Vinayak Masoji was the son of a Presbyterian pastor and his wife. He was born in North India in 1897. His father attempted to establish an Indian church under local leadership that deliberately did not aim to copy the western mission churches, Vinayak was the first Christian art student who in 1921 moved to the Ashram Santiniketan. This was a modern, strongly nationalist art college founded by the famous poet Rabindranath Tagore. This Ashram became his second home, which he only left in 1951, then as a professor.

When he retired, modest-living Masoji began a bicycle tour across India, and back to Kolhapur, where he turned particularly to Christian themes. His trademark was woodcuts with Bible stories, set in the Indian context, along with drawings. His Moses strongly recalls Gandhi (1948). Masoji painted huge commissioned works in 1959 for the Alipur Ashram near Wardha, for the theological university in Jabalpur and All Saint’s cathedral in Nagpur, where the picture »The Epiphany of Our Lord« is displayed.

Along with A. D. Thomas und Angela de Trindade, Masoji created a local Indian theology in art, that was developed parallel to the Word in order to localize the Gospel in India. The artist died in 1978.

Dr. Eggoni Pushpalalitha
Bishop of the Nandyal diocese (CSI)
THE WORLD SETS OFF ANEW

EPHANY – A FESTIVAL BETWEEN A MANIFESTATION AND AN EYE-OPENER

Epiphany is the oldest festival of the church to be enshrined in a calendar. The church celebrated the »Festival of Epiphany« on 6 January as early as 300 A. D. – first in the East, and then in the West.

The Greek word »Epiphanias« is an ambivalent concept. It means manifestation / enlightenment / revelation. Biblical reading cluster around the Feast of Epiphany that make one thing clear: God is revealed in Jesus. That is the point of the story of Jesus’ baptism in the Jordan. The heavens open up, a dove and a voice appear and the people around John the Baptist are amazed. They have never experienced anything like that.

The story of the Wise Men from the East is also wonderful: they set off on a long journey in order to admire the new-born child. A star reveals to them the child’s divine nature. They follow this star to the little town of Bethlehem and the eye-opener could not be greater: the divine child is lying in a bare stable!

EPHANY – THE WORLD IS ON THE MOVE

The birth of Jesus fell during the rule of the Roman emperor Augustus. This emperor extended Roman rule further than all his predecessors. It was no accident that Augustus strove to conquer territory in all directions. It was his wish to become lord of the whole world – or in the Greek language of the time, to be lord of the oikoumene (the whole inhabited earth).

The Wise Men from the East took the risk at the time to cross borders, travel through countries, overcome language barriers. Why? In order to find out who is the light of the world, by which we can guide our own values, attitudes and actions. To discover who is the true lord of all empires and who can bring peace on earth.

In popular piety the »Wise Men« (Mt 2) became »three kings«. However, these three kings to this day stand for what the manifestation of the child can achieve – it can make people set off, leave familiar things behind, cross cultural and social borders, take risks and travel together, seek clarity and something great and sustaining for their own lives.

EPHANY – A FESTIVAL OF ENCOUNTER BETWEEN CULTURES AND RELIGIONS

The Wise Men dared to encounter foreign countries and strange people. The Bible is silent about their origins, language and religion. That does not seem important. What the Wise Men discovered in the stable of Bethlehem is significant: a child in the crib, supplied with what people need for life: food, clothing, a roof over his head and human love. Did they see in that the incarnation of God? The reports are silent on that as well. The three men were, however, amazed. They fell on their knees and laid their costly gifts before this picture of profound peace. They shared what they had with the child in the crib, his parents and a few poor shepherds.

Epiphany stands for the first great and wonderful intercultural festival in the life of Jesus. Many would follow: in the encounter with the woman of Samaria at the well, in conversation with the high-born Nicodemus, and finally on the Cross with the Roman centurion, who recognized the Christ in the suffering Jesus.

