



13th November 2022

All are equal in Christ: Let's dismantle Caste Divisions

*There is no longer Jew or Greek,
there is no longer slave or free,
there is no longer male and female;
for all of you are one in Christ Jesus.*

Galatians 3:28



Dalit and Tribal/Adivasi Concerns

**National
Council of
Churches in India**

Office for SC/BC

**Catholic
Bishop's
Conference of India**



FOREWORD

Liturgies are expressions of the yearnings of the heart. These are articulated at that which is beyond time and space, all powerful and omniscient. It is based on a hope that today or someday there will be requital of the injustices that surround individuals, groups and communities and the whole inhabited world, as well the entire cosmos. Liturgies do acknowledge and appreciate providences big or small that have held life and lives together. Liturgies also provide opportunities to recoup strength to go on with life's mission.

Observance of the Dalit Liberation Sunday is an opportunity to gather the ecumenical community in India around a theme and liturgy addressing the system of caste and caste-based discrimination. This year we focus on the fact that as Christians we are called to recognise ethnicities as authentic identities of human existence and Christians cannot be part of any attempts at stratification or 'man-made' hegemonies based on structured hierarchies.

The biblical exhortation to the Galatian Church of the first century CE serves as a perennial reminder to the peoples and communities of every generation that discrimination based on one's identity, work or decent is unacceptable, anathema and sin. It is our desire that as we pray together this year, we will invite each other to the cross that unites us as one missiological community, and challenge each other to recognise the fact that 'In Christ' there can be no practice of caste discrimination.

Reformed again thus in the observance of this year's Dalit Liberation Sunday:

We will denounce discrimination based on caste, decent or work, both in society and in the church,

We will commit to preach the good news that no one is more equal than the other, and no one can subjugate the other based on any sociological grouping, decent and work, and

We will commit to join hands with all forces in every church, religion, and society, that denounce the practice of caste and work toward the annihilation of caste and its sway over the Indian mind - both in-country and everywhere else that it is practiced due to migration and the caste-ist mindset that is carried along.

O Lord hear our prayer, and let our cry come unto Thee!

Rev. Asir Ebenezer

General Secretary

National Council of Churches in India

INTRODUCTION

The theme of this year's Dalit Liberation Sunday "**All are equal in Christ: Let's dismantle caste divisions**"(*Galatians 3:28*) points towards an understanding that we are one as human beings, beautifully created in the image of God. Therefore if a community suffers on the basis of their caste identity then with them everyone suffers equally because the image of God which we respect and see in another human is vandalized to the very extent that we no longer view our fellow human being in the same image of God. This becomes the very crux of our faith where we no longer believe that God's image resides in the other person and starts discriminating and siding away from them on the basis of their caste identity and this delude our minds to make a fair judgment on our thoughts. Discrimination on the basis of one's identity fairly describes condemning God's creation.

Today, the mandate for all Christians is about resisting or opposing caste. This is the only way possible for all to survive together according to the promise of God, and to realize the Kin-dom values. Our concern for justice, fairness and a peace oriented society should be inclusive of the Dalits who continues to live in the periphery of our minds, both metaphorically and existentially. Caste today is further reinforced by dominant ideologies besides cultural underpinnings. This has led to the de-affirmation of the life and identities of the Dalits. Life denying practices of caste have infiltrated into every aspects of our life, including churches and the very fabric of our society continues to bleed due to caste.

The theme "**All are equal in Christ: Let's dismantle caste divisions**"(*Galatians 3:28*) call the churches/institutions to unite and denounce caste as an aberration of the very fabric of society. We take this opportunity to invite you to observe Dalit liberation Sunday on 13th November 2022 in your church/ local parish/ institution. However, if you have already have some programs on 13th November, you may think of observing this special day on later Sundays. Herewith we are sending you a special **order of worship** for the day. You may take the freedom to use the entire worship order and translate it in your vernacular language or adapt parts of it.

In Christ,

Pradip Bansrior

Executive Secretary

Dalit and Tribal/ adivasi Concerns

National Council of Churches in India

DALIT LIBERATION SUNDAY - 2022

ORDER OF WORSHIP

Theme: “All are equal in Christ: Let’s dismantle caste divisions” (Galatians 3:28)

(Suggested texts: Romans 10:12, John 3:16, Acts 17:26, Philippians 2:1-30, Matthew 20:16)

Prelude

The Cross may be carried leading the procession followed by the beating of the Parai (drum) and the mud lamp. The choir (if available) may follow behind the lamps and the Priest/Pastor may join at the end.

