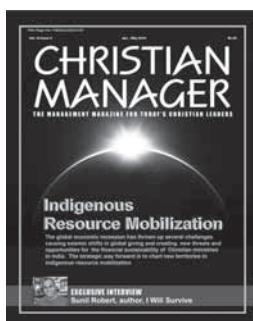


Henry Nouwen, the famed Catholic theologian writes: "From the perspective of the gospel, fundraising is not a response to a crisis. Fundraising is first and foremost, a form of ministry. It is a way of announcing our vision and inviting other people into our vision." Easier said than done you may think. What is beyond doubt, especially in today's global environment of resource crunch, is that sustainable transnational support for Indian missions is gradually on its way out. Of course, there will be the few and far between who may be able to garner such support. The truth is, even if the economic scenario sees a dramatic turnaround, it'll not be business as usual for many Christian ministries especially those dependent on the West for funds. But it's not all gloom and doom. Contrary to this perception, God is faithful to provide for His work through His people anyhow and by any means. When organization leaders are bending over backwards to ensure sustainability, finding takers for our ministries may seem a very arduous task, let alone raising financial resources that can sustain our missions. Notwithstanding the ongoing challenges of fundraising, the best attitudinal framework for Christian leaders would be to pay heed to Nouwen's wisdom.

This issue features few materials on this all too important issue. Ram Gidoomal, besides his impressive track

record as a successful Indian businessman who resides in the U.K., is also the Chairman of Lausanne Resource Mobilization Working Group. Ram's heart is for missions across the globe and especially in his home country. He touches on some broad contours surrounding the issue of funding in the context of India. Mike Aldrich is one of the key persons involved in the India Leadership Study which was pivotal in the strategic funding of several ministries in India. He talks about the ground reality of the present Western scenario in global giving. Also featured is a case study of Vishwa Vani, a well known mission agency in the country, on how it sustains itself through indigenous support. We will continue this focus in the next issue also which will include corporate social responsibility, self sufficiency through income generation projects, Business for missions, etc.

Sunil Robert is the author of the bestselling memoir, I Will Survive. His is an inspiring story of grit and determination undergirded by faith right from his difficult childhood days to his present challenging work in the corporate jungle. Special thanks to J.N. Manokaran for interviewing him on behalf of Christian Manager, at his residence in New Jersey, U.S.A.



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CONTENT

VOL. 10 | ISSUE 4 | APRIL - MAY 2010

CEO'S CORNER..... 4

Paul Asveen

INTERVIEW

SUNIL ROBERT..... 6

VIEW POINT

THE CHURCH IN THE MARKET PLACE..... 10

John Amalraj

COVER FEATURE

**SUSTAINING MISSION WORK
IN THE LIGHT OF FUNDING CHALLENGES..... 14**

Ram Gidoomal

INTERVIEW - MIKE ALDRICH..... 18

CASE STUDY - VISHWA VANI 21

VIEW POINT

DIRECT TAX CODE 25

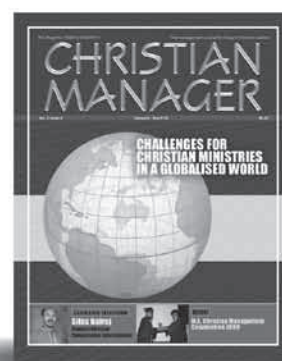
REGULARS

NEWS 26

BOOK REVIEW..... 27



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CHRISTIAN MANAGER

Accountability to God, the Church and the State

CEO's CORNER



Paul Asveen

The Paradox of Self-Sufficiency

“India shining,” “the new Global powerhouse,” “the Asian Century” – these have now become familiar epithets and the focus is on the “BRIC” countries (Brazil, Russia, India, China) to power the global economy forward in this century (or least for the next 50 years). Whether we agree with that assessment or not is a moot point – what is of particular relevance to the Indian Church is that India is no longer classified among the “poor” nations of the world that require sustained funding from the developed West. The Christian West

Unless we are talking of “Tent making”, or BAM (Business as Mission), there is no real “self-sufficiency” at an organisational level – we are still dependant on donors for sustaining ministerial efforts. The real focus is that instead of dependence on the West, the dependence shifts to indigenous donors and sponsors.

is looking to India to stand up on its own two feet to fund Church planting, evangelism, cross-cultural missions, holistic social transformation, et al. And so the catchword nowadays is “self-sufficiency”, which by the way, is a misnomer. Unless we are talking of “Tent making”, or BAM (Business as Mission), there is no real “self-sufficiency” at an organisational level – we are still dependant on donors for sustaining ministerial efforts. The real focus is that instead of dependence on the West, the dependence shifts to indigenous donors and sponsors. Some organisations and institutions have begun this quest much earlier and there are others which are now making serious attempts as they face stark realities on the ground. And there is no doubt that in the overall broader scheme of things, the Church will succeed – God will provide for His kingdom work. And God willing, this generation will live to see the day when the Indian Church is not only able to sustain its own growth but also actively fund the requirements of other needy countries in their efforts towards holistic salvation.

And so it may be pertinent to look at history to see what lessons hold good for us. John Wesley the founder of Methodism, whose passionate work for the Lord led to great spiritual renewal in the 18th century in England, stated succinctly in his sermon, “The Causes

of the Inefficacy of Christianity” thus, “Does it not seem (and yet this cannot be) that Christianity, true scriptural Christianity, has a tendency, in process of time, to undermine and destroy itself? For wherever true Christianity spreads, it must cause diligence and frugality, which, in the natural cause of things, must beget riches! And riches naturally beget pride, love of the world and every temper that is destructive of Christianity. Now, if there be no way to prevent this, Christianity is inconsistent with itself, and of consequence, cannot stand, cannot continue long among any people; since wherever it generally prevails, it saps its own foundation.”

An extremely perceptible observation made over 300 years ago on what was likely to follow – and whether history proved him right – I will leave for you to judge (also cf 1 Tim 6: 9-10). As one popular quote goes, no longer can many a (local) Church say “Silver and Gold have I none” (including many “self-sufficient” Churches/ Organisations in India), but in the same breath they can also no longer say “Rise up and walk!” Scores after scores of ministries have begun on their knees pleading with tears day and night, for almighty God to meet their financial and other needs...and many a same ministry (thank God there are still exceptions) after becoming financially (more than) “self-sufficient” have brought public dishonour to the name of Christ

through scandals, wrongful practices, unbridled greed, power struggles and personal gains. The relevance of the prayer our Lord taught us "...give us this day, our daily bread..." should never be lost on all those who seek to work in His Vineyard. The resources we seek for our ministry should always be the consequence (and never a cause) of the work that God has put in our hearts to do.

Much has been written on the theology and practice of giving (including in this edition of our magazine) and so I will conclude with just one perspective in a give-take transaction. In the

classic passage in Rom 1: 13-15, Paul states "...both to the Greeks and the Barbarians...I have an obligation to discharge and a duty to perform and a debt to pay..." (vs 14, Amplified Bible). So why was Paul indebted to the Greeks and the Barbarians? Simply because they were the source of his eternal reward in Christ (cf Phil 4:17). This is not just counter-cultural, it is also counter-intuitive. If I minister to you, the normal understanding is that you owe me. But the foolishness of the cross turns upside down the wisdom of this world and so Scripture says if I minister to you, I owe you because you are the enabler of my eternal

reward in Christ. And so, if we look at resources being made available for ministry work, the moot question to be answered in this ministry transaction is, "who owes who?" The truth is, if a person (or ministry) permits me to minister to them (in whatever form, including giving), I become indebted to them, not the other way around. If this simple scriptural basis for partnership in ministry is internalised... Thy kingdom come, Amen.

Paul Asveen is the CEO of Christian Institute of Management

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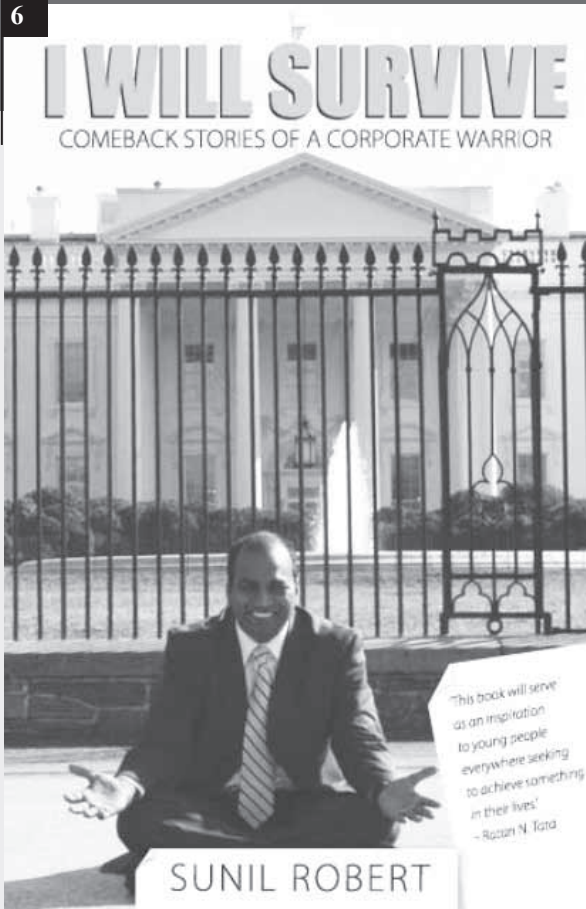
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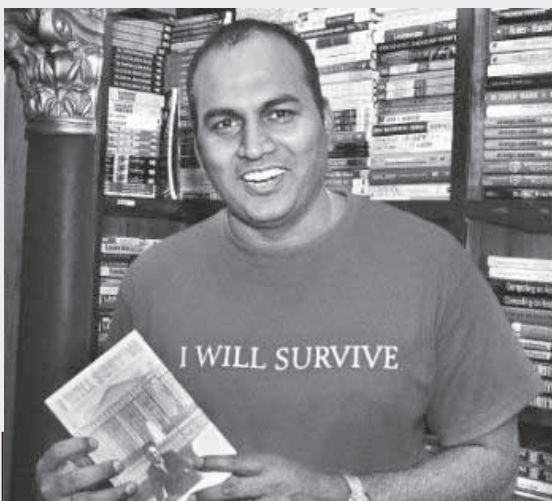
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Sunil Robert is the author of the bestseller, *I Will Survive: Comeback Stories of a Corporate Warrior*. He is also a communications expert and is the recipient of the 2006 Stevie International Award in honour of exemplary accomplishments and contributions made to companies and businesses. He holds a degree in Journalism, is an MBA and has worked in sales, advertising and communications field. His book *I Will Survive* continues to be a source of inspiration for several young people in India and around the world. **J.N.Manokaran**, Managing Director of TOPIC and one of *Christian Manager's* editors and advisors interviewed the author in his residence in New Jersey, USA. Sunil shares about the success of his bestselling book and his philosophy of life and vocation.

