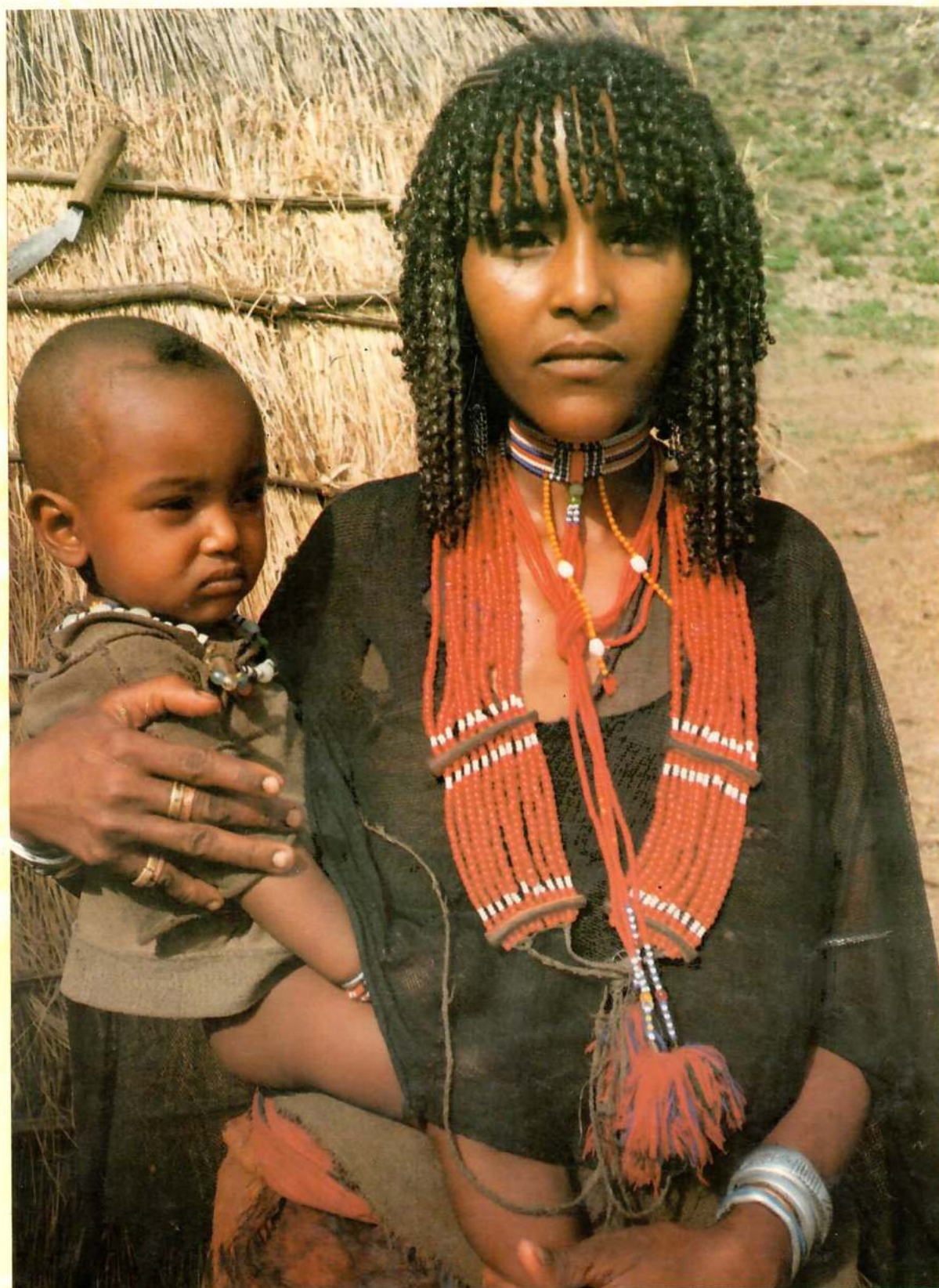




# GUDINA TUMSA FOUNDATION (GTF)

## INFORMATION BULLETIN

An Update on the Foundation: 1992-2000



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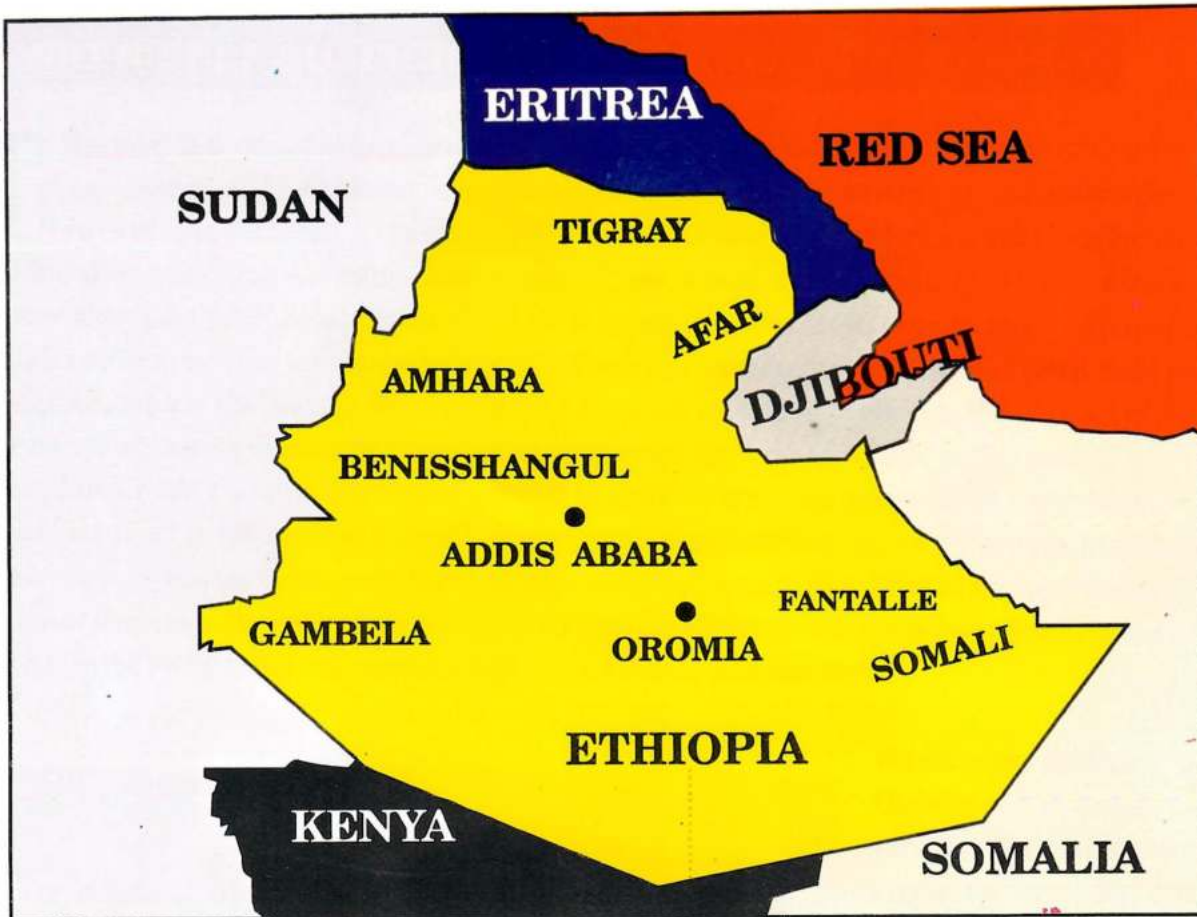
## EMBLEM

Artist and interpreter--Dawit Itefa

*Burning candle depicts the life of the Rev. Gudina Tumsa, which, like that of John the Baptist (Mt.5:35), burned as it gave light to others.*

*The clouds on both sides, with the candle standing in between, form an image of a cross--the center of Gudina Tumsa's life and ministry. Simultaneously the clouds represent trials and sufferings hovering over his people. The light from the burning candle and its warmth push away the dark clouds--clouds of injustice, ignorance, oppression, hunger and underdevelopment.*

*The globe shows that Gudina Tumsa was an international figure and that his vision cuts across cultures, races and denominations.*



### *GTJ's Working Context*

Ethiopia is ranked 210<sup>th</sup> of a total of 210 countries in GNP per capita terms and 208<sup>th</sup> in terms of GNP per capita measured at Purchasing Power Parity (PPP) by the 1999/2000 World Bank World Development Report. This standing of the country among the community of nations is confirmed by the human development based rankings in the Human Development Report of the UNDP, which locates it at 172<sup>nd</sup> out of 174 countries (UNDP 1999). Ethiopia's real per capita GNP is US \$100 (1998). In comparison the average for low-income African countries was \$ 520. Its underdevelopment is astounding when the condition of the people is put into perspective. An estimated 50 per cent of the population live in absolute poverty. 12 out of 100 children born alive do not reach age one. A further 8 of these children die before their 5<sup>th</sup> birthday. Less than a third of the primary school age children go to school, of which only 19 per cent advance to junior secondary level. Only 9 per cent out of this age cohort are at secondary level & one percent advance to the tertiary level.