Call to Worship

Come! Let us worship God the creator of, the birds in the sky, the buzzing bees of the air; the trees and grass of the land; the large and tiny creatures of the oceans; and us humans as we are. Come let us worship God who created the beautiful universe diversely yet in one accord.

Opening prayer

O God of love, we seek your presence this day as we thank, praise and worship you. Be with us throughout this worship as we ponder upon dismantling Caste Divisions because you created us all to live as equals. Let your spirit fill us that we may celebrate life in fullness as equals. Open our hearts and minds to see with new eyes, the evils in the society and respond sensitively towards the suffering of your creation due to caste-discriminations. We pray in Jesus’ name. **Amen**

Opening Hymn or Bhajan : <https://youtu.be/zfnj3ZtgGGs>

(Small mud lamp with oil to be lightened and kept beneath the altar table)

Vimochithar Vimochithar Naam¹
Kristhuvil Vimochithar Naam
Adimayin Nukam Thakartha Nadhanam
Yesuvil Swathanthrarayor Naam

Thathanum Soonuvum Pavanaroohayum
Onnai Vasichidunna Pole
Aikya Rooparai Pavithra Snehathil Nirantharam
Vasichidan Manasorukkidam

Koorirul Kottakal Neekkidan Jayichidaan
Onnai Unarnnorungidam Vegam
Krusin Sakthiyal Karutharayidam
Jaichidam, Vimochanam Aaghoshikkam

¹Text & Music: Shaji M. Johnson

Meaning: *(We are liberated by our Lord, Jesus Christ. He shattered the bonds of injustice and servitude and made us as liberated beings in him. Let us prepare to live together in love and peace as the Father, Son and the Holy Spirit together exist. By the power of the Cross, let us break the fortresses of darkness and celebrate our liberation.)*

Call to confession of Sin

*(Small pieces of Rugged Cloth/paper (2*3 inch) may be given to the congregation to remember their sins against caste discrimination. A mud pot with sand may be placed with a candle beside it burning.)*

Have we agreed or remained silent while certain human beings are considered lower than you? Then, we have sinned. So, if we confess our sins God is gracious to forgive all our ignorance, short comings and iniquities.

Confession of Sin

Dear God, we realise that you have made every human being in your own image and that we are all equal in Christ. We have divided ourselves with colour and caste, not knowing that we have sinned against you. We humbly seek your forgiveness for not acting towards justice for such human made divisions and discriminations due to caste. We have witnessed women and men and children being humiliated and treated inhumane, sometimes killed for being born in lower castes; yet we are not saddened by evils happening in our society just to say we are holy people of God. Many a time we have remained silent to our neighbours' suffering or have been the cause ourselves. We have made family only among our own castes by protecting hegemony; and remained just mere spectators to honour killings. We having claimed to be in your own image have defiled your image by not seeing our friends equal when it comes to caste divisions. We have blended with society to identify ourselves as pure yet we realise we are impure in hearts due to our human made divisions. Lord, help us to transform our mindset as a family and treat all fellow human beings equal without any prejudices and that we may be instruments of dismantling caste divisions. Forgive us our daily sins. In Jesus name we pray. Amen.

Assurance of Pardon

A drum (specifically made out of animal skin. e.g.: Parai) can be played during which the congregation who have realised and confessed their sins may burn the cloth or the paper into the mud pot. After the drumming the Priest/Pastor may give the assurance of pardon.

O people of God, be assured of God's mercy for those who have confessed their sins of caste-based discrimination and stigmatisation with a contrite heart, and henceforth sin no more.
Amen

Scripture Reading : Galatians 3: 28

Reflection: Please refer to Appendix 1

Affirmation of Faith

We believe that God – the Creator, who created the universe and all beings in it to be in one accord. We believe that all are equal in creation and that God does not approve of any human made divisions.

We Believe in Christ the begotten not created; one in creator; the Incarnate God. Who walked through the streets preaching God’s deliverance of people from human-made bondages and diseases. Resisted evils of the society; transformed lives of the hopeless people, broke barriers and resisted hegemonies. Bled and died on the cross for all human-made sins. Rose again on the third day giving hope and life for all oppressed due to various oppressions and also victims of caste oppression.

