, Dt., Ranchi,
Bihar/India

Office of the Chairman, Board of Education, G.E.L. Church, Ranchi.

Memo No. 348/72

Date ~~at~~ Khunti, July 3 '72.

To

Dr. Hans Grothaus,
239 Adelby/Kr. Flensburg,
Norderlick 28.
West Germany.

Subject:- Informations regarding High Schools.

Dear Brother Grothaus,

During the last visit of Pastor Seeberg, Director it was released to us that you would visit India toward the end of September this year. Pastor Seeberg informed me that you needed informations regarding High Schools for your study before coming to India. On my part I circulated those details among the High Schools in time requesting them to furnish me. They made tremendous delay in this respect. Out of fifteen High Schools four have not done this job as yet. However, now I have set myself to consolidated facts and figures with a view to send them by the 10th July '72.

I am extremely sorry for the delay and I feel offended for it. But it can't be helped. Things go very slow in my country. This is the reason why I am also making such delay.

This year South-Western monsoon started very late. We are having stray cases of rains since 13th June. Rains are scanty and very uncertain. We do not know whether our cultivators will be able to grow crops this year.

The condition of my wife's ear has not improved. She hears only ~~been~~ ~~not~~ when it is shouted at her ear. For want of money I have been unable to give necessary treatment. Besides, I have not been able to buy a hearing-aid for her for the same reason.

If it be possible, will you please help me with some amount? We shall really be very thankful to you.

Mrs. Surin, now Mrs. Kerketta has given birth to a girl child on the 25th June '72. Mother and baby are alright.

We are also doing well and I hope the same with you all.

Accept pur sincere greetings and good wishes.

Yours Sincerely,

H. Samad
Chairman, 3.7.72

Board of Education.

DEPARTMENT OF EDUCATION

G. E. L. CHURCH CHOTANAGPUR, & ASSAM

(Registered Under Societies Registration Act XXI of 1860)

Education Officer
Mr. A. LAKRA B. Sc. Dip-in-Ed.

Ref.....79/Ed-73.

Date.. 3)th..August,73.

TO,
Prof. Dr. H. Grothaus,
239 Adelby/Kr.
Port Flensburg,
Norderluck 28, West Germany.

Dear Sir,

Please acknowledge my hearty greetings, kind regards and YESHUSAHAY. Finally I have assumed my office as the Education Officer of the G. E. L Church with effect from 17th instant. The Education Board has appointed me already in April '73 but K. S. S took little time for getting it approved. It was only in the last full K. S. S. meeting held from 26th to 3)th June '73, my appointment was approved. I was supposed to join from 1st August but due to some procedural delay I could join only on 17th instant.

I would like to extend my hearty thanks and gratitude for your visit to this Church institutions last year. We really enjoyed your presence here. I am thankful to you for your love, generosity and extending hands for your Co-Operation in the field of Education. " Education" is the real field of activities for the life and growth of the Church, atleast in Chotanagpur and adjacent neighbouring areas. It can not be denied that due to the lack of facilities and resources, the G. E. L. Church at present is not in the front line in the race but inspite of this, its contribution to the society and the Nation could not be underestimated. There is sufficient scope for the growth and development of the Church in the field of Education, provided that the funds are available to meet the bare minimum requirements of the different institutions.

DEPARTMENT OF EDUCATION

May I request you Sir, to throw some light on your findings and recommendations after your spot visits to the different institutions. I would also like to know the real position regarding the projects submitted. I hope you would not mind for this direct approach to you.

23/08/73

Thanking you in anticipation.

Yours Sincerely,

[Handwritten signature]
3/8/73

Education Officer,

G.E.L. Church, Ranchi.

Dear Sir,

Please acknowledge my hearty greetings, kind regards and YESHUBAHAF. Finally I have assumed my office as the Education Officer of the G.E.L. Church with effect from 17th instant. The Education Board has appointed me already in April 673 but I took little time for getting it approved. It was only in the last full E.S.S. meeting held from 28th to 31st June '73, my appointment was approved. I was supposed to join from 1st August but due to some procedural delay I could join only on 17th instant.

I would like to extend my hearty thanks and gratitude for your visit to this Church institutions last year. We really enjoyed your presence here. I am thankful to you for your love, generosity and extending hand for your co-operation in the field of Education. "Education" is the real field of activities for the life and growth of the Church, atleast in Chotanagpur and adjacent neighbouring areas. It can not be denied that due to the lack of facilities and resources, the G.E.L. Church at present is not in the front line in the race but in spite of this, its contribution to the society and the Nation should not be underestimated. There is sufficient scope for the growth and development of the Church in the field of Education, provided that the funds are available to meet the bare minimum requirements of the different institutions.



**A
T
C**

KHUNTITOLY HIGH SCHOOL (SIMDEGA)

Shri A. Lakra, B. Sc, Dip-in-Ed,
Headmaster

Ref. No. 201/F-73

Date 8. 3. 73

To,

Prof. Dr Hans Grothaus,
239 Adelby Flensburg,
Novelderlick 28,
West Germany.

Dear Sir,

I wish you and your family my yeshusahay and kind regards. I am very glad to inform you that Kinderm---nothilfe has sanctioned 30 forsterships to the Boys and Girls Hostel Khuntitoly. This is certainly a big help for which I am very much grateful. AS I had informed you during your visit here, the School has been very badly affected by the failure of crops. The strength of the School has come down by one hundred Students. Similar decrease has taken place in S. S. High School Simdega also.

I am afraid that from among those now in the School roll may give up studies after Summer Vacation which is really the hardtime for the farmers.

Dear Sir, We are very anxiously waiting for the decision of the L.W.F. regarding our projects. Keeping in view of the local situations of the here, I am very much anxious for early solution of two problems -----

(1) Construction of new Science Laboratory with Furnitures and equipments.

(2) Agriculture projects for Substantial financial base of the School.

About Animal husbandary and Dairy farming, I

A
T
C

would like to say that it can be mentioned as follows-----

- (a) If the Agriculture projects are implemented as proposed, fodder could be arranged.
- (b) There is no market problem for the consumptions of milk and milk products.
- (c) Veterinary Doctor incharge of the A.T.C! will take medical care of the animals.
- (d) Agriculture teacher will manage under the guidance and supervision of the Headmaster.

Dairy Farm of A.T.C. may kindly not be considered as example of failure.

For the rest of the projects, I am not very much serious at the moment. Renovation and extension are however very necessary for the Class rooms and prayerhall. I will therefore, request you to recommened at least for this, if new building projects is not favoured. I have applied no doubt, for the new buildings according to the decision of the Education Board and the K.S.S. and I will be thankful if the whole project gets sa[~]ction.

Regarding the appointments of the Education officers, you would be interested to know that the Education Boards had recommended to the K.S.S. to appoint myself and Mr. H. Samad in the posts. K.S.S. has returned back the matter to the Education ~~Board~~ Board for appointment, There is difference of opinion in the payscale prescribed by the K.S.S.

It will be difficult for me to accept the post in scale less than what I am getting in my present assignment. This matter is expected to be finalised on 14th March when the

A
T
C

KHUNTITOLY HIGH SCHOOL (SIMDEGA)

Shri A. Lakra, B. Sc, Dip-in-Ed,
Headmaster

Ref. No.....

Date.....

the Board is meeting at Ranchi.

My family is keeping well. Once again I
extend my warm regards to you and to your family.

Yeshusahay,

Yours Sincerely,

A. Lakra
8/3/23
Headmaster,

High School Khuntitoly
Simdega (Ranchi).

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. 459 /74/KSS-50

Ranchi Dated 17th Sept.74.

To

Department of World Service
Attn. Miss Christa Held
L. W. F.

Dear Miss Held,

Thank you for your kind letter dt. Aug. 30, 1974, along with two copies of the report from Prof. Dr. Grothaus. We are very much thankful to the Department of World Service LWF for making it possible to get the report translated into English. We also thank Prof. Dr. Grothaus for his all efforts in preparing the report.

The report is a valuable document for us of GELC in particular but also for the people in this region in general; I hope we will be benefited much.

I, therefore, thank you all on behalf of my Church.

With kind regards,

Sincerely yours,

C. K. Paul Singh
(C. K. Paul Singh)

✓ cc: Prof. Dr. Grothaus.

Lieber Hans!

Letztes wöche hatte ich einen Brief an Euch
Herrn Helen Mignon mitgegeben. Hoffentlich habt Ihr
den Brief bekommen. Uns geht es gesundheitlich
sehr gut, aber die ganze Lage in unserem Land
ist sehr sehr schlecht. Einer Seite ist Flut & Übers
Schwemm, von anderer Seite ist kaum Regen. Unser
Gebiet ist 'Hungersnot' abbleh erklärt. Die Regierung kann

nicht viel tun, Die 'strike' u 'agitation' der Studenten
 in Bihar hatten die Lage noch schlimmer gemacht.
 Wir warten jeden Tag auf Regen, Besonders sind Dörfer
 sehr schlecht bekommen u betroffen. Die Reis Felder
 sind ganz trocken geworden, Reis Pflanzen sind so
 'Staw' 1975: wird sehr sehr schlecht by
 Luft, wir wissen nicht welche Schmierigkeiten
 wir sehen werden.

Unsere kirchliche Lage ist auch unbestimmt, daher
 irgendeine welche Pläne können wir nicht durchführen.
 Sehr viel ist für die Neue Verfassung gearbeitet,
 aber nach meiner Meinung ist alles umsonst, weil
 viele Ansdh. Mitglieder ~~und~~ schon jetzt dagegen sind.
 Hoffentlich werden ihr in den kommenden Kuratorium
 mit theologischen Fragen fertig bekommen.

Mit herzlichem Grüßen von uns allen,

Euer

Ehmati, Regina Regen u Paul.

Statement showing Details regarding High Schools and Bethesda Training School of the
G.E.L.Church for 1969-70

S.No.	Name of High School	Total Roll of pupils	Total Roll of Teachers	Total amount of monthly Disbursement	Annual Average Income	Annual Exp.	Annual Deficit	Immediate requirement
1.	Gossner High School, Ranchi.	546	20	6093.00	52,065.00	73,116.00	21,050.00	Reroofing of school building.
2.	Bethesda Training School, Ranchi.	100	4	1128.00	-	13,896.00	13,896.00	a hostel for 50 pupils
3.	Jubilee High School, Govindpur	280	13	2894.00	37,908.00	36,432.00	-	Rs.5,000.00 for building repair.
4.	Gelel Ras Lutheran Girls' School, Govindpur.	101	6	1249.00	10,818.00	5,382.00	5,436.00	1,500 library books 4 rooms for class purpose.
5.	Lutheran High School, Gumla.	366	16	3646.39	32,898.00	35,291.00	2,393.00	4,000/- for a drinking well.
6.	Lutheran High School, Chainpur	263	14	3033.50	13,000.00	36,402.00	23,402.00	
7.	Lutheran High School, Lohardaga	205	9	2042.35	9,706.00	24,508.00	14,802.00	Rs.5,000/- for building repair
8.	Eidnaes High School, Takarma	324	15	3070.00	25,914.00	36,840.00	10,926.00	Rs.50,000/- for building improvement.
9.	Bethesda H/School Ranchi	511	20	4590.00	46,732.00	55,080.00	8,348.00	
10.	Luth.High School, Marcha	155	7	1350.00	8,892.00	15,335.00	6,443.00	Rs.50,000.00 for construction of high School building.
11.	Khutitoli High School Simdega	331	15	3,311.82	13,179.00	39,741.00	26,430.00	
12.	Joel Lakra High School, Ranikhatanga	202	8	1,603.00	11,500.00	19,236.00	7,736.00	Rs.10,000.00 for Science apparatus
13.	Total :- Plathpur High School, Koronjo	3384	147	34,011.06	2,62,612.00	3,91,259.00	1,40,862.00	75,500.00
	Total :-	3384	154	35,952.06	2,80,722.00	4,05,015.00	1,45,216.00	Rs.50,000/- for building improvement

Hsanaad
1.9.70
Chairman
Bd. of Edu.

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

DEPARTMENT OF WORLD SERVICE

COMMUNITY DEVELOPMENT SERVICE

Route de Ferney 150
1211 Geneva 20, Switzerland
Téléphone 33 34 00 Telex 23 423 OIK CH
Cable LUTHERWORLD GENEVA

Dr. Nimal Minz
Acting Pramukh Adhyaksha
GEL Church Compound
R a n c h i / Bihar / INDIA

August 30, 1974

Dear Dr. Minz,

As I mentioned some time ago, the translation of the report from Prof. Grothaus was in the process of being completed.

The translation is now finished and I have much pleasure in informing you that we have mailed two separate copies by registered air mail to you. This translation only covers the actual report up to page 72. There is no index on the enclosures, and we ask Prof. Grothaus by copy of this letter to send this index to you directly.

I am sure that you will understand that in view of the size of this document we could only produce very few copies. We have also forwarded one each to Pastor Seeberg and Prof. Grothaus and will keep two here. Unfortunately, no more copies can be provided by our office.

Although this report in some aspects no longer corresponds to the present situation, I trust that it contains a lot of valuable information and observations.

With kind regards,

Sincerely yours,

Christa Held
Christa Held

P.S. We would be grateful if you would acknowledge receipt of the documents.

cc: Pastor Seeberg
Prof. Grothaus
Ed. Secretary Gossner Church

P.S. The pages in the translation are numbered according to the original.

Santals

District	Total number of Santals	Percentage of Santals in comparison to the total population of the District	Percentage of Santals in comparison to the total population of the Scheduled Tribe population of the District
Chotanagpur and Santal Parganas	1,255,000	10.81	31.90
Santal Parganas	771,000	26.58	75.36
Singhbhum	199,000	9.70	20.53
Hazaribagh	175,000	7.30	64.81
Dhanbad	108,000	9.32	84.37
Palamau	2,000	0.16	0.87
Ranchi	—	—	—

Appendix: Table V

Census 1961

Mundas

District	Total number of Mundas	Percentage of Mundas in comparison to the total population of the District	Percentage of Mundas in comparison to the total population of the Scheduled Tribe population of the District
Chotanagpur and Santal Parganas	614,000	15.67	15.66
Ranchi	466,000	21.34	35.45
Singhbhum	109,000	5.32	11.24
Hazaribagh	28,000	1.17	1.37
Palamau	8,000	0.67	3.51
Dhanbad	3,000	0.26	2.34
Santal Parganas	—	—	—

Hos

District	Total number of Hos	Percentage of Hos in comparison to the total population of the District	Percentage of Hos in comparison to the total population of Scheduled Tribe population of the District
Chotanagpur and Santal Parganas	434,000	11.0	11.02
Singhbhum	434,000	21.22	43.30
Ranchi	—	—	—
Hazaribagh	—	—	—
Dhanbad	—	—	—
Santal Parganas	—	—	—
Palamau	—	—	—

Appendix: Table VII

Census 1961

Oraons

District	Total number of Oraons	Percentage of Oraons in comparison to the total population of the District	Percentage of Oraons in comparison to the total Scheduled Tribe population of the District
Chotanagpur and Santal Parganas	554,000	14.51	11.50
Ranchi	437,000	20.44	33.19
Palamau	80,000	6.73	35.05
Hazaribagh	14,000	0.58	5.18
Santal Parganas	3,000	0.11	0.29
—	—	—	—
—	—	—	—

District	Total number of Kharrias	Percentage of Kharrias in comparison to the total population of the District	Percentage of Kharrias in comparison to the total Scheduled Tribe population of the District
Chotanagpur and Santal Parganas	99,000	0.85	2.51
Ranchi	90,000	4.26	6.83
Singhbhum	9,000	0.43	0.92
Dhanbad	—	—	—
Hazaribagh	—	—	—
Palamau	—	—	—
Santal Parganas	—	—	—

Appendix: Table IX

Distribution of Scheduled Tribes, Scheduled Castes and Backward and Non-Backward Classes in Chotanagpur and Santal Parganas

District	Total population	Total number of Sch. Tribe people	Percentage against the total population of the District	Total number of Sch. Caste people	Percentage against the total population of the District	Total population of Backward and Non-Backward Classes	Percentage against the total population of the District
Chotanagpur and Santal Parganas	11,606,489	3,938,065	33.95	1,176,296	10.13	6,492,128	53.92
Ranchi	2,138,565	1,317,513	61.61	97,399	4.55	723,653	33.84
Palamau	1,187,789	228,589	19.24	308,051	25.93	651,149	54.83
Hazaribagh	2,396,411	270,693	11.30	300,647	12.55	1,825,071	76.15
Dhanbad	1,158,610	128,385	11.08	206,967	17.86	823,258	71.06
Singhbhum	2,049,911	969,807	47.24	60,925	2.97	1,019,179	49.79
Santal Parganas	2,675,203	1,023,078	38.24	202,307	7.56	1,449,818	54.20

Census 1961

of Chotanagpur. Some are found in Palamau and Santal Parganas. However, they number less than 1000 persons in each of these districts. Compared to the total population of these three states in Bihar, only 2.3% are found in Palamau and Hazaribagh, the other two districts of the Chotanagpur Plateau contributing less than 1% each.

Some of the Scheduled Tribes are found in the Chotanagpur Plateau as associates with the Scheduled Tribes. These are the Gonds, who are confined to Ranchi and Singhbhum; Ghasi, who are found in Singhbhum and Ranchi; and the Bauris to Santal Pargana and Hazaribagh Districts.

C. Non-Backward and Backward Classes:

The high caste groups namely, the Brahmins, Rajputs and Kayasthas, under the category of Non-Backward Classes. A large number of these castes are referred to as the Backward Classes.

1. The Brahmins:

The Brahmin is the highest caste and constitutes about 3.8% of the total population of Bihar. In the Chotanagpur Plateau, they constitute less than this. In Hazaribagh, they are approximately 0.25% of the total population, 0.45% in Palamau, 0.15% in Singhbhum and 0.10% in Ranchi District.

2. The Rajputs and Kayasthas:

The Rajputs form 3.8% of the total population of Bihar. Numerically they are fewer in Chotanagpur. The Kayasthas are about 1% of the total population. They are less than 1% in Ranchi and Hazaribagh Districts.

D. District-wise Summary:

Palamau:

In 1961, Palamau District had a population of 1,187,789 people, (2.67% of Bihar State and 10.23% of Chotanagpur respectively). The percentages of tribal and caste people of this district were 19.24% and 25.93% respectively. 54.83% of the total population of this district belonged to Backward and non-Backward Classes.

Hazaribagh:

The population of Hazaribagh District was approximately 1,796,411 (4.81% of Bihar State and 18.42% of Chotanagpur). The percentage of tribal and caste population was 11.30% and 12.85% respectively. The communities belonging to Backward and non-Backward Classes constituted 76.15% of the total population.



Dhanbad:

Dhanbad District had a population of 1,158,610 (2.60% of Bihar State and 9.78% of Chotanagpur). The Scheduled Tribes represented 11.08% and the Scheduled Castes 17.86%. The Backward and non-Backward classes accounted for about 71.06% of the total population.

Ranchi:

The population of Ranchi District, according to the 1961 census was 2,138,565 (4.81% of Bihar State and 18.42% of Chotanagpur). Of the total population 61.61% belonged to the Scheduled Tribes and 4.55% to the Scheduled Castes. The percentage of Backward and non-Backward Classes together formed 33.84% of the District population.

Singhbhum:

The population of Singhbhum District was 2,049,911, (4.61% of Bihar State and 17.66% of Chotanagpur). More than forty seven (47.31%) percent were tribals and about three (2.97%) per cent were Scheduled Castes. The Backward and non-Backward Classes constituted 49.72% of the total population of this District.

Santal Parganas:

In 1961, Santal Parganas had a population of 2,675,203 inhabitants, (6.01% of Bihar State and 23.05% of Chotanagpur). The tribal population was 38.20% of the total district population. The Scheduled Castes constituted 7.60%. About fifty-four (54.2%) of the population belonged to the Backward and non-Backward Classes. Table IX of the appendices attached to this Chapter gives a district-wise breakdown of the distribution of Scheduled Tribes, Scheduled Castes, and Backward and non-Backward classes in the entire region covered by our survey.

III. CHRISTIAN AND OTHER RELIGIOUS COMMUNITIES IN TRIBAL BIHAR

1. Census Data:

According to the Census of 1961, Bihar had only 502,195 Christians, or 1.08% of the total population of the State. 84.7% of the population were shown as Hindus and 12.45% as Muslims. The census catalogues 1.63% of the population under the heading "Tribal Religions". The percentages of people arranged under this heading keep on diminishing in the tables given in the Censuses of 1931-1951, and 1961. Since 1951, however, only those tribals were registered as belonging to tribal religions, who explicitly stated that they professed the Sarna, Adivasi, Sansara or similar religions; all other non-christian tribals were automatically assumed to be Hindus.

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KHUNTITOLY HIGH SCHOOL (SIMDEGA)

Shri A. Lakra, B. Sc. Dip-In-Ed.

Headmaster

Ref. No. I6I/ /72

Date 31.10.72

REPORT ON SCHOOL BUILDING OF HIGH SCHOOL KHUNTITOLI

The School building and its structure were get examined by me from qualified Engineer and he pointed out me the following points needs improvement and rectification accordingly.

1. The walls of the main building which is of length 49 metter which has been constructed by lime mortar of inferior quality. The joint between two bricks is not homogeneous, the mortar from the joints are coming out by wind pressure itself. The protection of the wall is coming only from the outer plaster and its yearly volunteer repair by the school. The wall is comparatively a bit higher in length for its stability of seismesic force and wind force. No provision of proper bondage has been provided.
2. The structure of the roofs are also undersize, the size of the angle used as column, rafter, perllin and common rafter are also undersize, it should be provided after considering the wind load coming over roof and dead-load and life load of the roof.
3. The foundation of each and every walls(including main walls and partition walls) are also very very inadequate. At present it is only 18 c.metter in depth and 38 c.m. in width only in shorter walls but in longer wall it is only 25 centimeter wide and 18 centimeter depth. The foundation soil of the building is of muram soil which has a bearing capacity of 2.5 ton per square inch, the foundation accordingly is not sufficient according to design which requires immediate rectification and modification according to design.
4. The floor of the building on which classes are running has also developed cracks and some points it has sinked. It has been constructed over loose strata no proper consolidation has been done.
These are the four measure points so far the stability of the building is concerned.
5. The ceiling height of the walls are only 2.24 metter from the present floor level which causes direct heat transmission to the head and body of the students and the teachers which is highly undesirable for a school building.

KHUNTITOLY HIGH SCHOOL (SIMDEGA)

Shri A. Lakra, B. Sc. Dip-In-Ed.
Headmaster

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Ref. No.

Date

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It is suggested sufficient ceiling height should be raised and cross ceiling arrangements are required.

6. There is no provision for cross-ventilation in any of the rooms.

7. The plinth level is so low that the rain water enters in to the class rooms.

Considering all the above mentioned points, it is suggested that improvement of the existing building is undesirable and hence new construction would be inevitable for stability, proper floor space, ventilation and cope with the increasing need of the students.

A. Lakra
30/10/72
Headmaster,
Khuntitoly High School
Simdega (Ranchi)

Note:- Submitted to Dr. Hans Grothaus.

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KHUNTITOLY HIGH SCHOOL (SIMDEGA)

Shri A. Lakra, B. Sc, Dip-in-Ed.
Headmaster

Ref. No.

Date

Profit expected after providing all establishments proposed.

I. Dairy Farming -	Income Rs. 2,250/- p.m.	Profit
	Expenditure Rs. 1,500/- p.m.	9,000/-

2. Goletar & Ghas bari - (a) Paddy		
Area 10 acres (i) Income	Rs. 10,500/-	6,000/-
(ii) Expenditure	Rs. 4,500/-	
(b) Wheat in 7 acres-	Rs. 8,400/-	
	Rs. 3,500/-	4,900/-

3. Up land 10.55 acres:-	Income	Rs. 6,000/-	
(a) Kharif crops	Expenditure	Rs. 4,500/-	1,500/-
(B) Kharif crops :-	Income	Rs. 8,000/-	
Rabbi	Expenditure	Rs. 5,000/-	3,000/-

		24,400/-
10% unseen expenses -	Rs.	2,440/-
		<u>22,660/- ps.</u>

Note:- Details of plan and estimate in support of the proposals are being attached for necessary consideration and favourable action.

A. Lakra
30/12/22
Headmaster,
High School, Khuntitoly
Simdega, Ranchi,

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KHUNTITOLY HIGH SCHOOL (SIMDEGA)

Shri A. Lakra, B. Sc. Dip-in-Ed.

Headmaster

Ref. No. I62/X. 24/72

Date 31.10.72

PROPOSALS FOR FINANCIAL IMPROVEMENT OF THE SCHOOL

Budget of the school shows an annual deficit ranging from Rs. 20,000 to Rs. 25000/- only. Till 1971 this difference has been compensated by generous subsidies granted through Gossner Mission. According to original plan, the A.T.C. has to subsidise this loss from 1972. The Director A.T.C. has made it clear that within next three years it is not possible to subsidise the school out of A.T.C. fund due to continuous failure of crops.

The A.T.C. has many other projects in order to make itself self-supporting and it has still to go a long way for getting it materialised.

I am very much thankful to the A.T.C. and the K.S.S. for the allotment of 6 acres paddy land and 10.55 acres upland.

I would like to submit the following plans for financial improvement of the School. After three years of the completion of the proposed work, I hope no outside help for the school will be required.

The following are the proposed plans :-

1. Allotment of further 4 acres Ghas Bari paddy land be made in favour of the School.
2. 15' diameter well be sunk in the palamara river bed. A 5 H.P. Electric pump be installed. Channels in 6 acres goletar land be constructed. 1600 ft 3" Aluminium or galvanised Iron pipe be provided.
3. One 30' diameter well is under construction in 10.55' acres upland plots. This is being subsidised at the rate of 75% by Indo-German project, Simdega. The School has to invest capital in the beginning which amounts to Rs 1000/- and own contribution amounts to Rs 3000/-.

Thus a total of Rs 4000/- is required for completion of the scheme. The School has suffered continuous failure of crops for two years, last year due to heavy rain and this year due to attack of goul-fly. It has thus made it unable to contribute this share capital of Rs. 4000/- only.

Help may be extended for the following works in this upland plots -

- (a) Completion of well
- (b) Soil conservation work in the entire area

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KHUNTITOLY HIGH SCHOOL (SIMDEGA)

Shri A. Lakra, B. Sc. Dip-In Ed.
Headmaster

Ref. No.

Date

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- (c) Boundary wall enclosing the whole area.
- (d) Installation of 5 H.P. Electric pump.
- (e) Construction of Channels.

4. Establishment of Dairy Farm -

As the Agriculture subjects are taught in the School, provision of own Dairy Farm is desirable. Hence I propose to establish a Dairy Farm to provide accomodation for ten cows. Good breed cows may also be provided.

5. Provision of one Tractor may be made.

Besides these plans, I would suggest to attach the Agriculture training School, with the High school Two distinctive types of training may be provided, as follows :-

(a) Job-oriented training -

Boys after passing class ninth be admitted for this course. They should take up the syllabus prescribed by Bihar Government for secondary school Examination with Agriculture as compulsory optional group. After passing this Board examination, boys be kept for further one year for intensive practical training in special branches of their choice. After successfully completing this course, they may be given diploma certificate. After Board examination itself, select few may go for higher studies if they get such opportunities.

(b) Short term training programmes may be organised for the farmers from time to time.

Note:- Submitted to Dr. Hans Grothaus.

A. Lakra
30/1/22

High School at Khuntitoli
Simdega (Jharkhand)

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KHUNTITOLY HIGH SCHOOL (SIMDEGA)

Shri A. Lakra, B. Sc. Dip in Ed.
Headmaster

Ref. No.

Date

Statement of Loss of fee income due to free Studetship to Scheduled
Tribe students -

Year	Total Loss	Amount Received		Arear Amount		Total Amount
		Education dept.	Welfare dept.	Education dept.	Welfare dept.	
1964-65	9925=22	X	X	4,962=61	4,962=61	9925=22
1965-66	11791=35	X	X	5,895=67	5,895=67	11791=35
1966-67	12066=51	3650=00	5406=00	2,383=25	547=25	2930=50
1967-68	12031=42	X	6853=25	5,178=17	X	5178=17
1968-69	13598=80	6196=00	6799=40	603=40	X	603=40
1969-70	16320=94	X	8173=00	8,147=94	X	8147=94
1970-71	15317=68	5671=00	X	1,987=84	7,658=84	9646=68
1971-72	16847=54	3441=00	X	4,982=77	8,423=77	13406=54
		18958=00	27311=65	34,141=65	27,488=14	61629=00

A. Lakra
25/5/72
Headmaster,
High School Khuntitoly
Simdega (Muzaffar)

KHUNTITOLY HIGH SCHOOL (SIMDEGA)

Shri A. Lakra, B. Sc. Dip-in-Ed.
Headmaster

Ref No.

Date

Claims for Dearness Allowance 1971-72 and Arrear for March 71.

Teacher's Name.	Qualification	Pay	Months	Rate	Total
1. Shri A. Lakra Headmaster	B.Sc. Dip-in-Ed	450/-	12	33/-	396/-
2. Shri P. Minz	B.A.C.T.	300/-	12	27/-	324/-
3. Shri Ch. Lagun	B.A.C.T.	229/-	12/	27/-	324/-
4. Mrs Lily Tigga	B.A. Dip-in-Ed	238/-	12	27/-	324/-
5. Shri J. Kiro	B.A. Dip-in-P-Ed	238/-	12	27/-	324/-
6. Pd Y. Shashtri	Shashtri Kashi Vid.	190/-	12	24/-	288/-
7. Mrs M. Lakra	B.A. I Basic Traind	197/-	12	24/-	288/-
8. Shri S. Ekka	I.A.	150/-	12	24/-	288/-
9. Shri M.P. Minz	B.Sc. (Agril)	229/-	12 9	27/-	243/-
10. Shri Th. Guria	B.A. Dip-in-Ed	275/-	12	27/	324/-
11. Shri S. Tiwary	B.Sc.	190/-	12	24/-	288/-
12. Shri Alia Kerketta	B.A. Dip-in-Ed	220/-	11	27/-	297/-
13. Shri G. Kullu Clerk	Matric		12	7/50	90/-
14. Shri J. Bilung Menial	Under Matric		12	7/50	90/-

Total D.A. for 71-72

Rs. 3,888= 00

Arrear for March 71

Rs. 288=00

Grand Total Rs. 4,176=00

Rupees Four thousand One hundred and seventysix and paise nil only.

(Signature)
28/1/72

Headmaster,
High School Khuntitoly
Simdega (Ranchi)

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KHUNTITOLY HIGH SCHOOL (SIMDEGA)

Shri A. Lakra, B. Sc, Dip In-Ed.
Headmaster

Ref No.

Date

Statement of 1965 pay Scale which is payable by Govt.

- 1. Number of Teachers 12
- 2. Number of other staff 2

1	2	3	4	5	6	7
965-66	66-67	67-68	68-69	69-70	70-71	71-72
4,422=00	4,560=00	5,250=00	4,872=00	4,962=00	5,256=00	5,592=00

8	9	10	11
Amount received from Government	Arrear payable	72-73	TOTAL Amount payable
	34,914=00	5,100=00	40,014=00

A. Lakra
25/9/12

Headmaster,
High School Khuntitoly
Simdega (Ranchi)

**A
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C**

KHUNTITOLY HIGH SCHOOL (SIMDEGA)

Shri A. Lakra, B. Sc. Dip in Ed.
Headmaster

Ref. No.

Date

Statement of 1966 pay Scale which is payable by Govt.

- 1. Number of Teachers 12
- 2. Number of other staff 2

1	2	3	4	5	6	7
1966-67	67-68	68-69	69-70	70-71	71-72	72-73
288=00	594=00	960=00	1,386=00	1,920=00	2,022=00	Amount received from Govt X

	9	10	11
Rear payable column I to 6	1972-73	Total amount payable column 8 + 9	REMARKS
1,170=00	2034=00	9,204=00	

A. Lakra
25/9/12
Headmaster,
High School Khuntitoly
Simdega (Ranchi)

**A
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KHUNTITOLY HIGH SCHOOL (SIMDEGA)

Shri A. Lakra, B. Sc. Dip in Ed.
Headmaster

Ref No.

Date

Statement of 1968 pay scale which is payable by Govt.
1. Number of Teachers 12
2. Number of other staff 2

1	2	3	4	5	6
1968-69	69-70	70-71	71-72	Amount received from Govt.	Arrear payable colum I to 4
2,112=00	2,892=00	3,462=00	4,680=00	X	13,146=00

7	8	9
1972-73	TOTAL amount payable colum 6+7	REMARKS
4,278=00	17,424=00	

A. L.
25/9/12
Headmaster,
High School Khuntitoly
Simdega (Banshi)

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KHUNTITOLY HIGH SCHOOL (SIMDEGA)

Shri A. Lakra, B. Sc, Dip in-Ed.
Headmaster

Ref. No.

Date

हरिजन छात्रों को निःशुल्क शिक्षा देने के कारण होने वाली लानि

<p>साल १९७२-७३ में हरिजनों छात्रों को निःशुल्क शिक्षा देने के कारण होने वाली लानि</p>		<p>१९७२-७३ के वित्तिय वर्ष के पहले रिकॉर्डिंग का मुजाताम लम्बित है</p>	
<p>छात्रों की संख्या राशि</p> <p>२</p> <p>₹ = ६० x १२</p>	<p>₹ २ = २०</p>	<p>छात्रों की संख्या राशि</p> <p>३२</p> <p>₹ ७२ = ६२</p>	<p>कुल राशि</p> <p>२०६४ = ६२</p>

टी. टोल दो हजार छेमातिके रूप में
मासिक पैसा मात्र

(Signature)
25/9/72

Headmaster,
High School Khunttol
Simdega (Banshi)

Rahmen einer High School sprengen würde. Solche Projekte sollten meiner Meinung nach nicht von einer Kirche allein getragen werden, sondern müssten durch die Organisation des Vikas Maitri gemeinsam von den Kirchen des Distrikts geplant werden. Hinzu kommt, dass es mit der Erstellung von Gebäuden und dem nötigen Maschinenpark noch nicht getan ist. Viel schwieriger ist in Indien oft das Personal-Problem zu lösen. So müsste vor dem Bau eines solchen Unternehmens ein Team zusammengebracht werden, das das Projekt aufbaut und später auch leitet. Da es nicht sicher ist, ob der Schulleiter von Lohardaga, Rev. Ekka in Lohardaga verbleibt, er zählt mit zu den Kandidaten eines zukünftigen Executive Officers of Education der Gossnerkirche, müssen die Pläne von Rev. Ekka zurückgestellt werden. Sie sollten jedoch im Auge behalten bleiben und im rechten Zeitpunkt im Vikas Maitri diskutiert werden. Ob es sinnvoll ist, die high school von Lohardaga so weit zu fördern, dass sie zu einer Modellschule entwickelt werden kann, bleibt mir fraglich. Auch hier sollte durch den Vikas Maitri eine Absprache erfolgen. (s. Seite 48 a ff. "The Report of the Lutheran High School Lohardaga" und "The Supplementary Report of Lutheran High School Lohardaga"). Im Augenblick erscheint eine Renovierung des Gebäudes notwendig und sinnvoll. An Stelle neuen Mobiliars sollte die Schule zunächst mit mehr Lehrmitteln ausgestattet werden. Dazu gehören gute, verschlussichere Schränke.

THE REPORT OF THE LUTHERAN HIGH SCHOOL

LOHARDAGA.**SOCIAL BACKGROUND:-**

(a) The church background:- Lohardaga is the headquarters of the Lohardaga Ilaka, situated in the southern side of the town. The Ilaka consists of forty five congregations with five thousand three hundred and forty five baptised members. The Ilaka is responsible for both finance and administration, in which she participates by giving grants and sending its members to the managing committee of the school. The school has been started by the Ilaka in the year 1946.

(b) The urban background:- Lohardaga is a small town with seventeen hundred and sixty three members as its population. Recently it has been declared by the state govt. to be the sub-divisional headquarters of the area within Ranchi district. Here there is a college up to degree level with Arts and Science departments. There is a post-matric training school for women, run by the R.C. church. The aluminium mines in Bagru Hills is at the distance of eight miles from here.

(c) The community development Headquarters:- The headquarters of the community development of this area known as Lohardaga Block with forty nine thousand eight hundred twenty seven members as its population falls within the area of this town.

The town is taken care of by the town municipality, while the Lohardaga Block is responsible for the total development of the rural area falling under its jurisdiction. The school is related to both of the

LUTHERAN HIGH SCHOOL LOHARDAGA:-

(a) The managing committee:- The school is managed by ~~the~~ a managing committee duly constituted per the govt. resolution, in which the representatives from the church, guardians and the teachers meet, besides the headmaster who is an ex-officio member Rev. S. Kujur, the Adhayakasha is the chairman of the M/C. by virtue of his office/post, and Rev. Dr. N. Minz is the secretary of the school.

(b) The school staff:- There are ten members in the school staff; eight in the teaching staff and one of the rest is clerk while the other is the school peon.

The following is the profile of the teaching staff.

Sl. No.	Name	Qualification	Age	Subject for	Hobby	Other Quali.	Other activi
		(educational)					
1.	Rev. N. Ekka.	B.A; Dip-Edn.	40.	English.	Social service..	L.Th. (theol)	Gardening. scouting. CHURC SEAC RLTC (Japan)
2.	Mr. J. M. Lakra.	B.A; B. Bd.	35.	Geography.	Reading + Music.	Career Master	Dftman, Eng. Tch. Scouting.
3.	Mr. H. Tirkey.	B.A; Dip-Edn.	35	Social Studies.	Social work.	Scouting.	Sunday school Training.
		Art of Tch.					
4.	D. M. Pathak.	Acharya.	37	Hindi + Sanskrit.			
5.	Mr. L. M. Prasad.	I. Sc.	25.	Science.			Rifle Trg (NCC)

Sl. No.	Name	Qualification	Age	Subject for	Hobby	Other Qualification
6.	Mr. R.L. Panna.	I.Sc.	23	Science.	Hunting.	
7.	Mr. M. Kujur.	B.A; Dip-Ph.	28.	History.	Games+Agri.	Youth
8.	Miss. P. Kindo.	B.A. (Hons)	21.	Economics.	Decoration.	

+ Maths.

(c) Students:- Lutheran High School Lohardaga though situated in a town is out and out serving rural communities. The school has co-education, and there are 49 girls students out of the total number of 275. in the school. The class VIII is in duplicate, while classes IX, X and XI are single. It will be interesting to know something about the backgrounds of the students.

(i) Social background:- The adivasi and non-adivasi students have different kinds of social backgrounds which have their impact in their growth and development. Generally non-tribals are more intelligent, clever and prompt than tribals, who are more submissive and shy in nature. This is because of the fact that from the days past the ancestors of non-tribals occupied an important places in the society, some of them were zamindars of the villages. Their dialects has been closer to Hindi Language, then again, those who were not in authority were, either related to these zamindars or they were village merchants. On the other hand the tribals were mostly farmers working under these zamindars. Students coming from non-tribal families are 64. in number, which is 23%; the rest 211 students are from tribals families. They differ from each other also in their culture background.

(ii) School background:- The school background, though the quality of same standard, differs from place to place. Generally school in urban area are more privileged in several things and they have better facilities than the schools in rural area. A student coming from rural area lacks all these privilege, so he requires more time, talent, guidance and care in educating him. We have only 13 students from the urban area, only 5%, the remaining 95% hail from rural area.

(iii) Religious background:- We have students from following religious backgrounds. There are eight muslim students, fifty six hindu students, eighty nine non-christian adivasi students and one hundred twenty three adivasi christian students, which incorporates 109. Lutherans W.C.M.F. and C. R.C. students.

SCHOOL CURRICULUM AND RELIGIOUS EDUCATION:-

Teaching on Arts and Science subjects are imparted in the school. The syllabus has been prescribed by the state govt; so there has been disparity among states in educational policy. The national pattern of education is yet to be introduced, though the national govt. has been contemplating on this issue since long.

The today's education system is more 'certificate centred' and less purposeful. Consequently, a student is found incapable to choose his path more freely in a more flexible framework. In fact the education should equip students to adapt themselves to a variety of jobs, at developing their capacities continuously in order to keep pace with developing production methods and working conditions.

Besides school curriculum, religious education is also imparted in the school regularly. This class is meant especially for Lutheran stud

students yet desirous students are also welcomed. The Lutheran and C.N.I. students have been found attending regularly, while students from other faith join this class very rarely, only in the music period. This is how we have tried to keep christian/Lutheran image of the school.

The religious education in the school is an informal type of education. It is conducted in the school for half an hour before the school is started. The syllabus prepared by the church, is followed in the school. Though informal in spirit yet attempts are made to put it within the framework of formality and for it, tests and prizes are arranged from time to time; nevertheless the total outcome of it seems to me not very encouraging. A genuine interest to the subject seems to be fading, may be so many reason for, but the basic may be the lack of spiritual insight. The spiritual values cannot be ^{measured} estimated with the rod of temporal gains, but it is what today, this informal education is being treated by all.

A new approach to the whole system is the demand of time. A new step, that will help people to form a new concept of the subject. Some practical difficulties must also be overcome. Periodical seminars and teachers hand book will be of great help, which are lacking now.

FINANCE:-

The finance has been the key problem in the school in the past years when school was not recognised by the govt. the deficit was met by the Ilaka but ever since it was recognised, the Ilaka stopped to meet the deficit. People may think that now it is govt. to meet all deficit. There are so many other schools, started, where students from christian familie also go, so the interest of the parents may be more to such institutions

The main sources of receiving income to school are as follows:-

- (a) School fee:- It is admissible only from non-tribal students, who are only 4% in the school, so the income is too low.
- (b) Monthly subscription:- The school M.C. has decided to realise monthly subscription from students, who are exempted from paying fee. The students are so poor that this amount also cannot be realised in time; rather sometimes it has to be given up.
- (c) The Govt. grants:- Ever since the free education was introduced in the state, the govt. is to pay in full deficit in salary. In high schools the loss. of fee is to be compensated by the govt. so far. The other grants, admissible by the govt. is also paid by the govt.

Following is the financial position of the students of the school.

Total No.	Number of families grouped as per their income:-				
	One year.	Nine months.	Six months.	Three months.	Daily wages.
275.	90.	44.	111.	8.	2.

IMPACT OF THE SCHOOL IN THE SOCIETY:-

The school has produced a good number of students, who have occupied important places in the social life. Sri Bihari Lakra, the present state minister for finance in the state of Bihar is one of the students graduated from the school. Mr. Nemhas Kujur, the special officer in the HEC, Ranchi is one of the Headmasters worked already in the school. Many Many pastors and catechists have also come out from the school.



The immediate resources available is land. The school has been allotted 6.763 acres of land to be ~~exclusively~~ used exclusively for and by the school. So far only 3.000 acres of land have been used including school building, boys hostel and the play ground; the rest is still to be exploited for various purposes. As the land lies beside the main road it offers a very good avenue for ^{some} ~~any~~ kind of development, ~~envisaged~~. A detail programme to this effect with plan and estimate is ready, awaiting your help and guide to materialise them.

PLAN FOR FUTURE DEVELOPMENT:-

Taking into consideration each individual's need and convenience a new step in the field of education is highly felt beside the syllabus prescribed by the Govt. An education which involves personal-learning self-teaching and self-training is the demand of the time, which is possible only if education ceases being confined within schoolhouse walls.

The following steps are proposed in order to achieve this sublime ideal and final goal.

(i) COMMERCIAL INSTITUTE:- This we propose giving educational a vocational bend in order to make it productive. The lack of this Institute is highly felt and its coming up will really be a timely response to this school in particular and the society in general.

(ii) Teaching on Commerce:- No school in the town has introduced this subject, which gives wider scope in practical life. So we would like to introduce it from January 1973.

(iii) Money Patching programme:- A programme run in the line of a workshop, in the field of radio-mechanic, carpentry and fine arts; where students and non-students youth will have privilege to exercise their freedom of choice as to means and method, which includes full time education, part time education and self education by economic activity.

(iv) A community Hall:- As Lohardaga is a growing town and has become sub-divisional headquarters a community hall is the timely response both institutionally and socially, more over a source of income.

(v) Pre-seminary course:- ~~In~~ In the line of an apostolic school, a pre-seminary course is very necessary to be introduced as preparatory class for ~~their~~ prospective seminary students. In this we would gladly co-operate if it is organised on church level.

(vi) Science Block:- The teaching on science subject is going on but the laboratory and its equipments are inadequate. This needs improvement.

(vii) Renovation of present school building:- This is also urgently felt.

(viii) College hostel for women and staff quarters:- This ^{we like} ~~may kindly be~~ put ^{under the plan of} ~~in~~ the total development of educational institutions of the church.

N.B Technical Adviser to school:- Mr Binkas Ekka.
62, New Garden.
Ranchi.

The supplementary Report of Lutheran High School Lohardaga.

The Origin of the school:-

The Mission work by German Missionaries was started in Lohardaga area in the years of 1845-46 A.D. The schooling was the indispensable part of their programme. The Primary School at Lohardaga was started in the year 1871 A.D. which was upgraded to Upper Primary standard in 1880 A.D. and to Middle English School standard in 1905 for first time and then again in 1921 for the second time.

The start of the High School:- The Middle English School proved to be a great boon to the church, students from far and near and irrespective of caste and creed received their education from this school. Having seen its usefulness to the community at large, the people of the Ilaka upgraded this school with great enthusiasm to a high school standard in the year of 1946 ceremoniously. The late Rev. Benjamin Minz was the first headmaster of the school. As he commanded the respect and confidence of the people both inside and outside the church, he received good response from the public, and the institution seemed to be very flourishing one but the untimely demise of this pioneer leader led the fate of the school to a very grave situation and the school suffered a lot for almost eighteen years. Every next year was proved worse than the former in the lack of proper nourishment and care. The school was left to its own fate.

The present headmaster was transferred by the North West Anchal Sanity from Gumla Lutheran high school to this school in the year 1962, when the school was almost on the verge to collapse. There were only forty students on the roll in the school comprising of four classes. After his coming the Ilaka extended its full support and co-operation and met all expenditure of the school until the school was accorded recognition by the govt. The school was reorganised and led to its further development.

The following steps were taken to this effect.

(a) The North West ~~Youth Work Camp~~ Anchal Youth Work Camp:-

With other short comings, the institution suffered a lot for the want of rooms for various purposes. There was a long line of walls standing naked and challenging its patrons on the one hand and a dilapidated building almost in the state of falling down on the other. The youth of this Anchal took up this challenge in co-operation with the Lohardaga Ilaka. A work camp was organised for a week in the year 1962 in the month of October which is Puja vacation here. The Ilaka contributed for the foodstuff of the campers and the campers had to meet their travelling cost themselves. The total number of campers including the members of the local congregation ranged from 120 to 125 daily. The Rev. Dr. N. Minz was the speaker of the camp who challenged the youth and gave new vision to them.

The campers were to offer their hard manual labour from morning six a.m.

.....to page two.

to twelve noon, with a tea break inbetween. They demolished the old building and made up the ditches in the existing rooms piling up earth therein. In the afternoon they were having Bible studies and games.

The dynamic personality of the Rev. Dr. R. Minz not only challenged the youth of the camp but also gave tremendous encouragement and inspiration. Work, sing-song and fun all went together to keep the programme alive and jolly.

This camp resulted in the change of outlook and brought a new vision to solve some problems. Disappointed hearts were restored and new strength was regained. A new confidence to build this school was infused.

(b) Help from the then CORAGS (Now CASA):-

The then CORAGS or the present CASA is one of the branches of the National Christian Council of India which is involved in the different branches of social action in the country. The years from 1965 to 1967 were that of draught and famine in the country. In this period approach was made to this office and help was procured for FOOD FOR WORK PROJECT and under this programme a cash of Rd. 1383/- was received from this area office, Calcutta. With this amount some portion of the building was provided with roof. Poor people from villages were coming to work in the ~~school~~ school and money was paid for that. Not only that, but the members of the school staff and managing committee had also offered their free labour in some kind of activity.

This brought this school to a wider relationship in the christian society, even today a project of three lakhs has been taken up in this area in which this school is also involved providing a godown and a CONTACT PERSON from the school.

(c) Local S.C.M. Work Camp:- The building construction work though started in the year 1962 could not be completed soon due to lack of fund. The work was taken up in portion sometimes with co-operation of some helping agencies and sometimes with the school itself after the small fund was ~~661~~ collected. The third agency to help was the local S.C.M. which arranged a work camp for a week in the month of June in 1966 during the summer-vacation. This time there were eighty to hundred campers, but most of them were sunday school students. The work camp was inaugurated by the Principal of the Local College, a Hindu friend. Padanshri Rev. J. Lakra was the speaker of the camp.

The camp experienced that public relationship does not limit within the four walls of the christian community. The sunday school students have also great potentiality even for manual labour of their own standard.

(d) Free and regular work programme of the school faculty:-

No doubt the school was getting help and co-operation from time to time for building construction work but this could not complete the

whole project, so we had to organise a free and regular work programme on behalf of the school family. Once in every week students, staff and sometimes even local people offered their free labour and it was in 1969 the inevitable aspect of the building construction work was completed. A thanksgiving day was observed on 5th September '69 which is also the Teachers' Day in India and it was at this occasion the small school hall was named as BENY HALL in the remembrance of the first headmaster.

The place of duty however the least it may be is the place of vision in life.

(e) Subscription campaign to raise money for school fund:-

The building construction was the one part of the total programme, the other part was to raise money from the public for school fund. For it a few groups were prepared which visited several congregations and explained the need of the school which the congregation responded sympathetically.

The development work taken place in the school was watched and evaluated by the education department so partial recognition was accorded in the year 1963, and the ^{full} recognition in the year 1964 December.

(f) Start~~ing~~ of science teaching:- Though the school has been confronted with manifold problems nevertheless efforts are made to make some sort of advancement after every two or three years. It is with this inevitable spirit the P.C. decided to start teaching in science subject. This subject was started from the year 1970, in the school.

4.10 Plathpur High School Koronjo

Die nur 175 Schüler fassende High School in Koronjo fristet ein dürftiges Leben. Als Gebäude werden ein alter, reparaturbedürftiger Missionsbungalow und ein im mittleren bis schlechten Zustand befindliches typisches buchda (mit ungebrannten Ziegeln gebaut) Schulgebäude genutzt. Die Schule steht am falschen Platz, da sie grosse Schwierigkeiten mit der Wasserversorgung hat. Dem möchte man dadurch abhelfen, dass man sich mittels einer Pumpanlage Wasser aus dem nahegelegenen Flussbett holt. Unter allen Schulen der Gossnerkirche erscheint mir diese am wenigsten förderungswürdig. Bei nur ca. 30 km Entfernung bis Khuntitoli ist es ratsamer mit Hilfe von Hostels Schüler dort unterzubringen, wenn sie nicht in den benachbarten fünf High Schools unterkommen können.

Unabhängig von dem Vorschlag, diese Schule von einem umfangreichen Förderungsprogramm zunächst zurückzustellen, könnte die Gemeinde im Zusammenhang eines Entwicklungshilfe-Programms zur Sicherung ihrer Existenz, eine Pump- und Bewässerungsanlage beantragen. Es müsste allerdings zuvor geprüft werden, ob eine solche ausreicht und lohnend ist. Die Gemeinden müssten in der Zeit zeigen, ob sie in der Lage sind, sich die Schule von Koronjo zu erhalten und sie zu unterhalten.