The implications of these alarming indicators on the level of poverty is simply staggering. A 1998 study by the UN Economic Commission for Africa suggests that Ethiopia must increase its economic growth rate by 8 percent per annum and sustain this over the target period if it is to reduce poverty by half by the internationally agreed year of 2015. The fragile nature of the economy, coupled with its susceptibility to exogenous shocks such as recurring droughts as well as the level of deprivation and ignorance is much more than we read about in the medieval period in history books.

## The Man & The Foundation

**T**he religious persecution and assassinations of the bygone communist regimes of the world are few of the cruellest forms of injustice and human rights violation to be remembered. One of the numerous victims of such an act of a dictatorial regime, at the beginning of the 4<sup>th</sup> quarter of our century, was the General Secretary of the Ethiopian Evangelical Church Mekane Yesus—the Reverend Gudina Tumsa. As one Church historian put it "*... he was one of the Church pillars Africa ever produced in the 20<sup>th</sup> century.*" The life of this charismatic church leader has captured the interests of several writers—some have written books and papers on him while others have dedicated their books to him. And yet four volumes of books on his life and ministry are underway for publication. Why did Gudina Tumsa's life and ministry become an issue of interest to writers and to those who laboured hard to establish a foundation in his name in order to carry on his vision? Even though it is not within the scope of this information bulletin to give an in-depth account of his life, some mentions of the factors that led to his becoming an international figure will be made.