'Excellence is a by-product of my faith'

Interview with Sunil Robert



How would you describe the impact and success of your book, *I Will Survive*?

I am more than delighted at the success of the book. Racy, pageturner, unputdownable, inspiring, are some of the adjectives that kept coming back regularly. The book is on its way to a third reprint - a gratifying response. You can look at my site, to see some readers who took the trouble of reaching out. I felt humbled and encouraged that it was worth the labour.

What was the purpose behind writing *I Will Survive*?

A strong belief that God took me through this vast array of experiences not just to enrich me but also use my life to build and inspire others. If bad things happen to us, then there must be a higher purpose to that pattern of suffering. Otherwise it will be difficult to make sense of suffering in

this world. We suffered, We came through - so we wanted to share this story in a creative manner. I knew our country's young people can relate to my story well because in many ways I am like that common man in India. Our motivations and aspirations are incredibly similar. "I will survive" is my contribution to our country that has given me so much.

You share about your journey from a young lad facing several hard knocks in life to the present winning a prestigious award for corporate communication. Briefly, what were the most important lessons learnt?

Relationships provided me the encouragement and impetus to survive. Friends chipped in at various stages and they were my fuel and fodder for survival. Since my home was a cauldron of suffering, my friends provided me the succour in times of desperation. Positive role models are crucial to everyone's life plan.

Risk taking should come easy for us because we believe that all things work together for those who love God. I was able to let go of some jobs and move to new cities because I believed that God's will for me and my family was to take risks.

I was a glutton for learning. I was constantly trying new things, acquiring new skills and therefore when the opportunity came along I was able to do well. To borrow a corporate metaphor, I was regularly sharpening the axe, to be on the cutting edge.

How has your faith shaped you as a person and leader in your vocation?

Faith - If you don't believe in something, you'll fall for anything. I believe my faith in God helped me make sense of life. Otherwise I could have been a rowdy sheeter or a suicide statistic. My relationship with God not only gave me a vision for myself and our family but also a larger dream

that encompassed society as well. The belief that God has a plan for me kept me going. Let me give you a practical example. When I was a teenager, I would go to church and pray but I knew once I went back home, there was a lot of pain and anguish because our relationships were stressed, there was no sense of security because we were struggling to survive. So how could I go on praying with faith when I couldn't see any answers for years together. Someone said "When you want to move a mountain, you start picking up the small stones first..." In a long, multiyear process, things started changing but it was very difficult to keep hoping and praying without giving up. But once God started maturing me through all these hard experiences, I started getting deeper into the Word, and my faith grew slowly.

My worldview as a Corporate executive is shaped by my faith in God and that he is integral to our lives. The decisions I make for my future are driven by what "His will" is for our lives. I wanted to be the best communication professional that harnessed all of my God-given talents. Public speaking, Writing, Networking, are some skills that I have acquired and burnished to be the among the best in my sphere. The flipside is that these very gifts help me in ministry as well.

Who are some key people who've mentored you? What have you learnt from them?

Over the years there were many folks like Dr. Ravi Zacharias who inspired me and continue to guide even now as I chronicled in my book. But there were many names which were edited because the Editors felt that the narrative has to be crisp. During my (Youth For Christ) YFC days, Robert Nathan and Sudarshan Raj were like my older brothers who sympathetically supported me.

Much later, it was Samson Gandhi who took a step of faith and enlisted me as a co-trainer. Mr.PKD Lee was very generous with his counsel as well whenever I shared my corporate battles with him.

LT Jeyachandran continues to inspire

My worldview as a Corporate executive is shaped by my faith in God and that he is integral to our lives. the decisions I make for my future are driven by what "His will" is for our lives. I wanted to be the best communication professional that harnessed all of my God-given talents.

me even today. Last year he was poking fun at me saying that he drove from Los Angeles to Pennsylvania without getting lost and I couldn't manage a 100 mile drive straight. "It takes a huge leap of faith to believe in someone when their current reality is unbelievable" These folks trusted me generously.

What's your take on excellence and leadership development?

I have a very simple, perhaps even simplistic view of excellence. The parable of the talents is a direct representation to me. Any time that I don't give my very best at my work, I must consciously realize that one day when the Maker does the audit of all skill sets distributed to his children, I wanted to be given a good appraisal. "I would like to make each day count and such a perspective adds up to

excellence.

I wanted to excel in my job and also do ministry. Excellence is a by product of my faith. Otherwise there is no excellence. It has to be based on some motivation. For secular people the awards or bonus become the drivers for outstanding performance. For us, excellence is also a product of stewardship. I am hopefully striving for excellence because of my calling. My excellence is not for rewards, it is the very core of my being. To me, the ultimate award is on the judgement day, when my CEO during his lifetime audit says "Well done, my faithful executive"

Leadership Development is the trickier one because of the intricate linkage with the ego. There are 17,000 books on Leadership on amazon.com but only a handful on Servanthood. Everyone wants to be a leader but I believe Leaders are called. Their calling manifests in their extraordinary energy, output and performance over a long period of time. Jesus' model of leadership was quite exemplary. He didn't put out a Nazarene Methodology or a Seven Habits framework for Fishermen. He just said "Follow me." Leadership comes from a deep conviction and a mastery over yourself. I am exploring the opposite paradigm sincerely whether a commitment to continuous service will ultimately bring leadership. We are called to be peacemakers, so if we join the din and participate in the self-aggrandizement based leadership style which is so prevalent around us, then we can't be different. Serve relentlessly and sooner or later people start following you.

Somewhere in your book you mention that corporate success is not what it is made to be. How would you differentiate between success as understood by the corporate rat race and finding success by fulfilling

your calling in life?

I am big on multi-dimensional living. Which means that my spiritual, financial, familial and professional spheres are all robust and vibrant. If I can't play coach for my son, then all my aspirations to serve Indian young people are merely delusions. If I cannot be a generous professional then I am not fully contributing at work. If I can't serve the community where I am rooted, then I am not balancing my roles well. Nobody on their deathbed wishes they spent some more time on conference calls. While it is important to go the extra mile at work, it is also important to be a savvy family



I am big on multi-dimensional living. Which means that my spiritual, financial, familial and professional spheres are all robust and vibrant.

member who guards their family time. We Indians don't value our health and quality of life as much as we ought to in this frenetic quest for success.

You also mention that sometimes the journey is more important than the destination, which you say can be a letdown. Please elaborate.

Over the last 20 years in my professional journey, I was able to achieve some bit of success. Like they say in the advertising industry "You are as good as your last campaign." Success is fleeting and ephemeral. So if you are running from one accolade to another, one highpoint to another, then you are missing out the daily, moment to moment experience. There is joy in the mundane, simple things in life. It is like huffing and panting our way up to view a spectacular sight from the top of the mountain while not savouring the walk to the top. Having a wide range of interests outside one's work can keep us grounded. Often the goals that I thought were very important seem not so significant now. I strongly believe God wants us to live fully here in the now as much as He wants us to keep our eye on eternity. Laugh much, read voraciously, sing till you go dry and off-key. Master the present, He holds the future in the palm of his Hand.

Your letter to your son in the final section of the book is very intimate and reveals what matters most to you. Why and how can leaders pass on their legacy to their children and others who matter?

That letter was the biggest step of faith I took in recent times. Of course my son was thrilled to bits about it and he wants to now write a letter to me when he writes a book. But apart from these small pleasures, the letter was the vision of what I want my relationship to be with him. Because I had a fractured relationship with my father, my outlook, my parenting paradigms

would be influenced through the prism of my past. So it was liberating for me to lay it out there for him. If nothing else whenever he grows into an insubordinate teenager I can always refer it to him. I enjoy being a parent. This is the closest one gets to in coaching a professional basketball team or something. Constantly playing a mentor to a young child

is such a rewarding experience. I learnt more about myself from him because of his frank and uninhibited style of expression. While each one is responsible for their own choices and consequences, as parents if we can influence them enough, they can't run much further than the stakes you have put around them, of love, of compassion and of leadership.

Any concluding thoughts?

I was following the work done by Christian Manager. I wish this literature and network existed much before. I can only hope fervently that this grows nationally and support executives to perform better in their work.

To know more the author log on to www.sunilrobert.com

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THE CHURCH IN THE MARKET PLACE

John Amalraj



The kingdom of God

God's kingdom is not confined to the four walls of the local church. It exists wherever men and women acknowledge Jesus as their Lord and King. Jesus said "the kingdom of God is within you" (Luke 17:21). Jesus also told us to pray. "Your Kingdom come, your will be done on earth as it is in heaven." If we take this literally, our goal must be nothing less than the transformation of society. The principals and values of the kingdom must be reflected in human society to the highest degree possible. How, then do we move in this direction?

The Church scattered in the workplace

The biblical word for "Church"/"ekklesia" means the people of God. Sometimes it is used for the people of God meeting together or gathered for worship and fellowship. However the theology of "ekklesia" is known to include the church scattered – the people of God wherever they might be found. One day a week the

people of God are gathered together in local churches of many different denominations and networks. The other six days they are found in their workplaces. Wherever they are, however, they are still the church.¹

Tearing down of the dualistic heresy

The Greek paradigm of the sacred and secular divide has permeated the church life for a long time. Many of us assumed that the normal arena for valid Christian ministry is the congregation or the local church. There is no scriptural validity for this understanding. On the contrary the scripture teaches us that the role of the church gathering once or twice a week is to equip the saints (congregation member) to do the work of the ministry wherever they are; not just one day per week, but seven days per week. Driving a bus or teaching children or enforcing the law or nursing or managing a corporation or similar activities to bring glory to God are part of the mission God has called us to be involved in.

Is this biblical? Yes. The biblical word for "ministry" is *diakonia*. But *diakonia* is also the word translated as "service." This means that, for example, when a Christian aircraft pilot serves passengers by taking them safely from one place to another, that "service" can also be seen biblically as "ministry".

The witness of the church scattered

The gospels have recorded Jesus exhortation that every Christian must be salt and light in the world and also become the light of the world reflecting Jesus himself. God's people in the workplaces have known that they are salt and light. We need to envision, equip, commission the Christians in the workplaces to do the mission God has called them to do. We need to come to agreement as to how they are expected to function in the extended church.

The body of Christ is in an exciting new place. The possibilities of God's

will be done on earth as it is in heaven are unbelievable. As we continue to understand and rejoice in the church in the workplace. We will have the privilege of being front line participants in the great revival that God is preparing to send in our midst.