4.11 Augustus High School Kinkel

Die Augustus High School liegt jenseits des "big river Sankh", der eine natürliche Grenze zum östlichen Teil des Ranchi-Distrikts bildet. Zur Regenzeit ist Kinkel gänzlich abgeschnitten, zumal weder Brücken noch feste Strassen den Anschluss nach Kinkel verbürgen. Dieses Abgeschnittensein hat wirtschaftliche und kulturelle

Folgen, so dass die Bevölkerung dieses Gebiets nicht nur zurückgeblieben ist, sondern sich auch stark zurückgesetzt und benachteiligt fühlt. Das erklärt das tiefe Bedürfnis der Christen des Kinkel-Kirchenkreises, eine schöne und gute Schule zu erhalten und alle möglichen Opfer dafür zu bringen. In der Tat hat sich kaum ein Kirchenkreis derart für "seine High School" eingesetzt, wie es die Kinkel-Ilaka tut. Der Besuch der Schule zeigt, dass das High School-Gebäude nicht einen solch' schlechten Zustand aufweist wie z.B. die Schulen von Lohardaga und Koronjo, ganz zu schweigen von Govindpur und der Gossner-High-School in Ranchi. Dennoch ist der Antrag auf ein neues Schulgebäude berechtigt, wenn man zubilligt, dass die Middle School mit 256 Schülern mit zum Schulzentrum Kinkel gehört. Der von der Middle School benutzte alte Missionsbungalow ist derart baufällig, dass dort keine Schule mehr gehalten werden dürfte. Nach den neuen Plänen werden die alten Räume der High School der Mittelschule zugute kommen. Da in der High School naturwissenschaftliche Fächer unterrichtet werden sollen, werden Science-Räume benötigt, die für das neue Gebäude vorgesehen sind. Hierbei ist zu berücksichtigen, dass Kinkel noch nicht dem Elektrizitätsnetz angeschlossen ist. Es gelten die im Zusammenhang des Berichts über Chainpur geäußerten Bedenken. D.h. es kann eine Elektroinstallation vorbereitet, aber noch nicht eingebaut werden.

Entgegen dem Bericht des CDS im "Antrag an die Ev. Zentralstelle für Entwicklungshilfe e.V.", haben sich die Schülerzahlen in folgender Weise verändert:
Middle School 256 Schüler, High School 152. Die Grundschule ist nicht mehr mit aufgeführt. Der Antrag der

Augustus High School sieht neben dem Bau einer neuen Oberschule die Erstellung von Hostels und Lehrerwohnungen (?) vor, Diese Projekte müssten aus Gründen der Gerechtigkeit gegenüber anderen Antragstellern voneinander getrennt werden. Dagegen entspricht eine "Hall" den Bedürfnissen des indischen Schulalltags. Sie darf deshalb nicht ausgespart werden.

Auch die Augustus High School hat Finanzsorgen. Das Problem der Lehrerbesoldung soll in Zukunft zentral geregelt werden. Dazu kommen die laufenden Unterhaltskosten. Es ist zu befürchten, dass der Kirchenkreis sich mit dem Aufbringen der geforderten 25 % Eigenbeteiligung so sehr verausgabt, dass eine spätere laufende Unterstützung Schwierigkeiten bereitet. Aus dem Grund sollte gleichzeitig mit dem Neubau der Schule die zur Kirche und Schule gehörende Landwirtschaft mit angekurbelt werden. Hierzu wird eine Bewässerungsanlage benötigt.

Das Curriculum der Schule sollte sich nicht an den Berufsmöglichkeiten jenseits des "big river" "Sankh" orientieren, sondern mithelfen, die Schulabsolventen im eigenen Gebiet zu belassen und die Infrastruktur dieses Gebiets zu verändern. D.h. es müsste ein landwirtschaftliches "Training" angebahnt werden. Vor allem müssen die Schüler lernen, sich selbst zu helfen und einen selbständigen Beruf, in der Regel einen Handwerksberuf, zu erlernen. Aus dem Grunde schlage ich vor, der handwerklichen Ausbildung durch die Schaffung einer Werkstätte mit dem nötigsten Handwerkszeug in dieser Schule aufzuhelfen. Diese Werkstatt muss auch der Middle School mit zur Verfügung stehen.

4.12 Lutheran High School Marcha

Die High School von Marcha ist ebenfalls ein Beispiel für die kirchliche Verantwortung für Erziehung in den unterentwickelten Adivasi-Gebieten. Die mit ungebrannten Ziegeln gebaute Schule ist gut gepflegt und der schöne Schulgarten beweist den Sinn für Fleiss und Schönheit, was längst nicht überall zu finden ist. Sechs Middle Schools gelten als Zubringerschule für die im Umkreis von 10 km einzige High School. Da die Schule über keine Hostels verfügt, haben die Schüler einen weiten Anweg. Zur Zeit besuchen 68 Mädchen und 179 Jungen die Schule. Die Koedukation ist hier kein Problem. Da die Schule erst zur Zeit meines Aufenthaltes als High School staatlich anerkannt worden ist - 1950 wurde die Schule begründet, jedoch wegen mangelnder Ausstattung erst 1969 teilweise anerkannt - erhielt sie bis zur Zeit keine staatlichen Beihilfen. Sie war also auf das Schulgeld der Schüler angewiesen. Diese stammen zum grössten Teil aus armen Familien, die zur Mitte des Schuljahres das Schulgeld nicht mehr aufbringen konnten und deshalb ihre Kinder zu Hause liessen. Dadurch waren die Leistungen erheblich beeinträchtigt. Mit der staatlichen Anerkennung und den nun zu bewilligenden Stipendien für die Adivasi-students wird sich die Situation ändern und die Schule voraussichtlich anwachsen. Marcha hat eine verkehrsgünstige Lage, die sich mit dem Ausbau der alten Landstrasse zur festen Strasse 1. Ordnung weiterhin verbessert. Sie entwickelt sich also zu einer Schule mit Zukunft, die ihren richtigen Platz hat, ganz gleich, ob sie weiter als kirchliche oder später als staatl. Schule betrieben wird und ist deshalb förderungswürdig.

Da der Kirchenkreis über viel Land verfügt (119 acres) und das A.T.C. Khuntitoli bereits einen Zweigbetrieb gestartet hat, ist bei rationeller Bewirtschaftung so viel Ertrag zu erwarten, dass die laufenden Kosten der Schule gedeckt werden können.

Eine Aufteilung des Landes ist sowieso der neuen Gesetze wegen geboten, um das Land den kirchlichen Institutionen zu erhalten.

Im Blick auf den sozio-kulturellen Hintergrund und die am Ort gegebenen Möglichkeiten bietet sich für die Schule in Marcha ein vocational training in agriculture, carpentry und "science of fishing" an. Ein parallel laufendes Entwicklungshilfe-Programm müsste die Landwirtschaft durch Bewässerungsanlagen fördern. Der nahe gelegene Fluss ermöglicht die Anlage von fish tanks, aus denen ebenfalls Gewinn gezogen werden könnte. Die Schule ist immer noch äusserst arm ausgestattet. Hier sollte zuerst abgeholfen werden (vgl. den beiliegenden Antrag des Schulleiters).

Eine an und für sich selbstverständliche (nicht jedoch in Indien!) Notwendigkeit ist der Bau von Toiletten. Es ist ein Unding, dass laut Lehrplan in den Schulen Hygiene unterrichtet wird, aber Toiletten fehlen. Hier sollte nicht nur für Lehrer, sondern auch für Schüler Abhilfe getroffen werden. Eine Toilette ist jedoch ohne Sinn - und das gerade in Indien - wenn kein Wasser vorhanden ist. Die Anlage von Toiletten in der Schule von Marcha ist deshalb erst dann durchzuführen, wenn gleichzeitig für die Wasserversorgung durch einen neuen (beantragten) Brunnen gesorgt ist.

1. Building Repair : The existing building was built with the purpose to give just a start and has now needs major repair. Its beams and rafters are worn out. Due to leakage during season the condition is such that it may give way any time. The existing building therefore needs major repair.

2. Science teaching apparatus : Teaching of Science in the schools has become a necessity. We also want to introduce teaching of Science. We have already started to arrange Science apparatus. But due to lack of funds we find it difficult to finance all the minimum required for its teaching.

3. Furniture : The number of the students is increasing each year. Since the school is now fully recognised by the Government the number will increase more. We have few furniture. The existing ones also need

to be changed to suit the present circumstance. More furniture is urgently required to cope with the growing number of students.

4. Toilet for the staff : At present there is no provision for any toilet in absence of funds. Things went on anyhow in the past. But at the changed circumstances we urgently feel to have a toilet for the staff at least.

5. School Well : The school has no well of its own. The existing well made by the Public Works Department of the State Government is now dried up and no new well is made in its place. The need of a good well for the school is very badly felt.

6. Compound Wall : Though the school has a campus we have not been able to derive any benefit or reality it for lack of compound wall. Fruit trees and vegetables can be grown if a compound wall is made and by this we can have income for the school.

Estimate of ~~bx~~ School Building repairing, toilet for staff, boundary wall, well and furniture of Lutheran High School, Marcha.

Building repairing

a/	A.C. sheet for roofing approximately 270 Nos. 3.00 M & 2.00 M, sheet @ Rs.50.00 each	...13,500.00
b/	Boundary wall considering 120 ft. length on four side with 6'-0" height	8,000.00
c/	Dismelting L.S.	500.00
d/	Ceiling for the roof a.c. plain sheet 4'x4' 4'x4' including fitting and fixing 158 Nos. @ Rs.40.00 each	6,500.00
e/	Wooden trusses and purlins 1472 cft. @ Rs.20.00 per cft. including fixing and fittings	4,000.00
f/	Doors and windows	
	(i) 12 Nos. Doors, @ 80.00 each	960.00
	(ii) 22 nos. windows, @ 40.00 each	880.00
g/	Iron gate L.S.	1,200.00

Total - Rs. 35540.00

Toilet for Staff

1.	Septic tank including foundation, digging, lime concrete in foundation, brick work in super structure for the tank, including cement and brick.	1,000.00
2.	Two rooms for the latrine, foundation digging, lime concrete in foundation, brick work in super structure and all other necessary commodes & pipe arrangements.	2,000.00

Total - Rs. 3000.00

School furniture

1.	125 Nos. desks @ 75.00 each	....	9,375.00
2.	7 Nos. almirah for class rooms	....	2,800.00
3.	5 tables (wooden) small size	....	350.00
4.	2 tables (wooden) big size	....	400.00
5.	2 steel almirah	....	1,400.00
6.	15 chairs @ 40.00 each	....	600.00
7.	1 big table for Science laboratory G.I. sheet on the top	....	600.00

Total - Rs. 15525.00

Dtail estimate of 20'-0" dia well

1.	Earth work excavation in well with initial lift of three feet including taking out the spoils and throwing them to suitable distance	$\frac{\pi}{4} \left(\frac{43' + 25'}{2} \right)^2 \times 30' = 27,250 \text{ cft.}$	3,442.00
2.	R.C.C. (1:2:4) 254 cft.	...	1,829.00
3.	Masonry work 2973 cft.	...	4,237.00
4.	Plaster pointing 1165 cft.	..	397.00
5.	Earth filling, 35000 cft.	...	624.00
6.	Claim item	...	900.00
		Total:-	11,429.00
	5% contingency	Total:-	571.00
			12,000.00

Headmaster
High School Marcha
P. O. Marcha

SCIENCE APPARATUS & CHEMICALS

S.N.	The name of the apparatus	Rate	Require No. of appats.	Amount	Remarks
1.	Balance chemical	175.00	1	175.00	
2.	Balance Physical	120.00	2	240.00	
3.	Spring balance 100 grms	2.25	2	4.50	
4.	" " 250 "	3.00	2	6.00	
5.	" " 500 "	3.50	2	7.00	
6.	" " 1000 "	4.00	2	8.00	
7.	Eight Box Physics capacity 1 m gm to 100 gms	15.00	4	60.00	
8.	Weight Box practical 1 mg to 500 m gms	1.25	4	5.00	
9.	Air pump	70.00	1	70.00	
10.	Block wooden rectangular	10.50	2	21.00	
11.	Bucket and cylinder apparatus to demonstrate Archemidis principle Brass N.P.	5.00	2	10.00	
12.	Cones of hard wood	.75	2	1.50	
13.	Cubes wodden	.75	2	1.50	
14.	Cylinder wooden	.75	4	3.00	
15.	Cycle pump model all glass	7.75	1	7.75	
16.	Guinea and feather apparatus	15.00	1	15.00	
17.	Hares apparatus	18.00	1	18.00	
18.	Hydrometre	4.75	2	9.50	
19.	Lever of 3 order complete with stands	16.50	1	16.50	
20.	Meter scale 100 cms	3.00	10	30.00	
21.	Metre scale 50 cms	2.00	10	20.00	
22.	Nicholson Hydrometer	7.00	1	7.00	
23.	Pascal's law apparatus	45.00	1	45.00	
24.	Pendulum bob	2.25	2	4.50	
25.	Plumb line	2.25	2	4.50	
26.	Palleys all types complete set 6	22.00	1	22.00	
27.	Crew gause	14.00	1	14.00	
28.	Spherometer	14.00	1	14.00	
29.	glass blate	.75	4	.75	
30.	Spirit level	2.50	1	2.50	
31.	Stop watch	190.00	2	380.00	
32.	Specific gravities bottle 25 c.c.	3.00	12	36.00	
33.	Calorimetre	17.50	1	17.50	
34.	Conducticity of metal app.	6.00	1	6.00	
35.	Davy's safty lamp	6.00	1	6.00	
36.	Hop's apparatus	25.00	1	25.00	
37.	Hypsometre	18.00	1	18.00	
38.	Pullengers apparatus	70.00	1	70.00	
39.	Seove	48.00	1	48.00	
40.	Steam kit boiler	20.00	1	20.00	
41.	Themos flask	18.00	1	18.00	
42.	Thermometer 110° C	8.00	6	48.00	
43.	Thermometre 120° F	8.00	6	48.00	
44.	Thermometre 0-80° R	8.00	6	48.00	
45.	Maximum & Minium thermometre	16.00	2	32.00	
46.	Kladiscope	7.00	1	7.00	
47.	lense concave 2.5"	4.50	4	18.00	
48.	lense convex 2.5"	4.50	4	18.00	
49.	Magnifying lense 2"	5.00	5	25.00	
50.	Mirror concave 2.5"	4.25	4	17.50	
51.	" Convex 2.5"	4.25	2	8.50	
52.	Mirror mountated 6"x4"	2.25	10	25.00	
53.	Pin hole camera	7.75	1	7.75	
54.	Pin stand metaller	6.00	6	36.00	
55.	Periscope	9.00	1	9.00	

S.N.	The name of the apparatus	Rate	Require no of apprats.	Amount	Remarks
56.	Prism a.5"	5.50	6	33.00	
57.	Slab glass	4.75.	12	57.00	
58.	Bar magnet 4"	2.25	10	22.50	
59.	Electro magnet	4.00	2	8.00	
60.	Horse shoe magnet	3.00	4	12.00	
61.	Magnetic compass	6.00	1	6.00	
62.	Ammeter	75.00	3	225.00	
63.	Cell dry	14.00	6	84.00	
64.	Cell Leclanche	15.00	2	30.00	
65.	Electric bell	9.00	2	18.00	
66.	Meter Bridge	45.00	2	90.00	
67.	Plug key	6.50	4	26.00	
68.	Distance box 1-50 ohms	60.00	2	120.00	
69.	Rheostate	55.00	4	220.00	
70.	Rod zinc	2.25	10	22.50	
71.	Rod copper	3.00	10	30.00	
72.	Volt meter	75.00	3	225.00	
73.	Electrophorous	6.00	1	6.00	
74.	Paraday's Butterfly net	7.00	1	7.00	
75.	Gold leaf electroscope	10.00	1	10.00	
76.	Pith ball pendulum	3.50	2	7.00	
77.	Rod glass	1.75	4	7.00	
78.	Rod ebonite	2.50	4	10.00	
79.	Homer for tuning fork	1.00	1	1.00	
80.	Tunig fork set of 8	25.00	1	25.00	
81.	Leyden jar	8.00	1	8.00	
82.	Tangent galvanometer	66.00	1	66.00	
83.	Galvanometre	80.00	1	80.00	
84.	Beaker 500 cc	4.75	10	47.50	
85.	Beehive shelves	10.00	10	10.00	
86.	Crucible porcelain	4.50	4	18.00	
87.	Bell Jar	8.50	10	85.00	
88.	Dessicator	12.00	1	12.00	
89.	Basin	2.50	10	25.00	
90.	Flask 500 c.c.	4.25	10	42.50	
91.	Flask measuring	3.75	10	37.50	
92.	Gas jar	2.00	10	20.00	
93.	Gas jar cover	.25	10	2.50	
94.	Caloremeter	3.25	1	3.25	
95.	Measuring cylinder 50 c.c.	4.00	10	40.00	
96.	Mrtar and pastle	3.50	4	14.00	
97.	Pipettes	1.00	1	2.00	
98.	Retert glass	21.00	10	210.00	
99.	Spirit lamp	2.25	10	25.00	
100.	Test tube shoft	7.50	1 gross	7.50	
101.	Test tube hard	3.75	6 dozen	22.50	
102.	Woulf bottle	4.50	6	27.00	
103.	Wash bpttle	4.00	6	24.00	
104.	Funnel	2.00	15	30.00	
105.	Funnel thistle	.50	20	10.00	
106.	Asbestos Rod	1.00	12	12.00	
107.	Brush test tube	.75	12	9.00	
108.	Blow pipxx lampe	60.00	1	60.00	
109.	Clamp & Bos head	4.00	8	32.00	
110.	Clay pipe	.50	6	3.00	
112.	Cork	24.00	1 gross	24.00	
113.	Cork Borer set of three	3.00	2	6.00	
114.	Cork pressure wheel pattern	6.50	1	6.50	
115.	File trimgular	2.75	2	5.50	
116.	Files round	2.50	2	5.00	
117.	Sand bath	1.00	2	2.00	
118.	Stand funnel	4.00	4	16.00	
119.	Stand tripod	1.25	5	6.25	
120.	Tongs	1.50	2	3.00	
121.	Test tube holder	1.25	5	6.25	
122.	Wire gauze	.50	10	5.00	
123.	Acid Hydrochloric	4.25.	500 gms	4.25	
124.	Acid Nitric	5.00	500 gms	5.00	

M. S. M.
Headmaster,
High School Marcha,
P. O. Marcha

Page-3

S.No.	The name of the apparatus	Rate	Require no of apprats.	Amount	Remarks
125.	Acid Suphuric	3.25	500 gms	3.25	
126.	Ammonium Chloride	4.75	450 gms	4.75	
127.	Barium Chloride	4.50	4.50 gms	4.50	
128.	Copper Carbonate	26.00	450 gms	26.00	
129.	Copper Oxide	18.00	450 gms	18.00	
130.	Copper Sulphate	5.50	450gms	5.50	
131.	Ferrous Sulphate	4.50	450gms	4.50	
132.	Magnessium ribbon	36.00	25 gm	36.00	
133.	Marble chips	.50	450gms	.50	
134.	Sodium Hydroxide	7.00	450gms	7.00	
135.	Sulphur	5.75	450gms	5.75	
136.	Zinc Metal	6.60	450gms	6.60	
137.	Trough Metallic	3.50	5 pktx	17.50	
138.	Oven air	110.00	1	110.00	
139.	Litmus paper Red	4.00	2 pkt	8.00	
140.	Litmus paper blue	4.00	2 pkt	8.00	

Grand Total :-

..... Rs.4,522.85

M. S. M.
16/10/72
Headmaster,
High School Marcha,
P. O. Marcha
Dist. Ranchi.

Obwohl das Gebäude kasserlich einen guten und gepflegten Eindruck macht, ist es dennoch - dank der billigen Bauweise - reparaturbedürftig. Da die Prioritätenliste jedoch hier mit Recht anderen Schulen den Vorzug gibt, wird die Schule mit Hilfe des Kirchenkreises in dieser Sache zur Eigenhilfe greifen müssen.

4.13 Lutheran High School Rajgangpur

Die Anfänge der High School von Rajgangpur reichen in das Jahr 1950 zurück. Damals wurden durch Eigeninitiative acht Klassen geschaffen. Mit der Erweiterung der grossen Cement Factory und dem Bau einer Werkseisenbahnlinie, die durch den Church Compound führte, mussten vier Klassen abgerissen und an anderer Stelle wieder aufgebaut werden. Von 1964 - 1967 war der Schulbetrieb lahmgelegt. Da 1968 viele Mittelschüler keine Aufnahme an anderen High Schools fanden, begann Dr. Bage, der damalige Adhyaksh des Orissa Anchals, mit einem provisorischen Unterricht, indem er Lehrer anderer Schulen "ehrenamtlich auslieh". 1969 konnten die ersten zwei Lehrer eingestellt und 1971 die Schule so ausgebaut werden, dass sie die staatliche Anerkennung fand. Inzwischen zählt sie 85 Mädchen und 159 Jungen und verfügt über ein Kollegium von 11 Lehrern. Neben der High School besitzt die Gossnerkirche eine Primary School mit 158 und eine Middle School mit 150 Schülern in Rajgangpur. Rajgangpur gehört zum bedeutenden Industriegebiet Nord-Orissas und liegt nur ca. 30 km von Rourkela entfernt an der wichtigen Bahnlinie Rourkela-Raigarh. Es ist eine typische indische Industriestadt. Der grosse Church Compound erfreut sich einer sehr günstigen Lage: Unmittelbare Nähe zur grossen Zement-Fabrik.

Die Strassenfront lässt sich gut für den Bau von money fetching buildings nützen. Da im Church Compound (s.Bild) ein wertvoller Baumbestand ist, der gut verkauft 25 % Eigenmittel für solche "money fetching buildings" aufbringen kann, hat sich die Kirche entschlossen, sich durch den Bau solcher Häuser eine Finanzquelle zu schaffen, die ihr den späteren Unterhalt ihrer Schule sichern.

Im grossen und ganzen scheinen die schulischen Verhältnisse in diesem Gebiet Orissas günstiger zu liegen als in Bihar. Der Staat zahlt 80 % der Lehrergehälter, allerdings immer erst nach Prüfung der Bücher. Dadurch ist eine monatliche Zahlung durch den Staat an das Managing Committee, das für die Auszahlungen an die Lehrer verantwortlich ist, ausgeschlossen. Es muss die Gehälter vorschliessen, wozu es nicht in der Lage ist. Der wesentliche Unterschied zu Bihar ist jedoch die volle Auszahlung von 80 % im Unterschied zu recht unterschiedlichen Beihilfen in Bihar. Somit ist die finanzielle Belastung dieser Schule in Rajgangpur für die Kirche nicht so gross wie bei den anderen Schulen.

Da der Orissa Anchal ein relatives Eigenleben führt, was z.T. durch die andere Landessprache bedingt ist, ist ein eigenes Schulzentrum der Gossnerkirche in diesem Anchal sinnvoll. Neben der Ausbildung auf Industrie-, Wirtschafts- und kaufmännische Berufe hin, müsste die High School in Rajgangpur mit Sorge tragen für den theologischen und Lehrer-Nachwuchs in Orissa-Sprache. Hier sollte sie bedenken, dass die Jeypore Church in Süd-Orissa auf die Hilfe der Gossnerkirche hofft, gerade in ihrer Adivasi-Mission, weil die

Missionsarbeit der Harijans unter den Adivasis auf grosse Schwierigkeiten stösst. Die Adivasis der Gossnerkirche stehen auf einem weitaus höheren Niveau und könnten deshalb der Jeypore Church Führungskräfte liefern. Eine Zusammenarbeit beider Kirchen bahnt sich nunmehr an. Unter diesem Gesichtspunkt sollte die Schule in Rajgangpur deutliche Unterstützung finden.

Z.Zt sind zwei Räume noch nicht fertiggestellt. Ausserdem braucht die Schule dringend eine "Hall", die leicht an den bestehenden Schultrakt als Flügel angebaut werden könnte. Ein dringendes Bedürfnis ist die Bereitstellung eines Girls Hostels. Das Boys Hostel gehört zu den seinerzeit vom TTC Fudi erstellten verunglückten Gebäuden, deren Fehler darin besteht, dass sie mit zu niedrigen Asbest-sheet-Deckern und ohne Veranda, dazu mit Glasfenstern gebaut sind. Sie haben sich als reinste Treibhäuser entpuppt und werden deshalb auch von den nicht anspruchsvollen Adivasi-Studenten gemieden.

Die Ausstattung mit Lehr- und Lernmitteln ist auch an dieser Schule primitiv. Eine science section mit entsprechender Ausstattung ist für die Zukunft vorzusehen, um die Schule funktionstüchtig zu machen. Ähnlich wie die Gossner High School sollte diese Schule dreisüdig geplant werden mit den Schwerpunkten commerce - science und arts (im Blick auf zukünftige Theologen und Lehrer). Zunächst ist jedoch abzuwarten, wie sich die finanzielle Lage der Kirche am Ort entwickelt nachdem die "money fetching"building" erstellt sind. Beim Bau dieser Gebäude, die im Parterre Läden und im 1.Stock Wohnungen anbieten sollten, ist zu

prüfen, ob mit ihnen auch gleichzeitig einige Lehrerwohnungen bereitgestellt werden könnten.

5. Die Schulen im Gesamtgefüge der kirchlichen Erziehungsarbeit

Die kirchlichen Schulen haben bisher der Kirche in dreifacher Hinsicht gedient:

1. Sie gelten als ein Raum der Bewahrung, in dem die Kirche Kinder christlicher Familien in "christlicher Atmosphäre" aufwachsen und erziehen lassen kann;
2. sie ermöglichen Dienst und Zeugnis für eine nichtchristliche Gesellschaft;
3. sie waren ein Stück Prestige und dienten dem Image der Kirche in einer überwiegend nichtchristlichen Umgebung.

Dieses Image hat insbesondere die römisch-katholische Kirche pflegen können. Ihre Schulen zählen überall zu den besten des Landes, was die Bauten, die Ausstattung, die Leitung und die schulischen Erfolge betrifft. Es darf nicht übersehen werden, dass gerade Minderheiten etwas brauchen, das sie bestärkt und das ihnen Ansehen verschafft. Das waren durch Jahre hindurch die Schulen. So ist es zu erklären, dass viele Gossner-Christen voll Neid auf die schönen römisch-katholischen Schulen sehen, wobei die römisch-katholische Kirche eher als Konkurrent angesehen wird als der Staat. In Zukunft wird die Gossnerkirche erkennen müssen, dass sie ihr Prestige nicht mit den Schulen zu retten hat, sondern durchaus dienende Kirche ist, die einen Auftrag an die Welt hat. Sie wird einstehen müssen für soziale Gerechtigkeit, Liebe, Freiheit und Recht-

schaffenheit. Sie wird den Menschen, die im sozialen Wandel sich selbst und allen Halt zu verlieren drohen, Halt und Hilfe anbieten müssen und sich auf ihre geistige und geistliche Substanz zu besinnen haben. Voraussichtlich wird die erzieherische Begleitung des ganzen Menschen in seinem ganzen Leben, beginnend im Kindergarten und weiterführend in der Erwachsenenbildung auch in Indien immer mehr an Bedeutung gewinnen. Das bedeutet, dass die Kirche die Arme frei bekommen muss für diese Aufgaben, um dort erzieherisch weiterzuwirken, wo der Staat sich nicht mehr oder noch nicht verantwortlich fühlt. Ich sehe die gegenwärtige Funktion der kirchlichen Schulen darin, Menschen, d.h. Führungskräfte für die spätere Berufsbildung, die Sozialarbeit, die Erwachsenenbildung, die kirchliche Verwaltung, die Gesundheitsfürsorge und die Jugendarbeit vorbereitend heranzubilden. Aus dem Grunde sollten neben den High Schools das theologische College, die teachers training school, die Tabita School und die Pracharak School in Govindpur besonders gefördert werden. Die Ausbildung an diesen Schulen müsste allerdings neu durchdacht werden. Ferner gibt es durch gezielte Stipendien einen breiteren Kreis tüchtiger und vor allem charakterlich sauberer Studenten zu fördern und auf Führungsaufgaben im Bereich der Kirche vorzubereiten. Dazu müsste ein besonderes Stipendienprogramm vorbereitet werden. Grundsätzlich sollte die Aus- und Fortbildung im eigenen Land erfolgen.

Mehr als bisher muss der ausserschulischen Erziehung Beachtung geschenkt werden, da sich hier die Charaktere bilden. Das schulische Leben ist bisher zu stark durch Gesetze und den Frontalunterricht geprägt und

schafft unfreie Menschen, denen die Bewährung später im öffentlichen Leben schwer fällt. Deshalb muss nicht nur ein neuer Geist in die Schulen einziehen, sondern auch in die Hostels und Freizeitstätten unserer Schüler. Die Hostel-Arbeit wird in der nächsten Zeit für die Kirche immer wichtiger werden. Ihr Erfolg hängt von tüchtigen Hausvätern und Erziehern ab. Deshalb sollte ein Ausbildungsprogramm für die Hostel-Hausväter und Erzieher Priorität haben. Für die Aufgabe der Hostel-Leitung sollten sich Theologen und Lehrer zur Verfügung stellen. Das bedeutet, dass der Status eines Hausvaters entsprechend angehoben werden muss. Hostels müssen an zentralen Orten so gebaut werden, dass sie gleichzeitig als Schulungs- und Tagungszentren genutzt werden können, da für die Fortbildungsveranstaltungen in der Ferienzeit gewöhnlich keine Räume zur Verfügung stehen. Sie müssen Arbeitsplätze bieten und ein sinnvolles Freizeitangebot liefern können (Sport, Spiel, Bibliothek). Dies ist vor allem für die Hostels, die in Ranchi gebaut werden von vornherein mit zu bedenken. Die Gossnerkirche verfügt im Grunde über keine Tagungsstätte. Da die Fortbildungsarbeit, vor allem die Lehrerfortbildung dringend geboten ist, sollte im Falle Ranchis eine grosszügigere Planung angestrebt werden als das für andere Orte der Fall ist.

6. Die Education Policy der Gossnerkirche

Bei der Erarbeitung einer sogenannten "Policy" für die zukünftige Schularbeit stand die Kirche vor folgenden Problemen:

1. Ist den Gemeinden zusätzlich zur Unterhaltung ihrer Pastoren und Mitarbeiter die finanzielle Last, die ihnen aus der Erhaltung der Schulen auferlegt wird zuzumuten?
2. Soll die Kirche allein die ihren Dienst unmittelbar betreffenden Institutionen, wie das theologische College, die Pracharak School und die Tabita School erhalten, oder soll sie zudem an ihren High Schools und der Teachers Training School festhalten?
3. Soll sie von den 14 High Schools einen grösseren Teil auflösen und nur einzelne von ihnen als Modellschulen ausbauen?
4. Wie kann die Finanzlage der Schulen verbessert werden?
5. Wenn ausländische Hilfe möglich ist, aber nicht in einem Zug für alle geleistet werden kann, welche Schulen sollen dann in welcher Weise zuerst gefördert werden? Wie wird man dabei den einzelnen Anhangs und Stammesgruppen gerecht?
6. Soll die Erziehungsarbeit über die Schularbeit hinaus ausgedehnt werden, z.B. auf Kindergärten, Hostels, Erwachsenenbildung?
7. Sind institutionelle Änderungen nötig, um eine fortschrittliche Schularbeit zu ermöglichen und wie müssen sie aussehen?
8. Was muss getan werden, um eine ökonomische und pädagogisch verantwortbare Bauweise bei Neubauten und Renovierungen sicherzustellen?

- 6.1 Bei der Frage, ob den Gemeinden weitere finanzielle Lasten aufgebürdet werden könnten, stellte sich heraus, dass viele Gemeinden z.Zt. kaum in der Lage sind, ihre Pastoren oder Prediger zu unterhalten. Andere wären durchaus in der Lage, mehr für die Schulen zu tun, haben sich aber aus der Verantwortung herausgezogen, nachdem ihre

Schulen staatlich anerkannt waren. Es ist deutlich, dass die betroffenen Gemeinden ihre kirchlichen Schulen wollen. Sie sollten deshalb, soweit sie dazu in der Lage sind, zu finanzieller Beihilfe erneut motiviert werden. Dies kann dadurch geschehen, dass die Schulen besseren Kontakt zu den Gemeinden durch kulturelle Programme u.a. pflegen. Da es sicher reichere und Ärmere Ilakas gibt, ist ein finanzieller Lastenausgleich nötig.

Sowohl die Gespräche mit den Managing Committees, in denen jeweils die Ilaka-Chairman (Dekan oder Superintendent) mitwirkten, als auch die Mitglieder der Kirchenleitung glaubten, dass eine Reihe von Gemeinden finanziell stärker an der schulischen Arbeit beteiligt werden könnten. Dabei geht man davon aus, dass ein wirtschaftliches Wachstum die Gemeinden in Zukunft besser stellt. Dennoch muss die Gossnerkirche damit rechnen, dass blosse Kollekten die laufenden Unkosten der Schulen nicht werden tragen können.

- 6.2 Obwohl ich immer wieder auf die starken finanziellen Belastungen, die auch neue Schulen nach sich ziehen, hingewiesen habe, war man sich in der Kirchenleitung einig darüber, dass die Schulen zur Zeit noch nicht aufgegeben werden dürften. Man war der Auffassung, dass die kirchlichen Schulen besser als staatliche Schulen den Nachwuchs für die innerkirchliche Arbeit heranziehen können. Dabei war man sich durchaus bewusst, dass eine Sanierung der Schulen die eigenen Kräfte der Gossnerkirche übersteigt. So gehört zur "Policy" der Gossnerkirche die Spekulation auf ausländische Hilfe. Dabei herrscht durchaus das Bewusst-

sein eines gewissen Anrechts auf die brüderliche Hilfe. Dieses Anrecht basiert nicht nur auf dem alten Verhältnis zur Mutterkirche, sondern auch auf einem Bedürfnis nach ausgleichender Gerechtigkeit. Bei einer so ungleichen Verteilung der Güter haben die Reichen die Pflicht, den armen Geschwistern zu helfen. Im Unterschied zu manchen kleinen Gemeinden, die resignierend die Hände in den Schoß legen und zu keiner Aktivität mehr fähig sind, weil sie fasziniert sind von dem Gedanken ihrer Armut und Hilflosigkeit, haben die verantwortlichen Männer der Gossnerkirche und des dortigen Schulwesens begriffen, dass in Zukunft auswärtige Hilfe nur dann gegeben werden sollte, wenn sie Hilfe zur Selbsthilfe ist, also eigene Aktionen in Gang bringt.

Sie haben ferner begriffen, dass die Gossnerkirche immer arm bleiben und sich nicht entwickeln wird, wenn sie sich allein auf die Ausbildung ihrer innerkirchlichen theologischen Mitarbeiter beschränkt. So erkennt sie jetzt, dass z.B. auch das kirchliche Verwaltungswesen zuverlässige und gute Kräfte braucht, die für eine saubere Kassenführung sorgen und darauf achten muss, dass alles Geld sinnvoll eingesetzt wird. Es ist dann voraussichtlich auch mit einem höheren Spendenaufkommen zu rechnen. Sodann ist ein ordentliches Management gefordert, das die z.T. reichen Ländereien der Kirche sinnvoll auszunutzen weiss. Die Kirche kann sich deshalb nicht auf die Ausbildung theologische Mitarbeiter beschränken, sondern will mittels ihrer Schulen für die vielen notwendigen Nachwuchskräfte in den verschiedensten Bereichen sorgen.

- 6.3. Ein besonderes Problem war die Frage der Auslese einzelner Schulen zu Modellschulen und die Erwägung der Übergabe der restlichen Schulen an den Staat. Es liegt uns nahe, zu sagen: Wenn die Gossnerkirche in dieser Frage nicht zu einer Entscheidung im Sinne der Auflösung einzelner Schulen kommt, kann man ernsthaft nicht von einer echten neuen Policy der Gossnerkirche sprechen. Ich habe dieses Problem bewusst überall angesprochen, war ich doch selbst mit der Absicht nach Indien gereist, den Brüdern gerade in dieser Frage behilflich zu sein. Aber je länger ich dort war, habe ich gespürt, dass man so nur aus dem sicheren Abstand des Nichtbetroffenen urteilen kann. Diese Forderung an die Gossnerkirche zu stellen, wäre der Forderung an uns, unsere diakonische Arbeit aufzugeben, gleichzusetzen. Genau so wenig wie wir bereit sind, ohne Zwang die freiwillige Kirchensteuerzahlung einzuführen oder unsere diakonischen Werke den Sozialbehörden des Staates auszuliefern, genau so wenig will und kann die Gossnerkirche aus den unter Abschnitt 3 genannten Gründen vorläufig ihre Schulen aufgeben. Haben wir ein Recht durch das Versagen unserer Hilfe sie dazu zu zwingen, wo wir doch wissen, dass alles, was in Schulen investiert wird, bei einem Land wie Indien nicht vergeudetes Geld ist?
- 6.4 Über die Frage, wie die Finanzlage der Schulen verbessert werden kann, haben wir gemeinsam viel nachgedacht. Weil die Schule grundsätzlich kein Wirtschaftsbetrieb ist, ist und bleibt sie ein Zuschussbetrieb. Umsomehr muss die Kirche versuchen, alle möglichen Quellen auszuschöpfen und neue Finanzquellen zu schaffen, und zwar im eigenen Land.

Bei einer genauen Analyse der Situation zeigt sich, dass vor allem die konstitutionellen Bestimmungen grosse Barrieren für die volle Ausschöpfung der finanziellen Möglichkeiten darstellen. Da verhindert z.B. die Autonomie des Managing Committees (MC) und die Gebundenheit an den einzelnen Kirchenkreis einen allgemeinen Finanzausgleich. Oft hängt es an den persönlichen guten oder schlechten Verbindungen des Secretary des MC zu den Behörden, ob die Zahlungen verzögert werden und vollständig geschehen oder nicht. Meistens bereiten die niedrigeren staatlichen Instanzen die eigentlichen Schwierigkeiten. Z.B. war der Manager der anglikanischen St. Paul's High School früher staatlicher Schulaufsichtsbeamter und hatte als solcher so viele Verbindungen zu den staatlichen Stellen, dass er diese nutzend, selber Schwierigkeiten mit den Behörden hatte, einen improvement fund aufzubauen und freiwillige Schulgelder zu erheben, was viele nicht wagen, weil die Adivasis schulgeldfrei lernen dürfen. Er konnte seine Lehrer monatlich besolden.

Alle High Schools der Gossnerkirche sehen ihre grösste Schwierigkeit in der Besoldung ihrer Lehrer. Die staatlichen Zuschüsse kommen zumeist mit mehrmonatiger Verspätung. Das zumeist (eine Ausnahme bilden die Gossner-Schulen Jamshepurs) die einzelnen Managing Committees über keine Reserven verfügen, ist eine monatliche Besoldung der Lehrer oft unmöglich. Die Lehrer sind deshalb gezwungen, entweder Kredite aufzunehmen, die sie sich eigentlich nicht leisten können, oder nebenbei ihren Lebensunterhalt zu erwerben. Das wirkt sich selbstverständlich nachteilig auf den Unterricht aus. Die einzige Möglichkeit, aus diesem Dilemma heraus zu kommen, liegt darin, einen central education fund zu begründen.

der mit Hilfe ausländischer Gelder so hoch aufgestockt wird, dass aus ihm die laufenden Gehälter bezahlt werden können mit der Massgabe, dass die später eintreffenden staatlichen Zuschüsse in diesen Fonds zurückgezahlt und ausserdem weitere Spenden und Gelder aus anderen Einnahmen eingezahlt werden. Dem aber widerspricht die gesetzliche Verfügung, nach der die einzelnen Managing Committees alle finanziellen Angelegenheit der Schulen zu regeln haben, und das offizielle Gegenüber zu den staatlichen Behörden sind. Der Staat wird also niemals seine Zuschüsse an den Central Education Fund, sondern immer nur an die Kassen des MC der einzelnen Schulen zahlen. So besteht nur die Möglichkeit, den Central Education Fund als eine Art Kredit-Kasse anzusehen, bei der die MC zur Zahlung ihrer Gehälter - und nur dafür! - zinsfreie Kredite aufnehmen können. Eine Abmachung mit den Ilakas und Anchals geht dahin, dass einem MC keine weiteren Kredite und Zuschüsse gewährt werden, wenn die Kredite nicht unmittelbar nach Erhalt der staatlichen Zuschüsse zurückgezahlt werden.

Die Kirchenleitung hat unter Zustimmung der Ilaka-Chairmen weiterhin beschlossen, regelmässige Beiträge - je nach Grösse und Vermögen der Anchals - an den Central Education Fund abzuführen. Ferner ist eine Sonntagskollekte aller Gemeinden für den Central Education Fund (CEF) bestimmt. Schliesslich soll von allen Schulen jährlich eine Einschreibungsgebühr erhoben werden, die dem CEF zugeführt wird. Ebenso haben die Lehrer einen Jahresbeitrag an den CEF zu zahlen.

Darüber hinaus will sich die Kirche bemühen, mit ausländischer Hilfe sogenannte financial sources, wie z.B. "money fetching buildings" u.a. zu entwickeln, aus denen

ein Prozentsatz dem CEF zugute kommt. Der Aufbau solcher Projekte kann als echte Entwicklungshilfe verstanden werden, die dazu beiträgt, die Infrastruktur zu verändern. Alle Finanzhilfe bei der Sanierung des Schulwesens wird nur dann voll erfolgreich sein, wenn gleichzeitig Möglichkeiten der wirtschaftlichen Entfaltung geschaffen werden. Ziel muss es also sein, den CEF so hoch aufzustocken, dass er die Lehrerbesoldung sicherstellt. Darüber hinaus soll aus dem CEF die Lehrerfortbildung gezahlt werden. Der CEF empfängt alle von ausserhalb kommenden Gelder und kann somit ein Mittel sein, zentral gelenkte Schulpolitik zu betreiben. Sofern er Überschüsse ausweist, sollen aus diesen Lehr- und Lernmittel den einzelnen Schulen zugeteilt werden.

Über den CEF wachen die beiden Executive Officers, die dem Board of Education und der Kirchenleitung verantwortlich sind. Der CEF hat selbstverständlich sein eigenes Konto. Die ihm zugeteilten Mittel dürfen nicht zweckentfremdend verwandt werden. Die Executive Officers haben zudem die Aufgabe, die Managing Committees zu beraten und bei den Verhandlungen mit den staatlichen Behörden zu unterstützen. Sie können wesentlich mit dazu beitragen, dass die staatlichen Zuschüsse regelmässig und vollständig gezahlt werden.

- 6.5 Die Aufstellung einer Prioritätenliste war für den KSS (Kirchenleitung) eine der schwierigsten Aufgaben. Hier war es auch geboten, nachdem einige Kriterien benannt waren (vgl. den "Report of Commission (Policy)"), dass ich mich selbst heraushielt. An dieser Stelle musste man selbst zu einer Einigung kommen.

Die Aufgabe war deshalb so schwierig zu lösen, weil eine Bevorzugung der einen Schule leicht zu Neid und Zwietracht führen konnte. Insbesondere konnte die Einheit der Kirche, die sich ja aus verschiedenen Stämmen zusammensetzt, erneut gefährdet werden.

Aus diesem Grunde war der Masstab für eine Förderung nicht allein durch die Bedürftigkeit einer Schule festgesetzt, sondern es mussten auch andere Gesichtspunkte eine Rolle spielen, und wir tun gut daran, diese Gesichtspunkte anzuerkennen, denn Einheit und Frieden in einer Kirche sind wichtiger als die Durchsetzung unseres Grundsatzes, nur dem Ärmsten unsere Hilfe zuteil werden zu lassen. Es wurde deshalb vorgeschlagen, für jeden Anchal ein grösseres Projekt (major project, wie Schulneubau, Hostelbau oder Bau von money fetching buildings oder anderen financial sources) vorzuschlagen, dabei war ferner die Grösse der Anchals und die Anzahl ihrer Schulen zu berücksichtigen (z.B. sind der North-West und der South-East Anchal die bei weitem grössten Anchals). Die Entscheidungen im Blick auf die major projects sind meiner Ansicht aber nicht nur diplomatische, sondern schulpolitisch richtige Entscheidungen gewesen, die zudem die bedürftigsten Fälle getroffen haben. Wie unsere Ausführungen gezeigt haben, ist die Boys High School in Govindpur in einem so baufälligen Zustand, dass ein Unterricht in dieser Schule nicht mehr lange zuzumuten ist.

Unter Umständen hätte die Gossner High School Govindpur den Rang noch streitig machen können. Aber von dieser Schule wurde - wie sich später herausstellte durch ein Versehen - ein so kostspieliges Bauvorhaben beantragt, dass man diesem Projekt keine Chance gab.

Im Grunde ist die Zurückstellung des Neubaus der Gossner High School auch sinnvoll, weil er ohne Berücksichtigung der anderen Schulen im gleichen Church Campus geplant war.

Kinkel verdankt seinen achten Platz dem Umstand, dass es in einer überaus unterentwickelten und abgeschnittenen Gegend die einzige Schule ist. Es durfte den ersten Platz nicht einnehmen, weil der North-West-Anchal jüngst in Chainpur ein grosses, schönes, neues Schulgebäude erhalten hat.

Mit der Plazierung der Khuntitoli High School auf Platz drei bezeugt die Kirchenleitung, dass hier das dritte bedeutende Schulzentrum der Gossnerkirche neben Ranchi und Govindpur ausgebaut werden soll. In diesen drei Zentren sollen Modellschulen entstehen.

Es ist wichtig zu sehen, dass zunächst nur diese drei Schulen in das Programm von Schulneubauten aufgenommen sind (allerdings gehört die Gossner High School in Ranchi auch noch zu den Grossprojekten, denn die Eingliederung unter die Gruppe der Minor Projects ging von falschen Voraussetzungen aus, da z.Zt. des Kirchenleitungsbeschlusses noch kein Kostenveranschlag vorlag). Gleichberechtigt neben Schulneubauten steht die Erstellung von Hostels. In allen drei Fällen handelt es sich um Hostels an Hochschulorten. Bei der Beantragung dieser Hostels für ihre christlichen Studenten und Studentinnen geht die Kirche von der Erfahrung aus, dass die Studenten und gerade auch die Studentinnen in den Städten besonders gefährdet sind. Ihnen gilt es zu helfen, ihre Studien zu fördern und bei der Berufsberatung beizustehen. Hier werden mit die Weichen gestellt, ob diese Studierenden in Zukunft aktive Glieder ihrer Kirche werden

oder nicht. Über die Gestaltung der Hostels und ihre Leitung habe ich oben bereits das Nötigste gesagt. In Ranchi ist zu überlegen, ob eines der University Boys Hostels im 1. Stock von Ladenhäusern an der Hauptstrasse eingerichtet werden kann, um auf diese Weise zwei Anliegen miteinander zu verbinden. Dadurch erhielt die Gossnerkirche die seit langem erwünschten "money fetching buildings" in Ranchi. Aus Sicherheitsgründen müsste der Zugang zum Hostel allerdings auf der Innenseite zum Church Compound liegen, und an der Wohnung eines "Erziehers" vorbeiführen.

Ein "money fetching building" ist auch sinnvollerweise für Rajgangpur vorgeschlagen. Hier gelten ähnliche Überlegungen wie für die Hostels in Ranchi.

Um auch den anderen Schulen Gerechtigkeit widerfahren zu lassen, sind sie einer Liste mit sogenannten Minor Projects zugeordnet. Mein Vorschlag ist zunächst, die Gossner High School in Ranchi von dieser Liste zu nehmen und unter Nr. 4 der Liste mit den Major Projects einzutragen. Im Laufe des nächsten Jahres sollte ein besonderer Planungsausschuss, bestehend aus Vertretern aller schulischen Institutionen des GEL Church Compound einen gemeinsamen Plan für ein Schul- und Hochschulzentrum erarbeiten, bei dem versucht werden muss, einzelne Gebäude, wie z.B. die "Hall", das science buildings, eine Turnhalle und Spiel- und Sportplätze gemeinsam zu nutzen.

Was die anderen Projekte betrifft; so wurde ihre Notwendigkeit bereits im Bericht zu den einzelnen Schulen angesprochen.

Grundsätzlich würde ich noch hinzufügen, dass der Central Education Fund in den nächsten Jahren mit einem extra Grundbetrag von jährlich ca. DM 7.000,-- bis 10.000,-- DM gefüllt werden sollte, um damit die

überaus mangelhaften Bibliotheksbestände aufzubessern und den Schulen mehr Lehr und Lernmittel bereitzustellen.

Auf der Liste erscheint nicht die High School von Tezpur. Leider habe ich keine Einreiseerlaubnis nach Assam erhalten können. So ist eine Beschreibung dieser Schule aus eigener Anschauung nicht möglich. Der "Fall Tezpur" hat den KSS jedoch ausführlich beschäftigt, da die Gemeinde in Tezpur vor der Beschlagnahme von kircheneigenem Gelände steht wenn es dieses Gelände nicht für eine Schule nutzt. Das Gelände auf dem die gegenwärtige alte Schule steht, reicht nicht für eine Erweiterung der Schule aus, die dringend gefordert ist, um die staatliche Anerkennung zu finden. Da dieser Fall besonders dringlich ist, wurde er jenseits der allgemeinen Prioritätenliste behandelt und ein Dringlichkeitsantrag an die deutschen Kirchen gestellt.

Top priority hat schliesslich der General Education Fund. Von der Einrichtung und reichlichen Auffüllung dieses Fonds mit ca. DM 300.000,-- hängt tatsächlich alles ab. Eine zentrale Neuordnung des Schulwesens ist nur möglich, wenn hauptamtliche Executive Officers eingesetzt werden, die aus diesem Fonds zu besolden sind und dank der Verteilung von Geldern auch Vollmachten haben. Entscheidend ist, dass die regelmässige Gehaltszahlung der Lehrer durch den GEF gewährleistet und damit die Existenz von über 150 High School-Lehrern gesichert wird.

- 6.6 Es ist die einmütige Auffassung des Boards of Education und des KSS, dass die Erziehungsverantwortung der Kirche sich nicht mit der schulischen Arbeit erschöpft. Das Hostel-Programm ist bereits unter diesem Gesichtspunkt aufgenommen worden.

Da man sich bewusst ist, dass eines Tages die Regierung das gesamte Schulwesen in die Hand bekommen möchte, will man sich bereits jetzt auf innerkirchliche Erziehungsarbeit vorbereiten. Sie muss einsetzen bei den Sonntagsschulen und der Erarbeitung von Richtlinien und Lehrplänen für Sonntagsschulen. Hier trifft man auf die Zusammenarbeit mit anderen lutherischen Kirchen durch die Vermittlung des Lutherischen Weltbundes. In Industriegemeinden zeigt sich schon jetzt die Notwendigkeit der Einrichtung von Kindergärten. Die Ausbildung von Kindergärtnerinnen ist eine weitere Aufgabe der Zukunft. Der sich immer stärker vollziehende soziale Wandel macht auch eine Erwachsenenbildung dringend notwendig. Hier könnte die Organisation des Vikas Maitri eine wichtige Funktion erfüllen.