Through tremendous efforts and perseverance, Gudina Tumsa worked hard up the educational scales and attained the status of a reputed evangelical Church leader upon his return from the United States of America, after the completion of his studies in the mid 1960s. His experiences over the early years of his studies, his services in the early years of his ministry in



the rural areas of Ethiopia and later as the General Secretary of the EECMY, enabled him to conjure the famous thesis entitled "The Interrelation between the Proclamation of the Gospel and Human Development." This remarkable thesis echoed and reverberated in Lutheran Churches all over the world, serving as an agreement of transition and integration. Through this thesis and several other documents, he created awareness among the global Lutheran communities and in the World Council of Churches. This document challenged the traditional

theological and missionary trends that the Western Churches held for decades in their approach to the case of their mission fields in Africa. Consequently, this very fact inspired Lutheran Churches in Africa to consider as to how a church should minister to the various needs of people in the continent if the Church should remain a true representative of God's kingdom.

His exemplary life as well as his writings have challenged several thinkers and church leaders in the global Lutheran communities. Dr. Eide, the author of "Revolution and Religion in Ethiopia", aptly summarized his stature as follows:

*"Throughout the whole period 1974-1978, Gudina Tumsa stood out as the driving spiritual and intellectual force behind the changes attempted by the EECMY to meet the challenges of the revolution. Harboring a burning compassion for the poor and the down-trodden, he took on an almost prophetic role in interpreting the signs of the time, and formulating guidelines for his church to follow."*

Under his leadership the young Evangelical Church Mekane Yesus was able to grow and develop despite hostile situations. The number of members in the Ethiopian Evangelical Church Mekane Yesus had reached a million at the reburial ceremony of this reputed leader in June 1992.

His presence in the United States during the Civil Rights Movement and his visit of South Africa in the early 1970s inspired him to urge his church to take up the issue of social justice. Living in a country where cultural and religious dogmatisms dominated could not prevent Gudina from thinking and acting ecumenically—he established and become the first chairman of the Council of Cooperation of Churches in Ethiopia.

He stood firm on his faith in Christ and set an exemplary life of dedication in the face of persecution of Christians in the country. He fell martyrdom rather than compromising with the view of the tempter, even though giving in might have eased the outward situation of the Church and her members.

Gudina Tumsa's ideals, principles & vision were aptly picked up by his family members, co-workers and friends, both in Ethiopia and abroad, who established a foundation in his name: GUDINA TUMSA FOUNDATION (GTF) was founded in 1992 in Addis Ababa. Among its objectives are:

- To care for the physical, mental, moral, spiritual well-being of deprived people.
- To promote community-based development and self-help projects.
- To promote the development of traditional medicines, arts and crafts.
- To initiate & implement a holistic approach to rural development.
- To encourage ecumenism and dialogue with various religions
- To facilitate exchange of ideas with a view to promote mutual understanding and tolerance.



**Comisión de Cooperación Eclesiástica Federación Mundial Luterana**  
 3 al 11 de MAYO de 1973 EDIFICIO GABRIELA MISTRAL, Ex-UNCTAD-SANTIAGO-CHILE

## THE VISION

In Reverend Gudina Tumsa's own words:

*"...an integral human development, where the spiritual and physical needs are seen together is the only right approach to the development question in our society."*

GTF is committed to carry on this vision and works to help those who are "suffering physically as well as those longing for justice and freedom; their desires to be healed by medical means as well as by the forgiveness of God." At the core of GTF's vision is addressing the spiritual and physical needs of people in need using a holistic approach.

## FULFILLING THE VISION

Even though the vision GTF committed itself to is a noble one, the challenge of translating the vision into action was, and still remains, an enormous one. Since GTF is established to carry on the vision of the Rev. Gudina Tumsa, it set as its first priority conducting research on his life and writings, thus the Documentation and Preservation Project was formulated and launched. The research revealed that Gudina Tumsa was a strong advocator of education; therefore, all projects GTF conducts were to incorporate education as their basis. An education centre to offer trainings to children as well as adults was established for Karayu pastoralists, which later developed into a rural integrated program. The Karayu were chosen on the basis that Gudina Tumsa always favoured the marginalized sector of the society; being pastoralists and leading a life-style which involved seasonal movement, which also differed in many ways from the dominant sedentary life-style in Ethiopia, puts the Karayu among the underprivileged groups of people. In the following pages GTF's endeavours in the past eight years to translate the vision into action, through designing and launching projects, will be discussed.

It is true that certain men of genius that human history has ever known were born and die before their time. Their work, their innovations, their ideals are to be fully appreciated much latter than the time they lived. In this line some of the ideals of Gudina Tumsa that were brought to the attention of his church through his papers in the early 1970s were to be appreciated and taken up on the effective ministry of the Church as late as the close of the 1980s. These have clearly shown that there is much to be explored yet in his various sermons, documents, memorandums, communiqués, and speeches he made at his national as well as international appearances.

In one of the letters the EECMY received in June 1992 from a sister Church abroad, on condolences of the assassination of Gudina Tumsa, his prophetic nature is indicated:

It reads,

*"His prophetic message to his Church in the time when many had to suffer because of their faith in Christ is retained as a testimony to Christians of all nations."*

In a similar letter a certain Church leader in Scandinavian has the following to say to the same effect.

*"... words of him are still echoing in mission circles in western countries and we are indeed learning from him and his teachings."*

Several other letters that were streamed to the office from various Christian Churches around the world at the official announcement of the fate of Gudina Tumsa have much more to tell about him and his works.

His exemplary life as well as his works have challenged several thinkers and Church leaders in the global Lutheran communities. When seeking to gain a deeper understanding on the works and thinking of this extra-ordinary man one is lead to raise certain questions. GTF, through the Documentation and Preservation Project, has been working to address the following questions.

- How did his young Evangelical Church manage to grow popular in a rather hostile environment under his leadership?
- How did he manage to bring together the denominational Churches with historical enmity and establish the Council for Cooperation of Churches in Ethiopia?
- What were the basis for his argument to seek dialogue with Islam and other religions?