Redeeming the profession

Not every one is called to be a pastor or a missionary neither is every one called to be in management and business. Those who are called into management and business professions must learn to consider their vocation as a ministry, recognize their skills and business acumen as God's gift that are to be used to glorify God and benefit the wider body of Christ. We need managers in the corporate world and businessmen in the market place using their professions and business to facilitate the task of discipling people to worship and follow Jesus Christ.

God calls what he does in creation as 'work' and calls that work 'good'. This means that work has intrinsic worth. Work is not a curse. Before Adam and Eve committed sin, they were given work by God. Since we are created in God's image – we need to work and working is good. God is glorified as we fulfill the purpose of working to provide for our families, working hard to serve the needs of other people, working creatively to invent new technology, discover hidden truths and evolve new ways of doing things efficiently and so on. God is glorified when we find satisfaction in our daily work. The scripture says "That everyone may eat and drink and find satisfaction in all his toil – this is the gift of God." – Eccl 3:13. If we consider work as a gift of God then our daily work should bring satisfaction and should also help us to enjoy. (3:22) we are instructed in the scriptures that we need to obey our masters with sincerity of heart and with reverence for the Lord. We must work with all our heart as working for

the Lord. Since it is the Lord who is seeing us and not our masters. Reward will come from the Lord. We must work to glorify God and through our work love and worship God (Col 3:22 & 23)

If we only start to realize God's calling into our profession and business, in the places of work, we have the potential to transform work places into ministry places.² Many Christians assume that being a 'pastor' or a 'missionary' is somehow a higher calling than the vocation they are in. Some even use their vocation just to earn their livelihood and spend more time seeking 'ministry' opportunities in the churches or mission organizations. A few even neglect their work and focus

If we only start to realize God's calling into our profession and business, in the places of work, we have the potential to transform work places into ministry places.

only on the 'ministry' outside their work places. This attitude needs an urgent change. The scripture teaches us that there is a connection between work and worship. Christians can dignify labor by doing ordinary things, but as redeemed persons. There lies the difference, God is in the workplace. That means that every work place is an altar!

Bruce Larson, a preacher says that "we must dispense with the myth that commitment to Christ means

becoming a clergyman or that work done inside a church building or in a church organization is more holy, somehow, than work done in the marketplace. Christ came to give us a sense of calling in everyday work. This is where the world is changed, and where the kingdom is built."

Christian professionals and entrepreneurs must first realize that even though one of the reasons for their job is to earn their livelihood and provide for their families, they have other purposes to fulfill. God has a higher purpose in placing an individual in a particular city or company.

Our daily work involves interacting with people – men and women with needs. The co-workers, colleagues and even bosses are there because God has a higher purpose than what we see on the outside. There are needs that manifest at different occasions in varying circumstances. We find many such people in our work places, where we as management professionals and business persons have to rub shoulders. We naturally develop working relationships that at many times go beyond work and mature into long lasting friendships.

The so-called "full timers" – pastors or missionaries rarely have access to minister to these people in the work places. We need Christians who have been called into the vocation of management or business to meet these needs. Large corporate houses have now started showing interest in meeting those needs and have set up counseling centers, meditation rooms, yoga sessions, gymnasium and indoor and outdoor sports facilities. The main purpose in all these efforts is to help the employees to find fulfillment in all the other needs that may not be met through a hefty salary package, climbing the corporate ladder or even a challenging project assignment.



Christian managers and business owners can make a difference if they start to minister to their colleagues in the work places to find true fulfillment in God.

Unless we as Christians excel in the work places, we will never be able to gain the respect of our colleagues and bosses. We need to work hard to be punctual, maintain a high standard of integrity and show excellence in our profession. When people see our lives, they will notice the difference and the reason for our success. When we excel in our daily work, the people who see our good works will glorify the Father in heaven. They will come to us and ask us for guidance and counsel. There are many people who are longing for listening ears because of high level of work stress. We will begin to see that there are more people in need around us to whom we can personally minister than those with needs thousand of miles away in a distant land. We can begin to disciple people in our places to worship and follow Jesus Christ.

The work of God to the People of God³

It has been relatively easier to challenge Indian Christians to serve

Christian professionals must be envisioned to seek cross cultural career opportunities in many major Indian cities to disciple their neighbors and colleagues in the market places in a friendly environment

in tribal and rural settings as majority of the Indian Christians come from such a background. The tribal and rural settings are also a romanticized mission challenge for overseas mission partners.

“when you find a man who is a Christian praising God by the excellence of his work, then do not distract him and take him away from his proper vocation to address religious meetings and open church bazaars. Let him serve God in the way to which God has called him.”
– Novelist Dorothy Sayers in *“Why Work?”*

Many Christians are yet to understand the changing context of an emerging economic super power. The visible changes are now seen in growing urban settings and it is only a matter of time before the rural areas are affected.

This change in India is irreversible. A middle class Indian apparently without any physical or economic need is more difficult to reach than a person with physical and economic needs of people group or cluster to reach is a professional middle class Indian family.

Missions and churches in India rely on full time workers to fulfill the Great Commission. We need to have a paradigm shift in our mobilizing strategy as we look at envisioning the whole church for the work of God. Traditional full time workers like evangelists and missionaries will never

be able to reach the professionals in the middle class. Christian professionals must be envisioned to seek cross cultural career opportunities in many major Indian cities to disciple their neighbors and colleagues in the market places in a friendly environment.

Professionals in cross cultural contexts:

How do we train Christian professionals into cross cultural mission within India and outside India. Migration among professionals is part of their job profile. Whether they are sent by the church or not, their employers will send them across cultures. In this context, the local churches must come alongside these professionals and support them for the task God is calling them. A family going into a cross cultural situation can become a witness for the Gospel in their neighborhood and work

place and eventually begin to disciple their neighbors and colleagues to follow Christ. A cross cultural worker or in other words a 'foreigner' from outside always attracts the attention of the local people. This gives a natural starting point for relationships which can naturally become an opportunity to witness for the Gospel. Although many Christian professionals sent by their employers to cross cultural contexts, most of them struggle to survive in a new environment. This is where unless the employer provides special support system or if they find a good local church who can nurture they will not be able to be effective in their witnessing. This throws up the need for a specialized agency who can support such professionals to become effective.

A cross cultural communicator has an important role in a community – to identify, confront and transform cultures. God loves to see a Chinese come and live among Indians and an Indian who will go and live in China witnessing to the Gospel. We have done this in India where south Indians have crossed the culture and went to north Indian tribals and the north east Indian tribals crossed their culture and came to north India plains. We need to continue this tradition as much as we focus on raising local people and leadership in the areas where we work.

Mission is Global – Everywhere to Everyone. "As the Father sent me, so I am sending you" John 20:21. We cannot stop being cross cultural within our national boundaries. As Much as Americans, Europeans, Koreans, Nigerians and Latinos are involved in cross cultural global mission, Indians, are also equally called by God to go to the ends of the earth and not be confined within the political boundaries of India.

Equipping Professionals involve-

ment in missions:

The challenge is to find relevant training and pastoral care models. Mobilizing and envisioning Christian professionals and entrepreneurs to serve in their home cultures is a significant part of the challenge but remains just half of the overall vision.

The challenge is mind boggling as the churches, seminaries, bible and theological colleges, missionary training institutes have focused on training full time workers for the roles of pastoring a rural congregation or serving the tribals and the marginalized people groups. The model of training within the residential campuses needs to be challenged as the focus of missions in India is starting to change from a rural context to an urban context. Weekend seminars, distance education courses, on line course, mentoring study groups (church or work place base) etc is the need of the hour. The equipping of professionals cannot be dictated by the idea of asking the trainees to be resident in walled campuses. We need to take the training modules to where the professionals are. The training modules must be available at the click of a mouse or the touch of a screen of the 'blackberry'. The emphasis on traditional core subjects like Greek, Hebrew, systematic theology etc from the western perspective must be revised. TAFTEE - bringing theological education to the lay people was a very good initiative and has trained many professionals in the church. However, the training has been primarily to provide theological knowledge and not necessarily equipping them to communicate the gospel to multi faith community of the people among whom most professionals live their daily lives. We probably need to take the successful model of Haggai leadership seminars, John Stott's model of the Institute of Contemporary Christianity" etc and learn lessons to re create new models of

equipping the Christian professionals in the marketplace. The mindsets of those who are called into training 'workers for the harvest have to be transformed. If we are able to mobilize envision, equip and send Christian professionals cross culturally within India we will then be able to be more fully involved in the global mission as Indian Christian professionals go to other parts of the world.

1. A good way to think of the two forms of the "ekklesia" is that the "nuclear church" is what meets on Sunday, while the "extended church" is the people of God the rest of the week. Keeping that in mind, here are four facts that have huge implications:

- a. Each of these churches has a distinct culture
- b. The cultural gap between the two is much wider than we might think
- c. Each culture has its own rulebook
- d. Most extended church leaders understand both rulebooks. However, most nuclear church leaders understand only one rulebook. It will not be an easy task to see the two relate in harmony and mutual appreciation.

2. Jesus spent nearly eighteen to twenty years as a carpenter and just three and half years as a full time Rabbi (itinerant teacher). He chose men who knew the struggles of earning their daily living like the fishermen and tax collectors to become his disciples. Abraham, a man known for his extra ordinary faith was a wealthy business man who owned hundreds of cattle and his house hold consisted of not just his own family but hundreds of workers too. Joseph used his professional skills to provide for the Egyptians as well as his family during the great famine. David started his professional career as a shepherd, than become a soldier in Saul's army, made a transition into political leadership as an opposition leader and eventually become the King. Mordecai, Esther, Nehemiah, Daniel and his friends all served in the King's palace and used their profession for God's glory.

3. Martin Luther during the Reformation movement stated that the "The word of God for the people of God". Similarly using the scriptural emphasis of equipping the saints for the work of God the quote of "The work of God to the People of God was used by an author in his book promoting the tent making missions. (Ephesians 4:11)

John Amalraj, Executive Director, Interserve.
*Extrated from paper presented during
AICOCIM, 2009*

CM



Sustaining Mission Work in the Light of Funding Challenges

Ram Gidoomal

Chairman, Lausanne Resource Mobilization Working Group and Vice Chair of the Lausanne Committee for World Evangelisation (LCWE)

Funding for global missions has undergone huge change over the past decade, with the recent global credit crunch heaping further pressure on world missions. As a result, many organizations and programs are complaining of reduced income. This is particularly the case for India where there has also been a shift in emphasis from giving to the Indian subcontinent to projects in Africa and elsewhere.

However, we believe there is hope, and have identified new ways of supporting

mission work in the light of funding challenges.

First of all, it is worth recognizing that there are a number of initiatives that have grown ‘from the ground up’ as indigenous people have taken the lead, empowered by God, to transform their own communities and reach out to neighbours and even further afield. India has proven its worth in this regard.