- 6.7 An der staatlichen Verfügung, dass die Managing Committees die verantwortlichen Schulträger sind, wird sich schwerlich etwas ändern. Dennoch erscheint eine Zentralisierung dringend notwendig. Die Institution des Board of Education hat sich als wenig effektiv erwiesen. Aus dem Grunde soll ein Central Department of Education geschaffen werden, dessen hauptamtlicher Mitarbeiter die beiden Executive Secretaries sind. Dies Department untersteht dem Board of Education. Die Executive Secretaries haben die Aufgabe, die Managing Committees zu beraten, Lehrerfortbildung zu betreiben, die richtige Verwendung der Gelder bei Neubauten, grösseren Reparaturen usw. zu überwachen und für die regelmässige Besoldung der Lehrer mit Sorge zu tragen.
- 6.8 Sollte die Gossnerkirche mit Hilfe des CDS in die Lage versetzt werden, ihr Schulwesen zu sanieren, so ist eine gute, rationelle und pädagogisch verantwortbare Bauweise zu garantieren. Zu dem Zweck sollte die Kirche einen Bau-Ausschuss bilden (nach Möglichkeit auch mit Sachverständigen aus der römisch-katholischen Kirche, die über viele Erfahrungen verfügt), der alle Pläne genau überprüft.

7. Schluss

Wer Gelegenheit hat, Indien nicht nur als Tourist zu besuchen, sondern den Menschen des Landes zu begegnen, der ist auf doppelte Weise beschämt: Beschämt über den eigenen Reichtum, der einem so unverdient als Mensch des Abendlandes zufällt und beschämt über den inneren Reichtum dieser Menschen, voll Liebe, Geduld und Zutrauen, voller Kraft der Hingabe und voll einfältigen Glaubens. Wer den Menschen und Problemen dieses Landes näher kommt, der ist aber auch erschrocken vor der Zukunft, die diesem Land bevorsteht. Wie sollen diese Menschen aus dem Zirkel der Not und Hilflosigkeit herauskommen? Wie werden sie mit der Industrialisierung und Säkularisation fertig. Wie kann dies Land sich wirtschaftlich so weit entwickeln, dass es seine Menschen selbst ernähren kann ohne in die Abhängigkeit der grossen Wirtschaftsmächte zu geraten?

Dies Land braucht mündige Menschen. Deshalb braucht dieses Land gute Schulen, die zu der geforderten Mündigkeit führen. Was helfen einem Land Maschinen, wenn es nicht Menschen hat, die damit umzugehen gelernt haben? Was helfen Bewässerungsanlagen, wenn die Bauern nicht gelernt haben, ihr Land sinnvoll zu bestellen und vor der Verwahrlosung und Verwüstung zu schützen? Eine Sanierung des Schulsystems ohne die Absicht, Erziehungsinhalte zu bestimmen, ist echte Entwicklungshilfe. Eine Hilfe zur Sanierung der Schulen der Gossnerkirche trägt dazu bei, eine der grössten Sorgen und Probleme dieser Kirche zu lösen und die Kirche an der Stelle zu stärken, wo sie es im Augenblick am nötigsten zu haben meint. Es ist zugleich ein Dienst an den Menschen dieses Landes, die lernen möchten, weil sie überleben wollen.

Report on Eidnaes High school Takarna.

The missionaries started the ^{primary} school with the establishment of the mission station. This primary school was raised to Middle school. The middle school served the synod for a long time. It was in 1942 the people felt the need of high school in this area. Thus this High school is started on 15th January 1942 in the leadership of Rev. Suleman Nuala, the then Hakea Chairman and Mr. Christ Heran Heruz, the then Headmaster of the Middle school. As the situation of the country favoured it, it became full fledged school within four years. It is recognised by the Government in 1946.

In the beginning the roll no. of the school was very much. There were about 700 (seven hundred) students in the roll. But slowly the roll number decreased. Because many High schools are started later on.

At present there are 300 (three hundred) students in the school. Now the school teaches from 6th class to 11th class. It is a co-educational institution. There are boys and girls in all classes. In each class there are 40 to 50 students.

There are eleven teachers, one clerk and two peons in the school. The following is the qualification and salary of teachers and other school staff.

1	Mr Prabhu sharan Boro B.A. Dip. in Ed Headmaster	Rs 400/- P.M
2	" Umblan Marci B.A. Dip in Ed Asst Headmaster	Rs 220/- "
3	" Enem Bage B.A. Dip in Ed Asst Teacher	Rs 220/- "
4	" Niral Surin B.A.	" " Rs 190/- "
5	" Bhanu Topno Matric. T	" " Rs 155/- "
6	Mrs Jswari Samanandi Topno Matric. T	" " Rs 155/- "
7	Mr Suren Pratap Pratehar B. Sc. P.A.T	" " Rs 150/- "
8	" Jivan Masih Topno B. Sc. P.A.T	" " Rs 135/- "
9	" Habil Kiro B.A	" " Rs 165/- "
10	Pd Dhananjaynath Pathak Acharya	" " Rs 200/- "
11	Mr Junul Surin B.A	" " Rs 165/- "
12	" Bilken Topno Matriculate 'clerk'	Rs 135/- "
13	Elias Topno 'peon'	Rs 75/- "
14	Prabhu Sahay 'clerk' Peon	Rs 75/- "

BETHESDA GIRLS' HIGH SCHOOL

RANCHI.

(ESTABLISHED in 1852 .)

This school ^{was} started as a Primary School and was raised to the present status as a full fledged High School on 20th, May, 1947.

The school has six classes i.e. class VI to XI. There are 17 teachers, one clerk, two office boys and 541 students.

LAND AND BUILDINGS:-

On a 10 Acrs plot the school has its own buildings consisting of one block of class rooms, two blocks of hostels, one administrative building and one incomplete auditorium, besides two old huts used as teachers residence and stores etc.

Since the buildings are about 100 years old their structure and locations are not quite suitable to modern needs. Since the buildings are tile-roofed they occupy much space with the result that not much space is left for new buildings for class rooms, Laboratories and other needs.

REQUIREMENTS:- The immediate need is of a separate composit Science block with modern equipments, Fittings and Gass-plant. Advance -maths, Physics, Chemistry and Biology are taught in the school without having proper laboratory facilities.

SCIENCE SECTION.

Four subjects- Physics, Chemistry, Biology and Advance maths are taught from class 8th to 11th (Matric). The school at present has one lectur^e-theater and one laboratory which is insufficient and ill-equipped.

The school requires 4 rooms for general lecture and three rooms with sufficient space for practical science teaching as Laboratories with modern equipments and fittings. Two rooms for store and for the teachers and two for Science Library. To have such a building with modern equipments etc plus a Gas-plant will mean a cost of about Rs.2,03000/= :-

1. Building -----Rs.80,000/-
2. Furnishing & Fittings(Chairs, Tables, Boards, & Fans etc.)Rs.30,000/-
3. Laboratory Fittings... Rs.20,000/-
4. Laboratory equipments ... Rs.20,000/-
5. Gas-plant ... Rs.30,000/-
6. Electric pumping set ... Rs. 3,000/-

Total ... Rs.2,03000/-

AUDITORIUM :- School auditorium is still incomplete due to ^apaucity of funds. An amount of Rs.80,000/- will be required to complete it. The work remaining consists of Flooring, Stage, Fittings, Fixing of doors and windows, construction of side-Veranda, provision of Gallery, Provision of seats, plastering and paintings.

HOSTEL :- More hostel accommodation is required for which there is a provision to put up a first floor over the existing hostel building, which will be require roughly about 40,000/-

TEACHERS QUARTERS :- Excepting one, we have no residential building for teachers. Some of the teachers stay in the hostel and others remain outside. The Lady Principal has no residence of her own and has to stay in a small room in the hostel. Principal's residence and Teachers quarters will mean a cost of roughly Rs. 50,000/-.

OTHER REQUIRMENTS :- The school requires a Staff room with modern sanitary fittings for men and women teachers.

EXPENDITURE.

1. Salary to teachers	Rs. 44,148.00
2. Provident Fund to teachers	Rs. 2,759.00
3. Salary to Clerk	Rs. 1,860.00
4. Provident Fund to clerk	Rs. 101.00
5. Salary to Peon and Mali	Rs. 1,944.00
6. Hostel allowance to Superintendent & Asst. Supdt.	Rs. 720.00
7. Municipal tax of the school building	Rs. 1,095.00
8. School D.A. to teachers and Clerk	Rs. 6,720.00
9. Contribution to Prize @Rs.5/-p.m.	Rs. 60.00
10. Contribution to Library @Rs.20/-p.m.	Rs. 240.00
11. Contribution to Building Repair @Rs.50/-p.m.	Rs. 600.00
12. Contribution to Contingency @Rs.60/-p.m.	Rs. 720.00
13. <u>Non-Recurring Grant:-</u>	
(a) Purchase of Sc. apparatus	Rs. 2000/-
(b) Purchase of Library books	Rs. 500/-
(c) Purchase of Furniture	Rs. 500/-
	Rs. 3000
	Rs. 3,000.00
Total	Rs. 63,247.00

RECEIPT.

(1) Loss of fee income due to:-		
(i) Admitting Harijan free	Rs. 105/-	
(ii) Admitting aboriginal at reduced rate	Rs. 1186/-	
(iii) Making Education free in class VI & VII	Rs. 4230/-	
(iv) Loss of fee income due to free tuition to students reading in class VIII	Rs. 2823/-	
(v) Compensation of loss of fee income due to grant of free tuition to Harijan and at reduced rate of fee of those belonging to Scheduled tribes.	Rs. 8734/-	
(vi) Compensation of loss of fee income of scheduled tribes students fully exempted from paying their tuition fees	Rs. 9856/-	Rs. 26,934.00
	Rs. 26,934	Rs. 26,934.00
(2) Monthly Normal Grant-in-aid @Rs.600/-p.m.		Rs. 7,200.00
(3) Hostel grant-in-aid @Rs.60/-p.m.		Rs. 720.00
(4) Municipal tax of the school building		Rs. 1,095.00
(5) Additional cost involved in introducing the new scales of pay		Rs. 8,878.00
(6) Revision of scales of pay to teachers & Clerk		Rs. 7,535.00
(7) Annual increment to teachers and clerk		Rs. 2,530.00
(8) 50% Govt. grant in introducing the new scales of pay		Rs. 4,355.00
(9) <u>Non-Recurring grant:-</u>		
(a) For purchase of Sc. Apparatus	Rs. 2000/-	
(b) For purchase of Library Books	Rs. 500/-	
(c) For purchase of Furniture	Rs. 500/-	
	<u>Total 3000/-</u>	Rs. 3,000.00
G.Total ...	...	Rs. 63,247.00

SUMMARY.

EXPENDITURE.....Rs.63,247/-

RECEIPTRs.63,247/-

GOVT. GRANT RECEIVED DURING THE FINANCIAL YEAR 1968-69.

1. Govt. Grant sanctioned on account of revision of scales of pay to teachers and clerk and compensation of loss of fee income due to (i) raising of free studentship from 10% to 15% (ii) Admission of Harijan students without tuition fee and that of Aboriginal students at reduced rate of fees, sanctioned vide Memo No. 23840-65 dated 23.8.68 -----Rs. 1,732/00
2. Govt. grant sanctioned on account of meet the additional cost involved in introducing the new scales of pay to teachers and clerk. Vide Govt. Resolution No. II/RI-015/64E 2060 dated 15-5-65 . -----Rs. 3,288/00
3. Govt. Grant sanctioned on account of payment of increment during 68-69 (ii) to meet the 50% of additional cost involved in introducing the new scales of pay as laid down to Para-I of Govt. Resolution No. 1507 dated 2-5-67, (1st Instalment) -----Rs. 367/00
4. ----- do----- 2nd Instalment Vide. Memo No. 266-393, d/6.1.69Rs. 258/00
5. Govt. grant sanctioned on account to enable them to meet the Additional cost involved in implementing the new scales of pay as prescribed in Govt. Resolution No. PT/P-05/1438 dated 5-8-68, sanctioned vide Memo No. 35116-271 dated 20.11.68 of the Secretary Board of Secondary Education Bihar, Patna (Adhoc Basis) ----- Rs. 2,470/00
6. Govt. Monthly grant, sanctioned Vide Memo No. 24593-614 dated 29-8-68 of the Secretary Board of Secondary Edn. Bihar--Rs. 4,920/00
7. Govt. grant, sanctioned on account to enable them to meet the Additional cost involved in introducing the new scales of pay as laid down in Govt. Resolution No. II/RI-015/64E-2060 d/15/6/65 , sanctioned vide Memo No. 7474-585 d/8-3-1969 of the Secretary Board of Secondary Education, Bihar, Patna (Final Payment) -- Rs. 4,731/00
8. Govt. grant sanctioned on account of compensation for loss of fee income due to grant of free tuition to students reading in class VIII (Adhoc Basis), sanctioned vide Memo No. 6530-651 dated 3-3-1969 of the Secretary Board of Secondary Edn. Bihar Rs. 783/00
9. Govt. grant, sanctioned on account of revision of scales of pay (ii) Compensation for loss of fee due to raising of free-studentship from 10% to 15% (iii) Exemption of Harijan students from tuition fee and that of Aboriginal students at reduced rate sanctioned vide Memo No. 5710-40 dated 26.2.69 of the Secretary Board of Secondary Edn. Bihar, Patna -----Rs. 2,611/00
10. Govt. Grant, sanctioned on account of compensation of loss of fee income due to grant of free tuition to students belonging to Sch. caste and at reduced rate of fee of those belonging to Sch. tribes, sanctioned vide Memo No. 5710-40 dated 26.2.69 of the Secretary Board of Secondary Education, Bihar, Patna - Rs. 4,548/00
11. Govt. grant sanctioned on account of loss of fee income of classes VI & VII, (Received from the Dist. Inspectress of schools, Ranchi -----Rs. 2,004/30
12. Govt. Grant on account of payment of Municipal tax received by Govt. Bank Draft No. 554926 dated 31.3.69-----Rs. 683/00
13. Govt. Hostel grant received by Govt. Bank Draft No. E 554931 dated 31.3.69 -----Rs. 720/00
14. Govt. grant received by Bank Draft No. 555531 d/31.3.69 -----Rs. 1,400/00
15. Govt. grant received by Govt. Bank Draft No. 555811, d/31.3.69---Rs. 422/00

Total -----Rs. 30,937/30

5007-

its FINANCIAL

I N C O M E

SOURCES:-		Rs.	P	
I	1. Tuition fees	...	7655	. 00
	2. Admission fee.	...	909	. 00
	3. Fine	...	620	. 00
	Total	..	9184	. 00
II	Govt.Grants	...	38876	. 00
	Grand Total	...	48060	. 00

POSITION.

EXPENDITURE.

I Expenditure on Salary:-		Rs. p	
1. Pay on teachers	...	47682 . 00	
2. ,, ,, Clerks	...	3195 . 00	
3. ,, ,, Menials	...	4492 . 00	
	Total	...	55369 . 00
II School Dearness Allowance to teachers, clerks & Menials	...	12360 . 00	12360 . 00
III Clerk Allowance	...	180 . 00	180 . 00
IV Contingency	...	1400 . 00	1400 . 00
V Building Account	...	600 . 00	600 . 00
VI Prize Account	...	60 . 00	60 . 00
VII Library Account	...	120 . 00	120 . 00
VIII Manager's Contribution to Provident Fund	...	1506 . 00	1506 . 00
IX Municipal Tax	...	1631 . 00	1631 . 00
	Grand Total	...	73226 . 00
Yearly Deficit	...		25166 . 00

(Signature)
31.10.69

Principal
GOSSNER HIGH SCHOOL,
RANCHI

HIGH SCHOOL KHUNTITOLY, SIMDEGA.

Headmaster:

LAKRA B. Sc. Dip- in- Ed

Ref. 341/

P.o. Khuntitoly
Dist. Ranchi.

Date 29-10-69

REPORT OF THE HIGH SCHOOL AT KHUNTITOLY.

I. History :- The High School at Khuntitoly was started as far back as 1948 with indigenous efforts in the leadership of Khuntitoli Synod. Till the middle of 1958 no effort how so ever, had been made for getting the school recognised by the Government. It was all due to financial handicaps, With great enthusiasm the Synod could construct a Kutchha building. When I joined as Headmaster of the school in the middle of November 1959, I found the building in bad condition and only a few books in the Library. Efforts were once again made to collect money from the public for full-filling the conditions for recognition of the School.

During this time the Agriculture Training and Development Centre was established. Dr. K.H. Junghans the first Director of the A.T.C. realised the necessity of up grading the High School and asked the church to hand it over to the A.T.C. The Khuntitoly Synod with great pleasure and appreciation handed it over to the A.T.C. Dr. K.H. Junghans had two clear understanding and proposals namely :-

(1) The Gossner Church should have one High school in the Church which shall be free from much Government Control. That High School should maintain good standard of teaching and discipline. The Church shall have full control on the School. Such schools are called Proprietary schools in Bihar.

(2) A.T.C. being the central Institution of the church, High school shall also be central institution. In future running cost and maintenance cost shall be met out of the A.T.C. profits.

The Gossner church considered the proposals and accepted, that the Khuntitoly High school be the Proprietary school of the church. Hence from the middle of 1962 A.T.C. started financing the school. The same year school got its first recognition of the school for first two classes and in 1963 the school was fully recognised by the Education Department, Government of Bihar. Dr. K.H. Junghans, who was also the Secretary of the school wrote to the Secretary Board of Secondary Education, Government of Bihar, that under the rules of the management, the school can not accept any Government grant. The Government of Bihar ^{had} taken this statement very seriously and is still rigid on it.

At later stage this whole question of Proprietorship was reconsidered and the K.S.S. resolved that Government be approached

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HIGH SCHOOL KHUNTITOLY, SIMDEGA.

Headmaster:
A. LAKRA B. Sc. Dip- in- Ed

P.o. Khuntitoly
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Date.....

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for Government grants as admissible to other non-Government schools of the state.

Resolution of the managing committee with-drawing the statement of Dr. K.H. Junghans was sent to the Secretary Board of Secondary Education which got strong recommendation of the officers of the region and the District. In spite of this the Government has so far refused to sanction grants to the school. As such we are getting only loss in fee from the Government. The term "loss in fee" can be explained as follows :-

The Adibasi and Harijan students of the country are exempted from paying ~~tax~~ tuition fee by Government order. The Government has to pay this loss directly to the schools. This amount is also not being paid by the Government in full due to the lack of fund at the disposal of the Government.

Church Contribution :- Church has recently allotted six acres of paddy fields for Agriculture teaching in the High school curriculum. This land, if properly utilised and investment required is arranged, shall fetch a sum of Rupees six thousand as profit annually. Besides this, there is a garden also having two wells in it. This may be another source of income for the High School.

HIGH SCHOOL KHUNTITOLY, SIMDEGA.

Headmaster:

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II. Strength of the School :-

The class-wise number of students is as follows :-

Class.	Adibasi.	Hindu.	Harijan.	Muslim.	Boys.	Girls.	Christian Aboriginal.	Non Chris Abo	Tot
XI th	46	8	I	X	47	9	44	2	56
X th A	35	4	X	X	23	16	34	X	39
X th B	40	4	X	X	42	2	39	X	44
IXth A	45	3	X	2	41	7	45	X	48
IXth B	41	7	I	X	26	24	41	X	50
VIIIth A	48	3	X	X	51	X	46	X	51
VIIIth B	56	3	I	X	34	26	55	I	60
Total	311	33	3	2	264	84	308	3	348

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HIGH SCHOOL KHUNTITOLY, SIMDEGA.

Headmaster:

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P.o. Khuntitoly

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III. Staff of the School :- Following are the teachers of the High School :

Sl. No.	Name.	Qualification.	Age.	Present Pay.
1.	Mr. A. Lakra Headmaster	B.Sc. Dip-in-Ed	32 years	Rs. 405.00
2.	Mr. Ch. Ingun	B.A.C.T.	42	225.00
3.	Mr. P.S. Minz	B.A.C.T.	45	225.00
4.	Mr. Thomas Guria	M.A.Dip-in-Ed	51	210.00
5.	Mrs L. Tigga	B.A.Dip-in-Ed	31	225.00
6.	Mr. J. Kiro, Pny.Inst.	B.A.Dip-in-Pd	33	225.00
7.	Mr. Y. Shastri Sanskrit Teacher		40	195.00
8.	Mr. M.P. Minz	B.Sc. Agriculture	29	225.00
9.	Mr. S. Ekka	I.A.	56	155.00
10.	Mrs M. Lakra	B.A.	29	185.00
11.	Mr. S. Tiwary	B.Sc.	25	185.00
12.	Mr. S. Karketta	B.A.S.T.C.	25	185.00
13.	Mr. P. Herenz	Clerk Matric		152.00
14.	Mr. Gustaf Kullu	Typist Matric		110.00
15.	Mr. Jaimasih Bilung Menial			80.00
Total :				2987. 00

Note :- Only sl. No. 7 and 12 are non-Christian teachers.

IV. Building :- Three buildings consisting of 8, 4 and 3 rooms have been constructed in 1963-64. The building was just sufficient to meet the need of that time when there were less students. Necessity of science building is very urgently felt. A map and estimate for the same has been prepared by Mr. T.T.C. Fudi. A copy of the estimate is also being enclosed (Enclosure on page No. 7)

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- V. **Furnitures and Equipments:-** The Science laboratory is not fully furnished and equipped. Three students work with one set of apparatus at a time. As such the students can not get full opportunity for practical work in the laboratory. The first manufacture of Fudi Furnitures have been furnished in most of the Classes which are not much durable and requires frequent repairing costing much money. One room is furnished with new type of Fudi product which is fine and seems durable.
- VI. **Library:-** There are 1845 books in the School Library. Reference books. Books on religion have to be added.
- VII. **Finance:-** Revised budget for 1969 is as follows. This budget I hope will give the full picture of financial position of the School.

<u>Income.</u>		<u>Expenditure.</u>	
	Rs. P.	(a) School fund.	Rs. P.
I School fund.		Staff Salary	35,844.00
(a) Fees	3,678.00	(b) Provident Fund.	3,584.40
(b) Admission fee & T.C.Charges.	600.00	(c) Miscellaneous	2,500.00
(c) Government (Loss in fee)	6,853.25		
(d) Miscellaneous	500.00		
(e) A.T.C.Subsidy (Gossner Mission)	28,000.00		
(f) Church Contribution	1,000.00		
	<u>Rs. 40,631.25</u>	Total:	<u>Rs. 42,028.40</u>
II. Subsidiary A/c:-			
(a) Library	540.00		500.00
(b) Science	2,160.00		1,000.00
(c) Furniture	1,500.00		1,500.00
(d) Agriculture	2,060.00		1,160.00
(e) Contingency	360.00		500.00
(f) Building	540.00		500.00
Total:	<u>Rs. 5,160.00</u>	Rs. 5,160.00	<u>Rs. 5,160.00</u>
III. Scholar's fund Account:-			
(a) Game	900.00		900.00
(b) Poor boys Fund	360.00		360.00
(c) Common Room.	540.00		600.00
(d) Examination	2,160.00		1,000.00
Total:	<u>Rs. 3,960.00</u>	Rs. 3,960.00	<u>Rs. 2,860.00</u>
		<u>Rs. 49,751.25</u>	<u>Rs. 49,048.40</u>

Note:- (i) Scholar's fund generally does not requires out side help.
(ii) Income in Library, Science, Furniture, Agriculture and building funds are not sufficient to meet the requirement.

HIGH SCHOOL KHUNTITOLY, SIMDEGA.

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- VIII. Curriculum of Teaching:- Diversified courses of three subjects
Group I Arts:- History, Geography, Economics and Domestic Science (for girls only).
Group II Science:- Physics, Chemistry, Mathematics and Biology.
Group III Agriculture:- Agriculture, Biology, Economics and Poultry & Dairy Farming.

Besides these subjects English literature, National Language, Literature of the mother tongue, Political Science, Sanskrit and Elementary Mathematics for Science Group and General Science for other two groups are taught as compulsory subject.

Note:- This is only High School teaching Biology and Agriculture subjects in the sub-division and among a very few schools in the district.

IX. Matriculation Results:-

Matriculation results for the last three years are as follows:-

<u>Year.</u>	<u>Total no. appeared.</u>	<u>Total pass.</u>	<u>Percentage.</u>
1967	35	32	91%
1968	34	32	94%
1969	39	35	89.7%

Note: Science education including Biology and Agriculture need encouragement for the Adibasi, Harijan and other backward people of the region in particular and for the country in general. This High School may serve the need of the people of this sub-division as it is centrally located adjacent to its head quarter with good communication leading to Orissa. Students from Ranchi, Jamshedpur and from Orissa, Assam, West Bengal come here for their education.

Religious Instruction: Religious instruction is provided mostly by Rev.H.Minj, Rev.P. D. Soreng and Rev.J. Kullu also help the school once in a week. Teachers teach in lower classes.

Requirements of the School:-

1. Construction of Science building.
2. Remodelling of Boy's Hostel.
3. Equipments for the laboratory including Gas Plant.
4. Pumping set, a pair of Oxen levelling and reclamation of land.
5. Salary for teachers after 1970.

Hostel:- The School is running three hostels. Two for boys and one for Girls. There are 80 (Eighty) boys in two hostels and 42 Girls in the Girl's Hostel. Rev. H. Minz. is the Hostel Superintendent for one boy's hostel and the Girl's hostel. Headmaster himself is directly controlling the third one. Each hostel has a house master and house mistress from among the teachers. Students pay their boarding charges @ Rs.32/- per month in the two hostels and @ Rs.42/- in the third one.

H. Minz
30/10/69
Headmaster

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HIGH SCHOOL KHUNTITOLY, SIMDEGA.

Headmaster:

A. LAKRA B. Sc. Dip- in- Ed

P.o. Khuntitoly

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TRUE COPY.

TECHNICAL TRAINING CENTRE FUDI, GOSSNER EVANGELICAL LUTHERAN CHURCH
UNDERTAKING.

FUDI P.O.

DIST. RANCHI.

Date 12th May, 1969.

Building of High School Khuntitoly, Simdega.

1. Main Structure:-

$51.90 \times 7.50 \times 5.20$ - 2024 Iom³
 $2024.10^3 \times \text{Rs.}26.50$ Rs.53,638.65

2. Roof:-

$51.90 \times 7.50 \times \frac{2}{2} \cdot 3$ 129.75m³
 $129.75m^3 \times \text{Rs.}94.00$ Rs.12,196.50

3. Verandah:-

$51.90 \times 2.40(2.90 \div 2) \cdot 420$ 442.19m³
 $442.19m^3 \times \text{Rs.}1325.00$ Rs. 5,859.02
Rs.71,694.17

4. 4% Additional contingences.

Rs. 2,867.76

Total Rs.74,561.93
Say Rs.74,562.00

Sales Tax will be charged where applicable Expected payment: 25%. The
Total Estimate along with order report 65% on progress report 10% on comple
tion. It is hoped that the estimate will be in order.

Sincerely yours,
For Technical Training Centre, Fudi.

Sd/- H.Hertel.

Principal.

THE REPORT OF THE LUTHERAN HIGH SCHOOL

LOHARDAGA.

SOCIAL BACKGROUND:-

(a) The church background:- Lohardaga is the headquarters of the Lohardaga Ilaka, situated in the southern side of the town. The Ilaka consists of forty five congregations with five thousand three hundred and forty five baptised members. The Ilaka is responsible for both finance and administration, in which she participates by giving grants and sending its members to the managing committee of the school. The school has been started by the Ilaka in the year 1946.

(b) The urban background:- Lohardaga is a small town with seventeen hundred and sixty three members as its population. Recently it has been declared by the state govt. to be the sub-divisional headquarters of the area within Ranchi district. Here there is a college up to degree level with Arts and Science departments. There is a post-matric training school for women, run by the R.C. church. The aluminium mines in Bagru Hills is at the distance of eight miles from here.

(c) The community development Headquarters:- The headquarters of the community development of this area known as Lohardaga Block with forty ~~n~~ nine thousand eight hundred twenty seven members as its population falls within the area of this town.

The town is taken care of by the town municipality, while the Lohardaga Block is responsible for the total development of the rural area falling under its jurisdiction. The school is related to both of the

LUTHERAN HIGH SCHOOL LOHARDAGA:-

(a) The managing committee:- The school is managed by ~~the~~ a managing committee duly constituted per the govt. resolution, in which the representatives from the church, guardians and the teachers meet, besides the headmaster who is an ex-officio member Rev. S. Kujur, the Adhayakasha is the chairman of the M/C. by virtue of his office/post, and Rev. Dr. N. Minz is the secretary of the school.

(b) The school staff:- There are ten members in the school staff; eight in the teaching staff and one of the rest is clerk while the other is the school peon.

The following is the profile of the teaching staff.

Sl. No.	Name	Qualification	Age	Subject for	Hobby	Other Quali.	Other activi
		(educational)					
1.	Rev. N. Ekka.	B.A; Dip-Edn.	40.	English.	Social service..	L.Th.(theol)	Gardening. scouting. CHURC SEAC RLTC(Japan)
2.	Mr. J.M. Lakra.	B.A; B.Bd.	35.	Geography.	Reading+Music.	Career Master	Dftman, Eng. Tch. Scouting.
3.	Mr. H. Tirkey.	B.A; Dip-Edn. Art of Tch.	35	Social Studies.	Social work.	Scouting	Sunday school Training.
4.	D.M/Pathak.	Acharya.	37	Hindi+Sanskrit.			
5.	Mr. L.M. Prasad.	I.Sc.	25.	Science.			Rifle Trg(NCC)

Sl. No.	Name	Qualification	Age	Subject for	H o b b y	Other Quali.	oth
6.	Mr. R.L. Panna.	I.Sc.	23	Science.	Hunting.		
7.	Mr. M. Kujur.	B.A; Dip-Ph.	28.	History.	Games+Agri.		Youth
8.	Miss. P. Kindo.	B.A. (Hons)	21.	Economics.	Decoration.		

+Maths.

(c) Students:- Lutheran High School Lohardaga though situated in a town is out and out serving rural communities. The school has co-education, and there are 49 girls students out of the total number of 275. in the school. The class VIII is in duplicate, while classes IX, X and XI are single. It will be interesting to know something about the backgrounds of the students.

(1) Social background:- The adivasi and non- adivasi students have different kinds of social backgrounds which have their impact in their growth and development. Generally non-tribals are more intelligent, clever and prompt than tribals, who are more submissive and shy in nature. This is because of the fact that from the days past the ancestors of non-tribals occupied an important places in the society, some of them were zamindars of the villages. Their dialects has been closer to Hindi Language, then again, those who were not in authority were, either related to these zamindars or they were village merchants. On the other hand the tribals were mostly farmers working under these zamindars. Students coming from non-tribal families are 64. in number, which is 23%; the rest 211 students are from tribals families. They differ from each other also in their culture background.

(ii) School background:- The school background, though they may be of same standard, differs from place to place. Generally school situated in urban area are more privileged in several things and they have better facilities than the schools in rural area. A student coming from rural area lacks all these privilege, so he requires more time, talent, patience and care in educating him. We have only 13 students from the urban area, only 5%, the remaining 96% hail from rural area.

(iii) Religious background:- We have students from following religious backgrounds. There are eight muslim students, fifty six Hindu students, eighty nine non-christian adivasi students and one hundred twenty three adivasi christian students, which incorporates 108. Lutherans, W.C.F. and S. R.C. students.

SCHOOL CURRICULUM AND RELIGIOUS EDUCATION:-

Teaching on Arts and Science subjects are imparted in the school. The syllabus has been prescribed by the state govt; so there has been disparity among states in educational policy. The national pattern of education is yet to be introduced, though the national govt. has been contemplating on this issue since long.

The today's education system is more 'certificate centred' and less purposeful. Consequently, a student is found incapable to choose his path more freely in a more flexible framework. In fact the education should equip students to adapt themselves to a variety of jobs, at developing their capacities continuously in order to keep pace with developing production methods and working conditions.

Besides school curriculum, religious education is also imparted in the school regularly. This class is meant especially for Lutheran stud

students yet desirous students are also welcomed. The Lutheran and C.N.I. students have been found attending regularly, while students from other faith join this class very rarely, only in the music period. This is how we have tried to keep christian/Lutheran image of the school.

The religious education in the school is an informal type of education. It is conducted in the school for half an hour before the school is started. The syllabus prepared by the church, is followed in the school. Though informal in spirit yet attempts are made to put it within the framework of formality and for it, tests and prizes are arranged from time to time; nevertheless the total outcome of it seems to me not very encouraging. A genuine interest to the subject seems to be fading, may be so many reason for, but the basic may be the lack of spiritual insight. The spiritual values cannot be ^{measured} ~~estimated~~ with the rod of temporal gains, but it is what today, this informal education is being treated by all.

A new approach to the whole system is the demand of time. A new step, that will help people to form a new concept of the subject. Some practical difficulties must also be overcome. Periodical seminars and teachers hand book will be of great help, which are lacking now.

FINANCE:-

The finance has been the key problem in the school in the past years when school was not recognised by the govt. the deficit was met by the Ilaka but ever since it was recognised, the Ilaka stopped to meet the deficit. People may think that now it is govt. to meet all deficit. There are so many other schools, started, where students from christian families also go, so the interest of the parents may be more to such institutions

The main sources of receiving income to school are as follows:-

- (a) School fee:- It is admissible only from non-tribal students, who are only 4% in the school, so the income is too low.
- (b) Monthly subscription:- The school M.C. has decided to realise monthly subscription from students, who are exempted from paying fee. The students are so poor that this amount also cannot be realised in time; rather sometimes it has to be given up.
- (c) The Govt. grants:- Ever since the free education was introduced in the state, the govt. is to pay in full deficit in salary. In high schools the loss of fee is to be compensated by the govt. so far. The other grants, admissible by the govt. is also paid by only off and on.

Following is the financial position of the students of the school.

Total No.	Number of families grouped as per their income:-					
	One year.	Nine months.	Six months.	Three months.	Daily wages.	
275.	90.	64.	111.	8.	2.	

IMPACT OF THE SCHOOL IN THE SOCIETY:-

The school has produced a good number of students, who have occupied important places in the social life. Sri Bihari Lakra, the present state minister for finance in the state of Bihar is one of the students graduated from the school. Mr. Nemhas Kujur, the special officer in the HEC, Ranchi is one of the Headmasters worked already in the school. Many Many pastors and catechists have also come out from the school.

RESOURCES:-

The immediate resources available is land. The school has been allotted 6.763 acres of land to be ~~exclusively~~ used exclusively for and by the school. So far only 3.000 acres of land have been used including school building, boys hostel and the play ground; the rest is still to be exploited for various purposes. As the land lies beside the main road it offers a very good avenue for ^{some} ~~any~~ kind of development, envisaged. A detail programme to this effect with plan and estimate is ready, awaiting your help and guide to materialise them.

PLAN FOR FUTURE DEVELOPMENT:-

Taking into consideration each individual's need and convenience a new step in the field of education is highly felt beside the syllabus prescribed by the Govt. An education which involves personal-learning self-teaching and self-training is the demand of the time, which is possible only if education ceases being confined within schoolhouse walls.

The following steps are proposed in order to achieve this sublime ideal and final goal.

(i) COMMERCIAL INSTITUTE:- This we propose giving educational a vocational bend in order to make it productive. The lack of this Institute is highly felt and its coming up will really be a timely response to this school in particular and the society in general.

(ii) Teaching on Commerce:- No school in the town has introduced this subject, which gives wider scope in practical life. So we would like to introduce it from January 1973.

(iii) Money Fetching programme:- A programme run in the line of a workshop, in the field of radio-mechanic, carpentry and fine arts; where students and non-students youth will have privilege to exercise their freedom of choice as to means and method, which includes full time education, part time education and self education by economic activity.

(iv) A community Hall:- As Lohardaga is a growing town and has become ^{sub-divisional} headquarters a community hall is the timely response both institutionally and socially, more over a source of income.

(v) Pre-seminary course:- ~~In~~ In the line of an apostolic school, a pre-seminary course is very necessary to be introduced as preparatory class for ~~the~~ prospective seminary students. In this we would gladly co-operate if it is organised on church level.

(vi) Science Block:- The teaching on science subject is going on but the laboratory and its equipments are inadequate. This needs improvement.

(vii) Renovation of present school building:- This is also urgently felt.

(viii) College hostel for women and staff quarters:- This ^{we like} ~~may~~ kindly be put ^{under the plan of} ~~in~~ the total development of educational institutions of the church.

N.B Technical Adviser to School:- Mr Binkas Ekka.
62, New Garden.
Ranchi.

The supplementary Report of Lutheran High School Lohardaga.

The Origin of the school:-

The Mission work by German Missionaries was started in Lohardaga area in the years of 1845-46 A.D. The schooling was the indispensable part of their programme. The Primary School at Lohardaga was started in the year 1871 A.D.; which was upgraded to Upper Primary standard in 1880 A.D. and to Middle English School standard in 1905 for first time and then again in 1921 for the second time.

The start of the High School:- The Middle English School proved to be a great boon to the church, students from far and near and irrespective of caste and creed received their education from this school. Having seen its usefulness to the community at large, the people of the Ilaka upgraded this school with great enthusiasm to a high school standard in the year of 1946 ceremoniously. The late Rev. Benjamin Minz was the first headmaster of the school. As he commanded the respect and confidence of the people both inside and outside the church, he received good response from the public, and the institution seemed to be very flourishing one but the untimely demise of this pioneer leader led the fate of the school to a very grave situation and the school suffered a lot for almost eighteen years. Every next year was proved worse than the former in the lack of proper nourishment and care. The school was left to its own fate.

The present headmaster was transferred by the North West Anchal Samity from Gumla Lutheran high school to this school in the year 1962, when the school was almost on the verge to collapse. There were only forty students on the roll in the school comprising of four classes. After his coming the Ilaka extended its full support and co-operation and met all expenditure of the school until the school was accorded recognition by the govt. The school was reorganised and led to its further development.

The following steps were taken to this effect.

(a) The North West ~~Xanthxwarkx~~ Anchal Youth Work Camp:-

With other short comings, the institution suffered a lot for the want of rooms for various purposes. There was a long line of walls standing naked and challenging its patrons on the one hand and a dilapidated building almost in the state of falling down on the other. The youth of this Anchal took up this challenge in co-operation with the Lohardaga Ilaka. A work camp was organised for a week in the year 1962 in the month of October which is Puja vacation here. The Ilaka contributed for the foodstuff of the campers and the campers had to meet their travelling cost themselves. The total number of campers including the members of the local congregation ranged from 120 to 125 daily. The Rev. Dr. N. Minz was the speaker of the camp who challenged the youth and gave new vision to them.

The campers were to offer their hard manual labour from morning six a.m.

.....to page two.

to twelve noon, with a tea break inbetween. They demolished the old building and made up the ditches in the existing rooms piling up earth therein. In the afternoon they were having Bible studies and games.

The dynamic personality of the Rev. Dr. N. Minz not only challenged the youth of the camp but also gave tremendous encouragement and inspiration. Work, sing-song and fun all went together to keep the programme alive and jolly.

This camp resulted in the change of outlook and brought a new vision to solve some problems. Disappointed hearts were restored and new strength was regained. A new confidence to build this school was infused.

(b) Help from the then CORAGS (Now CASA):-

The then CORAGS or the present CASA is one of the branches of the National Christian Council of India which is involved in the different branches of social action in the country. The years from 1965 to 1967 were that of draught and famine in the country. In this period approach was made to this office and help was procured for FOOD FOR WORK PROJECT and under this programme a cash of Rs. 1383/- was received from this area office, Calcutta. With this amount some portion of the building was provided with roof. Poor people from villages were coming to work in the school and money was paid for that. Not only that, but the members of the school staff and managing committee had also offered their free labour in some kind of activity.

This brought this school to a wider relationship in the christian society, even today a project of three lakhs has been taken up in this area in which this school is also involved providing a godown and a CONTACT PERSON from the school.

2 (c) Local S.C.M. Work Camp:- The building construction work though started in the year 1962 could not be completed soon due to lack of fund. The work was taken up in portion sometimes with co-operation of some helping agencies and sometimes with the school itself after the small fund was collected. The third agency to help was the local S.C.M. which arranged a work camp for a week in the month of June in 1966 during the summer-vacation. This time there were eighty to hundred campers, but most of them were sunday school students. The work camp was inaugurated by the Principal of the Local College, a Hindu friend. Padamshri Rev. J. Lakra was the speaker of the camp.

The camp experienced that public relationship does not limit within the four walls of the christian community. The sunday school students have also great potentiality even for manual labour of their own standard.

(d) Free and regular work programme of the school family:-

No doubt the school was getting help and co-operation from time to time for building construction work but this could not complete the

whole project, so we had to organise a free and regular work programme on behalf of the school family. Once in every week students, staff and sometimes even local people offered their free labour and it was in 1969 the inevitable aspect of the building construction work was completed. A thanksgiving day was observed on 5th September '69 which is also the Teachers' Day in India and it was at this occasion the small school hall was named as BENY HALL in the remembrance of the first headmaster.

The place of duty however the least it may be is the place of vision in life.

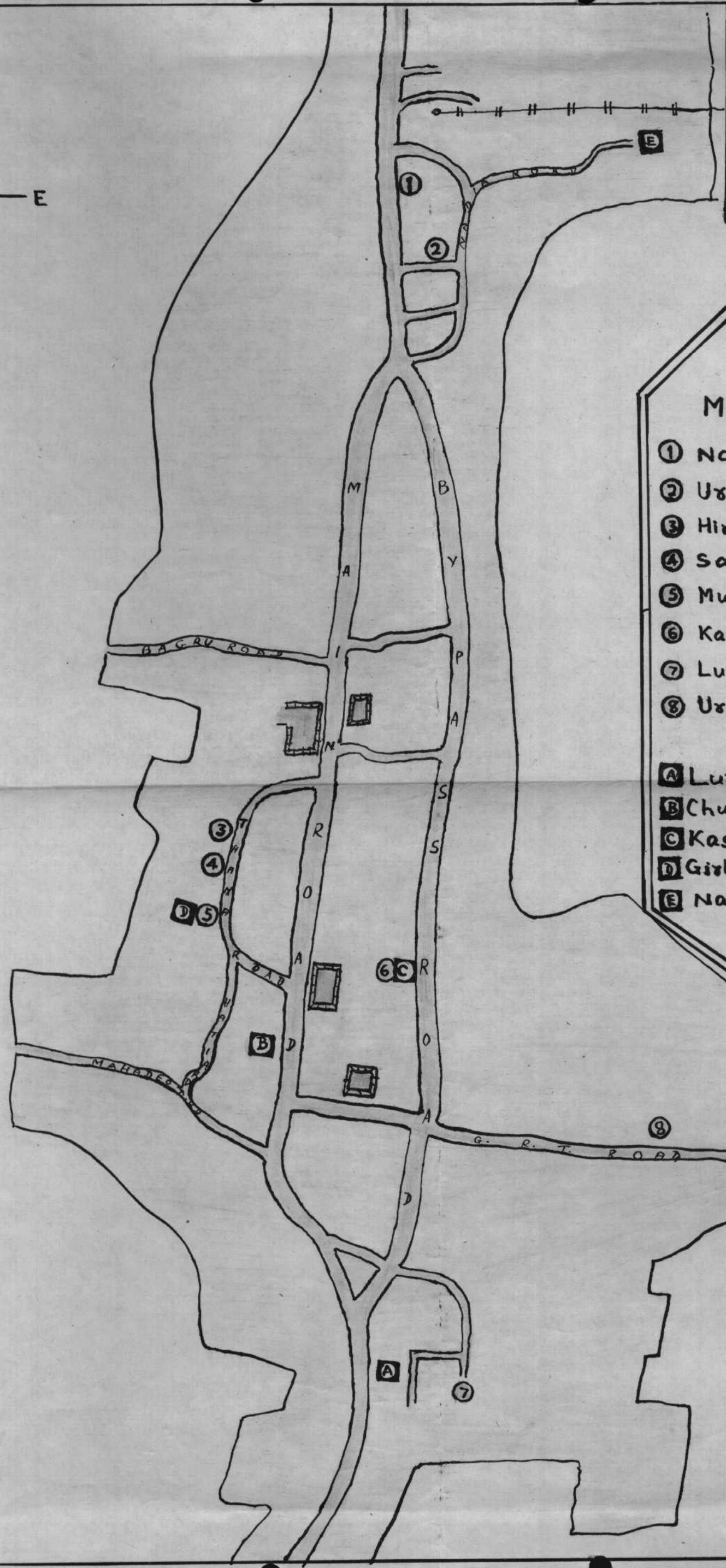
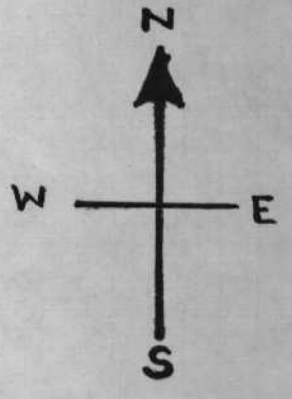
(e) Subscription campaign to raise money for school fund:-

The building construction was the one part of the total programme, the other part was to raise money from the public for school fund. For it a few groups were prepared which visited several congregations and explained the need of the school which the congregation responded sympathetically.

The development work taken place in the school was watched and evaluated by the education department so partial recognition was accorded in the year 1963. and the ^{full} recognition in the year 1964 December.

(f) Start~~ed~~ of science teaching:- Though the school has been confronted with manifold problems nevertheless efforts are made to make some sort of advancement after every two or three years. It is with this indomitable spirit the M.C. decided to start teaching in science subject. So this subject was started from the year 1970. in the school.

MIDDLE AND HIGH
SCHOOLS
OF
LOHARDAGA TOWN



INDEX

MIDDLE SCHOOLS :-

- ① Normal M.S. Lohardaga
- ② Urdu M.S. Lohardaga
- ③ Hindi M.S. ,,
- ④ Sanskrit M.S. ,,
- ⑤ Municipal Girls' M.S. ,,
- ⑥ Kasturba Girls' M.S. ,,
- ⑦ Lutheran M.S. ,,
- ⑧ Ursuline Convent M.S. ,,

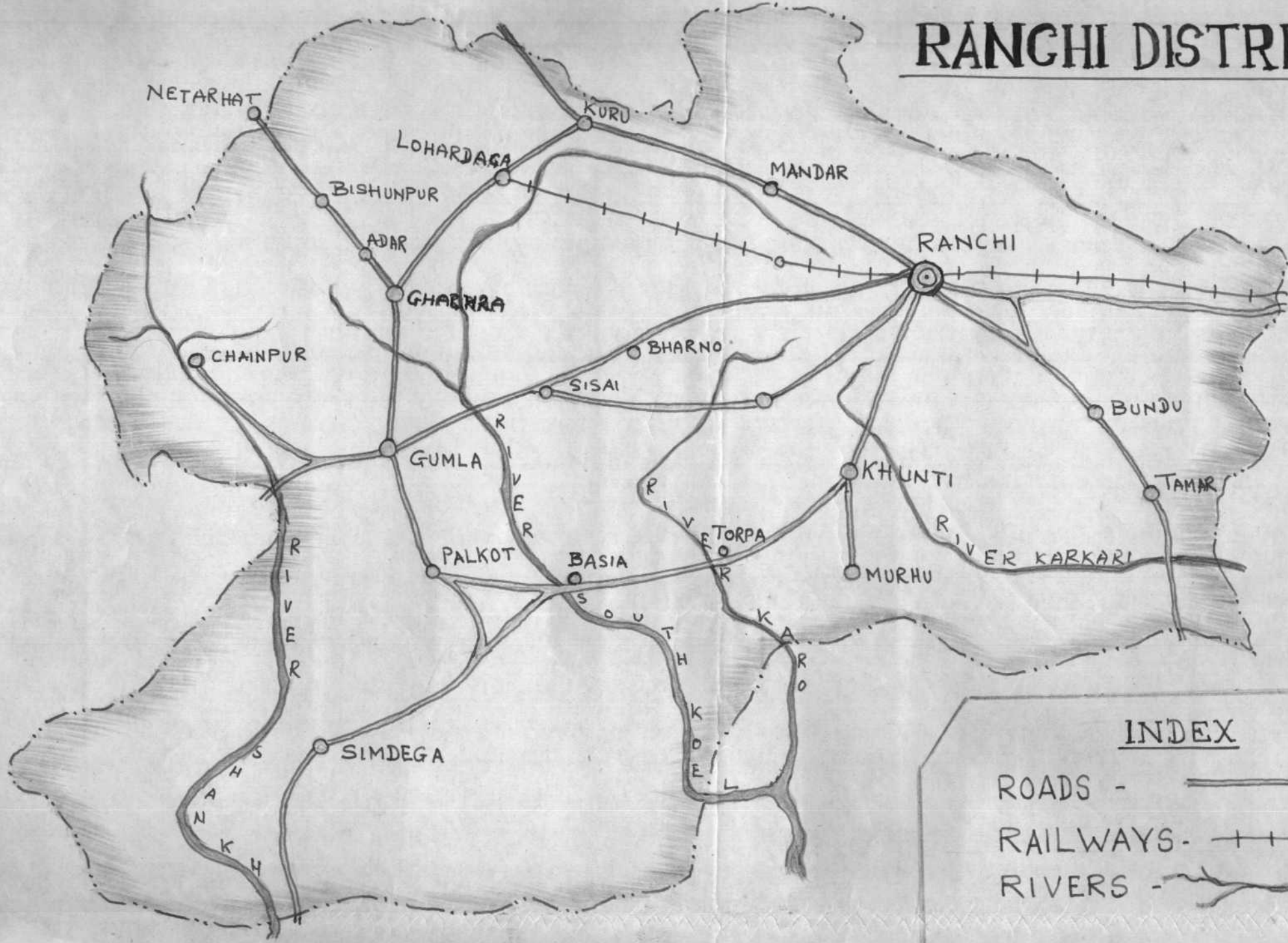
HIGH SCHOOLS :-

- Ⓐ Lutheran H.S. Lohardaga
- Ⓑ Chunilal H.S. ,,
- Ⓒ Kasturba Girls' H.S. ,,
- Ⓓ Girls' H-School ,,
- Ⓔ Nadia Hindu H.S. ,,

Roads ==

DRAWN BY - J.M.L.