We believe in the Holy Spirit who prompts our iniquities and consoles us during our sufferings and guides us towards a caste free conscious society; urging us to be instruments of resistance against caste divisions in society and in Church. We believe in One Holy Church where all divisions are broken and all are one in Spirit and as one family without any caste division in worships. We believe in the life everlasting through resurrection that lobs away any human made differences. Amen.

Act of Commitment

(Dark Blue colour bands’ are to be made and distributed to the congregation)

‘Blue’ is the colour for Dalit Resistance against discriminations so Let us all wear blue bands in our hands to stand in solidarity to the voices of Dalit resistance against various discriminations and evil doings of society. Let us stand united as we have affirmed our Christian Faith against all caste division.

Intercessory Prayer

Almighty God we seek your presence and guidance to make our minds understand diversity in God’s creation but creating division within humans is never accepted by You. Help us to feel and treat all as equals. Lord in Your Mercy...

Hear our Prayers.

God of Peace, Our Nation India is vast and rich in diversity and cultural variations in peace. Yet, social evils like caste divisions and discriminations based on caste is a great challenge for unity and peace. Dear Lord, help us to come out of comfort zones in voicing with the oppressed for a better future of the nation. Lord in Your Mercy...

Hear our Prayers.

Gracious God, we pray for our Leaders of the nation, may they understand the needs of the hour and act accordingly with Your guidance and serve for betterment of those suffering Dalits. Lord in Your Mercy...

Hear our Prayers.

God of Justice, may You help us to voice against various atrocities happening all over the society where Dalits are outcasted from their living environment, denied justful wages for their labour, denied basic needs like drinking water, food, shelters and education; many a times they are beaten up, humiliated, abused morally and physically and even killed for simple reasons. Grant us all courage and sensitivity to help sufferers. Lord in Your Mercy...

Hear our Prayers.

God of Unity, help us as church to respond to such evil structures and divisions of the society. May we not have caste divisions inside our church and grow as one in faith of a Christ who stood apart from these hegemonies and voiced against the authorities whenever oppression happened. May we lead our friends and the society towards a caste free society and church. Lord in Your Mercy...

Hear our Prayers.

Lord's Prayer²

Our Lord who dwells amidst our sufferings along with us, hallowed be Your Name. May Your Kingdom of Equals become true. May your will of no caste divisions be done in our own lives. Give us this day our daily needs. Forgive our sins against our fellow human beings in our ignorance and help us to forgive others those who have sinned against us. Lead us not into temptation of caste division but deliver us from evil effects of caste discriminations. For Yours is the kingdom of Equals forever and ever.

Closing Prayer

O! God of Equality, today we have pondered on your creation of equals and have realised our sins of divisions and have learnt how to live lives of equals in Christ by dismantling the caste divisions. As we depart from here help us to be lights in the world and carry along with us the teachings of Christ in us spreading joy peace and equality in the society we live. Be with us and guide us throughout. In Jesus Name we pray. Amen

Closing Hymn: God of Love, We've Known Division³ <https://youtu.be/V5KCVXsOuuA>

(To be sung to the tune of "Come thou fount of every blessing")

God of love, we've known division and we've seen its awful cost.
We have struggled as a nation, and there's much that we have lost.
We have been a house divided — and, divided, we can't stand.
May our nation be united; give us peace throughout this land.

Turn us, Lord, from what divides us — fear that drives us far apart,
greed that leads to great injustice, racist ways that break your heart.
May we seek what brings together — hearts that bear each other's pain,
care and mercy toward our neighbours, love that welcomes strangers in.

² Edited by the writer

³ Carolyn Winfrey Gillette https://www.carolynshymns.com/god_of_love_weve_known_division.html

May we all, in conversation, speak the truth and listen well.
May we hear, across this nation, stories others have to tell.
May we learn from other cultures and be blessed by their worldview;
May we serve with one another — loving others, loving you.

You have challenged us to goodness; you have shown a kinder way.
It's your love that now inspires us as we seek a better day.
May we end our harsh division; may we stop the hate and fear.
Make us one, Lord, as a nation; may we be united here.