- How did he view the danger in one-dimensional development from the perspective of his contextual milieu, which he in one of his writings describes as the cause to ecological or environmental crises in the form of physical and mental pollution?
- What documents did he use to provoke the general assemblies of his church to convince and get their approval as to which line the Church should pursue to remain an effective evangelizing body of the gospel of Christ?
- How did he help his Church to linger on when the atheistic communist dictator posed challenges to the honest ministry of his church thereby threatening it on various pseudo pretext which followed sever measures at several times?
- What determined measures did he take to assist monotheistic religious communities in the country in their resistance against atheism?
- As a genuine church leader what factors brought him to a target of dictatorial abduction and assassination?
- How was he influenced by the time in which he lived and what sort of person was he?
- What accomplishment, discourse, thesis and memorandums proved him the backbone of the Ethiopian Lutheran Churches and won him prominence internationally?

The Berlin Mission of Germany has been among the initiators and supporters of the project. In the past few years the project has managed to collect quite a number of significant documents which were classified into four volumes, of which three have already been edited and await the final approval of the Rev. Paul Hoffman who has been serving as the editor in chief of the steering committee of the Documentation Project. Efforts to raise funds to cover the publication cost are underway. The documents to be published are entitled:



Vol. I Gudina Tumsa: **For the Gospel and the Church**; Vol. II Gudina Tumsa: **Ministry to the Whole Person**; Vol. III Gudina Tumsa: **The Initial Response to Revolution**; Vol. IV Gudina Tumsa: **"The Life of the Christian is a Life of Witness to the Risen Lord."** In the mean time the Documentation Project is working to launch a missiological seminar on the life and ministry

of the Reverend Gudina Tumsa. The seminar is planned to take place during the third week of April in 2001. Seven Speakers from Overseas and two local speakers have been invited to the Seminar. The aim of the Seminar is to kindle some of the theological, political, economical and social issues that Gudina Tumsa introduced to his church which have played an important role in shaping the direction of the Church. GTF is convinced that such a Seminar will create a forum where national and international scholars, church historians, experts on related fields and interested individuals meet to revive and discuss Gudina Tumsa's rationales, and to publish the proceedings of the Seminar in order to make them accessible to a wider public.



## GTF's Development Approach

GTF's development approach emanates from its vision and is committed to upholding the following fundamental principles:

- **Holistic Approach:** Address the physical as well as the spiritual needs of the people.

*"... an integral human development, where the spiritual and material needs are seen together is the only approach to the development question in our society\*."*

- **Empowerment:** Assist people to see themselves as capable human beings than as victims of circumstances.

*"... man is not only the suffering creature who needs help but that he is also the most important development agent\*."*

- **Community - Based:** Allow for participation of the community from inception to realization.

*'... Provide an avenue for the democratisation of development by allowing scope for participation and expression by the local rural population\*.'*

- **Education:** Raise awareness of the people to enable them identify problems and provide appropriate training to bring about lasting solution.

*"... the purpose of educating a person should be to enable him render better services to his people\*."*

- **Preservation:** Keep up the important and historical and elements of the people that contribute to development.

*"... there are values in life beyond those modern technology and economic betterment without which man's development will never be meaningful and lasting\*."*

\* All quotations are taken from Gudina Tumsa's writings.

## The Emergence of GTF on Karayu Land

**G**TF's first encounter with the Karayu pastoralists took place in November 1994 as GTF was assessing various areas to identify the most suitable place where its noble vision could be translated into action. Going to an unknown area to work with an unknown people seems like a response to a divine call. "We had no clue about the Karayu or their land prior to our arrival . . ." said one of GTF's leaders. A Karayu elder's response to this remarkable encounter was, ". . . how do a bird in the sky and a fish in the water meet? Certainly not by coincidence. Nor is our meeting [that of the GTF and Karayu] a coincidence. It is Waaqaa's [God's] plan."

Little did the leaders of GTF know that sixteen years prior to their arrival on Karayu land, the Reverend Gudina Tumsa himself stood on Karayu plains; he revealed to a colleague he took along his aspiration to build a school and a clinic and to share the good news of the gospel with Karayu herdsmen. The colleague and Gudina Tumsa resolved to design strategies that would enable them accomplish this goal and returned back to Addis. Shortly after their return from Karayu land, before their plans could be materialized, the Military Government of Ethiopia arrested both men. Gudina was assassinated, but the colleague was set free after eleven years of confinement. As Moses stood on Mount Nebo and viewed Canaan but never entered it, Gudina saw a transformed Karayu land from afar, in a vision, but did not live long enough to see his dreams fulfilled.



A decade and a half later, two of Gudina Tumsa's daughters and Karayu elders met under the one and only tree shade at the foot of the Fantalle Mountain; Karayu men, disenchanted by unfulfilled promises, hesitantly accepted GTF's offer to launch development work on Karayu land.

In the process of problem identification the Karayu pinned down lack of education as the root cause of their impoverishment. Erecting a school building in a place called Dhebiti (a place of thirst) seemed awkward to the viewer but to the Karayu it was "*saaqaa dukkanaa*" (a sparkle

in the dark). Karayu children for the first time in history began attending a modern school. Herding of sheep and goats gave way to Math, English and Science lessons.