Sabine Müller-Langsdorf
EPIPHANY 2017

THE EPIPHANY OF OUR LORD

ABOUT THE PICTURE

And so they came from all corners of the earth to celebrate the birth of Jesus. No one came with empty hands. The stable became a stage on which Mary sits on a cushion. The holy family holds court. Joseph holds a lantern, so that everyone has a good view of the baby Jesus. Behind Mary’s head is a yellow cloth, which becomes a halo for her; she is a Dalit with a lovely brown complexion. The baby Jesus is light-skinned while the guests are of different hues. Mary holds her right hand in a position that is called Gyana Mudra and means wisdom, self-confidence and overcoming fear.

The Three Wise Men show reverence to Jesus. Two kneel down and worship him: the purple-dressed one on the right with raised, clasped hands, and the blue-dressed one on the left through his hands folded in prayer, a gesture familiar to us Christians. The third one, standing, holds his right hand to his forehead in deferential greeting. A fourth guest with a dish of coconuts, grapes and flowers, blows a mussel, in the way the gods in the temple are respectfully wakened in the morning. The high guests have come from afar to worship Jesus and have brought presents: a shiny necklace of blue satin, a golden box of frankincense or myrrh, a string of pearls, a golden casket, a clay vessel with olive oil or wine.

The richly adorned Wise Men strongly recall Indian Islamic Mogul lords such as Akbar the Great (1542 – 1605), who was famed for his tolerant religious policy, and who even married a Hindu princess and gave Hindus high positions at his court. At the time the men were adorned with jewellery and garments of costly silk and brocade that shimmered in all the colours of the rainbow. A bare-foot little boy with a cap on his head brings a decorated sheep as a gift.

Even the maid who feeds the animals in the stable has dressed up and wears bangles. Between two Wise Men, in the middle, we see white lotus blooms, the flower of purity and a Buddhist symbol, peacock feathers, sweets, wreaths of white jasmine blossoms, a vase of incense, scrolls with sacred texts and a bejewelled lamp – a Muslim symbol. This indicates that people from all religions and social classes came to Jesus.

Today it is hard to imagine that the Islamic ruler Akbar the Great in 1578 invited two learned Jesuits to explain the Gospel to him and to bring him the Christian Holy Scriptures and their laws. Akbar himself never became a Christian, but hundreds of similar miniatures arose at his court. He also had them painted on the walls of his palace, as Jesus, the son of Mary, is the most important figure of the Koran after Mohammed, and Mary is the only woman who is called by her name. Masoji, our artist, was guided by such miniatures, as he wanted to depart from western art and pattern himself on the Indian, non-colonial heritage, in order to portray an Indian Epiphany. Still today, the Indian church is struggling to be truly Indian.

Gudrun Löwner
SYMBOLS OF THE PICTURE

The title picture represents the birth of Christ and the Epiphany event. In many details it contains rich symbolism:

Blossoms symbolising the fragrance and beauty of creation are offered to God.

Frankincense stands for fragrance and the invitation to enter into God’s presence.

The coconut recalls suffering even unto death, and subjection to God’s greatness.

The banana leaves on which all these symbols are displayed symbolise the covenant relation between humanity and God’s creation.

Cows, sheep, horses, children, women, men, servants and royal priests – the Wise Men from the East with their gifts – along with different skin colours of those present from white, different shades of brown to black – tie into the picture all the variety of the world and people. Christ was born as the reconciler and prince of peace for every context.

The wall made of palm leaves, that protect the crib, stands as a powerful symbol of victory for the one who came to overcome death.

The purple shade in the background symbolises royal authority.

*Solomon Benjamin*

First of all, the Mudra position of Mary’s fingers in the centre of the picture literally hits me in the eye: »What I am saying now is profound knowledge!«

But what will Mary say now, I wonder, in this moment of worship by the Wise Men from the East? Then I discover even more: the raised, clasped hands of the man on the right, the man behind him whose right hand points to his forehead and left hand and finger carefully balance a gift... How I would love to know more about the meaning of the hand gestures in this picture. And my world today? How important hands are here too. They can hit and caress, comfort and energetically carry things.«

*Ravinder Salooja*

When studying this touching picture I feel taken back to my Indian home, where in Hinduism, in Christianity and other religions similar worship rituals are to be observed.