Benediction

May the Grace of Our Lord and Saviour Jesus Christ who taught us equality in our quality of living; and the Love of Our God who has infused the sense of togetherness beyond our differences; and the sweet communion of God the Spirit who prompts us and corrects us in all our short comings of caste discriminations be with us and guide us gracefully towards a life of equals. **Amen.**

Appendix I

Reflection: Casteism an Old Law Vs Christ's Gospel a new Covenant (*Galatians 3:28*)

Its Origin

The empires around the world created numerous divisive ideologies to divide and rule. One of the remnants left behind by them is casteism. Originating in India, Casteism helped subjugate people by all subsequent empires and remained here for many centuries thus infiltrated the socio-cultural, economic and political life of our country.

Its Function

Casteism has created a strong hierarchy in the society and confers on the supreme right to exploit other's labor and to crush their dignity unconditionally by birth. The caste system has become an indestructible force in the society as it has 'Graded Inequality' where if one caste is oppressed by their superior, casteism convinces them by granting them the right to suppress their inferior. It is an endless warfare that makes one hostile to another even within the same caste. It has poisoned Indian culture against pluralism through strict endogamy and ensures its existence by it. It has made itself an honour among people to unleash violence on those who violate it. Casteism has been transformed into a daily phenomenon of society by implementing physical and mental untouchability through the law of purity and pollution. All of these have been transformed into norms of religion in the name of God and have been established as a stable social law through the authority of empires.

Casteism and Christianity

Though religions in India have many good values, it is very shocking that casteism has the ability to secretly operate within a religion as a heretic cult that works against the values of that religion. Therefore, no matter how many religions entered India, it is not surprising that casteism, which has been prevalent here for centuries, poisons them. It is very sad that Christianity also falls in that line. 2000 years after Christianity entered India it still remains at

2% and is predicted to remain at 2% in 2050. In India, though ideologies that worked against the caste structure met with opposition, they have been widely accepted and developed. But Indian Christianity, as it is built on top of casteism, the liberating Gospel of Christ has been caged within the caste fold. That's the main reason why Christianity has not spread here. Ambedkar said, "You can not build anything on the foundations of caste. You can build up a nation, you cannot build up a morality. Anything that you will build on the foundations of caste will crack and will never be a whole "(Annihilation of Caste).

Cross Annihilates the Enmity

It is unfortunate that Christians continue to be slaves to the old caste system even after their conversion. Likewise, the Galatians continued their lives as slaves to the old Jewish Laws, even though they came into the Christian faith. So they suffered from many divisions among themselves. Paul rebuked them as fools and asked them whether they received the Holy Spirit because of the implementation of the old laws or because of receiving the liberating gospel of Christ. He signifies that they who have been freed by the Spirit (Gospel) are again in bondage by the flesh (Law). He says that the old law is against faith and Christ died on the cross to redeem them from the curse of the old law. It was the old law that divided us into Jew-Gentile, slave-free, male-female and made us hostile to one another. Thus, Jesus blotted out the unfavourable laws which were hostile to us and condemned us. He has set aside and completely removed by nailing them to the cross. (Col.2:14) he killed the enmity between us with the cross, broke down the walls of enmity that divided us into Jew-Gentile, slave-free, male-female, and created us as one new human being, and made us one body in God (Eph.2).

Law Vs Principle

Just as Paul contrasted the old Jewish law and the principles of the liberating Gospel of Christ and explained that one enslaves and the other gives life, so does Ambedkar contrasts casteism, which is the old divisive Law and his liberating principles and says the following, "I do not know where you draw a distinction between principles and rules. But i do. Rules are practical; They are habitual ways of doing things according to prescription. But the principles are intellectual; They are useful methods of judging things. The principle may be wrong, but the act is conspicuous and responsible. The rule may be right, but the act is mechanical. A religious act may not be a valid act, but at least at a responsible act. To Permit This Responsibility, Religion Must Mainly Be a Matter of Principles. It cannot be a matter of rules. The moment it degenerates into rules it ceases to be religious, as it kills the responses of which is a truly religious act. You must discard the shastras, you must deny their authority, as did Buddha and Nanak. You have to go to the people in India. What is wrong with them is their religion - the religion is produced in the sacredness of the caste. Will you show that courage? There will be outcastes as long as there are castes. Nothing can be emancipate the outcaste except the destruction of the caste system" (Annihilation of caste).