AKGC, a local construction company, helped transport thousands of drought resistant tree seedlings from a distant place called Gambella which were planted around the school, and this was done despite discouraging remarks from "connoisseurs" who insisted that the land was unproductive and that the high fluoride content in the water dried up plants. Volunteer teachers from the University were recruited in order to ensure the quality of education being offered. Adult education and skills training were launched during the rainy season. The school began flourishing, and all these without any external support. During the first two years GTF thrived on local resources—some enlightened Karayu herdsmen donated camels and oxen for the school while GTF's leaders worked on soliciting funds from local business enterprises, and mobilizing voluntary human resources. A young couple, about to get married announced their decision to donate the funds originally allocated for their wedding celebration to construct a school building for Karayu children. Encouraged by the couple's bold and generous step an elderly couple donated the service of their dump-truck to transport building materials. Revenues generated from the sales of books authored by Professor Claude Sumner and published by GTF helped sustain the project.

GTF's success in its efforts of gleaning funds from local sources captured the hearts of some external supporters. Bread for the World of Germany became the first Overseas partner in supporting GTF's pioneering efforts among the Karayu of Fantalle. The combined and complementary efforts of both organizations led to



the establishment of the Fantalle Integrated Rural Development Program (FIRDP). New project components, such as Water Development, Afforestation, Promotion of Karayu Women, Extension of Education Center, Participatory Research, Grain Store and Grinding Mill Services were added. Shortly after the launching of the Program Christian Aid of UK joined in. Though on a smaller scale, CA's involvement in the FIRDP added another dimension—the once desolate

Karayu land was now attracting visitors from Overseas. Three BBC crews filmed the area at different times. The last one was aired on BBC channel 2 on 25 February, 2000

Through the FIRDP new boreholes were dug, water supply structures were built and the only borehole that had served the Karayu and their cattle for the past seventeen years was rehabilitated. The sever shortage of water in the area had always served as a source of conflict between the Karayu and their neighboring peoples. The denial of access to the surface water resources in the area has been exacerbating the already existing conflicts. Karayu elders still remember how life was much more bearable prior to the establishment of the Sugar Estate and the Awash National Park on their land, nearly four decades ago.

Growing trees in an area like Fantalle, due to the great number of animals the pastoralists own, is extremely difficult. However, GTF's unswerving effort has changed the face of Karayu territory. As a result of the afforestation project, green patches are seen here and there when travelling through Karayu villages. However, the oasis-like view of GTF's project site is a proof of how faith, determination and hard work can transform an area. GTF is currently working on developing a more appropriate approach in tackling the ever- growing problem of deforestation and depletion of natural resources in the area.



Through the integrated program the school has been extended to a junior high school—the first batch of Karayu children who joined the school in October of 1995 are now in 7<sup>th</sup> grade. The school has repeatedly won recognition from the district and zone education bureaux. Committed instructors who relentlessly teach the whole day, despite the harsh climate, and diligent students who harbour a strong desire for education and change contribute to the success. In response to the students eagerness to teach their own community GTF organized mobile literacy programs, which enable the students during the rainy season to move around their respective villages and teach adults. During the past two rainy seasons one hundred fifty Karayu men and women were trained in literacy and arithmetic lessons. Moreover, school children stage plays from time to time to raise the awareness of their community on current issues

Attracted by changes taking place around the school, Karayus, who live in a distant place, came together to construct a shelter that will serve them as a classroom and approached GTF with the request to provide them with instructors and textbooks. GTF, in collaboration with the district's Education Bureau, has fulfilled their request.



There are no records of any development work done in the Karayu area prior to GTF's arrival, thus leaving GTF with no experiences to draw from. Nevertheless, GTF's deep commitment to make a difference in the lives of the Karayu people and the determination of the Karayu themselves to be transformed is paving the way to more and more development activities. A livestock improvement project, which includes veterinary services, breeding of dairy cows and animal fattening activities is showing tremendous results. Having a veterinary clinic nearby saves the herdsman money as well as animal lives, and the fattening project allows them to fetch more income from animals which, otherwise, would have been sold for lower prices.

Karayu women involved in GTF's women's program feel empowered enough to run their own and only store in the Karayu area. Prior to the establishment of the project the women had no contact with outsiders, but now they feel assertive enough to express their feelings and aspirations.

Six years of presence in an area, in the eyes of spectators, may seem long enough to bring about a sustainable change; but in a place where everything has to begin from scratch and where the life style of the people is so different from the dominant culture—six years of hard work and concerted efforts are only the beginning. Producing educated Karayu young men and women who can plan the education of their people and who can devise strategies to improve the lives of their communities, will take a few more years, and above all continued commitment from the community, GTF, partners and government counterparts.

Reflecting back on the past years, though far from fulfilling the vision, GTF and the Karayu have come a long way—visible changes have taken place on both sides.