The body language of those praying shows profound reverence. In Indian worship culture, body language is equal to words. A fascinating aspect is the portrayal of the figures. Mary is brown with golden touches, Joseph is white, the kings are red, brown, yellow, a soldier is black – a reminder that the caste system and discrimination of Dalits in India unfortunately still exists.

The picture teaches me that the noble birth of Jesus attracts all people in the world, regardless of their skin colour, their faith or their caste. That inspires us to worship him with our whole body, soul and spirit.«

*Paul Shinde*
OVERCOME BORDERS, ENTER A NEW LIFE AND MEET CHRIST THERE

When the Wise Men set out on their journey, the ruler in Judea was King Herod. His reign was cruel, but he was still called Herod the Great. During the 35-year reign of Herod Christ was born – the sceptre departed from Judah (Gen 49:10). That is shown by the turn that the birth of Christ took: it undermined the power and dominance of corrupt rulers. At Epiphany God’s righteousness becomes visible.

Our Christian tradition speaks of the three Magi as kings but we may assume that they belonged to the Persian priestly followers of Zarathustra, who attached great importance to observing the stars. A tense opposition arises between these Wise Men, who reacted positively to the birth of Christ, on the one hand, and King Herod, on the other, who was driven by the fear of losing his kingdom. It is also interesting that God announces to the Jewish King Herod, the high priests and scribes that the Messiah is born – with the aid of the wisdom of priests of another religion.

The fact that pagans follow the star and worship Christ makes it clear that God’s mission is for people of all faiths and that God is above all barriers erected by human beings. We also become aware that God uses the abilities of all people, even those of different nations and cultures, to proclaim the Good News. God is a partner God for all people with their own special gifts.

The Magi took a great risk by following the star. They showed that the result is worth the risk! Christ is the God of all nations, overcomes all barriers and leads us to new life.

The Feast of Epiphany and the journey of the Magi focus on the trip into the unknown, the goal being the encounter with the King, with Christ. The journey of the Magi makes it clear that, when we follow the light, we leave our comfort zone and enter the Kingdom of God. At Epiphany God calls us to celebrate that life in its fullness has been given to all people.

IDEAS FOR YOUR SERMON

At Epiphany we celebrate that God revealed Christ to the pagan world, represented by the Wise Men who brought gifts to the baby Jesus. The Good News of the birth of Jesus renews our thinking. In our situation as minorities we can turn to new horizons, as the living Word of God comforts and fills us with strength and serenity.

Timothy Ravinder
Bishop of Coimbatore diocese (CSI)
YOU AND ME AND EPIPHANY

FOLLOWING THE TRACES OF THE FESTIVAL
OF EPIPHANY
FOR SUNDAY SCHOOL
**YOU + ME: FRIENDS AROUND THE WORLD**

is an educational programme for children for Children’s Service and primary school. Children get to know one another worldwide. They meet at eye level in an ecumenical context. And they are open for what they share and where they differ.

**YOU + ME: FRIENDS AROUND THE WORLD**
is a programme of Evangelical Mission in Solidarity, a network of churches and mission societies in Asia, Africa, the Middle East and Europe.

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### STORY TO READ ALOUD

The children sit in a circle. Someone reads out the story and hangs the four pictures on the clothesline one after the other:

Welcome to the first Sunday School session in the New Year! You have probably celebrated Christmas with your family and enjoyed the days at home. Now a new year lies before us. And today is already a quite special day in this New Year. We are celebrating a festival. Do you know what it is called?

**Time for the children to reply.**

Today I would like to tell you a story about Emso, the elephant, and Pipit, the little bird. The two of them are curious and they wanted to find out what we are celebrating today. Emso and Pipit are really good buddies. They spend a lot of time together and they like travelling to meet children in different countries. Now too, at Christmas, they have been travelling and – just imagine – some children have told them that they celebrate the birth of Jesus in January. Pipit could not believe that. You celebrate the birth of Jesus at Christmas, don’t you? Pipit wanted to get to the bottom of this. So she looked through books, talked to different people and searched the internet.