For example, I am awed by the

blessing of God upon initiatives like The Friends Missionary Prayer Band (FMPB) movement, which was formed in the small village of Pannaivilai in 1967 with the aim of evangelizing India. The FMPB now sends many hundreds of missionaries cross-culturally to work among over 100 of the 1,800 unreached people groups in India, for example sending Tamil speakers across India with the Gospel message. There are at least a dozen other mission-sending organisations of the same size or larger and hundreds of

smaller ones in India today.

I am also encouraged by the success of the evangelistic Mizo people, 86% of whom now follow Jesus. Mizoram, in North East India, is an example of a whole community being transformed through the Gospel and resourcing their region and other nations through radical sowing and reaping. This vibrant and adventurous Christian society sends out about 2,000 missionaries a year to different parts of India, as well as Samoa, China, Thailand, and even England. This is proportionately more missionaries than any other community in the world.

As well as benefiting from these powerful Indian home-grown movements, the global church now has an unprecedented opportunity to make a difference by using communication and collaboration technologies to unite global givers, receivers, churches, and mission organizations, and share knowledge and best practices. It is no secret that India is particularly blessed in its IT expertise, with many innovators, entrepreneurs and businesspeople harnessing technology for business. Imagine that resource and knowhow being used for kingdom work; but I shall say more on this later on.

Culture of Generosity

The mission of the newly established Lausanne Resource Mobilization Working Group (RMWG) is to enable the global church to discover, develop and deploy God's resources for world evangelization.

Our vision is for a global culture of generosity and effective stewardship of God's resources. With this in mind, we are working to develop platforms to help connect urgent needs with Kingdom resources and, in so doing, to mobilise support for world evangelization. We believe there is

a need and an opportunity to share resources such as knowledge, expertise and best practices, through training, seminars and workshops including ones that utilize online collaboration and multimedia.

But first, there is a need to combat barriers to generous giving and effective stewardship. One of the aims of the RMWG is to identify these

\$23bn.

India's Contrasts

Current low levels of giving are also reflected in the extremes of wealth and poverty that we observe today, something that needs transnational and transcultural cooperation. These extremes persist not only between developed and developing countries, but within them as well.

Our poor understanding of the Biblical command to give is reflected by the fact that from the \$18.2 trillion earned annually by 2.2 billion Christians across the world, the current level of global giving to the church is less than 2.5% of income - well below the basic tithing levels.

barriers to help unlock the resources of both the rich young ruler and the widow and her mite.

Barriers to giving include a poor understanding of the Biblical commands to give, an inadequate understanding of the needs among ministries, the lack of information on opportunities to give, and sometimes a suspicion that the resources are not well utilized.

Our poor understanding of the Biblical command to give is reflected by the fact that from the \$18.2 trillion earned annually by 2.2 billion Christians across the world, the current level of global giving to the church is less than 2.5% of income - well below the basic tithing levels. Global mission income makes up only 5% of this already low level of giving to the church, such that the sum spent on missions is only

There are Indian Christian ministers who own huge amounts of personal assets but still appeal through powerful marketing methods for more.

The average grass root evangelists and pastors in India who work in the tribal jungles and Dalit slums are paid \$50 a month! Some of this is a result of the lack of information on opportunities to give. Often Christian giving goes disproportionately to those ministries with the means to market their message, while other ministries, which may be more effective and in greater need of support, go unnoticed.

Indeed, the visibility of some well-supported ministries may lead some to conclude that their giving is not necessary or, worse, that their gifts are not spent effectively. Still others may despair, concluding that the needs are so vast that our giving does not seem to

help or may even make matters worse.

The RMWG is planning sessions for the Cape Town 2010 Congress (16th to 26th October 2010) that will seek to highlight, explore and address issues. We will share information on levels and patterns of global giving in different parts of the world, present innovative case studies of effective resource mobilization, and talk about how we can inspire Christians in our churches to give generously as a heart response to Christ's generosity to them.

Technology Revolution

The technology revolution, which has brought the web, social networking and mobile communications, provides unprecedented opportunity to eliminate the sorts of barriers we have been discussing, and enable truly global engagement and collaboration within the body of Christ.

We believe that strategies that mobilize the many to give whatever little they can are more sustainable for the church

and world mission, and have the potential to release far more resources, than just relying on a few who give a lot.

The Obama presidential campaign showed how thousand of donors giving smaller gifts helped mobilize literally hundreds of millions of dollars for his political campaign. Imagine what we could achieve by using something similar within the body of Christ! We support the use of technology to mobilize resources in this way and are encouraged to see that many Christian organizations have already been successful in harnessing technology.

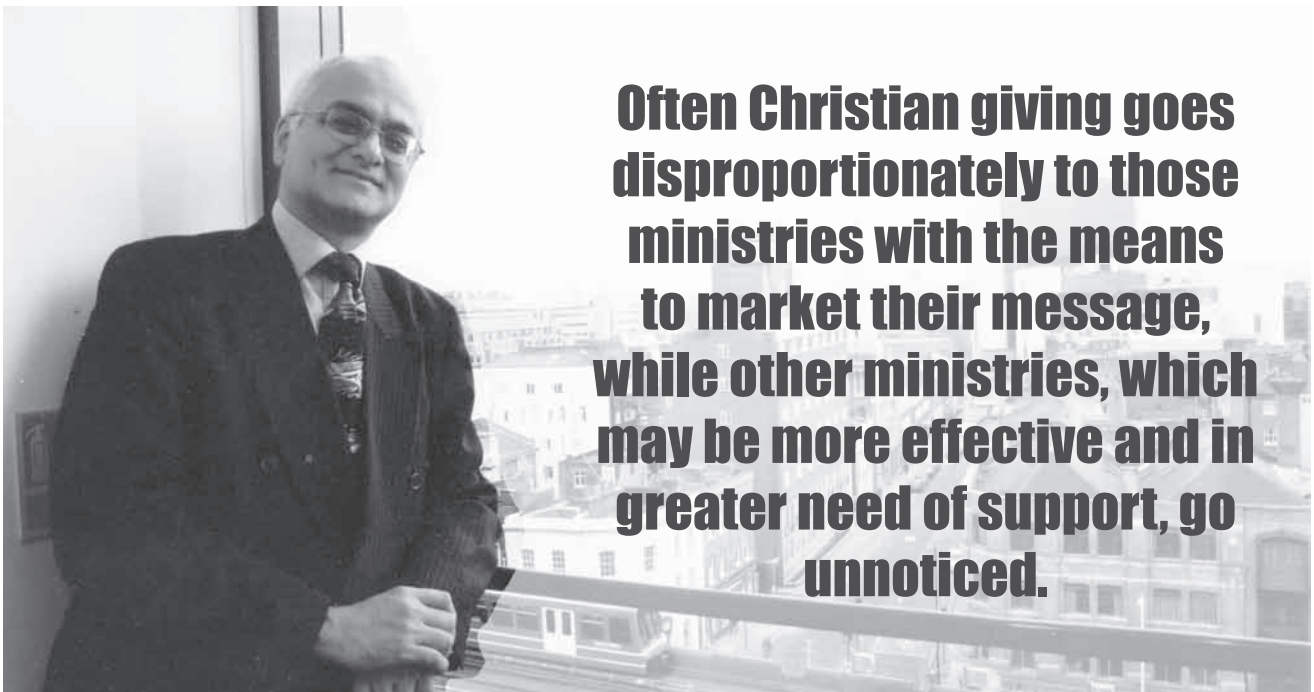
For example, one evangelical organization that is leveraging technology at a very high level, in the stewardship/charitable arenas, is National Christian Foundation (NCF). All of NCF's processes harness the web and sophisticated technologies to impact the kingdom from a financial stewardship standpoint.

As a result, in just the first three and a

half months of 2010, NCF has managed over 6,800 transactions totalling over \$90m in contributions for thousands of givers. It also managed over 17,000 transactions totalling over \$125m in grants to fund Kingdom work all over the world. Virtually all of this activity is driven by the web and other related technology, and NCF is also investing several million additional dollars in 2010 to specifically expand how it leverages technology for the coming decade.

Among the other successful Christian initiatives are Kiva.org, a platform that brings online peer-to-peer transactions to the world of microfinance; and CharityWater.org, a fundraising platform for clean water, reaching the masses through a brilliant design and aesthetic, multimedia tools and live Twitter festivals from communities with new wells.

Also worth noting is Durhamcares.org, a platform that highlights organizations that set outcome goals for themselves, and allow users to give directly to that



Often Christian giving goes disproportionately to those ministries with the means to market their message, while other ministries, which may be more effective and in greater need of support, go unnoticed.

charity, and/or if/when the charity hits their goals. Finally, MinistrySpotlight.org is an open platform that seeks to help Christ followers find ministries that match their passion, along with an expert blog section to help users learn about effective ministry approaches.

The challenges are not just for the rich but for all of us, because all are accountable for what they receive: whether donor or receiver. Among the serious challenges we face are the limits of our language and a theology that implies that the donor is superior to the receiver. This is a fallacy that needs to be addressed urgently and we need to work hard as Christians to remove such misconceptions.

If we are serious about moving the dial of giving from the current unacceptable levels of around 2%, we will need to move from the old paradigm of an ownership role to one that sees us all as stewards of God's resources.

We need to move from a culture which tithes (and we're clearly not all there yet) to a culture that sees everything as belonging to God. From a culture of giving just from income, to giving from income and assets. From legacy giving to giving while we're living. From accumulation and preservation to accumulation and distribution. We need to shift from the current culture of tipping to build a global community of believers who work together to fulfil the vision of a global culture of

generosity and effective stewardship of God's resources to support world evangelization.

Holistic Biblical Stewardship

To make these seismic shifts in our thinking and behaviour, we need to rediscover that Biblical stewardship is holistic and missional, embracing every area of life and every vocation in the context of Christ's total Lordship.

I am grateful to my friends at the Stewardship Council for producing the NIV Stewardship Study Bible which serves as a Bible study tool, a devotional aid, and a year-long course in the theology of stewardship and generosity, all wrapped up into one tremendous resource. Resources like this so vividly remind us that scripture is filled with God's acts of mercy and grace: generous acts of a loving God. One profound implication is that financial generosity cannot be untangled from a broader understanding of generosity.

Since all of life, not just his grace and mercy, are acts of generosity on God's part, issues of giving can scarcely be separated off from this broader understanding of stewardship: that is, God's ownership of all things and our effective management of that which has been entrusted to our care. Ministries will become sustainable for the long term when God's people recapture the vision of holistic Biblical stewardship; understanding that God's

generosity touches every area of life.