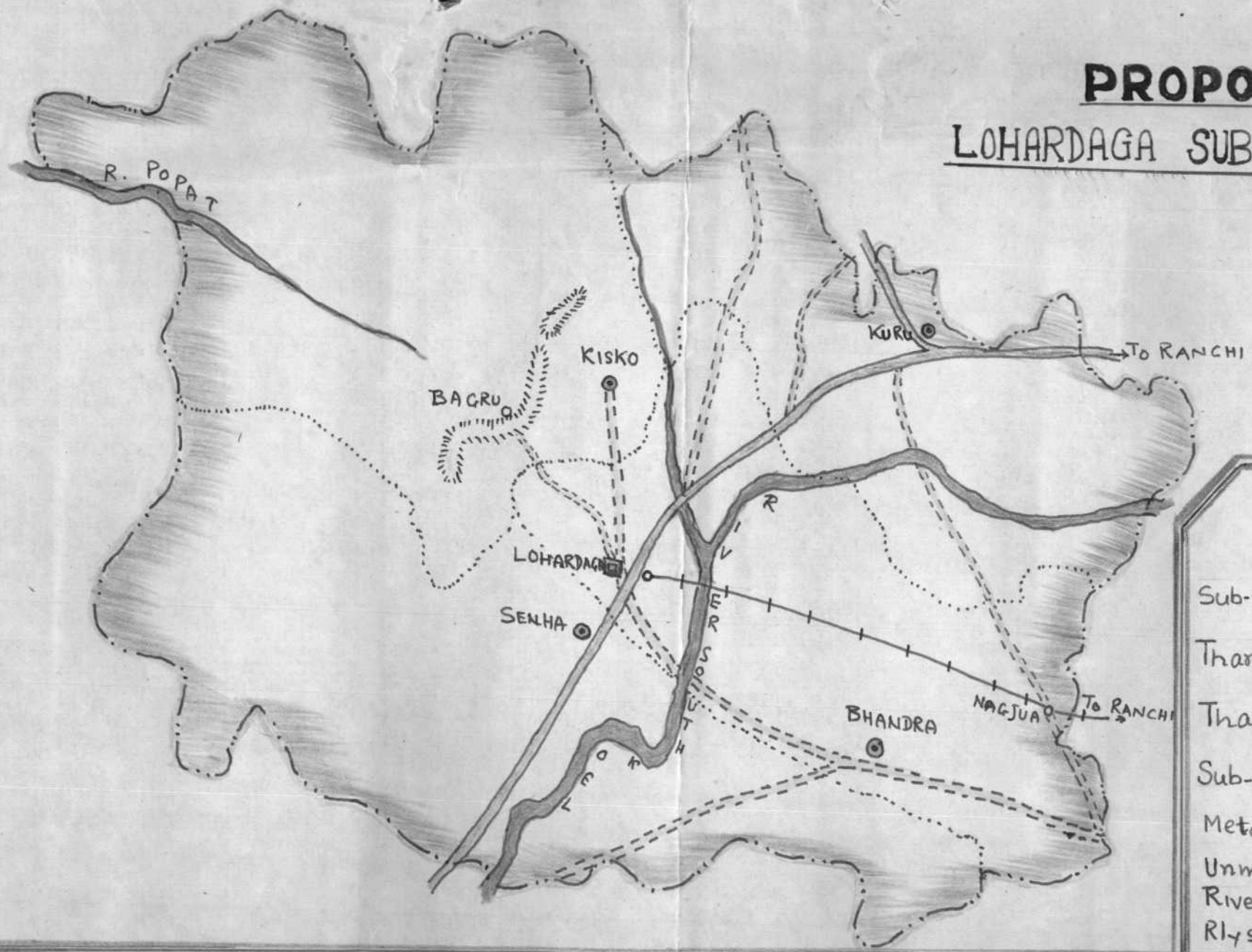
RANCHI DISTRICT



INDEX

- ROADS - —————
- RAILWAYS - - - - -
- RIVERS - ~~~~~

PROPOSED LOHARDAGA SUB-DIVISION



INDEX	
Sub-division Boundary	-----
Thana Boundary	.....
Thana	●
Sub-division H.Q.	▣
Metalled Roads	————
Unmetalled "	-----
Rivers	~~~~~
Rlys.	++++
Hills	~~~~~

Lutheran World Federation / Department
of World Service - Community
Development Service (CDS)

LEITZ

1656 Trennblatt
zum Selbstausschneiden
von Registertasten

Gossner Church (Church membership 270,000)

- I. Salary for 2 Executive Officers (1 Supervisor f. Prim.+ Middle Schools,
1 Supervisor for High Schools);
office establishment etc.
2 x Rs. 7,000 per year Rs. 14,000/annually
- II. Central Education Fund 48 Primary Schools) Rs. 100,000
47 Middle Schools)
15 High Schools) Rs. 500,000
Training Schools)
- III. Educational Projects / Phase I - 3-year program Rs. 6.832,635
(according to KSS Priority List -
KSS-meeting on November 3 to 8, 1972)
Details see attached special form

		Rs.	
1	P41 Govindpur	<u>High School</u> , boys and girls Construct.of new school,hall,electr.+water supply teaching equipment	536,283 DCC
2	234 Kinkel	<u>Lutheran High School Kinkel</u> Construct.of new school,hall,electr.+water supply teaching equipment	1.000,000 CDS
3	P42 Khutitoli	<u>Khutitoli High School</u> New buildings: School,hostel,hall; agric.projects, dairy farm	1.176,475 DCC
4	P36 Ranchi	<u>Hostel for College Boys</u> (150 or 200?) New building, electr.+water (well), superintendent's quarters)	672,400 DCC
5	P44 Ranchi	<u>Hostel for College Girls</u> (100 or 150?) New building, electr.+water (well)	512,000 DCC
6	P70 Khunti	<u>Hostel for Women's College</u> (100) New building, electr.+water	160,000 CDS
7	P15 Simdega	<u>Hostel for College Boys</u> (36 rooms) New building	510,000 DCC
8	P21 Rajgangpur	<u>Money Fetching Building</u> (22 Residences) New building	609,820 DCC
9	P43 Ranchi	<u>Renov. of Gossner High School</u> (800 Students) Renov.of school, office, Stosch hostel building	619,295 DCC
10	P48 Lohardoga	<u>Renov. of Lutheran High School</u> Renov. of school,	608,190 DCC
11	P45 Kovonjo	<u>Renov. of High School Kovonjo</u> Compound wall, water f. irrigation	71,875 DCC
12	P30 Takarma	<u>Science Block Eidness High School</u> Construc.of new science building	177,397 DCC
13	P47 Marcha	<u>Compound Wall Lutheran High School</u> Compound wall,well + pump + engine, watchman's quarters)	153,900 DCC
14	P72 Ranchi	<u>Bethesda Women's Training School</u> Developm.of land, well digging	25,000 DCC
		TOTAL	6.832,635

Handed over personally:

		Rs.
Chainpur	<u>Scheme for Development of School</u> Finance, drawn up by teachers' assist. Chainpur	697,687
	Purchase of 4 trucks	
Ranchi	<u>Youth Project - Tentatively Child Care Centre</u> Many varied activities; planned by Mrs. Paradeta, Rev. Minz)	386,000

FIRST DRAFT

Thoughts after a trip to India from October 1 to 30, 1972

Right from the outset I like to express my heartiest thanks to all friends in India, to Dr. Rajaratnam for the preparation of the journey and the announcement of my visit to the churches, and to all church leaders, project holders, and the huge number of people I met. Wherever I came, there was such a friendly welcome, overwhelming functions, and many efforts had to be made to meet me or to take me to far away places. I was given the opportunity to get acquainted with CDS projects and aspects of importance to the churches. All this is very much appreciated and I like to repeat: many thanks.

The schedule included visits to all nine churches; attached hereto is the exact travel plan. I saw almost 40 of the 60 approved CDS projects in India and discussed about the same number of new ideas, plans and sometimes already pending applications. My Indian friends will remember that I stressed already during my visit that the amount requested for India at this time exceeds the annual amount that CDS normally receives for its global tasks and that therefore a choice will have to be made. I promised that sometime after completion of the visit, return and discussion with CDS staff and various other groups I would come back to the plans submitted to us in writing or presented orally. In each individual case this will be done.

This summary is to give an overall idea of the situation as I see it after this journey and the trends that are internationally applicable with regard to development work. Before coming to more specific aspects of development services, I like to list some of the features that struck me particularly during this visit to India.

India, as has often been stressed, is more than a country, it is a sub-continent. Therefore, we cannot deal with the Indian churches the same way this may be possible in other countries and have to give careful attention to the peculiarities that apply to the individual churches. Nevertheless, it is of mutual benefit and of great value that on certain issues or at certain occasions India as whole is presented and heard as one voice. In this context the FELCI fulfils a necessary and useful role.

Each of the nine churches has its own history, background, geographic area, size, leadership, administrative system, budget, and there are tremendous differences in some or all these points between all the churches. Outside support to the ongoing work of the church differs from zero to very large portions of the budget, but generally I found the churches in a real struggle to make ends meet. Often they are caught between decreasing subsidies, increasing costs and increasing tasks. Wherever possible, I asked about the main problem for the churches and their highest priorities if they could choose: most often the answer is: strengthened leadership, higher training for pastors, evangelists and other church workers, money-fetching investments that would assure a permanent income and put the churches on sound financial feet. In quite a few cases the churches dispose of excellent properties in towns at main roads. It must also be understood that the Christians are in a minority and this, e.g. in the North, may mean struggle and additional difficulties. Also, the Lutheran Churches or Lutheran missions have mostly worked among very poor tribal groups and until today the large majority of the church members are on the lower ranks of the Indian society.

Up to July 1972, the Indian churches have carried through 60 development projects with funds channeled through CDS = \$ 3.213.949. The division into numbers of medical, educational, agricultural and self-help/water/hostel/various projects is about equal although the lowest number concerns agricultural projects. The division into funds invested shows a predominance on educational projects. I found many projects well-run, well-kept and fulfilling their purposes. Some are outstanding examples for vision, efficiency and leadership. Generally, the donors who granted the funds can be assured that these are well-spent.

Education

Seen from the churches' point of view, there is value in providing and maintaining Lutheran schools. This offers education to church members who otherwise would never have a chance and to many other children too. It stirs interest and community sense among the congregations or districts that are responsible for these schools. It often guarantees a spirit and quality of education that is not found elsewhere. Due to the fact that generally higher and higher examination standards are set for all kinds of ongoing education and training, students feel forced to go from middle school to high school, from high school to college and from college to PUC in order to get a certificate that enables them to apply for further training. It has to be underlined that the value of the certificates cannot be compared with the value of examinations certificates in the corresponding translation - high school leaving certificates - Abitur. This is mentioned not in order to degrade Indian education but to help to understand the situation which is not comparable with the one in Western Europe. Our entrance qualifications are different, and it may not be the question to reflect which ones may be more appropriate; one has to accept a given situation in a country or rely on the people in that country to make an attempt for changes. It should be brought to their attention, however.

As far as schools and, increasingly, colleges are concerned, the following aspects come to mind: India faces at the same time illiteracy as unemployment of university graduates and other highly trained manpower. It has been stated that education is the only capital a youngster can get - that it is nobody's responsibility, also not the Government's or the churches', to provide work for him; that normally, and even if it may be after some years only, a well educated person does find a job. Problems for the churches stem from the fact that it is often difficult to maintain the schools, keep a minimum standard of equipment, pay the salaries to the teachers; not to speak of the capital needs for expansion.

Additional thoughts may have to be taken into account. When in the future will the Government of India take over the schools? It is a recognized fact that education belongs to the basic duties of governments. At that day resources will be free that have to be used for education work today; at the same time the basis of religious education and influence on children is gone, and the churches will have to look for new systems. Assistance is being provided in this field through the LWF Department of Studies.

How do church schools in India today qualify for assistance through CDS? Apart from the fact that available funds would be totally insufficient to cover pending requests - see figures on attached sheet - there is a principle and policy question involved. Shall we assist where the overall educational facilities are largely insufficient or inadequate for the number of children in school age? Shall we encourage focal institutions of education (Schwerpunktschulen), e.g. one or two top class institutions for a given church (e.g. concentration in Chhindwara for MP, Ranchi for Gossner Church)? Shall we make funding of additional schools or upgrading dependent upon the prospects of the students to find further education or work? Then we could probably stop all involvement in education work.

These considerations are of a theoretical nature and touch the policy of CDS at this stage perhaps more than the possibility to put them into practice in India.

Vocational Training

Despite the fact that there are many unemployed in India today, it seems to me that there is a lack of skilled manpower for certain professions like plumbers, electricians etc. Some churches have asked for vocational training schools in order to solve the problem of their unemployed, unskilled school leavers. Overpopulation and poverty/unemployment are often named as India's problem number one. Churches may in exceptional cases be able to set one or two examples of how on a small level national problems can be solved. I wonder if the Indian Lutheran Churches would be in such positions today. Vocational Training involves expert planning and execution, it combines pedagogical, professional and business qualifications, and an intimate knowledge of local and regional requirements and possibilities. Skills for Progress (SKIP) is said to be a useful organization for anybody involved in technical and vocational training and should be consulted by anybody involved in such training. CDS has, however, no experience with SKIP and we cannot stand for its quality and effectiveness. How else can the churches take a share in the responsibility for the young? Provide domestic scholarships for a few of them? Get engaged in small-scale undertakings - under whose leadership, whose financing? One solution seems to be an organization like Vikas Maitri in Ranchi, an ecumenical organization (Protestant/Roman-Catholic) for the furtherance of socio-economic development in the Chotanagpur region.

Of the training institutes I have seen some had difficulties. Some of them date back to early missionary years. Some are poorly equipped, some are fully or partly closed. Management problems are in the fore-front, this including lack or shortage of operating funds or training grants, ability, integrity, institutions started from groups abroad with good intentions but insufficient preparations also psychologically, so that the churches do not fully identify with such projects and fail at the moment they have to take over. It is to be hoped that new applications at this time avoid such shortcomings.

Medical work

The medical work varies so much that it is almost impossible to say anything. There are overcrowded hospitals of high standard, necessary and high-class specialized work for leprosy and blind work. But I had the impression that quite a few hospitals are not filled up to full bed-capacity. The reasons may be that Government hospitals offer free treatment while church hospitals have to demand payment admittedly also provide better service and facilities. All medical institutes should be made aware of methods and value of comprehensive health care and get in touch with the regional agents of the CMAI. Comprehensive care should then go beyond medical service and reach out to nutrition which in turn would touch water supply - well-digging - and agriculture. Right now, it would seem that none of the churches has the necessary manpower and funds to be involved in such programs; it is also not taken for granted that they would and maybe could accept it as their obligation. There are even areas where the church would be under suspicion if it were to engage in many such tasks.

80 % of India is rural area, 50 % of the rural population does not own land but depends on landlords and casual work. The green revolution has raised the grain production in India from 94 million tons in 1967 to 112 million tons in 1972, but the poor of India today are poorer than ten years ago. 30 million people have left rural areas and moved to cities. Is it unrealistic to confront our churches in India with such quickly assembled figures and to expect them to be partners with us in a task where we have no answer?

Where do we go, how do we go, and with and for whom do we go?

No. 1030/V2/KSS-50

Ranchi Dated 28 Nov.72.

To
Miss Christa Held
Secretary C.D.S./LWF.

Rev.M. Seeberg
Director G.M. Berlin

Subject:- Education Policy of the Gossner Church.

Dear Brother/Sister,

Since a long time the Gossner Church was trying to adopt certain policy on education in the G.E.L. Church, but without success. But fortunately the recent visit of Dr. Grothaus enabled the Board of Education to adopt a policy on education. The minutes of the Education Board dated 28.10.72, and the report of the Commission set by the KSS regarding education policy matters dt. 5-6 Nov.72 are enclosed herewith for your information and perusal, as Appendix I & II, both approved by the KSS vide item No.37 of the KSS minute of its meeting dated 3-8 Nov.72, which reads:- "Much discussion was made on the priority list of the Education Commission regarding projects and final list was made as follows:-

I (a) Topmost priority for salary to teachers.

For this the KSS decided to create the Central Education Fund for general education. For the Middle and Primary schools the fund of Rs.100000/- , and for High schools and Training school Rs.500000/- will be needed

(b) Salary for two Executive Officers, Office establishment, salary for staff and office equipments etc. One Executive officer will supervise the Middle and Primary schools and the other will supervise High schools. The expenditure on these two officers will be Rs.7000/- per year.

Thus to get such a huge amount we appeal to you to help us in creating the General Education fund, and in managing the schools in a proper way. Please help bear the expense on the above projects so that the Church may be able to serve its people through education.

II. The list of Major projects and Minor projects approved by the KSS are also given below. In this connection I have to say that the plans for two to three years be made so that the construction and repair works on buildings may be completed.

Secondly the priority list for projects was made after a good deal of deliberation. The list of the projects are made in such a way that it covers the entire area of the GEL Church. If the work is not done according to the priority list then there will be misunderstanding among the people, as the GEL Church consists of members from different communities. The KSS does not want that such a situation should arise, and it does not want such work where projects be taken up in one particular area. Therefore I request you that while considering the projects to be sanctioned the priority list approved by the KSS be taken into mind, so that peace and unity of the members of different communities in the GEL Church may not be perturbed.

..... contd

Major Projects:- Construction of High School buildings.

- (a) 1. Govindpur Boys and Girls' High schools. ✓
- 2. Luth High School-Kinkel
- 3. Khutitoli High School. ✓
- (b) Hostels:-
 - 1. College Hostels for Girls and boys at Ranchi. ✓
 - 2. College hostel for girls at Khunti ✓
 - 3. College hostel for boys at Simdega ✓
- (c) Money fetching building at Rajgangpur. ✓

Minor Projects:-

- 1. Renovation of Gossner High School, Ranchi. ✓
- 2. Renovation Of Loharadaga High School, Lohardaga. ✓
- 3. Compound wall and pumping set for Koronjo H. School ✓
- 4. Science building at Takarma H. School ✓
- 5. Pumping set and compound wall at Marcha H. School ✓
- 6. Bethesda Girls High School-- completion of school hall and renovation of H. school buildg.
- 7. Gumla-- Fence and Science apparatus.
- 8. Bethesda Womens Trg. school-- development of land.
- 9. Chainpur- Pumping set and fencing.

Out of the above mentioned priority list the following have already been submitted to CDS/LWF.

- 1. Project request for Gelel Ras Girls High School, Govindpur CDS-P-40
- 2. Kinkel High School-----CDS-234
- 3. Womens College hostel Khunti---CDS-P-70 ✓
- 4. College Boys hostel Ranchi----CDS-P-36

The above priority list are for first phase which the GELC wants to complete in three years with the help from abroad. The Education Commission which produced the list of first phase has also been requested to submit list for the second phase in future.

This is a great step taken by the Gossner Church to maintain its schools and to reform them which it cannot do without the outside help. Your attention towards the Gossner Church undertakings will be a great help. So the step was taken in the right moment with the help of Prof. Dr. Grothaus.

We appeal to the CDS and the Gossner Mission to extend their helping hand, sympathetically so that we may proceed further in the service of the Lord through education.

With kind regards,

Yours very Sincerely,

J. Topno
28-11-72

(Rev. J. Topno)
Pranukh Adhyaksh
GEL Church Ranchi.

- cc: Prof. Dr. Grothaus
- Dr. K. V. Stieglitz Chairman
Inter Church Cooperation.
- Dr. Shaefer
- All concerned Headmasters/Headmistresses.
- All Ilaka Chairmen.
- Anchal Adhyakshes.
- Chairman Education Board.
- Secretary Education Board.



The Commission appointed by the 2nd Headmasters' Conference, the same duly endorsed and approved by the Board of Education and the KSS respectively met under the Chairmanship of Sri. H. Samad, Chairman Board of Education on 5th and 6th November. Dr. Grothaus was present on both days to guide and help us in our deliberations.

Aim of the Commission: The aims of the Commission have been to work out details of the entire educational programmes on the lines prescribed at the page 3 sl. number (a) to (i) in the minutes of the Education Board held at Gumla on 28th October. For want of sufficient and suitable time the commission could not cover all the points as detailed at the afore-said page 3.

Therefore the Commission limited itself to two main points namely:

- (1) formulating policy regarding education in the church and
- (2) setting priorities.

1. Policy for Education: Policies formulated by the Commission are as follows:-

- a. That we maintain all the existing schools - Primary, Middle High and training.
- b. That door for opening new schools is kept open considering future needs and situations.
- c. That we emphasise on opening of kindergarten schools at all important Church stations, keeping them entirely free from any outside interference and control. (Government)
- d. That adult education be taken up.
- e. That projects be taken up Anchal wise or in another manner be terminated by the KSS.
- f. That wherever possible combined program for constructing halls, science-buildings, playgrounds etc. be planned for a family of schools.

2. Ways for maintaining our institutions:

- a. That salary for teaching staff be so arranged as to ensure regular and timely payment.
- b. That buildings be built a new or improvement be made to existing school buildings to house our institutions.
- c. That hostels for pupils and other purposes be erected.
- d. That resources be developed.

3. Setting of priorities: I. Criteria for priorities:-

- #a. That new buildings for such schools as have no resources to maintain them be not constructed.
- #b. That schools intending to introduce vocational training be given priority.
- #c. That centers of learning with possibilities for development be given priority.
- d. That schools which undertake special training in religious subjects with a view to produce Candidates for Pastors for the church be given priority.
- e. That places which have special situation from numerous points of view be given priority.

II. Priorities set are as hereunder:

- a. That teachers salary be given topmost priority.
- b. That hostels for boys and girls separately be constructed.
- c. That each Anchal be given on major project such as constructing a new schoolbuilding or development of resources.
- d. That minor projects such as science apparatus, teaching aids, furniture and equipments be made available to all schools at a time.

4. Powers and Functions of Executive Officers: It was agreed that powers and functions of the executive officers be defined by the board and approved by the KSS.

5. Relationship between Education-Department and the Board of Education Agreed that relationship between the Department and the board be defined by the Board and approved by the KSS.

6. The Commission could not give a final shape to priorities for want of time. It is left to the KSS. Some supplementary notes are submitted by Dr. N. Minz and Dr. Grothaus to complete the recommendations.

The Education Board met in the office of the Headmaster, Lutheran High school Gumla beginning with a word of prayer led by the Chairman. The following members were present:-

1. Mr. H. Samad, Chairman 2. Mr. A. Lakra, member 3. Mr. Th. Ekka, member 4. Mr. P. S. Barjo, member 5. Mr. J. S. Topno member 6. Rev. N. Ekka Secretary.

The minute of the 2nd Headmasters' conference was put on the table. After going through the contents of the minute the following actions were taken.

(I) Resolved to adopt the findings of the 2nd headmasters conference held at Chainpur and endorse to the KSS for approval and the further needful. The findings read as follows:-

"This conference pronounces that the church educational institutions are by their very existence and nature centre of creative activities and are God's instruments to transform the human society by accepting the challenges of the time. Our society to-day is faced with rapid industrialisation and its allied activities on the one hand and the rapid socio-economic changes on the other. The church has a special role to get itself involved in this situation in order to witness Christ in all activities of the society. We are aware that the country which is being prepared to achieve socialism has also greatly being influenced by radicalism in the socio economic field. The church as an instrument of God must play its role in consonance with the teachings of the Lord. The church must give emphasis on the positive value of Christian stewardship in its various activities in the society. It must teach social education and to this end we feel that Christian educational institutions must be maintained and fully equipped for their positive role.

" This conference; therefore lays down the following programme of the church namely:- (a) Total formation of the human person. (b) Welfare of the society of which he is a member. (c) Building up of a world that is fully and (basically) human and at the same time open to the demands of the extra human. Stress is laid on the formation of the human person in the context of the society he lives in.

How this is to be done is further clarified:- (a) Training of personal freedom and self discipline. (b) Cultivation of positive quality of mind that can take on the challenges of adult living. (c) Personal skills for earning a living and contributing to the welfare of the society.

Society is never static. It changes continually. Education is the most powerful agent in determining social changes. It is therefore the responsibility of christian education to bring about social transformation so as to bring about a happy welfare society. Christian education therefore endeavours--to promote social justice--to wipe out distinctions of race or class--to proclaim by word and deed equality and brotherhood of all men.--to wage war on attitudes which tend to isolate certain privileged groups from their less fortunate fellow countrymen.

Consistent with its objectives the building up of a happy home christian education seeks to develop in man personal intelligence and skill, making him creative and enabling him to perfect the things around him and harness them to his needs.

(II) Resolved to adopt the recommendations of the conference to the KSS endorse to the KSS for approval and the needful. The recommendations read as follows:-

That a department for University, Secondary primary education and training be established under the KSS. In its functions it will have two executive officers who will be full time employees of the church. The department will have an independent budget under the KSS for the purpose of administration. This department will be Central administrative body. The present Board of Education will be a link between this department and the KSS. It is understood that the Board of Education and the KSS will not interfere the general administration of the Education Department.

The Department of Education will maintain a central Education fund for its developmental and emergency work. For its administration the Department will have its own budget. It will be a sort of revolving funds

It is acknowledged that under the present constitutional set up the Ilakas are directly responsible for the maintenance and up-keep of the educational institutions. Similarly the Headquarters Congregation is responsible for the Schools within its jurisdiction. This is in keeping with the conception of christian stewardship in which the individual member of the congregation express themselves towards their responsibilities.

The Department will have to prepare projects for generating funds for its programme. Such projects should include among other things the project of constructing shops for rent in places wherever possible.

The Department under the Education Board will have the following responsibilities:-

- (a) It has to determine priorities in its programme.
- (b) It has to locate and identify the real needs of Institutions.
- (c) It has to plan and implement vocational courses.
- (d) It has to arrange regular courses for the training of teachers.
- (e) It has to maintain close contact and proper relationship with Govt. Departt.
- (f) It has to find out the possibility of inter-church aid.
- (g) It has to implement religious curriculam in the school. This will also include revision of the curriculam if and when needed.
- (h) It should have a programme of good Christian hostels.
- (i) The department should correspond with the different agencies through the Pramukh Adhyaksh.

This conference strongly feels the necessity of appointing a Commission consisting of seven persons namely:- Sri.N.E.Horo M.P. 2. Dr.N. Minz, 3. Sri. H. Samad, 4. Sri.C.A.Tirkey, 5. Sri. A.Lakra, 6. Miss H. Bhengra, 7. Miss S.M.Bodra to work out the details of the entire educational programme aforesaid. The KSS is requested to immediately approve this commission in its first meeting.

The conference recommended to create one Central Education Funds for high schools , training school , primary and Middle Schools.

For raising funds for the Central Education Fund the conference decided to implement the decision of the last conference and to use the following means on Ilaka level -- 1. Contributions from bigger Ilakas @ Rs.50/- and from small Ilakas Rs.25/- per annum.
2. Special offering on one Sunday once a year.
3. The allotment of landed property to schools.

The fourth means of approaching old students for contributions should be used for raising fund for the schools. It was suggested to make a list of all the ex-students and to approach for contributions.

The following priorities were enumerated for the use of Central Education Fund:-

1. Salaries of Executive officers & Office - expenses.
2. Salary to High Schools and Training School.
3. Development projects including primary and middle schools.
4. Teachers' training (Refresher course)

It was decided to hold the next Headmasters' Conference at Khutitoli during Puja holidays. The proceedings of the Conference were closed with vote of thanks by the Chairman of the Education Board on behalf of the Conference.

Sd/- H. S.mad 1/11/72.
Chairman, Bd. of Edn. GELC.

Sd/- Rev.N.Ekka, 1/11/72.
Secretary Edn. Board GELC.

GOSSNER EVANGELICAL LUTHERAN CHURCH

(Regd. under Societies Registration Act XXI of 1960)

PRAMUKH ADHYAKSH : REV. J. TOPNO
UP-PRAMUKH ADHYAKSH : REV. DR. N. MINZ
SECRETARY : MR. C. A. TIRKEY
TREASURER : REV. N. BHUJNYA

HEAD OFFICE
G. E. L. Church, Ranchi
Bihar/India *
Phone : 23158

No. 1075/72/KSS-50

M M
Ranchi Dated 14th Dec.72

To

Miss Christa Held
Secretary CDS/LWF

Rev. M. Seeberg
Director Gossner Mission
Berlin.

Sub: Education Policy: GELC.

Dear Brother/Sister,

Kindly refer to this office letter No. 1020/72/KSS-50 dated 28.11.72. According to the advice of Dr. Grothaus the expenditure on one Officer and office was 3500=00 DM (about Rs.7000/-) In our above letter the amount of Rs.7000/- has been erroneously shown as expenditure on two officers, per year. This amount may therefore please be corrected as Rs.7000/- for one officer and office, per year.

With kind regards,

Yours Sincerely,

Pr. Adhyaksh
14-12-72

Pramukh Adhyaksh
GEL Church Ranchi.

cc: Dr. Grothaus
All KSS Officers
Chairman Edn. Board.

Summary of CDS Projects

I N D I A

<u>Categories</u>	<u>Number of Projects</u>	<u>Amount US\$</u>
I Medical Projects	17	717,692
II Agricultural Projects	13	566,275
III Educational Projects	16	1,276,702
IV Social and Self-Help Projects, Hostels, Community Centers, Water Projects, etc.	22	1,301,575
	<hr/>	<hr/>
Total number of Projects	68	3,862,244
	<hr/>	<hr/>

January 1973

I N D I A

<u>No.</u>	<u>Name of the Project</u>	<u>Project No.</u>	<u>Category</u>	<u>Amount \$</u>	<u>Donor</u>
1	Agric.School & Training Farm at Grahampur	12	II	45,000 10,930	BfdW LH
2	Ext.& Modernization of a Printing Press in Ranchi	22	III	56,500	BfdW
3	Training Workshop for Production of small Tools, Purulia	27	III	49,750	BfdW
X 4	Medical Instruments for Padhar and Khurai Hospitals	28	I	20,250	BfdW
5	Ophthalmic Instr.f.Dr.Joseph Eye Hospital, Tiruchirappalli	29	I	5,655	BfdW
6	Girls' Hostel at Dinhata,Cooch Behar	34	IV	14,400	LH
7	Establ.of 10 small Farms in Puthimari	35	II	5,000	LH
8	Simon Leprosy Colony	39	I	15,000	LH
9	Establ.of Hostel & School f.blind Girls at Cooch Behar	46	IV	7,000	LH
10	Agric.School & Train.Farm Seja	48	II	56,000	Oxfam
Y 11	Ext. of Padhar Hospital	51	I	224,070	CA
12	Exp. of Dr. Joseph Eye Hospital, Tiruchirappalli	56	I	7,500	LH
13	Agricultural Demonstration Farms at Sarnatoli and Lali	62	II	3,875 2,737	LWR Denmark
14	Hostels and Student Center in Tirupati	67	IV	102,250	LH
15	Resettlm.of 50 Refugee Families, Cooch Behar District	80	II	32,500	LH
16	Equipment for Moses Gnanabha- ranam Eye Hospital	86	I	4,825	LH
17	Ext. and Impr. of School and Orphanage, Porajar	96	III	15,500	BfdW
18	5-Year Ext.of Educ.Progr.at Agricultural Inst. Allahabad	113	II	61,300	LH
19	2 Irrigation Tanks at Jorai	114	IV	5,000	Finland

I N D I A

<u>No.</u>	<u>Name of the Project</u>	<u>Project No.</u>	<u>Category</u>	<u>Amount \$</u>	<u>Donor</u>
20	Luth.Christian Hospital in Shahdol	115	I	118,750	BfdW
21	Ext. of Danielson Multipurpose Higher Secondary School	116	III	44,625 191,625	BfdW CA
22	Farmers Training Center Seja	135	II	25,000	LH
23	Hostel for Bethesda Women's Training School	146	IV	8,267	LH
24	Leprosy Hospital at Salur and Kurupam Base Hospital	160	I	44,068	LH
25	Farming Program at Saldoha Leprosy Home and Hospital	161	II	15,234	BfdW
26	50-Bed Hospital at Gudali with Nurses Training Facilities	169	I	32,000	BfdW
27	Water Supply f. KMF Hospital	178	I	18,000	BfdW
28	Hostel and Vocational Guidance Center, Chhindwara	199	IV	68,750 10,000	BfdW LH
29	Luth.High School, Chainpur	200	III	77,322	CA
30	Kabis High School	201	III	92,000	LH
31	Benagaria Middle School	222	III	20,553	LH
32	Bethesda Girls' Middle School, Ranchi	223	III	27,050	LH
33	Staff Residences Bethesda School	224	III	6,295	LH
34	Ext.of Barkuhi Higher Sec.School	225	III	132,750	KED
35	Student Guidance & Fam.Life Inst.	226	IV	18,853	BfdW
36	Tube Well Boring Project	227	IV	200,000	KED
37	KEMPS Girls' Hostel	228	IV	15,000 9,450	LH Finland
38	Ext. of Dr. Joseph Eye Hospital, Tiruchirappalli	233	I	29,158	LH
39	Augustus High School Kinkel	234	III	78,000	
40	Agric.Reh.Progr.at Vizianagram Leprosy Home and Hospital	243	II	36,773	LH

I N D I A

<u>No.</u>	<u>Name of the Project</u>	<u>Project No.</u>	<u>Category</u>	<u>Amount \$</u>	<u>Donor</u>
41	Tirupati Student Hostels and Center (add. request)	244	IV	26,000	LH
42	Social Uplift Housing Project Guntur District	247	IV	33,600	LH
43	Higher Sec. School, Sagar	257	III	128,560	LH
44	Hostel at Gumla	289	IV	24,110	Netherl.
X 45	Hostel at Betul	290	IV	138,115	KED
46	Ext. of Leprosy Hospital Salur	300	I	9,000	LH
47	Lab. f. Iswari Prasad Dattatreya Orthopaedic Center Madras	315	I	14,041	BfdW
48	Electrification of Naraynpur Village	325	IV	22,238 11,512	Als. Lorr. LH
49	Ext. of Hospital at Shadol	335	I	93,750	BfdW
50	Ext. Progr. f. Dr. Joseph Eye Hosp.	336	I	50,625	LH
51	Extension of Secondary School Nellikuppam	341	III	85,907 85,900	LH KED
52	Exp. Program for Dairy of Allahabad Agricultural Inst.	342	II	130,000	BfdW
53	Crop Prot. Scheme in villages near Allahabad Agricultural Institute	343	II	76,306	BfdW
54	Hostel f. Girls at Visakhapatnam	364	IV	72,900	LH
X 55	Tubewell Boring Proj. Betul District	375	IV	62,000	KED
56	Women's Hostel at Ehimavaram	388	IV	9,000	Finland
57	Ext. of Reconstr. Surg. Hosp., Salur	389	I	19,000	LH
58	Settlem. Progr. in the Malabar Hills	390	II	43,200	
59	Furniture f. Women Students' Hostel at Madras	429	III	9,105	LH
60	Vehicle for Kotagiri Medical Fellowship-Hospital	430	I	12,000	LH

I N D I A

<u>No.</u>	<u>Name of the Project</u>	<u>Project No.</u>	<u>Class.</u>	<u>Amount</u>	<u>Donor</u>
61	Electricity Supply to Saldoha Station and surrounding villages	456	IV	28,000	
62	Ext. Course in Conn. with Farming Program at Saldoha Leprosy Home & Hospital	457	IV	1,500	LH
* 63	Continuation of Tubewell Boring Proj. in the Betul District	458	IV	347,150	
64	Community Health Ext. Program at Benigunta Town	459	IV	21,000	
65	Concordia Press Developm. & Training Scheme at Vaniyambadi Town	460	III	92,500	
66	Extension of the JFLC School for the Deaf at Ambur	461	III	82,760	
67	Rural Development Center at Andinadam	462	II	22,420	
68	Madras Slums Medical and Sanitation Services Project	463	IV	45,480	

Christa Held's Travel Report on India and IndonesiaGeneral Information on Gossner Church

Dr. B. Minz President, ab 1.11.1972 Topno. Der jeweilige Vice-Präsident wird automatisch Präsident und der neue Vice-Präsident wird gewählt.

Several congregations form a parish, several parishes a Ilaka, several Ilakas an Anchal. There are five Anchals in the church. The Central Body is the KSS = 23 members. The congregations are served by evangelists or catechists, each parish has a pastor, the Ilakas have a committee with representatives from the parishes, which meets quite often. The Anchals should meet at least twice a year. The Adhyaksh is a paid officer, all others are in honorary capacity. Church leader: Pramukh Adhyaksh who is also paid, as well as the central office. KSS meets at least twice a year.

The Gossner Mission started in 1845. There was never another mission in that area, but quite a few RC, Anglicans, Methodists, I believe. The mission started on 2.11. which is now celebrated as mission festival in the church. 1919 - German missionaries had to leave. 1969 complete autonomy.

Central budget: a) Rs. 80,000. b) Theological institutions budget 70,000 - 100,000? - Rs. 35,000 from LWF on decreasing scale, 25,000 Gossner Mission, c) for evangelistic work 250,000 from Gossner Mission.

The Anchals are independent. They have to pay some amounts to the central budget. The Ilakas pay the pastors and the teachers, they are in fact the most important bodies of the church. Before, the government paid the salaries or the subsidies for them to the church, but then sometimes the salaries did not reach the teachers, so now they are paid directly to each teacher.

Institutions: 48 primary schools, 47 middle schools, 15 high schools, one Hospital in Orissa, Asugaon, about 100 beds, two Indian doctors. Three dispensaries in Takarma, Khuntitoli and Purnapani. One German nurse at Takarma. Vocational training center at Fudi. The TTC Fudi shall come under a joint RC Ang. Luth. society, but it is not yet registered. It is hoped that the others help pay the institute. - Training also at the printing press. Farmers training center at Kuntitoli (ten trainees in two-year courses).

270,000 church members, church growing, through children and converts. 135 pastors, 200 evangelists. Pastors: 110 - 210 Rs., evangelists 50 - 150 Rs. Pastors trained at Ranchi, 4 years, catechists at Govindpur, 2 years, towards these institutions LWF subsidy. In Govindpur also women bible school.

Priorities:

a) Church: since 1970, main problem how to maintain the central office as well as the theological institutions. Ilakas do not pay full salaries to the pastors and teachers.

b) Area: Difficult economic life, irregular monsoons in the last 10-15 years. Food is generally scarce. Last year (1971) too much rain, this year (1972) too little.

c) Ecumenical Relations: GC is a member of the Bihar Christian Council, headed by Paul Laban Lall, Methodist, General Secretary, paid by contributions from all members of the council. The Bihar VCC also gets some help from NCC.

An ecumenical attempt is Vikas Maitri, which is concerned with socio-economic development. Vikas Maitri, also with RC participation, gets funds from WCC and Miserior. Gen. Sec. Father Bogarth and now Dr. Minz. There is one secretary and office staff. Secr.: Mr. Bara, RC.

Mr. N.E. Horo, MP, was secretary of the church for 15 years.

The Education Board has 2 members of each Anchal. Samad is chairman, but there is no executive officer.

A new constitution came into force in 1960. The aim was decentralization, Ilakas more weight, they pay pastors and catechists, as well as the schools. Membership fee in the church is Rs. 0,50, which goes to the Anchals, KSS is dependent on the contributions from the Anchals, last year 49,000 from LWF. If each family in the church would pay Rs. 20 per year, the central administration would be secured. Mr. Montag came twice, once in 1964 as financial advisor sent by the Gossner Mission from London.

Theological Education. Up to 1969, all students got scholarships, now they have to pay 50 Rs. per month. The Church gets some money from a fund in Berlin, from which they draw interest and the LWF gives a subsidy. But as of 1973 the students will have to pay. It is suggested that they pay 10 Rs and the church 40 Rs. Each year there are 30-40 applications, but they can only accept 8.

Special internal problem: There are three tribes that since 1935 cause some difficulties. These are Oraon, Mundar and Kharina. Mr. Joel Lakra, a very well educated, old pastor, is in favor of unity on communal basis, has 14 pastors behind him and around 12,000 followers. He intensified its efforts since 1970, and even asked GM and LWF to intervene, which the GC does not want, however, it wants to solve its problems itself. First, the GC had the synodical constitution, now they have the Anchal constitution.

Meeting with leaders of the Gossner Church, October 11, 1972, at Ranchi

Due to motor trouble on the way from Dumka to Ranchi, the arrival was later than planned so that the program for the rest of that day was very tight. Met at the Gossner Church Office by all members of the church council, and first of all shown the big compound that the church owns in the middle of the town of Ranchi, which has now ca. 400,000 inhabitants. Following this, there was an introduction of the various people present - see list - and discussion. I was asked to explain the set-up of LWF and CDS and my work.

Education - Schools. Inquiring about the general policy of the church, I was told that there is no such policy, which is partly due to the special structure of the Gossner Church. The congregations and Ilakas are very important, and if they want to start a school, the church can do little against it. The church is not ready yet to hand over its schools to the Government.

Reasons: 1. Under the present constitution a minority can establish institutions and government will pay grants. 2. The church uses the schools as the place where it gives religious instruction. If the church is not handing over now, and Government does not seem to be too keen, then it is quite apparent that the biggest question is how to pay the salaries to the teachers, as well as to provide proper school buildings. The Gossner school in Ranchi e.g. is in old mission quarters. Sometimes the government pays grants on the conditions that 50% of the expenses are met by the management. Government has made general education free. 95% of the members of the church are farmers.

Higher Education: Hostels for students. Government may have an eye on the church property. The present hostels are run in old buildings, needs for boys and girls hostels.

College: Want to attempt to start something which is job-oriented. Professional orientation. Very urgent need: Use of land adjoining the main street. The building of shops would be best, with an investment of Rs. 500,000 20 shops (ground-floor only) could be built and rented out at Rs. 2 per sqft., which would bring 200,000 per month. The Gossner Mission only pays for special mission work of the Gossner Church. It pulled out 50 years after the semi-independence of the Gossner Church, 1919, when all German missionaries had to leave. The idea of shops was already introduced by Mr. Robert Montag, who came as financial advisor to the Gossner Church. The land may be taken away under the Bihar land sealing act. The shops up to the printing press belong to the shop-keepers, the land is leased out at minimal income on long-term leases.

Bethesda College 102 students. Church offices in old press quarters.

And :

1. Rev. Nivanjan Ekka, - Headmaster
Lutheran H/S. Lohardaga.
2. Sri Masih Prakash Kungari, Headmaster
Gossner High School, Ranchi.
- 3) Sri Basant Kumar Tikhey, P.T.I. Ranchi College
(Superintendent, Gossner
College Boys Hostel, G.E.L.
Church, Ranchi.
4. BINKAS ECKA, 62, NEWGARDEN, RANCHI
PRESIDENT YOUTH FELLOWSHIP
G.E.L.C. RANCHI
5. BHUSAN KHESS, SUPERINTENDENT
G.E.L. CHURCH PRESS
MAIN ROAD, RANCHI.
6. MARTIN SOY. Secretary RANCHI Committee
on Properties G.E.L. Church
Ranchi, BIHAR
INDIA
Residence - NEW GARDEN
SIKOH TOLI
OLD HAZARI BAGH ROAD
RANCHI, (BIHAR)
7. S. Bhengra, Head Accountant,
(R 2) G.E.L. Church, Ranchi.
P.T.O.
8. Miss S. M. Bodra, Headmistress,
Bethesda High school
Ranchi.
9. Miss H. Bhengra, Headmistress
Bethesda Women's Training
School Ranchi.
10. Rev. Dr. N. M. M. R.
11. Rev. B. M. M. R., Pramukh Adhyaksh
(President)
G.E.L. Church.

Christa Held's Travel Report on India and Indonesia

Ranchi, October 11, 1972

Printing Press, Heidelberg color printing press, 1962 press new installed by "Brot für die Welt" funds, very solid building, various fairly good machinery, cutting, binding etc. Printed some books for Ranchi university, school books for the Government, and quite nice folders for the Asian fare in Delhi. 4 stitching machines, many setting sets. Typograph machines for automatic setting.

Property of GM is called Raja Bangla compound. Boys hostel and college has been started in the Bethesda Middle school, which is now working in shifts. It is since 2 and for 2 years affiliated to the Ranchi University. Has two faculties, arts and commerce, next year science will follow. The church on the compound is the oldest in that part of the country, built in 1855. Gossner High School, bad quarters, one of the old hostels was built in 1914. Compound 121 acres. Bethesda started 1852, was the cradle of female education in this part of the country. Want to have a girls hostel.

Adjoining to the compound Anglicans, 7 acres given to Government who built some houses for cooperative training. Youth Center, next to pool. Mr. Binkas Ekka, sell the fish from the pond to become self-supporting. Some rooms are rented out, others are for youth activity. Small, very simple reading room. 200 members in the youth club, boys and girls.

Theological College. 4 rooms, and all of them in old barracks. KSS - Hindi word, abbreviation for Central Advisory Committee for whole Church of Chotanagpur and Assam.

Christa Held's Travel Report on India and IndonesiaTTC Fudi - October 12, 1972

Fudi - 17 miles South of Ranchi. 700 m high. Ranchi has become so important that a high court has been started. (More justice in pre-independence time.) Outside Ranchi many big plants, steel etc. Saw also hostel for Russian engineers who build up some big plant. Many new factories during the last ten years.

Fudi was paid by "Brot für die Welt" directly. Started with Mr. Thien, who built the very nice compound, then Klaus Schwerck, then Hertel. In charge: C.-B. Aind. Technical training. One Assistant, who made good impression, a Moslem, Mr. M.A. Haque. He was in Germany for one year of training. The training program is financed by the Gossner Mission. The idea is to involve also the RC and Anglicans and to form a trust and to involve the other denominations in sharing the financial burden. It is not yet finalized but on the way. The GC is working in the states of Bihar, Bengal, Orissa, Assam and MP. The people in Assam have originally come from Bihar and went up there to work in the tea gardens. At the time of the visit the students were sitting for the first quarterly examination. Mr. K.K. Biswas is the instructor for the fitting and in charge of all the instructors. The whole carpentry and machines-shop, i.e. the whole production department is leased out to Cromelite India Ltd. for an amount of Rs. 1000 per month. Before they requested 1,500 but this could not be paid. Cromelite sells to dealers and not to individuals. Prices: chair 24, table 65, easy chair 32, small table 20, baby chair 15.

The drawing office is no longer used. Carpentry: some of the training was kept but they got rid of the production. The compound has 22 acres. Its location is not good, too far from Ranchi. Hostel space for 40. Two years training in fitting, one year in carpentry. Hostel roof was lifted by one meter, since it was too hot. (Built by Schwerck) The training program costs 80,000. The school started in 1963, Mr. Biswas was among the first lot, also Mr. Haque. First, it was not recognized by the Government, but since 1965 it got recognition. In 1966 carpentry re-started, 1968 fitters' courses. They estimated that 60-70% stay in the profession. Since 1968, 45 fitters were trained.

Much more equipment now than needed. 55 working benches. 9 in carpentry training, some 20 in fitting. Some few boys come for one month training in bicycle repair. Fees: 40 for food, 10 for the hostel per month; all teaching material is free. They can also bring their fees in kind, rice, wheat etc. Teaching medium English and Hindi. Local wood. Machine shop, hardly used, too sophisticated equipment, production costs are too high, people can buy the things cheaper in town, although of much lower quality.

Budget 80,000 for 50 students. 4 instructors, one hostel warden, one part-time teacher, standard for acceptance: grade 9 passed. Most of the boys come from the villages, some of them have matric. or even an RA from the university. All very well kept.

In the future, they want to take up some more trades, be as flexible as possible. New church just outside the compound. Building: brick, cement plaster, no white-wash.

Christa Held's Travel Report on India and Indonesia

Fudi-Khunti - October 12, 1972

Fudi - Khunti 9 miles. Fudi - headquarters of S.E. Anchal, Pastor Topno. Literacy in India is 33%. Birsa College started in 1968. Mrs. Kherkatta is teaching there. Around 1,500 students.

Khunti - met 3 pastors by name of Topno. Formerly residence has become seat of S.E. Anchal, some buildings rented out.

Have a boys hostel for 50 boys, much too hot, need girls hostel. Farmers let their cattle loose after harvesting, danger for the compound. Get water from Government well on the compound, but only for drinking. Irrigation is lacking everywhere. Hostel for girls planned on the other side of the road where P. Topno has its old house which will then be pulled down. The boys hostel is self-supporting, they pay 1 Rs. admission fee, 30 down-payment which they will get back when they leave, and 5 Rs. per month. Students pay their own cook. Congregation of 73 families or 300 members.

Christa Held's Travel Report on India and IndonesiaBesprechung mit Dr. Grothaus, 12. Oktober 1972

Die neue Kirchenordnung sollte etwas mehr zentralisiert werden, um den Anchals etwas von ihrer Macht zu nehmen und sie auf die Kirche selbst zu übertragen. Der Anchal von Assam verweigerte jedoch seine Zustimmung.

Jede Schule hat ein Managing Committee. Ihm gehören an: Der Headmaster, ein Vertreter der Lehrer, der Adhyaskh und der Ilaka Chairman (ungefähre Komposition). Geldgeber sind die Ilakas, die Schulen haben ausserdem Government Grants, die aber meist zu spät kommen. Bihar ist viel schlechter dran als Orissa, wo erst nach Inspektion die Unterstützung gezahlt wird, dann allerdings ca. 80%. In Bihar leben die Lehrer auf Kredit. Wenn das Gehalt endlich kommt, müssen die Schulden bezahlt werden und die Misere geht von vorn los. Ein Revolving Fonds, aus dem die Gehälter bezahlt werden und in den die Regierungssubsidien dann rückgezahlt werden, wäre die Lösung. Die Frage ist, wer einen solchen Fonds verwalten könnte. KSS ist mit 60,000 verschuldet. Der Board of Education macht etwas policy, hat aber keine Vollmachten. Zentralinstitut für die Kirche mit Exekutiv-Komitee und einem Supervisor für die Zahlung der Gehälter und Lehrerfortbildung könnte wirksam sein.

In Govindpur besteht ein Katechetenseminar. Jeypur plant ein Volksschulprogramm, dort ist die Schulwilligkeit jedoch nicht im gleichen Umfang gegeben wie hier. RC haben die bestausgestatteten Schulen.

All Indian Christian Association for Higher Education (AICHE). Rev. Mathew SJ.

Leaving Khunti - South-West to Khuntitoli, kurz vor Simdega. Ueber Sankh nach Kochedega. Panne.

Christa Held's Travel Report on India and IndonesiaKhuntitoli - October 13, 1972

Most of the trainees are working in the Indo-German development project, drawn up by Mr. Bruhns, financed by Government of India and EZE (?). 5 boys are in the Agricultural Supply and Marketing Association, which sells tractors, palms etc. and needs staff who acts as advisors and extension (theoretical) workers, pump operators, tractor drivers. The Indo-German project is to work in the Simdega block only. The SDO - Sub-Divisional Officer is the Chairman of the implementation committee, Bruhns is now in Sambia. The IGP project should have started in 1969.

600 acres irrigation at Khuntitoli, no irrigation for the people, but 59 wells have been established. These are 20 ft diameter wells. Mr. Kandulna, in charge of Khuntitoli, is also a member of the implementing committee. At K. they have started winter crops. K. has the confidence of the people. They need irrigation in order to become independent from the Monsoon. Now the galfly is destroying all crops. They got additional funds from Brot for irrigation and electrification. K. was a mission farm. The training started in 1961. There is one teacher, but SDO send part-time teachers in animal husbandry and engineering etc. Capacity for training 24,22 Rs. per month for some time, now they have a fund from BfdW so that the trainees only have to pay Rs. 0,50 per month.

The church has 50 acres of land which should be irrigated. 40 acres at Marcha, 10 at Diankil. Then these areas would also serve as demonstration grounds. Needed are pumps and pipes. Diesel generator is there. Necessary also water reservoir. Marcha is between Torpa and Basia. Diankil North-East of Torpa. Paddy = lowland. Farm managers are former students of Khuntitoli.

Vet. doctor in charge of the dairy production. 12 cattle, which gives maximal 12 litres daily, since they have no fodder. At other places calves from that stock give 30 litres of milk. Dr. Bundu - veterinarian (retired). Mr. Solomon Ming head of agricultural section. Khuntitoli is running on deficit. Workers have not been paid for 4 months.

Christa Held's Travel Report on India and IndonesiaGumla, October 13, 1972

Gumla work going on, should be ready at the end of the year, was held up because of lack of cement. 17 rooms, veranda, High school has 8 classes and 400 students, nice long-stretched building. Mr. Lakra headmaster, Mr. Ming Assistant Headmaster. Sankh border to MP. Good road between Ranchi and Chainpur.