*Hang up first picture.*
And indeed: on 6 January we celebrate Epiphany! With excitement, she told the elephant Emso this news. Emso could not even pronounce the word Epiphany. He kept saying: »Epi... Epi... Epi... what?« Let us all say Epiphany out loud.

All children say »Epiphany«.
Hang up the second picture.

And what are we celebrating now? Pipit has discovered that it has something to do with the Wise Men from the East, who visit the new-born Jesus. The Wise Men were really star experts from another country.

Hang up third picture.

They observe stars very exactly and are struck by a big bright star. They thought, a king has been born and set out on their journey with costly gifts like gold, frankincense and myrrh. It became a long, laborious journey through many countries. The joy was great when they found the baby Jesus. And Jesus got presents from all over the world.

Hang up the fourth picture.

And they were not the only one who rejoiced at Jesus’ birth: We too rejoice today. Many people from all over the world are together celebrating that Jesus has appeared.

YOUR PRESENT
DRAWING OUTLINE:
What would you bring Jesus?
Draw it into the gift!

Distribute drawing outlines (see next page).

What is more:
At Epiphany we do not just celebrate the arrival of the Wise Men from the East, but also the baptism of Jesus in the Jordan and the first miracle of Jesus at the wedding at Cana, when he turned water into wine. So we are celebrating three great events on this day."
SONG

Joy to the world

PRAYER

Dear God,
Thank you for sending your son Jesus Christ to our earth.
Thank you for letting him be born as a little baby – like us.
Thank you for letting us meet him today, like the many people did back then, after his birth.
Thank you for loving all people on earth, just as we are.
Thank you for letting us come to you, just as we are.
Amen.

Idea and text: Anna Kallenberger and Annette Schumm
Illustration: Gert Albrecht
The artist Vinayak Shivram Masoji has used many symbols in this picture. I would like to pick out three important insights:

1. OPENNESS FOR ALL

The picture shows many religious groups and symbols with extreme clarity. The man with the mouth-piece, that symbolises an announcement or prophetic revelation, is recognisably Hindu. Joseph looks entirely Islamic, and one of the Wise Men has an Arab appearance. Others are clearly African, Asian and Jewish in origin. Women are equally present and involved – this illustrates Jesus’ deliberate emphasis on inclusiveness. The Old Testament focuses on the patriarchal tradition but Jesus breaks with this: the Bible reveals Jesus as the Son of Mary. With bright colours and the symbols of different religions and nationalities, Masoji shows a cosmopolitan picture that involves all, really all people.

2. GOD COMES INTO THE WORLD

On the lower part of the picture there is a verse in several languages, in very small print. John 7:28 reveals the divinity of Jesus: »You know me, and you know where I am from. But the one who sent me is true, and you do not know him.« A certain irony resonates here when Jesus declares his origin in such a way that it runs counter to the understanding of the people of the time, who thought he came from Nazareth.

Jesus reveals his divinity. His being and the meaning of his birth, his thinking and his will are expressed in this verse. Jesus communicates a vivid knowledge of God, who sent him. Anyone who only regards him as someone from Nazareth will not understand his being. Christ manifests the meaning of his earthly work and the redemption of all people: walls are to fall and bridges be built – between God and humanity, between all people.

3. GOD’S KINGDOM AND MISSION

The Wise Men were looking for a king born in a palace. Jesus’ birth, however, revealed him as a servant king – a king without borders, whose kingdom unfolds in peace, love and equality. The rich and powerful priestly Magi laid costly gifts before the crib, gifts that were traditional for a king. They gave Christ gold as a symbol of his kingdom; with frankincense they recognised his divinity, and the myrrh used for embalming points already to his painful suffering and dying.

On the edge of the picture, the marginalised people press forward. Jesus surrounded himself with poor, suffering, sick and impure people. He brought them comfort, but made the rich and powerful uneasy. He thus demonstrated the most profound meaning of his mission. In this sense, the Feast of Epiphany is a festival of the manifesting of God’s mission on earth.