Our Challenge and Our Hope

We need to remember that the past fifty years have seen incredible successes in the worldwide church. We have experienced the growth of the house church movement in China and the spread of the Gospel in Africa. India has seen an impressive move of God with generous, praying, missionary communities such as the FMPB, the Mizos and many others. In our lifetime, God has stirred the body of Christ to work in unity across the denominations for the sake of the Gospel.

Lately, we are starting to see the beginnings of a revival of generous giving in the hearts of believers, stirred by the Holy Spirit, with technology at our disposal which can enable both the rich young ruler and the widow with her mite to give to kingdom work.

Imagine if the hearts of Christians around the world were recaptured by the self-giving example of Christ's love, poured out for us on the cross? What might that kind of radical Christian giving look like, reflected in the world today? How much more effectively would the church serve the world if our Christian unity translated into sustainable, collaborative ministry ventures? This is our challenge, and this is our hope.



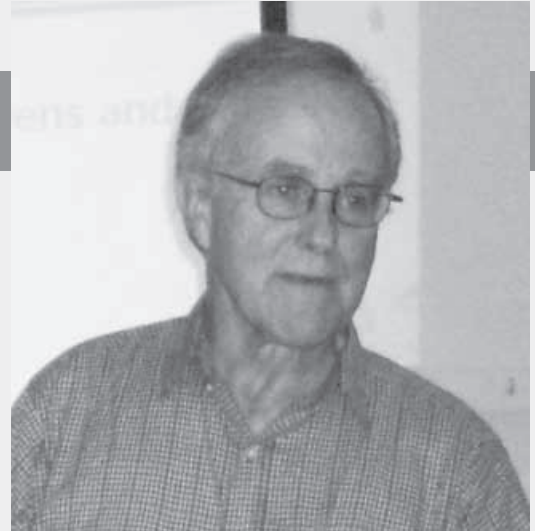
Astrology is a 'time-tested science', says Union government:

Astrology is an ancient 'science' and cannot be banned, the Union government has said in an affidavit filed in the Bombay high court. The high court is currently hearing a petition filed in the public interest, which seeks a ban on the practice of astrology, vastu-shastra, etc. It also seeks action against advertisements of astrologers under the Drugs and Magic Remedies (Objectionable Advertisements) Act,

1954. But in an affidavit filed in reply to the petition, Dr R Ramkrishna, deputy drugs controller, government of India, said, "Ban on astrology and related sciences sought by the petitioner, which is a time-tested science more than 4,000 years old, is totally misconceived and unjustifiable".

www.dnaindia.com

INTERVIEW WITH MIKE ALDRICH



Mike Aldrich served as the Director of Development for Inter Varsity Christian Fellowship for nearly ten years. He is currently, the President of a non profit organization Fourteen Four Group, which provides services in organisation development, capacity building and fundraising. He is one of the key leaders in the India Leadership Study (ILS). Mike Aldrich throws light on the current trends in funding for global mission work and how India can develop its own initiative in indigenous resource mobilization.

What has been the strategic benefit of the ILS for India?

The Indian Leadership Study was started in 1999 out of a common interest of foundations in America to make effective grants in India. Grant makers didn't quite figure out how the Holy Spirit was moving in India

The ILS research was a catalyst and a confidence for donors, as a result, the total foundation grants that we're aware of for Indian ministries particularly for leadership development in the last few years runs into millions of dollars.

and so they wanted to acquire the confidence of effective grant making in the country. There was a great need felt to put our heads together to map and understand the leadership potential in India in order to invest strategically in ministries and in leadership development. Around eight foundations came up with the idea of collaborating in order to acquire authentic survey of leadership needs in India. David W. Bennett was commissioned to do this who is a researcher of great skill. He initially thought he could do the research within six months. But it took around 2 and half years to complete it.

The amount of information which came as a result of the research was extremely strategic for foundations and cosponsors in terms of how they could allocate resources prudently. After David Bennett had documented his findings, subsequently, I followed it up to take the ILS project forward.

What were some of the findings of the ILS research which proved pivotal?

The findings were mostly ministry specific. David had made some conclusions on the basis of the findings. We got a fairly good idea of how individual leaders of ministries go about developing their leaders. Several grants we made were for developing Type 1 and Type 2 leaders especially in theological educational institutes. What the research helped was to increase the confidence of donors and cosponsors because there was vast amount of valuable information to make prudent grants. By this the sponsors needn't have to reinvent the wheel by undertaking their own research about needs. A lot of these foundations were able to send their programme officers to their partners here in India.

The ILS research was a catalyst and a confidence for donors, as a result, the total foundation grants

that we're aware of for Indian ministries particularly for leadership development in the last few years runs into millions of dollars.

Hasn't this created a culture of dependency?

When you have a culture of dependency there are two negatives to it. One is you become a servant of that donor country's economy, the situation of which is not in the hands of the ministry in India. The ministry is then at the mercy of the American economy. The greatest negative impact I see is that we deprive the potential donor the joy of giving. The principle of stewardship and cheerful giving is so clear in the Bible and it is for everyone. Indians too are required to give cheerfully towards the needs of other ministries. There's a body of knowledge being developed here on such matters and the experts point out that the future of mission stewardship will move from dependency to independency and finally to a mature form of stewardship which is interdependency. That is a better picture of the body of Christ where each part is dependent on the other.

We need to look at our donors in new ways. They're not ATMs. Donors and ministry partners need to see each other as peers.

What is the impact of the economic downturn on global funding of Christian services?

As far as grant making is concerned the main impact is the loss of capital. The networth of many individuals and foundations was drastically affected. Generally, Foundations and even individuals to an extent tend to give a percentage of their total assets. So, a foundation which has say \$ 100 million as capital which went down to \$ 50 million. They're giving away only five percent of that, there's a 50 per cent decline in giving. I don't think the recession has affected their

priorities but what has happened is that there's donor fatigue in terms of supporting ministries here in India. ILS had created a great level of energy and excitement in India which is not the case with other regions. There was a surge in interest from 2000 which over the years reached a crescendo and couple that with the recession, the bubble has burst. Grant makers started to re-evaluate. I know of foundations who see themselves as global givers and they're clearly not very keen on giving to India as they use to.

This makes it even more necessary for Indian ministries to assess how they function. We're not going to give a share of global giving to India as much as before. The seminars we've been having with CIM is to help Christian leaders break away from that dependency. It'll also take some time for the U.S. economy to stabilise on the basis of which donors give globally. And if you have a government policies that affect the tax deductibility of donor agencies, it is bound to affect giving even more.

You can't separate the businessman from the church because his giving to his local church is a result of his business work during the week. The revenue he earns in his business is also the result of his investment in the stock market. However, it's not only the rich who is affected by the stock market. The middle class in the U.S built their future and the retirement plan based on the stock market, and they will be subject to its ups and downs.

What is your understanding of donor development as opposed to fund development?

Donor development in the new sense is that there are people around us God has given us, say members of church or the pastor who are interested in say in orphans, as donors we need to develop them part of which involves the grace of giving and stewardship

that we have is a gift of God. We all should be giving, there's no exceptions in that.

The fact that we have the resources, the people who God has put in our path are quite sufficient to fund our ministry is difficult to grasp. The people that we know who are influential and who are great believers, practising their faith and exercising stewardship can be great partners of good will, advocacy and giving for our ministries. Christian leaders in India need to nurture such people.

The four pillars in fundraising strategy which is case statement, leadership, prospecting and contact strategy. Leadership plays a very important role which includes developing people such as the above who can be part of a resource development committee which may include four or five others who can find ways and means of addressing the issue of funding. Sustainable funding of ministries in the trenches is difficult to come by and developing these leaders can be the starting point of engagement on such matters. These are people with great stewardship attitude, people who are obedient and faithful to God and He wants to use them and bless them. We need to make our ministries known to them and give them the opportunity to partner with the ministry. Stewardship is not a option for Christian ministries. At the same time we want to avoid manipulation at all costs. People can see right through that.

How would you unpack donor relations in terms of participation, engagement and ownership?

We need to identify people who can be brought into your fold and give them the opportunity to participate. To give an illustration of the local church, participation would be just attending or showing up on a Sunday service. If the attendee becomes a member of the church, he is now engaging

in the life of the church which can lead to full ownership. When the person is emotionally, spiritually and financially involved in the ministry, he or she begins to take ownership of the ministry. This is a stage where there is a serious level of commitment for the ministry. This is a continuum for them and developing and sustaining them is an ongoing work. We don't develop them just for the resources that they can bring in, which as I said before people can see the through that.

What is the emerging model as opposed to the traditional model of stewardship?

The traditional model is the hierarchical model of giving. One understanding of the Golden Rule is the one who has the gold has the rule which is evident in the philanthropic understanding of giving. One of the pitfalls in this approach is that there's no full transparency on both sides of the parties. This can lead to a sense of obligation and zero sum belief that if somebody else gets their share, I will not get the slice of the pie.

But I also need to mention that the traditional model has done great wonders in the past in funding mission work. But we're thinking afresh about these issues. We need to be more horizontal and respectful. Biblically we need to draw our understanding from John 17 which is Jesus' prayer for unity among believers. We need to listen to donors who have tremendous

knowledge about local issues regarding the beneficiaries mission field. When a donor gives out of obligation, there's not much of joy of giving involved which is the key to stewardship. When the donor is up there, it creates a sense of servility. Sometimes, the ministry in their proposals to their donors will tell things they think the donors may want to hear. It may not be truthful. There are cases when information is fudged.

The emerging model is horizontal where dignity and respect are accorded and exchanged on both sides. Of course, there are differences that exist in the nature of this relationship and there is an element of the hierarchical relationship. However, what is essential is that we recongise that both the donor and the recipient are stewards. The decision maker who is the donor is the steward too. He has possession of these assets which God has given to him and he wants to be transparent about the decision making process. There are exchanges of authentic information, knowledge and resources that could be beneficial to both. So much so that when a donor does not make the grant, there is some understanding as to why the grant could not be made. It's relational as opposed to top down. It's watered, fertilized and embedded in trust which of course takes time. At the core of this model is honesty, integrity and character.

How do you see indigenous resource mobilization as the strategic paradigm shift in sustaining Christian ministries in India?

I firmly believe the Lord is not short of resources. He's probably short of matured, responsible and honest stewards. There are several of them within India itself, we need to identify them. We need to move forward towards indigenous resources. I say this in a positive sense not from the angle of a gloomy scenario in the West. The trends point towards Indian ministries funding itself though not totally. I would like to see a more interdependent relationship rather than a dependent one that exists presently. Firefighting is not a way to run a non profit ministry. You're ahead of the game when you're able to raise money when you don't have to. You're left with some capital to take care for future supplies which goes a long way in effective financial planning. This is not lack of trust in the Lord, this is sound common sense. Our planning and execution have to be bathed with prayer and God's direction.