Christa Held's Travel Report on India and IndonesiaChainpur, October 13, 1972

Office building, science building with three rooms, 1 house for generator, 13 HP, needs 1 drum of diesel per month, (costs 190 Rs) home science block, 3 classroom blocks with 4, 3, 3 classrooms, altogether 10 classrooms. Hall capacity with seats 300, without 1000. Repair needs to be done from Ranchi. Pump in the well does not work, water level too low. 25 boarders.

Cracks not so serious. After projector and duplicator, garden equipment should be bought. Told Tirkey that no additional money is available. In January 1972, there were 350 students, now 327. Classes 6-11, 8 duplicate stream. 13 teachers, one clerk, 2 servants.

Christa Held's Travel Report on India and IndonesiaDiscussion with Headmaster from Kinkel at Chainpur, October 14, 1972

The school at Kinkel does in fact not have so many buildings as stated in the application. They have one building with 6 rooms, of which two are divided into four small ones, so altogether there are 8 rooms. There is no hall, no science block, no science equipment, no offices. Headmasters office also serves as teachers room and office. No sanitary facilities, toilets or washrooms. Furniture little and bad. The primary school up to class 7 is in the old mission bungalow. Income: 6 - 7,000 through donations from the students. Some funds from the Ilaka. Out of the total budget Government should give 21,000 as pay-scale grant, but so far they only received 3,470 as first instalment. If more comes, it will be in March 1973.

The present building was put up in 1954/55 and was built by the Ilaka. The maintenance grant from the Government is Rs. 300 per year. They do not think that the costs should be as high as calculated by EZE, the engineer in Ranchi thinks that their second estimate still holds true, plus cost increases in the meantime. The building work would be done by a contractor in Simdega. The need is for 24 classrooms, 2 hostels, 1 hall, 15 staff quarters.

Indienberichte Dr. Gotthaus,
Dr. Dell und Rev. Borulla in
Indien 1969

LEITZ
1656 Trennblatt
zum Selbstausschneiden
von Registertasten

T.C. Dell

Welcome Address to Dr. Grothaus, Dr. Vogel &
Rev. H. Beruta.

Beloved brothers,

We welcome you heartily for your visit in the heart of the jungle - far away from towns and the enlightened world. We thank God and yourself, too, who have taken so much of trouble to come over here from far off lands to see us. You are always cordially welcome for the pleasure you visit 'TOKAD'.

Tokad is the Ilaka Centre, 65 Km. south of Ranchi on the National High Way running from Ranchi-Chaibasa-Tata. There are two Pastors to shepherd the Congregations of the two Parishes, Tokad & Tujur of the Ilaka. In the 879 families. There are 4,928 baptised members and out of which over 2,500 members are Confirmed Lutherans. At present there are 23 Catechists to serve the religious and spiritual needs of the brethren of 27 Congregations.

The people of this area are as yet unenlightened and very poor. The School founded sometimes in 1896 - now Lutheran Middle School, Tokad is serving the secular need of the people. So the Congregation has not yet realised the spirit of Autonomy. Nevertheless the expenses of the Ilaka is totally met from the local resources. The people being mainly farmers, the contribution of the Church comes from the products of agricultural fields. Hence bumper harvest means self-support, full - Autonomy and independence in financial matters.

The NEW CHURCH BUILDING at Tokad is an example of self-determination - of autonomy - and to stand on ones own feet. The old building, built in 1873, was pulled down (as it got rotten on its foundation) and the Congregation determined to build it in SRAM DAN (volunteer - labour) with its own resources. The visit of Dr. Klaus von Stieglitz was a blessing from heaven to the congregation as they were inspired with new courage, enthusiasm and hope. His financial aid worked miracle and the New Church building was completed in three months to be dedicated to the service of the Lord on 9-6-1968. We are very thankful to Dr. Stieglitz, though we could not invite him at the dedication service. Please convey our best wishes and Yishusahay to Dr. Stieglitz and to his family. We will try to invite him while we shall have the Centenary Jubilee of Tokad in 1973.

Let us join hands in prayer and worship to the Almighty God so that He may show us the way and direct us to do GREAT THINGS OF EVANGELISM TO GLORIFY THE ALMIGHTY GOD ALONE in this area of the Mundas.

May God keep you safe and sound and help you in your way back home. WISHING YOU HEARTY GREETINGS - "YISHUSAHAY".

On behalf of Tokad Ilaka,

Yours sincerely,

Halan Soy
(Halan Soy) 18.10.69

Secretary,

Tokad Ilaka.

GELC. Tokad.

Tokad, the October 18, 1969.

WELCOM ADDRESS TO GUESTS FROM GERMANY
ON THE OCCASION OF THEIR KIND VISIT
TO AMLESA ON 22nd Oct., 1969.

Dear Honourable Guests,

On this ~~day~~ blessed day of winter, our joy knows no bound to find you all among us. It is the love of our Lord Jesus Christ, that has brought us together to have an experience of brotherly feeling and a joyous company in Jesus Christ. Our hearts are full of gratefulness when we consider how you, crossing several oceans and high mountains, come to us. It is sure proof that your love is too great for us and sympathy unbound. We who are present here, on behalf of the local congregation and other congregations of this Ilaka greet you with love and extend you a hearty welcome.

The place where you are, is the smallest congregation of Amlesa Ilaka. But it is big in the sense that it is the centre of Amlesa Ilaka and the supervision and administration is ~~then~~ being done through this centre.

Amlesa Ilaka consist of :-

3 Parishes,
23 Congregations.

The following figures will show you the strength of this Ilaka:-

Pastors	3
Catechists	18
Baptised Members	4,800
Confirmed "	2,500
Families	854

All the congregations are scattered here and there in a large area. Most of them exist in the mountainous southern region of Ranchi district. Ilaka Centre, Amlesa, is in the northeast corner.

The people in the area of these congregations are 80% un-educated. You ~~are~~ sure ~~to~~ ~~had~~ the chance to meet this morning ^{the} group ~~and~~ that come from those areas on your way from Jamshedpur to this place. Five years have passed since the National High Way adjoining Ranchi and Jamshedpur has opened. This led to some extent the easy contact between the far away congregation and the centre.

But inspite of its draw backs, the Ilaka as a whole is flourishing. The faith, which has sprouted and grown up in the hearts of the brethren is still firm and the Gospel of our Lord is accepted more and more.

The central congregation consists of only Twelve(12) families. There is only one Middle School in it. As all the congregations are always busy with their own works, the Ilaka centre is left alone to shoulder Central ~~the~~ improvement of the Compound. For this small congregation it becomes a mountaineous task to repair the existing Bungalows which stand in the compound.

We have pleasure to inform you that a sum of rupees three thousand has been given by Dr.Klaus von Stieglitze on his visit to India for the construction of the buildings. And more than half of the construction work has been done by that. We thank not only Dr.Stieglitze but all of you who come from Germany for this kind donation stated above. We feel, Anchal or KSS also ignore this station but one day this place will come on the cross roads of two National High Ways, and become an important place. We always request the big authorities to ~~draw~~ ^{give} attention to it. Even then, when we have taken the autonomy, this Ilaka has faith and hope to improve this compound in a near future by the grace of God.

At the end we thank you all to come to us. We send our greetings and Yishusahay to the congregations you belong to.

May God bless you to return back to your country safe and sound.

Yours sincerely,

Amlesa, the October 22, 1969.

(J.S.Soy)

Amlesa Ilaka.

Welcome Address (1)

to
Dr. Grothaus.

Our dear brother in Lord,

First of all we thank God who

brought our religious leaders like you in our midst to-day. It is for the good and glory of our church your journey is limited not only to the fifty years Gossner Church Autonomy Jubilee but up to your visiting and touring our the Gossner Church Congregations situated in different places spread on all over chhotanagpur.

We are very glad and overjoyed to see you in our midst to-day. By your coming over to our place we hope to get many blessings from God.

We therefore, on behalf of our brethren of Takarna Synod accord you a warm and cordial welcome with our Christian word of greeting - - - - - yishusaday.

This synod is situated within an area of 32 miles long and 20 miles broad. Within this area many Christian families, congregations, and parishes are established here and there.

There are 3713 Christian families, 20422 baptised members, and 11259 confirmed members. There are 4 parishes, 6 pastors, 43 catechists, 602 church volunteers and 50 congregations. Besides these, there is one High School, 4 middle schools, and 8 Primary Schools within this synod.

The spiritual condition of the Christian is not normal. Higher Theologians are necessary to train up the future generation in religious matter.

There are three institutions within the Synod. They are women's organisation, Sunday School and youth organisation. The women's organisation does its work well. It assembles does prayer, and Bible reading.

The youth and Sunday School organisations do and work in their respective places.

(2)
Religious instructions are given every Sunday to these organisations. Occasionally we hold work camps. Recently on 21-22 October we held a work camp where the work was successfully done.

The economic condition of our synod is deplorable. Through the lack of funds we cannot pay the full salary of our synod workers, so is the case of our mission ^{school} teachers. They do not get full salary even for a month.

The condition of our mission huts and Church buildings built by our missionaries are gradually going to take a deplorable condition. Due to lack of funds we are unable to get them repaired. In 1973 we contemplate to celebrate our centenary jubilee of our synod. By that time we want to change the colour of these buildings but we have no funds.

It is a great pleasure to our Synod that by the kindness of our German brethren Miss Else Martin and Miss Marianna Koch are sent in our midst to serve the public. By their patronage and kind advice and see by the united effort of our synod people this new dispensary building has been constructed, where hundreds of patients are daily pouring in for treatment. In memory of our coming centenary jubilee the name of this dispensary has been kept as "Miss Else Martin Dispensary Takarona".

We are whole heartedly grateful to our German brethren who helped us with money and money towards the construction of this new dispensary building. The work is still remains to be done. We hope to get it completed

(3)

through many benevolent sources.
Shating all these, sir, we request you to visit
us from time to time whenever occasion
comes.

Further we request you to convey our
whole-hearted greetings to our christian brethren
of your country.

At last, we pray to God to escort you
throughout your tour and a safe return to
your country.

At last, we offer you this humble present
a coarse cloth woven by our country people,
and request you to accept it as a token of
christian love in the Lord.

We remain,
sir,
your christian brethren
of Takarona Synod.
26, 10. 69

Welcome address to Dr Grothouse Germany.
On the occasion of his kind visit to the Gelel Ras
Lutheran Girls' H. E. School Govindpur.

Respected Sir,

I, on behalf of the Gelel Ras Lutheran
Girls' High School Govindpur heartily greet you. We are very
glad that you love us so much that you came to this place
to see us.

Our School started in the year 1966 and is
Completed this year in 1969. It is now partially recognised
by the State Govt of Bihar. We hope it will be fully
recognised sooner.

The School is named Gelel Ras which means
Centenary Jubilee of the Govindpur Church. It is a high school
in which young girls read for four years and get Secondary
School Certificates. After the completion of the course here the
girls are qualified to go to teachers' training school, nursing
training schools, Bible Seminary schools and colleges of different
types. They are also fit to enter to practical life.

Our aim in building this school is to enable young
girls get good worldly knowledge and learn good manners, which
specially help them to become true Christian women. At present
there are 87 girls and 6 teachers in the school.

We are very thankful to our brethren and
Sisters in Germany who are helping us to build this school.
We request you as not to forget our school which is limping upon
its four feet like a child of 4 years age. We also request you
to convey our hearty thanks, greetings and Yisusahay to them.

We are your Sisters in Christ

Mahima Horo
24.10.69
Headmistress
and

Staff and Students of Gelel Ras High
School Govindpur.

WELCOME ADDRESS.

To,
Rev. Dr. HANS GROTHAUS

On the occasion of his kind visit to the Pracharak Training School, Govindpur, on the 24th of ~~November~~ ^{October} 1969.
Honourable Guest,

We give you a warm welcome and greet you heartily saying 'Yishusahay'.

We are very much happy to have you amidst us. We were eagerly waiting for this blessed hour. Thanks to God for His grace in Jesus Christ, that we can meet to gether, exchange our Christian love to one another and have a Christian fellowship together.

Needless to tell you about this Institution as it ~~widely~~ is widely known to you. Even then you will be very happy to hear about it. So I feel pleasure to make you known to some aspects of it.

This Institution was founded in order to prepare the persons that they may work as Catechists in the Congregations very efficiently. With this purpose it was established very late in 1945 at Gumla. But unfortunately it was closed down in 1949, due to financial difficulties. It was again started in 1955 at Govindpur. Since then it has been running very smoothly. But again the time of its test has come. The life of this Institution depends upon the stipends. If the stipends are stopped the Institution has also to be stopped.

Students from all parts of Gossner Church, come here for training. There is no particular standard qualification for selection of students. First chance is given to those who have already served in the field as Catechists. Male students of both married and unmarried are allowed. This year there are 42 married students out of 50. They leave back their wives and children at their home and stay here for two years, so you can imagine how much they suffer from home sickness. Even then they lead their life as if they are not married. Some of them even live so called ascetic life having kept beards.

Students come from different language background. So in the beginning they find difficult to get the Subjects. We the teachers also find difficult to teach them. But within few months they ~~etch~~ catch the Hindi language, as it is the medium of teaching.

The subject matters that the students are taught in two years are as follows:-

- 1) General outlines of the whole Bible.
- 2) Luther's Small Catechism.
- 3) Confessio Augustana.
- 4) Church History, mainly History of Reformation with Life and Work of Dr. Martin Luther and the History of the Gossner Church together with the life and work of Father Gossner.
- 5) Practical Theology-i.e. Liturgy

Homilistics, Singing Songs, Church Year, Pastoral Work.

6) Other Religions-i.e. Adibasi Religion(Animism),Hinduism, and Islam.

All these subjects are dealt with by only two teachers.Because the Church cannot afford money for more than two teachers.

All the students have to live compulsorily in the campus of the institution. Care is always taken for their good comfort. We have only two long holydays in a year.i.e.Summer and Winter. We conduct two examinations,i.e.half yearly and Annual. new session starts from January. students after completing their two year course, go to their respective areas and begin their work as Catechists.

Catechists are the most important persons in maintaining the life and the work of the church in congregational level. Numerically they are in greater number than the ordained ministers they are the real Lay-Pastors who live in the congregations and look after the congregations day and night.They do every ministerial work except the administration of Baptism, Lord's Supper and the solemnisation of Marriage.They are Evangelists too, because besides congregational work they preach the word of God to other faiths. Some Catechists run village Schools too. They are also village doctors.Villagers mostly depend upon these Catechists at the time of sickness.During Sick-ministry,catechists and sick persons as well as their relatives get wonderful experience of the healing work of our Living Lord Jesus Christ,by prayer.

It is our great wish that this Institution be flourished in future too,for the sake of God's glory.Please remember it in your prayer.

At the end we request you to kindly convey our good wishes and Yishusahay to your mother Church.

May God bless you and keep you in good health.

Yours in Christ.

S.Kujur
24/10/69

Rev. Silas Kujur,

Head master

P.T.S. Govindpur.

Dr. Grothouse's Visit Programme , 24-10-1969.

<u>T I M E</u>	<u>P A R T I C U L A R S</u>
10.00 - 10.30 a.m.	..... Arrival, Reception & Tea.
11.00 - 12.00 noon	..... Church.
12.00 - 1.00 p.m.	..... Lunch .
1.00 - 2.00 p.m.	..... Rest .
2.00 - 3.00 p.m.	..... School Visit.
3.00 - 4.00 p.m.	..... Tea & Talk with church leaders.
4.00 - 5.00 p.m.	..... Praharak & Tabita School Visit.
5.00 - 6.00 p.m.	..... Dinner .
6.00 p.m. ....	..... Departure.

Rev. J. M. Bhuinya
Chairman

Min 28/10/69
P. Topno
Secretary
Reception Committee
Govindpure.

BOARD OF EVANGELISM & LITERATURE.

This board has been established according to the provision in the present Constitution of the Church. The Board consists of eight (8) members, two from each Anchal, and the Pramukh Adhyaksh is the Chairman of the board ex-officio. At present the board has two full time workers in the centre; the Director and the Assistant to the Director; the Director is also the Secretary of the Board.

The function of the Board can be reported as follows :-

I. EVANGELISTIC WORK :

In and through our Church the Evangelistic Work is carried on in different areas/fields, the workers are divided for organisational purpose as follows :-

Anchals/Synods	Workers in Ilakas areas	Workers in Boarder areas.
1. Assam Anchal	0	Mikir Hills 5
2. North West Anchal	41	Udaipur 44
3. Orissa Anchal	23	Bamra 26
4. South East Anchal	60	Singhbhum, Midnapur Keonjhar & Mayurbhanj 37
5. Khutitali Synod	15	0
Total.	139	Total. 112

Head Quarters Congregation Ranchi and Assam Anchal have no "declared evangelistic fields". For the Ilaka fields the workers are getting certain percent of the salary expences from the LWF., this year we thankfully acknowledged the grant of Rs. 101,149.00 from the LWF.

For the Boarder adjacent areas we are getting the total expences from the Gossner Mission. For this current year we thankfully received an amount of Rs. 150,000.00; due to the implementation of the New-Pay Scale with effect from first June we shall have a deficit of about Rs. 10,000.00 to the year budget. For the year 1970 we have to state the following Budget :-

1. Central Budget	Rs. 26,692.30	Excess	Rs. 1,488.57	from last year
2. North West Anchal				
Udaipur	58,270.92	"	14,201.12	"
3. Orissa Anchal				
Bamra	32,880.96	"	11,393.60	"
4. South East Anchal				
Singhbhum etc.	67,000.00	"	7,220.00	"
Total.	Rs. 184,844.18	"	Rs. 34,303.29	"

Assam/Mikir Hills budget is separate, we have not yet received.

In this we have the excess amount of Rs. 34,303.29 to the budget of Rs. 150,000.00 for 1969, which is also the promised regular grant of the Gossner Mission as informed by Pastor Seeberg.

The work in the Anchal areas/Fields and border/adjacent areas is satisfactory, though it is expected that the work should be better. In our plan and work the work is not limited in a particular Community, we have break through among new community groups. In many areas political, social, and religious parties and organisations have created doubts and threatening for the workers and the new Christians; specially the Freed of Religion Bills in two states have caused much anxieties among the workers and the new Christians. At the same time the division, struggle and party politics in the Church have also caused much hindrance in the Evangelistic work. Even then we could gather the following adult-baptism records from two years' census :-

Anchals/Synods	1967	1968
Assam Anchal	71	91
North West Anchal	284	286
Orissa Anchal	222	267
South East Anchal	235	162
Khutitali Synod	22	52
Head Quarters Congregation	25	7
Ranchi .	859	865

In the border adjacent areas also we have many difficulties as mentioned above, besides those there are personal and family-problems among the field workers : language, climatetic, Children education, quarters and dearness etc. problems. But inspite of these difficulties the work is progressing, we have New Converted Christians also from NEW COMMUNITIES. We have new chapel and quarters constructions. We can give the following baptismal record for new converted :-

<u>Anchal & Place.</u>	<u>1967</u>	<u>1968</u>	<u>1969(June)</u>
Assam Mikir Hills	(Report not received)		1
North West Anchal			
Udaipur	84	75	31
Orissa Anchal Bamra	31	93	37
South East Anchal			
Singhbhum etc.	80	73	127
Total	195	161	195

The evangelistic work is carried on through very simple means and methods. Singing and Gospel-preaching are the most common ones. Besides these healing ministry through medical herbs and very little with Homeopathy, prayer meetings, Group meetings in non-christian areas/villages, personal contacts with non-christians are some of other methods. By same and in some places methods of Flannel graph, literature distribution and night Schools are adopted. We are trying to arrange some modern means also for this purpose, i.e. slides, Film strips etc. but we are not yet successful.

II. G.E.L. Church Press and the Publishing House .

The Press seems to be progressing towards its prosperity for self supporting, but it is also increasing expenditure. Also here we thankfully acknowledge the help and grant of the Gossner Mission specially for the training of apprentices in the Press. We have also a scheme for Governmental apprenticeship training.

The Publishing House with its publication committee is a separate institution. Ever since its establishment the committee has published many useful books of revised and new editions. Under its supervision is also the Gharbandhu. The magazine is going on still limping; we hope with its Jubilee special Editions it will find new strength and support by the subscribers. Here also we thankfully acknowledge the grant from Gossner Mission.

In this second half of the year the Board has also been entrusted with the Department of Schristian Stewardship, the Director of the Board is incharge of the Department.

In the end may I give the following remarks :-

The work of the Board is one of the most important works of the Church, but we have not yet been able to organise it as it ought to be, the work is progressing in Ilaka areas, I do hope, if we can organise the work and educate our members of the church in Anchal and Ilaka level, we can report better fruits in the field.

The Board as well as the Anchal should dare to adopt and use new methods and means for the work. For this they should be equipped with modern means and methods available in present modern world.

The Board should not function only as Post-Office, but it should be transfered in to a team-work group, to work together with the Anchal in its smallest unit - Congregation to Christian Family.

Thankfully submitted,

Sd./ Rev. Dr. C.K. Paul Singh
Director & Secretary,
Board of Evangelism &
Literature .

Ranchi, the 15th Oct., 1969.

WELCOME ADDRESS

Presented to,

Rev. Dr. HANS GROTHAUS

On the occasion of his kind visit to the Tabita Bible and Buniadi Sek training School, Govindpur, on the 24th of ~~November~~ ^{October} 1969.

Honourable Guest,

We give you a warm welcome and greet you heartily saying 'Yeshusahay'.

We are very much ~~to~~ happy to see you amidst us. Above all we thank God for his mercy that we meet together.

On this occasion I am very glad to make you known about this Institution. It was started in 1959 by the most beloved Missionary Ladies Miss. A. Diller and Miss. H. Schmidt at Gumla. After second World War it was brought to Burju. Finally it was brought to Govindpur in 1950,. Since then it has been running smoothly, by your prayer and your generosity, and by the grace of our Heavenly Father.

The students are taught Bible, Catechism, Church History, Christian Family, Domestic Science, Hygiene, and Hindi. The students come to this Institution and study for two years. After completing their course they go to their respective areas and most of them work in the church as voluntary workers. Some of them are appointed as Pracharikas to work mainly among women. This year 40 girls are getting training. To teach them there are three full time teachers i.e. Miss. A. Toppo, Head Mistress. Miss. S. Horo, and Miss. S. Topno, and one part time male teacher.

We have long holidays twice a year i.e. Summer and Winter. We conduct examination very often, but main examinations are two, i.e. Half yearly, and Annual. We begin our session from January.

The campus of this Institution is very small. Therefore we have made a plan to expand the campus. With the agreement of church authorities we have extended the compound to southward and have already begun to erect compound wall. But finance does not allow us to complete the compound wall.

About its future it is difficult to say. But this kind of Institution is much needed for women in the Gossner Church.

Please remember it in your prayer.

At the end we request you to kindly convey our good wishes and Yeshusahay to your mother Church.

Yours in Christ.

Miss. S. Topno
for

Miss. A. Toppo

Head Mistress

Tabita School Govindpur.

Address of welcome to -

Dr. Grothouse,

Sir,

We thank God for he sent you among us. He saved you from all the difficulties on your way to here. We are very happy to see you safe and cheerful. We all welcome you most heartily and say -

'Yishusahay'

When you are here you would like to know this place and its Christian people and their institutions.

At Govindpur proper, there are - a church for local congregation, a Bible Seminary for catechists, a Bible and Basic Training School for girls, a high school for boys and girls, another ~~Spirit~~ High School for girls only, a boys Middle School, a Girls Middle School and a hospital.

Besides these, there is a Sunday School Union, a youth organisation and a society for women.

Govindpur is the headquarter of Govindpur Synod which comprises of two ilakas - Govindpur and Marcha and six parishes - Govindpur, Jurdag, Kachampur, Kotto, Marcha and Churdag.

The Synod is served by 9 pastors and 43 catechists. They serve 3154 Lutheran families for 17985 baptized persons including 9194 confirmed members.

Besides the centre, there are 25 other educational institutions and 49 congregations in the whole synod.

P.T.O.

The church at Gorindpur was founded
in 1870, hence we are going to celebrate
the centenary jubilee of the church in 1970.
We hope that you'll remember us and
our churches and institutions in your prayers.
In the end we thank you for your visit.
Please convey our 'Yishu sabay' to the
brethren of your country.

Gorindpur,
The 24th Oct. 1969

We remain,
Siv,
Rev. J. S. G. G. G.
24-10-69
Synod President,
for the brethren of Gorindpur
Synod

Christliche von Orissa
(Rajasthanpur)

Kavirampur

219 Familien

A 353 getauft

692 Konfirmiert

1. K. unter Zweiggemeinde

Arbeiter, Tarkar - Mission

10 Familien 111 f. (52 haupt)

1 Katedrale

1. Kirche durch Missionar
Lange.

Christenverfolgung, zuerst, dann
Wachstum

1925 1. Kirche.

1965 neue Kirche
aktive Gemeinde.

PROGRAMME FOR 28.10.69

(G.E.L.CHURCH PURNAPANI.)

1. Welcome (Gate).....
 2. -do- (in Assembly).....
 3. Welcome address by Rev.Th.Dungdung
 4. Introduction .. By Rev.Dr.Rev Bage.
 5. ~~Speech~~ Message by Chief Guest:
 6. Any other (if any)..... Questions
 7. Vote of thanks. by Gate ~~P.D.Bage.~~
Mr. HORD
- L A S T P R A Y E R -

(N.HEMROM)
for G.E.L.Church
Purnapani.



श्रीमान महोदय,

डा: ग्रीहमैस की पुरनापानी मंडली

तथा इस पेरिस के उपस्थित भाई बहनों की
गौर से हार्दिक स्वागत करते हुए यीशुसहाय
कहते हैं एवं हमारे ओडिसा गपंचल गपद्यक्ष डा:बागे
को जिनकी ग्पागुवा ईमें हमारे एक नये, पर हाँ एक
मसीही प्रेम का प्रमारा को हमारे सामने पहुंचाने
सके हैं ~~जिस~~ उनका स्वागत करते हुए यीशुसहाय
कहते हैं।

इस क्रुम अवसर के लिये कि ग्पुज हमारी जर्मन
देवा की माता मंडली ने ग्पुपने मसीही प्रेम का
प्रमारा के लिये हमारे बीच में ~~पेचो~~ हैं हमारे
हमारे हृदय ग्पुजाने से भर गया। इस प्रेम के प्रति
हम चिर-महणी हैं

ग्पागे हम घोड़ी बरतों में इस मंडली की समाचार
सुनाने की लालस कर रहे हैं।

यह मंडली ग्पोडिसा पान्त के पूर्व उद्यर मलेग
पर स्थित है जिसका हेड क्वार्टर मंचल वैंज
में ओडिसा मंचल (राजगंगपुर) है यह
मंडली करीमदा पेरिसका सबसे बड़ा मंडली
है जहां पर चार जानों से मसीही भाई बहन
ईश्वरोपसना के लिये आते हैं जिसका
विवरण इस प्रकार है।

यहाँ २१६ मसीही परिवार हैं जिनमें १३५३
 वपतिस्मा पाये हुए और ६६२ दृष्टीकृत हैं।
 इसकी एक शाखा मंडली भी है जो यहाँ से पश्चिम
 १ १/२ मील की दूरी पर स्थित है। इस मंडली में
 केवल वे ही हैं जो टाटा कम्पनी में काम करते
 हैं। जहाँ २० परिवार हैं वपतिस्मा संख्या १०१ है
 और दृष्टीकृत संख्या ४२ है।
 दोनों मंडलियों की सेवकाई एक ही प्रकार से
 की जाती है।

यहाँ के प्रथम मसीही जो बहुत कम थे जर्मन
 मिश्ररी मान्यवर पास्टोरनेस और ~~काठ~~ मा: पाठ ~~से~~^{सारे}
 के प्रचार कार्य के फल हैं। उन दिनों में मसीही
 भाई रहन गैर मसीहियों से सताये जाते थे।
 पर मसीही जन्म अपने विश्वास में कटल रहे।
 इसके बाद मंडली दिनों दिन बढ़ते गई।
 सन १६२५ में एक पक्का गिरा घर बनाया गया
 इसके बाद मंडली में एक नया जोश पैदा हुआ
 कि हम इससे और अधिक अच्छा गिरा घर
 बनावेंगे। सो ईश्वर के महानुग्रह से यह प्लान
 १६६५ में पूरा किया गया और ईश्वरीय सेवकाई के
 निमित्त १६६५ साल में सौंपा गया।

इस तरह से मंडली के हर एक भाई रहन मंडली
 की आवश्यकताओं पर अपना प्रेम का हाथ
 बढ़ाते हैं। इतना जोश होते हुए भी मंडली के
 अन्दर कार्य अब तक अधूरे हैं। इसका खरस
 वजाह यह है कि यहाँ M.S.L. Co का चुनाव

खदान खूल जाने से आदिवासी भाई वही जमीन से मुक्त हैं फिर भी आदिवासी लोग बेकारी में हैं छोड़े हैं जो मजदूरी करके जीवन निर्वाह करते हैं विस पर भी नया 2 प्लान शुरू गया है प्लिनहल पुचारक डेर बन गया और एक नया कमरा मंडली ऑफिस के लिये आरम्भ की गई है। फिर भी मंडली चाहती है कि हमारा गिर्जा सड़क के बगल में है इसका दौरा हो जाना जरूरी है।

वर्तमान भाई बहनों का गिर्जा आना जाना मौसम पर अच्छा है। इस मंडली में मंडली पेशा तथा शीका दान लिफाय द्वारा जमा किया जाता है। और सेक्टर में दिया जाता है।

Sunday School - यहाँ दो सन्डे स्कूल हैं Center में पांच शिक्षक हैं और वांसजोर में केवल एक है। इस स्कूल में केवल बच्चे नहीं पर व्यस्क लोग भी शामिल होते हैं। उपस्थिति ठीक है।

महिला समाज :- चल रही है पर इस समय आनेके ककारवटों से कुछ हजरी में घटा है। अतः पंच भी इस ओर ध्यान दिया है कि इसका सुधार जल्द होवे।

हम छोड़ी बातों में अपना समाचार ग्रुप के सामने रखा हम आशा करते हैं कि जब आप वापस हो जाते हैं अपने मंडली को भाई को यह समाचार सुनावेंगे इसके साथ ही साथ हम पुरना पानी मंडली को और से मसीही नमस्कार भेजते हैं। यीशुसहाय

अब हम आशा रखते हैं कि हमारे भाई Mr. Prohans.
अपना सन्देश सुनाने की श्रुति करेंगे।

मसीह में ज्ञाप के भाई
पुरनापानी मंडली की ओर से

Chairman, P. D. Bage
G. E. L. CHURCH PURNAPANI,
Dist. Sundergarh (Orissa).

Zurspann

Meine Bergwerke führten dazu,
daß viele ihr Land verloren
u. arbeitslos wurde.

Meiner Raum als office.
wichtig eine Mauer.

2 Sonntagsschulen 5 + 1 Lehrer
hier kommen auch Erwachen
Frauenarbeit nicht so stark.

Bericht der Flarha

Hier wurde zuerst das Ev. verkündigt
44 Gemeinden 32^{Kate} + 3 Pastoren
3 Evangel. fields
8844 Familien
7968 Konfirmiert

J. Flarha befehlt ihre eigene
Mitarbeiter. Es ist schwer die
Gebäude zu unterhalten.
1900 wurde von J. Lange die
Missionstation begründet
in Samuati (Schule + Kirche)

Sorgen: Wie sollen die Kinder
unterwiesen werden?

Sonntagsschule.
guter Gottesdienst, geliefert.
Jugendgruppe

Vom Meer
Regen lassen 2

Tempel in Jerusalem? 2
Brand der Moschee? 2
Stellungnahme der Christen? 2
Ehescheidung 2

Baptism of Christ Jubilee Rashon
Topic

Thus says the Lord:

" I will instruct you

and teach you

the way you should go

I will counsel you

with my eye upon you

Psalm 37.8

MAIN TÚJHE PITA AUR
PÚTRE AUR PAWITRA-
TMA KE NAM SE ●
BAPTISMA DETA HUN

Received Rs. 50/- (Rupees fifty)
only from Dr. Grothous for the
church building of the G.E.L. Church
Tupudang Janshedpur.

~~Wifeji~~
22/10/69
Cheema
G.E.L. Church
Janshedpur.

Song

i

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

ii

Before our father's throne
We pour our ardent prayers
Our fears, our hopes, our aims are one,
Our comforts and our cares,

iii

We share our mutual woes,
Our mutual burden bear,
And often for each other flows
The sympathizing tear.

iv

When we asunder part
It gives us inward pain
But we shall be joined in heart
And hope to meet again.

— SONG —

I

God will take care of you be not afraid
He is your safeguard through sunshine and shade
Tenderly watching and keeping His own
He will not leave you to wander alone.

CHORUS

God will take care of you still to the end
Oh, what a Father, Redeemer and Friend
Jesus will answer whenever you call
He will take care of you trust Him for all.

II

God will take care of you thro' all the day,
Shielding your footsteps directing your way;
He is your shepherd, Protector and Guide
Leading His children where still waters glide.

III

God will take care of you long as you live
Granting you blessings no other can give;
He will take care of you when time is past
Safe to His Kingdom will bring you at last.

By Miss A. Toppo
&
Party
25/10/69

Birmitrapur
dated the 27th October 1969

G.E.L. Church Congregation

Dear Brother in Christ,

Thanks to God, who gave golden opportunity to find you among us with safe and sound. Really we are very very happy to meet you and we extend our 'HEARY WELCOME' saying 'YISHUSAHAY' (meaning Jesus Christ is helpful)

This congregation consists of 350 christian houses among which 1,473 are baptised members and 780 are confirmed members. Birmitrapur is Parish Centre and it has 13 other congregations in this locality.

Almost all of us have come from different places either from Bihar or from Orissa for working in M/s. Bisra Stone Lime Co. Ltd., which is a concern of M/s. Bird & Co. (P) Ltd., Calcutta. Though we are the Adibashi (Scheduled tribes) and poor even then we are very very simple in nature and honest in work.

We are living heither and thither of this locality as per our convenience and work all the days except Sundays, which is a holiday for us and it is convenient for us to hold Sunday Service freely. We are having one Pastor and a Catechist at our service.

Besides the Paster and Catechist, the laymen take special interest and initiative in the Church activities as a result of which the improvement for the congregation is being carried out from time to time.

As we are very poor we have to face many financial difficulties for the overhall improvement of the church as well as the congregation. It needs no emphasis that our 'Self-Support Schemes' has taken up some development works for the Church and Congregation but for want of fund we have not yet taken up some other works in hand as yet. By the grace of God, we have already completed the extension of the Church Building to the present stage, Electrification of the same and the Compound wall etc. But due to lack of funds, we have not yet taken up the works such as, purchase of a plot of land for cemenry, construction of Paster's quarter and a Guest House etc. We hope that we can take up the work one by one as the Autonomy Jubilee has kindled a new light and changed the hearts in our Gossner Church.

We have tried to acquaint you in this short note but it is not possible to mention all other activities of the church due to want of time and space and we eagerly wait to hear some messages from you.

May we request you to take our 'YISHUSAHAY' and good wishes to your family, friends and the members of your Congregation of your country. May God bless you and give a long life for the service of the Church.

Effectionately Yours'

(C.H.HORO)

For and on behalf of G.E.L. Church
Congregation, Birmitrapur

Dt/27.10.69
Birmitrapur P.O.
Dist. Sundergarh,
Orissa.

हमारे आदरनीय प्रतिधि Pr. Dr. Greethous,
में इस करीमती इलाके की सारी मंडलियों के
माई-बहिनों की ओर से आप को हार्दिक स्वागत
एवं आप के शुभागमन के लिये धन्यवाद देता हूँ।

आज हमारे बीच आप के जाने से हमें अपार
दर्द घे रहा है कि आप हमारी सुधि लेने, हम
से भेंट करने और हमारे साथ मसीही संगति
बनाये रखने के उद्देश्य से अपने पिय देश,
घर, परिवार तथा मंडली को कुछ काल के
लिये छोड़ कर कठिन तकलिफों का सामना
करते हुए सफुशल यहाँ पहुँच गये हैं। फिर
आप अपनी संवाद और परिचय देने से हमारी
खुशी के बाहरों को और भी अधिक बढ़ा रहे हैं
और हमें पूर्ण रूप से ज्ञात हुआ कि आप और
हम सब एक ही घराने के हैं। यहाँ आज जान-बूझ
देता है।

किन्तु इस शुभ आगमन में आप की
शुभ कामना को जो सारी मंडलियों के माई-
बहिनों से भेंट-मुलाकत करने की है, हम
पूर्ति करने में असामर्थ हैं तथापि मैं सिर्फ
इस इलाके भर की सदिष्ट विवरणा देना
~~अच्छा सामर्थता हूँ जिससे~~
देकर मंडलियों को आत्मिक और आर्थिक
बातों की परिचय देना अच्छा सामर्थता हूँ
जो इस प्रकार है:-

करौमट्टी इलाका तीन पेरियों की संगठन से बनी है जैसे करौमट्टी पेरिग, लोवा रोम पेरिग और बिश्मिआपुर पेरिग। मंडली इतिहास से साबुम होता है कि जोड़िसा प्रान्त में सुन्दर गढ़ जिले के अन्तर्गत सर्व प्रथम इसी इलाके में सुलमा चाल प्रचार कार्य आरम्भ हुआ है।

पूरे इलाके में वर्तमान में कुल 44 मंडलियाँ हैं जिनमें कुल 32 प्रचार और 3 पाठियों द्वारा सेवकाई कार्य हो रहे हैं। इलाके के अन्दर 2 मिशन होम भी खोले गये हैं जिनको इलाका खुद संचाल रही है। सन् 1968 की जन गणना अनुसार इलाके में वर्तमान घरों की कुल संख्या 2844 और दूधिकृत संख्या 7966 हैं।

कार्यिक दृष्टि कोरा से यह इलाका मंचल के अन्य इलाकाओं से प्रायः अच्छा है कहने का ततपर्य्य यह है कि मंडली के सेवकों को वेतन देने सकती है। परन्तु अन्य कार्यों के बिना अब तक कम इतना समझो है कि अभी तक कितने मिशन घर, स्कूल और जयदाद की घात संतोषजनक नहीं है।

करौमट्टी मिशन हाता (स्टेशन) की स्थापना Rev. G. Lange द्वारा सन् 1900 ई. में हुई है। वे ही यहाँ के प्रथम मिशनरी माने जाते हैं। उन्हें के द्वारा मिशन हाता में एक बड़ा बंगला, गिर्जा घर और स्कूल घर इत्यादि बनाये गये हैं। जो आज तक वर्तमान हैं। पर जब इन बंगलों

की सुन्दरता और शोभा कुछ भी नहीं है। इन्हें देखने से आनन्द के बदले अपसौस लगता है।

आत्मिक रीति से देखा जाय तो मंडलियों अपनी जगह पर जागे बढ़ने लगी है जो प्रति वर्ष के जनगणना से पुकर है। मंडलियों के कामने समय समय पर कठिन तुष्टान और बाहरों के काले रहने पर रोगों में निराश्रता के बदले आत्मिक जोश कुछ की घटी नहीं बढ़ती है। अब हर एक मंडलियों में विशिष्ट रोगों की संख्या बढ़ने लगी है जिससे सम्प्रदायों की वृद्धि भी होने लगी है किन्तु आत्मिक विज्ञान के न मिलने से मंडलियों के बहुत रोगों में आत्मिक ज्ञान की कमी हो रही है। इसलिये अब हान्ड स्कूल पर विशेष ध्यान दिया जा रहा है जहाँ बच्चों को आत्मिक ज्ञान में बढ़ाने की प्रयास है।

फिर आई-बहिनों का निर्मा प्रयासना में जाना जाना और आत्मिक कामों में जागरेना प्रायः अच्छा है। मंडलियों में बहिनों का प्रायना समाप्त संगठन और उनका काम भी अच्छा है।

जवान युवतियों के लिये भी वर्ष में कम से कम एक बार जगह जगह पर विज्ञान क्लास सम्मेलन किया जाता है। इस प्रकार मंडलियों की आर्थिक और आत्मिक सहायता से सुधारने की प्रयास की प्रयास किया जा रहा है।

अन्त में हमारी शुभ कामना साथ प्रायना है कि आप हमारे लिये प्रायना करना और हमारा करना न भूलें तथा आप को साथ मंडलियों और परिवार को हमारे और ही प्रीति सहाय पहुँचाने की कृपा करेंगे।

माप के वि २०६८

Rev. Th. Lungdung.

G. E. L. Church

Chairman.

Karimatti Ilaka

28th Oct. 1969.

The Welcome Address.

On the occasion of the arrival of Rev. H. Borutta, Dr. Grothous and Dr. Dell at Gitilpi G.E.L. Church (Mango), Jamshedpur.

Honourable Rev. H. Borutta, Dr. Grothous and Dr. Dell.

Our hearts leap with joy to find you among us in this happy evening, We the people of G.E.L. Church of Gitilpi (Mango) are very glad to receive you and our joy finds no bound to welcome you cordially and to offer you our greetings by saying Yisu Sahay.

We all brothers, sisters and children of this region thank God with all heart, since. He brought you here to see us, all safe. At the same time we thank you, sincerely too, as you took a great trouble, and journeyed a long way to visit us and by seeing us you have refreshed our memory of the mother church in Germany. Really we cannot forget the love and affection of our mother church and our brothers and sisters in Germany.

Our beloved Gitilpi, where we live in, is situated just beside the Dalma Hill, at the North-East Border of the steel city, Jamshedpur. Our small Gitilpi G.E.L. Church congregation is of 75 families which contain approximately 300 baptized members in number. We have approximately 1½ acres of land and a primary school building where in we educate our kiddies and church services are also carried on, on Sunday. As you are very close to us we do not hesitate to let you know that we have been trying very hard to have a church building, for us at least, in order that our small congregation can stand on sound footing, but we are not yet succeeded, because of the insufficiency of means. The Jamshedpur Parish also supports us at times, but is also proves insufficient. But still we do hope that we can have church in near future.

Our spiritual condition is satisfactory. We assemble in church for Sunday service in a large number and nobody turns a deaf ear when asked to help economically in the name of Father in Heaven.

At the end we pray to God to help you, in order that you may be successful in your mission. We hope that you will convey our happy message to our friends of Germany, and will give our regards to the mother church, our greetings to our brothers and sisters and our love to young children in Germany. We always keep them, in our prayers and hope that they also give us a small place in their prayers. At the end we again say from the bottom of our hearts "Yisu Sahay".

*Yours Brothers & Sisters
in Christ
G.E.L. Church Gitilpi*

THE GOSSNER EVANGELICAL LUTHERAN CHURCH, JAMSHEDPUR.

Chairman : Rev. M. Jojo.
New Sitaramdera.
Jamshedpur-9.

Vice-Chairman: Rev. D. Lakra,
Gitiloi, Mango,
Jamshedpur.

Gl. Secretary : B. Topno Esqr., B. A.
G/22, Govt. Colony,
South Park,
Jamshedpur-1.

Asstt. Secretaries :

I. Minz Esqr.
M. Indwar Esqr.

Treasurer : P. M. Minz Esqr.

Ref. No.

Date

RECEPTION PROGRAMME

of Rev. Borutta, Dr. Grothous & Dr. Dell on 21-10-69

at New Sitaramdera.

6.00 P.M.

1. Reception :- ... at the Gate by Mahila Samity.
2. Devotion :- ... Rev. M. Jojo
3. Introduction :- Anchal Secretary (Mr. Samad).
4. Welcome Address:- Parish Secretary.
5. Speech :- Rev. H. Borutta.
6. -Do- :- Dr. Grothous.
7. -Do- :- Dr. Dell.
8. Talk :- With the congregation.
9. Closing prayer.

P. Topno Esqr.
21/10/69
Secretary
G. E. L. CHURCH
JAMSHEDPUR,

WELCOME ADDRESS

TO

Rev. H. Borutta, Dr. Grothous and Dr. Dell, Germany
on the occasion of their visit to Jamshedpur.

Most respected Sirs,

We the members of the Gossner Church of the Steel City feel a proud privilege of having you all in our midst by the grace of Almighty and accord you a heart-felt welcome and say " Yisusahay ".

When we heard of your arrival in this belt we were looking forward to meet you and were counting days of your arrival here most eagerly. At last our desires are fulfilled when you actually have taken trouble of visiting us today in inspite of several pre-engagements. Once more, we extend our heartiest thanks to you all.

The people of Chotanagpur were groping in darkness and were almost in their primitive stage, at such a time, the illuminating message of CHRIST penetrated this land through His messengers from Germany, against great perils and hazards that ruled this plateau. These messengers were the first and foremost to bring the eternal life to our forefathers and today we find ourselves enjoying the blessings of the Almighty. We are grateful for this loving kindness of the Heavenly Father and the mother Church in Germany for her unceasing tender care towards the Church she founded. She constantly sends co-worker Missionaries, great men and gives us financial assistance though the Gossner Church has celebrated its Autonomy Golden Jubilee this year and helped her in the uplift of her spiritual, social and economic life.

We now wish to acquaint you in few words the working of the Church here in particular. The Missionaries could not work at this place before their repatriation in 1914 on account of the first world war. It was only the establishment of this mighty Steel Industry which attracted some Christians from Ranchi District. They came here as labourers and settled in a place called Ranikudar on the western part of the city. With the advance of time more

more educated christians came and took services in Tisco and its Associated Companies and have now settled in different places. They have formed six congregations viz. Sonari, New Sitaramdera, Kitadih, Gitilpi, Rahargora and Parsudih (which you have already visited). There are at present 587 families with a total strength of 3,257 Lutheran members in the city. Church buildings have been built only at two places and at other places Church Services are held in School halls. For the education of children both christians and non-christians, the Church is running two Middle Schools, one at New Sitaramdera and the other at Kitadih and three Primary Schools at Sonari, Gitilpi and Tupudang, aided by the generous Steel Co. and the Government.

The area of this steel city is 25 square miles and it has a suburb about 10 square miles around and the Christians are scattered all over this area. The special feature of the work here is the voluntary service. The volunteering force consists of energetic and zealous young and grown-up men and women. There are only two Pastors to look after the congregations at Jamshedpur. Besides Jamshedpur proper, they are responsible for looking after the units at Maubhandar, Mosabani^{Sini} and Dukurdiha, which are all situated at a distance of 20 to 25 miles afar. The interested volunteers help the Pastors in conducting Sunday Services, Prayer meetings, Sunday Schools and confirmation Classes, visit houses and the sick. Ladies too are not lagging behind in promoting the interest of the Church. They work independently mostly among the women folk, organising the Mahila Samity activities in all area. In addition these volunteers take keen interest in visiting neighbouring villages for evangelistic work and at occasions conduct evangelistic campaigns and have won many for Christ.

To conclude, we again extend our heart-felt Welcome to you and pray that God may bless you in discharging your duties assigned to you by Him. We pray you earnestly to carry our hearty greetings to our brothers and sisters in Germany requesting them to pray for our peace and prosperity.

" Yisusahay". WE, at the close, greet you again heartily with

Jamshedpur
the 21st. October, 1969

Yours ever in CHRIST
Members of the Gossner Church,
Jamshedpur.



Frage 1.) Zuger dymble

- U2.) Arbeitslohn der Arbeiter und Verdienst der Pastoren
- U3.) Wie können wir mehr verdienen
- U4.) Wert in Ostdeutschland?
- U5.) Soll die Jugend in den Krieg ziehen?
- U6.) Industriejugend in Industriegebiet
- U7.) Unterschied im Gottesdienste?
- U8.) Abschwedische Jugend arbeiten
- U9.) Freitagsheiligung?

WELCOME ADDRESS TO REV.H.BORUTTA AND PARTY.

Dear Berutta and Party,

We are very happy to find you amongst us the founder and the father of the Mission work in this area of the hill contry of the Adivasis. You left the field some about eleven years ago and have now again came to visit us facing countless troubles and difficulties from the far off country Germany. with how great pleasure and happiness we take this golden oppotune to welcome you and greet you with our beloved greetings of "Yishu-sahay".

As you are aware of the place and the people of the area it is no need to mention about these, but only the progress of the work that was made since last 11 years.

At present we are 5 Pastors and 32 Catechists in the field. The work has extened in three provinces i.e. Bengal, Bihar, and Orissa. In Bengal at Borsol as centre - among Santhals and Keras(Mundas) in Bihar Nakti(Singhbhum) centre - among Ho and in Orissa - Cham-pua centre among Oriyas and Jashipur centre among Mundas. *& santals*

Keras, Santhals and Hos are being converted yearly more and more. The converts of the year up to this day is 159. We hope they will reach up to 200 by the end of the year. One interesting thing to add here is that Hos are embracing christianity on the northern parts of Singhbhum district and many congregations have sprang up viz. Nakti, Tenda, Shishiba, Kaeda, Baibera, Lailor, Kulaesai etc.

We are very much thankfull to God the Almighty who inspired you and you adventured for evangelisation of the people of our hills and jungles who are under the shadow of the eternal death, but sorry you could not stay in our India. Now we have soldered this hard task of the Lord and are carrying on patiently and will continue it even without.

The people who saw you 11 years before will re-remember the lovely and attracting words of Life. We shall never forget you and shall ever pray that God may keep you safe. We request you to remember us in your prayers.

May God bless you a good health and safe journey back to your beloved home with our lovely greetings of "YSHUSAHAY" to your family and to the brethren of Germany.

"YISHUSAHAY"

Yours in the Lord,
on behalf of the Mission
field(Old J.M.B.)

(Itmon Guria)
Supervisor,
G.E.L. Church, Chaibasa

AN ADDRESS TO : Rev. H. Borutta,
" Dr. Lyrothhaus
" Dr. T. C. Dell

Most Revered Sir,

We the people of Chaibasa Parish have assembled to day to accord you our most hearty welcome to you. Indeed, we are very happy to find you in our midst. We thank God for keeping you safe and sound during your tour.

You all have been visiting all the important places of the Gossner Church with a view to gether first hand information as regards the life and situation of the Church. With the same view we wish to present before you some facts and figures which are enumerated below.

But before that allow us to tell you something concerning the District of Singhbhum in which we have our Chaibasa Parish. Chaibasa is the capital town of the district of Singhbhum. This district is the Southern most part of the State of Bihar. It forms borders with the State of Orissa in the South and West Bengal in the East. It is rich in mineral deposits like Iron-ore, Cement, Bauxcite, Manganese, Laterite, Chinaclay etc. Consequently, numerous factory and Industrial towns have been developed. Such towns are Jamshedpur, Ghatsila, Jhinkpani, Noamundi, Gua, Chiriya and a host of others. Our Christian brethren have migrated from the Ranchi district to this district to work as labourers, clerks and in various other capacities in the above named places. They form the major bulk of our Christian population. One more geographical feature of this district needs special mention and it is the thick forest which cover vast areas. It has the proud privilege of growing the finest and strongest Sal trees in its forests in India. Our people being lovers of Nature have made their abodes in the most interior and inaccessible parts of the forests. All the important towns have been connected with other parts of the country with good roads and railway lines. This district has

mainly inhabited by the Hos who form a part and parcel of the Munda Race. But they are not in our fold. Very few of them have accepted Lord Jesus Christ as their Saviour and Master. The work of Evengelisation has been undertaken by the Chaibasa Parish in the villages of Pendargaria and Kundruhatu. Besides, the Evengelistic Board is chiefly functioning in this areas. The Youth Organisation of this Parish is not properly functioning for want of good organisation.