Solomon Benjamin

Epiphany means Darshan (Sanskrit: having a vision) – appearing, revelation, recognising and grasping the incarnate divine in our midst. If you look for a Darshan of Jesus as Son of God you will find him in your own district, with refugees and people forced to migrate, with poor and homeless people, and in our church. God becomes manifest for and through us! «

Rev. Dr. Joshva Raja
PRAYERS AND HYMN IDEAS

PRAYERS

OPENING PRAYER

O Lord who sent the Gospel of peace over the seas,
As the white rice bird hovers over the swaying paddy fields,
Fill us with your peace.

As the jasmine sends its fragrance out into the night,
So send the fragrance of the Gospel into the world.

As the lotus sways on its delicate stem
And makes of the pond a thing of beauty,
So make us lotus lives in the pond of life
That the heart of the wanderer may rejoice.

In Jesus’ name.

Prayer from India, in: In God’s Hands. Common Prayer for the World; Edited by Hugh McCullum and Terry Mac Arthur, WCC 2006; p. 433

CREED

SOURCE OF ALL LIFE

We believe in God,
source of all life, source of all love,
the creation that accompanies us,
our past and our future, mother and father of all that exists.

We believe in God,
in the Christ of our history, bridge to eternity,
one with our humanity,
who announces our hope, the road sign,
the wanderer who goes before us.

We believe in God,
Spirit of renewal, Spirit of energy,
wisdom and amazement,
mystery and wonder, who works in freedom and transforms the earth.

We believe in the church,
born of our struggles,
open for change, grounded in love,
the heart of community that changes and grows,
turned towards the world.

India (Ecumenical Decade of Churches in Solidarity with Women)

At Epiphany we celebrate that Christ revealed himself to people of other faith. In our present-day world, characterised by religious intolerance, fanaticism and many forms of violence, the Feast of Epiphany confronts us with the challenge to cultivate closer relations with members of other religions. That gives the world new hope and gives everyone a share in justice and peace.«

Dr. Royce Manoj Victor
Bishop of Malabar Diocese (CSI)
INTERCESSORY PRAYER

Lord, since the time of the Apostle Thomas your word of peace has lived in India. Look upon this country with its many religions, which want to recognise you under many names.

Let us grow in respect for all – like a lovely lotus flower,
for the beauty of singing and prayers,
for the dignity of temples, mosques and churches,
for the wisdom of philosophies and religions,
and let us encounter them in peace.

Look upon the faith and reverence of people who long for you, and plant in all our hearts a sense that we recognise you in the child of a poor woman from Palestine, that the bruised reed is not broken and the dimly burning wick is not quenched (Isaia 42:3).

We pray: Lord hear us.

Refrain
Saranam, Saranam, Saranam,
Jesus Saviour, Lord Lo to thee I fly;
Saranam, Saranam, Saranam,
Thou the Rock, my Refuge that's higher than I: Saranam, Saranam, Saranam:

Lord, since the time of the Apostle Thomas your word of redemption lives in all the world. Look upon us, who are struggling for many small things and often underestimate your great promise for our lives.

Look upon us when we would rather reach for a broom when the stable is not swept than look at your son in the manger, when we hear the bleating of the sheep more than the song of the angels, when we, with all that still to do, no longer kneel down to worship you, to »exult in my God because he has clothed me with the garments of salvation«. (Is 61:10)

We pray: Lord hear us.

Refrain
Saranam, Saranam, Saranam ...

Prayer: Jürgen Reichel
Refrain from the song Saranam, Thuma Mina, No. 159
JOY TO THE WORLD, THE LORD IS COME!

1 Joy to the world, the Lord is come!
Let earth receive her king; let every heart prepare him room, and heav’n and nature sing, and heav’n, and heav’n and nature sing.

2 Joy to the earth, the Savior reigns!
Let us our songs employ, while fields and flood, rocks, hills, and plains, while fields and flood, rocks, hills, and plains, repeat the sounding joy, repeat, repeat the sounding joy.

3 No more let sins and sorrow grow,
or thorns infest the ground; he comes to make his blessings flow, far as the curse is found, far as, far as the curse is found.