I think we need to be very intentional in how we send this message of stewardship for the Indian church. What is critical is also a follow up to all our engagement with potential leaders who could get this message and implement them.



Corporate India doth murder sleep:

A quarter of corporate employees are so much burdened with work due to tough targets set by employers that they get less than six hours of sleep every day, the Associated Chambers of Commerce and Industry of India (Assocham) said in a health status survey. As a result, employees suffer from high stressed levels, hypertension, diabetes and other ailments. Loss of sleep has also wide-ranging effects, including daytime fatigue, physical discomfort, psychological stress, performance deterioration and low pain threshold and even increasing absenteeism, the report said. The report said 30

percent of respondents hardly exercised and a further 25 percent said they exercised less than an hour in the entire week.

Sleep deprivation costs US \$150 billion a year in higher stress and reduced workplace productivity. Findings further revealed that 21 percent of respondents said they felt fatigue on a regular basis due to sleep disorders and close to 17 percent of participants in the survey admitted that they suffered from regular headache. Sleep disorders caused depression among 13 percent of respondents.

expressbuzz, 8 April 2010



VISHWA VANI

A Case study in Indigenous Funding

Vishwa Vani is a missionary movement registered in New Delhi under the Societies Registration Act, 1860. What began as a flourishing radio ministry, Vishwa Vani is one of the biggest church planting ministry across India truly establishing its reputation as an indigenous Christian mission enterprise and supported by Indian believers around the world.

Vishwa Vani, works in **25** states, **113** districts, **5200** Villages among **120** people groups with **2123** full time workers. Vishwa Vani Prayer Network (VPN) brings believers together to pray for **1,00,000** villages. It provides an opportunity for the believers who are interested in Missions.

Ministry Glance: As on 31.12.2009

- * Ministry among 120 Language / People groups in 24 states of India
- * 2123 Full time workers
- * 962 Mission fields
- * Ministry in 5201 Villages

- * 3905 Bible Study Groups
- * 1465 Churches planted
- * 457 Church buildings constructed

Resource Mobilisation: Vishwa Vani way

Instead of appointing 'more paid workers for development, to motivate voluntary representatives who expect no monetary help but willingly collect the offerings from believers, issue receipts, and send the money to the office. Leaders and representatives from every district and taluk are identified and trained. This helps to encourage the dedicated believers to volunteer and represent the ministry.

The uniqueness of the ministry is the indigenous nature of mobilizing resources. Unreached areas, native workers and Indian support are its three strategic priorities. Vishwa Vani concentrates its work only on unreached villages where not much mission work has preceded.



Understandably, the ministry has not established mission fields in Tamil Nadu and Kerala primarily because the region is inundated with missions and churches.

The second priority is to mobilized only native workers. Consequently, Vishwvani has a policy wherein cross cultural missions is not encouraged. People who speak their own language serve better in their communities. The third important and more critical priority is raising support within India. The organization doesn't receive any foreign funds except in the case of NRIs sending donations. With a financial budget of around Rs. 18 crore for the previous year and the target of Rs. 24 crores for the current financial year, the organization raises around 52 per cent of the total amount within Tamil Nadu itself and the rest is mobilized from Kerala and A.P.

Vishwa Vani has employed three ways

workers diligently work to place as many boxes - covenant boxes as they are sometimes called – in strategic places. It serves as a visual reminder



to help families and individuals to commit to the ministry financially and spiritually through prayers for the respective State they're supporting. They are constantly encouraged and motivated by the local representatives who collect these saving boxes every six months. The promotional workers encourage leaders of prayer networks to distribute and collect the boxes.

The prayer networks are a strategic part

the task of collecting the amount from the saving boxes and are given the receipt books. The promotional workers are in constant touch with them. This year however, instead of six months gap, the boxes will now be collected every three months. This would mean the frequency of visits will be increased. Volunteers, representatives, promotional staffs all play very significant role in this methodology who reach out to thousands of houses within a span of six months.

VILLAGE ADOPTION

Vishwa Vani movement has committed itself to reach 1,00,000 villages. Individuals, families, prayer cells, and churches adopt a village and support the ministry in that village by offering Rs. 2000/- each month. The village adopters are motivated to gather in groups monthly and to pray for their village. The monthly report of

Around one lakh Saving Boxes are distributed to individuals and families across the country. The approach is to distribute these saving boxes across the wide spectrum of denominational churches and believers who care about missions.

of mobilizing funds.

SAVING BOXES

Around one lakh Saving Boxes are distributed to individuals and families across the country. The approach is to distribute these saving boxes across the wide spectrum of denominational churches and believers who care about missions. A minimum commitment of Rs. 50 is expected from each box but as much as Rs. 12,000 is also committed through them. Local representatives and promotional

of the ministry which are conducted at every level from city, district to state and national levels. Each prayer cell comprises of three persons praying for thirty points throughout the week for each village. The magazine *Samarpan* carries important ministerial prayer concerns. This is used as a ready reference for prayer.

Volunteers are raised from local churches who are challenged by the ministry of Vishwa Vani to serve as local leaders. They are entrusted with

the ministry in that village is sent to the adoptors

The resource mobilizing done through village adoption is primarily aimed at ensuring monthly collection. Prior to the village adoption model, missionaries used to be supported or sponsored, a model which apparently had its weaknesses and setbacks. Factors being: a missionary will not remain missionary permanently in a village; he may be gradually elevated to a monitor or coordinator level; he



may want to leave the ministry for some personal reasons. The third limitation is that missionaries would be transferred. Sponsors usually pray for both the missionary and the village. It was realized that the context of the place is a more powerful reference point as far as outreach was concerned. The emphasis shifted from a missionary centric to a village centric approach to mobilizing funds.

As mentioned above the plan is to reach out to around one lakh villages. 100 people groups in 120 districts of India are identified. A detailed map is drawn on how many villages need to be reached in each district. A survey is conducted to ascertain whether it is unreached and whether some positive response can be generated. Five villages are selected as a web or a base. A missionary would be assigned five villages which is a web centre. A web monitor is assigned the task to look after five web centres. He will be able to help these five missionaries. The field coordinator will look out for five web monitors. When the village is identified there is a simultaneous process of selecting native workers who are called Ezras. There are certain

criteria for the selection of native workers after which they're sent for training.

On the other end, for each village, sponsors will have to be identified.

General donations and earmarked donations are the third category of raising resources. The most encouraging trend is the donations made towards construction of church building.

They will be informed more about the needs of the adopted village in terms of prayer and financial needs. Subsequently, these sponsors are

motivated to plant and construct a church in the village. The village survey form will also feature details of the missionary working there.

So far around 4000 sponsors have been enlisted for around 5000 villages. In this category the amount is collected monthly. Sponsors may even adopt several villages. A financial plan for village adoption has been worked out. A person can commit to adopt a village with an amount of Rs. 2000. There is another option where a missionary working in the adopted village can be supported for Rs. 10,000. These sponsors commit themselves sacrificially to support the villages. Many of them create their own networks to sponsor for the village needs.

The Vishwa Vani magazine published in ten languages serve to communicate the impact and need of the ministry. It serves as a useful tool to inform and mobilize prospective volunteers and sponsors.

GENERAL DONATIONS / BUILDING CONSTRUCTION

General donations and earmarked donations are the third category of raising resources. The most encouraging trend is the donations made towards construction of church building. There are incredible stories of people groups coming to the Lord and their lives being transformed spiritual and physically. These stories naturally excite prospective sponsors, some of whom may feel inclined to construct a church building.

When the House Church has 10 baptized adult members, it becomes a Worship Group. As the membership grows to 25 it qualifies to have a temporary shed which is built with the help of the local believers. This type of building is called Type 1 church.

The necessity of better church building

The key has been to constantly teach people about the joy and blessing of giving. Many second generation sponsors are motivated to give more for His Kingdom.

arises when the membership grows to 50. To build a church, a piece of land with minimum 2,400 square (60*40) feet area is needed. Local believers donate land for construction. If there is no such provision, lands are bought.

The church believers fill the church construction form and send as per procedure. When the land is registered legally in the name of the Society, the form will be accepted and church construction will be initiated as per the availability of funds.

In villages, the houses churches are quite small which cannot accommodate numerical growth. Several Adivasi believers come forward and offer their land for church construction purposes. However, this year the construction cost has escalated nearly twice as much in terms of cement and labour cost. The actual cost oftentimes overshoot the budget. There are several instances where the rest of the amount is raised by the native laborers who give sacrificially out of their daily wages.

Those who witness the fruits in the field, are moved to meet the Field needs. They provide Vishwa Vani workers with: Cycle, Musical Instruments, Two Wheelers, Mats, Dhari, Petromax light, offertory bags, communion sets and Bibles in vernacular languages.

FUND FLOW AND ALLOCATION
Promotional workers report to the promotional coordinators according to districts. They in turn report to the State coordinators who come under the Executive Director and under the finance department which monitors the fund flow process. The ED is directly in charge of raising the funds. The managers feed him with the

current and relevant financial status and details. The levels and roles are properly assigned.

Andhra Pradesh, Karnataka and Maharashtra are grouped together as self supported States which means that the funds raised is sufficient to support the mission work which includes deployment of missionaries, field workers etc. Kerala supports as many as five States in North India. In other words, Vishwa Vani's overall goal is to reach out to 1 Lakh villages by 2015, out of which 37,000 village adoptions will be undertaken by Kerala. Similarly Tamil Nadu is targeting 47,000 village adoption.

The challenge

The key has been to constantly teach people about the joy and blessing of giving. Many second generation sponsors are motivated to give more for His Kingdom. People have been giving spontaneously according to the need presented to them. Vishwa Vani's next strategic step is to present the needs to the younger generation believers in a manner that goes beyond the traditional promotion meeting paradigm. This could be through the media and new forms of relationship building exercise.

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India has more mobile telephones than toilets: UN study

UN report: More people in India, the world's second most crowded country, have access to a mobile telephone than to a toilet, according to a new UN study on how to cut the number of people with inadequate sanitation. "It is a tragic irony to think that in India, a country now wealthy enough that roughly half of the people own phones, about half cannot afford the basic necessity and dignity of a toilet," said Zafar Adeel, Director of United Nations University's Institute for Water, Environment and Health (IWEH). India has some 545 million cell phones, enough to serve about 45% of the population, but only about 366 million people

or 31% of the population had access to improved sanitation in 2008. If current global trends continue, the World Health Organization (WHO) and the United Nations Children's Fund (UNICEF) predict there will be a shortfall of 1 billion persons from that sanitation goal by the target date of 2015. "Anyone who shirks the topic as repugnant, minimizes it as undignified, or considers unworthy those in need should let others take over for the sake of 1.5 million children and countless others killed each year by contaminated water and unhealthy sanitation," said Adeel.