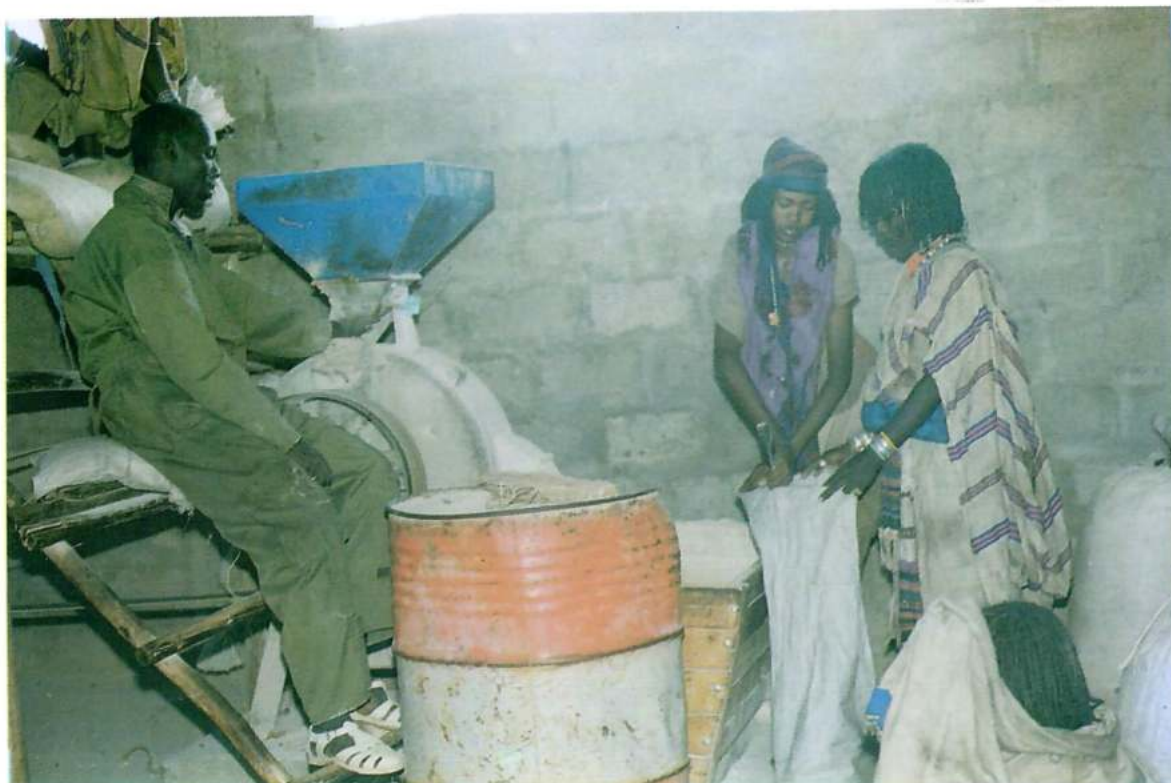
Cows are milked at dusk  
Debiti/ Fantalle



Karayu Women Participating  
in a Literacy Program



Students Stage a Play at  
Dandii Gudina School in 2000



Over 14,000 Karayu pastoralists received relief food during the drought period between June and October 2000. Christian Aid of UK funded the project while GTF, in collaboration with the district's council, distributed relief items. The process of drilling three boreholes, as part of the plan to bring lasting solution to the water problem in the area, is underway.



## PROMOTION THROUGH PUBLICATION

The autumn of 1993 brought along two significant events in the life of Professor Sumner, the author of *Oromo Wisdom Literature*: the first one was that his year-long hope of printing his first volume on *Oromo Proverbs* was shattered when a publication house in Nairobi, Kenya, defrauded the publication agreement of the first volume; the second event took place in his office at Addis Ababa University when GTF's leaders paid the author a visit. The meeting marked the beginning of a unique and fruitful relationship. For GTF it paved the way for the fulfilment of its vision of the promotion and diffusion of oral literature and culture, while for Professor Sumner it meant the realization of a dream that he harboured for twenty years—it was in 1976, in Africa Hall, that he first announced his intention of publishing his writings on oral literature.

Professor Sumner and GTF's leaders joined their efforts, and the search for funds to publish this monumental work in five volumes began. It took time and perseverance before donors, who could see the relevance of such an undertaking to development, could be found. The European Union and Bread for the World became ground breakers—funds arrived and the printing work began.



The team, encouraged by its success, proceeded to organize a book launching event. The Italian Cultural Institute offered to be the host for the occasion. People from all walks of life gathered to hear Professor Sumner's public lecture on *Oromo Proverbs*. On that memorable day the mature fruit of a long ripening came to its final maturity under the form of the first printed book on *Oromo Wisdom Literature*. Volume I *Proverbs - Collection*

*and Analysis.* GTF's objective of organizing book launching events is twofold: on the educational level the heightened awareness of the local and international communities of the richness of oral cultural patrimony and on the humanitarian level, the ascription of income generated from the sales of books to sustain on-going projects.

Encouraged by the results effected at the launching of the first volume, GTF, in collaboration with the Alliance Ethio-Francaise, organized another book launching event for the French-speaking community. The book whose title is *CHANSONS, PROVERBES ET CONTES. ANTHOLOGIE DE LITTÉRATURE OROMO* was presented by Professor Sumner while the

colour slides of the paintings of artist Lemma Guyya were projected. All these original paintings are now exhibited at the African Art Museum in Bushoftu town.

Reminiscing the past, GTF's leaders and Professor Sumner discovered that their friendship went as far back as the mid 1970s. The late Rev. Gudina Tumsa, in his efforts to establish the Council of Churches in Ethiopia, had become popular among the inter-denominational churches. Professor Sumner vividly remembers how the ecumenical movement, which in those days was thriving under the atheist military government, brought him (a Catholic and a Jesuit) and Gudina Tumsa (an Evangelical Pastor) together. The Council of Churches and Gudina Tumsa were short-lived but memories still survive, and so does Professor Sumner. However, neither of the two men had the thought that one day, down in history, they would unite for the common purpose of arresting the ongoing rush of the stream of oral history in order to preserve it for all generations to come. This is the outcome of their collaboration seen from a cultural perspective; but on the humanitarian level both agreed with such alacrity to use all proceeds from the sales of his books to support the needy children of Fantalle.