Sacraments as Liberative Catalysts

Paul says the same that we are not children of the old law but have put on Christ through baptism and have become children of God through faith in Christ (Gal.3:27), that is, he presents the sacraments which include gospel principles that transform us against the old law. Likewise, we can raise the principles of the Gospel embodied in the sacraments of baptism and the Lord's Supper, against the Indian Casteism. A social structure governed by divisive old laws like casteism continues to enslave us through blood lineage, will of flesh and husband's will (John 1:13). It is through these three that caste, patriarchy and discriminations pass from one generation to the next. Jesus cuts himself off from these three through his virgin birth and freed himself from the bondage of the old law. He wants those who believe in

him to be born not of blood, nor of the will of flesh, nor of husband's will, but of God. This is the true meaning of baptism, where we die to the world and resurrect with Christ.

Sacraments Set New Paradigm

Thus by baptism, we sever the ties of the old law of slavery and join ourselves in the new covenant of love through the Lord's Supper. In the Lord's Supper, we are cut off from the blood lineage of the old law and are joined in the blood of Jesus through wine. We are cut off from the physical desires of the old law and are united in the body of Jesus through the bread. We are cut off from the will of first Adam and are united in Jesus' mind, the second Adam. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus (Gal.3:28). Thus by baptism we have the sublime experience of being freed from the old law of separation and becoming children of the new covenant through the Lord's Supper.

Let us unite as a movement with a renewed mindset and root out casteism which perpetuates enmity among us and subverts the gospel of Christ in India. Let's heal our Church and society from casteism, a mental illness which drives ideological sanctification to look down a person based on caste. May God continue to strengthen us in this journey of faith.

Appendix II

"No one can serve Christ and caste!"

An AFFIRMATION OF FAITH from the
National Ecumenical Conference on Justice for Dalits,
Convened by NCCI in partnership with WCC, New Delhi, 22-24 October 2010

The Church is called to denounce and resist the 'spiritual forces of evil' (Ephesians 6:12) and repent and realize the kingdom of god (mark 1:15). Today caste divisions, caste discrimination and caste violence have saturated the country and divided the church. In this moment of time we are prompted by the spirit to repent from our complicity with caste mentality and dismantle its mechanisms, to reconcile all the victims of the systems, to restore the fullness of life granted to all the children of god and release the power of inherent dignity that has been gifted to all human beings. Dalits are the worst victims of the caste system.

Caste has fragmented us at all levels. Our tables are divided, our communities are divided, and our cemeteries are divided. Dalits bear the inflictions and injuries of such division. We are ashamed that as Christians we are unable to testify to the oneness of life as members of the body of Christ.

Caste discrimination has corroded our inner being and has borne its bitter outward fruits. It has robbed Dalits of their self-esteem; denied them access to places of worship and sources of water for survival; and curtailed their opportunities for education and employment. We are ashamed that we as Christians have Spawned such weeds of discrimination when we had opportunities to sow seeds of acceptance, integrity and justice.

Caste violence has broken the body and bruised the soul. Dalit children are shunned, stunted and have their childhood shattered. Dalit women are beaten, raped, and murdered. Dalit men are dispossessed, locked up, and lynched. The evil confluence of caste, class and patriarchy has

distorted human dignity and destroyed human bodies. We are ashamed that we as Christians have remained silent while our brothers and sisters have been violated and killed.

Yet though Dalits have been crushed they have not been Extinguished, Though they have been brutalized they have not despaired. Dalits resilience and resistance in the face of caste division, discrimination and violence invites the church to join in solidarity to denounce and resist the ‘spiritual forces of evil’ even as we must repent and recommit ourselves to the good news that the kingdom of god is at hand.

As Christian we claim to reflect the mind of Christ but we are vested in the logic of caste. Jesus says “*no one can serve two masters, for as slave will either love the one and hate the other, or be devoted to one and despise the other*” (Matthew 6:24). In a context of division, Caste Discrimination and caste Violence we announce from the rooftop: “**No one can serve Christ and caste!**” We also confess that in our Caste-infested world “we have decided to follow Christ.” Empowered by a deep faith in God, Who binds us into communion, who frees us for justice and who heals us towards wholeness, we join together to live faithfully as disciples of Christ in India today. This involves public confession of our complicity in the sin of casteism, reaffirmation of our faith in a God of justice and a radical commitment to solidarity with those crushed under the weight of the caste system.