Chaibasa is the head-quarters of the Chaibasa Parish. Here we have a land of almost ten acres where one Church, two Bungalows and some houses stand. They have been erected by the earlier Missionaries who set up in the year '870 this Mission Station. We are running one Middle, Boys' L.P. and one Girls' L.P. Schools right here. The Church, the buildings, the houses and the un-walled compound of Chaibasa bears eloquent testimony to our monetary weakness. Due to paucity of funds, we are not able to maintain them in a proper and decent condition.

Figures concerning the Chaibasa Parish based on the Census report of 1968.

1. Congregation :-

1. Chaibasa, Pendargaria. 3. Jhinkpani.
4. Danguwaposhi, 5.Noamundi, 6.Gua, 7.Barbil.
8. Thakurani. 9. Bhadrasai. 10.Kundrunala. 11.Jora.
- 12.Malda. 13.Kethhuling. 14.Roida.15.Kiribaru.
- 16.Bolani. 17.Kundruhatu.

II-VARIOUS REQUISIT FIGURES:

1. Number of Baptized members	.. ..	2588
2. Number of confirmed	.. ..	972
3. Number of families	.. ..	530

III-PASTORS & CANDIDATES.

1. Pastors	.. ..	3
2. Candidates	.. ..	Nil
3. Gatechist	.. ..	5

N. Teachers: 3 lady
 Teachers and 7 Men
 Teachers



IV - FINANCIAL POSITION.

Total income of 1968	...	...	Rs.7793-00
Total expenditure	...	...	Rs.7163-00
Total Balance	...	...	Rs. 630-00

There are 9 shops on the land of Church compound but the payment of ground rent is very irregular. It is a regular headache to the Church Authorities particularly and congregation in general. We derive a sum of Rs.337/- per month as ground rent against which we are to pay the ^{annual} ~~quarterly~~ Municipal rent of Rs.1200/- to the Chaibasa Municipality. Over and above an annual rent of Rs.376/- is to be paid from this month to the Municipality as Tax on account of the construction of 3 residential quarters and College Hostel within the compound. The Church building which has been erected in the year 1870 needs thorough repair and specially the roof of the Church building needs replacement of Corrugated Iron Sheets. A fencing wall round the compound may also be provided. The big bungalows which are in a deplorable condition bears testimony to our poor resources. We, therefore, humbly request you that some financial help may be given for the improvement of this place through the Agency you think proper.

Lastly we wish and pray for the successful fulfillment of your aims. May God keep you all in His right hand and protect you from all troubles and harms.

Yours :- *Chaibasa Parish*

We are in love of Lord Jesus Christ
Officers and Members of Chaibasa Parish.

Welcome Address of the Auspicious

To

The Rev. H. Borutta,
The Rev. Dr. Grothous and
The Rev. Dr. Dell

(On the occasion of their visit to Burju,
G.E.L.Church Station).

Dated, Burju the 17th Oct. 1969.

Rev. & Dear Sirs,

We the brethren and sisters of Burju Ilaka of South East Anchal in the G.E.L.Church beg to extend our most hearty welcome to you and greet you with Yishusahay.

Revered sirs, you have shown your love towards us by your presence at the last Autonomous Golden Jubilee celebration at Ranchi.

To-day, you have been pleased to visit us here and your affectionate visit directs our memories to go back to the pioneer missionaries who have sown the grain of mustard seed which indeed grew the greatest among herb and because a tree spreading its branches to shelter so many joyful chirping bird like people. We are ever indebted and grateful to the early missionaries who had toiled and trodden in the hilly tracts of this region establishing this Church compound about a ^{century} country ago.

The Burju Ilaka consists of six parishes and thirty four congregations having 9922 baptised and 5107 confirmed members.

The parishes are Burju, Darigutu, Sarnatoli, Karanjitoli, Karanjtoli, Tapkara and Diangkøl ministend by six pastors. The Ilaka has 34 Catechists and one Pracharika, The Christian population is scattered in the villages many of which are out of easy communication and the pastor has to travel a distance of miles to visit a few Christian families.

The Christians in comparison with the non-Christians, are still in minority and mostly belong to the Munda Community. People are generally poor and backward in education. The Ilaka has five Middle Schools and four Primary Schools, we require one High School. During the summer season the well in the compound dry up and we face scarcity of water in this place.

Evangelistic work is going on in some villages within this Ilaka.

We are grateful to you for praying us a kind visit and we send, through you, our greeting and yishusahay to our Brethren and sisters in Germany.

May the almighty God bless you and every of us to ^{our hearts} strong than the tie that binds our hearts in Christian love to tread the path that leads to eternal life.

Yours in the Lord,
On behalf of Burju Ilaka
(Rev.) Lukas Topno,
Ilaka Chairman, Burju.

LEITZ Register A-Z 1

A Foreign Mission Boards' Views

By Theodor Ahrens

I. Old and New Factors in the Relation of Churches-in-Mission

The reference in our theme to "partnership" as proposed for our consideration by UELCI does not only suggest some new perspectives in the missionary endeavour which we inherited from our parents; substantially the reference to "partnership" does imply that we left behind us a missionary epoch.

This epoch behind us began in 1492 when Christopher Columbus rediscovered America and when Islam lost its last base in Spain. Then began first in the Roman Catholic Church and since 1706 in Tranquebar on the Protestant side the history of expansion of Christianity in modern times reaching its height in the 19th century. This epoch of modern missionary expansion came to its end in 1953 when the last foreign missionary left the People's Republic of China and Christian communities there cut off from foreign financial support were left on their own. Since then we cannot continue to talk about mission in the sense that Western churches try to christianize the world.

We all know that the expansion of Christianity in modern times was closely interwoven with the establishment of Western colonial rule. Saying this I do not suggest to explain the missionary movement of this period solely as a product or spearhead of Western colonialism. But we cannot overlook that the expansion of Christianity from the West was - to a certain degree - conditioned by the framework of colonialism. Within this frame the missions and their personnel acted sometimes as compliants of Western colonialism, sometimes they functioned as a safety valve within this framework, but at times also as an opponent, as a haven and shield providing an oppressed people with a sense of dignity and freedom in a new Christian community.

We must acknowledge that missionaries may often have carried with them some culturally conditioned biases, for instance, when popularly interpreting the meaning of the word civilization from their home societies point of view which they saw ahead in the evolution of human societies. Basically, though our missionary parents left their homes crossing national and cultural boundaries to lead other people to Christ. Whatever happened for this desire to share Christ with others neither they nor we must apologize. They shared Paul's urge that the Gospel must be preached and people gathered into Christian communities where the Gospel has not yet taken root. Accordingly to this motivation mission was a movement "from within" to "outside", out of the "Christian" into the "non-Christian" world. Third World people played the role of a receiver in this one way traffic of mission.

It is typical for this period of mission that its activities are financed and staffed exclusively or to a good extent by Western churches or their agencies. I do not overlook that in some instances from the very beginning serious efforts were made to make newly emerging Christian communities themselves responsible for their share in Christ's mission. However, even where local evangelists and missionaries were important carriers and communicators of the missionary movement, they were for their emotional, spiritual and material support fairly dependent on the expatriate missionary and his mission agency.

Maybe from a Lutheran perspective these circumstances reflect only "adiaphora", things which do not matter compared with the doctrinally correct communication of the Gospel. Still, these circumstances were of some consequence.

Today we are confronted with the question whether missionary vision and commitment represent a strongly motivating power in Indian Christian communities or whether the preaching of the Kingdom is still considered in reality a responsibility of supporting boards and agencies. Before I concern ourselves with this question, I want to dwell for a moment on the Western churches themselves.

The old notion of mission moving from a "Christian" country into a "non-Christian" country has come to its end. Western churches find themselves in their own societies in a - hopefully creative - minority position. They struggle hard to apply a renewed sense of mission to their own context. It is not so easy for Christians to transcend the boundaries of their own sub-cultures and communicate Christ and his reconciling power to people of their own societies. In other words, the situations churches in Europe find themselves in are becoming more and more akin to those of their former "mission fields". A second factor illustrating that we entered a new period is given with the wide spread cultural crisis of the West which is a crises of meaning and values. Basically, there are no meaning and values which society as a whole can subscribe to. Consequently, a traditional concept of mission which did not only aim at evangelization but also wanted to raise people to a "higher" cultural level has been exposed in its hollowness. Wherever such notions as referred to still prevail and condition our understanding not only of mission and development, but also of "partnership" we must free ourselves from them as prejudices.

A third factor which burdens the old missionary movement lies in far-reaching conflicts in which both capitalist and communists countries of the Northern hemisphere seem to continually involve themselves. As they try to gain political and economic footing in economically and politically weaker societies of the South - a struggle which seemingly is getting more fierce as the supply of raw materials seems to become more limited - this evokes resentment and feelings of aggression in many Third World societies. These feelings easily link up with the call for justice in international relationships, a call which at times may even lead to a new solidarity of Third World societies against nations in the North.

Such circumstances do affect also the relationship of churches in the South and churches in the North who insofar as they maintain major missionary activities on a primarily bilateral basis,

are part of Western industrialized nations. Churches in Third World societies are challenged by their own nations to show solidarity with the cause of their nations and with the needs of their people. If these so-called younger churches face up to this challenge their relationship may even become more strained, namely, if and insofar as both sides fail to recognize the meaning of this new frame of reference for a global Christian ministry.

What has been said so far has become common place in the missiological and ecumenical debate after World War II. and found its expression in catchwords like "partnership in obedience" and "mission in six continents". These phrases do characterize attempts to overcome paternalistic and colonialistic shades in the image of mission as well as structures of dependency as they developed particularly during the 19th century. At the same time these concepts represent efforts to retain or to rediscover the essential meaning of mission in a "post-colonial" time. Indeed, both phrases, "partnership" as well as "mission in six continents" urge us to realize that "Christianity" and "Mission" must not necessarily be linked with "dominance" and "dependency", but rather with servanthood and liberation.

At the same time we cannot overlook strong tendencies in the West as well as in the East which find their expression, for instance, in reference to "young" or "younger churches" implicitly suggesting to consider a local church in terms of "childhood", "adolescence" and maybe "immaturity" and this means basically still in terms of their relationships to foreign churches as well as mission and development agencies.

Foreign influences did and, of course, still do make their impact on local churches as they do on Third World societies as such. Such foreign influences emerge most clearly in the churches' institutionalized superstructures, to mention but one example. However, even these foreign structures - in the way they are operated - are to a very large degree adapted to values and customs of the immediate cultural and social context. One could easily gather more examples to substantiate a warning not to

take the "Western" outside appearance of an Indian church as a base to argue its cultural alienation. Imported goals and imposed purposes are, in fact, not the decisive factors for life, self-consciousness and self-definition of a local church anywhere.

Thus, not the relationship with foreign bodies constitutes the most urgent ecclesiological problem. The most urgent ecclesiological question is answered in the kind of response which a local church may give or may fail to give to the missionary, pastoral and social challenges confronting her in her environment.

If a Christian church in India should consider herself primarily as a communal group added to the many other groups constituting society in India and hence consider Christ as just one more deity added to the Pantheon of deities in India then the temptation to keep to herself and to consider Christian life basically in terms of communal advance and privilege may be irresistible. Where such notions and circumstances prevail it will be extremely difficult if not to say impossible for foreign mission and church development services to relate meaningfully to this church.

If, however, an Indian church transcends her notion of being a possibly underprivileged communal group - which to compensate for this loss of privileges remains dependent on foreign support - into the vision of being a member in the body of Christ, of being the yeast in the dough, then she may fight not just for her own rights but display a new sense of solidarity with all who suffer, with all who ran into blind alleys and yearn to understand the meaning of our shared prayer: "Your Kingdom come, your will be done, give us today our daily bread and forgive us ..."

It is in this sense that each local church anywhere will be held accountable for the authenticity of its witness and service. Once a local church discovers society at large as the forum of its witness and service and once a local church is willing to be held accountable for its mission by Christ, this marks the "coming of age" of a church and at the same time provides its

witness and service with the unquestionable dimension of prophetic independence. Further, this very reflective and "repentive" act makes the Kingdom of Christ an issue which the whole of society cannot avoid to face. Such attitude then is the outgrowth not of a spirit of aggressiveness but of solidarity.

II. Discipleship today

From what has been said follows that partnership can be realized only if we as members of the one body of Christ are able to find some common denominators for our witness and service complementing each gifts.

The temptation is still there to perceive of Christian faith mainly in terms of otherworldliness and of the Kingdom of God as an entirely otherworldly reality. Such would be notions of a church on its withdrawal.

Today we have to ask - and this is the starting point for our consideration of discipleship - what we individually, as local churches, as the Lutheran family, and last but definitely not least as members of the worldwide body of Christ owe to the world.

Putting the question this way I do not suggest that the church should dissolve herself into socio-religious liberation movement. Such a suggestion would only advocate another form of appeasement and deprive the church of its critical and prophetic function. However, I do not advocate an entirely otherworldly notion of our faith and salvation either.

Of course, the Kingdom of God will always transcend what we can actually manage to do in our present day discipleship. Thus, we will never be in a position to realize more but signs of the Kingdom. This, however, must be done.

Righteousness of God - Luther's and our dominant concern - cannot be reduced to Christ being the "Lover of my soul" - as if

the rest would not matter. Rather as modern scriptural scholars increasingly emphasize, righteousness of God means that in Christ's witness and service which lead him to death and resurrection, God is reclaiming his whole creation for himself as its creator and reconciler. Thus, Christ does not only put us individually into touch with God. Rather, Christ's revelation is that we cannot discover God as our creator without discovering fellowmen and the whole world as much as ourselves as his alienated creatures. Although both perspectives must always be distinguished, they must always be kept together. Otherwise we would destroy the theological base for our notion of discipleship as solidarity with those who are spiritually and socially deadlocked and suffering and for our notion of the Kingdom of God of which man is not the maker.

What follows then from this in terms of our debts to the world?

We are living in what appears to be an apocalyptically darkening world. Mankind falls apart into a variety of fiercely competing nations. Social and political gaps are widening. In all parts of the world we hear of more refugees than ever, hear about more people below the poverty line, more people engaged in ideological war claiming to establish their heavens on earth. We need not continue to describe the situation. Summarizing we may say: It does not seem that space and liberty is gained for a more humane world.

If all this leaves us standing by only as onlookers without committing ourselves to Christ's power of compassion and healing, faith and love, then in fact, the proclamation of "one faith, one baptism, one God and Father for all of us" would only project illusions of a colonial epoch. The proclamation of one God for the whole world does not only presuppose that there is only one God, it does also imply, that there is only one mankind, Adam's children, however, alienated from God and from each other they may be. Is it possible that from within these alienations and divisions Christ the reconciler, attracts our eyes and

hearts in such a way, that he does become for all of us God's new and eschatological Adam, the founder of a new and world-wide family who in the power of His Spirit makes us tools of his reconciliation, compassion, healing, faith and love?

In Christ mankind is confronted not only with the image of God suffering to reclaim his creation; in Him mankind is confronted with the lost image of what must be called truly humane. It is in his suffering which results from his mission that Christ authentically interprets the Kingdom of God revealing to us the meaning of the prayer: Thy Kingdom come, thy will be done, give us today our daily bread, forgive us Hence, in Christ we are made aware not only of our alienation but also of our destination. There is no cheaper way to grasp this destination than by commitment.

If, to return to our starting point, we talk about partnership between churches in the North and churches in the Indian context, we in the North do not consider these relationships as a purpose in se, but we want to relate to local churches as they and we actually execute Christ's mission.

III. Some suggestions for procedures and priorities

1. Sharing of decisions

One-sided decisions endanger mature relationships. In the past, I am aware, missions boards took all major decisions onesidedly. Now at times local churches expect an overseas supporting partner to face and to fund any consequences of their decisions.

As a ground rule, decision making affecting the other church should involve a consultative process. Shared discussions will help to avoid misunderstandings.

Of course, influence and power are always a dimension in the reality of our relationships. Admonitions not to interfere with the autonomy of any local church are likely to be misleading.

Where there are relationships there are also responsibilities and accountabilities on both sides. If this is not acknowledged not only consultative processes for shared decision making but also partnership itself will have lost its meaning.

2. A word about bi-lateral and multi-lateral relationships

Time and again mission and development agencies in the North are approached by local communities in India to establish a new bilateral relationship.

In our agency we feel that historical links, if they happen to be predominantly bilateral, should not be cancelled onesidedly. However, we should like to avoid the establishment of new bi-lateral relationships.

We suggest that a local Christian community seeking fellowship and support should first of all and primarily seek and find this fellowship and support in the Lutheran as well as in the wider ecumenical family in India. If then additional links with overseas bodies seem to be advisable, these may be established and channelled through UELCI and the National Christian Council.

3. Mission not through institutions but through people and programmes

Partnership is realized always in specific and sometimes in dramatic situations. It is facing these situations that we ask each other: What is asked of us today? What must be our apostolic service in this situation? How are we challenged to review our priorities?

Often we answer these questions with the running of institutions. Institutions not rarely reflect missionary approaches and priorities of former generations. In many cases they will still be valid. In many other cases they are not.

Sometimes these institutions have become fortresses of power struggles in the church. More important, we have to ask how the service which these institutions render is related to people

where they live and to the needs which they feel.

As a rule we should start to think in terms of people and their needs and in terms of programmes in which people are involved, rather than in terms of institutions and extended pay lists.

If our institutions prevent us from finding those who suffer and who limp and if they do not encourage them to get up and walk and have hope, then these institutions must be done away with.

4. Periodical evaluations

Since on both sides of the ocean our missionary endeavours after they have functioned for a while may become dys-functional and may have to be redirected, we need periodical evaluations.

Such evaluations should involve all partners in the programme and may be guided by questions such as, e.g.:

- What is the involvement of grass-roots people? What kind of initiative comes from them? What is their contribution - also financially?
- Does the programme reflect a new missionary or social initiative of a local community?
- What is the purpose of the programme?
- Does the programme help people to meet Christ more deeply and to understand more clearly the world around them?
- Will the programme even out at least a bit the differences between rich and poor, between the healthy and the ill, the privileged and the underprivileged?
- Does the blueprint of the programme put a high priority on encouraging and developing a leadership of integrity and dedication to people?

- Has a time limit been put on the programme or has a first evaluation been scheduled?

5. Money

Money in missionary relationships - as we are all aware of - is a painsome topic.

Already in 1951 when for the first time an important missionary leader from Germany was allowed to visit India, in his report one of his recommendations was: "Drop whatever will not be able to sustain itself Let us together with our Indian brethren evaluate any activity whether it will be able to sustain itself or not. Doing this we cannot avoid hard and bitter decisions. However, doing this will be a blessing to the Indian churches." (M. Poerksen, *Junge Kirche im Freien Indien*, Breklum, Christian Jensen Verlag, 1951, p. 101, my translation). The author actually wrote this before any church or agency in Germany had resumed any financial support for overseas churches in 1951. Her certainly presents a radical view. However, being aware what problems are associated with the transfer of moneys we are confronted by the question how to deal with them.

To begin with, I would like to state that in my view needs for financial and material assistance are often presented in an inflated manner.

Secondly, we probably all know that very few problems are indeed solved with money. Some problems are even created or aggravated by money. We all could tell stories of foreign subsidies weakening or discouraging local initiatives, generating or increasing feelings of dependence, threatening integrity of leadership, marginalizing leadership from its true role in the community.

Still, money is needed and subsidies are for the time being unavoidable. If that is so, what criteria can be utilized while dealing in our relationships with money?

- First, all criteria listed under 4) Periodical evaluations, have to be applied here (community involvement and contribution, shared discussions, no routine programmes, money for creative purposes, termination and periodical evaluation, to repeat but a few)
- There must be a healthy relationship between self-support and foreign support. (Often this question is not even considered leave alone answered while applying for foreign support).
- The question of continuing running costs must be solved already while a programme is in its planning stage.
- High priority should be given to programmes which develop and support leaders of dedication, vision and service to the people.

6. Give us the freedom not only to say "yes" but also to say "no"

Not always are our lists of priorities identical. If they do overlap - fine; if they don't, matters can be discussed. But, we should give each other the freedom to say "no" without leaving behind a bitter taste, without projecting a sense of embarrassment.

If our relationships are such that we cannot say "no" then they do reflect mutually immature dependencies. Giving each other the freedom to say "yes" or "no" may be a sign of renewed integrity in our relationships.

Hamburg, 22nd January, 1980

"Mission in India - challenge to Churches in India and Global Partners"

It is encouraging that the United Evangelical Lutheran Churches in India and the Global partners in Mission have come together once more to face the challenges of and opportunities for Mission in India. The purpose of this Conference is not so much a theological discussion on Mission as it is on what shall we do today in the furtherance of God's mission which we believe is our task. I am grateful therefore the invitation of United Evangelical Lutheran Churches in India has found response from not only its member churches in India but many of the Lutheran partners from abroad.

The Scope for Mission in India

Is there any urgency for Mission today in India? This may be one of the questions. The Mission of the churches is an ongoing task of every day life of the Church. Therefore we might not regard that there is any particular urgency for Mission today. It is a familiar challenge and exhortation of Jesus Christ, at the conclusion of His preaching "Those that have ears let them hear" It also means that those who have eyes let them see! This means that we may have eyes and ears yet we neither see nor hear. The task of the church in terms of its mission is to open its eyes and see and lend its ears to all the voices in the world and we as Indians should do so with reference to the call of country. The task of the Mission we say is still unfinished which means each generation of christians will have to be equipped for Mission and therefore each generation will have to open its eyes and lend its ears.

From time to time we in India have been come together and exhorting ourselves to engage ourselves in a meaningful way in the task of the Mission of India. So again today we have come together to open our eyes and lend our ears to see the opportunities for Mission and hear the voice of the Indian situation to make a Missionary response.

A Sense of urgency for Mission

To my mind there is also a sense of urgency for Mission in India. I have explained this urgency several times before in many of my talks and papers on Mission in India. There was a time before Independence when the channels of communication and contact with the society through educational, medical and other services were virtually in the hands of the Church. And almost every educated person and every patient went through Christian Institutions and did have any opportunity to hear the Gospel. Since Independence population has

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more than doubled itself but the Christian channels of contacts have become insignificant in view of the expansion of government, secular and non-christian religious channels by leaps and bounds. This has resulted in the whole generation of people born after Independence having no chance to listen to the Gospel.

The Gospel must be preached at all times till the end of time. The basic task of the church is to preach the gospel in all places and at all times till the end of time. The churches in India, the so called main stream churches have ceased to be preaching churches. They have ceased to preach the gospel particularly to those that have not heard it so far. More money has been spent in India after the Independence on the ministries of the church including theological education and on travels in the name of the church than on the preaching the Gospel. Less number of people in India have access to the Bible today than those who had before Independence. The outdoor preaching which was one of the normal programmes of the church is almost extinct today. Thus both the literates and the illiterates have cease to hear the gospel in India. Out of the total population of 670 million today in India the older generation say about a quarter of them, might have heard the gospel but we still have a solid 500 millions who have not heard of what Jesus Christ said or what He stands for. This is a big vacuum and all the churches in India have failed in their basic task resulting in this vacuum. It is therefore a matter of urgency in India that we should preach the gospel. Many excuses are advanced for this failure. The efforts of Mission have also been retarded due to an assumed lack of response.

I do not want to go at length on the impact of the Word preached in the country. But we take a historical view of the developments in India in all walks of the life of the society we cannot fail to observe the impact of the Word of God on these developments. Some times non-Christian leaders themselves use the Bible in their exhortation. During the struggle for Independence Mahatma Gandhi used to carry a small New Testament with him in his travels. There was an occasion at Nagpur Railway Station when hundreds of people waited to have his 'darshan' and to hear his voice when he was passing through that place. He took his New Testament and read out a passage from it and said that was his message for them! We have therefore underestimated God's power to raise fruits from the seed that is sown. We have confidence in our strategy, in our yard sticks but not in God's ways and His power. The preaching of the Word is the basic infrastructure for God's spirit to operate and to be active. This is the simplest task that God wants the Church to do to preach His Word.

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New Territories for Mission in India

There are many areas in India where the Word is yet to be preached. Some of them are hostile to christianity and are held by people who do not want christian church to enter any where near them. There are some areas which are neutral and there are some areas that are likely to be responsive. The churches in India have never even looked for them although we have experience that the so called hostile areas turned most inviting. Thanks to the initiative of the Madhya Pradesh Evangelical Lutheran Church we found one such an area to become in a Mission area for the United Evangelical Lutheran Churches in India from this year onwards - Bhind and Morena of Madhya Pradesh. Before I left India for Geneva I had initiated the search for a new area for Mission after the Rewa Mission became a part of Madhya Pradesh Evangelical Lutheran Church. I was sad that initiative was not followed up for four years. Fortunately we have now decided upon to start work in this area and I hope that the Lutheran Churches will commit themselves with resolution to strengthen this work.

In Bihar, the Surguja area has responsive people. Work was started there but for want of coordination and other resources the work was called off. This is another area which calls for urgent action.

In Tamilnadu Kalrayan and Vedagiri hills had presented an excellent opportunity for mission but we had not responded to it at all and the experience of Arcot Lutheran Church has been exciting when they moved in.

In Andhra Pradesh there are similar areas between Rajahmundry, Visakhapatnam and Badhrachalam where again the church has a great challenge.

In Delhi surprisingly there is a very real opportunity for the Church to spread the Gospel.

These four areas I would identify immediately for an action oriented programme for preaching the Gospel and building God's altars. In addition to the geographical areas that I have meant there are certain categories of people throughout the country to whom we should preach the Gospel. The two important sections of the community - the youth and the women - constituting the real areas amongst whom the gospel should be preached. Therefore I hope at this conference the United Evangelical Lutheran Churches in India will formulate practical plans to undertake Mission.

Are our Lutheran churches prepared to do respond? As one privileged to work with all these churches rather intimately, I know there are some churches which are spiritually prepared to be faithful to the fundamental aims of the Church but are handicapped by resource of both personnel and material. But

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there are more churches who are locked up in internal strifes and sometime even in Law-courts! Some of them have shown thoroughly disobedient to God's purpose. Both small and big churches have proved unworthy of the opportunity God had given them to serve. Corrupt measures have been employed in these churches to correct the corruption! Relentless fight for power, money and opportunity for material gain has been the style of the life of these churches. Consequently they have become incompetent to witness to the Word of Jesus Christ. The only positive result of this kind of negative witness is that non-Christians begin to see that the ways of the Church is not Christian. To that extent atleast they know what is Christian. That is a perverse way to witness Jesus Christ. In my long experience with the Church leadership I was disappointed that I could not find leaders who are prepared to speak the truth for Christ sake, who are prepared to lay down their offices for Christ sake, and who are prepared to be alone for Christ sake. With this kind of leadership the churches are becoming political organizations and every where frustration reigns. I am one of those terribly frustrated, always wondering whether it is worth while continuing to do anything through the Churches. However, we have gathered here to accept our failures and to draw strength from the experience and hopes of believers so that we may try again. Therefore let us try again.

What shall be our strategy then?

1) Let us begin with the Theological Education.

I am prepared to say that to a very large extent our Seminaries are responsible for the state of affair in our Churches. I do not want to explain what I mean by this but let me say a few words.

Is the theological education related to the life of the congregations? Is the life style of those students oriented to the life style of a pastor of a village congregation where the majority of our congregations are. Can these students apply the message and method of the Cross to the life of the people in a village? Or are these students trained an Urban life style thus creating a gap in their expectations and the reality they face when they go back to their works? Is the emphasis of their training on Mission and preaching the Word? Or are they taught that they are the people chosen to lead God's people to occupy high offices in the church and their ambition built up in terms of international opportunities so on and so forth. But those seminaries that have prestige, status and endowments and with international reputation are the ones I am speaking about. We should do something here to train different kind of preachers who can carry the Bible fearlessly and without a sense of shame and preach the Gospel. This training should be extended to many people in all walks

(MORE)

of life and they must be encouraged to preach the Gospel. There are some who are doing this type of training. We may not be able to do anything with the established Institutions of Theological Education. But at this conference we should work out a programme for the Lutheran churches for training preachers even if you call it old fashioned.

The Gurukul Lutheran Theological College must be used by the Lutheran churches to undertake a vast programme of training preachers in all the churches and this will not be a waste of effort. The training should be suitable to village preaching, town preaching, preaching to the illiterates, to the literates, preaching to the intellectuals and so on. I hope this conference will come out with some definite proposals.

2) Mass Media

The Mass Media otherwise known as communication has become of a world of its own and had attracted the patronage of those who have funds. In India there are several such institutions. Wherever I go "Communicators" mention to me names and institutions in this field who have made a name. Funds are just pouring in at their command but which of the Lutheran Church in India has ever used one of them in their ministry or let me put the question the other way, which of these institutions or leaders have ever approached and encouraged or tried to work with any Lutheran Church in India?

Very recently I found a layman from a small church working in the city on his own producing several Tamil and Telugu lyrics as an Evangelistic effort. He has spent **all** his money. He does not get any remuneration from the Commercial Studios where he records because he is a Composer and not a Singer. In spite of this handicap, he has produced at least half-a-dozen very popular records in South India. In poverty and sacrifice this man tries to witness to his faith in Jesus. Indeed that is the way. Then how is it that institutions with several thousands of rupees of annual budget, do not operate amidst the people where they work and live. If these communication institutions are doing marvelous work, why not at least the congregations know what they are doing. Something therefore again will have to be done here by this conference so that the medium of the Mass communication is utilized not just through Radio Broadcasting but through several indigenous, inexpensive mass media in which the congregations can participate.

Resources

The first resource I hasten to add, is one's faith and commitment. The faith and commitment should not be just institutionalised but should be the faith and commitment individuals

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involved. The experience and the challenge of faith and commitment must embrace the families. Institutionalized faith and commitment depends only on the leadership. In the Indian situation the family is as an ideal unit of the Church. The individual families must be interested in the mission of the Church. This strategy has the tremendous advantage, in that, the children of the family would continue the interest of the family which can be passed on from generation to generation.

In November 1979 when the Enlarged Executive Committee of the United Evangelical Lutheran Churches in India once again worked out the budget for the New Mission field in Bhind and Morina I was keen personally on raising some funds for its annual budget. I had a plan in my mind that my family must contribute some amount regularly to this mission effort and I talked to my children they should all contribute to the support of Mission work of the UELCI. My real desire was that all my children must be engaged out of their own free choice and sense of commitment to the preaching of the Gospel of Jesus Christ in this country. I was happy for the response at home. Next I mentioned this appeal to a very highly respected friend of our family. The immediate response was, "Doctor, please count me as one of those fifty families you want to enlist. Our family would be willing to give more than you suggest." Then we both decided that we will go round with an appeal from family to family. That respected friend of mine is also in this group here in Delhi today. I had never found the time to sit down and write the appeal to the families because, some of us have had to work round the clock to get certain things going. But then again I mentioned it to another friend - a woman this time about the strategy of involving families in mission work and raising funds. This faithful woman immediately said, "Doctor, include me in your list." I am hoping to meet fifty such friends in India and raise the necessary funds for the expansion of the Bhind and Morina work.

Global Partnership

I have the reputation of being an advocate of self reliance. I believe that a local group of people will have to do their maximum for mission in terms of their time, their money, and sometime even at the expense of their family ambitions. It is only at that point the mission of the church becomes true and effective. But it does not mean that the possibilities of mission should be limited to the actual capacity of a local group. It is only at this point Global partnership becomes a blessing and in this context I must frankly admit the Indian Churches have not done the utmost to warrant global partnership. In most cases of mission programmes and patterns of theological education the Indian contribution has been little or of no consequence and all patterns of

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theological education and patterns of ministries of mission have been entirely dependent upon foreign support. This is not partnership at all. Therefore the Indian Lutheran churches must really do something to make global partnership really a blessing in the mission of the Church.

I am not contradicting myself when I suggest that let us increase the participation of our global partners in the mission of the Indian churches by more actively working out new plans for mission. The Churches caught as they are in internal struggles for the control of petty cash in the church totally disregarding of the challenges of mission in India. At the same time as an Indian I am not prepared to give up hope that the Indian church will come to life one day. Today we have to use all possible openings that we have to make the Indian churches active on their own in its missionary task and at the same time make global partnership a blessing.

What kind of Global Partnership is a

I know of a man by name Henry Mayer. During my younger days I had the privilege of being able to watch his daily life closely. He was a man of faith, a man of commitment, a missionary from American Lutheran Church. He was committed to preaching. I went along with him a number of times to the villages just out of my own interest. He was interested in the church and its growth and the growth of Indian leadership. He honoured the Indian church and its leaders. In the olden days the Church wanted him to be the President of the Church but he refused and his refusal paved the way for an unbroken line of Indian Presidents. He was interested in Indian Music and was instrumental in introducing an Order of Worship in Indian Music. He had visions for the Indian Lutheran churches a whole and was instrumental in initiating the establishment of the Gurukul Lutheran Theological College and Research Institute. He believed in hard work and led very simple life. He died in hardness in India. When he died at his funeral the non-Christians from the villages nearly outnumbered the Christian mourners. It has been my privilege to have lived my younger days almost in his shadow and it is from him that I learnt that what church is, what mission is, what commitment is and what global partnership is. This kind of partnership is enduring and a great witness and indeed I welcome this kind of partnership.

The National Christian Council of India in its 19th quadrennial Assembly held at Delhi during October 4-8, 1979 adopted the following recommendation of the Assembly to be promoted amongst all the churches in India.

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XXIII. Reports from the Commission:

"1. Fellowship and Dialogue (Programme Unit 1 -a)

iii) Historically, we have had the privilege of fellowship with churches and mission societies abroad and we welcome the continuation of this fellowship. However, care must be taken that this relationship is not based on monetary terms alone. Indian churches must be in a relationship of sharing their gifts with the churches outside India, particularly with the West. Foreign mission agencies should be exhorted to promote the integrity of the receiving churches with whom they have historical relations, and also strengthen the ecumenical cooperation amongst the Indian churches. Individualistic enterprises that are harmful to the life of the churches and the ecumenical movement should not be encouraged."

These are certain pit-falls and temptations on the part of the overseas partners which if avoided, global partnership is a very great blessing to the Mission of God in this World.

To recaptualate, I have four concrete suggestions to offer:

- 1) Let us strengthen Bhind Morina Mission field, if necessary inviting other global partners including some from Asia to join in this mission endeavour; Let us also start new work in the four other regions mentioned in my paper -
 - i) Surguja area in Bihar; ii) South Arcot , North Arcot regions in Tamilnadu; iii) Visakhapatnam and Badhrachalam area in Andhra Pradesh; iv) Delhi and its suburbs;
- 2) Gurukul be helped to undertake training of preachers to litterates and illiterates in towns and villages on a large scale;
- 3) To set up a Mass communication unit in order to popularize in Indian languages evangelistic and worship lyrics suitable for Christian festivals, marriages and outdoor preachings;
- 4) A mission consortium as one of the adjuncts of UELCI be established inviting overseas partners for Mission to join us so that new mission work could be undertaken in forms and patterns acceptable to the local Lutheran Churches jointly or severally which could

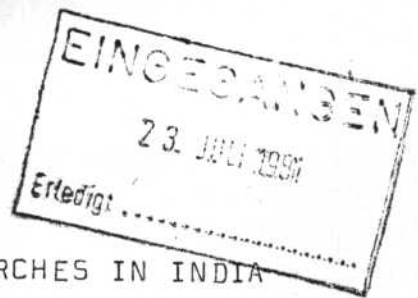
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also be a built-in stimulus at National level for continued interest in Mission. Its practical possibilities could be spelt out by the Conference here.

Madras

K. RAJARATNAM

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UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA

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

Gurukul campus
Kilpauk, Madras-10.

6th July 1981.

TO:

The Heads of Departments - LWF, Geneva
Asia Secretaries - LWF
The General Secretary - VELKD
The Directors and Asia/India
Secretaries of Mission Societies
in Europe and America
The Member churches of UELCI
The Officers of UELCI

Dear Partners,

It is my privilege to share with you the projected programmes of the UELCI for adoption and implementation during the next triennium beginning from July 1981. The Triennial Conference of the UELCI that met during April this year decided upon these programmes and chose a new set of leaders to translate their dreams into reality. I write to invite you to join the UELCI in their renewed faith that with the help of Jesus Christ and with our all labours together UELCI become an effective instrument of Global Partnership to witness and glorify God in India even more strongly.

The UELCI has in its national leadership the active participation of all the nine Lutheran churches in India and a good part of them are younger people, dedicated to serve the church in India.

The UELCI is being shaped to play a leadership role to promote the ministries of the member churches especially in areas where the resources of an individual member church are too meagre to be effective.

The Triennial Conference of the UELCI therefore calls upon the member churches and their partners for a bigger effort in the following areas:

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1. Administration

The UELCI Secretariat must reflect the total concerns of the church life and Mission. The various concerns of Mission entrusted to several committees in the Constitution of the UELCI are to be activated and the Chairpersons of these committees will act as unpaid staff and the related committees will have to function and organise the necessary programmes. The member churches therefore have been asked to contribute more than before to enable these committees to function as each of these committees have a representative nominated by the member church.

Thus we envisage a bigger office building and more secretariat work. Efforts are already ahead to make this a reality and by January 1982 the UELCI Secretariat will move into a larger building with desks for each of the various ministries actively functioning.

2. Mission

The UELCI had organised a seminar on Mission in March 1980 which has made specific recommendations to introduce new emphasis on Mission. In addition to the Home Mission field of Bhind and Morena in Madhra Pradesh - as UELCI Mission Field (for which excellent financial support has come from all nine churches), the seminar recommended a Mission Directorate as part of UELCI Secretariat. The purpose of this directorate is to survey and propose new mission fields for member churches - secure leadership and resources for the member churches to undertake new mission field work for active Evangelism. We believe it is in this effort that the member churches and the UELCI will become relevant to each other. Ways and means of engaging overseas partners in this endeavour are being explored by the Executive Secretary.

3. Christian Education

So far we have had curriculum development workshops for Christian Education and a great deal of educational materials have been prepared and printed -

(i) for Tamil and Telugu areas and for other areas this has to be done;

(ii) from Curriculum Development we have to move to the next stage of promoting Christian Education by using in all churches the materials that have been developed.

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In the context of secular educational institutions far out-numbering Christian educational institutions, the church has a duty to seek out Christian young men and women studying in secular institutions and bring them under Christian Education. The UELCI has moved in this area already by approaching Christian Education Coordinators for all the major language areas (Tamil, Telugu, Hindi and Oriya) and by September 1981 we hope to have definite proposals to launch upon Christian Education ministry for all the member churches.

4. Communication

This particular area has been the blind spot of UELCI for so many years. We have now 'Indian Lutheran' which is making periodical appearance and has become an instant success. We have to make this a channel of communication amongst Indian churches and leadership for regular publication of this new venture is already built up.

In addition to this, a communication unit has been set up to promote communication for Mission through all available media. Concrete proposals will be ready in September 1982 so that communication will become an important desk to engage member churches in active witness and service.

Proposals in this area will also be ready by September, 1982.

5. Stewardship

The Self Studies programmes of India - otherwise called Stewardship and Church Economy programme have caught up with unprecedented enthusiasm and concrete measures are springing forth in member churches in line with the aims and aspirations of these studies. The churches have come to believe that these studies should be integral part of churches and congregations in order to be in a state of constant self-examination and challenge and sharpen the commitment of churches for Mission and Service. We intend to strengthen this programme under the leadership of younger and vigorous leaders from all over UELCI churches. Development of resources and increased contribution from members of the church are strong aims of the Stewardship Studies.

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6. Youth:

The Lutheran Youth have come together under active leadership of dedicated youth leaders from the member churches and are resolved to play their role in the life of the UELCI member churches and prepare themselves for the future leadership of the churches. Towards this end, the UELCI is actively encouraging them. To keep up their interest it is essential to keep them fully involved in many programmes already worked out. The UELCI is looking for global partners to share in the implementation of these programmes.

7. Women

Women in the life of the church constitute a gold mine both in terms of leadership and resources. Thanks to the support of the Women Desk of LWF. We have an on-going and active programme but we want to press further and take the women's programmes beyond the stage of mere recognition of the importance of women. We are anxious to secure the release of this constructive force for active involvement in all realms of church life. We have active programmes worked out already to intensify efforts to graft women to active participation in the concerns of the church.

8. Leadership Development

Thanks to the LWF Scholarship Programmes. We have an opportunity to develop leadership in many areas.

Our present concern is two-fold:

- (i) To increase study opportunities at post-graduate level within India which is cheaper and also help women to take advantage of these opportunities more readily than if they have to go abroad without unduly disrupting the family life. We intend to send abroad those who really deserve such an opportunity.
- (ii) The Incountry-Scholarship for all kinds of studies have to be increased. India being a large country with a huge population, education and other skills are the only means of survival especially for poor people without land or other capital. The church will be strengthened at the Parish level with increased number of educated families. So our need is expansion of Incountry Scholarship opportunities as well.

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9. Development

The CDS and the World Service are indeed doing their best to meet our development needs and we appreciate it very much.

However, the changing needs and new challenges coming out of expanded awareness of member churches to participate in the development of the society as a witness of the church, makes increasing demands on CDS and LWF and we are hopeful that both these units will rise to the occasion.

Disasters like floods, cyclones, drought and fires have become so frequent and common that they fail to excite the sympathy of Donors. This is a dangerous state of affairs. Misery that fails to make large head-lines in international communication net work, does not cease to be misery and challenge to the church. We hope UELCI concern for the suffering humanity will be supported by LWF donors.

As at the moment, the UELCI is pleased with the achievements in promoting development concerns in active cooperation with CDS and World Service.

More demands will be made on the generosity of the CDS and World Service, which if met will only enhance the usefulness of these two units to the needs and we in the UELCI are hopeful that these two units are ready for this challenge.

10. New Religions of the West in the context of the Indian Religions

The UELCI is willing to provide a strong intellectual base to those interested in the study of Indian religions in order to understand the new religions of the West - indeed it is a duty of the UELCI to be engaged in this ministry. Consequently UELCI has drawn up a pannel of experts drawn from various religious ecumenical and intellectual backgrounds in India.

11. Gurukul

Gurukul Lutheran Theological College and Research Institute is another important arm of the Lutheran churches in India for Mission and ecumenical cooperation. UELCI

would like overseas partners to strengthen these vital ministries of the Lutherans.

12. Lutheran identity and Ecumenism

UELCI would like to see Lutheran identity clearly play a role in the strengthening of the ecumenical concerns and sees no contradictions in this stance. Attempts at organic unity are out-dated and futile. Individualistic enterprises undermining the integrity of the church will not be encouraged especially as such enterprises have taken anti-Indian Lutheran stance. The Lutheran churches as churches will have to be strengthened in every way - nurture, worship, witness, Service and ecumenical cooperation.

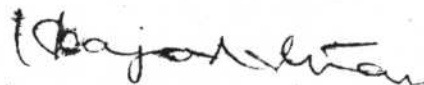
This Memorandum is addressed to the LWF, all its departments as well as to the other partners in the West who have links with member churches and the UELCI.

The LWF is requested to promote UELCI concerns both with partners in unilateral and multilateral relationships. In other words, it is hoped that LWF will do whatever it can to strengthen us and when it is unable to meet our needs, will not hesitate to encourage other agencies to support our needs.

In search of active partnership to promote these concerns of UELCI, the Executive Secretary will be in Europe to meet with the representatives of LWF and other agencies in Europe.

Meanwhile, the LWF Executive Committee members from India - Bishop Dorairaj Peter and Dr. B.V. Subbamma - are requested to hold discussions with concerned department heads on ways and means to strengthen the programmes of UELCI.

Yours Sincerely,



(K. RAJARATNAM)
Executive Secretary

KR/cg

UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA (UELCI)

DR.K. RAJARATNAM
Executive Secretary

Gurukul campus / 98 Purasawalkam
High Road
Kilpauk, Madras-600010.

7th November 1981.

To:
The Mission Directors/Secretaries related to
UELCI Member churches.

Dear **Dr.Grothouse,**

I had the privilege of meeting some of you in Europe in the month of September and of discussing the future programmes in the Lutheran Churches in relation to effective ministries, particularly the Mission programmes in the churches. Soon after I returned from that trip the Enlarged Executive Committee of UELCI met for three days and discussed the future programmes in the member churches in the light of the decisions of the Triennial Conference of the UELCI and my report on my discussions with you.

As I was under great pressure for time I could not write this letter earlier.

The Enlarged Executive Committee whole-heartedly and unanimously resolved to invite representatives of the Mission Boards related to their respective churches in India for a dialogue session with their representatives of Lutheran churches in India to discuss the following:

- (1) The ways and means of making the partnership of member churches with overseas Mission/Churches more effective and also responsive to the new opportunities and challenges in India.
- (2) To discuss plans and programmes of new Mission/Evangelistic programmes in each of the member churches.
- (3) To review and plan ecumenical cooperation in promoting the contemplated programmes in India.

The Enlarged Executive Committee expressed its deep appreciation for the support received from overseas Mission/Churches in terms of the partnership but is fully aware of the lack of dynamism in the life of the churches and in some cases mutual disappointments in terms of partnership as well.

This dialogue session is intended to give an opportunity for both the Missions and Churches for new commitment towards the main goal of partnership namely, the 'MISSION OF GOD'.

There are many encouraging signs in many churches so that, given a new look and new commitment, it is possible to make the partnership effective. We

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are happy that some partnerships are indeed effective in India and we would like to see other churches and Missions also share this experience and build on it.

We propose that this dialogue session between Lutheran churches in India and their overseas partners take place in the month of November, 1982. We give this time because we are aware that several of you would have engagements already for the first half of 1982. This extended time will also be useful for us to prepare carefully for the session so that it might result in something concrete.

The related Bishops/Presidents of the churches will be inviting you for this dialogue session. This letter is only a general advance notice of the date and purpose of the meeting and I want to assure you that all the member churches are eager to have a serious look into the possibilities of making the partnership effective. I would, therefore, request you to accept this proposition, participate in this session and also speak frankly what your hopes, fears, frustrations are in this partnership and do your part in making this effort meaningful in the attempt of the Lutheran churches in India to rededicate themselves to the purpose for which God has called us.

For your information, we are opening a Desk for Mission in the UELCI Secretariat, the task of which is to encourage the member churches to do some research and planning in terms of Mission/Evangelistic opportunities within their respective church areas and encourage them towards the implementation of their findings. I have also sounded some Mission Societies for giving us personnel help in manning this Desk along with an Indian. The Mission Desk, however, will start functioning with the help of an Indian theologian forthwith and the Executive Committee has authorised the implementation of this Desk and we hope representative of one of the Mission Societies would be able to join this Indian theologian at this Desk.

We are also strengthening the involvement of the youth in the life and Mission of the church and we are also going ahead with the establishment of a strong Youth programme for the nine Lutheran churches and a full-time Youth Desk in the UELCI Secretariat will function from January 1982.

We are also gathering the progress reports of some new experiments and ministries in relation to the Mission of the church functioning in the member churches and we are hoping to put these together which would provide information and inspiration for the member churches and the partners.

The UELCI Secretariat is moving to a larger building during the course of this month within Gurukul campus so that we have a functional secretariat with proper office facilities and essential ministries-related Desks.

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I write all these to say that the Lutheran Churches in India have decided to move forward in an effective way to come out of the historically established and practised routine church life and overseas partnerships.

Your cooperation and support to this move will certainly be a great historical landmark in the life of both the churches and the partnership.

Looking forward to hearing from you,

Yours sincerely,

sd/
(K. RAJARATNAM)
Executive Secretary

c.c. The Bishops/Presidents of the
member churches of UELCI

KR/cg

LUTHERAN CHURCH AND ECUMENICAL COOPERATION FOR MISSION

Rev. C.B.Rao

We have made an attempt in this Paper to deal with this important subject under three heads, i.e. Terminology, Lutheran position in the historical development of Ecumenism, and Conclusion.

1. TERMINOLOGY :

Ecumenical is rooted in oikos (Greek word for house) and oikoumene (inhabited world) and is analogous to Catholic (pertaining to the whole). Its usage by Protestants began in the Lutheran Book of Concord (1580) where the three Ancient Creeds are designated as the "three Catholic or Ecumenical Symbols".

Historically, Ecumenical has at least seven connotations which pertain to or represent the whole inhabited world (Herodotus) 2. The whole Roman Empire (Luke 2:1, Acts 17:3 Math. 24:14) 3. The whole Church e.g. Ecumenical Councils 4. Universal ecclesiastical validity, e.g., Ecumenical Creeds. 5. Global Missionary outreach (in modern world) 6. Relations between and unity of two or more church bodies or between Christians of various confessions, and lastly, a consciousness or desire for Christian unity (Visser 't Hooft). Presupposing the Church's given unity in Jesus Christ, the non Roman Catholic usage of Ecumenical denotes 'movement among the churches towards actualizing the givenness in the Una Sancta. Ecumenical, thus, means "Everything that relates to the whole task of the whole church to bring the Gospel to the whole world". (WCC Central Committee 1951) Or "Evangelical Catholicity" (Soederblom, Wichern). Variants of Ecumenical include, Ecumene (Collectivity of churches in partnership); Ecumenicity (demonstrated unity); Ecumenism (activated concern for unity and mission); Ecumenist (One promoting Ecumenism) Ecumenics (Subject studied and taught); Ecumenography (Research and writing in ecumenics). These terms imply and describe a reinterpretation of the Christian past,

present and future. They see the Church's place in the world in fresh perspective and convey the call for its unity or cooperation and renewal. This ecumenical movement in the scope of Christian history has been called, "The great new fact of our era" (William Temple).

II. Lutheran Position in the historical development of Ecumenism :- The Church, as a people of God, has its unity in the one indivisible Gospel of our Lord Jesus Christ, as revealed in Biblos. For His people, the old Israel, (Ezekiel 37) and the New (1 Peter 2:9), God wills unity and cooperation (John 17). The Church's unity and mission (apostolicity) rests upon the whole redeeming work of Christ past, present and future. Upon his finished work on the Cross of Calvary, upon his continuing work as the risen Saviour and upon his promise that he will come again. Causes of disunity lie in man-spiritual pride, divisive leadership, legalism (1 Cor 1.10; Rom.12; Acts.15 & Gal.2). Christians baptised into Christ (Rom.6) have newness of life, oneness of mind and spirit. (1 Cor 1;10; Phil.1:27) and brotherly love (1 Peter 2,3). The lofty attributes of the Church bear on the daily living of the faithful as transformed by the multiple gifts of the spirit. United in Christ, they confess him as the Lord over all earthly powers (1 Cor: 12:25). In obedience of faith, this unity is visible, but its perfection is in future (Eph.4:3; Heb.12). Amid stresses of persecution and problems of communication, the Christian community spread and retained its identity. Its mark was the Gospel (Kerygma) expressed through Worship (leitourgia, Eucharista) Baptism, Testimony (Martyrion), instruction (Didaskalia), Service (Dikonia) and Fellowship (Koinonia).

Although undivided, the Church was plagued by heresies and Schisms. People revealed their partnership by the churches where they command. Council of Chalcedon marks the high point of unity in the Church but soon after 451 Western Latin and Eastern Greek Christianity drifted apart.