Times of India, 15 April 2010

THE SEVEN KEYS TO SUCCESSFUL 'ASKING' FOR FUND RAISING

BEFORE THE ASK

PREPARE (Research)

- Be informed about the project (know the story) and about your prospective donor.
- Determine the relationship between the prospect and your organization
- Ensure the right person is asking the right prospect for the right project
- Know the important influences on the donor
- Plan your strategy – ask who, why, when, where, how and what?
- Role play – it will provide great insight

RELATE

- Project a positive attitude
- Acknowledge any past support and discuss common hobbies, interest, and experiences
- Don't rush the visit – take time to determine your prospect's position and interests
- Observe body language

NOTE: The ask may not be appropriate on the first visit – this visit may serve only to cultivate a relationship with the prospect.

STATE THE CASE

- Tell them the story (Case Statement) using visual aids if appropriate
- State the objectives and theme of the campaign
- Use personal stories
- Include what benefits the community will receive from the organization

ASK

- Ask clearly and directly
- State the amount of the requested gift or indicate a particular dedicated gift
- Know the reason for selecting the amount
- Remember – you are not asking for yourself
- You are creating an opportunity for the donor to share a vision and make a difference

DON'T TALK – LISTEN

- Allow the prospect time to reflect and respond (be silent)
- Answer any question

TAILOR

If the response is:

- YES – review how they wish to proceed as to timing, recognition, etc
- WILL CONSIDER – Ask if further information is required
 - Speak of the options available
 - Make yourself available for further meetings
- NO – Try to determine why
 - Listen to their reasons
 - 'No' may mean not now, or not this way (e.g they may give to a specific program but not an endowment)

AFTER THE ASK

DEBRIEFING AND RECOGNITION

- Review the ask and results with your team
- Learn what was successful – determine what needs changing
- Recognize your donors
- CELEBRATE every successful 'ask' and say.....THANK YOU to every prospect

Courtesy Compton Issues

Direct Tax Code

From the Funders Point of View

Amita Puri

One of the familiar sights in fundraising organisations is the increased number of donations that flow in, close to the end of financial year. A charitable donation not only allows the donor to feel good about giving, but lets the donor receive a tax deduction as well. A large number of

non profit organisations realising this, run fundraising campaigns around this time. However, the year 2009, apart from being detrimental for civil society organisations on account of the global economic meltdown, saw another blow being dealt with the introduction of the Direct Tax Code (DTC) by the Government of India in August 2009.

Replacement of the word ‘charitable purpose’ to ‘permitted welfare activities’ has narrowed the scope and nature of the kind of activities that an NGO can carry out/ fundraise for. The regression into the archaic system of cash accounting from the current system on accrual basis and other measures proposed are likely to negatively impact the financial sustainability of the sector. Raising funds for carrying out activities that benefit lower income communities, and marginalised groups, or even for advocacy, organising and civic engagement to promote equity,

opportunity and justice in our society has never been easy. Organisations have been trying to educate donors to understand the importance of investing in programmes for longer periods of time, and making appropriate commitments. A trend to multiyear commitments is now clearly visible,

whereby the central government approved certain NGOs/projects that the NGOs implemented allowed organisations to offer 100 percent exemption for donations under the approved projects. However, under the new DTC, the incentive u/s. 35AC which provide 100 percent deduction

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which is an extremely positive sign for the sector. However the provision in DTC, which proposes that NGOs be required to spend 100 percent of their income in the current financial year, else 15 percent tax would be charged on the unutilised amount, is a serious deviation from the current policy where NGOs are not liable to pay taxes, and can even accumulate up to 15 percent of the current income.

Additionally this provision will sound a death knell for multi year grants where complete disbursements are released in the first year itself or even cases where grant approvals and disbursements happen in the middle of the year, but the utilisation spills over to the next year. One of the current provisions

to the donors has been deleted and the donors can get only 50 percent deduction on the donations.

A vibrant civil society is an integral part of being able to achieve development in the country. The need of the hour from the government is not so much to regulate traffic of donations for “charitable purposes” but to incentivise permitted welfare activities, which unfortunately cannot be met with strong and sweeping measures such as the DTC.

— Amita Puri, Chief Executive Officer; Charities Aid Foundation (CAF), New Delhi.

This article appeared originally in Civil Society Voices. Reprinted with the author's permission

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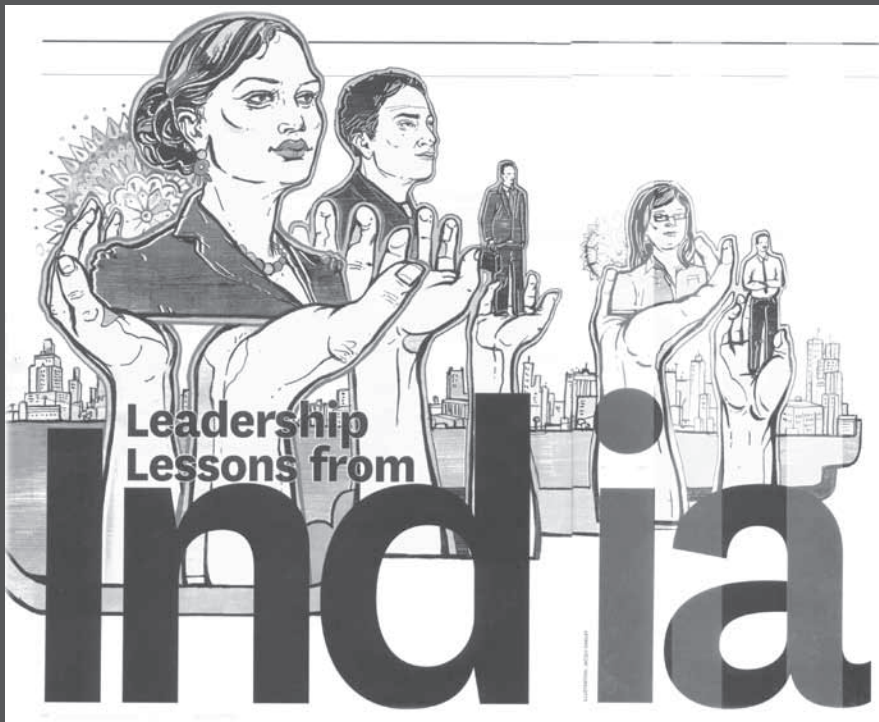
Indian Business Leaders Invest more in People

- Study by HARVARD BUSINESS REVIEW

Considered as one of the leading management journal globally, Harvard Business Review in its March 2010 edition featured a special section on

acquisitions, or deal making – talents that Western CEOs often claim underpin their companies' performance. Almost without exception, these leaders,

employees by enabling communication and pushing decision making down through the ranks, and invest in training. These individuals practise aren't new. But Indian leaders combine them in a coherent package and give them consistent emphasis. The authors advise that Western leaders adapt this managerial approach to their own circumstances, pursuing in particular two readily achievable goals: investing in training and strengthening social mission. The authors make the interesting observation that Indian leaders take Human Resources very seriously. Twice as many Indian leaders as U.S. leaders think that human capital drives business success. Among the Indian firms the authors researched, 81 % of the heads of HR reported that the learning function (training and employee development) was essential to building competitive organisational capabilities.



Leadership Lessons from India. The article is a study on how the best Indian companies drive performance by investing in people. The writers point out their main findings, “In conversations with leaders at Infosys, Reliance Industries, TATA, Mahindra & Mahindra, Aventis Pharma, and many others, a picture emerged of a distinctive Indian model. None of the people we interviewed suggested that their companies had succeeded because of their own cleverness at strategy or even because of the efforts of a top team. They didn't mention skill in financial markets, mergers and

Like Nayar (HCL's CEO) said their source of competitive advantage lay deep inside their companies, in their people.”

In brief, leaders of India's biggest companies take an internally focused, long term view and put motivating and developing employees higher on the priority list than short term shareholder interest. To engage employees, these leaders create a sense of social mission that is central to company culture, encourage openness by developing and personally modelling systems that provide transparency, empower

In brief, leaders of India's biggest companies take an internally focused, long term view and put motivating and developing employees higher on the priority list than short term shareholder interest.

The Spirituality of Fund-raising

Henri J. M. Nouwen

This is one of the best books I have read on fund-raising. Henri J. M. Nouwen is a well known theologian who has authored over 40 books. His approach to fund-raising is biblical and considers it as spiritual task.

Many times there is a misconception that money – raising is an unpleasant task to support spiritual activities. But, according to the author, fund-raising is first and foremost a form of ministry and not a response to crisis. Fund-raising is just the opposite of begging. We do not ask money saying the life is hard, but there is a vision to be accomplished.

Fund-raising is also a call to conversion. In reality, people in market place often are wiser than Christians and raise funds, not by begging. It is also a call for people to relate in a new way to their resources. When fund-raising is not a confident approach, that means, there is a disconnect from our vision and the sense of direction in mission is lost.

Many people are tricked as they think fund-raising as secular activity. Fund-raising is akin to giving sermon or praying or visiting the sick or feeding the hungry.

“The Kingdom is where God provides for all that we need. It is the realm of sufficiency where we are no longer pulled here and there by anxiety about having enough.”

“Even a seemingly small act of generosity can grow into something far beyond what we could ever ask or imagine (see Eph 3:20).” “The question is not how to get money. Rather, the question is about our relationship with money.”

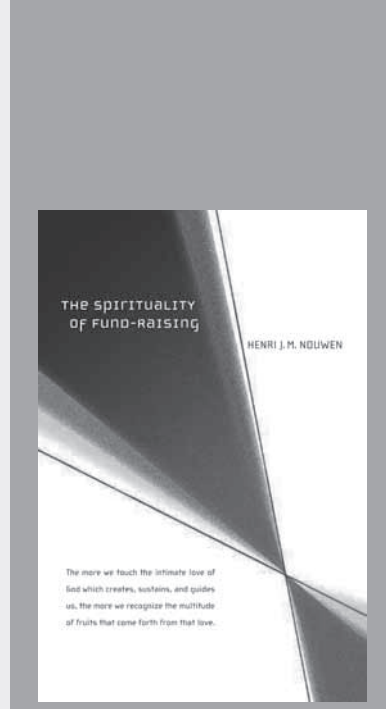
“Money is a central reality of family

relationships. It is also a central reality in our relationships with people, institutions, and causes beyond family life.” It is true that money and power go together. There is also a real relationship between power and a sense of self-worth. Do we ever use money to control people or events? In other words, do we use our money to make things happen the way we want them to happen? Do we ever use money simply to give others the freedom to do what they want to do? How do we feel when people ask us for money?”