Our Confession

“We have become like rubbish of the world, the dregs of all things to this very day.” (1 cor4:13b)

We confess:

- Our complicity in sharing in the mindset of caste and perpetuating the workings of evil caste system
- Our individual indifference and collective silence in the face of caste division, discrimination and violence
- Our willingness to let our theological and material resources be captured by the dominant caste and class communities
- Our unwillingness to allow the abundance of social, cultural, political and economic resources given by God to be utilized for the empowerment of Dalits.

Our Reaffirmation

“The Lord works vindication and justice for all who are oppressed...” (Psalm 103:6)

We Reaffirm:

- Faith in the God of justice who works for abundant life for all human beings. This calls us to name casteism as sin, apostasy and rebellion against God. Caste discrimination is unbelief in God and a crime against humans beings.
- Love for God in ‘the word made flesh’ who links the wounded body of Jesus to ‘the broken ones. ’This calls us takes sides with the Dalits struggling for freedom and wholeness. Casteism is a rejection of Christ, who is the way, the truth and the life. Caste discrimination is the extended wounding of Christ among us as the least and crushed ones.

- The communion of the Holy Spirit that brings healings with reconciliation for Dalits and contrition with reconciliation among Dominant communities. Casteism is a grievance against the Holy Spirit. Caste discrimination manifests signs of enemies of the holy Spirit, Whose greatest gift is love.(1 Cor.13:13)
- The historical working of God, the liberator, accompanier and advocate, who never fails Dalits, at times through the witness of the Church that protects, supports and nurtures the broken ones. This calls us to deepen our solidarity and further our commitment to God's mission of liberation of Dalits.
- Hope that the reign of God will come on earth as it is in heaven. This calls us to commit to break all walls of separation trusting in the power of spirit to make all things new in the way of Jesus and for the glory of God.

Our Commitment

“You will know them by their fruits, are grapes gathered from thrones of figs from thistles, in the same way every good tree bears good fruit but the bad tree bears bad fruit...thus you will know them by their fruit.”(Matt 7:16,17)

We Commit:

- To be faithful to Jesus Christ and to realize that being born again means to be born against caste.
- To put our energies and resources to work to end caste division, caste discrimination and caste violence in our churches and society.
- To make our churches courageous and concrete witness to the body of Christ free of caste division, caste discrimination and caste violence.
- To our churches serving as zero tolerance zones for casteism and caste based discrimination and our churches developing policies on social inclusion. That also involves that our institutions become sites that practice preferential option for Dalits in admission, employment and in perspective.
- To designating Lent 2011 as a time of purging caste from our churches. This will be an occasion for developing resources, both theological and liturgical ,for use in Sunday Schools, Youth Groups, Women's and Men's fellowships and pastors and bishops retreats with the specific mandate to root out casteism in our mindset and caste discrimination in our way of life.
- To do all humanly possible with God as our Helper to save Dalits under attack from the regimes of casteism let loose in our nation. As Living members of the body of Christ we will "watch and pray" to prevent Dalit attacks, rapes and murders. Each local congregation and institution will join in God's mission to be defenders of the Dalit right to live in security without fear and be prompters of the Dalit right to live in freedom with justice in our caste violence prone society.

Appendix III

Dalit Liberation Sunday Themes (2007-2021)

- 2007:** Put away Violence and Oppression, Execute Justice and Righteousness (*Ezekiel 45:12*)
2008: Seek Justice, rescue the oppressed (*Isaiah 1:17*)
2009: Crossing boundaries and building bridges: Overcoming prejudices (*Matthew 15:28*)
2010: Will not God bring justice to people who cry out to God day and night? (*Luke 18:7*)
2011: Our God with struggling people (*Exodus 3:7-8*)
2012: Break the barriers; build the world of equality
2013: “Celebrating Faith by Witnessing” (*Deuteronomy 1:13-18*)
2014: “Dalit Culture, Dalit history, Dalit pathos: Regaining the lost identity in Christ”
2015: “Climate, Caste and Care for the Earth”
2016: “Administer Justice Daily! Deliver the Oppressed (*Jeremiah 21:12*)
2017: Religious Freedom of Dalits
2018: As for Me and My household. We will serve the Lord (*Joshua 24:15*)
2019: Resist Caste: If one suffers all suffer together (*1 Corinthians 12:26*)
2020: Challenge Caste: Affirming the dignity of Dalit Women
2021: God Says ‘NO’ to Caste Discrimination (*Acts 10:28*)

Order of Worship prepared by

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