The past eight years for GTF's publication project have been full of challenges and opportunities. Encounter with Professor Sumner has endowed GTF with a treasure of literature long hidden and abandoned. Out of the donated eight manuscripts five have already been published. To the local and international communities the publication of the books and the launching events have meant drawing from the wellsprings of oral wisdom.

The author's multifaceted personality—his great sense of humour, the depth of the spiritual dimension of his whole life and professorial carrier, his generosity toward children and the poor—have rendered our collaboration a great joy indeed.

Looking ahead GTF plans to publish other manuscripts donated by authors who were inspired by Professor Sumner's big-hearted and pioneering contributions. Expanding its horizon GTF intends to shed light on oral cultures of other peoples who had little or no public exposure. Spiritual writings, which reflect GTF's holistic dimension, are also under consideration. With its publication projects GTF hopes to enlighten the public as well as generate income to reach out to the needy.

## WHEN SELF-SUFFICIENCY REPLACES DEPENDENCY

In the past few decades local and international NGOs, in their efforts of improving the lives of needy women in Ethiopia, have been providing training in sewing and embroidery.

However, the fact that a considerable percentage of the women resumed their former way of life, after receiving training, has rendered the whole effort a failure. It was amidst this controversy that GTF boldly came forth with its proposal to train twenty needy women in the Gulalle area in sewing and embroidery. Kindhearted women in Germany collected used sewing machines, which the Berlin Mission kindly shipped to Addis. Women's World Day of Prayer-German Committee dedicated themselves to support the women to self-sufficiency. On the local front, the EECMY's Western Synod offered to provide training space in its compound. Such a concerted effort to change the lives of needy women was encouraging; nevertheless, the challenge came when trying to secure permission from concerned authorities. A valid argument was raised: *"In what way does the project ensure the employment of the women upon completion of training?"* With a little bit of faith and perseverance permission was secured.



Destitute women from Gulalle and fire wood collectors from the outskirts of the city came to receive training. What began as training in sewing and embroidery expanded itself to embrace other skills such as silk screening, tie and dye, carpet making, card making and fabric printing. The traditional skills the women brought along added to the cultural diversity of the Center. Churches became regular customers—making priestly garments and choir uniforms

became the specialty of the women. News about the Center spread all over—compatriots living abroad began ordering traditional costumes to be worn on occasions. Doors were opened for the women to sell their products at the Hilton Hotel where the International Women's Club holds its regular meeting. Refining their products was decisive in gaining the women a spot in the monthly bazaar of NGOs at the International Evangelical Church.

The training program has enabled some sixty women receive training over a period of five years. The initial training period which was only a year was extended to two years. A production and Marketing Center was established to enable the women remain organized and generate income

that would sustain them and their dependents.

A woman who joined the program in '95 reflects back on her past:

*"My daughter and I were dependents of a relative who already had a burden of supporting seven family members. I longed to support my child and myself but I had no way of finding a job—I had neither skills nor relatives occupying high positions. To make matters worse I was a coffee addict who always bothered relatives and neighbours to buy me my daily supply of coffee beans. Joining the Centre has changed my whole life. Now I have rented and furnished a place for my daughter and I to live in. I won't tell you how much my monthly income is but it's enough to support my own family and a couple of relatives who have no income."*

The project head, Mrs. Worke Begi, says:

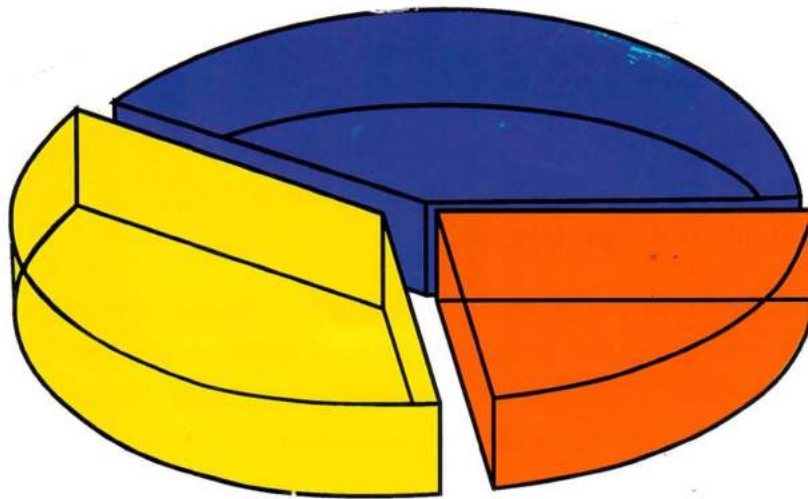
*"... the secret to the success of our work is a combination of faith in the Lord and hard work. There are times when the women spend the night at the Centre working; the result is that, in addition to becoming self-sufficient, some of them now have their own saving accounts."*

Anxiety and fear that seemed to reign the hearts of the various stakeholders at the outset of the project, concerning the fate of the women after training, have been replaced by faith and hope. Hope to lift many more women out of the miry pit of unemployment and despair.