4 He rules the world with truth and grace / and makes the nations prove / the glories of his righteousness, / the glories of his righteousness / and wonders of his love, / and wonders of his love.

Moravian hymn book, no. 177, arrangement of original setting by Peter Kubath
Psalm 96 // written in 1719 by Isaac Watts,
German adaption by Theodor Gill in 2004

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PHOTO CREDITS
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COUNTRY INFO INDIA

»Unity in diversity« is the term used by many Indians to describe their country, a land of great geographic, economic, cultural, social and religious differences.

About 1.3 billion people live in the largest parliamentary democracy in the world. Jawaharlal Nehru, their first prime minister, wanted it to be a socialist economy. Since the foreign policy opening of the early 1990s, however, India has been undergoing rapid economic growth. The western world, in particular, is aware of India’s flourishing IT industry and overlooks the frequently horrifying situation of the small farmers and day labourers. Almost one third of the population still lives in abject poverty.

The relative political stability of the country is amazing if we consider the cultural and linguistic variety of the different ethnic groups. By setting out the concept of secularity, the 1950 constitution guarantees that India’s policy is not supported by religious interests. The present government however follows the ideology of Hindutva. This Hindu nationalism understands Indian culture exclusively as based on Brahman values and increasingly restricts everything outside its rules.

Besides increasing restrictions of free practice of religion, there has been a strengthening of the caste system in the last few years. Discrimination against Dalits has also increased.

As to the status of women in India: Every year about 250,000 female foetuses and newborns are killed; the infant mortality rate for girls is 61% higher than for boys. Poorer educational chances for girls, forced marriages, dowry murders and domestic violence against women show the low status of women and leave the question open as to whether Indian society is really willing to change.

CHRISTIANS IN INDIA

More than 80% of the population belong to Hinduism, about 13% believe in Islam and only a good two percent belong to a Christian church. The small percentage of Christians in India easily conceals the size of the Christian community – about 28 million. Even if the churches see themselves as being in the minority compared to the dominant Hinduism, they can point to a rich history. They have contributed a lot to modern India – particularly in the fields of education and health.

Back in the first century the Apostle Thomas is said to have won Indians for Christianity, and missionary activities are documented from the 9th century. While most believers belong to the Catholic Church, there are also Oriental Church traditions. Earlier Protestant missions in India have established themselves and largely united in the Church of South India (CSI – 1947) and the Church of North India (CNI – 1970).

The CSI, an EMS member church with about 3.8 million members, is involved in various ways in topics of social relevance. Besides diaconal projects, it runs comprehensive educational programmes. As EMS Fellowship we strive to ensure that girls and women, in particular, benefit from our support.

Dr. Kerstin Neumann
COLLECTION RECOMMENDATION:
EMPOWERING GIRLS IN INDIA

«Girls are made in the image of God!«
«Boys or girls – with God there is no discrimination.«
Slogans like this were on posters held up by girls at
the opening of a new «Girl Child Decade« in Chennai.
«Secure my future» was the topic of the campaign to
strengthen the rights of girls.

By comparison with boys, girls in India still also have
fewer life chances. They are disadvantaged by their
parents over their brothers, considered a burden and
married off quickly. When the economic situation of
the family becomes difficult, the girls are the first to
have to leave school. They are then put to work in the
household, the fields or the carpet industry.

It is a long-term goal of the Church of South India (CSI)
to improve the situation of girls. Every year it gives
many girls the opportunity to go to school and learn a
career. That way they can later support themselves and
contribute their share to the family income.
The CSI children’s homes also aim to give girls education
and chances in life. In Chombala and Kannur (Bethania),
in Mulki and Sumaddi, the girls experience love and
attention. They live here in a Christian community and
have a chance to get a school leaving certificate and
vocational qualifications.

Every year 40 to 50 girls and young women take part
in the educational programmes. The offering comprises:
painting cloth, IT skills, nursing, tailoring and fashion
design. Due to the demand and the need, the Girl Child
Programme is now being expanded. In all, 220 girls per
year are educated through this EMS funding.

PLEASE HELP US.

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Project reference: EP17