Jerome's Vulgate, Augustines inclusive Theology and Dionysius' founding of the Christian Calendar together with translations of Theological works and Church laws from Greek, helped to make the West ecclesiastically confident. Despite its mixed motives and diverse results, the reformation presupposed the catholicity of the Church. They were successors to the late medieval Conciliarists, the Reformers differed from them in giving primacy to a scriptural rather than hierarchical catholicity. The word (Viva vox evangelli) creates the Church Keynoted in the Augsburg Confession (1530) this meant that " One Christian Church will be and remain for ever." Identifiable as " the assembly of believers amongst whom the Gospel is preached in its purity and the holy sacrament administered according to the Gospel " the true unity of Church exist where this is done in obedience to faith in Christ.(Art.VII & VIII).

With Augustine, Luther saw the Church as ²dual Spiritual and Visible reality. The visible includes the corruptions that contend against the Spiritual much as the believer is himself simultaneously, sinner and justified. In Scriptural commentary and controversy, the issue of Church Cooperation in Mission places TRUTH first. Luther contends that True Church does not exhalt its own regulations and thus needlessly terrify the conscience of men but it adheres to the Word of God. The true faith does not lean on works but ' hears and follows the calling of God". In 1638, Luther and his colleagues rejected talk of calling a Council as futile. The Papal Church appeared " full of factions and sects-called holy orders of Christendom " and reject " the one common order of Christendom" which is the one body in Christ without sects.

Difference among the Reformers further complicated the problem of unity. Although appealing to the Scriptures as authority, they differed on the role of the Gospel in history: to what extent the givenness in the past should be recognised and only those ecclesiastical developments eliminated which are contrary to Scriptures (Luther); to what extent the past must be by passed and Church of Rome rejected as Church (Calvin): or to what extent Scriptures itself must share ground with the immediacy of personal revelation rather inspiration by the Holy Spirit who himself gathers the Church in congregation (Radical Reformers). This gave rise to the establishment of Confessional Churches and later attempts are being made for

their union on national and international level.

From all that we have said above, three distinct modes of cooperation amongst the Churches have come into being; Irenic, The Evangelical and the Church centred.

The Irenic Way sought doctrinal agreement on a common minimum like the Apostles Creed. Akin to Erasmus in outlook, 16th Century Irenics like Melancthon, Bucer were followed by others, urging "a consensus of first six centuries" or agreement on "Fundamental Articles". In 1626 the Augsburg Lutheran proposed memorably, "In essentials unity, in non essentials liberty and in all things charity".

The Evangelical Way cultivated the life of Devotion to Christ as the heart of unity and cooperation among Christians. Its roots lay in medieval mysticism; its fruits appeared in Catholicism and Protestantism. It tempered doctrine as it followed the Spirit to tasks of mission and evangelism. To practice the priesthood of all believers is "to be Christ to one's neighbour." To become a theologian is to give absolute priority to "prayer, meditation and struggle" (Luther). The society type organization was the Evangelical Ways vehicle of action for mission. Like an ecclesiola in ecclesia' expanded and turned outward, the religious society was actually transconfessional and included ministers and laymen and became the model for voluntary associations whose activities ranged from local to worldwide. Societies like the Society for Promotion of Word (1698) Society for the Promotion of Gospel (1701) blazed the trail for many other mission societies, Bible and Tracts Societies from 1970 onwards sprang up in Europe and America and grew up in number and effectiveness and contributed to the "Great Century of Protestant World Missions".

The Church centred or Catholic Way found only limited help from Theological Scholarship. If liberal, such scholars tended to dismiss the organised church. If confessional, they saw the Church too narrowly. European Theological Faculties were state appointed and were academically preoccupied. American Theological Seminaries were denominationally circumscribed. Yet the traffic in biblical studies as well as missiological, doctrinal, ethical, sociological and comparative religion crossed confessional and national borders, thereby opening the way for future ecumenical investigations. Comparative

Symbols—the "Microcosm" of theological disciplines, in descriptive or normative terms, still had far to go before venturing beyond the status quo of a divided church and fostering an Ecumenical Theology.

III. CONCLUSION: Reformers, most of them, subscribed to the Evangelical Way. The Lutheran Thought, as it grew up through the years, out of this Way has laid down certain specific concerning Ecumenical cooperation for mission. These could be summarised as follows:

1. Missionary Organizations are to be Society Type— these could be confessional or even transconfessional.
2. Ecumenical Cooperation is possible only when the cooperating units give first preference to the Truth of the Holy Scriptures— Biblos.
3. Converts resulting from such an ecumenical mission must be gathered in congregations and churches which believe, practice and propogate the same Gospel which brought the converts into the fold and which celebrate Eucharist and Baptism according to the Gospel. They are taught to be ever mindful of their missionary responsibility.

A Word of caution : The modern view locates the essence of Christian unity in a visible organic structure reflecting one world church under a single hierarchy. What was unknown in primitive Christianity during the infancy of the Church is therefore projected as a sign of ecclesiastical maturity in this ecumenical age. Hence Churchmen speak not of Church Age but of ecumenical age. This tendency is all the more remarkable because the N.T. anticipates an end of the age of development within Christendom in terms of ecclesiastical decline, rather than of maturity. Instead of charting the bright noon of the Church in history, the Bible warns of the sad eventide of the church rather than describing a radiant ecumenical age, it speaks of a coming age of apostasy. With an eye on "latter days" the apostle Paul ranges the "Mystery of godliness" unveiled in Jesus Christ alongside a "Mystery of Iniquity" which would all but deluge the church of Jesus Christ. He warns against the dread effect of sin in human history. The "Mystery of Iniquity reaches its zenith not outside but within the church, which therefore reverberates with the echoes of unregenerate modes of thought and patterns of life and in part assumes the spirit of counter church under the form of church. Whereas the first disciples asked. "How can we reach the whole world with Gospel?" the last disciples in the age of Apostasy shall ask, "Will anybody be saved even among the preachers?" As the N.T. Foresees it, religious confusion shall run so rife, that were it not for Gods foreclosure of human history, the very elect would be deceived.

UELCI CONSULTATION ON MISSION IN INDIA.
"LUTHERAN CHURCHES AND THEIR RELATIONSHIPS WITH MISSION BOARDS".

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on

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REV. DR. K. DEVASAHAYAM.

INTRODUCTION:

Dearly beloved in the Lord,

After a few years of ministry in the non-Lutheran Christian World, I deem it an honour and a unique privilege to be remembered and invited to such a splendid fellowship as this of all the Lutheran Church bodies in India, and to participate in a national Consultation on 'Mission in India'. In this context, I am asked specially to present you a few reflections of mine on the subject - "The Lutheran Churches and their relationships with Mission Boards". I thank the powers that be and the organisers of this Consultation which affords a timely opportunity for our Churches to think over this great subject. Every one assembled here is an expert in his "Mission" for the Lord. We have come to share experiences and insights, we have come to learn from one another and we have also come here to think together, to plan together and to worship together. May the Lord of our 'Mission' guide us aright to try to arrive at some inspirational and instructive findings.

In dealing with the subject assigned to me, - "The Lutheran Churches and their relationships with Mission Boards", I propose to study this subject under the following sub-divisions:-

1. Definition of the word "Mission" and its Scope.
2. Mission Boards and their Fields (Churches).
3. Relationships of the Churches with their Mission Boards.

1. Definition of the word 'Mission' and its Schope:-

This sub division as well be studied under (1) Origin of the word 'Mission'; (2) The Mission of God, (3) The Mission of Christ

(1) The Origin of the word 'Mission':

"Missions are organised efforts to spread a religion. The great missionary religions are Christianity and Islam, but Buddhism, Zoroastrianism, and some forms of Hinduism have also embarked on campaigns of proselytism".¹

Jesus Christ bade his disciples to "teach all nations" and within a generation the Gospel had been preached and many 'believers' were added to the Church of Jesus Christ in all the countries of the eastern Mediterranean. The first and greatest Christian missionary was St. Paul. With the discovery of the seaways to the East and to America the outlook for Christian missions was dramatically improved. In later years Protestant missions have devoted themselves especially to educational work, in particular to the translating of the Bible into the native languages like William Carry in India and Robert Morrison in China. More recently medical missions have been increasingly developed. In the Roman Catholic Church missionary work is carried on by religious orders and missionary societies under the directions of the Pope and the Congregatio de Propaganda Fide. "The Eastern Orthodox Church has carried on for generations missionary work in Siberia, China, Japan and Korea".²

In Islam the duty of converting the 'unbelievers' is enjoined most strongly. Arabs had carried Islam into the ports and along the trade routes of Africa.

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Hinduism is not missionary, since it is regarded as essentially the religion of Hindus who are born into Hindu community.

Judaism is not a proselytising faith; such missionary work as Jews engage in nowadays is directed towards the retention of the young Jew in his ancestral church.

But, then, what is 'mission' and who is a missionary? An exegetical study of the word 'missionary' reveals that it originates from a word in Greek language, namely, from the word 'apostolos'. This word means "one sent forth" (from apo+ steilein = to send forth). That is, a messenger, especially one authorised to act in a particular matter for the one who sends him. In the earliest instance of the word in Greek literature, a herald sent to arrange a truce is called 'the apostle'.

The combinations of these two ideas are to be seen in II Tim. 1:11 - 'a herald (Preacher) and apostle and teacher (cf. John 13:15, II Cor. 8:23; Phil. 2:25 and probably Lk. 11:49).³ But as per I Cor. 15:5,7, the wider application of the title 'apostle' did not originate with Paul, but was current in the early church. According to Rom. 16:7, Andronicus and Junias, of whom we know nothing more, were apostles and Gal. 1:10 may imply that James, the brother of the Lord, was an apostle. The one necessary qualification for true apostleship was to have seen the risen Christ and the chief work of an apostle was simply to preach Christ (Gal. 1:16) or to preach the Gospel (I Cor. 1:17), and to preach it, in the first place, to those who had not yet heard it.

In classical Greek 'apostolos' is a naval expedition. In New Testament Greek, it is an ambassador, delegate, messenger, envoy, a missionary. Even Judaism had an office known as 'apostle' from which the expression may have been borrowed to designate one who is especially commissioned. Therefore, "the Greek word 'apostolos' means one sent forth on a mission. The corresponding Latin verb is 'mitto' meaning 'to send' from which our words 'mission' and 'Missionary' are derived. There is, therefore, a close connection between words 'apostle' and 'missionary'. The apostles are envoys, ambassadors, commissioners, missionaries. No modern word describes their office and functions better than the word 'missionary'".⁴ "Hebrew word 'malak' (messenger), Greek word 'apostle', Latin word 'missionary', Anglo-Saxon word 'sent' are all one word in different tongues. Go is the core of the idea and God is the ultimate Author of all going".⁵

(2) The Mission of God:

God is mission. Mission is God's doing, not the result of human will or desire. God the Spirit would Himself initiate the mission. This means that God is a God of mission. This is taken to mean that God Himself is mission, that God is a living God who is constantly coming to man and to the whole creation in order to be "present in the actual life situation of every man".⁶ "God in His mission is at work in this world. ... He is paving the way for His Kingdom through world history."⁷ The witness of the Bible - centering around the presence of God in Christ - speaks of a God whose mission to the world cannot cease without God's ceasing to be God.

"God is not a dead God --- He manifests Himself today, as He did in the days of our fathers, as the one who Himself carries on the missionary enterprise."⁸

"When God sends the prophets, the Son, the Holy Spirit, the apostles and the Church, all of these acts of sending are to be understood as sending in history by means of which God reveals who He is and how He works eternally. The acts of sending which God brings about because He Himself is mission are all signs of this mission but instruments of it. As a sign, that mission is an attribute of God, man's mission is called upon to point to God's acts in history and to commit itself to the signs of the presence of the "God of mission" which He Himself establishes."⁹

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In this conception of the mission of God, mission is understood as an overall term which embraces the sending of the Son, the Holy Spirit and of man. The mission which is God cannot be identified with the sending of the Son and of the Holy Spirit in history; it is a feature of the nature and activity of God.

The many sending (missions) - including those of the Son and the Holy Spirit - are signs which God uses to demonstrate the identity of His acts with His nature. That God is the God of mission therefore means that mission is the determining factor of God's nature and acts. In God, being and acting cannot be separated. God acts according to His nature; being and acting are identical.

In contrast to this, we must remember that the mission of God is not a description of God's nature but a description of a triune God with a history. Since God as the triune God is God the Father, God the Son sent into the world, and God the Holy Spirit sent into this world, all theology of missions should have a trinitarian basis. Mission is a theological concept which refers to the fact that in Jesus of Nazareth God took a historical form on occasion and that after the Cross and the resurrection He continually takes historical form in a new personal presence as God the Holy Spirit, working through men.

In the introductory chapter to the Decree on Mission of the Second Vatican Council,¹⁰ it is expressed that the mission of God should be understood as a statement about God's personal acts in the Son and the Holy Spirit.

Against this background, the participation of the Church in the mission of God means that it shares in the presence of the Holy Spirit in the World and receives the gifts of this presence so that the Holy Spirit itself takes historical form in the world and through men. Where the confrontation between the various different charismata of the new creation and "this old world" takes place, there God makes history in the world for Himself and His Kingdom.

Where this confrontation is a confrontation between the world and the specific charismata of the congregation, people are called to repentance and baptism. There the world is called upon to become the Church which believes in Christ and to be a special instrument for the history of the Holy Spirit through men in the world, and also the instrument of God's mission in the world. It is this mission of God that had sent Lord Jesus Christ into the world. This is the all embracing gospel of the mission of God. "We are moved by the same God. We are engaged in the same mission. Besides, the gospel makes us aware that we all fall short and need to **support each other** in the faith. We need to witness to each other. Further we need to confront each other about the subtle, or not so subtle, evils of our societies. We need to unite to meet the massive human suffering that natural human forces create. Divine grace and imperative join with the human predicament to call us to partnership in mission.¹¹

(3) The Mission of Christ:

Jesus Christ, the word made flesh, was the first missionary sent by God into the world. "For God sent the Son into the World that the world might be saved through Him" (John 3:17 (RSV), cf. Heb. 3:1). According to our Lord's command - "Go into all the world and preach the gospel to the whole creation" (Mark 16:15), a great multitude of 'missionaries' have gone out into the world - committed men and women - with dedicated monies and sacrificial lives to preach and proclaim the living message of the living Lord Jesus Christ so much so that the Christian community in one form or another exists in nearly every country on earth. And now, the Christian Church is the largest single grouping of people on earth around a common allegiance. What a prophecy being in the process of it being fulfilled! (Isaiah 45:23; Phil. 2:10,11 - "That in (at) the name of Jesus every knee should (must) bow, in heaven and on earth and under the earth, And every

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tounge (frankly and openly) confess and acknowledge that Jesus Christ is Lord, to the glory of God the Father". (Phil. 2:10,11. Ampli. N.T.).

People are being 'charged' with the living presence and power of Jesus Christ who is the "quickenng Spirit" (ICor. 15:45b). So, this "fire shall ever be burning upon the altar; it shall never go out". (Lev. 6:13). This 'Church on fire' for missionary work has intensified its work especially in the 19th Century. Kenneth Scott Latourette (1884-1968), long time Professor of Missions at Yale Divinity School in the United States of America, devoted three of seven volumes of his encyclopedic "History of the Expansion of Christianity", (Volumes 4,5 and 6), to what he called "The Great Century" - the 19th Century upto the year 1914.¹²

2. Mission Boards and their Fields (Churches):-

That being the result of the phenomenal enterprise of Christian missions, Churches have been established in the mission fields which have become strong holds of gospel ministries with all its traditions. As Dr. Marshall has well observed "Missionaries speak of waging mission in two directions, carrying their special skills to assist in an other Church, but also bringing back insights that will benefit the home Church."¹³ So, interdependence among churches, inter-church agencies and Coordinating Committees, cooperative planning and division of responsibility should emerge as norm and stand of mission Boards - Church relationships.

Two World Wars intervened and during this post Second World War period radical changes occurred in the overseas mission scene. Mission Churches became autonomous churches under the direction of national leaders. Familiar slogans like the following describe the present situation as "mission on Six Continents", "two-way traffic", "giving-receiving", "global village", and "a new international economic order." Diognetus once wrote of the "paradoxical" ways of Christians: "They dwell in their own countries, but simply as sojourners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers"¹⁴

With this, there has also developed a natural sense of indigenéity of all the churches - not a "potted-plant" unrelated to the soil around it. But at the same time, a note of caution at these attempts of becoming indigenous is also to be sounded as not to get 'syncretistic' in their over anxiety to be indigenous. So, we hear a whole cluster of words that have been used over the years to describe the importance of a church's position in its own society like a church should be native, autonomous, independent, self-supporting, self-reliant, and contextual. Recently, 'identity' has been added to the list. That is the Churches on the mission field are striving towards indigenous maturity.

"The concern for autonomy has been a legitimate concern with relation to churches in Asia in order that ecclesiastical colonialism might disappear..... Autonomy should not be seen as an absolute good. It is an instrumental goal. It expresses a condition that allows mutual partnership in human relations Autonomy in North American churches led to local initiative, free association, personal commitment, adaption to the cultural setting".¹⁵

Some of the Lutheran Churches in Asia are about three hundred years old, older than all the American Churches. But, due to affluent natural resources, advanced technological benefits, cultural advance, etc., the churches in North America and Europe, the sending Churches have become mission agencies. "From their start Asian churches, Asian Lutheran Churches in this context in their relationships with Western Missions - leadership, financial and socio-psychological - had conformed to the colonial milieu of the 18th and 19th centuries. Even after the imperial political structures of the west had been liquidated, churches have continued to live in the same old colonial milieu due to financial dependence on the west and absence of strong church leadership. However, a new generation of the church membership and leadership

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has grown up in Asia during the era of political independence that inspired national aspiration for equality and self-reliance in church-mission relationships. It is with this new generation of both leadership and rank and file that the western churches have to work out new relationships."¹⁶

3. Relationships of the Churches with their Mission Boards:

Therefore, in the matter of relationships, varying points of view are held. In bilateral church-to-church relationships, some hold that mission agencies should be separate from Church structures in both old and new churches allowing for freedom of movement; others hold that equal partner church relationships should be fostered with deep involvement in each other's programmes; that cooperation should be realised through joint participation in projects agreed upon. In multilateral relationships there are those agencies which in principle participate fully in cooperative committees in any given situation. There are others who participate partially depending upon their policies and resources. And there are yet others who do not participate at all. Some might preserve partner relationships in consultations; some would provide overseas support for certain projects but not for the work of the local church in general. Since every church can perceive unmet opportunities, it is difficult to judge when outside support is truly justified. Great ideas have developed in terms of internationalisation of mission and ecumenical sharing of personnel, but it appears to be difficult to put these ideas into practice. So, in general, there are three positions - full participation, selective participation, and no participation.

A few years ago there were those who thought that in the matter of relationships and indigeneity the so-called moratorium would help. By moratorium it is meant 'the cessation of outside monetary and personnel support for a period of time.' This works difficulties between those who have the impulse to give and those who have the necessity to receive global mission involves each church taking its rightful share of the responsibility for evangelism in its own country and in the world community. Therefore, mutual cooperation, mutual sharing and inter-dependency are essential in global mission. Since 'mission' is always global, the task in every place must be shared across cultural and national lines.

God has called us into fellowship with His Son Jesus Christ and in Him we belong to each other - ".....though we are many, we are one body in union with Christ and we are all joined to each other as different parts of one body." (Romans 12:5)¹⁷

"There would not be a body if it were all only one part! As it is, there are many parts, and one body." (I Cor. 12:19,20)¹⁷ "If one part of the body suffers, all the other parts suffer with it; if one part is praised, all the other parts share its happiness." (I Cor 12:26)¹⁷ Therefore, either suffering or happiness, it be shared by all the members of the Body, the Church of Jesus Christ.

In an age where relationships at all levels seem to be more difficult and complex than ever before, we expect for productive mutual relationships in Christian world mission. For, only in Christ can we openly share our needs and failures; only in Christ can our gifts and strengths be freely celebrated and used to the glory of God and for the life of the World, "for, in Him was life and that life was the light of men." (John 1:4). Therefore, our relatedness and togetherness in Christ is in itself a mission to the World.

In Christ our relationships in mission are dynamic. They have a contemporary reality. We are one, and yet we must constantly strive to become one. In Christ relationships in mission can be open, for in Christ we relate always as forgiven sinners. And in Christ relationships in mission can and must be reciprocal. As we confess to one another and receive absolution from one another, so we become aware how much we need each other and how much we have to give to each other. In Christ relationships are purposeful. They must indeed be relationships in mission, for they are to be grounded on faith in the Lord of the Mission and His promises which we share.

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The moment we become the limbs of His Body, the Church, the self-same moment we become members of this church universal, the ecumenical church. Thus we have the burden on our hearts to proclaim, propagate and spread the Good News of Jesus Christ, the Gospel. As it is our privilege and duty to have the "fellowship in the Gospel" (Phil. 1:5), we thus become 'fellow-labourers in the Gospel of Christ' (I Thess. 3:2), and share the Gospel in obedience (2 Thess 1:8). "This partnership is to mean 'together in mission'."¹⁸ 'To be evangelistic is not to possess the Gospel but to be possessed by the Gospel'. Therefor, the mission of the Gospel is described as 'the whole task of the whole church working for the total development of the total person'. So, while mission is recognised as proclamation and service (ministry), a third element is also added, namely, advocacy. By advocacy it is meant the Church's mission in assisting oppressed people to realize their God-given rights - assisting in the development of whole persons and whole communities. The church in its mission is to foster among the poor and the oppressed programmes which speak to their spiritual physical and societal needs. **That is** we should be conscious of the fast going situation of the 'socialization of the Church', and the church becoming the 'rationalistic church'. For this we need specialists, skilled in theology health, education, agriculture, etc., for which a church can invite such expertise talent from 'the global village church', i.e. the church universal. This is the relationship of partnership in the gospel. Because of the availability of instant communications now on a global scale, churches can plan for such a possibility - global-village-church-mission.

"Money is not the only link between partners. Any mission or church which regards giving or receiving material gifts as the basis for relationships soon renders itself irrelevant to God's mission".¹⁹ We only share and spread God's resources and God's gifts for God's people through God's mission. We all are sent into the world to be witnesses to the Mission of God - sending Jesus Christ as saviour of the whole world.

The mission is God's; the Gospel we preach is God's; the mission we carry on as witnesses to Him is God's; the resources we use - physical, spiritual or societal - are God's; let it be two way partnership and mutual partnership as sharing the Gospel and obeying the Gospel!

Let everything be done for His Glory and for His furtherance of His Kingdom!

Respectfully submitted by

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MARCH 4, 1980.

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LUTHERAN CHURCHES IN INDIA -

ASIAN LUTHERAN CHURCHES COORDINATION & INFORMATION BOARD
(A L C I B)
and LUTHERAN WORLD FEDERATION (L W F).

I am very happy to see the Lutheran churches' participation in this conference on 'Mission' by the UELCI. The members gathered here along with the members of the Executive Committee of the UELCI and members of some of overseas Boards and the Director of Department of Church Cooperation/LWF are very important members in the churches that they have to take the 'Mission' very seriously in these days. In my presentation I deal with some details of the constituent churches of UELCI; ALCIB and the LWF. These details will help us to know the interest of the organizations along with the churches. Before going into the subject matter I would like to give some definition on some key words:

- (1) Mission: Christian Mission is God's Mission. It is given in the same way as the Christian Gospel itself is given. It began with God and it is with God that will end.
- (2) The Church: The Church is the body of Christ - a community of believers - God's own people. Its vocation is to embody God's message from human beings.
- (3) Mission field: In our usage of the term we mean the whole world hitherto not reached by the saving Gospel of Jesus Christ. Therefore all people in all countries who have not been baptised are the Mission field.
- (4) Together in Mission: It is but imperative that every Christian participate in the missionary task of the church. Mutual participation, sharing and edification becomes a part of Christian living. This may mean Christian living in their local situation are Christians scattered all over the world. Churches cross geographical and cultural boundaries to accomplish their missionary task. Their common mission task implies the sharing of their resources. God did not establish his Church for the sake of the church itself. God was concerned with all other people of the world and established the church. The church is to carry out the work of God on this earth until the time that Jesus comes back. This work of the church which we have to do in every land, we call 'Mission'.

I would like to mention some of the scriptural passages also to help us understand 'Mission' :

"You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him who called you out of darkness into His marvellous light" - I Pet. 2:9

"Then He said to them again, "Peace to you. Just as the Father sent Me forth, so I send you". John 20:21

"He also told them, "Go into the whole world and preach the Gospel to every creature". Mark 16:15

I would like to share with you a church leader's opinion and that is, "The Church in India has failed in its basic Mission. This is the fundamental problem". Why should we have 'Mission' as our theme for this Conference?

In the 80^s

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perhaps, this is the good time for us to think of 'Mission' not only in our churches but also in our regions, in our country and also in this world. We do not have any boundaries. The Word of God is with us and we are able to understand the will of God in our personal life and in our church life and also we can understand the responsibilities and the privileges given to us as members of the church which is the body of Jesus Christ. After resurrection Jesus Christ when He appeared to the disciples He showed the marks of His wounds to make them believe that He was Jesus Christ who died and rose from the dead. Today it is the responsibility of the church to show the marks of wounds of the body of Jesus Christ to the people, make them to hear the word of God and commit to the Word of God.

THE FEDERATION OF EVANGELICAL LUTHERAN CHURCHES IN INDIA
(F.E.L.C.I.)

The first efforts to unite all Lutherans in India were made a hundred years ago by the pioneer Lutheran missionary in the Andhra region, Dr. J.C.F. Heyer. In the first Evangelical Lutheran Synod in India which took place at Guntur, in the year 1853, it was recommended -

"To take some step toward establishing official correspondence with all Lutheran missionaries in India, which might eventually lead to the formation of a General Synod".

But this goal was not to be attained for many years since there were number of Missions such as Leipzig, Gossner, Basel and English Missions, were established in India at that time. A few years later, a Lutheran General Conference was held at Kodaikanal with representatives of different Missions, in which it was decided to form an All India Lutheran Literature Society and a monthly church periodical in English called 'THE GOSPEL WITNESS' was published. Later this became the organ of the Federation of Evangelical Lutheran Churches in India. It was also decided to hold a Lutheran Conference once every three years. A new word was emphasised in the second All India Lutheran Conference which met at Rajahmundry during January 1912 and it was 'FEDERATION'. The All India Lutheran Literature Society was merged with the All India Lutheran Conference and the Conference was constituted as a permanent body.

During the fourth meeting (1926) the Conference resolved to form a federation to be termed The Evangelical Lutheran Church in India. From February 1928, the Enlarged Executive Committee of the Federation held meetings between the triennial conferences. At the meeting held during February 1928, the constitution of the Federation was presented and the following resolution was adopted:

"That this meeting recommend to the constituent bodies of the All conference, that the conference be dissolved and that its powers and functions be transferred to the Federation of the Evangelical Lutheran Churches in India".

The Constitution of the FELC was finally approved at the third triennial conference held at Guntur during December 1932. During the eighth convention of the Federation (1947) emphasis was made upon the organisation of a United Lutheran Church in India. The ninth triennial convention suggested appointment of a full-time Secretary as a means of bringing into existence the United Lutheran Church in India.

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Federation's activities included Board of Publication, Women's Work, Youth Work, Theological Education, Worship etc. The Federation has been a most useful instrument in bringing the various Lutheran bodies into closer relationship. It has formulated common liturgy and provided Lutheran literature in English and has constantly worked towards the organization of one Lutheran Church in India.

The Officers of the Federation were - President, Vice-President, Secretary and Treasurer.

Later on during the 17th and 18th triennial conventions certain constitutional changes were made resulting in the change of name from 'The Federation of Evangelical Lutheran Churches in India (FELCI) to 'United Evangelical Lutheran Churches in India (UELCI). There was some discussion in the beginning, later on it was unanimously agreed by all the Lutheran Church bodies in India. Now the former FELCI is the present UELCI. This Organization is an outward expression of the spiritual unity of the Lutheran Churches in India and it seeks to promote cooperation among Lutherans in India and the unification of Lutherans in one true faith with a view to developing and unfolding their specific charismata.

According to the amended constitution, the UELCI Office-bearers are:

Present, 2 Vice-Presidents, Executive Secretary, Joint Secretary and the Treasurer;

and the Presidents/Bishops of the nine Lutheran Churches are Ex-officio members of the Executive Committee and the Secretaries and Treasurers of the constituent churches are Ex-officio members of the Enlarged Executive Committee, which means, the Enlarged Executive Committee of the UELCI would consist of the Officers of the constituent churches. The Executive Committee meets twice a year. The Officers, except the Executive Secretary, are elected by the conference. The Executive Secretary is appointed by the Executive Council.

Each of the constituent church has its own administrative set up headed by the Bishop/President with other office-bearers. Out of the nine constituent churches, four follow 'Episcopacy' system and the rest 'Presidential' system. The church in India is growing and moves forward in self-supporting status. She also has out-reach programmes for expansion. In the midst of the vast majority of non-Christians she wants to be a community that would share the treasure of Gospel of Jesus Christ to the people near and far. Our country has many national problems and tasks in which the church takes active part. The church realises all the weaknesses like oppression, domination and temptation for power struggle.

The church cannot run away from ecumenical challenge and is not able to recognize God's guidance in it. In addition to this she has to encounter other faiths, like Islam and Hinduism. The growth of non-Christian religions makes her to rethink the nature and method of missionary task. On the other side restrictions from the Government directly and indirectly on conversion has become a challenge to the church. Yet the church is living and wishes to be active and aggressive in mission.

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The United Evangelical Lutheran Churches in India consists of nine Lutheran Churches. They are:

- 1) Andhra Evangelical Lutheran Church (AELC)
- 2) Arcot Lutheran Church (ALC)
- 3) Gossner Evangelical Lutheran Church (GELC)
- 4) Jeypore Evangelical Lutheran Church (JELC)
- 5) India Evangelical Lutheran Church (IELC)
- 6) Evangelical Lutheran Church in Madhya Pradesh (MPELC)
- 7) Northern Evangelical Lutheran Church (NELC)
- 8) South Andhra Lutheran Church (SALC)
- 9) Tamil Evangelical Lutheran Church (TELC)

Little more than 12 lakhs of Lutherans speaking many different languages, are bound together in the United Evangelical Lutheran Churches in India for mutual counsel, concern and cooperation. We stand together for the testimony of Jesus to be given both in word and in deed.

A BRIEF SKETCH ABOUT THE LUTHERAN CHURCH BODIES IN INDIA

Andhra Evangelical Lutheran Church : (AELC)

This is the largest Lutheran Church body in India. The AELC was constituted in 1927 and was registered in 1932. The Headquarters is in Guntur, Andhra Pradesh and their total membership is nearly 3½ lakhs. This church's main and proper concern is evangelism and education, social work and stewardship. They have different Boards such as Finance, Evangelism and Mission, Christian Education, Secondary and Elementary Education, Publications, Medical Work and Industrial work - to carry on different responsibilities. Vast amount of community development programmes and projects are being carried on.

Their mission outreach programme is progressing and they are extending their borders into Tamilnadu and Karnataka States.

Arcot Lutheran Church : (ALC)

The Danish Missionary Society was founded in 1821 in Denmark. The aim of the Society was to preach the Gospel and they started finding new Mission field in India. The outcome of their pioneering Mission work is the present Arcot Lutheran Church in South India with their Headquarters in Cuddalore (1864). Madras is one of their main Mission centres with their different Mission activities.

Gossner Evangelical Lutheran Church : (GELC)

In 1838 Gossner Mission landed in Calcutta. Missionary pioneers started work in Patna and owing to lack of funds, the work was closed down. In 1844 another group of Gossner Missionaries landed in India and started their missionary work with Chota Nagpur as their Mission field, from here the work moved on to Ranchi and the present site of the Mission compound became the base of their operation from September 1845.

Hard and prayerful work of the missionaries among the Sardars, Uraons and Mundas brought great success and the hostile attitude of the non-Christians brought the Christians to greater unity and solidarity. Christians realised the grace of God in the fellowship of suffering and recognised the power of the Gospel in the transformation of their life. Out of the sufferings, trials and tribulations came out the present Gossner church victoriously.

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India Evangelical Lutheran Church : (IELC)

The Missouri Evangelical Lutheran Mission began work in 1895. The evangelical Lutheran Synod of Missouri was organised in 1847. This mission synod in the beginning supported the Leipzig and the Hermannsburg Missions then it started to carry on foreign mission of its own. India was chosen for their foreign mission work. Now it has three Synods in four States in our country.

Jeypore Evangelical Lutheran Church : (JELC)

Date of establishment of Jeypore church is February 1928. The first Lutheran Mission that started work in East Jeypore was the Braklum Mission. One by one places like Gunupur, and Rayagala became their mission fields. People belonging to this part of India were mostly primitive hill-tribes. They speak different languages. Later on the East Jeypore Mission was amalgamated with Danish Missionary Society. Presently the JELC is mainly supported by the NMZ Mission in Germany and the DMS of Denmark.

Evangelical Lutheran Church in Madhya Pradesh : (MPELC)

Due to the 19th century revival that spread over Sweden and Europe, a foreign Mission came into existence. The first batch of missionaries from Sweden landed in Bombay in 1877 and they were led to Chhindwara where they started the 'Chhindwara Gond Mission'. Then districts of Sagar and Narasingapur were added. Mission work at Betul was started in 1780.

Great stress was made in the Triennial Conference of the NCC in the year 1946 on the question of integration of Mission and churches in India. This question was first discussed in the Synodical Council and circulated in different congregations and finally a committee was appointed to prepare a constitution. A joint meeting was held and the new constitution was unanimously accepted and the Synod and the Mission and church were integrated into the ELC in Madhya Pradesh. Thus came into existence the present Evangelical Lutheran Church in Madhya Pradesh.

Northern Evangelical Lutheran Church : (NELC)

The NELC has been started by the Santal Mission. The Scandinavian Santal Mission has been wonderfully successful in their mission work. Santal Mission is independent and bears the corporate name of 'The Indian Home Mission among the Santals'. It is a Mission of Norway and Denmark.

The Northern Evangelical Lutheran Church with its Headquarters at Dumka is making good progress in their Mission out-reach beyond Assam and other north eastern part of India. They cater to the spiritual and social needs of the community.

South Andhra Lutheran Church : (SALC)

The German Hermannsburg Mission Society started work in 1864 in a number of places in South Andhra (i.e.) Sullurpeta, Nayudupet, Kalahasti, Gudur, Nellore, Tirupathi and Caddapah etc. Founded in 1866, Sullurpeta formed the first Mission field. The American Lutheran Church is its Mission Board.

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Tamil Evangelical Lutheran Church : (TELC)

The first Protestant Missions began at Tranquebar with the arrival in 1706 of Bartholomaeus Ziegenbalg and Heinrich Plutschan. The 'Tranquebar Mission' started extending its work to a number of places in South India. Then the Leipzig Mission work started in 1841. This was followed by the cooperation of the Church of Sweden Mission in 1848. By 1901 the Church of Sweden Mission took separate charge of the management. In 1919 the TELC was registered as an independent body. This church got the constitution in 1921 and in addition a Bishop as her head.

The TELC with its centre at Tranquebar, Tiruchirapalli, is scattered over almost the whole of Tamilnadu. It is connected with the CSM and the LELM. It was a great land mark in the history of TELC that after the second Great War, the LELM whose field work was interrupted, participated again in the education of pastors when in Madras the Lutheran Theological College 'GURUKUL' was opened in 1927.

From the outset, the aim of the Lutheran Mission was the formation of indigenous church. Never did the Lutheran Mission intend to form congregations to be affiliated to any home church, but to form a church rooted in her own nation. Lutheran Mission aimed at independent congregations united in an Indian Church.

The responsibility for the spiritual welfare of the Tamil Lutheran emigrants was strongly felt and a diaspora station Rangoon, Burma was founded in 1877. From the earlier days the church centred on literary work - translation of Bible, collection of prayers, confessional books, Tamil-English dictionary and so on.

All the nine Lutheran churches of the UELCI have got Healing Ministry, Education Ministry, Development and Theological Education Ministry.

THE LUTHERAN NATIONAL MISSIONARY SOCIETY (LUTHERAN N.M.S.)

The Lutheran National Missionary Society work was started in response to the call of the National Missionary Society of India which was founded in 1905 at Serampore. The call was to the Christian Churches in India to carry the Gospel message with their own men and money to all parts of India, especially to those parts which had closed the doors to missionary work or which was not till then approached by any mission Society.

As the Lutheran Churches were very much interested in Mission from the very beginning, the Evangelical Lutheran Churches in India, at first the Tamil Evangelical Lutheran Church (TELC) consented to work in cooperation with the NMS. Later on other Evangelical Lutheran Churches also joined them. A Native State in Central India (as it was then called) now Madhya Pradesh, called REWA was selected as their field of work. Mr. Samuel Gnana-baranam of TELC was the first to offer his services for the Lutheran work in the new field in 1906. In spite of tremendous oppositions and difficulties the Word of God was taken to the new areas of Rewa State. Primary schools, Elementary Schools and hospital were started, with a view to educate the

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the local community and to present the Word of God to them through such means. Slowly but steadily, the work continued and progressed. Need for appointing evangelists and Bible Women was felt. Lack of trained personnel and language presented a problem. In spite of faults and shortcomings and so many other difficulties, the true and consecrated labours of His servants did bring out ample reward in His own time.

Few years later, the field workers were asked to visit other places which included Ambikapur, capital of Surguja, between Rewa and Ranchi. The Lutheran NMS Committee which met in 1950 decided that Kotma in Rewa and Ambikapur in Surguja be strengthened as their first NMS stations. The Gossner church sent pastors and evangelists for the work in Surguja. At a special conference held by the Federation in 1951, it was recommended to invite the cooperation of the LWF Commission on World Mission to handle this area assigned by the NMS to be evangelised as a United Lutheran Project of evangelism. In spite of the many crisis that the NMS went through, the work was strengthened in all possible way. The Hand of God was in it and He had His own purpose.

Now, since the Rewa field is grown, it was handed over to the Evangelical Lutheran Church in Madhya Pradesh (ELC in MP) in 1972. The Executive Committee of UELCI with the cooperation of the constituent member churches, has decided to take up another new field for Mission work in North India. Bhind and Morena in Madhya Pradesh is chosen for our Mission outreach programme. This area is in the northern most part of Madhya Pradesh, unapproached for Gospel work by any denominations or Missions. The local people depend mostly on high-standard cultivation. Rajputs and Brahmins are found in these areas. This area is a strong-hold of Hinduism. Both Bhind and Morena districts together has a population of nearly 18 lakhs of people. It is going to be developed as an industrial belt with sugar and cement factories. Hence rural and industrial evangelisation would form the main project.

The door is opened for the Gospel and the area now presents a challenge to the UELCI and its member churches. We have to face the challenge and take up the work immediately.

The capital of our country, Delhi, with its suburb, presents another challenge for gospel work and development programmes. It is very encouraging to see a small group in Delhi called as Delhi Evangelical Lutheran Church (DELCL) and it has started 'Mission' work several years ago. Lutheran Christians from the Andhra Evangelical Lutheran Church (AELC) and Gossner Evangelical Lutheran Church (GELC) have organised a small group and have started evangelistic work in several centres in the capital of our country. The spirit of 'Mission' is found in all people mostly in congregations and they feel that it is their responsibility.

What is the responsibility of the United Evangelical Lutheran Churches in India in this Mission field?

The UELCI is at present conducting two dialogues, one is Lutheran-CSI and the other one is Lutheran-Orthodox churches. The church Union Movement was

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started in 1947. It was initiated by the Lutheran churches. The dialogue was going on very well till 1969 and many doctrinal points were discussed. But in 1969 it came to a stand-still point. In 1975 after a gap of six years there was a meeting at Bangalore and afterwards no efforts were taken by the churches for more meetings. We should have had one meeting last year but it could not be materialised because of some good reasons.

We are very successfully conducting the dialogue with the Orthodox church. A meeting is arranged in the middle of this month at Kottayam and this meeting is sponsored by the Studies Department of the LWF. Here I have a very important point for discussion and that is, when the churches in Europe and United States are still separate, why should they insist us to have Church Union. I am not able to understand that part of it. They are encouraging us to join with other churches but they would like to keep away from the Union Movement in their countries. Perhaps, one of the Board members present here may help us to understand that point. Whatever the case may be, we are not going to discontinue the dialogue.

ASIAN LUTHERAN CHURCHES COORDINATION AND INFORMATION BOARD
(A L C I B)

It was a long-felt desire of the Lutheran Churches in Asia that we should have common programmes for 'Mission of God'. Almost all the churches in Asia were expecting a day when we could have a coordinating organization to be formed so that with our culture we can involve ourselves in the programmes.

The Asian countries have variety of people of different languages, culture, nationality and religions. Every now and then some kind of revolutionary changes are taking place, in the political, economic, social and religious fields. The Asian countries with all troubles are moving forward in all aspects. The people of Asia are coming closer to understand the political freedom and liberty, and struggle to improve in these areas. We must also note that non-Christian religions also are making impact in the minds of the people. The church in Asia is growing very much inspite of our many problems. The church is small but it is growing. We have a tremendous task before us of preaching and sharing the gospel of Christ with non-Christian majority. We have greater interest in the unity of the church so that we may have united witness to the non-Christian people.

I have taken an excerpt from the paper of Rev. Fuliga on the subject 'MODELS OF CHURCH PARTNERSHIP'. He says that we are here as representatives of churches, which are full and equal partners in the 'Mission' to which our Lord has commissioned us. We are gathered here as representatives of nine Lutheran churches and some members as representatives from the 'Mission' Boards. Can we accept the fact that we are all full and equal partners in the 'Mission' to which our Lord has commissioned us? In the Federation history you will find how Lutheran churches were started. We are grown now in all aspects of church life. We are matured. The relationship between the overseas churches and the churches in Asia were in different stages. First it was a 'Mission. Then it was a mother and daughter relationship. Then sister

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relationship and now partner relationship. Do we understand the different stages of this relationship. Even though we have attained the equal partnership still that equal partnership is not properly defined.

Partnership is 'Mission' insists that the freedom, integrity, authority and priorities of each church must be honoured by the cooperating and assisting partner. Therefore the ALCIB is constituted as a forum for the adequate expression of the needs, concerns and directions of the Asian Lutheran churches. This also will be an agency for educating the churches for their tasks in 'Mission'. The giving and receiving churches should take cognizance of the essential nature of the church as the witnessing community for communicating the gospel to all.

THE LUTHERAN WORLD FEDERATION (L.W.F.)

The Lutheran World Federation (LWF) is an Organization consisting of all the Lutheran churches in the world. Lutheran churches, Organizations and agencies around the world are members of the LWF. There are 98 member churches who have a combined membership of about 53 million. The Lutheran churches are spread in Africa, Asia, Australia, Europe, Latin America, United States and Canada. There are many LWF National Committees in the world and the UELCI is one among them.

The Lutheran World Federation has got three Commissions and Departments of the following:

- 1) Commission and Department of Church Cooperation
- 2) Commission and Department of Studies
- and 3) Commission and Department of World Service.

There are other departments like Communication. When all the Commissions are involved in 'Mission', Church Cooperation has got closer relationship with 'Mission'. The specific assignment of this Commission is: (1) to support Lutheran Churches and groups as they endeavour to carry out the Mission imperative of the Lord; (2) to facilitate contacts and exchange of resources, information, counsel in such a way as to strengthen the life and witness of related churches in all parts of the world; (3) to provide programmes requested by member churches where it is not feasible for the churches to conduct programmes themselves.

As we see the Commission on Church Cooperation mandate, the LWF through its departments, help churches to be a mission not only in their own country but also in other parts of the world. In order to be self reliant the LWF should help the churches to improve economic conditions of the people.

If we could trace back to 1970, the Vth Assembly of the LWF at Evian with its theme 'Sent into the World', the members were deeply involved in search for the meaning of 'Mission' for Lutheran churches and for the LWF. The 'Mission' mandate was seen as a comprehensive mandate belonging to the whole church and therefore also the whole of LWF with all of its departments 'Sent into the World'. I do not know why at Evian the word 'Mission' was dropped in the title of

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Commission on World Mission (CWM). I understand that there was a lot of discussion on this particular issue but finally it was dropped. The word 'Mission' was replaced by 'Church Cooperation'. Many delegates were not happy about removing the word 'Mission' at that time, but they have accepted finally 'Church Cooperation'. In 1975, the Commission on Church Cooperation meeting at Adelaide with the theme 'TOGETHER IN MISSION' had a very good discussion and emphasised not only 'Mission' but also the cooperation of churches all over the world to involve in the 'Mission'. In 1976 at Saskatoon the emphasis was on 'Self-Reliance' for Mission. If you notice the emphasis in every Church Cooperation meeting you will find that there was some improvement in the thinking on 'Mission'. Implementation of the recommendations of these regional, national and international conferences are very important. If we start with UELCI you will find that interest in the 'Mission of God' was there when the Lutheran churches started the 'Lutheran National Missionary Society (Lutheran N.M.S.)', about which I have already mentioned in the earlier pages of this presentation.

This Conference on 'Mission', after considering several papers presented, will have opportunity to meet in groups to formulate its recommendations to the UELCI. The UELCI will pay special attention to these recommendations and will implement them with the cooperation of the constituent churches of the UELCI.

G. THOMAS EDWARD
Executive Secretary-UELCI

New Delhi |
March 4-6, 1980 |

Asia Lutheran Churches Coordination and Information Board
(A L C I B)

(In line with Singapore Consultation Recommendations and
Africa Lutheran Information and Coordination Centre (ALICE))

I. Purpose

1. To assist Lutheran Churches in Asia with information and expertise where desired, for the promotion of the churches' programmes of proclamation and development individually or jointly.
2. To enlighten the churches on the scope and nature of participation of the Asian Lutherans in the LWF and other international ecumenical agencies.
3. To assist Lutheran Churches in Asia in their efforts towards Self-Reliance for Mission and to coordinate and promote programmes common to all churches, like APATS, Self-Studies, Christian Education, Women's programmes and New Mission projects.
4. To manage and to promote ALN as the official organ of this Board.
5. To plan and coordinate all Asia Consultations organised with the support of the various departments of the LWF.

II. Composition of the Board:

1. That one representative each from the following regions be appointed to this Board for a period of three years and all churches in the region take turns by rotation every three years to represent the region in this Board:
 - a. Japan / Korea
 - b. Hong Kong / Taiwan
 - c. Federation of Malaysia / Singapore Luth. churches
 - d. Indonesia
 - e. Philippines/Papua New Guinea/Australia
 - f. India
 - i. Jordan and Middle East

N.B: Even from regions with a large membership of churches only one representative is suggested in this category as the following second category provides adequate representation from these churches.

2. All the members of the LWF Executive Committee and Commissions/Committee (COC) from Asia be members of this Board.
3. Editor of ALN.
4. Asia Secretaries of LWF be consultants
5. An Honorary Executive Secretary, who is familiar with the Asian churches and the LWF as well as with other international Lutheran and non-Lutheran Development agencies, for a period of six years. He shall also be ex officio member of the ALN Editorial Board.
6. The ALCIB will start functioning from 1 July 1979. The Headquarters of the Board shall for the present be the residence of the Executive Secretary, till otherwise decided by the Board.

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- III. Frequency of meetings: This Board shall meet atleast once a year.
- IV. Costs:
1. The churches in the region shall share equally the travel cost of the region's representative to the annual meeting of ALCIB, that may be held in Hong Kong/Singapore/Manila - central places in Asia that will minimise travel costs.
 2. The host Lutheran church (es) are requested to be responsible for the hospitality of the Board members other than LWF Committee and Commission members at the time of the annual meeting.
 3. The travel and hospitality of the LWF Executive Committee and Commissionmembers be met by the respective committee and Commissions of the LWF, as this will enable their informed participation in their respective Committee/Commissions.
 4. The cost of the Executive Secretary of the Board, like office rental, secretarial assistance, stationery and postage, salary or honorarium to the Executive Secretary, as well as his travel for the annual Board meeting, be arranged by the churches of the country from which this Secretary is appointed during the first term: that is until all the Asian churches can plan together alternative support for this Secretariat from the second term onwards. The Executive Secretary will work out alternative cost support proposals for this purpose.
- V. Status: The discussions/decisions have no formal character and are suggestive, informative and educative.
- VI. Term: The Term of the Board be a period of six years, i.e. from LWF Assembly to Assembly.
- VII. Convening and Presiding The Executive Secretary shall convene this meeting and each meeting shall elect a chairperson from amongst the participants, thus rotating the chairmanship amongst the six regions mentioned in II of these proposals.

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MODELS OF CHURCH PARTNERSHIP

In the past the relationship of European and American churches with Asian Churches was conceived of in terms of "churches and missions". It was, and perhaps still is, a common terminology among members of the European and American churches to call the Christian mission work in Asia as "our mission work". When the mission work in Asia emerged into a more or less established structure, the terminology (I am not sure about the attitude) in relationship shifted to "mother and daughter" churches. This also did not last long not because the Asian churches are ungrateful daughters but because they too have come of age and some have become mothers themselves. To remedy the situation, the "mother" churches began calling the "daughter" churches of Asia "Sister churches". Not only was this a biological anomaly for a mother can not beget a sister; it was unacceptable to the Asian churches for they felt subservient being younger sister churches.

Today we have come together no longer as representatives of churches and mission fields; of mother and daughter churches nor even of sister churches. We are here as representatives of churches which are full and equal partners in the Mission to which our Lord has commissioned us. I believe that the shift in terminologies is not simply a produce of the dynamism of the human vocabulary but is borne out of historical events filled with Divine blessings both for the European and American churches and for the churches in Asia. The Asian churches have come of age; mature but not aged; growing and I hope not just growing old. In their dynamism and fresh conviction of their mission responsibility, they have asserted their full partnership in the federation of churches. But this full partnership should not be viewed as merely a product of the assertiveness of the Asian churches but should also be seen as a fruit of the graciousness of their overseas partner churches.

Now we are partners. But this is not our ultimate goal. We have become partners because we would like to carry on effectively the task which our Lord has given us. It is in our desire to become efficient in fulfilling this task that we have come together to iron out the problematic issues in our partnership.

I. The Problems in Church Partnership

What are the problematic issues in church partnership? The Asian churches are the fruits of the mission work of the European and American churches and or mission societies. The overseas partner churches, in the majority of cases, did not have any relationship whatsoever among themselves. They worked independently and often competitively with each other. There were racial, cultural and language barriers. But were were also some serious theological differences some of which are extra Biblical differences. Hardly any effort was exerted to work in partnership. The walls which separated the overseas partner churches from each other were the same walls built among Asian churches, theological walls which often do not have any relevance to the Asian culture and situation. To this day many of these walls remain not only among our overseas partner churches but within the Asian churches themselves. The Asian churches in captivity and subservience to their overseas partner churches have not been given the freedom to respond to these theological differences. They have accepted the walls and have remained imprisoned in them. The bridges of communication are open only between the Asian churches and their overseas partners but not among Asian churches themselves. This isolationist attitude made the Asian churches like horses with side blinders which could only focus their sights to their European and American partner churches. Cramped with a foreign ecclesiastical polity, policies and lifestyle, they have become less dynamic and innovative. In this captivity they have become less Asians and less responsible churches. Instead the Asian churches have become dependent and satisfied with the status quo. So when they talk of resources, they inevitably think of subsidies from their overseas partners. Even more worse is the fact that this attitude has been accepted and fostered by the overseas partners to maintain their lordship over the Asian churches. Sometimes the prodigality of the overseas partner churches has been regarded as generosity to the detriment of the Asian churches which have remained as babes. Some expatriate workers have been allowed to build monuments which have become white elephants in the hands of the Asian churches.