“Money conversations are a greater taboo than conversations about sex or religion.” Money is a taboo subject because our own insecurities are connected with it, and so we are not free. People kindle our jealousy or anger, then it means money is still our master. “Asking people for money is giving them the opportunity to put their resources at the disposal of the Kingdom.” People also have a need for friendship and for community.

“If we ask for money, it means that we offer a new fellowship a new brotherhood, a new sisterhood, a new way of belonging. We have something to offer – friendship, prayer, peace, love, fidelity, affection, ministry with those in need, and these things are so valuable that people are willing to make their resources available to sustain them. Fund raising must always aim to create new, lasting relationships.”

Organization that has strategic plan for productivity could convince donors that there would be increase in productivity. When we approach people, we call them to be fruitful, we invite them to a deeper commitment to our particular ministry; fund-raising helps to make visible the Kingdom



that is already among us.”

“Prayer is the spiritual discipline through which our mind and heart are converted from hostility or suspicion to hospitality toward people who have money. Gratitude is the sign that this conversion is spreading into all aspects of our life. From beginning to end, fund-raising as ministry is grounded in prayer and undertaken in gratitude.”

Prayer is radical because it uncovers the deepest roots of our identity in God.” Fund-raising should be done in a spirit of gratitude. When we are grateful we show our confidence that we possess what we need for a life in abundance. The donors response is

fund-raising is first and foremost a form of ministry and not a response to crisis.

immaterial as we have confidence in the vision and have freedom to love the person.

The author concludes: “Fund-raising is a very rich and beautiful activity. It is a confident, joyful, and hope-filled expression of ministry. In ministering to each other, each from the riches that he or she possesses, we work together for the full coming of God’s Kingdom.”

J.N. Manokaran



New figure for poor: 372 million:

As many as 372 million Indians will be categorised as poor in the proposed National Food Security Act, the Planning Commission said. The new poverty estimate — based on access to food,

education and health — will not change the urban poverty figure but for rural India, the number of poor would increase from 28.3 per cent to 41.8 per cent. It would mean that additional 97 million people would get subsidised food grains, once the proposed law is implemented, increasing the government's food subsidy bill by around Rs 20,000 crore, to Rs 75,000 crore. The proposed law guarantees 25 kg of food grains only to below poverty line families. As of now, 275 million poor Indians get up to 35 kg in subsidised food grains from the government-run fair price shops.

Hindustantimes, 18 April 2010



India's Health Care Boom:

India's health care is estimated to be Rs. 200000 crore — increase from Rs. 102600 crore in 2005 and it is expected to expand to 300000 crore by 2012. 80% of health care is in private hands, the highest in the world. Four million people are employed in the health care sector, the largest

among service sector. 16 per cent of 15393 hospitals in India are in the private sector. 10% hospitals are owned by corporate hospitals. In metros, there are 32 beds per 10000 which is close to global bench mark of 35 beds. 80% of qualified doctors are in private sector as they are offered 5-10 times more salary.

India needs to add 100000 beds every year for next twenty years. 5% of household budget is spent on health care. Insurance is growing and has penetration in cities. Wellness market is estimated to be Rs. 5400 crore.

India Today, 12 April 2010



Meltdown hit 2 lakh seeking jobs abroad:

At least two lakh job-seekers across the country, mostly unskilled and semi-skilled workers, were hit by the economic slowdown last year. Official figures show that in 2010, for the first time in 10 years, there was a decrease in the number of Indians going to take up jobs in the Gulf and West Asian countries. According to data released by the ministry of overseas Indian affairs, only 6.10 lakh candidates travelled abroad in 2009 to take up jobs in 20 countries excluding the US and European countries as compared to 8.48 lakh of the previous year. Singed by the global meltdown, corporate giants in the United Arab Emirates, Qatar, Oman, Bahrain and Malaysia resorted to large-scale retrenchment last year, severely affecting their largely Indian workforce. Prior to the downturn, labour outflow from India had since 2004 recorded a steady rise. Around 4.74 lakh Indians left to countries excluding the US and European nations that year. The number rose to 5.48 lakh in 2005 and touched eight lakh in 2007. According to the report, people from Tamil Nadu and Kerala were the worst affected. Tamil Nadu's outflow of contract workers dropped to 78,841 in 2009 from 1.29 lakh the previous year. From neighbouring Kerala, the state with the highest inflow of Gulf money, only 1.19 lakh workers went abroad in 2009 as compared to 1.80 lakh in 2008.

Deccanchronicle, 23 May 2010

HELP US TO BUILD THE MANAGEMENT STANDARD OF YOUR MISSION / CHURCH

Christian Institute of Management is now completing its twelfth year of service to the nation. CIM is able to able build the management standards of about a thousand Christian organisations and churches annually through its Management Seminars, Management Study Courses, Organisation Capacity Building Services and Management Publications.

CIM new programs are the Management Seminars for grass root evangelists and pastors and also a Certificate level Management Study Course for them. Through these highly subsidised programmes we build the management and leadership capacity of thousands of Christian workers.

While the ministry of CIM is progressing, this year we are facing the impact of the economic slowdown. Some very faithful International partners who have been subsidising the cost of CIM services are facing their own financial crisis this year.

Thus CIM is challenged with a financial constraint. Therefore to tide over this difficulty we appeal for contributions from Indian leaders who appreciate the value of CIM services. This need will be met if each one can give a onetime contribution of Rs. 500 to Rs. 5000 depending on their resources and as the Lord leads.

Your contribution to CIM can go as subsidy for the CIM services to be rendered to a person or mission or church that you support (if you name them) so that they pay to CIM only about 40 % of the service cost. All donors receive CIM Monthly Ministry Update and annual Audited accounts. These are also available on our website www.cimindia.in

Those who contribute Rs. 1000 or more will receive our magazine free of cost for one year. Please visit CIM website to verify its high level of financial and structural accountability.

Contribution can be sent by Cheque / Demand Draft / Bank transfer on the name of Christian Institute of Management (a/c No: 602820114195, syndicate Bank, Anna Nagar West, Chennai). You can also donate through Pay Pal (www.cimindia.in).

In the below given page are the profiles of the CIM Leadership Team. Help us to continue to serve all the missions and churches in India. Thank you.

Mr.Paul Asveen
Executive Director, CIM

Dr.David Samuel
Chairman, CIM

Bro.Ebe Sunder Raj
Chairman Emeritus, CIM

CIM LEADERSHIP TEAM



Ebe Sunder Raj
Chairman Emeritus

Ebe holds M. E. in Power Systems Engineering and after four years of teaching in Madras University, he joined Operation Mobilization India and worked for five years as Uttar Pradesh State Coordinator. Subsequently he led the field work of Friends Missionary Prayer Band as National Field Director for twelve years. Later he served India Missions Association as its General Secretary for fourteen years. He was the Founder Chairman of Christian Institute of Management and helps CIM now part time as Mentor.



Paul Asveen, B.Com, MBA, M.Div.
Executive Director

An alumnus of the Indian Institute of Management, Bangalore, Paul Asveen worked with Citibank, Indonesia as their Country Business Director for Credit Cards and Personal Loans. Paul received the call to full-time Christian ministry and after completing his Masters in Divinity at the Trinity Theological College, Singapore, he served the Methodist Church in Singapore as a Pastor. Paul serves CIM as the Executive Director since January, 2009.



Prof. S. D. Jeyakumar M. Com., M. Phil., B.T.S., PGDADR
Director - Organisational Development / Capacity Building

Jeyakumar was Head of the PG Dept. of Commerce at GTN College. He served Friends Missionary Prayer Band from 1989, in different capacities until 2000. Jeyakumar ordained by the CNI Church now assists the CSI Church, Chennai. Prof. Jeyakumar is a legally trained and certified Arbitrator and Mediator and works with CIM since 2000 first as CEO and now as Director for Organisational Development/ Capacity Building and Mediation Services.



S. Gabriel, D.Div., (Hon), M.A. (English Lit.), M.A. (Christian Studies), Dip.(Management)
Director - Management Studies

Gabriel started his career as a lecturer at Madras Christian College, Chennai, before he turned to business management. He worked in Bata India Ltd. (Area Manager Retail / Merchandiser), MRF Ltd. (District Sales Manager - Guwahati & Patna), Raymond Ltd (Dy. G. M. Retail), and in Reliance Industries (Gen. Manager-Retail). Gabriel was the Executive Director of CIM for four years. He now heads the Department of Management studies in CIM.



Paul Samuel, B.Com.
Director - Northern India Region

Paul Samuel is one of the founding leaders of CIM. He started his career with C.Z. Instruments as Regional Manager and later worked with Evangelical Fellowship of India as Finance Secretary and Administrator. He has been a Consultant to several churches and ministries including Trans World Radio and EFICOR and had been a key resource person for CIM from the very inception before joining full time as a Director for CIM Northern Region.



Prof. A. Arul Mariyanathan., MA., M. Phil.
Associate Director - Management Studies

Arul Mariyanathan had training in Management of Educational Institutions from IIM, Bangalore, Academic Staff College of India, Hyderabad, Anna Institute of Management, Chennai, and AIACHE, New Delhi. He has 37 years of experience as an Administrative Officer, Professor and Principal of Tranquabar Bishop Manikam Lutheran College, Porayar. He also served as National Director-Higher Education of UELCI. He joined CIM in 2004 as Associate Director in the Studies Department.



Varghese Jacob, B.Com., MBA.
Director - Management Seminars & Training

Jacob did his MBA at National Institute of Management Studies, Chennai. Jacob worked as a Managing Partner and Director of a computer training business firm. He joined CIM in 1998, when it had just begun and managed the Publication Department and later developed the Seminar Department to its present stage of growth across India.



Bennet Emmanuel, M. A., PGDJMC
Assistant Director - Management Publications

Bennet holds a Masters in English Literature and a Post Graduate Diploma in Journalism and Mass Communication. He worked with the Indian Express as a reporter for a brief period before he joined CIM in 2002. He is the Editor of Christian Manager magazine and takes care of all CIM Publications.



Aby Alexander, M.Com., (Ph.D.)
Dean of Management Studies

Alex did Post Graduation in Commerce from Banaras Hindu University and Doctoral Research in Human Resource Development. He was Lecturer in the faculty of Commerce, St. John's College, Agra. Alex coordinates the Management Studies.



J. Collins., M. Com., PGDMM
Assistant Director – Administration

Collins holds a Masters in Commerce and Post Graduate Diploma in Marketing Management. He had 13 years of experience which includes working with UESI (IVF) and as Administrator of Lake View Bible College before joining CIM in 2005. Collins handles all the administrative affairs of CIM.