## Donations made to the Activities of GTF 1995 - 2000

Christain Aid - UK  
40.69%

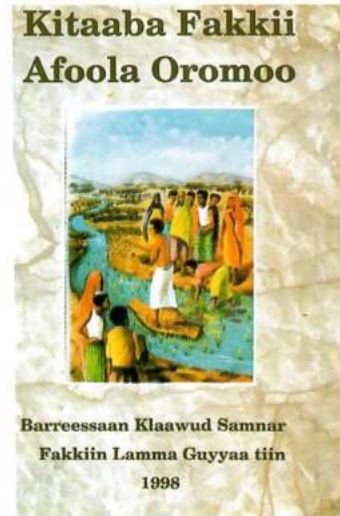
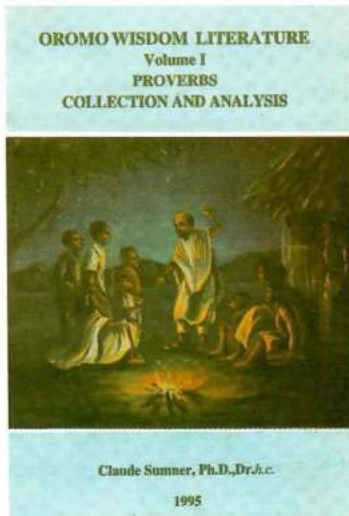
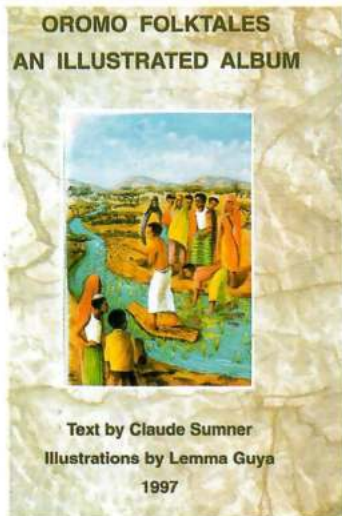
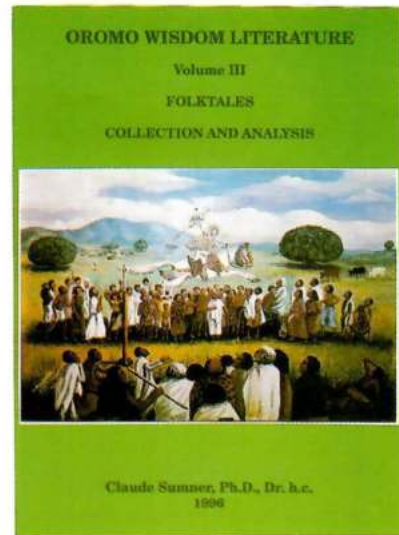
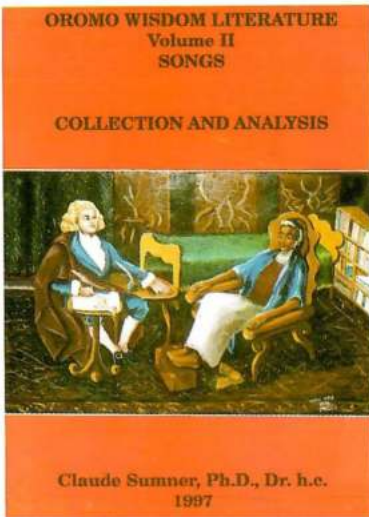


Bread for the  
World - Germany  
36.65%

\* Other 22.66%

- \* Others
- Community
- Volunteer
- BMW
- WWDP
- AKGC
- Sales
- CRDA
- WUS
- SKS
- Individuals

### Available Publications



(Available in English, Oromo, French)

(Available in English, Oromo, French)

## ACKNOWLEDGMENT

*Good will come to [them] who are generous  
and lend freely,  
who conduct [their] affairs with justice.*

*ps. 112:5*

**I**n its eight years of struggle to fulfil the vision of reaching out to the most destitute, GTF has enjoyed the privilege of receiving financial, material and spiritual support from a great number of individuals and organizations.

**Berlin Mission and Bread for the World of Germany** have been along side of the Foundation from its inception, providing support in various areas. **Christian Aid of UK**, in addition to its financial assistance, has helped GTF get an international exposure. Three separate **BBC** crews have filmed and aired GTF's projects on British television.

The courtesy of **Women's World Day of Prayer Committee-Germany** has left such an impression, not only on the women whom they have helped to self-sufficiency through their support, but also on a wider local and international audience who is enjoying the products. The love reflected through the group known as **Hilft Fantalle Kinder** (Gabi, Helmut & friends) is seen shining on the faces of Karayu children at Dandi Gudina School in Fantalle.

The hospitality and Christian love shown to GTF by the **Western Synod of the EECMY**, through the provision of its compound in Gulalle, has been exemplary.

**Dienst in Übersee** of Germany's contribution to the growth of GTF is unique but yet indispensable and with substantial results. Financial and material gifts offered to Dandi Gudina School by the **Wye Group Ltd.** of UK have meant great joy to the children of Fantalle.

One is reminded of the "Widow's offering" when considering Professor Sumner's donation of his eight volumes of manuscripts, because he gave all he had to give.

**AK General Contractors**, through its continued support to GTF, has demonstrated what local business enterprises are capable of doing when backing humanitarian organizations.

**Skellefta Mission of Sweden's** help has allowed GTF to spread its spiritual wings to reach out to those who are in spiritual need. **Christian Relief & Development Association's** support, in particular its capacity building programs have given GTF's staff vitality and efficiency. The cooperation shown by **concerned government bureaux** on various levels has been fundamental to the smooth operation of GTF's projects.

The continual prayers offered before the Lord on behalf of GTF by the various **prayer groups** have enabled GTF to "soar on wings like an eagle", beyond the dark clouds, and to overcome all the insurmountable circumstances which confronted it through the years. In addition, GTF and all its project participants express their gratitude to the Founders, the Board, the Staff and many more individuals who have dedicated themselves to supporting the work of the Foundation.



*Fantalle in 1995—at GTF's arrival*



*Fantalle in 2000  
Publication design by Boru Nemo*