The domineering attitude and leadership of expatriate workers in Asian Churches is something to be deplored. Many key positions in Asian churches are still in the hands of foreign workers. The situation becomes funny when dialogue or confrontation between the Asian churches and their overseas partners takes place. The representative of the Asian church is also a member of the overseas partner church.

Sometimes the Asian churches have not been treated as a church but a subervient agency of a foreign church. This is done through the maintenance of a subsidiary organization directly responsible not to the Asian church but to the overseas partner. This subsidiary organization often operates like a church and starts programmes which do not have the approval of the national church. The financial resources of the organization often are able to buy the nod of the Asian church. The constituency of the overseas partner church is often made to believe that huge amounts are being used for the support of the national church when in truth 2/3 or more of the financial subsidy goes for the support of the expatriate workers, the lifestyle of some of whom does not befit the name missionary. The Asians in their naivete have followed the lifestyle of the expatriate workers. The meaning of servanthood has been lost. The dollar even in its devalued form has become the "god" of many Asians. This idolatry has been encouraged through the "dollar diplomacy" which though unwritten, says, "You obey or we cut the subsidy". And this is being done in the name of "responsible stewardship". In many ways the Asian churches have become puppets and some willingly in order for the ecclesiastical structure to survive.

In addition to the Lutheran World Federation, the Asian churches have been arranged into pocket federations which orbit around their overseas partner churches. This has caused the proliferation of small Asian federated churches each of which has an Asian secretary. How many Asian Secretaries do we have in Asia?

In many Asian churches the overseas partner churches are allowed to participate in the life and affairs of the national church but no reciprocal rights are given to the Asian churches. This creates a mentality of always being in need but not needed. There can be no mutuality and parity in partnership so long as this kind of mentality remains.

The Asian churches sometimes become the battleground for various controversies in the overseas partners. The Asian Churches not only become the arena but sometimes the pawns in theological controversies. As pawns they become inhibited to seek multilateral ties for fear that they may antagonize their present partners.

The Asian theologians have long been drugged into believing that the best theology can only be acquired from the West. Some of the things they have learned, however, have had crippling effects in the life of the Asian churches. The Asian theologians have failed the Asian churches because they have not taken the effort to relate their studies to the life and work of their churches. One need only to see the doctoral dissertations of our Asian theologians to verify what I am saying here.

The Asian churches being younger churches have not had the experience of being "sending" churches. Except in a few cases, the Asian churches have been receiving churches. This lack of the "missionary" experience make the Asian churches inadequate to respond to full and equal partnership in mission. In many cases they have been forced by circumstances to accept policies formulated by their overseas partner churches. Times, however, and situations are changing and more and more Asian churches are becoming "missionary" churches. However, this missionary activity often is carried on in Western countries rather than in Asia. The economic factor definitely is an element that plays a big role in this.

Some of the overseas partner churches have, I think, lost their sense of function in the Asian scene. In the early stages of their work, they have made it a goal to establish national churches. Now that this has been done, they do not know what else to do. Moreover, they do not know how to relate with the established national churches. I think the next task of the overseas partner churches is to stimulate and assist the Asian churches to become missionary minded.

Part of the exasperating experience of an expatriate worker in the Asian churches is the fact that he has not been trained to be a missionary. With no adequate training whatsoever to be a missionary, the Asian church expects him

to be a successful missionary for he has been picked and sent. What often happens is that the missionary gets his missionary training during his first term in the Asian church. Not being fully prepared to be a missionary, he does not stay long in the field and thus wasting a year or two of language study. The frustration does not only come to the worker but also to the Asian church which has received the worker with too much expectation. This constant change of fresh personnel affect the work of the national church and also their partnership with the overseas church. The frustrated expatriate worker influences the decision of prospective missionaries.

The problems affecting the partnership of Asian churches and those from the northern churches can create a vicious cycle. The Asian churches which are emerging as sending churches will most likely perpetuate the same structures and policies which they have received and thus repeat the same mistakes the European and American churches made. While there are many things which we can be proud of in the mission history of our overseas partner churches, we should learn our lessons from their mistakes. We shall have less excuse to give because there has been a history of missions behind us. Let us learn our lessons now!

The political situation in many parts of Asia must be taken into serious consideration both by the Asian churches and their overseas partner churches. In some countries official government policies have restricted Christian missionary work by either prohibiting the proclamation of the Gospel among the majority of the population or in totally banning the entrance of any foreign missionaries. If such policies become widespread, will the Lutheran churches of Asia survive as a separate ecclesiastical organization? The Lutheran churches of Asia face many forces which are gaining power and influence. Besides, communism, there is Islam, the major religions of Asia and the new phenomenon of the rise of indigenous cults and sects. We are not only faced with competitive groups but also with repressive regimes which may put an end to our partnership. A divided Christendom is already a scandal but a divided Lutheranism competing with one another is even doubly a scandal. However, while we may have some reasons to be pessimistic about the Asian situation, we should also be prepared for God-given surprises. Are we prepared, for example, should God open the doors of China for us? Shall we repeat the same history which made Christian mission work a failure in China? In the past the church had enjoyed a vantage position in its mission work. The Christian church was the religion of the victorious and the affluent. Would events is changing that situation very quickly. The Arabs have the oil. Is our church ready to become the church of the poor and the church of martyrs? Are we ready to change mission strategies and the lifestyle of our workers in conformity with what the situation calls for?

A number of "theologies" of missions have been formulated. I say, "theologies" because there has been no consensus on a single theology of mission. While there are many who believe that we should go on "planting" Lutheran churches, there are also others who say that "we should not foster the development of Lutheran churches in new situations but rather support the existing Christian community." Many Asian churches have seen this as a reversal of previous mission policy and theology which dampens the missionary spirit of the Asian churches. What happens to the uniqueness of our Lutheran theology? Should ecumenism shape our theology? Do we need a new missiological approach? These problems should not be approached unilaterally by the overseas partner churches. The Asian churches should be given the opportunity to speak to these issues and in coordination with their overseas partner churches perhaps develop a mission theology relevant to the Asian scene.

The Asian churches and those of the north are now partners. That's how they want to call each other. But as in the past, the sharing process has been a one way traffic - the northern churches sharing their resources with the Asian churches. The Asian churches have almost become paranoid in believing that they can only be receiving churches and the only sharing they can provide is by making the northern churches blessed by giving them the opportunity to be givers. We Asians have failed to edify our partner churches and provide their constituency with adequate mission education. We forgot that we have a ministry to perform for our partner churches. It is easy to be a spectator and be a critic. But as a responsible church we cannot go on living this way. We must become participants in mission. This will help us understand our overseas partners and improve our relationship with them. A church which continues to remain a disciple is an irresponsible church. The Asian churches must grow to become apostolic churches - churches which have been sent into the world to proclaim its Lord and Saviour

Jesus Christ. The task of mission should not be the sole responsibility of the churches from the north. We Asian churches have long been lulled into thinking that our churches are the focus of mission work and our geographical areas as the arenas for mission. Because the responsibility of doing mission work has been left largely to the shoulders of the overseas partner churches and because we see the enormous resources use in carrying on such a task, the task of mission has become a fearsome burden to many Asian churches. Perhaps the Asian churches with their limited resources can come up with strategies and approaches for mission which would not require massive outflow of resources but which nevertheless is effective. We ought to remember that the first Christian missionaries did not have the resources we have today and yet they have turned the then known world "upside down" so to speak. They had faith in the power of the Gospel. Is it not about time that we confess, "Lord, we believe, help thou our unbelief"?

II. MODELS OF PARTNERSHIP

The foregoing problems affecting church partnership bring to the forefront the issue of what model or models of church partnership should we create so that irritants between partner churches may be lessened and we can carry on effectively the task of mission. This paper do not intend to present you with a pre-fabricated model or models for your use. In this respect my research has been a failure. The variety of situations, historical events, socio-political factors and ecclesiastical traditions make it almost impossible to construct a structural model which would fit every type of situation. Rather at this point I would like to present you the various models of church partnership in use by the Asian churches and their overseas partners. This is not meant to be an exhaustive study and the models have not been confined to those in use among Lutheran churches only. While I am unable to give my imprimatur to a single model or a variety of models, it is my intention to provide you in the latter part of this paper some basic and fundamental principles which I believe should serve as guidelines for any model of church partnership. Now to the various models of church partnership.

1. The Special Partner Model :

There is really nothing special about this type of partnership. I have termed it "special" because it is descriptive of the kind of working relationship between the Asian churches and their overseas partners. The overseas partner or partners be they churches or mission organisations upon the request of the Asian church come to the mission scene to complement the work of the Asian church via specialised ministries. The various Roman Catholic orders, for example, do have their own mission work forte. They do not tend to duplicate nor be competitive of each other. The Jesuits and the La Salle Brothers are engaged primarily in education; the CIM in training and preparing workers for overseas work; the Columban Fathers in opening mission work; other orders are engaged purely in social and charitable work and so on. To a limited extent we have something like this in the Lutheran Church. The Lutheran Laymen's League of Missouri Synod is complementing the work of the Asian churches through mass media; the Lutheran Bible Translators in the work of translating the Bible in the dialects of the people; the Concordia Tract Mission in preparing and providing religious materials for church workers, etc. This kind of complementary work of overseas mission organizations provides less problems for the Asian churches because they do not intend to build a competitive structure in the Asian scene.

2. The Multilateral Tie Model:

An Asian church may have partner relationship with various overseas partner churches and or mission organizations. The resources of the overseas partners are channeled through the national church. The expatriate workers work under the supervision of the national church and are responsible to it. Many Asian churches have multilateral ties with various overseas partners. For some Asian churches this is not possible due to theological differences. This multiple ties have been operative, in almost all cases, only between Asian churches and the churches or mission organizations in the northern countries. With the exception of Australia, seldom has there been a church partnership between Asian churches. This model provides the Asian church with various sources of resources and gives it more freedom.

3. Bilateral Tie Model : There are churches which for historical reasons are in partnership with only one overseas partner church. The problem with this type of model is that the Asian churches are not able to expand their work because of limited resources which one partner cannot fully provide.
4. Partnership Via A Federation Model: A church may have no overseas partner. Through their membership in a federation like the Lutheran World Federation, they are able to secure and share manpower and finances through the federation. Many of the churches in Eastern Europe are related only through the LWF. They have no overseas partner.
5. The Subsidiary Model: A church may be completely a part of its overseas partner. It has no self identity nor legal personality of its own. It is really an extension of the overseas church.
6. Regional Board Model: This type of model is patterned after the Asian Development Bank. The Asian churches could form a regional mission board. The overseas churches do not deal directly with the Asian churches but with this board and vice versa the Asian churches do not go directly to the overseas churches but through this board. All resources in the form of money and personnel are shared with this board by both the overseas churches and the Asian churches. The atmosphere of dominance and subservience is removed and it provides the Asian churches more freedom to participate in mission though how modest their contribution may be.
7. The Adoption Model: A synod, district or diocese of an overseas partner church adopts an Asian church or a programme of that particular church for a year or two. During that period a two-way sharing of information is carried on between the partners. All decisions about programmes and priorities are left to the adopted church. This model helps both partners to get to know each other.
8. The United Board Mission Model: This model envisions the fusion of all Lutheran mission boards into one board for missions with agencies in charge of various geographical areas - Asia, Latin America, Africa, Europe, North America etc. This model prevents the duplication of programmes both on the side of the Asian churches and those of their overseas partner churches. This will eliminate too many administrative offices. This will allow the Asian churches to work with more independence and unshackle them from denominational loyalty to a particular branch of Lutheranism. A variation of this model is for a united mission board of the overseas partner churches dealing directly with a counterpart board for the Asian churches like an Asian Lutheran Mission Board. If we want to talk at all of responsible stewardship, this is it.
9. The Sister Congregation Model: In some small fundamentalist churches, an overseas congregation (not a church or a denomination) supports a national worker and his work for a stipulated number of years after which the supported congregation will be fully self-supporting itself. Both partners have clear and definite goals from the very beginning.
10. The Chop Suey Model : Chop Suey is a Chinese dish which is a mixture of meat and different kinds of vegetables. This model proposes that the Asian church follows several models in its partnership with several overseas partner churches or even with one particular overseas partner church. This provides both partners flexibility according to their needs and resources.
11. The Mission-Church Model : This is "a one way, subject/object relationship, in which a giving agency, or agencies, contribute resources to a receiving church to assist it in fulfilling its task. This model is still used by a number of mission societies as well as some joint committees such as the China Advisory Committee and the Lutheran Coordination Service (Tanzania). There are some who go so far as to say that the outreach mission of the church can be fostered only by independent mission societies which found churches out of which in turn mission societies are born to carry on the continuing transnational evangelistic task." (A Handbook on Lutheran Churches in Mission). This arrangement makes the Asian church subservient not to a partner church but to an agency of the partner church. This provides an easy temptation for ecclesiastical imperialism on the part of the expatriate workers. The giving agency can operate like a church independent of the Asian church or can manipulate the Asian church itself.

12. The Partner Model: This is "one in which two churches enter into a bilateral agreement to pool their resources of money and personnel to carry out the mission of the church in agreed upon places and activities. This model is a very common next step in situations where the younger church has reached the point of autonomy with the possibility of relating on an equal basis with its founding overseas mission agency or church. This model has the advantage of giving expression to historical ties and the disadvantage of the unintentional perpetuation of the paternal/filial past. It appears that the partner church model was the one intended in the associated church concept stated in the LCA Constitution prior to 1968". (A Handbook....) The disadvantage of this model is that the vast majority of the Asian churches has not reached the autonomy and maturity which would allow them to deal with their overseas partners on an equal basis. Moreover the Asian church would be bound to a particular theological and traditional orientation having limited its partnership to a particular brand of Lutheranism.

13. The Consortium Model: This "is one in which the overseas mission agencies and churches at work in a given area and the autonomous local church form a joint committee, in which all are equal participants, to accomplish specific goals by the sharing of funds and personnel. The LCA-related illustration of this model is the Lutheran Committee for Cooperative Mission (Japan). One advantage of this system is that the subject/object relationship is at least theoretically removed and a disadvantage is that no matter how open the committee negotiations may be the local church must have a feeling of being overwhelmed by the weight of outside involvement." (A Handbook....). I have a feeling that "a joint committee in which all are equal participants" is something impossible to accomplish if the mission work were to be done in the home ground of the overseas partner churches.

14. The Commonwealth Model: This "is one in which a coalition is formed by the founding mission or church and those churches in the third world resulting from its earlier missionary activity. If the LCA were to adapt this model, it would mean that the LCA and the nine churches of Asia, Africa and South America would form a commonwealth of churches in the planning, financing, staffing and carrying out of mission in their own borders and around the world. One of the complicating factors in this model for the LCA is that such an arrangement would be virtually impossible for four of the nine churches which are presently involved in multilateral relationships. Incidentally, the Paris Evangelical Missionary Society has opted for this model in the carrying out of the church's mission, in cooperation with the churches overseas that developed out of its earlier missionary effort. An advantage of this system is that the historical ties are preserved, and a disadvantage is that the commonwealth relationship would likely tend to separate the member churches from other churches in their local and regional areas". (A Handbook...). The commonwealth model is good if the participating churches truly treat each other as equals.

15. The International Model: This "is an inclusive denominational or inter-denominational global federation of churches banded together in a unified structure and decision making process to pool the resources of the member churches in carrying out the worldwide mission of the church. The Roman Catholic Church is an illustration of this model". (A Handbook...). The Lutheran church must create a papacy to realize this dream.

16. The Project Model: This "is where a mission agency or church participates with a given church or agency in a specific activity for a designated period of time, agreeing to the extent of its personnel and financial participation by a process of negotiation". (A Handbook ...).

III. GUIDING PRINCIPLES FOR PARTNERSHIP

It is obvious that the history of the past and the situations of the present make it impossible to create a structural model which can have universal application. There are just too many variable factors which prevent us in coming to a consensus on a common model. However, I think, we can come to some kind of an agreement on some guiding principles which should govern

whatever model of partnership we may eventually adapt or evolve. I venture to offer here some principles which I would like to call as, "The Manila Manifesto Of The Asian Lutheran Churches On Partnership". I do not presume that this will acquire a 100% endorsement from all the churches represented in this consultation. It is up to this consultation to review and edit this proposed manifesto. What are these guiding principles?

1. That no party in any partnership should have a subservient or dominant position vis a vis each partner for partnership of churches in God's mission means being a servant of Jesus Christ who is the Saviour and master of the Church.
2. That we all recognise a "first" party in our partnership - God under whom we all stand in judgment and in whose Great Commission we are all privileged to participate with His blessings.
3. That we acknowledge our sinfulness and come together in the spirit of humility that our coming together may be in an atmosphere of a dialogue not of confrontation. We are equals: equally sinful and equally forgiven.
4. While partner churches may provide evangelical counsel to each other, no partner church may impose its ecclesiastical polity, policies and theological formulations on the other. Each should treat the other as an equally responsible partner.
5. The burden of evangelization should be the responsibility of the church in its geographical area. The partner church should not initiate any programme without the expressed approval of the established church in the area.
6. Each party in the partnership should respect the principle of self-government. This means that the leadership of a church should be in the hands of the natives. Expatriate workers should only take a supportive role.
7. Resources in whatever form they may be should not be used for exploitation for gaining power and fostering dependency.
8. Partnership should be made a reality in the congregational level through exchange of information, sharing of personnel and other resources.
9. The Asian scene should not be made a field for the building of a Western church. The Asian churches should be allowed to evolve their own traditions and church practices in accordance with Scripture and consistent with their own peoples' culture.
10. The Asian churches should be allowed to participate in the training of expatriate workers.
11. The Asian churches should cease imitating the lifestyle of their overseas partner churches and their workers. The expatriate workers should, to the extent possible, make conscientious efforts to adjust their lifestyle with the Asian people.
12. No party in the partnership should be looked upon either only as a mission field or as a missionary church. Both are a mission field and a missionary church.
13. We Asian churches urge our overseas partner churches to set an example of partnership by endeavoring to have partnership among themselves so that responsible stewardship can be practiced.
14. In partnership the Asian churches and their overseas partner churches should endeavour to develop a consistent theology of mission.

I leave it to this Consultation to bring to fruition the task we have began.

PROF. JOSE B. FULIGA, MA., STM.

INDIAN SOCIAL INSTITUTE
LODI ROAD,

Gossner Mission

Mainz-Kastel, den 26. April 1955.
Eleonorenstrasse 64.
Ruf: Wiesbaden-Kastel 2352.
S/L.

Liebe Freunde und Helfer,

Im Dezember 1954 schrieb ich Ihnen und gab Ihnen einen kurzen Bericht über unsere Arbeit. Heute möchte ich all denen, die unsere Arbeit in den letzten Monaten mit Gaben unterstützt haben herzlich danken, aber auch denen, die uns gerade in der letzten Zeit Freiquartiere für unsere Besucher aus der DDR zur Verfügung gestellt haben.

Vor einigen Tagen ist bei uns im Gossner Haus das indische Ehepaar Minj eingetroffen, mit ihnen auch die Inderinnen Parakleta Kess und Daisy Hemron. Pastor Minj wird für mehrere Jahre in Westdeutschland Reisedienst tun. Er wird in den Gemeinden predigen und Berichte über die Gossner Kirche in Indien geben. Die beiden indischen Mädchen sollen eine kirchliche Ausbildung für die Jugend - und Frauenarbeit in Indien bekommen. Sie werden mindestens 2 Jahre dazu brauchen. Alle 4 gehen am nächsten Montag nach Westfalen, das Ehepaar Minj nach Espelkamp, die Mädchen nach Bad Salzufflen. Damit Sie unsere indische Gruppe kennenlernen, laden wir Sie zum nächsten Sonntag, den 1. Mai 1955 ein:

um 10 Uhr Gottesdienst im Kirchenraum der Kasteler Gemeinde, Klobberstrasse 5

um 15 Uhr im Gossner Haus Zusammensein mit den Indern bei einer Tasse Tee (wir bitten Sie etwas Gebäck mitzubringen).

Pastor Minj wird aus seiner Arbeit in Indien berichten.

Wir würden uns freuen wenn Sie recht zahlreich an diesen beiden Veranstaltungen teilnähmen. Bringen Sie bitte auch Bekannte mit.

Sie werden sich erinnern, dass wir im Februar 1953 Schwester Ilse Martin im Gossner Haus für ihren Dienst in Indien verabschiedet haben. Sie schreibt gerade in dieser Woche ganz erfreut über ihre Arbeit. Sie wohnt jetzt in dem für sie errichteten Haus am Brahmanifluss. Sie berichtet u. a.:

Am gao

" Eine ganz grosse Freude war es uns als wir am 13. ^{4.55} endlich in das Krankenhaus ziehen konnten. Es ist alles noch sehr primitiv. Die Betten sind noch nicht fertig und es fehlt hin und her noch an so manchem aber wir haben ein Zimmer für Frauen und ein Zimmer für Männer, einen kleinen Einzelraum und vor allen Dingen ein richtiges Behandlungszimmer und einen Vorratsraum kombiniert mit Laboratorium. Die Kranken, die hierbleiben müssen, brauchen jetzt nicht mehr im Dienerhaus und auf meiner Veranda untergebracht werden, das ist schon eine grosse Erleichterung. Allerdings hat es den Kranken und ihren Angehörigen bestimmt Spass gemacht auf meiner Veranda zu wohnen weil sie dann alle meine Bewegungen verfolgen konnten.

Da ich es bisher noch nicht fertig gebracht habe, meine Fenster bezw. Türen alle mit Vorhängen zu versehen, lebte ich immer wie im Glashaus, immer von irgend jeman! ganz ungeniert beobachtet. Ich fand dabei, dass es unbelingt etwas erzieherisches hat, in einem Glashaus zu wohnen.

Aus immer weiter entfernten Dörfern kommen jetzt die Leute hierher. " Wir haben ihren Namen gehört ", sagen sie dann, " und sind voller Hoffnung die 35 km bis hierher gekommen. " " Wir bleiben ein paar Tage hier und wollen dann gesund nach Hause gehen ". Immer wieder muss ich ihnen sagen, ich bin ja kein Arzt, ich bin nur eine Schwester, ich kann Euch nur Medizin geben und versuchen Euch gesund zu machen. Aber das schreckt sie nicht ab. " Andere sind gesund geworden ", sagen sie, " vielleicht werden wir es auch. " Viele Augen- kranke kommen an und wollen wieder sehen. Es wäre schön, wenn der Doktor Star-Operationen machen könnte. Ich vertröste jedenfalls die Leute immer auf sein Kommen.

Seit ca. 4 Wochen habe ich ein Baby, eine kleine Früh- geburt (8 Monat), deren Mutter und Grossmutter inner- halb einer Woche starben. Die beiden Männer wussten nun gar nicht, was sie mit diesem kleinen Wurm anfangen sollten und kamen hilfesuchend zu mir. Ich erbot mich dann, das Kind so lange zu nehmen, bis es aus dem Gröbsten heraus sei, dann sollten sie es zurücknehmen. Sie erklärten sich auch einverstanden. Jetzt sieht es aber schon so aus, als wollten sie es gar nicht wieder- haben, es ist nämlich ein Mädchen. Na, vorläufig behal- te ich es noch, kommt Zeit, kommt Rat. Unsere Patienten nehmen jedenfalls regen Anteil am Ergehen dieses kleinen Erdenbürgers. Immer wieder wollen sie das Kleine sehen.

Es wird schon ganz schön warm in diesen Tagen und die Patienten kommen immer früher an, um 1/2 6 Uhr schon die ersten, weil sie vor der Hitze wieder nach Hause wollen. Jeder möchte zuerst drankommen und erzählt mir dann wieviele Meilen es bis zu seinem Dorf sind. Da kommt es mir dann gut zustatten, dass ich am Anfang soviel in die Dörfer gefahren bin, denn dadurch weiss ich so ungefähr welche Strecken die Leute zurückzulegen haben. Das Wasser im Fluss zieht sich immer weiter zu- rück auf die andere Seite und es ist nicht so ganz einfach das viele Wasser heranzuschleppen, das tagsüber ge- braucht wird. Es wäre vielleicht doch besser gewesen, wenn man den Brunnen gleich von Anfang an mit gebaut hätte.

Es wäre noch viel zu schreiben aber ich muss schliessen weil mir die Augen immer zufallen, es ist nämlich schon reichlich spät. "

Von unserer Arbeit in Mainz-Kastel wäre zu berichten, dass wir zum ersten Mal seit unserem Anfang hier kein oekumenisches Auf- baulager auf unserem Bauplatz haben werden. Dafür werden wir

mitwirken in einem Lager in Wiesbaden-Biebrich, das 9 Arbeiterfamilien der Dyckerhoff-Portland-Zementwerke beim Aufbau ihrer Siedlungshäuser helfen soll (29. 7. - 28. 8. 1955). Unser grosses Haus steht im Rohbau. Wir hoffen es bis zum 1. Oktober 1955 bezugsfertig machen zu können. Es hängt von den Zuschüssen ab die wir bei den verschiedensten kirchlichen, städtischen und staatlichen Stellen beantragt haben.

Mein Referat auf der Synode der Evangelischen Kirche in Deutschland in Espelkamp hat unsere Arbeit noch bekannter gemacht. Deshalb haben wir auch wohl in der Zukunft noch mehr Gäste als bisher zu erwarten.

Die Gossner Mission hat jetzt auch in Ost-Berlin eine Zweigstelle bekommen, die von Bruder Bruno Schöttstädt geleitet wird. Von dort aus wird die Wohnwagenarbeit betreut. Ausserdem will unsere Oststelle ~~versuchen~~ 2 oekumenische Aufbaulager in der DDR durchzuführen.

Wir hoffen, viele von Ihnen am Sonntag bei uns zu sehen, sprechen Ihnen nochmal unseren Dank für alle Hilfe aus und senden Ihnen herzliche Grüsse aus dem Gossner Haus

Horst Symanowski



Gossner

Beitrag zur Geschichte der Mission unter den Hos
und Stellung zur gegenwärtigen Lage der Missionsmöglichkeiten.

Von Missionar Helmuth Borutta.

Die Wiederaufnahme der Missionsarbeit unter den Hos im Jahre 1948 erweckte unter den Sachkennern der Lage bemerkenswerte Aufmerksamkeit. Die Beurteilung war eine verschiedene. Der norwegische Missionar Rev. Gausdal, der viele Jahrzehnte die Entwicklungen in Singhbhum, Mayurbhanj und Keonjhar beobachtet hatte, schrieb, die Nachricht von der Wiederaufnahme der Arbeit unter den Hos, sei für ihn die erfreulichste Nachricht gewesen, die ihm das Jahr 1948 gebracht hätte. Rev. Gausdal hatte es als einen großen Mangel empfunden, daß die Missionsarbeit für viele Jahrzehnte liegen geblieben war. Missionar Gausdal begrüßte die Wiederaufnahme sehr herzlich, machte aber gleichzeitig auf die großen Schwierigkeiten in der Arbeit aufmerksam. Er forderte höchste Opferbereitschaft und größte Geduld auf Erfolg.

Der anglikanische Bischof von Chota Nagpur äußerte sich: "No hope for Hos." Dieses statement des Bischofs, der zu den erstklassigen Kennern der Missionslage in Chota Nagpur gehört, war keine große Ermutigung für den Missionar, der die Arbeit unter den Hos beginnen sollte.

Die Geschichte der Gossnerschen Mission, die mit dem Jahr 1861 unter den Hos begonnen hatte, bestätigt das Urteil von Rev. Gausdal und dem anglikanischen Bischof. Bereits nach wenigen Jahren der Aufnahme der Missionierung unter den Hos, kamen die Gossnerschen Missionare zum Urteil, daß die Missionsarbeit unter den Hos zu der schwierigsten Missionsarbeit in Chota Nagpur gehöre. Die Gossnersche Mission setzte die besten Kräfte in diese Arbeit ein. Nur zwei Männer können hier genannt werden: Dr. D. Nottrott und Missionar Hahn. Sie legten den eigentlichen Grund zur Arbeit. Ein großer Erfolg wurde ihnen unter den Hos oder Larka Mandas, wie die Hos auch genannt werden, nicht geschenkt. Hier und dort schlossen sich einige Herzen auf und wurden Christen. Die Missionare, die später folgten, arbeiteten mit größtem Fleiß und äußerster Energie. So gelang es ihnen in der Zeit von 50 Jahren kleine Gemeinden zu sammeln. Der Zensus von 1910 gibt die Zahl der Getauften auf 187 Seelen an.

Es ist zur allgemeinen Kenntnis der Sachlage der Missionierung und deren Schwierigkeiten, die sich bei den Hos bieten, erforderlich, auf die beiden anderen Missionen zu sehen, die auch unter den Hos arbeiten.

Die anglikanische Mission.

Die anglikanische Mission setzte mit ihrer Arbeit 1868 in Singhbhum ein. Missionar Krüger, der in der damaligen Zeit Missionar der Gossner Mission war, trat wegen Unstimmigkeiten, die zwischen der Heimatleitung und der Feldleitung waren, aus dem Dienst der Gossner Mission aus. Er wurde Mitglied der anglikanischen Kirche und führte die Missionsarbeit im Namen der neuen Kirche in Singhbhum weiter. Ein großer Teil lutherischer Christen folgten ihm. Die erste Gemeinde der Hos, auf die die Gossner Mission große Hoffnungen gesetzt hatte, trat zur S.P.G. über. (Gemeinde Katbari) Damit hatte die Gossnersche Mission einen schweren Verlust erlitten. Der Kampf, der sich zwischen den beiden Missionen abspielte, förderte die Missionierung der Hos nicht.

Die Anglikaner verstärkten die Arbeitskräfte. Sie gründeten erstklassige Schulen. Bedeutungsvoll sollten die Industrieschulen werden, die besonders auf die Jugend gerichtet wurden. Die Missionierung als solche ging aber nur langsam vorwärts. Obwohl sie programmatisch und fortlaufend durchgeführt wurde, war der eigentliche Missionserfolg gering. Die Industrieschulen gingen ein. (In der jüngsten Zeit von der Regierung geleitete Schulen für praktische Arbeit, Handwerk, setzen sich bei den Hos auch nicht durch). Der große Arbeiterstab mußte reduziert werden. Die angefangene Arbeit, da man nicht mit größerem Erfolg rechnen durfte, wurde mit bescheidenen Mitteln bis auf den heutigen Tag weitergeführt. Diese Tatsachen führten den Bischof von Chota Nagpur zu dem Urteil: "No hope for Hos". Die anglikanische Kirche unter den Hos zählt heute ungefähr 1200 Seelen. Die programmäßige Missionsarbeit ist zum Stillstand gekommen. Die Station Chaibasa ist ohne einen anglikanischen Missionar.

Die römische Mission.

Rom setzte mit der Missionsarbeit 1869 in Singhbhum ein. Der Anfang wurde mit nur einem Missionaren gemacht, der seine ersten Gemeindemitglieder aus abgefallenen lutherischen Christen sammelte. Rom setzte große Hoffnungen auf die Hos. So kam es zu einer glänzenden Aufrichtung einer Missionsstation, die mit mehreren Missionaren und Nonnen besetzt wurde. Schulen und ein Waisenhaus wurden errichtet. Nach einigen Jahren zeigte es sich aber, daß die erwarteten Missionserfolge nicht eintraten. Der Missionsbetrieb wurde verkleinert. Chaibasa, das eine Hauptstation werden sollte, wurden zu einer kleinen Station reduziert. Die Arbeitskräfte wurden nach Ranchi versetzt. Die Häuser und der größte Teil des Missionscompounds wurden verkauft. Das erworbene Kapital wurde zum Ausbau der Missionszentrale in Ranchi verwendet. Die glänzend begonnene Arbeit war zusammen geschmolzen. Ein Missionar verblieb in Chaibasa. Abschließend ist zu sagen, daß Rom die gleiche Erfahrung gemacht hatte, wie die Goßnersche und die anglikanische Mission. Heute ist ein Missionar in Chaibasa, Kanandier.

Die Hindumission.

Mit der Reduzierung der christlichen Missionsarbeit unter den Hos, setzte eine Hinduisierung des Stammes ein. Die Hindumissionen ließen es an Aufwand von hinduistischen Missionaren und größeren Geldsummen nicht fehlen. Es kam zu lokalen Erfolgen, besonders unter den wohlhabenden Hos. Allgemein ist aber auch hier zu verzeichnen, daß die Hindus nicht den Erfolg hatten, den sie sich erwünscht hatten. Sie stießen zum Teil auf größere Widerstände. In der neusten Zeit hat die Hinduisierung abgenommen, teilweise ist sie von der Bildfläche verschwunden. Durch die Adibasibewegung, Zusammenschluß aller Ureinwohner von Chota Nagpur, durch die Zielsetzung der Einrichtung einer eignen Jharkand Provinz, Loslösung von der Fremdherrschaft der Hindus, ist eine wesentliche Rückbewegung vom Hinduismus zur alten orthodoxen Religion unter den Hos im Gange. Im Augenblick scheint die Gefahr der Hinduisierung bei den Hos behoben zu sein. Auch von der Hindumission muß gesagt werden, daß sie, wie die christlichen Missionen, nicht durchgeschlagen hat.

Hier drängt sich die Frage auf, wo die Gründe des Widerstandes bei den Hos liegen. Zwei Punkte scheinen hier wesentlich zu sein:

1. Die Stammesorganisation der Hos.
2. Die gute Wirtschaftslage des Stammes.

1) Um den besonderen Wert der Stammesorganisation der Hos zu verstehen, müssen wir einen Blick auf den Bruderstamm die Mundas werfen, die, wie die Hos, zu der dravidischen Völkergruppe gehören. Die Mundas

sind in einzelne Dorfgemeinschaften zusammen geschlossen. Jedes Dorf ist eine Größe für sich, ohne irgendeinen Zusammenhang politischer Art mit den Nachbardörfern zu haben. Die Verbindungen, die zwischen den einzelnen Dörfern bestehen, sind privater Art. Das einzelne Dorf wird von dem "Headman" und dem Fünfmännerrat geführt, das einem König, Thakur (Graf) oder Zamindar (Landverpächter) gehört. Der König, der Thakur oder der Zamindar sind nicht Glieder des Munda Stammes. Sie sind Hindus, Mohamedaner, die keine Verbindung mit den Mundas haben. So gelten sie als Fremde "Pardeshi" oder Dikus wie sie von den Mundas und Hos genannt werden.

Die Geschichte der Mundas liegt heute noch im Dunkeln und wird es wahrscheinlich auch bleiben, da nichts Geschriebenes vorhanden ist. So viel scheint festzustehen, daß die politische Freiheit der Mundas nicht lange angehalten hat. Von zwei Seiten wurde sie bedroht und im Laufe der Zeit durch die Hindus und Mohamedaner zerstört. Die ersten fixierten Berichte über die Mundas finden wir in der mohamedanischen Geschichte. 1585 brach Mogul Akbars Heer in Chota Nagpur ein und machte den 43. Raja Madhu Singh aus dem Nagbansi Geschlecht den Moguls tributpflichtig. Nach 200 jähriger mohamedanischer Ausraubung des Landes brach die Mogulherrschaft zusammen. In jener Zeit war großer Landbesitz in die Hände der Mohamedaner gekommen, die noch heute als Großgrundbesitzer und Pächter in Chota Nagpur sitzen.

Viele Jahrhunderte vor dem Einbruch der Mohamedaner waren die Hindus in das Land eingedrungen. Sie gewannen Einfluß auf die Könige der Mundas; sie beschränkten deren Herrschaft, entfremdeten sie ihrem Volk, nahmen sie in die Kschatriya Kaste auf. Auf diese Weise rückten Hindus in die Verwaltung, in Ministerposten ein und kamen so auf gewaltsamen Wegen in den Besitz großer Ländereien. Die Mundas wurden so zum sehr großen Teil die besitzlose Klasse und verarmten sehr.

Als Chota Nagpur 1765 unter die englische Oberhoheit kam, wurde die Lage der Mundas nicht besser. Die Engländer, der Ureinwohnersprache nicht mächtig, waren auf Hindus angewiesen, sie als Beamte einzustellen. Die nutzten diese Gelegenheit aus und erpressten weiter ein Stück Land nach dem anderen. Durch diese Unterdrückung ging die restliche Stammesorganisation der Mundas zu Grunde. Im Laufe der Jahrhunderte war die Widerstandskraft der Ureinwohner zusammen gebrochen. Sie waren unfähig auf Grund des Terrors sich weiter zu behaupten und verließen so ihr Land. Sie wanderten zum Teil aus nach Assam, Australien und hin bis nach Trinidad. Der Rest der Mundas, der zurückgeblieben war, hatte nicht mehr die Kraft und die Fähigkeiten sich selbst zu helfen. Er war auf fremde Hilfe angewiesen. Gott brachte sie dem Volk durch die Missionare. Die Mission fand unter diesen Menschen den möglich-besten Boden vor, um dem Menschen die innere und äußere Freiheit zu geben. Äußerlich und innerlich waren die Mundas gleich dem glimmenden und verlöschenden Docht an denen sich das Prophetenwort Jesaja 42,3 erfüllte.

Ganz anders war die Lage bei den Hos. Während die Mundas ihre Selbständigkeit verloren hatten, Hindus und Mohamedaner als Herrscher anerkennen mußten, ist es den Hos gelungen, ihre Freiheit zu erhalten, das Eigentum zu behaupten. Die Hos haben ihre Stammesorganisation und ihre Freiheit nicht nur den Hindus und Mohamedanern gegenüber behauptet, sondern auch vor den Engländern.

Obwohl geographisch das Land der Hos zu Chota Nagpur gehörte, haben die Hos nie unter dem Raja von Chota Nagpur gestanden. Unter der Führung ihrer Häuptlinge, den Mankis, haben sie sich ihre Selbständigkeit zu behaupten gewußt. Auch den mächtigen Königen von Singhbhum gegenüber bewahrten sie sich ihre Freiheit. Die Hos waren und blieben freie Menschen. Auf Grund ihrer Freiheit blieb ihre Stammesorganisation in Takt. Ihre Landgesetze, keinem Diku (Fremden) Land zu verkaufen, erhielten dem Stamm den Landbesitz.

Mit großem Eifer wachten die Hos über ihr Land. Sie erlaubten den Hindus und den hinduisierten Adibasis nicht den Durchzug durch ihr Gebiet nach Puri, wohin jährlich tausende von Menschen zum Tempel des Jaganaths pilgerten. Die Puripilger mußten große Umwege von tagelangen Reisen machen, um zum Tempelfest zu gelangen. Gerade diese Tatsache zeigt, wie bewußt sich die Hos von der ihnenfremden Welt isolierten.

Dreimal stand das Land der Hos in großer Gefahr die Selbständigkeit zu verlieren. Um 1700 herum versuchte der König von Chota Nagpur sich das Land tributpflichtig zu machen. Mit 20 000 Mann rückte er heran, wurde aber von den Hos vernichtend geschlagen.

Der zweite Einbruch von Chota Nagpur geschah im Jahr 1780. Mit gleichstarker Heeresmacht rückte der Raja gegen Singhbhum an. Im Monat Mai, der heißesten Zeit in Indien stellten sich die Hos den Feinden in der Ebene von Chakradharpur. Die Feinde, die aus den Bergen kamen, erschöpften bald in der Gluthitze von Kolhan. Verheerend war die Niederlage der Eindringlinge. Die Hos, in ihrem kriegerischem Element sich wohlfühlend, verfolgten den Feind tief in Chota Nagpur hinein und verwüsteten in einem Umkreis von 10 Meilen ganze Dörfer. Damit hatten die Hos für immer Ruhe vor dem König von Chota Nagpur.

Die dritte Gefahr für die Unabhängigkeit der Hos kam aus Mayurbhanj. Auch hier gelang es den Hos den König Mahapater von Baripada mit seinem Heer zu schlagen und ihre Freiheit zu behaupten. Diese Tapferkeit und dieser Trieb zur absoluten Freiheit zeichnet auch heute die Hos unter den Ureinwohnern in Chota Nagpur besonders aus. Sie tragen mit Recht den Namen "Larka Munda - kämpfende, kriegerische Mundas."

1819 kamen die Hos zum ersten Mal mit den Engländern in Berührung. Die Engländer versuchten auf friedliche Weise den Stamm für sich zu gewinnen und den Stamm der Hos dem König von Singhbhum zu unterstellen. Das lehnten die Hos entschieden ab. Sich einem Hindukönig zu unterwerfen, kam für sie nicht in Frage. So kam es zum Krieg. Europäische Artillerie, Infanterie und Kavalerie zogen gegen die Bogenschützen. Es gelang den kriegstüchtigen Hos durch geschicktes Manövrieren ihrer Truppen, den Engländern Verluste zu bereiten und den Krieg fast 17 Jahre zu führen. Wenn es auch den Engländern gelang manch eine Schlacht zu gewinnen, so erfaßte ihr Sieg nie den ganzen Stamm. 1837 kam es zu Verhandlungen zwischen Hos und Engländern. Die Engländer willigten in die Wünsche der Hos ein, sie wurden nicht dem König von Singhbhum unterstellt; sie kamen unter die direkte Oberhoheit der englischen Regierung. Damit hatten die Hos erreicht, was sie vor der langen Kriegsführung zu tun bereit waren, sich den Engländer zu unterstellen aber nicht einem Hindukönig. Der Vertrag der Engländer mit den Hos brachte für die letzteren nur Vorteile. Die alte Stammesorganisation wurde dem Stamm unabgeändert erhalten und von der englischen Königin und Kaiserin Victoria nochmals beglaubigt. Kolhan blieb ein Sondergebiet innerhalb Singhbhums. Damit waren alle Voraussetzungen gegeben, daß die Hos ihr Leben in einer Isolierung den Hindus und Mohamedanern gegenüber führen konnten. Diese Isolierung erwies sich einerseits als ein großer Segen, die Eigenart des Stammes blieb erhalten. Dafür hatten die Hos unbewußt ein großes Opfer gebracht, sie verloren den Anschluß an dem Fortschritt, der sich unter den anderen Ureinwohnern bemerkbar machte. Die Folgen der damaligen Isolierung machen sich auch heute noch sehr stark bemerkbar.

Die Hos erwiesen sich den Engländern als sehr dankbar für die Anerkennung ihrer Rechte. Als 1857 in ganz Indien sich das Volk gegen die Engländer erhob und indische Truppen meuternd durch das Land zogen, hielten die Hos ihre Treue zur englischen Krone. In Kolhan, durch die Hos, kam die Meuterei der Truppen zum Ende. Die Hos retteten durch ihren Einsatz den ganzen Distrikt Singhbhum vor den Verwüstungen der Aufständigen.

Der Bezirk, in dem die Hos waren, blieb in Pirschaften (Grafschaften) eingeteilt. Die Größe einer Pir kann sehr verschieden sein, sie schwankt zwischen 12 bis zu 40 Dörfern. Das Haupt einer Pir ist der Manki. Die Mankischaft ist erblich. Jeder Manki hatte in der alten Zeit eine absolute Freiheit und Gewalt in seiner Pirschaft. Steuerwesen und Gericht lagen in seiner Hand. Er war verpflichtet einen Teil der Steuern dem Staat abzuliefern. Streitfälle, die er nicht beilegen konnte, mußten der Regierung vorgelegt werden. Todesstrafen konnte der Manki nicht vollstrecken.

Jedes Dorf hatte und hat einen Munda, Dorfvorsteher, der dem Manki unterstellt ist. Wie der Manki immer ein Ho ist, so ist es auch der Munda. Mundaschaft ist auch erblich. Auf Grund dieser Ordnung hat der Hostamm immer aus sich heraus die Führerschaft gegeben. Damit sind die Hos immer freie Männer gewesen und haben, so weit sich die mündliche Überlieferung als korrekt erweist, nie unter der Herrschaft eines Dikus gestanden.

2) Diese einheitliche Stammesorganisation ist es gewesen, die in vorbildlicher Weise für die Stammesangehörigen gesorgt hat. Die Hos brauchten nie hohe Steuern oder Pasht den Fremden zu zahlen. Sie wurden nie die Opfer aussaugender Zamindare. Das Eigentum, Haus, Hof und Land blieben in ihren Händen und das sind die Ursachen, wodurch sie sich wirtschaftlich besser standen, als ihre Stammesbrüder, die Mundas. Die Hos wurden nie von den Mankis unterdrückt. Sie hatten und haben in den Mankis ihre Rechtsvertreter und Verteidiger. Sie brauchten nie die Hilfe des weißen Mannes wie die Uraos und Mundas, die zum Teil Christen geworden waren, um aus der Gewalt ihrer Bedrücker herauszukommen. Der Missionar war der erste Mann, der den Unterdrückten zu ihren Rechten verhalf; diese Hilfe hatten die Hos nicht nötig. Und hier liegt die größte Ursache, warum die Hos zum Christentum nicht übertraten.

Der Vergleich dieser beiden Völkerstämme zeigt uns die verschiedenen Anlagen und geistigen Qualitäten, aus denen heraus der Werdegang und die Entwicklungen der Hos und Mundas sich gestalteten. Wären die Missionare den Mundas nicht zur Hilfe gekommen, dann wäre es ihnen vielleicht so gegangen wie den Birhors, die heute mehr und mehr ein sterbendes und verlöschendes Volk geworden sind. Der Hostamm, im Gegensatz zu den Mundas und Birhors ist ein stolzer und starker Stamm geblieben, dessen letzten noch schlummernden Kräfte nur durch das Evangelium geweckt und gefördert werden können. Wie oben bereits gezeigt war der Erfolg der Gossner Missionare nicht sehr groß, trotz der 40 jährigen Arbeit unter den Hos. Die Männer und Frauen aber, die sich zu Christus bekehrt hatten, waren eine gute Grundlage, auf der die Missionsarbeit hätte weiter entwickelt werden können. Der Übertritt des Mankis Captain Gerbard zum Christentum war von großer Verheißung. Doch dann kam die Tragödie der Gossnerschen Mission, die Spaltung der Missionare. Sie wirkte sich sehr störend auf die Weiterführung der Missionsarbeit unter den Hos aus. Der damalige Manki, der ein semi official officer der englischen Regierung war, trat mit auf die Seite der anglikanischen Kirche. Als der Schmerz der Spaltung so ziemlich überwunden war, brach die allergrößte Not über die Homission herein. Der erste Weltkrieg kam. Die Missionsarbeit kam zu einem Stillstand.

Die damaligen Arbeitskräfte der Gossner Mission waren über 40 Missionare. Durch die Internierung fast aller Missionare entstand in der jungen werdenden Kirche ein Vakuum an Arbeitskräften. Die Arbeit unter den Mundas, Uraos und Kharias waren mit riesenhaften Schritten vorwärts gegangen. Es war die Aufgabe jener Zeit die, die wichtigsten Gebiete mit Arbeitern zu versehen. So wurden Pastoren, Kandidaten, Lehrer und Katechisten aus Singbhum herausgezogen. Nur die notwendigsten Stellen blieben mit unerfahrenen Kräften besetzt. So geschah es, daß die Arbeit unter den Hos zurück ging.

Jüngere Arbeiter, unerfahren in der Arbeitsweise, unerfahren in der notwendigen Kenntnis, was Land und Volk anging, unerfahren in lokalen Verhältnissen, gingen die jungen Gemeinden der Mission zum Teil verloren. Ein Blick in die alten Kirchenbücher zeigt, wie um Chaibasa herum eine größere Zahl von Dörfern mit Christen besetzt waren. Diese Arbeit ist vom Winde verweht. Die Christen, die noch jung waren, hielten nicht stand der Wucht des um ihnen herrschenden Heidentums. Viele dieser Christen fielen in das Heidentum zurück. Andere wieder wurden von der römischen Kirche aufgenommen. Der größere Teil wurde von der anglikanischen Mission, in nicht immer fairer Weise, absorbiert.

Es liegt hier nicht die Schuld bei den indischen Brüdern. Die Not in der Mission war bedingt durch die unglücklichen Geschehnisse die der erste Weltkrieg brachte. Auch die jungen Gemeinden dürfen nicht beschuldigt werden. Sie waren damals jungen, zarten Pflanzen gleich, die dem über sie daher brausenden Sturm nicht standhalten konnten. Die jungen Gemeinden bestanden zum größten Teil aus Analphabeten. Sie konnten sich nicht durch das Lesen von Gottes Wort stärken. Sie waren nicht in dem glücklichen Besitz eines eigenen Gesangbuches oder des lutherischen Katechismus, noch einer Bibel in ihrer eignen Sprache. Christliche Sitten waren erst im Keimen vorhanden. Das Heidentum war zu stark. Was waren zwei oder vier christliche Häuser inmitten eines Dorfes von 150 bis 200 und noch mehr nichtchristlichen Häusern!

Die Gossnerkirche hat mit der Wiederbesetzung der Station Chaibasa die Missionierung der Hos wieder aufgenommen. Die Kirche glaubt, daß die Stunde für die Hos geschlagen habe.

Für den Missionaren ist es von größter Bedeutung nach der Berechtigung solch einer Behauptung zu forschen. Das Motiv der These: die Stunde ist da, ist bei der Kirche ein rein politisches. Unsere Kirchenführer sagen: Die Hos haben sich jahrhundertlang von ihren Stammesverwandten getrennt gehalten. Sie hatten mit den anderen Ureinwohnern keine Interessengemeinschaften. Diese Zeit ist vergangen. Unter den Hos wächst heute mehr und mehr das Gefühl der Zusammengehörigkeit mit den anderen Ureinwohnern in Chota Nagpur. In der politischen Zielsetzung, der Aufrichtung der Provinz Jharkand, kämpfen die Hos mit den Mundas und Uraos Schulter an Schulter. Die Adibasibewegung ist die treibende Kraft zur Einigung aller Ureinwohner. Diese Tatsache gab und gibt der Kirche die Hoffnung, daß die Hos sich jetzt der Botschaft des Evangeliums in breiten Massen anschließen werden.

Dieser politische Zusammenschluß, der in der Tat vorhanden ist, kann für den Missionaren nie als Motiv gelten, daß die Hos sich jetzt zum Christentum bekehren werden; denn das Programm der Adibasibewegung ist: Wiederbelebung und Stärkung der alten Adibasireligion. (Jaipal Singhs Rede in Delhi im Constitution Assembly)

Wenn ich aber heute die gleiche These der Kirche vertrete, so sind es für mich andere Gründe, die tiefer führen und die Wiederaufnahme der Arbeit befürworten.

Bis zum ersten Weltkrieg führten die Hos ein abgeschlossenes Leben, das vollkommen bestimmt und durchdrungen war von den alten väterlichen Überlieferungen. Der erste Weltkrieg brachte, wenn auch in nur geringeren Ausmaße das ruhige Leben der Hos ins Wanken. Der zweite Weltkrieg aber zog junge Männer mitten in die Wirren der Weltgeschehnisse. Hier zerbrach die alte Lebensauffassung. Sie reicht nicht mehr aus, um auf die vielen Fragen realer Mächte eine Antwort zu geben. In vielen aufrichtigen Herzen zerbrach der alte Volksglaube. Heute hat der Hostamm erkannt, daß er nicht in der alten Isolierung bestehen kann sondern daß er einer neuen "Lebensanschauung bedarf. Besonders stark ist diese Erkenntnis in der jungen Generation vertreten, sie ist in Bewegung geraten. Mayundar in seinem Buch: "A tribe in transition"